THE INDIANS IN JOHN COOPER’S AND CATARINA DE ESCOBAR’S PERCEPTION AS REFLECTED IN L. F. JAMES’ *THE HAWK AND THE DOVE*

A SARIJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

By

Patricius Valentino Adipratama
Student Number: 071214015

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
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Faculty of Teachers Training and Education
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Rohandi, Ph.D.
THE WORK OF THIS THESIS IS DEDICATED TO

PETRUS WARTONO

CECILIA SRI LESTARI

FRANCISCA KUSTINAH

AGUSTINUS SUPARMAN (RIP)

YULIANA SUMINAH
“You are what you perceive about yourself”
(Siddhartha Buddha)

“Truthfullness is your beauty, truthfullness is your handsomeness, and truthfullness is you”
(Tony Blank)
I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, February 22nd, 2012

The Researcher

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ABSTRACT


*The Hawk and the Dove* is a historical fiction which tells about the journey of John Cooper Baines and the Escobar family in the wilderness of the New World. John Cooper, the sole survivor of a brutal massacre, must walk on his orphan journey to find a new life by joining some Indian tribes he meets. John Cooper builds good relationships with the Indians. Meanwhile, Catarina de Escobar, the daughter of a Spanish nobleman, must bear an inconvenient journey to Taos with her entire family due to the fact that his father is exiled from Madrid. Along the journey to the New World, Catarina de Escobar unfortunately has to experience bad relationships with the Indians. The facts that some groups of the Indians try to ambush the Escobar family and even rape her encourage Catarina de Escobar to hate the Indians. Thus, the researcher intends to analyze John Cooper’s and Catarina de Escobar’s perceptions about the Indians.

This study has three problems formulated. The first is how John Cooper and Catarina de Escobar are described. The second is how John Cooper and Catarina de Escobar perceive the Indians based on their personal experiences. The third is how John Cooper and Catarina build their relationships with the Indians.

This study used library study. The novel *The Hawk and the Dove* by L. F. James became the primary source of this study. Meanwhile, the secondary sources were taken from several printed books and electronic articles that supported the topic of the study. This study used the psychological and the socio-historical approach to analyze the problems.

There are three results that can be drawn from this study. The first is John Cooper’s and Catarina de Escobar’s characterization. John Cooper tends to be unemotional, self-controlled and logical. Meanwhile, Catarina de Escobar tends to be more emotional, irritable and dependent. The second result presents John Cooper’s and Catarina de Escobar’s perceptions about the Indians. John Cooper perceives that the Indians are brave, friendly, appreciative, modest and superstitious, while Catarina de Escobar perceives that the Indians are uncivilized and barbaric. The third result is that John Cooper builds better relationships with the Indians than what Catarina de Escobar does. Despite the fact that John Cooper and Catarina de Escobar have similar experiences with the Indians, John Cooper tends to be wiser by not blaming all the Indians for what some of them have done to his family. Meanwhile, Catarina de Escobar tends to do the opposite. Therefore, the value from this study is that people should not blame the entire group of people for what some of them have done.

Keywords: Indian, New World, perception, superstitious, uncivilized
ABSTRAK


*The Hawk and the Dove* adalah sebuah novel yang menceritakan tantang perjalanan John Cooper Baines dan keluarga Escobar di belantara *New World*. John Cooper, satu-satunya orang yang selamat dari suatu pembantaian sadis, harus melanjutkan perjalanannya demi menemukan kehidupan baru dengan bergabung dalam beberapa kelompok Indian yang ia temui dan ia pun mampu membangun hubungan baik dengan mereka. Sementara itu, Catarina de Escobar, putri dari seorang bangsawan Spanyol, harus mau menanggung perjalanan berat menuju Taos karena ayahnya telah diasingkan dari Madrid. Fakta bahwa sekelompok Indians mencoba untuk menyerbu keluarganya, bahkan hampir memperkosanya, menyebabkan Catarina de Escobar membenci kaum Indians. Maka itu, peneliti bermaksud untuk menganalisa persepsi-persepsi dari John Cooper dan Catarina de Escobar mengenai kaum Indian.

Studi ini memiliki tiga rumusan masalah. Rumusan masalah yang pertama adalah mengenai deskripsi dari John Cooper dan Catarina de Escobar. Rumusan masalah yang kedua adalah mengenai persepsi yang dimiliki John Cooper dan Catarina de Escobar tentang kaum Indian berdasarkan atas pengalaman pribadi mereka. Rumusan masalah yang ketiga adalah mengenai relasi yang John Cooper dan Catarina de Escobar bangun dengan kaum Indian.


Studi ini memiliki tiga hasil. Hasil yang pertama adalah bahwa John Cooper lebih cenderung bersikap tenang, terkendali dan logis, sementara Catarina de Escobar lebih cenderung bersikap emosional, bergantung dan mudah terluka. Hasil kedua menunjukkan bahwa John Cooper menganggap kaum Indian sebagai kaum pemberani, bersahabat, apresiatif, sederhana dan percaya akan takhayul sementara Catarina menganggap mereka sebagai kaum yang tak beradab dan biadab. John Cooper lebih bersikap bijaksana dengan tidak menyalahkan seluruh kaum Indian atas apa yang telah dilakukan sebagian dari mereka terhadap keluarganya. Sementara itu, Catarina lebih memilih untuk melakukan hal sebaliknya. Oleh karena itu, nilai dari studi ini menunjukkan bahwa seseorang tidak seharusnya menyalahkan keseluruhan dari kelompok atas apa yang telah dilakukan oleh sebagian dari mereka.

Kata kunci: Indian, *New World*, persepsi, takhayul, tak beradab
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Patricius Valentino Adipratama
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CHAPTER 1
INTRODUCTION

The first chapter exposes five essential parts. The first part is background of the study. The background of the study presents logical descriptions related to the topic and reasons for choosing it. The second part is problem formulation. This part formulates problems that will be discussed in this study. The third part is objective of the study that elaborates the goal of the study from the problem formulation. The fourth part is benefit of the study and the fifth is definition of terms.

1.1 Background of the Study

Perception often becomes a serious problem among a society and likewise in an interpersonal relationship. Many quarrels and even hostilities occur because of this misperception. The way people see others with assorted cultures and customs often arouse cynical thoughts and feeling regardless of their nature of living. These differences often evoke bad impacts to people’s perception when they have lousy experiences with others.

In order to analyze the case of perception, it is important to define what perception is. Little (1999) says that people will automatically respond to what their physical senses receive into a mechanism system of thinking. This process happens after people have some physical or mental experiences regarding to the reality. It gradually proceeds into a subconscious understanding whether a person sees the differences as a varied derivation that can be learned to enhance
understanding of each other or merely a black tradition of others. The system then produces some distinctively personal reactions towards what is happening in reality. They can be either in the forms of physical or emotional responses accordingly. In other words, perception can be defined as a way people perceive a reality of something or someone influenced by their psychological factors. Thus, the way people perceive the reality varies from one person to another.

Responding to the case of perception, in early American history, the Indians with their uncommon actualizations to the environment and society were precisely seen as wild, evil, and uncivilized communes by the Whites. According to Tindal and Shi (1984), they say, “the encounter between Spaniard and Indians in North America involved more than a clash between different people” (p.15). Their ways of clothing, surviving, worshiping many gods, and even sacrificing people to please their gods were seen as barbaric behaviors. The Whites, with their modern technology and civilization in building a new world, were engaged in clashes with the Indians. The main reasons underlying the clashes were more to be cynical perception towards the Indians, searching for resources, and spreading the Christian religion. Indeed, based on the reasons to preserving each own integrity and fulfilling needs, both sides disregarded understanding each other (Tindall and Shi, 1984, p.17). Thus, the Indians with their uncommon behavior and tradition seem to be a group of weird people in the eyes of the Whites.

Leign Franklin James in his novel *The Hawk and the Dove* portrays this issue between the Whites and the Indians as reflected through its two main characters and the Indians. The Hawk symbolizes the existence of the Indians
where they are wild, tough and free. Meanwhile; the Dove represents the Whites who are tamed, delicate, and well-organized. James names the main characters as John Cooper and Catarina de Escobar. Thus, this is the reason why the researcher of this study applies the name of the main characters as John Cooper and Catarina de Escobar rather than mentioning their first or family name.

Both John Cooper and Catarina de Escobar have dealt grueling experiences with the Indians. The story tells that the Hawk is also a title that the Indians have granted to John Cooper. Despite the fact that John Cooper is a white, the Indians consider him as a part of their family because of his kindness and courage among them. Meanwhile, Catarina de Escobar is honored as the Dove because of her European nativity and because she is John Cooper’s wife.

As the case of perception happens in the story, John Cooper and Catarina de Escobar have diverse perception towards the Indians. The perception that John Cooper and Catarina de Escobar make towards the Indians are triggered by their personal and social experiences along their separate journey in the New World. Both John Cooper and Catarina de Escobar are white people, indeed. John Cooper witnesses the massacre over his family when he returns from duck hunting with his dog, Lije, whom he then walks his journey with in the end of his fourteen. Meanwhile, Catarina de Escobar, the daughter of a Spain noble man who is compelled to leave Madrid into exile in the New World, is involved in many harsh and insolent experiences dealing with the Indians during her journey to Taos. Those are the least experiences they have with the Indians during their journey to the new life in early America.
The story of *The Hawk and The Dove* starts when John Cooper Baines returns from hunting duck with his loyal dog, Lije. After witnessing directly the massacre done by the Shawnee Indians over his entire family, John Cooper sorrowfully prepares for the burial. He finally decides to walk on his orphan journey alone with his dog in order to find a new better living in the vast country. Meanwhile, Don Diego de Escobar, a nobleman being exiled from Spain, is also in a journey to Taos with his family members. The long and tiring journey from Madrid to Taos has made his family suffer from both internal and external inconvenience, especially his daughter, Catarina de Escobar. The lousy experiences that Catarina de Escobar has with the Indians will then contribute to her cynical thoughts about the Indians. On the other hand, John Cooper Baines has built good relationships with various tribes of the Indians regardless of his painful experience with the previous tribe. His learning to survive and to adapt with many tribes has brought him good fortune and honor among the Indians. After his journey through one Indian village to another, he finally meets with the Escobar family where he then builds his relations with Catarina de Escobar and Carlos de Escobar. As an adventurer, John Cooper undoubtedly has a lot of experiences facing the wild life and this is what interests Carlos, whose adventurous spirit demands him to explore the land. The end of the story tells that John Cooper finally marries to Catarina de Escobar and so does Carlos who also marries to a daughter of the Apache’s chief.

This topic of perception is interesting to discuss because perception itself is an intriguing way of considering what others do and look like in the field of
thinking and responding. Perception shall be a cause of hostilities among the
diversities of skin colors, race, religions, tribes, nationalities, and cultures. The
theories applied in this study scoop the field of psychological and socio-historical
background. Thus, the psychological approach is served as the device to help
analyze the perception case. Meanwhile, the socio-historical approach provides
the evidences related to the clash between the Indians and the Whites as
happening in the early American history. Researching the psychological and the
historical case is interesting because it will contribute worthy knowledge related
to the topic.

1.2 Problem Formulation

The problem formulation of this study focuses on three mainstream
questions as follow:

1.2.1 How are John Cooper and Catarina de Escobar described?

1.2.2 What perception do John Cooper and Catarina de Escobar have about the
Indians?

1.2.3 How do John Cooper and Catarina de Escobar build their relationships
with the Indians?

1.3 Objectives of the Study

The objectives of the study are derived from the problem formulation. The
first objective is to find both John Cooper’s and Catarina de Escobar’s
characterization. John Cooper’s and Catarina de Escobar’s characterization
becomes the factor that influences their making perception about the Indians. The
second objective is to find the perception that John Cooper and Catarina de Escobar have towards the Indians and to analyze the way they perceive the Indians. Their perception is basically produced as the result of their personal interactions and experiences dealing with them. The third objective is to find the relationships that John Cooper and Catarina de Escobar have built with the Indians. In certain forms, their relationships are based on what John Cooper and Catarina de Escobar have perceived about the Indians. The aim of the third objective is to follow up the further relationships in accordance with John Cooper’s and Catarina de Escobar’s perception about the Indians. There are also proofs about the events happening in the story and the reality in the early American history.

1.4 Benefits of the Study

This study of literature will give the readers knowledge and understanding of the problems occurring in the novel with the reasons beyond the case. It will also give the knowledge to those who have interest in the history of the early America, so that they will obtain some different perception about the case.

For students of English Education Study Program who will take the undergraduate thesis on literature it will give some insights and general guidance and even further information for those whose topic will be in case of perception. This study of literature provides knowledge to the researcher in order to develop and implement his English knowledge achieved during his study in Sanata Dharma University, English Education Study Program, by working intensively on the literature field.
1.5 Definition of Terms

There are some terms used in this study that need clarification and specific definitions based on the theory of experts and some referential sources in order to avoid misconception amongst the readers. The terms are namely Character, the Indians, the Whites, the Braves and Perception. Those terms are significant to explain because of their importance in the discussion. Thus, the definitions of some terms are defined as follows.

1.5.1 Character

Abrams (1981, p. 146) defines characters as the persons represented in dramatic and narrative work, who are interpreted by the readers as being endowed with particular moral, intellectual and emotional qualities by inferences from what the persons say and their distinctive ways of saying it and from what they do in action. The character’s qualities will be described in the story from the very beginning until the end as the effects of the crises of the environmental and personal factors rise and change.

1.5.2 The Indians

Indians are those who have inhabited the West Hemisphere, America, from far long time before the first Europeans came to this New World and developed the new social life and culture. The name “Indian” came from Columbus’ idea that he had reached “The Indies” (Shoen, 1955, pp. 12-23). Columbus considered that he had come to India and he perceived the people he met as the Indian people in middle Asia. However; his reckoning was wrong. The term “Indian” came from Spanish term Indios and hereby, the term “Indian” was
directed to Native American, not the middle Asian Indian people. They live along
in groups spread all over the vast land in America. There are a lot numbers of
tribes where these people belong to. The ones involved in the story are namely:
the Shawnee, the Apache, the Dakota Sioux and the Skidi Pawnee.

describes that the Indians are the tribes that live directly with the nature; they are
skillful in cultivating lands and natures (p. 3). Different from the European who
consider nature as the obstacles to be overcome, the Indians rely and preserve the
nature as they believe that it will yield benefits and living for them for all the
moment.

Although the Indians had made a considerable progress in arts and cultures
and even they had once lived for many-many centuries in the finest land in the
world, they were far from advance civilization system compared to the European
(Chitwood and Owlely, 1955, pp. 7-8). This fact arouses the whites to eagerly
take selfish benefits from the Indians.

1.5.3 The Whites

In general, the term of “The Whites” refers to European people who had
travelled around the world in order to find The New World. They came from
Spain, Portugal, France, the Great Britain, the Netherlands, Italy and the various
German states with various motives of goals. Some of them were adventurers,
fortune seekers who were also determined to find gold and spices and the others
were fervent Christians who devoted in religion’s expansion (Tindall and Shi,
1984, pp. 2-5). The tendency of the Whites in this story refers to the Spaniard who
came under the flag after Christopher Columbus discovered the New World. The finding of the New World Columbus made had brought new visions and motives for other Europeans to come and gain more benefits and better living.

It was the European people who triggered the conflict against the Indians as they saw their kindness and that they are easy to manipulate. They saw that the Indians were weak and they thought that they might make more advantages of the Indians by enslaving them. Besides, they saw wild living (uncivilized) and strange behavior, such as cannibals and sacrifices. Some tribes of the Indians even gave human-sacrifice in order to worship ancient gods and they believed that they would gain prosperity by pleasing gods’ heart (Graff and Krout, 1960, pp. 10-16). Those were the reasons why the Whites invaded the Indians.

1.5.4 The Braves

The term of the braves were commonly used by non Indian people to indicate the Indian men. The term might vary from one tribe to another. The term of brave was a construct of early American traders who referred to Native American men who were well-trained and prepared to defend their homeland and families (Devine, 1998). The term of brave also referred to a mystic guardian of the land who existed in harmony with America’s wilderness past. The braves symbolized an eagle, buffalo or wolf as the symbols of the mighty guardians rather than human being (Barnes, 2011.). Therefore, the symbolical of brave also represented that the Native American were natural; using many symbolisms from the nature as their life’s depiction.
1.5.5 Perception

Perception becomes the fundamental theory employed in this study because perception itself is the focus of the discussion. According to Little’s theory of perception (1999), perception is defined as a way people perceive a reality of something or someone influenced by their psychological factors. The psychological factors are experience, personality, and knowledge. Little also explains that the mechanism system of perception happens as Reality → Perceptual Field → Reacting Part ↔ (Emotion and Thought). The process of perception making is influenced considerably by the experience, the personality or characterization and the background understanding of the perceived object. The object of perception can be a person or a thing. Since this study focuses on the perception towards the Indians, the perceived objects are the Indians.
CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter consists of review of related theories, review on the early American history: the clash between the Indians and the Whites and theoretical framework. The review of related theories presents theories of literature and psychology. The review on the early American history: the clash between the Indians and the Whites presents the socio-historical background of the related issue. Meanwhile, the theoretical framework arranges the application of the used theories in the analysis.

2.1 Review of Related Theories

The discussion of this part consists of critical approach, theory of character, theory of characterization, theory of perception, theory of relationship and general theory of gender differences.

2.1.1 Critical Approach

Critical approach is a way of that a researcher takes to analyze an object of a study. Through which the researcher focuses on a topic and prevents the out spreading of the unnecessary elaboration. According to Abrams (1981) literary criticism is “the overall term in the use for studies concerned with defining, analyzing, classifying, interpreting and evaluating the work of literature” (p. 49). The way people criticize a work of literature varies and it is called critical approach.
Critical approach has at least five aspects of analyzing an object of study and each of which has a different purpose of analyzing. Rohrberger and Woods Jr. (1971) propose that there are at least five ways of critical approach used to analyze the work of literature. The first is the formalist approach in which the focus of analysis is merely on the aesthetic value of literature. Secondly, it is the biographical approach, an approach in which the focus is on understanding and uncovering the values of a work of art based on the author’s biography. Third is the socio-cultural-historical approach. This approach analyzes a work of literature with the reference on the socio-cultural-historical background. The emphasis of this approach is exploring the background setting: place; situation; and condition happening in the work of art and in the reality. The forth is the mythopoeia approach in which the background of the study is referenced from some related myths. The fifth is the psychological approach which refers to theories of psychology to analyze some intrinsic elements of literature (pp. 6-15). From those five critical approaches, a researcher can decide what to analyze in a right direction without losing a crucial idea or even over elaborating the topic.

The critical approaches applied in this study of literature are the psychological and the socio-cultural-historical approach. The psychological approach analyzes the case of perception between two main characters in the novel towards Indians and the socio-historical approach explores the relationships between the Indians and the whites in the novel and in accordance with the reality happening at certain time in the past.
2.1.2 Character

It is important to understand the basic theory of character in order to capture the description of the character itself. Thus, some related theories about character are required and there are some underlying theories of characters in order to help the understanding of it. According to Abrams (1981), the definition of character is:

The persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it—the dialogue—and from what they do- the action (pp. 32-33).

Thus, characters constitute the subjects in the story that play rules and give nuances as the story goes.

Character is also categorized as major and minor. Henkle (1977) explains that major characters dominantly evoke the feeling of the reader about a situation or two happened in the story and deliver messages or ideas through their feeling, thoughts, actions, and reactions. Meanwhile, minor character or secondary characters are figures or persons in which their appearance in the story is only to support the main characters. It is essential that the main focus or attention is on to the main characters in order that the readers can understand deeper about the story (pp. 88-97). It is because, towards the main characters, people build expectations and desires upon to establish values and to present convincing dramatizations of the human issues of the book.

Another definition of characters says that characters can be categorized into flat and round character. Flat character is defined as the persons introduced
only in some events in the novel and have no crucial role in the plot of the story. On the other hand, round characters are introduced mostly from the beginning of the story up to the end, so that they might have important roles and have dynamic capability of surprising in a convincing way through an inconstant and changing environment (Forster, 1974, pp. 46-54). It is meant so that the readers can pay deeper attention towards the intriguing actions, thoughts and events in the story.

2.1.3 Characterization

A way that a character behaves in a story is defined as characterization. It is evident that characterization contributes great sense to the readers. The definition of characterization according to Rhorberger and Wood Jr. (1971) is a process by which an author creates a character with various characteristics so that it becomes a device to make the readers believe a character in particular person in the story (p. 20). This is the author's ideas to make stereotypes of persons in real life into the work of literature so that during reading, the readers might feel and think that it is real.

There are many ways of analyzing the characterization of a character in a story. Some of them can be implicit and the others are explicit. Murphy (1972) explains that there are nine methods of seeing characters to help understand the characterization (pp. 161-173).

2.1.3.1 Personal Description

It is the way that the author uses to describe a character through his or her physical appearance, such as the face, the skin color, the hair and other physical description. The author can directly explain it in an event of a story or using
another character to describe the character. Direct personal description is severally used by the author of the object novel of this study.

2.1.3.2 Character as Seen by Others

As a description of a character the author uses other persons’ opinions around this character. The opinions give some description of this person’s personality and which will then depict this person’s characterization. Generally, direct opinion is used in the story. However; in *The Hawk and the Dove* there are opinions from other characters referring to a person or a band of people in which also contributes perception.

2.1.3.3 Speech

This is the common way to understand the characteristic of a person in the story by seeing from the way he or she speaks to others and to express his or her ideas about something. Speech can also indicate the educational background of a character, whether a character is educated or not. It is also a crucial factor of characterization in which a character can mostly reflected his or her own characteristics in a story.

2.1.3.4 Background / Past Life

The background life of a character might be sometimes flashed back in some events in the story in order to give detailed information for the readers. Through this background life of a character, the readers will find the past experiences, problems and values that influence the development and changes in a person’s future.
2.1.3.5 Others’ Conversation

The author sometimes describes a person through others’ conversation about him or her in some events in the story. Hence, the readers will learn this character by understanding others’ conversation.

2.1.3.6 Reactions

Another common the author uses to depict a character is through his or her reactions against various situations in the story, so that the readers will simply know whether a character is temperamental, aggressive, patient or etc.

2.1.3.7 Direct Comment

The author may sometimes give a simple direct comment to a character so that the readers will directly understand. It may sometimes come in the very first time when the referred character appears in the story.

2.1.3.8 Thoughts

Like direct comment, the author may sometimes give direct explanation of how a character thinks in his or her mind relating to a sequence or case. The author intends to give more detailed information about one character that is considered important or connected to the further event.

2.1.3.9. Mannerism

This is the way how the author creates and explains a character’s behavior in the story, so that the readers will know the characteristics of this character through his or her habits of idiosyncrasies.

According to Murphy (1972) characterization is the presentation of the characters’ personalities including their attitudes, appearance, motives, and
actions, created to be a life-like (p. 161). This is in order that the ideas of what kind of people they are in the story are conveyed to the readers. As a conclusion, characterization is aimed by the author to give distinctions and differences among the characters in both personality and physical attributes.

2.1.4 Perception

It is such a sophisticated concept of ‘perception’ by which the term must deliver a precise definition related to perception. Little (1999) says that the term ‘perception’ is not seen as an absolute definition, but it is used in order to convey a concept of a complex psychological mechanism. The definition merely ensures that the term contributes only a clear understanding and shared thought over this complex field of psychological system of perception. Thus, in a defined term, perception is a psychological mechanism of creating some particular depictions in humans’ thoughts when they face realities. The mechanism is indeed influenced by some psychological factors, such as self-experiences, personalities and understanding.

Before moving on to the levels of perception, it is crucial that some basic terms with which the process of perceiving mechanism undergoes be understood. They encompass ‘Reality’, ‘Perceptual Field’, ‘Reacting Part’ and ‘World 1’. The first term is ‘Reality’. This term is addressed to a perceived object or event occurring independently as it is in the real world. Aside from ‘Reality’ there is ‘Perceptual Field’. The concept of ‘Perceptual Field’ embodies the “aspect of the environment that will affect sensory physiology of the selected species” (Little, 1999). On the other hand, ‘Perceptual Field’ is the result of states of ‘Reality’.
Beyond the ‘Perceptual Field’ there is a set of mechanism that may result in ‘Perceptual Field’ at this time and at this place, so that conjunctive perception is confined. The conception of ‘Reacting Part’ refers to the part of human’s physiology with which the environment is involved directly. It encompasses the brain and nerve systems. The last term ‘World 1’ denotes the aspects of ‘Reality’, ‘Perceptual Field’, and ‘Reacting Part’ that are implicated in perceptual events.

2.1.4.1 The Mechanism System of Perception

The fundamental mechanism of perception comprises of a set of conjoining parts of which physiology and psychology serve as the integrating systems. There is Reality that comes as the outer environment of the observed object. The Reality creates some aspects of environment that influence the sensory physiology and we call it Perceptual Field. Particular messages related to the information of the Reality are the results of the Perceptual Field. Henceforth, the messages are immediately delivered to the observer’s sensory physiology in the brain as a Reacting Part. In this phase the messages are translated. Only if the results generate some changes and reactions in the observer’s physiology: the nerve systems, the results of the translation will also invoke the observer’s emotions and thoughts. Thus, we call it as Interpretative Perception. Otherwise, it serves as an immediate perception if the messages merely induce neural events in the brain. The schematic system of perception occurs as Reality → Perceptual Field → Reacting Part ↔ (Emotions and Thoughts).

In order to give a clear understanding of the complex term of perception, Little (1999) organizes the terms of perception into two levels. The first is
Immediate perception. It is the psychological responses to perceptual fields, in which the operation of the physical universe follows its mechanistic pathways. Some of which happen to occur as neural events in our brain. The second level of perception comes as the interpretative level where our psychology and attention are implicated in the perceptual acts.

Immediate perception happens as “an operation of the physical universe following its mechanistic pathways…as neutral events in our brains” (Little, 1999). The mechanism system of this immediate perception causes no fostering results of emotions and thoughts in the Reacting Part. It is due to the fact that the perceivers experience changes neither in their physiologies nor in their emotions and thoughts. In order that the comprehension of immediate perception is augmented, there is, for instance, a case when a person saw an object in a certain place. The object, let us say “a tree”, contributed a direct concept to the Perceptual Field, which then the Reacting Part stimulated it as an immediate message to be understood directly in the brain. The person would directly perceive it as a tree and there was no result in changes of emotions and thoughts because the concept of the observed object had already been settled as a neutral object in the brain.

The mechanism of interpretative perception is a set of physical events in the physical universe. The external Reality generates Perceptual Field that is influencing the physical senses, which in turns it influences the Reacting Part. This Reacting Part has other aspects to its environment; in the reality, it can influence or be influenced by other parts of human’s thinking process and other consequential events conducted by other persons or by nature. The messages
delivered in the brain will then arouse some responsive feelings and thoughts towards the event or other person connected with the receptor.

By any case the physical senses of human body become the devices that receive the signal or stimuli; eyes and ears work as the direct senses that receive the most influencing messages to the receptor. The messages are then converted into some sort of impulses to the brain in which the mental system works to articulate the messages. The articulated messages evoke the certain feeling and thoughts within the receptor (the person). These feelings and thoughts are the conductor of physical and mental responses of human as the action he or she may decide to do.

This theory is used in order to analyze the perception of John Cooper’s and Catarina de Escobar’s towards the Indians based on their own experiences. And, this theory underlies the main goal of this thesis in order to analyze the perception that these two persons have towards the Indians.

2.1.5 Relationships

There are two conceptions of relationships; they are peer relationships and social relationships. The division of the concepts is managed to help the comprehension of the term.

2.1.5.1. Peer Relationship

According to Jersild (1955), “A peer relationship is not, accordingly, limited only to persons of similar age but may include relationships with younger or older persons” (p. 232). It means that the child, in the time of developing his or her personality, does not concern too much matter with the partner he or she plays
with; whether he or she is older or younger. What the child needs is the learning process to grow and comprehend what other thinks, feels and behaves.

He also says that some activities of sharing thoughts, playing out door, solving a problem which then arriving into a clear decision, planning other activities that do not involve parents or teacher contribute the essential parts of learning in child’s development process with his peer. This process will help the children grow from being totally dependent into persons that can stand on their own feet as an equal (Jersild, 1955, pp. 230–231). The peer relationship is indeed essential for children whose growth comes into transcendent age of being a protected child around his or her parents.

As an addition to what Jersild explains about the development process of a child when he or she is bond with his or her partner, the individual independence must be hammered out in the field of social relation. It arouses the experiences of self-dependence and how to communicate with others so that the child can stand on his or her own feet when the reality comes to a hardship. He also claims that “a child cannot be independent when he lives in solitude” (Jersild, 1955, p. 232). Thus, this theory presents that a child needs a peer mate in order to develop through a transcendent age into a mature man or woman.

2.1.5.2. Social Relationships

The level of social relationships and child’s awareness of his or her own status among of the others will gradually increase in accordance with the development of his or her ability to take part actively in more complex social community (Jersild, 1955, para. 194). Children whose parents restrict them from
being socializing with other people will have lesser growth compared to those who are freed to get in touch with others in parental monitor.

An important aspect of social behavior and of the development of self-understanding is the development of awareness of others and their concerns. Jersild (1955) says that the progress toward social maturity does not sophisticatedly depend on ability to go through the motions of taking part in increasingly complex social enterprises. Otherwise; it is also on the development of appreciation of other persons, either. To enter into a relationship where there is mutuality, a common purpose, and genuine interaction, it is necessary for a person to be able to be responsive to others and their wishes, needs and intentions. There must be a degree of sensitivity to the thoughts and feelings of other persons (pp. 195-196). Thus, the awareness of others may take the form of a conscious perception.

The use of relationship theories help the descriptions of the relationships of John Cooper and Catarina de Escobar with the Indians. As he walks on his journey to find a new real life on his own, the social interactions amongst the Indians insist him with the factors mentioned above in order to gain trust and good relationships. The peer relationship theory will give explanations of how John Cooper and Catarina de Escobar build their relationships with their peer mates.

2.1.6 Psychological Perspectives of Gender / Gender Stereotype

In the field of perceiving a reality, there are several diversities in which gender crucially contributes different reactions between women and men. Brannon (1996) explains that Gender Stereotypes is very influential as it affects
conceptualizations of men and women. In other aspect, it also establishes social categories for gender among the society. She adds that these categories represent what people think and believe, despite that it is sometimes different from reality. “women may experience more intense emotions than men, and social expectation may be a factor in the difference” (pp. 168-200). Related to the story of *The Hawk and the Dove* that lasted in the 19th century, there are some supporting evidences where men and women actualized their responses towards the realities differently. Brannon (1996) says that in “19th-century … women were passive, dependent, pure, refined and delicate” (p. 168). Meanwhile, men conducted the opposite ways as they were “strong, active, independent and coarse” (Brannon, 1996, p. 170). Thus, it is clear that women in that time were more sensitive in reacting to emotional experiences. It was because men were tougher and they tended to ignore the offensive feeling in their relationships.

As an addition to what Brannon explains about the diversities between men and women, Cicone and Ruble say that men were more “logical, self-controlled, and unemotional…when dealing with others and the world” (as cited in Brannon, 1996, p. 175). This is evident that men endure even more painful social relationships rather than women do.

On the other hand, women are more irritable than men when they have to deal with unpleasant relationships. They mostly tend to express their emotions and ill-responses when they face hardships in their relationships. Crawford et al. (pp. 210-215) explain that women tend to cry and restrain the physical aggression when they are harmed because of their lack of power. They interpret anger as a
feeling of being victimized. Conducting physical aggression may cause counter-aggression. At least, that is what women believe.

Those explanations of gender stereotypes contribute the theory of gender psychology in order to give foundational reasons between the two main characters, in which they are sexually different. The explanations also contribute to the discussion of John Cooper’s and Catarina de Escobar’s description.

2.2 Review on the Early American History

In this subtitle, there are three related reviews concerning with the early American history; they are the origin of Native America, the Europeans and the clash between the Indians and the Whites. The review on Native American refers to the Indians who became the first inhabitants of American continent long time ago before the Europeans came. Meanwhile, the review on the Europeans indicates the Whites as the conquistadors of the New World. The last review exposes the clash happening between the Indians and the Whites.

2.2.1 The Indians

The history of early America depicts that the first inhabitants of this vast land were not the Whites as we know currently, but tribal people who were called the Indians. The origin of the very first inhabitants of America refers to groups of nomadic people who immigrated from Siberia and many other regions in Asia around 40,000 B.C. and 20,000 B.C. (Unger, 1982, p. 2). However; the exact origin of those tribal people are still uncovered until present day since many historians and archeologists lose their tracks thousand years ago.
The name “Indian” was commonly used more often by the European to indicate the first inhabitants living in the New World. Thus, the term “Indian” referred to the Native America who had already been living in the New World long ago before the Europeans came. It was different from the middle Asia Indian people. It was October 1492 when Columbus first discovered the New World under the Spanish voyage. Zappler (1996) says that the term “Indian” came from Columbus’ own reckoning from Spanish *Indios*, meaning Indians (p. 2). Columbus reckoned that he had landed in India instead of discovering a new land until the end of his life in 1504. Columbus believed that the people he met in the New World were the middle Asia Indians because he intended to sail there. Henceforth, the name of Indians was used in common by the Whites to indicate the inhabitants of the New World. However; the term “Indian” is considered racist among American people nowadays. Native American is the polite term that substitutes the old term “Indian” henceforth and American people will mention Native American rather than Indian.

At the time when Columbus came to this New World, North America was not an empty wasteland, but there were first inhabitants who had been dwelling here for centuries. According to Paul et al. (1990) there were at least 250 Indian tribes who were scattered all over North America. Around 2 million and 10 million Native Americans lived in this vast continent. All those people grouped themselves with many diverse languages and dialects in various clans and villages. Beside these clans and villages, the other important social group of the Indians was the family (p. 2).
Some of the Indian tribes that are involved in the story of *The Hawk and the Dove* are the Shawnee, the Skidi Pawnee, the Dakota Sioux, the Ayuhwa Sioux and the Jicarilla Apache. The Shawnee lived around Indiana, Kentucky, Ohio and northern part of Illinois (“Northeast Tribes,” 2001). Another tribe that had few numbers of people was the Pawnee. The Pawnee dominated the land along the Plate River in Nebraska (“Plains Tribes,” 2001). One of the largest numbers of the Indian tribes was the Sioux. It was hence divided into some sub-tribes, such as the Ayuhwa and the Dakota Sioux. They were spread around Minnesota, Nebraska, North and South Dakota (“Plain Tribes,” 2001). Another tribe that was well-known for its tough people was the Apache. They occupied most areas of Arizona and New Mexico (“Southwest Tribes,” 2001). The North American Indians tended to be “smaller, scattered and less settled” rather than that to the Maya and the Aztecs (Tindall and Shi, 1982, p. 7). It was evident that those tribes lived in small-scattered villages, even though they were as the unity of same tribes.

The Indians, despite their various numbers of tribe, had similarities in the way they lived with their society. Every tribe lived together in a communal social system as they shared together foods, animal-hunting and crops. The Indians lived together in tribes with same language and same ways of living (Tindall and Shi, 1982, pp. 15-18). Because most of the Indian tribes tried to maintain a sense of dependence among their people, Native American communities demanded conformity and close cooperation. They were used to learn how to reserve their feeling before they could sense others’. Shoen (1955) explains that the Indians
lived and survived dependently on what nature gave them. They built houses called Long House, Tepee, and Wigwam. Some families stayed together in a Long House within their communal social system and they hunted for the same food together (p. 12). Most of them migrated seasonally in order for food and temperate locales.

The Indians mostly worked as hunters, food gatherers, and fishermen in order to fulfill their needs of food. The Indians in the northern regions tended to be buffalo hunters and wild-plant gatherers. They lived naturally as the nature would provide them. Some of the Indians in the Great Plains region were engaged in sedentary farming and lived in large permanent settlements. The Southwest Pueblo tribes reserved the most farming tasks for men. Whereas the other tribes gave the work of cultivating the fields to the women, the Indian men were engaged in hunting, warfare or clearing land (Brinkley, 1977, pp. 3-6). The way the Indians work in gathering food that is portrayed in *The Hawk and the Dove* will be discussed in chapter four.

Columbus, in his letter to the Spain empire, said the Indians were considerably “artless” and “generous” (Graff and Krout, 1960, p. 6). They would never refuse to give of anything they had if it was asked for. Indians were appreciative to what they were given to. They would gladly return the kindness to those who have brought them good fortune, friendships and new goods with everything they had. It was because of their sense of making peace with others. They believe that all good deeds they obtain came from the Great Spirit and in honoring their god; they must give back goodness as they could in return (Unger,
Rather than making wars, the Indians tended to make fair agreements and to avoid confrontation. Thus, this indicated that the Indians were both friendly and appreciative.

In order to maintain the social system within a tribe, there was also a firm hierarchy among them. Inside the tribe there were many small groups living in some related villages with a chief governing each one. The people who lived in a certain tribe or a village shared a common language and culture. The chief was elected directly by the Indians, inherited right or defeating the powerful enemy in the war (Shoen, 1955, p. 15). The chief’s responsibility was to mediate disputes between villages or clans.

On the other hand, there was a war chief whose responsibility was to lead fights against the opposed clans or outsiders. Both of the chiefs, according to Paul et al. (1990), had to prove their physical prowess, trustworthiness, and ability to persuade the others. Those compulsories of becoming the chiefs must be fulfilled in order to prove their bravery. He also explains that the Indian men learned from their childhood how to inflict and to bear physical pain. They realized that endurance was the top priority of the Indian’s life. It meant that the Indians must withstand tortures without flinching and death without fear (pp. 4-9). Thus, it was evidence that the Indians were brave from their early childhood.

The social ceremonies that the Indians had were related to some rituals and games. Sun Dance was an example of Indians’ sacred rituals. The people practiced it as a symbol of collective power-seeking before they had some important events like a great buffalo hunt or war. Paul et al. (1990) explains that
this ceremony symbolized the torture of the men who also demonstrated that they were to suffer on weaker members of their group. Another social ceremony that could symbolize their physical prowess was in a form of a game. A ritualized game like football or lacrosse was indeed intended by most of the Indian men. They bet enthusiastically on the proof that indicated their ability and bravery among their society. A summit ritual that united two persons into a long life brotherhood was only granted to someone that was considered important and respected with great honor for their prowess. This ritual was well-known among the Indians as Blood-Brother ritual (pp. 6-11). Those rituals that the Indians had might represent their strong commitment to the cultures and traditions that had been the heirlooms of their ancestors.

The way that the Indians lived was firmly connected to the spiritual world and the mythologies of their gods, human creating, and superstition. The Indians believed in the “Great Spirit” or something that had the same meaning with. But, some other tribes worshiped more than a god (Shoen, 1955, p. 15). However; the fact says that most of the Indian tribes worshiped more than a god and the name that symbolized the essence of their gods might vary from one tribe to another. As an addition to the Indians’ religion, Brinkley (1997) explains, “Native Americans worshiped may gods, whom the associated variously with crops, game, forests, rivers, and other elements of nature” (p. 6). Some of the Indian tribes also committed human-sacifice ritual in order to please their gods so that they would be granted with prosperity from the nature and be sent away from curses or diseases.
The way that the Indians admired the existence of certain animals was connected to their mythology. This symbolism also implied their theory of human creating. They believed that they were descended from common ancestors who embodied the admired qualities of some kinds of animal. Another depiction that indicated that the Indians respected the spirits of certain animal was identified through their hunts. Paul et al. (1990) explains that the Indians prayed very carefully to the spirits of the animals they had hunted. They justified the killing as a game to sustain themselves. He also explains that when a young Indian endured a traumatic passage before they won the recognition as an adult, he would have to quest through a jungle or a mountain while fasting in order to await the mystical experiences in which a presence of a spiritual animal would reveal itself as a protective guide (p. 6). Therefore, it was true that the Indians might often make some symbols of certain animals in order to depict their prowess both spiritually and physically.

The Indians were said to become superstitious due to the fact that they were firmly interconnected with the spiritual world. According to Paul et al. (1990), it was said, “The Indians feared ghosts and believed that nonconformists could invoke evil spirits by witchcraft—the most dreaded crime in Indian cultures. Most of Indian religions involved placating the evil spirits that caused sickness and death” (p. 8). Due to this fact, the Indians often believed the existence of a spirit that possessed within an animal, stone, river, or a mountain. They feared the curse of an evil spirit over their life if they had happened to misbehave with those things.
The main education that the Indians learned were the skills for hunting, gathering foods, cooking, building houses, making clothes and only some more civilized tribes like Inca and Aztecs had schools for their children (Shoen, 1955, pp. 15-16). Some Indians also traded food, tobacco, animal skins, artworks, and labors with other tribes and even the white colonies in the middle of 16th century. They knew no money, but exchanging things for new farming tools, weapons, and education. It was also explained that the Indians were superbly adapted to the wilderness of this New World. They were said to be very helpful for the Whites who were unaided and less-experienced in the wilderness.

They served as guides to the whites in their journeys through the trackless forests and gave them valuable lessons in woodcraft, hunting, and trapping. From them the settlers learned how to make maple sugar and moccasins, and to construct the birch-bark canoe, which was a most valuable aid in traversing the wilderness (Chitwood and Owsey, 1955, p. 8).

It was the evidence where the Indians also made considerable aid to the Whites when they faced hardships during their settlement in the New World. Through this proof, the Indians were also said as friendly.

The Indians’ rules of marriage were simpler compared to that of the Europeans’. It was said that in most Indian cultures, young people took their spouses in their teens. It was indicated after they won social acceptance as adults and real braves who had proven their ability in a war or a hunt (Paul et al., 1990, p. 2). The ritual of the marriage was said to be as modest as the spouses were united before the shaman in order to legalize their being together in a social community.
2.2.2 The Whites

The term of “the Whites” hence referred to the Europeans coming to the New World. It was the Indians who then called them so due to the skin-color diversity between them. According to Tindall and Shi (1982), the Europeans involved in the voyages to the New World were originated from Spain, Portugal, France, Great Britain, the Netherlands, Italy and the various German states (p. 2). They came in this vast land as conquistadors, adventurers, merchants, settlers, and missionaries with different motives forging their dangerous ventures to the New World.

Unger (1982) says Europe in seventeenth to nineteenth centuries had already developed into the monarch civilizations with elaborated technologies, clothing, food production, knowledge, family structures, farming, and weaponry. Nevertheless, America was still almost entirely a wilderness with very little civilizations in some regions; regarding the advanced Indian Tribes like the Inca and the Aztecs in Southern America. The rest of the inhabitants, especially the North American Indians, were still living unstructured (pp. 45-46).

The basic motives were fascinated by the tales that Marco Polo, a Venetian who had spent his seventeen years in China, India, and Malaya, had brought back the riches, luxuries, and splendors in thirteenth century to the western world (Graff and Krout, 1959, p. 7). The Europeans were henceforth competing with each other to conduct explorations and sailing-trails eastwards until an Italian sailor named Christopher Columbus discovered a land he thought as India in 1492.
Under the flag of Spain, Christopher Columbus gained the outfit of expedition from the Spain monarch couple, Ferdinand and Isabella, to the Oriental Continent Eastwards. The approval was obvious due to the success of the former Portuguese sailors, Bartolomeu Dias and Vasco da Gama, in exploring and bringing back plenty of spices, gold and potteries from India by the end of fifteenth century. Columbus built the first colonies in Hispaniola and Santo Domingo. Later they moved to Puerto Rico in 1508 and Cuba in 1511 to 1514 and also New Mexico, Texas and California. The settlements of new lands were then contributed to Spanish Empire.

The main goals of the Spaniards were similar to the previous European conquistadors: Gold, Gospel, and Glory (Tindall & Shi, 1984, para. 14-15). The gold they collected from the Indians was sent to the throne as embedded taxes. Thus, they collected more resources and spread across countries in order to find the unsettled lands. On the contrary, the missionaries had no motives but to spread religion as they were vowed to serve God and the throne (Shoen, 1955, pp. 53-54). It was evident that many of the Indians were then converted into Roman-Catholic by the force of those missionaries.

According to Paul et al. (1990), the social status that was applied in Europe was firmly influenced by gender, wealth, inherited position, and political power (p. 13). Some noblemen would absolutely gain special privileges in their social communities like respects, exclusive seats in a theater and certain positions in a work field. There was a subordinated stratum in a social community that separated the high class people from the underclass ones. A similar social system
was also applied in Spain. “Spain was not ill governed in the absolute Bourbon style” (Trend, 1952, p. 153).

2.2.3 The Clash between the Indians and the Whites

Graff and Krout (1959) states that the encounter between the Whites and the Indians in North America evoked more than a clash between different cultures. With the motives of searching for Gold, Glory, and Gospel, the Europeans started enslaving and suppressing the Indians for their needs (pp. 15-16). That Europeans saw that the Indians were more obsolescent in their weaponry and were far left in civilization compared to theirs; it invoked their intentions to enslave, exploit, and take benefits from the Indians. Tindall and Shi (1984) explains that the first malice happened after Columbus’ returning to Spain in December 1492 and when he got the instruction from the monarch couple to return to the New World, he found that the unsupervised soldiers had done terrible things to the Indians: raping native women and robbing Indian villagers (p. 11). The reason, besides the main goals, was that they perceived that Indians were such “a malicious, surly and revengeful spirit; rude and insolent in their behavior and very ungovernable” (Tindall & Shi, 1984, p. 3). It was then the basic cause of the clash between the Indians and the Whites.

There were two legends that revealed the different point of views of the clash between the Whites and the Indians. The legends were Black Legend and White Legend.

The Black Legend states that the Spaniards slaughtered thousands of Indians and subjected the remainder to exploitative forced labor. The White Legend states that Spaniards brought Christianity to the Indians,
eliminated human sacrifice and cannibalism from their society, and offered them draft animals, plows, and other material benefits (Gibson, 1967, p. 136).

It was evident that both legends were acceptable. This also proved the case of different perception between two groups of people with different backgrounds of personality and point of view.

The evidence that identified another different point of view between the Whites and the Indians was about the hunting games. For the Indians, the hunting game was a prior work for the men. They did it every day in order to gather food. Meanwhile, the Whites considered the hunting game as an upper-class amusement that would not make any exhausting efforts. From this fact, the Europeans would soon find that the Indians were neither fools nor humble servants. However, the whites would began to see the Native Americans as deceitful “savage” (Paul et al., 1990, pp. 1-4). This difference was then one of the factors that evoked disputes between them.

Despite the dispute between the Whites and the Indians, Tindall and Shi (1984) say, “Many Spanish, English, and French settlers voluntarily joined Indian Society or chose to stay after being captured” (p. 8). It was due to the fact that the Indians were depicted as people who possessed great capacity for adapting to changing circumstances. They integrated European technology, forged new alliances, altered their own community system and eventually, they often succeeded in converting the Whites into their own way of life.
2.3 Theoretical Framework

The theory of approach indicates the main direction of the study that will lead to a conclusion. They are the Psychological and the Socio-Historical Approach. The Psychological approach leads this study into the case of perception between two characters about the Indians. The perception making is indeed influenced by the different gender, experiences, and the knowledge of the main characters. By using the theory of Gender Stereotypes, this study finds the characterization of John Cooper and Catarina de Escobar that will then contribute to the mechanism system of perception making. The analysis of perception making undergoes the experiences and knowledge that John Cooper and Catarina de Escobar have related to the Indians. This approach refers to the analysis through the psychological aspect and connects the case with the theories of some experts.

The Socio-Historical Approach provides some background knowledge of what happened in the past in accordance with the case of perception. There are proofs about the Indians’ past life, the Whites’ arrival in the New World, the contrast tradition between the Indians and the Whites that happened in the past, and the clash between the Whites and the Indians. Those theories aim to prove whether the story depicts what really happened at the past or merely a thought reflection of the writer. The implementation of the Socio-Historical approach lies in the points of the analysis part; providing reflections and comparisons about the historical proofs in the past and in what has been written in the story. It helps the theory of perception and the case building of this study since the experiences of
both characters, John Cooper and Catarina, are impulsively aroused and influenced by those realities of fact.

The theory of character and characterization provide the basic understanding of how the writer created the characters and how he suited them with their manner, speaking, thoughts, ideas, performance and etc. These theories help analyze the first objective of finding John Cooper’s and Catarina de Escobar’s characterization and their roles in the story. In general, the theories of character and characterization help find the personalities of those two main characters. The personalities of John Cooper and Catarina de Escobar that are reflected through their characterization then work as the psychological factors that help the analysis of perception making. Thus, these two theories help augment the analysis on the perception field.

The core theory in this study is perception because it mostly influences the analysis and brings it to a resolution. Perception underlies the essential analysis of how John Cooper and Catarina de Escobar perceive and respond to the Indians based on their very own experiences, way of thinking, manner and historical background and gender differences. The flow of the analysis undergoes the mechanism system of perception as Reality → Perceptual Field → Reacting Part ↔ (Emotion and thought). The events happening in the story reflects the Reality of the perceived object. Those events are related to the Indians whom John Cooper and Catarina de Escobar perceive. Perceptual Field comes as the processor of perception making. Here the mechanism system of perception works and produces perception points that are influenced by John Cooper’s and Catarina de
Escobar’s characterization, instead. Not only the characterization, but experiences and knowledge of John Cooper and Catarina de Escobar also contribute some impacts to their perception making. Meanwhile; Reacting Part follows up John Cooper’s and Catarina de Escobar’s perception as the further reaction through their thoughts and emotions about the Indians. Beside John Cooper’s and Catarina de Escobar's thoughts and emotions related to the Indians, peer relationship and social relationship also become the Reacting Part that reflects further relationships that John Cooper and Catarina de Escobar build with the Indians.

The theory of relationship refers to the analysis of how John Cooper builds his relationship with some tribes of the Indians and so does Catarina with the Indians. It portrays the process and the classification of two or more people in having communication, life-sharing, experiences and cooperation. This theory also helps finding John Cooper’s and Catarina de Escobar’s Reacting Part which are reflected through their peer and social relationships with the Indians. Relationship theory consists of peer and social relationship. Peer relationship portrays John Cooper’s and Catarina de Escobar’s personal experiences with the Indians in person. Meanwhile; social relationship presents their relationship and social affairs with the Indian society. There are four Indian tribes that are involved in the story. They are the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux, and the Jicarilla Apache. In order to find the third objective of this study, the theory of relationship will enlist John Cooper’s and Catarina de Escobar’s peer and social relationships with the Indians. Thus, the discussion of the third problem formulation will employ this theory of relationship intensively.
An additional theory of gender differences gives information related to the process of perception between two people of different sexes. It supports the analysis on chapter four; explaining why the difference is here. This theory explains the factors why women and men mostly perceive a thing or two in different ways. This theory is served as the device to find John Cooper’s and Catarina de Escobar’s characterization. The characterization itself represents the personality of John Cooper and Catarina de Escobar as one of their psychological factors of perception making. In other words, the theory of gender stereotypes/diversities contributes background personality of perception theory that will be essential in order to analyze the second formulated problem.
CHAPTER 3

METHODOLOGY

This chapter three of methodology focuses on object of the study, critical approach and methodology. Object of the study presents the primary source of the study and a brief summary of the novel. The critical approach explains the approach used in this study and the last point explains the methods applied in this study.

3.1 Object of the Study

The object of this study is a novel titled *The Hawk and the Dove*, written by Leigh Franklin James. This is a novel with strong socio-historical background as the early America rose, involving the pure native of Indians and the new attendances, European people, who introduced this land to the world. The Whites would then call it as the New World. This novel was published in New York, 1981. As one of the famous and well-known western publishers up to recent days, Bantam Books published with the arrangement with Book Creations, Inc. and this is the first book of a saga of the Southwest with more than three volumes: *The Hawk and the Dove, Wings of the Hawk, Revenge of the Hawk, Flight of the Hawk* and so on. James contained this novel into 50 chapters and it has 434 pages.

The story of *The Hawk and the Dove* begins when John Cooper in his early fifteen comes home from his duck-hunting with his loyal dog, Lije, and witnesses the Shawnee’s brutal massacre over his family and henceforth his lonely journey with his only Lije begins. In the same occasion when John Cooper
leaves his house after the massacre, Don Diego de Escobar, a nobleman from Spain, receives the order from the throne of Spain, Charles IV, to have his new task in the New World as the implicit meaning of being exiled from Madrid, Spain.

The following years have passed by and the reality of that his family is murdered by the Shawnee does not lead him into vengeance and bad perceptions about the Indians. It is evident that during his five-year journey to find a newly true living, John Cooper Baines has joined into some Indian tribes. They are the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux, and the Jicarilla Apache. John Cooper has successfully made himself a good friend of them as well.

After having a long voyage over the sea from Spain to New Mexico, Don Diego and his family are still to continue their land journey to Taos. In the middle of their journey, they are ambushed by a gang of Indians trying to rob what they are bringing. With the help of Spanish escorts, they can eventually overcome the sudden ambush. Therefore, due to the fact that they have less knowledge and bad experiences with the Indians, Don Diego de Escobar and his family, especially Catarina de Escobar, consider those people as ‘savage’ (barbarians).

Catarina de Escobar is totally irritated by the Indians after the lousy experiences in the New World. It is even worsened after her being captured and taken hostage by a gang of renegades. Fortunately, John Cooper comes and saves her. From the first moment when Catarina de Escobar meets with John Cooper, she has considered her as a ‘savage’. In order to shift Catarina de Escobar’s paradigm about him and the Indians, John Cooper, finally, has to introduce her
directly to the Apache Indians. He convinces her with his harsh life and the good Indians before she stops considering him as a ‘savage’. Eventually John Cooper marries to Catarina de Escobar and the dark paradigm that blunts Catarina about Indians this far has gradually changed. On the other hand, Catarina de Escobar’s big brother, Carlos, falls in love with a female Apache Indian and finally marries her. The marriage between Carlos and the Indian girl ends the story of *The Hawk and the Dove*.

### 3.2 Approach of the Study

As the critical field of analysis, this study uses two ways of approaches: the socio-historical and the psychological approach. The socio-historical approach reveals the relation between several events happening in the novel compared to the realities happening in the early American history. This is what Rohrberger and Woods Jr. (1971) state that a critic whose major characteristic is the Socio–historical approach insists that it is the only way to locate the work (pp. 9-10). Thus, this approach field will work on the analysis of the civilization and its society. It depicts the condition of the society at that time and the historical background of the story. It will uncover the relation whether the story in that novel really reflects the history happening then or it is just a matter of the author’s imaginations.

Meanwhile, the Psychological Approach will deal with the analysis of perception that the two main characters, John Cooper and Catarina de Escobar, have towards the Indians. As what Rohrberger and Woods Jr. (1971) say that the psychological approach tries to locate and demonstrate certain recurrent patterns
from the knowledge of psychology (p. 12). The analysis, based on this approach, will go on to the physical and mental experiences both characters had with the Indians in which then the mechanism of perception lead to several reactions in the reality.

3.3 Methodology

Since this thesis focused on the work of literature, the methodology taken was library study. The primary source in this study was a printed book titled *The Hawk and the Dove* written by Leigh Franklin James. There are printed books related to the early American history and Psychology as well as the electronic media that are used as the secondary sources. Those references are used in order to elaborate and support the analysis of the problem formulation.

In accordance with the analysis of the problem formulation, there were several steps that were taken orderly. The first step was reading throughout the novel titled *The Hawk and the Dove* severally until the story line and all the detailed information comprehended considerably. The scanning and skimming the novel were aimed to find the perceptions of the two main characters towards the Indians and the relationships that both main characters built with the Indians.

Finding an appropriate method for the analysis was the second step taken as the following up of choosing the topic. This study aimed at the perception case happening between the Indians and the two main characters, John Cooper and Catarina de Escobar. Hence, the Psychological and Socio-Historical Approach were employed.
The third step was to work on the second problem formulation that was addressed into finding the relationships both main characters built with the Indians. This analysis emphasized the detailed information of which tribes involved in the story and the traditions held by each tribe.

The last step was making the conclusion of the entire discussion throughout the study. This also redefined the main goals of the study in which the researcher had formulated in chapter one.
CHAPTER 4

ANALYSIS

This chapter presents the analysis of Leigh Franklin James’ *The Hawk and the Dove*. The analysis is divided into three major discussions referred to the problem formulation. The first discussion is focused on the description of John Cooper and Catarina de Escobar. The second discussion focuses on the perception preoccupying John Cooper Baines and Catarina de Escobar, the main characters, towards the Indians. Meanwhile, the last discussion is aimed at revealing the relationships between the main characters with the Indians.

4.1 The Description of John Cooper and Catarina de Escobar

In this part, there will be an analysis of the characterization of both John Cooper and Catarina de Escobar. The analysis underlines the formation of their perception-making and it is employed as the psychological factors that are essential to discuss. The analysis encompasses the characterization of both John Cooper Baines and Catarina de Escobar as it is portrayed in gender diversity theory and as the supporting evidences of which the perception about the Indians are produced. The characterization indeed contributes to the psychological factors in making certain perception as well as the gender diversity that occurs between these two main characters.

By using Forster’s theory of character, this study finds that both John Cooper Baines and Catarina de Escobar are categorized as round characters in the story of *The Hawk and the Dove*. It is evident that both John Cooper and Catarina
de Escobar possess intriguing role and dynamic emotions that surprise the readers about their changing environments. The discussion of John Cooper’s and Catarina de Escobar’s changing will be elaborately presented in the following paragraphs under the subtitles.

### 4.1.1 John Cooper’s Characterization

According to Forster’s theory of character, this study finds that John Cooper is categorized as a round character. The proofs that depict John Cooper as a round character are shown through his experiences with the Indians. *The Hawk and the Dove* portrays John Cooper’s journey from one tribal village to another. John Cooper has been adapting to the tradition and to his struggle of being conformist among the Indian people. John Cooper is described as a well-organized person before a band of drunken Shawnee Indians massacres his entire family. John Cooper is also described as an honest person who always tells truth about anything. However, one or two occasions portray John Cooper’s trick of telling the Indians lies about his Lancaster and his dog.

John Cooper adapts himself to the tradition of the braves where courage and prowess are the basic requirements to be the part of them. The story tells that John Cooper is accustomed to the tame living with his family before the Shawnee Indians massacre his entire family. From that moment, John Cooper must adapt himself to the wild living in his journey without any help of his parents and relatives. John Cooper, who is accustomed to the house living, must manage himself to hunt an animal in order to survive in the wilderness (pp. 27-29).
Another proof that indicates John Cooper’s changing personality is depicted through his thought about living in the wilderness and when he faces the Indian communities. John Cooper’s thought is expressed through his utterance to Lije on the raft they are boarding on. “…You know, if we run into Indians or hunters when we get on land, they sure won’t think much of a boy who cries like a baby! I’m a man now, and I’ve got to show everybody that’s just what I am or I’ll never get where I’m going” (p. 20). This part shows that John Cooper must change his spoiled behavior, where he is used to be spoiled by his parents and sisters, into a matured and an independent guy. John Cooper realizes that he must survive and be accustomed to the harsh living in his orphan journey.

The next point that depicts John Cooper’s changing demeanor is where he must tell the Indians lies about his Lancaster and Lije. John Cooper realizes that the Indians are stoutly superstitious, so he intends to tell the Indians that he has a magical stick that thunders and spits fire. He possesses no ill-intention about telling the Indians the misguided truth. All the Indians realize and honor John Cooper’s truthfulness in his speaking because they have found that there is no lie and ill-will in John Cooper’s words and deeds. However, John Cooper must tell a lie about his Lancaster that thunders and spits fire in order to make the Indians believe that John Cooper possesses such great power or magic (p. 100). John Cooper proves his words by bringing the Indians a lot of meat in the hunting game by using his Lancaster. The Indians believe that John Cooper indeed possesses such great power. On the other hand, the Indians do not feel harmed due to the
misguided fact that John Cooper has told them because John Cooper can bring them good fortune.

John Cooper once again tells a misguided truth to the Indians about his dog, Lije. He tells them that Lije is possessed by the evil spirits from far across land. Those who misbehave him will be cursed by raging and howling vengeance of the angry spirits. The Indians believe that the vengeance will cling on to their village. He also tells that there will be no cure if the angry sprits are disadvantaged (p. 216). This deed is aimed at ensuring the Indians that they will not harm Lije in any purpose. John Cooper succeeds and the Indians accept him and Lije as their part.

The next analysis is on John Cooper’s characterization as shown through his gender stereotypes. By employing Brannon’s theory of gender stereotypes, this study finds that John Cooper possesses such characterization like self-controlled, unemotional, and logical. The aim of finding John Cooper’s characterization is to help the perception making in the next discussion. It is due to the fact that perception constitutes a set of psychological mechanism that is influenced by, at least, the characterization of the perceiver. The discussion will be exposed thoroughly in following paragraphs.

John Cooper tends to be more logical and self-controlled when takes the decision to carry his own life with Lije, his dog, on his orphan journey to find a new life after the Shawnee’s brutal massacre over his family. It is explicitly shown through his muttering to Lije that he has nothing left in this world except him. Whatever in this world may happen against them, they must survive and
walk on their journey to find a new life. John Cooper remembers what his mother has advised him to be a gentleman who can stand on his own feet when the hardships come to face before him. Whereas John Cooper expresses his feeling to Lije, he also shows his faith towards the good God who will always protect him from any danger it might be (p. 9). This part evidently shows that John Cooper tends to ignore his grieving thoughts over his murdered family and he decides to walk on the journey for the rest of his remnant life. From this point, it also can be seen that John Cooper possesses one characteristic of what Cicone and Ruble (as cited in Brannon, 1996, p. 175) has explained that men tend to be more logical, unemotional, and self-controlled when they face reality.

Another proof of that John Cooper’s way of thinking tends to be unemotional is indicated through his conversation with Kandaka, a young Ayuhwa man, about his horrifying experience with the Shawnee. Kandaka asks him whether or not he hates the Indians afterwards. Then, John Cooper answers him.

‘No, Kandaka. I knew the chief of the Shawnee, and he was always fair to my mother and father. And there were other braves I knew who were friendly. The ones who killed my family were not like the others – I’ve thought about that a lot since I started out, and I am pretty sure their chief would have stopped them if he knew what they planned to do’ (p. 99).

Kandaka, despite his being an Indian, gives his deepest respect to John Cooper for the absence of vengeful spirit in his mind towards the ones having done great harm to him. Kandaka gives his compliments to John Cooper for his possession of a good heart and that he speaks with a straight tongue. Thus, that is what the Indians respect from a person, especially a man.
Kandaka also sees that John Cooper has learned many bitter things from his childhood. However, through all the bitter things, John Cooper has learned a very good lesson to respect others, despite the fact that they have done bad things to him. The reason that makes John Cooper not to be cynical is that he does not justify the entire Indians for what a particular group has done to him. Therefore, with this way of thinking, Kandaka believes that John Cooper can be a friend of any Indian tribes he meets all over this vast land (p. 99).

It is obvious that John Cooper possesses such logical and unemotional ways of thinking when he faces troubles with anyone else, especially those who belong to different race and tradition. The Ayuhwa Indians are not the only tribe that considers John Cooper in such ways, but to every tribe that he has visited and has lived with, he always shows his deep respect and friendly demeanors. It is obvious that the Ayuhwa is the first tribe where John Cooper has made friends with. The next tribes that John Cooper has joined are the Skidi Pawnee, the Dakota Sioux, and the Jicarilla Apache. All of them welcome John Cooper as a good friend and even as a family for his generosity and truthfulness. Thus, that fact underlies the reason why John Cooper is accepted by every Indian tribe he has come to.

Along the time when John Cooper is living with the Skidi Pawnee Indians, he behaves himself as he has done with the Ayuhwa. Another similar regard is pronounced by Tarskowa, the war chief of the Skidi Pawnee, on John Cooper’s truthfulness as he speaks with “a straight tongue” (p. 230). After the passing months of which John Cooper has been spending along with the Skidi Pawnee, he
has won their trust because of his generosity in the hunting games. It is depicted that Peltalaro, the Pawnee chief, is equally impressed by the generous sharing that John Cooper has given to the people of the Pawnee Indians. This deed of course gives him greater credence and John Cooper’s success in killing eighteen buffalo indeed wins him jubilant acceptance as a mighty hunter who has earned his right to live among the Skidi Pawnee (p. 235). This point presents the proof of John Cooper’s truthfulness and generosity. It is evident that John Cooper owns such manners by sharing his hunting meat with the tribe. Thus, it is the reason why the Indians appreciate him, in spite of his white skin.

The next point to be analyzed is when John Cooper is with the Skidi Pawnee. He notices a girl whom the Skidi Pawnees are going to make her a human sacrifice for their gods. Hence, John Cooper plans to save this girl and takes her to the place where she belongs to. After John Cooper’s fleeing with Damasha, he arrives at one of the southern Dakota Sioux villages. Meanwhile, Weshmatigo, the tribal chief of the Southern Dakota Sioux village, beholds the courageous John Cooper and presents him with gratitude for saving his daughter’s life from being the human sacrifice for the Pawnee’s gods. He says,

‘My daughter has told me what you have done. You are a brave warrior, for if the Pawnee had caught you, you would have prayed for death for many suns before they granted your prayer. And now I see your wampum belt. It is plain that you have great courage and a heart that is good. I wish you to know that I am grateful for what you have done’ (p. 259).

The gratitude that Westimago gives John Cooper does not make him arrogant. Otherwise; he responds him with a humble utterance that he cannot stand seeing a person to be sacrificed on unacceptable purposes and that he comes as a friend.
Therefore, it makes John Cooper once again be accepted as a family in an Indian tribe.

4.1.2 Catarina’s Characterization

By employing Forster’s theory of character, this study finds that Catarina de Escobar is categorized as a round character. The evidence of that Catarina de Escobar is a round character is described from her journey to Taos with her family and along her relationship with the Indians. Catarina is described as a high-born girl among the Escobar family in Spain and she is used to feel the comfort and the luxury in her noble family before the throne sends her family to the New World. The misbehavior that some of Indian bands have done to her invokes her hatred towards them. However, her meeting with John Cooper has brought great changes in her paradigm about the Indians.

Catarina de Escobar is accustomed to a lavish tradition of the Spanish noble family where they have their servants prepare and make everything done in order. When Catarina de Escobar faces inconvenience in her voyage from Madrid, she always complains to Doña Inez, her aunt, and curses everything that discomforts her. “Catarina gasped, her face pale and drawn and damp with sweat, ‘but I did not dream it would be so awful! I am sea sick, I cannot eat a thing. I can hardly drink a glass of wine, and this cabin is dreadfully cramped—oh, why could they not have given us better quarters?’” (p. 64). Under Doña Inez’s guidance and advice, Catarina can adapt herself to the inconvenience around her. Even though she shows very few changes in her attitudes along her journey, but Doña Inez can successfully guide Catarina de Escobar to be emotionally mature. Catarina de
Escobar shows her considerable change in her attitude after four years living in Taos (pp. 297-300). This point is depicted through Don Diego de Escobar’s conversation with Doña Inez about Catarina de Escobar’s maturity and plan of marriage.

Another point that indicates Catarina de Escobar’s changing is about her treatment to John Cooper. At the first sigh, Catarina de Escobar considers John Cooper as a savage who has been living and adopting the tradition of the Indians. Catarina de Escobar always mocks and persecutes John Cooper impolitely. Even though John Cooper has saved her from the Mescalero renegades, Catarina de Escobar still considers him as a savage and treats him offensively (pp. 364-374).

Eventually, after showing himself as a gentle and dependable man for Catarina de Escobar, John Cooper can win her heart and Catarina de Escobar changes her treatment to John Cooper as a soft and a mature woman. This point is shown when John Cooper takes Catarina de Escobar to the wilderness and to the Jicarilla Apache village after Doña Inez grants him a permission to prove his love to Catarina de Escobar and in order to show her his true living. Catarina de Escobar firstly misperceives John Cooper’s intention by taking her into the wilderness and cynically thinks that he will take benefits from her body. Otherwise, after knowing that John Cooper possesses neither ill-intention towards her nor even a stolen kiss from her, Catarina de Escobar realizes that John Cooper deserves to be her husband and she knows that she also loves him (pp. 397-404).

Henceforth, Catarina de Escobar tends to be lovely and warm to John Cooper.
The next discussion is aimed at revealing Catarina’s characterization as this study employs Murphy’s theory of characterization. Not only Murphy’s theory of characterization that is used to find Catarina de Escobar’s personality, but Brannon’s theory of gender stereotypes is also employed as the referential device to analyze her personality. The least analysis will be elaborately discussed in the following paragraphs.

As Brannon (1996) says that women may experience more intense emotions than men, and social expectation may be a factor in the difference (pp. 168-200), it represents the idea that Catarina de Escobar possesses such manners all along the story. It is evident that Catarina de Escobar tends to be more emotional when she faces difficulties during her voyage to Taos with his family. The story tells that Catarina de Escobar is crying out her murmurs of the discomfort along the voyage to Taos from Madrid. Despite the luxury she obtains from the captain of the *Paloma* and much to Catarina de Escobar’s unpleasant feeling of seasick and that she is far from home, she always gripes of the discomfort and acts like a crying baby (pp. 67-70). Catarina de Escobar’s unstable emotions during the teenage years force her feelings to confront against the discomfort she is experiencing. Thus, the Reacting Part contrives her responsive actions to be more emotional and offensive towards her environment and the people around her.

In general, women in 19th century were considerably different from what they are nowadays. Brannon (1996) says that in “19th-century … women were passive, dependent, pure, refined and delicate” (p. 168). Catarina de Escobar is described straightly the same. She acts like a spoiled child by showing her
immediate change of mood towards John Cooper after he rescues her from being the captive of the Mescalero Indians. On the contrary, he compels him to catch back *Maquita*, her mare, rather than giving him gratitude of saving her. “‘Where is Marquita?’ Now she stamped her food, as if nothing had happened to her. ‘…Marquita – you must find her at once! She is a valuable horse; I do not want to lose her! Go after her, I tell you!’” (p. 373). Much to John Cooper’s surprised thoughts; he rebukes her changing mood in minutes. Hence, he can barely see her dependent demeanor towards him. Such demeanor Catarina de Escobar possesses delineates the psychological factors of her making perception about the Indians. A person with delicate and dependent demeanors will tend to act as an immature child whose Reacting Part is considerably influenced by her own emotions and cynical thoughts.

Another characteristic of Catarina de Escobar is also explained by Doña Inez, Catarina de Escobar’s aunt, when she advises John Cooper how he should act in order to take Catarina de Escobar’s heart. She confides her intensive understanding about Catarina de Escobar’s demeanors. Catarina de Escobar is somehow accustomed to the wealthy living of the Spanish monarchy and she is very passive. She has everything she needs done by other people rather than she manages to do herself. Her spoiled demeanors create her to be a childish woman in her age.

Doña Inez explains to John Cooper that Catarina de Escobar is somehow delicate. She means that if John Cooper intends to conquer her heart, he must breakthrough the barrier before her. John Cooper has to make sure that he can be
dependable in her life (pp. 390-405). This characterization of Catarina de Escobar becomes the fundamental factors of her perception about the Indians. Her lacking of experiences in wild life rebukes her thoughts to be extremely surprised by different realities she faces. It can be acceptable that her Reacting Part confronts the Reality she faces and immediately evokes her emotions and thoughts to be reasonably cynical about the Indians.

4.2 The Indians in John Cooper’s and Catarina de Escobar’s Perception

The discussion of this subtitle is divided into two parts. The first part portrays the perception that John Cooper Baines has towards the Indians and the second refers to Catarina de Escobar’s. The discussion of John Cooper’s and Catarina de Escobar’s perception is considerably influenced by the characterization that has been discussed in the previous subtitle. It is due to the fact that the mechanism system of perception involves psychological factors and one of them is personality or characterization. The characterization is employed because it underlines the reason of the perception making. The discussion of perception will be elaborated thoroughly as follows.

4.2.1 John Cooper’s Perception about the Indians

Little (1999) explains that perception constitutes a set of complex psychological mechanism of creating some particular depictions in humans’ thoughts. It happens when they face realities. There are also psychological factors contributing to John Cooper’s perception about the Indians. The one that works as a recessive factor is gender diversity or gender stereotype. Referring to Cicone’s
and Ruble’s theory of gender diversities, it is explained that men tend to behave in logical way and they unemotionally respond to the realities that may be harmful for them. It appears that men can control themselves better than women when they deal with others and the world around them (as cited in Brannon, 1996, p. 175). It is also depicted in John’s Cooper characterization as it is explained through his deeds, way of speaking and thinking, and also as what it is explained by other characters throughout the story.

The least analysis of John Cooper’s characterization provides significant points of reason to the perception-making he has got towards the Indians. In other words, the discussion helps elaborate the underlying reasons why John Cooper has such perception. Beside gender stereotype or the characterization of John Cooper, there are also personal experiences and background knowledge related to the perceived object. Hereby, the perception making that is influenced by personal experience and background knowledge will be elaborately explained along each part of the perception points. The analysis of John Cooper’s perception about the Indians is divided into five subtitles accordingly to each point he has dealt with the Indians as follows.

4.2.1.1 Brave

Brave is the general term that is used in this novel to refer to Indian men. From the very first part of the story of *The Hawk and the Dove*, this term is used to depict the presence of the Indian men. Therefore, the term “brave” serves as a noun instead of an adjective when it refers to an Indian man. However, this term will also be used to explain one of the Indian’s characteristics in John Cooper’s
perception. In this point, the term ‘brave’ directs to an adjective. The further discussion of this subtitle explains the reasons why the Indian men are considered brave in John Cooper’s perception.

It was known that Indians were hunters and even warriors as they followed the law of their tribe which insisted them to be courageous and tough in the hunts and in the wars. The history tells that the Indians were accustomed to inflict pain in their life. The Indian’s law told that the Indians must bear torture without being complaining and face death without fear (Paul et al., 1990, p. 9). *The Hawk and the Dove* depicts the Indians as brave as they were mentioned in. It obviously is shown through John Cooper’s recalling what his deceased father has ever told him about the Indians that “never let an Indian know you’re afraid of him or back down from a dare; Indians respect bravery as much as they do honestly” (p. 220). The thought that the Indians are brave, therefore, contributes to John Cooper’s knowledge, despite his own experiences with them.

Another proof showing that the Indians are courageous is portrayed in John Cooper’s experience when he comes to the Ayuhwa tribe, with which he has joined at the first moment. The law that is applied in order to allow someone to be the part of a tribe is the authentication of his equal courage among the other Indians. In this case, John Cooper witnesses the challenge that the Ayuhwas give towards his wolfhound dog, Lije, to fight against theirs.

‘They challenge your dog,’ Kandaka muttered. ‘Let us see how he answers them’ and when John Cooper manages to help Lije almost being edged by the other two dogs, Kandaka also utters ‘No, let them fight. They are like our braves, they challenge the enemy to see who is the stronger. Let them fight!’ (p. 89).
This part lucidly shows that the Indians are brave. It is shown that Lije is also about to show his bravery before he is accepted among the tribe of the Ayuhwa Sioux. Due to the fact that John Cooper and Lije are brave in several tests the Indians insist, both of them are welcomed as equal braves as they are.

Another point that presents Indians’ bravery is shown through the history of the Indian’s chieftain. The Indians’ chiefs were those whose achievements were considerably gained through wars and hunts. The more battles and hunts they won, the higher respect they obtained from their people. It hence proved that they were brave enough to be the leader of a tribe (Harriet & Shoen, 1955, pp. 15-16). John Cooper has recognized it very well when he is tangled in some conversations with the Indians about taking a squaw (a wife) and being the leader of a tribe. It is shown when he is tangled in a jest with Kandaka. Kandaka explains, “but you are strong and young, and our braves take squaws once they have counted a great success in the hunt” (p. 102). John Cooper recognizes the way that the Indians live and he realizes that he has to be as what they are supposed to be when he intends to join in their tribe. It is the evidence of the Ayuhwa Sioux’s law about social acceptance which has been established since the time of their ancestors. For this reason, however, John Cooper politely refuses to have an Indian girl to be his wife. The Indians, understanding John Cooper’s mind, accept his decision.

Referring to another historical background related to the requirement of being a war chief. An Indian war chief was the chosen person who had proven his prowess in war. The position of a war chief was indeed respected among the villagers. It was due to the fact that the election of the war chief or the tribal chief
was determined by the achievement that the one had got through wars and hunts (Paul et al., 1990, p. 4). In *The Hawk and the Dove*, John Cooper realizes that the Indians are brave and accordingly, he speaks to Sanimito, the war chief of the Dakota Sioux, when he intends to make friends with him. “‘Do not be angry with me, Sanimito. I bear you no ill will… I wish to live as a friend to the Dakota and to you. I respect you, because you would not be war chief unless you had been very brave and done mighty deeds’” (p. 262). This is the response coming from John Cooper’s mind when he wants to loosen the tension with Sanimito. That John Cooper expresses his good intention and he amazes Sanimito’s bravery, it amuses him a lot. It is then told that Sanimito accepts his friendship with John Cooper afterwards.

John Cooper knows very well that the Indians live bravely as they always fulfill their vows. When John Cooper stays in the Skidi Pawnee village, he sees that the people are preparing a human sacrifice ritual. In the night before the due time of the human sacrifice ritual, he deceives Peltalaro, the tribal chief of the Skidi Pawnee, so that it will be reasonable for his absence in the ritual. Here John Cooper manages to rescue Damasha in the night before the ceremony is held.

He had told Peltalaro when he had returned…that he had seen a great black bear in the forests to the northwest and that he had resolved to kill it…Peltalaro had nodded solemnly and replied, ‘This, too, is how a Pawnee would live. What you have said pleases me. Go then…and keep your vow’ (p. 249).

This part presents John Cooper’s willingness to bear his own vows, despite that it is a deceit. He says this on purpose so that he can make preparation to save the
captive girl. From the discussions above, it is evident that John Cooper has own such perception that the Indians are brave.

4.2.1.2 Friendly

Most of the Indians were friendly by nature, despite that some tribes were more aggressive when they met with new people around. They lived in peace with other tribes as well as with the new attendants, the Whites. In the relationship with the New World’s civilization, they might gladly share food, tools, tobacco, and even their tradition with the Whites (Unger, 1982, pp. 57-61). Another historical background indicated how friendly the Indians, with their ability to survive in the wilderness, had contributed useful aid for the Whites. Those helps were valuable lessons in woodcraft, hunting, and trapping (Chitwood and Owlsey, 1955, p. 8). It was also evidently imposed in the letter to which Christopher Columbus sent to the Spanish Escorial. The letter exclaimed that the Indians were “artless” and “generous” with what they had; they would never refuse to give of anything they had if it was asked for (Graff and Krout, 1960, p. 6). This point shows that anybody, including the Whites, is welcome to the Indians. They respect people who have good behavior and straightness in their words.

It is also portrayed in John Cooper’s experiences with the Indians along his journey to find a new life. He himself perceives that the Indians are friendly as the fact that every tribe he has come to welcomes him with generous respect and acceptance. For the first time he meets with the Indian, it is Kandaka from the Ayuhwa Sioux tribe. They are coincidentally hunting a same buck deer until suddenly Kandaka breaks his leg by accident. After helping the broken leg, John
Cooper is invited to come to his tribal village of the Ayuhwa. Kandaka also tells John Cooper that when they arrive in the village, he will be accepted by his father who is a tribal chief of the Ayuhwa Indians.

Kandaka tells John Cooper that his people will be amazed with the stick that thunders and spits fire (pp. 76-77). It is true that when both of them arrive at the Ayuhwa village, Mikanota, the tribal chief and Kandaka’s father, welcomes him as a friend for what he has done to his son. Translating, Kandaka explains that John Cooper is welcome to the Ayuhwas and he is also a good friend to them. The chief insists John Cooper to live and hunt with them. There will be a great feast in the night as the symbol of John Cooper’s acceptance among the Ayuhwa Sioux tribe (pp. 77-78). This part indicates that the Ayuhwas accept John Cooper to be a part of them because of his goodness in saving Kandaka. From this very moment when John Cooper is welcomed by the Ayuhwas, it contributes thoughts that John Cooper perceives them as friendly people.

Another experience indicating that the Indians are friendly is when John Cooper comes to the Skidi Pawnee village, the second tribe that he joins in. In the evening when John Cooper has his evening meal with Lije in the woods, there suddenly comes a group of the Skidi Pawnee towards them. After some introduction between them, one of the braves explains to John Cooper that the Skidi Pawnee tribe is a peaceful tribe that means no harm to anyone, including him. Those braves welcome John Cooper to their village to have a share of living with them in the hunting games, shelter, and food (p. 215). This is the part that shows the Skidi Pawnee welcome John Cooper to their village.
As the tribal chief of Skidi Pawnee, Peltalaro accepts John Cooper as a friend and allows him to stay with Lije, though he is to do the purification test before then. He welcomes John Cooper to his own lodge before he is accepted by tribal law. After John Cooper completes the tests, Peltalaro salutes him with great honor and welcomes him kindly to join the life of Skidi Pawnee. He exclaims, "You have shown that you are indeed a hunter and warrior and that you have courage. If it is your wish, stay with us and, with your long stick that thunders and spits fire, join our braves in hunting the great shaggy ones" (pp. 226-227). In The Hawk and the Dove, the Skidi Pawnee is described as a skeptic and harsh tribe that will hardly accept a person to be the part of them unless he has completed the tests. However, John Cooper receives compliment from the Skidi Pawnee for his great bravery. This statement indeed enhances John Cooper’s perception that the Indians are friendly.

The third Indian tribe that John Cooper meets in his journey is the Dakota Sioux. His joining with the Dakota Sioux begins after he rescues the life of Damasha, the daughter of the Dakota Sioux’s tribal chief who might have been sacrificed by the Skidi Pawnee for their gods. John Cooper has fled Damasha towards her village and has told to the chief that he comes by mean of peace and friend as he has saved his daughter’s life. Weshmatigo, the tribal chief of the Dakota Sioux, is grateful for what John Cooper has done to his daughter and he welcomes him sincerely and exclaims,

‘This is good,’ Weshtimago repeated. ‘For the name of our tribe, Da-ko-ta, means friends. We are at peace, the land is rich, there are many buffalo, and the Great Spirit smiles upon us…You will have a tepee of your own,
and I shall give you one of my best horses. And tonight we shall have a great feast in your honor, my washicu blood brother’ (p. 260).

By now, John Cooper is respectfully regarded as one of their people. There is no tepee in that village that will not offer food, shelter and friendship to him. This good deed of Weshtimago generates his deep respect towards their warm friendships.

The last tribe John Cooper joins with is the Jicarilla Apache. This tribe that has major influence of Spanish language welcomes John Cooper to live with them as he has saved Pestanari, the son of the Jicarilla Apache tribal chief. Just as the similar custom as the previous Indian tribes have, the Jicarilla Apache allow John Cooper to take a part in their buffalo-hunting games (p. 324). It once again proves his friendships towards the Indians that John Cooper has brought many cups of hunting with them.

Descontarti, the tribal chief of Jicarilla Apache, and his people appreciate John Cooper with high respect and friendliness. More to Descontarti himself, he devotes his brotherhood with John Cooper by making him his blood brother in the tribal ritual. This aims to strengthen the bond of brotherhood between them.

At the celebration which followed, Descontarti honored the youth by making him his blood brother in the elaborate and time-honored ritual of the Apache…the Jicarilla chief declared, ‘You, who walk with the wolf you have tamed, are as swift as the mountain hawk – this you showed when you saved the life of my son. You shall be known in our village as El Halcón – the Hawk’ (p. 324).

John Cooper considers this as friendly deeds towards him because blood brother is a sacred ritual for the Indians. Only those who are worthy deserve this kind of
ritual. He assures himself that the Indians are as friendly as his own people. He also finds that there are no ample diversities in his and the Indians’ way of living.

All the direct experiences that John Cooper has with the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache contribute impregnable perception that they are friendly and welcome to those who bear kindness, honesty and courage in spite of that they are white. These certain experiences also generate his thoughts and emotions which then stimulate his Reacting Part that he generously respond them with great honor and good deeds. It is proved that John Cooper has such a perception when he ensures Catarina de Escobar that the Indians are friendly as he has been living with them. John Cooper explains, “I lived with the Apache. They have been good to me. We hunt together, and we are friends” (p. 339). This is what John Cooper says to Catarina de Escobar when he tries to ensure that the Indians are friendly. He commits this on purpose of shifting her paradigm about the Indians.

4.2.1.3 Appreciative

Indians were appreciative to what they were given to. They would gladly return the kindness to those who have brought them good fortune, friendships and new goods in the exchange for everything they had. Otherwise; they would hardly choose warpath when they were harmed and persecuted, especially with the Whites. It was because of their sense of making peace with others and their belief that all good deeds they obtain came from the Great Spirit and in honoring their god, they must give back goodness as they could in the return for them (Unger, 1982, pp. 57-61). Other historical background depicts that the Indians were useful
for the Whites as they taught them their language, how to make food, woodcraft and traps in the hunting games (Chitwood and Owsey, 1995, p. 8). By nature, the ways the Indians lived were not far different from those who had better civilization.

*The Hawk and the Dove* portrays some events indicating that the Indians are appreciative towards those who have helped them or give something that is precious. As it happens in the first tribe where John Cooper has come, the Ayuhwa Sioux, he coincidentally meets a young brave named Kandaka in a hunt. Kandaka takes John Cooper back to his village after his aid on Kandaka’s wounded leg. He tells his father, Mikanota, about what John Cooper has done a good deed to him. Mikanota, the tribal chief of Ayuhwa Sioux, generously thanks him and welcomes him to join the life of the Ayuhwa. As a great gratitude towards John Cooper’s deed, Mikanota and his people hold a lavish feast in the night. John Cooper sees that four young braves are hurryingly bringing back the deer and the women hurry to skin it and cut the meat. The meat is used for the feast that is held to welcome John Cooper (p. 87). By seeing that a group of people hold a lavish party in order to welcome a stranger; it is evident that the Indians are appreciative. It is a rare occasion where a group of ordinary people will not do such a lavish feast in order to welcome a person that they have not known before.

It is true that the Ayuhwa Sioux people warmly welcome John Cooper to be one of them. They share food, lodge and take John Cooper in their hunting games. Kandaka also gladly teaches John Cooper the language of Ayuhwa so
vigorously that he can adapt himself rapidly among the people. In the respond to the goodness that the Ayuhwas have brought to him, John Cooper presents the rifle he obtains from the bandits to Kandaka. Kandaka, who is very pleased by the gift John Cooper has given him, teaches him more words of his language. He also teaches John Cooper how to make a rabbit trap without using any hunting tool.

Beside the relationship that John Cooper has been building with the Ayuhwa Sioux: Kandaka and Mikanota, he also builds a relationship with an Ayuhwa Sioux girl from the other village. It happens to John Cooper when he is still living with the Ayuhwa Sioux that he has slain the black bear of that the Ayuhwas feel great loss and curse. The Ayuhwas and especially Degala, who bears the curse due to the fact that the black bear has killed his husband, thank John Cooper with great honor and present him plenty of food when he intends to leave the village in order to pursue on his journey westwards. Degala herself presents him two things that he will never forget. The first is a one-night pleasure.

‘I know also how generous you have been in sending the meat of the great shaggy ones to the father and mother of Latiwaka [Degala’s deceased husband]. You are as kind as he was to me. And now, because of what you have done, I may purify myself and I may again be the squaw of a warrior of the tribe, not an outcast. You have given me back my life. It is little I can do to thank you, but it is my wish and my desire’ (p. 200).

There is only this thing that Degala can think about as she has her way with him due to her own desire and gratitude for what John Cooper has done.

The second thing that Degala gives him is a wampum belt that depicts John Cooper’s bravery and generosity in slaying the black bear. She means it so
that to every Indians he meets in his journey; they may recognize him as a great hunter and a kind man (p. 208). The present, such a wampum belt that Degala has made herself for John Cooper, indicates that the Indians will give back the good deeds that other people have done to them. John Cooper continues on his journey westwards after he receives all the good things from the Ayuhwa Sioux people. The belt is eventually useful and makes him recognized by the new Indian tribes he meets.

John Cooper’s perception that the Indians are appreciative is also indicated in other Indian tribes. Right after he leaves the Ayuhwa Sioux tribe, John Cooper has come to the Skidi Pawnee village and retrieves the captured girl to her village. In the southern Dakota Sioux tribe in which Damasha lives, John Cooper receives another welcome and deep gratitude from Weshmatigo, the chief of Dakota Sioux tribe, and his people for saving his daughter. She is captured by the Skidi Pawnee and meant to be sacrificed to please their gods.

By risking his own lives, John Cooper rescues Damasha and retrieves her to the village where she belongs to. Weshmatigo offers him friendships with the people of Dakota Sioux and blood brother as the symbol of honoring the savior of his daughter.

‘If you wish, you shall live and hunt with us and be our friend.’ Weshmatigo smiled and nodded. ‘And to show you that I do not speak with a fork tongue, I ask you to let my blood flow with yours to show that we, the Dakota Sioux, know how to thank a brave young warrior who would give his life to save her who is dearest of all to me’ (pp. 259-260).

Like what the historical background of the Indians’ sacred rituals, the blood brother was considered as a sacred ritual of the Indians to unite two untied persons
into a strong and long lasting brotherhood by mingling their blood (Paul et al., 1990, pp. 6-11). The chief also provides John Cooper shelter, food and friendships among his people of the Dakota Sioux. In no time, John Cooper has been accepted by the Dakota Sioux as one of their members. John Cooper, at this point, assures himself that the Indians are appreciative for they respect what others have done to them. He also sees that they are willing to help each other in return. He appreciates this with great respect just like the way he hunts and shares the meat with the villagers.

Once again, like the other Indian tribes that have appreciated him with great honor and feast, John Cooper joins the feast with the Jicarilla Apache for the good deed he has done in saving Descontarti’s son, Pestanari, from the rushing horse he rides. The Jicarilla Apache chief presents him a warm welcome and a great feast. Through this, John Cooper has once again had a lavishly welcoming feast with another Indian tribe. As the symbol of gratitude of the people of the Jicarilla Apache, John cooper is granted shelter, food and hunting games that will be regularly done by the braves. This is the way that the Indians honor the person who have done such a good deed.

By referring to the historical background of the Native Americans, it can be seen that the Indians respected and admired certain animals as they symbolized some values of their life, such as the prowess and goodness. They often made some symbolism of those animals to be their ancestors in the beginning of human life (Paul et al., 1990, p. 6). In the story of The Hawk and the Dove, it is told that Descontarti also grants him a blood-brother ritual as he honors the young white-
eye’s kindness, generosity, honesty and in order to maintain the mutual relationships between brothers. A strong brown mustang is also presented as a gift and a symbol that may depict John Cooper’s strength and bravery as well as he gets the honor of El Halcón – the Hawk – from the Jicarilla Apache.

John Cooper’s perception that the Indians are appreciative stimulates his psychological mechanism system to conduct good responds towards the kind Indians like what they have done. Thus, this is the psychological reason why he also gladly shares the hunting animals with the people of the Indians and he enthusiastically learns their native language. The evidence that John Cooper has such a perception that the Indians are appreciative is when he convinces de Escobar family that, in spite of his horrible memory about the Shawnee and his family, the Indians are good people unlike what they have thought before (p. 342). John Cooper witnesses that the Indians respect a man who tells the truth and who can bring abundance of food for the tribe in a hunting game. And he also notices that the Indians hate liars and thieves.

John Cooper has contributed new paradigm to de Escobar family based on his own experiences and perception about the Indians. Don Diego de Escobar, the father of Carlos and Catarina de Escobar, is impressed by the good nature of John Cooper whose bad experiences do not distort his perception towards the Indians. The thoughts and the emotions that preoccupy John Cooper’s mind tend to be more positive and stable when he faces hardships. It in fact affects his Reacting Part to respond in positive ways through his deeds with the Indians.
Much to Carlos’ hesitation when he expects to join the Apache and even to marry Descontarti’s daughter, Weesayo, John Cooper convinces him that his gifts will surely give them pleasure and even more Descontarti will gladly allow his daughter to marry him. John Cooper tells Carlos, “Such a gift will please him greatly. As I told you, these are simple people, and when one deals fairly with them, they can be staunch friends, even to defending your life if need be”’ (p. 347). Such a perception that John Cooper has based on his experiences with the Indians improves Carlos’ understanding about the Indians. It is also evident that the influence of John Cooper’s perception about the Indians has helped Carlos make blood brother with Descontarti as he has proven his good manners and intentions to them.

4.2.1.4 Modest

Native American used to live their simple life as what the way they were since they possessed no modern weaponry, farming tools, educations as the civilized people did and social life. They relied their lives on what the nature provided them. They were mainly hunters and food gatherers and very few of them were farmers. It was exposed on Columbus’ letter to Spanish throne (Graff & Krout, 1960, p. 6). It was different from the Middle and South American Indians, Aztec and Inca, whose civilization exceeded what the ordinary North American Indians were. The North American Indians were more modest, scattered and had no sophisticated hierarchy. They spoke and behaved as the truth of their law had established and by nature, they were more indigenous than the civilized Europeans were.
The Hawk and the Dove depicts the situations where the Indians live in their modest life and they appreciate honest people as much as they do to life. Thus, the term of ‘modest’ here is emphasized in their honesty, generosity, and modesty in life. Through his experiences with the Indians, John Cooper has witnessed that the Indians are generous. Thus, all of his experiences create his perception about the Indians. He honors the ways the Indians live as he also has learned much to adapt his manner and behavior to them.

John Cooper, when he is living with the Ayuhwa Sioux, observes that this tribe maintains strong and lasting family and the tribal ties. He also realizes that the Ayuhwa Sioux will not abandon the old when they cannot provide themselves foods, rather the young people will gladly share foods with them. Hence, this makes him comfortable and he feels a sense of belonging (p. 109). It is evident that the Indians have no such glamorous things applied in their lives. They do their ways of life as natural as they can afford.

The Indians did not sophisticate the law of a marriage. When the time came as the men have reached fifteen and had succeeded in hunting or war, the Indian men were considered mature enough to take girls as their squaws (Paul et al., 1990, p. 2). Kandaka explains to John Cooper the tradition of his people when they can marry a girl and he also urges him to marry a girl after his succession in hunting. As Kandaka tells him the way that an Ayuhwa boy chooses a maiden to be his squaw in the dancing ceremony, it is not that sophisticated compared to the tradition of the whites have.

Then, Kandaka explained to John Cooper, he who has not wed among the pledged braves would show his wish to court an unwed maiden by
casting arrow in both hands, and dig it into the soil at her feet. If she rejected him, she would break the arrow or fling it over her shoulder behind her (p. 139).

This is such a hurrying prejudice for John Cooper to occupy a thought of getting married since he realizes his own tradition that a boy in his age does not even think to do that. Nevertheless, he politely refuses the offer of taking a squaw on the purpose that he will not offend them.

John Cooper also finds that the Indians are honest to their words and their deeds. He knows it very well as the Indians pay him great respect for what he says is true and that he never says lie to them. Kandaka compliments him on his good deeds he has done for the people of the Ayuhwa. He says that John Cooper possesses good heart and he speaks with a straight tongue. Moreover, the most respect that Kandaka pays to John Cooper is the bravery he has proven in the hunting games. Those things are what the Indians respect the most as they are the parts of the tribal laws (p. 141). The good nature of John Cooper has helped him be accepted by the Ayuhwa. He, realizing this reality, is more motivated to learn from their tradition as he knows that it is good. The characterization that the Indians possess generates his perception that they are honest people. John Cooper’s Reacting Part influences his own behavior in the reality as he does not mean to manipulate their goodness, but he tends to be more mannered amongst them, instead.

Another point that indicates the Indians’ modest life is about their food. The Indians usually make long lasting food as their stockpile when the long winter comes. This kind of food is called Pemmican; “Thin slices of buffalo meat,
dried, cooked, and pounded fine, then mixed with melted fat and either berries or cherries” (p. 110). This kind of food is very efficient and John Cooper often makes it as his supply of food when he is in a long journey. Such a simple food indicates that the Indians are barely productive when they are facing arid seasons. It is because only few of the Indians are farmers and mostly they are hunters and food gatherers.

The history tells that most of the northern Indian tribes were hunters, food gatherers and fishermen. Only few of them, including the tribes from the southwest, were farmers (Brinkley, 1997, pp. 3-6). John Cooper finds that none of those Indian tribes—the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache—are farmers, otherwise he finds that all of them are food gatherers and skillful hunters. It is evident that the statement “They raised almost no food of their own, but gathered wild vegetables and hunted buffalo…mountain goats…wild rabbits and antelopes of the mountain” (p. 322) proves that they are dependent on what the nature provides them, instead of inventing new tools or developing new technologies in cultivating the nature.

The ways that the Indians live are quite simple. John Cooper has observed the laws of the tribe and the family structure of the Jicarilla Apache. He finds that the culture is somehow too modest. “In this village of wickiups, with a population of some four hundred men, women, and children, there was a distinctive culture, defined by arduous work and exacting laws, where honesty, courage, and straightforwardness were the very ingredients for survival” (p. 322). John Cooper has become more comfortable with the easygoing life he has with the Indians,
especially with the Jicarilla Apache. It seems to John Cooper that all the years he has passed with the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache, with which John Cooper has been living, have generated his own paradigm and customs so that he can considerably understand what they are doing in their life.

John Cooper’s perception about the Indians’ modesty is obviously shown when he, after saving Carlos de Escobar, speaks with de Escobar family. He tries to ensure the de Escobar family that the Indians are quite simple and honest when they manage their life. The de Escobar family wonders why John Cooper can survive and even thrive with the Indians along his journey there. In fact, the Escobar family has had such a malicious experience with the Indians in the middle of their journey to Taos. John Cooper explains,

‘They are not all like that. But, you see, Don Diego, they have enemies among other Indian tribes, as well as the whites who wish to take their land from them and kill the buffalo which give them their food…They’ve had to survive in the wilderness and in mountains, and so they’re simple people. But they’re honest’ (p. 343).

The exclamation that John Cooper expresses to Don Diego is seen as the responsive action of speech which is generated by his Reacting Part. At this moment, John Cooper, whose experiences with the Indians have improved his point of view, tries to influence the people that have misunderstood the Indians so that they may not have a justified perception about them.

From the historical background of the Whites, it could be seen that the social status that was applied in Europe was firmly influenced by gender, wealth, inherited position, and political power (Paul et al., 1990, p. 13). It is reasonable
that the de Escobar family occupies this cynical way of thinking about the Indians because they have contrast livings in which lavishness and royal etiquette are firmly applied. More to Don Diego’s nobility, he has only experiences as a royalist in serving the Spanish throne rather than the new world’s reality.

The new paradigm that John Cooper has shown to Don Diego, indeed, has given him a lot of lessons that Don Diego has eventually brightened his own thoughts about those Indians. He no longer possesses cynical thought about them, rather he appreciates their existences.

4.2.1.5 Superstitious

Most Indians believed the Great Spirit as their prime god, despite the fact that some tribes worshiped more than one god. They also had their own typical histories of gods that influenced their traditions to believe in such spiritual prophecies and superstitions (Shoen, 1955, p. 15). They interpreted natural phenomena as the sign of what their gods might tell them concerning with their deeds. If they had got certain advantages from both nature and people around them, we would consider them as gifts from gods whom they had pleased. Otherwise, they would call them as curses if things happened on the contrary of what they had expected because they believed that they must have done something displeasing their gods (Brinkley, 1997, p. 6). The Indians believed in evil spirits that might live within certain places and animals. Once they misbehaved to those spirits, they believed that they would be haunted with curses or bad lucks (Paul et al., 1990, p. 8). They translated the natural phenomena as spiritual signs that conveyed the meaning of either good or bad luck.
The Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache believe in superstitious things as they happen along the story of *The Hawk and the Dove*. The first experience, when John Cooper comes to the Ayuhwa Sioux village with Kandaka, urges him to use some tricks upon the Indians. He already perceives that the Indians are superstitious and they honor brave people as they do to their life. “If you show an Indian fine trick, it will impress him and he will have respect for your magic” (p. 100). It is what his father has told him about the Indians who are superstitious. John Cooper knows that most Indians have not known Lancaster. Thus, he applies his trick on telling them that he has a long magical stick that thunders and spits fire so that it can kill animals and even a great bear.

Many Indians believe that John Cooper possesses such powerful magic within his long stick and even he proves it by killing a lot of animals in the hunting games with them. The Indians appreciate him so much. It is because John Cooper can bring very good luck to their village. With his long stick that thunders and spits fire, John Cooper can kill a lot of buffalo. John Cooper’s Reacting Part contributes great deal of thoughts that he, on good purpose, is able to deceive the Indians. Even though he plays tricks on the Indians’ thoughts, he fulfills his promises to bring them plenty of foods with his Lancaster.

John Cooper is aware that some of Indian tribes cook dog meat and even wolf cubs in their feasts. Every Indian tribe that John Cooper has come to, except for the Ayuhwa Sioux, asks him to serve Lije as the main food in their feast. They believe that Lije will share his spiritual power and courage to the braves who eat
his flesh. John Cooper, instead of using offensive words, decides to deceive them. He exclaims that Lije is not an ordinary god as they may think about. John Cooper explains to Peltalaro, the tribal chief of Skidi Pawnee, that Lije is possessed by the ghost of a great warrior from far across the seas where evil spirits and demons live. If any of the Skidi Pawnee dares to kill him, it will indeed be true that the demons and the devils dwell and curse the village and no one can stop them (p. 216). He deceives the Indians as the response of his Reacting Part in order to protect Lije from being their food in the feast. The similar trick is also devised in Dakota Sioux and Apache, with Lobo – Lije’s whelp after his death, when the same statement is exclaimed by their chiefs. The result is that Lije or Lobo is always safe and even the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache treat him as equal as they do to his master.

The Ayuhwa Sioux Indians believe that, if a brave is murdered by a wild animal, the curse brought by the animal is haunting over the squaw of the deceased brave. Therefore, the wife will be an outcast in the village. The law forbids her from remarrying another brave until the animal is slain. It is because they believe that she will bring the curse upon her new husband and even her family. It happens to Degala, an Ayuhwa girl whose husband, Latiwaka, is killed by a black bear. The villagers believe that she is cursed and they make her as an outcast in her own village. The fact is, as Kandaka tells John Cooper, that she shall not take another brave as her husband before the killer bear is slain and not until that happens, the curse is still clinging on her life as ever (p. 112).
John Cooper realizes that the Indian are considerably superstitious. He feels sorry for Degala and he promises to kill the bear so that the curse upon Degala’s life can be lifted. After months of hunting the black bear, John Cooper has successfully slain it by himself. The news that is spreading about his killing the black bear has got rid of Degala’s curse upon herself as she can no longer live in outcast. The truth that John Cooper has slain the bear also honors him as the mightiest hunter in all the villages of Ayuhwa.

John Cooper’s perception that the Indians are superstitious does not make him persecute the Indians or take his own advantages over them, either. Otherwise, he tends to manifest it as a devise that they can accept him as a friend. John Cooper pays their trust by hunting with them and shares plenty of foods with the people in the Indian villages. The background characterization –humble, generous, and honest– of John Cooper underlies the psychological factor of his making perception. Thus, it pleases them considerably and it enhances their mutual relationships as they love and consider John Cooper as their own people.

4.2.2 Catarina de Escobar’s Perception about the Indians

As the analysis of the character’s characterization is applied in John Cooper, it is also essential to analyze Catarina de Escobar’s due to the fact that the psychological factors of each character contribute great deal of influence towards their perception-making. Little (1999) explains that perception is a psychological mechanism of creating some depictions in humans’ thoughts that is influenced by certain psychological factors when they are faced with realities. Therefore, the
gender diversity occurring in John Cooper and Catarina de Escobar serves as the basic foundation of their making perception about the Indians.

4.2.2.1 Uncivilized

History told that when the Old World met the New World, the dissimilarities between these two worlds were palpable. Unger (1982) says that Europe in seventeenth to nineteenth centuries had already developed into monarch civilizations with elaborated technologies, clothing, food production, knowledge, family structures, farming, and weaponry. Nevertheless, America was still almost entirely a wilderness with very little civilization in some regions; regarding the advanced Indian Tribes like the Inca and the Aztecs in Southern America. The rest of the inhabitants, especially the North American Indians, were still living unstructured (pp. 45-46). The customs and rules were upheld as in tribal ways accordingly. There was no unified law embracing the whole regions as it was in the European countries.

One of the significant factors that contrive the idea of civilization was religion; where the governmental structure and education also contributed the sense of civilization. Nevertheless, the laws and the customs of the New World were basically identified with the tribal traditions of the Indians, instead. Shoen (1955) says that all those Indian tribes lived in traditional customs and the laws they established were tribal beliefs accordingly (p. 12). They believed in what their gods commanded them and it was considerably different from the civilization of the European where the tradition and the laws were established under the commandment of their monarch crowns and the church. Spanish was
governed under the monarch in bourbon style. They had developed extraordinary devices that supported the commercial trades, farming, and weaponry. The Roman Catholic was greatly dominating the laws and the traditions of Spain (Trend, 1952, pp. 55-153).

As it is described in the novel about the contrast traditions between her Spanish civilization and the wild life of the Indians, Catarina de Escobar often hurls her dissent in her mind, accordingly. Catarina de Escobar meets John Cooper at the very first glance. The way she looks at John Cooper with disdain due to the fact that he has been living with the Indians, and because of his incongruous appearance and outfits, represents her dissent towards the uncivilized Indians in her thoughts. It occurs when John Cooper comes to the Escobar family at the very first moment in order to take Carlos back from the cave after the unexpected accident in his hunting. “Catarina de Escobar stopped short, her green eyes widening with surprise at the sight of the tall young man with long hair and a straggly beard. There was a flicker of disdain on her exquisite face which she at once quelled…” (p. 338). The inconsequential expression sparking in her face indicates that she has accrued perception that the Indians lack of civilization on the contrary of that her people have had either way.

Despite the fact that John Cooper is not an Indian born, he, indeed, has been living and adopting the ways of life of the Indians. Thus, this strangeness is unacceptable to Catarina de Escobar since her Reacting Part is distorted with something that she has never seen before. The way that John Cooper wears the Indian clothes shows that he is out of civilization either. As a Spanish woman
accustomed to the lavish living of noble family, Catarina de Escobar is accustomed to the luxurious dressing. She also knows how to maintain her exquisite appearance. It is proved in the previous chapters when she joins balls and fiestas where she always wears proper gowns and makes herself up exquisitely (pp. 238-243).

In the time when John Cooper takes Catarina de Escobar to a cave in order to conquer her heart and prove that he is dependable and worthy to marry her, he shows her the way he survives in the wilderness this far. John Cooper makes a campfire for two and offers her food that he consumes during the barren seasons in his journey. Pemmican, the cooked buffalo meat dried with berries and fats, is the only supply of his food need during the blizzard. After seeing such repellent food that John Cooper offers, Catarina de Escobar hurls her disgust and exasperation over it. “He brought a pouch of pemmican from the mustang’s saddlebag and came back to her…When she saw the crumbled bits of pemmican, she angrily demanded, ‘Is this what you consider food?’” (p. 396). Catarina de Escobar refuses it with anger, indeed. She never sees this kind of food and her reaction even worsens when she tries to taste it. She grudgingly throws it away from her cupped hands when she knows that it is tasteless and with miserable exasperation she cries out her murmurs toward John Cooper for treating her like an animal.

The fact does not depict that John Cooper treats her inhumanly, but it is more to Catarina de Escobar’s inconvenience that John Cooper gives her something strange and out of her expectation. Her Reacting Part confronts the
reality that John Cooper offers her with something that is strange and displeasing to her basis demand. Hence, this Reacting Part influences her emotions and thoughts to be offensive and cynical. For Catarina de Escobar herself, the food that John Cooper has learned to make from the Indians is considered as something that indicates their lacking of education and civilization.

These Realities have indeed evoked Catarina de Escobar’s perception about the wild life that John Cooper does as he represents the way that the Indians will live like. From the way of John Cooper’s clothing, gathering and cooking food and also when he takes shelter in caves when the blizzards come, Catarina de Escobar cynically persecutes John Cooper’s ways of living as an uncivilized person. Her distorted emotions and thoughts contrive harshly responsive utterances of the discomfort and queer ways of living she, whether or not she wants, must accept. Catarina de Escobar’s emotional confrontations against the discomforts that John Cooper gives to her represents the contrast comparisons between the luxury life she has and the wild customs that John Cooper has shown to her in the cave.

The basic causation that influences Catarina de Escobar’s tendency to be cynical about the Indians, by seeing through John Cooper, is because she lacks of personal experiences with the Indians. Other factors that worsen her perception about the Indians are her female traits, as it is explained in gender diversities, and the terrifying experiences she has with the Indians. Otherwise, John Cooper, despite his miserable background with the Indians who massacre his whole
family, he has many personal experiences with the Indians during his journey westwards. Thus, he tends to perceive the Indians positively.

4.2.2.2 Barbaric

The history of the Native Americans and the Whites explained that due to the fact of some different perception, the Whites had once considered the Indians as a deceitful “savage” (Paul et al., 1990, p. 8). The first experience that Catarina de Escobar has with Indians is nothing but an ambush of the Toboso Indians in the middle of their journey towards Chihuahua. This horrible experience contributes great dread to Catarina de Escobar’s mental and thus, the term of “savage” or “barbaric” has subdued her mind and perception about the Indians. It is lucid that Catarina de Escobar, in her 14th year, has had the terrifying experience with the Indians and that experience engraves her thoughts and emotions with bad perception about the Indians in general. “Oh, we shall all die, I knew we should never have come to this horrible country! Mi padre, I want to go back home, please, I cannot stand this anymore! It is too awful—those terrible savages—they are going to kill us, …” (p. 151). This is the evidence that indicates Catarina de Escobar’s disappointment and immature personality.

Catarina de Escobar’s immature personality is not prepared for this kind of horrible experience and as the impact of that and the causal gender diversities; her emotional responses preoccupy her way of thinking. It is different from John Cooper who tends to be unemotional even when he has undergone the worse experience with the Indians, instead. Catarina de Escobar’s Reacting Part creates
further barrier with the Indians that is expressed through her emotions and cynical thoughts when she deals with anyone related to the Indians.

The second experience Catarina de Escobar has with the Indians is nothing better than the ambush she has had previously. As she rides along herself on Marquita’s back to the far south, she is captured and about to be cruelly ravished by a band of Mescalero Indians. It happens until John Cooper comes to save her life from the captivity. Seeing Catarina de Escobar is tied on the pole and the chief of the Mescalero tries to undress her, John Cooper makes a rapid attack against the bandits. Eventually, after some fierce battles with the band of Mescalero, John Cooper has successfully annihilated all of them with painful gun shots. Catarina de Escobar, with distracted cry, tells everything happened to her to his father after she and John Cooper have reached her home: “Oh, Father, I thought I was going to die—there were some terrible Indios, and they captured me and tied me, and they were ready to take me back to their village—and he—he saved me…” (p. 374). From the complaint to her father it can be seen that Catarina de Escobar expresses her disappointment and emotional reactions towards what have happened to her.

Catarina de Escobar’s second experience in fact contributes a worse impact on her perception that the Indians are barbaric as they act like savages who will gladly attack innocent people to take their possessions and with no reasons make their ways with the women as they please. The terrible experience she gets previously and this one are worse rather than what Catarina de Escobar can help
with. Thus, her Reacting Part, with no exception, will reasonably persecute all the matters or persons with the barbaric Indians.

The barbaric Indians once again engrave worse abhorrence to Catarina de Escobar’s thoughts and emotion by invading the de Escobar’s house. With a reason that they will have their vengeance with the previous dwellers who have settled before the de Escobar family come, they plan to attack the family, rob them away and take the women as their maids. The reason for attacking the family on purpose is that the previous dwellers of the house have punished their former leader to death due to the fact that they lose in a battle and the leader fails to escape. Soon after that, the former dwellers move to Madrid before Don Diego de Escobar’s family come. Those bandits are about to avenge their former leader’s death, despite the fact that they know that the family has moved to Madrid (pp. 377-389). This fact once again contributes bad Reality to Catarina de Escobar’s perception that the Indians are barbaric.

Catarina de Escobar’s expression of her cynical thoughts about John Cooper who has been living with the Indians and the Mescalero Indians is reflected when she recalls the moment of her being captive in the front of a mirror. “‘Dreadful savages,’ she repeated the words aloud to her reflection in the mirror. ‘And yet, he and that wolf of his were savages, too. How they both fought to kill those filthy Indios who were going to carry me off to their village…He—he was like primitive god…’” (p. 376). This part explains the hatred and the reflection of Catarina de Escobar’s perception about the Indians. Catarina de Escobar’s cynical
perception is basically influenced by the dreadful experiences she has got with the Indians.

“Dreadful savages” is the term that she refers to those Mescalero Indians who have kidnapped her. This is the impact of her perception that arouses her thoughts and emotions so severely that her Reacting Part grows bad to them. Catarina de Escobar also considers the way John Cooper and Lobo fight those Mescalero Indians with astonishment. Both of them can defeat the whole band of the bandits. In spite of her astonishment, she recalls him off savage. This is the explanation of Catarina de Escobar’s making her perception about the Indians.

All the queer Realities Catarina de Escobar has with the Indians give severe effect to her perception about the Indians in a more distinctive predicate that they are barbaric. John Cooper is the one whom Catarina de Escobar accuses for he has been living with the Indians all the way in his journey. Catarina de Escobar thinks that John Cooper is similar to those Indians. She is afraid that John Cooper will do the same way like those Mescalero. All the reflections of Catarina de Escobar’s perception are expressed through her responsive utterances and mind to John Cooper from the very first moment they meet until he takes her into the wilderness.

Much to John Cooper’s relief after Doña Inez advises him of what he should do to prove that he is not a savage and that he is dependable to be her husband, John Cooper takes Catarina de Escobar to the jungle and to the Jicarilla Indians’ fortress. Unfortunately; Catarina de Escobar has misinterpreted John Cooper’s intension. In spite of his good will, Catarina de Escobar considers him as
savage due to the fact that he takes her into the distant place away from her house, spending the night in the jungle, sheltering inside the cave and finally takes her to the fortress of Jicarilla Indians. John Cooper action is unacceptable for Catarina de Escobar for she often possesses negative thoughts that John Cooper will take benefits from her. She also considers his action more to be a barbaric deed. “Yes, you will tie me, and then you will have your way with me—you horrible savage, you beast, you animal!’ she panted” (p. 397). This misunderstanding is apparently caused by the queer deeds that John Cooper does in order to make her fall in love with him. Even though Catarina de Escobar cannot find any single proof that he tries to make a benefit on her, she embarrassingly hides her misperception by mocking on him eventually.

4.3 The Relationships that John Cooper and Catarina de Escobar Build with the Indians

The discussion of the relationships that John Cooper and Catarina de Escobar build with the Indians will undergo two ways of relationship theory: peer and social relationships. The first discussion focuses on the peer relationships of both John Cooper and Catarina de Escobar and the second discussion is focused on their social relationships with the Indians. The discussion of relationships is contributed to the actualizations of John Cooper’s and Catarina de Escobar’s perception about the Indians. It explains the actions that both John Cooper and Catarina de Escobar take after they make their perception.

The theory of relationships represents two kinds of relationship that a person may build with others; the first is peer relationship and the second is social
relationship. Referring to what Jersild (1955) says, “A peer relationship is not, accordingly, limited only to persons of similar age but may include relationships with younger or older persons” (p. 232). Thus, the analysis of the two main characters, John Cooper and Catarina de Escobar, employs this fundamental theory as it will present lucid discussions related to what each of those two characters experiences with an Indian as their peer.

The higher level after the peer relationship is social relationship. In this part, Jersild (1955) says that the progress toward social maturity does not only depend sophisticatedly on ability to go through the motions of taking part in increasingly complex social enterprises, but also on the development of appreciation of other persons. To enter into a relationship where there is mutuality, a common purpose, and genuine interaction, it is necessary for a person to be able to be responsive to others and their wishes, needs and intentions. There must be a degree of sensitivity to the thoughts and feelings of other persons (pp. 195-196). Hereby, the discussion of social relationships between the two characters becomes crucial to analyze in harmony with the development of the first peer relationships and the perception making.

As the historical proof that contributes evidence about the relationships between the Indians and the Whites, according to the theory of Tindall and Shi (1984), it was explained that some of the captured White people voluntarily joined in certain Indian societies (p. 8). It was due to the fact that the Indians were depicted as people who possessed great capacity for adapting to changing circumstances. They integrated European technology, forged new alliances,
altered their own community system and eventually, they often succeeded in converting the Whites into their own way of life (Tindall and Shi, 1984, p. 8). This fact proved that there were mutual relationships between the Indians and the Whites instead of clashes and colonialisms.

4.3.1 John Cooper’s Peer Relationships with the Indians

The discussion of this part encompasses a peer relationship that John Cooper builds with a member of each Indian tribe he has joined all along his journey. From the very first Indian he has met, Kandaka, until the Jicarilla Apache Indians, John Cooper has impressively made friends with all of them. It is evident that John Cooper achieves jubilant acceptance from all of the tribes he has come to.

This process encompasses sharing thoughts, playing outdoors, solving a problem and making wise decision in which those contribute to the firm growth from being a protected child into a self-dependent person (Jersild, 1955, p. 230-231). These processes that John Cooper undergoes thoroughly influence his maturity as becoming a grown up man who can stand on his own feet during his journey to the west.

4.3.1.1 Kandaka

The first Indian whom John Cooper meets is Kandaka from the Ayuhwa Sioux tribe. John Cooper meets him when he is coincidentally hunting a deer that is also Kandaka’s target. Unfortunately, Kandaka breaks his leg in an accident that he slips in the river bank because the thundering sound of John Cooper’s musket shocks him. John Cooper gives his hands on his broken leg and takes care of him
until the broken leg gets better. Kandaka takes him to his village. He introduces John Cooper to his father, Minakotay, and his people that he has saved his life and aided his broken leg. The people of the Ayuhwa accept him with honor for his good demeanors and honesty (pp. 71-78). Henceforth, John Cooper’s experiences with the Indians begin as he is now a friend of Kandaka.

Their peer relationship happens as Kandaka figures himself as a language instructor for John Cooper. He teaches him the language that the Ayuhwa Sioux speak and exemplifies him the signs and symbols mostly understood by almost all Indians. It is because the Indian languages vary in a great number that each tribe speaks differently than the others. Using that signs rather than language will be useful in delivering messages to other Indian tribes who speak different tongue. “Most of that time, much to John Cooper’s gratification, the young Ayuhwa brave spent with the towheaded boy, teaching him the language of the Sioux” (p. 98). It can be seen that between John Cooper and Kandaka, there is a mutual relationship that enriches both of them with experiences and knowledge.

The mutual relationship that John Cooper builds with Kandaka gives him the knowledge and experience that he needs in the future when he someday meets with other tribes. As the present for what Kandaka has done good deed to him, John Cooper presents him the musket he has obtains from the renegades trying to rob him on the other day. Kandaka’s feeling grows more cherished to John Cooper for what he has presented him with. Kandaka then, with pleasant bliss, teaches John Cooper how to make traps for rabbits without using neither of any
tool nor even a knife (pp. 100-102). This is evidence that they build a mutual relationship with their peers.

John Cooper shares his experience happening with his family with Kandaka. During their sharing thoughts, Kandaka sees the nature of John Cooper’s characteristics and his way of thinking that he does not possess the hatred to Indians despite the fact that the Shawnee have murdered his family. Hence, Kandaka puts great respect and senses a feeling of belonging to John Cooper for his good heart. Kandaka also shares his stories about his tribe also about the curse that dwells over a family of Ayuhwa Sioux tribe because the black bear that has slain the brave.

Kandaka often takes John Cooper to their hunting games on purpose of introducing him his way of life and in order to teach him the way that his people will appreciate him. “Come John Cooper, today we hunt the buffalo!” Kandaka exclaimed as he strode through the opening of his white friend’s small lodge and peered inside” (p. 124). This peer relationship in which they play outside as they hunt the buffalo influences them to strengthen their cooperation and give deeper respect to each other. As the result of John Cooper’s kindness and honest deeds, he is granted with great respect by the Ayuhwa Sioux people, Mikanota, the chief, and Kandaka himself. They consider that John Cooper’s arrival to their village brings them good fortune for John Cooper has hunted down much food that is enough for their needs.

Eventually, as the tradition of almost all the Indians in order to bond someone into a firm relationship as a family, Minakotay as the chief of the
Ayuhwa Sioux tribe bonds both John Cooper and Kandaka in the blood-brother ceremony.

‘Let the blood of Kandaka and the wasichu mingle, let both of them, through the long summers and winters which await them until their days are done, be brothers out of one mind and heart and blood. Let them remember always how they shared the hunt and the games and the ways of our people, and may these memories go forth to their children and their children’s children, so that it will always be said that Kandaka of the Ayuhwa and John Cooper of the wasichus lived together in peace, friendship, and brotherhood’ (p.207).

Mikanota signifies blood-brother ceremony as grandeur of respect to someone who is very important and beloved. This ceremony also becomes the summit trust to John Cooper that is now nobody but a family to the Ayuhwa Sioux. His peer relationship with Kandaka through sharing thoughts, hunting and learning language has brought him to the strongest brotherhood and trust.

The way that they have often shared their knowledge and experiences to each other contributes a mutual relationship that grows even stronger and stimulates them to learn each other’s thoughts, feelings and characteristics. This process contributes one factor that underlies John Cooper’s self-dependence and maturity when he meets the de Escobar family, especially Carlos and Catarina de Escobar. A boy in his fifteen-year age can rarely survive in the wilderness of the unknown and make friends with many Indians and hereby, he obtains great capacity of experiences that Carlos and Catarina de Escobar may lack of.

4.3.1.2 Degala

The beginning of John Cooper’s relationship with Degala starts after Kandaka tells him about the curse that clings over Degala due to the fact that her husband, Latiwaka, and mother have been killed by a giant black bear. Degala
lives in other Ayuhwa Sioux village Latiwaka’s old parents. The whole families treat her with disrespect since they are afraid that they will also bear the same curse if she is not purified yet. This also happens to the law of remarrying other braves. She is restricted to marry to another brave until the curse is lifted because they believe that the existing curse will also happen on him and he will die in such a manner like Latiwaka. She bears this curse for more than a summer. The worse fact is that Degala’s mother is also killed by the same killer bear and that, indeed, burdens her even harder. (pp. 111-113). Thus, the curse will not be lifted away unless the killer bear is slain.

John Cooper gives his deepest sympathy to Degala by sharing the meat of the animal he has hunted to her parents-in-law. He knows that Latiwaka’s old parents treat her harshly. His intention is depicted through his conversation with Kandaka: “…But would it be all right if I gave one buffalo to your friend Latiwaka’s mother and father? Maybe then—well, I mean, Degala might not be treated so badly if someone gave them meat” (p. 129). Kandaka teasingly responds him that now he knows that John Cooper tends to take Degala as his wife, instead. John Cooper exasperatedly rebuts Kandaka’s teasing expression by alleging his intention to relief Degala’s parents-in-law so that they will not treat her badly anymore. From this moment, John Cooper always shares the meat he has hunted with her.

John Cooper promises Degala that he will kill the black bear so that the curse upon her will be soon lifted and she can make her life refined again. Degala thanks John Cooper that he kindly wants to kill the bear to relief her from her
haunting curse. The first trial of killing the bear is failed by Lije’s aggravation towards the bear. That Lije immediately springs towards the bear, it distracts John Cooper’s focus on his rifling the bear. He is frigidly afraid that the bear will kill Lije as he thinks that only Lije is all he possesses right this time. The bear finally escapes to the wilderness baring the wound John Cooper has made in its front left paw (pp. 140-145). On the second trial John Cooper has successfully slain the black bear. He brings with him the left ear and the nail of its front left paw as the evidence that he has successfully slain the black bear in which it also means that the curse upon Degala must have been lifted away. He rides to Ayuhwa Sioux village and alleges to the tribal chief, Mikanota, that he has successfully killed the bear. Mikanota embraces him with a proud and joyous smile that John Cooper has proved himself that he is the mightiest hunter, although he has no intention to be, but to lift the curse upon Degala (pp. 197-198). John Cooper has proved his promise to Degala as he himself has considered Degala as his own friend. There is nothing that a friend will ask from his friend if he has done something to her or him, but only a sense of belonging between friends in a firm relationship.

Degala, as she knows that John Cooper has saved her life by killing the black bear so that her curse can be lifted away from, shows her deep gratitude to John Cooper by giving him one night pleasure. She pays John Cooper with great respect as the mightiest hunter and a best friend of her. She makes her way with John Cooper in account of the friendship symbol and best respect to him. She comes to central village of Ayuhwa Sioux in the night after John Cooper has slain the bear. She comes into his small lodge. She says, “I know also how generous
you have been I sending the meat of the great shaggy ones to the father and mother of Latiwaka...And now, because of what you have done, I may purify myself...You have given me back my life. It is little I can do to thank you, but it is my wish and my desire”” (p. 200). Henceforth, Degala acts as John Cooper’s own wife who serves him with a pleasure deed like what a wife will do to her husband.

Their peer relationship grows deeper as Degala with her own desire shares a night with John Cooper as her deep gratitude to him. Degala also gives him a wampum belt that she has made it herself before John Cooper leaves the Ayuhwa Sioux village. The belt depicts how brave and mighty John Cooper is when he kills the bear and that also describes that the owner of the belt has good heart as he has done many fortunes for them. It is meant that when John Cooper meets other Indians, they can even read the symbols that he is a mighty hunter and they will give respect on him.

The relationship that is depicted between Degala and John Cooper shows that this peer relationship teaches him to feel what others may feel and, indeed, he feels sympathy on her. John Cooper only wishes that he can lift the burden that Degala bears along her life. This also proves that, according to what Jersild (1955) says, through the process of solving problems, sharing thoughts and feeling what his peer may feel, John Cooper grows into firm maturity so that he can live his own life without relying on others.
4.3.1.3 Narkinawa

After a-month journey, John Cooper walks away from the Ayuhwa Sioux village. He meets with a band of Skidi Pawnee Indians who suddenly encircle his camp. The Skidi Pawnee are amazed by the wampum belt John Cooper wears. They can read that John Cooper is a mighty hunter who has slain a great black bear. Thus, they take him to Peltalaro, the tribal chief of Skidi Pawnee. After successfully completing the purification tests from Skidi Pawnee, John Cooper is free to make friends with any Skidi Pawnee brave. Peltalaro instructs Narkinawa to teach him Caddo tongue, Skidi Pawnee’s language, and the meaning of their gods (pp. 214-234). Hence, the peer relationship between John Cooper and Narkinawa begins.

Narkinawa acts as John Cooper’s language instructor of Caddo tongue by firstly mentioning all the words in Ayuhwa that John Cooper has already mastered the most and then he will convert them into Caddo tongue. Here John Cooper has to impose all what he speaks so that he will soon master them very well. Both of them do the process of teaching and learning enthusiastically and the John Cooper, with his good capacity of learning a language, needs very short of time to be adapted with their language (p. 233). Their sharing knowledge and ideas influences the relationship even stronger between each other.

Aside teaching Caddo language, Narkinawa figures himself as the instructor who introduces John Cooper with the gods of Skidi Pawnee. He explains the meaning of “Mother Corn”, “Tirawa”, “Morning Star”, “Evening Star” and the other minor gods of Skidi Pawnee. John Cooper can comprehend the
lessons quickly. As their sharing ideas lasts, John Cooper is astonished by the meaning of “Human Sacrifice”. John Cooper, despite the fact that Narkinawa has explained him the means of worshiping the Morning Star, cannot rationally accept this term afterwards. John Cooper shook his head but remained silent. “The enormity of this religious act struck at his nature, yet he knew that it would be both tactless and dangerous to denounce it” (p. 234). John Cooper appreciates it as the nature of his friend’s belief, even though both of theirs are different. He also realizes that it will cause dispute and irritation if he rebukes what his peer expresses about his beliefs.

As a responsive act of what Narkinawa has done to him, John Cooper shares his hunting with and teach him how to use and reload ‘Long Girl’, his rifle. This generates their mutual relationship into the higher step of appreciating other’s feeling and nature.

4.3.1.4 Damasha

Damasha is the daughter of Weshtimago, the tribal chief of Dakota Sioux, whom the Skidi Pawnee have kidnapped her in order to serve her as the human sacrifice to their “Mother Corn”. John Cooper recognizes her when Narkinawa explains him about the human sacrifice ceremony. He searches more information about who will be the sacrifice. Narkinawa tells that it will be the girl from the other tribe. Her name is Damasha. John Cooper intends to save her form being the human sacrifice. From the moment he plans to save Damasha, it is the beginning of their relationship.
After John Cooper takes Damasha out of the village of Skidi Pawnee on the day before the sacrificial ceremony is held, he and Damasha must undergo days of journey northwest. John Cooper builds his relationship with Damasha along the way to the Dakota Sioux village. Although she speaks no words to him, but only signs and gestures. John Cooper learns from Damasha how both of them must double back their horse path in order to harden the pursuers of the Skidi Pawnee. In this phase, John Cooper also learns how to behave with a girl in very polite ways that will prevent him from being impolite. Without any single word that comes from Damasha’s mouth, both of them share their ideas about directions and weathers. John Cooper is finally accustomed to the weird relationship they build along the way to the Dakota Sioux village. He appreciates her way of remaining silent for some indignant means. John Cooper shoots some animals for their foods. Meanwhile, Damasha manages to cook the meat John Cooper catches (pp. 252-256). This indicates the mutual relationship between two of them that one manages to substitute other’s provision, so that both of them can get mutual benefits.

On the tenth day, they have reached the territory of Dakota Sioux tribe. Suddenly Damasha makes some signs in the air and some braves come nearer them. Unexpectedly John Cooper is tied by the braves and every time he tries to speak to Damasha, one of the braves cups his mouth with a harsh slap over and over. He tells that it is tribal law that forbids any of the braves, even more a wasichu, to speak to the daughter of the chief except her father himself. John Cooper comprehends why she tends to remain silent these far. Sanimoto, the brave
who has severally cup John Cooper’s mouth, takes him to Weshtimago and tells
that his missing daughter has returned with him from far southeast. Damasha also
tells his father that John Cooper has saved her form being human sacrifice by the
Skidi Pawnee and that he has been very good to her along the way their fleeing
from their village (pp. 256-261). Weshtimago, after Damasha tells him the truth,
welcomes John Cooper with great respect and offers him the highest level of
friendship in blood-brother ritual.

Damasha accrues her feeling more than just an ordinary friend to John
Cooper. She feels that John Cooper is the most proper man she can marry to. The
fact that John Cooper has bravely saved her life and treated her politely and
demands nothing from her father for what he has done impresses her
considerably. Ikinitse, the envious son of Dakota Sioux’s shaman, is engaged to
Damasha by the tribal law. However; she gives him no love since she realizes that
he wants to marry her for the sake of the chieftainship of her father. Damasha
tends to choose John Cooper as she feels that he is more gentle and mightier than
Ikinitse himself. Despite the fact that Damasha herself realizes the tribal law that
forbids her to speak to any brave, including a wasichu, she always manages to
speaks to him secretly and confides her feeling to him. John Cooper realizes the
danger of speaking to the daughter of Weshtimago and he has warns her of that,
besides he tells that he has no love to her and what he has done to her is merely
because of the humanly action.

Unfortunately, the relationship between Damasha and John Cooper corners
him into the mortal fight between him and Ikinitse. Ikinitse is too envious to know
that Damasha is falling in love with John Cooper and coincidentally he often finds
the forbidden conversation between John Cooper and Damasha. Ikinitse forces
John Cooper to fight him to death. The winner will win Damasha and the
chieftainship. John Cooper must kill him since he tries to protect himself from
Ikinitse’s attack (pp. 270-280). John Cooper leaves the Dakota Sioux village all at
once, afterwards. He must flee himself and Lije in order to save their life.

The mutual relationship that John Cooper has built with Damasha has once
again made him accepted in one of the Indian tribe. From the experiences he gets
along the journey with Damasha, John Cooper learns the nature of Dakota Sioux
tribe and appreciates their way of life as he appreciates his own. The only
devastating factor that ruins a good relationship is envy. This is displayed through
Ikinitse who is envious of John Cooper that he wants to be the next tribal chief by
marrying Damasha.

4.3.1.5 Weshtimago

John Cooper’s relationship with Weshtimago, the tribal chief of Dakota
Sioux, begins after John Cooper saves Damasha from the Skidi Pawnee Indians
and takes her safely to her village. Weshtimago offers him friendships and
shelters for him and his dog. “If you wish, you shall live and hunt with us and be
our friend!” (pp. 259-260). Weshtimago shows his appreciate to the one who has
saved his daughter and finds that John Cooper has very good heart.

Like other Indian tribes, Dakota Sioux also bonds someone whom they
consider important or beloved to them with blood-brother. As it happen between
John Cooper and Weshtimago, the chief himself offers the young wasichu a
blood-mingle tradition in order to strengthen their relationship and to appreciate the savior of his daughter with the utmost honor. Here, Weshtimago explains, “And to show you that I do not speak with a forked tongue, I ask you to let my blood flow with yours to show that we, the Dakota Sioux, know how to thank a brave young warrior who would give his life to save her who is dearest of all to me” (p. 260). This also becomes the evidence that the Indians always fulfill what they have said to any person.

What Weshtimago does indicates that he possesses responsive thoughts when he is in relationship with others. There is a mutual relationship that John Cooper and Weshtimago. He grants John Cooper a tepee of his own and he also gives him a horse. At night, great feast is held among them and it becomes the symbol of honoring the hero and welcoming a new family member. Because of the blood-brother ceremony that Weshtimago has held with John Cooper, all the people will gladly welcome him in their tepee and offer food to him and his dog.

Weshtimago also takes John Cooper to the shaman of their village. He lets the shaman foretell John Cooper’s future. The shaman can read the truth that has happened in John Cooper’s past, about his murdered family and two important things that will happen in the future. The first prophecy is that he will soon meet his love. This prophecy actually indicates Catarina de Escobar de Escobar, who will soon meet him and marry to him. The second prophecy is that John Cooper will unexpectedly kill someone who is dearest to all people. For this prophecy, the shaman does not recognize that the person whom John Cooper kills is his own son, Ikinitse. John Cooper has neither intention to fight him nor to kill him. It is
all because of Ikinitse’s jealousy that he is afraid that John Cooper will marry Damasha and will inherit the chieftainship of Weshtimago for he knows that Damasha has been falling in love with John Cooper (pp. 264-265). In some Indian tradition, the foretelling ceremony is one of the utmost importance and someone who is granted with that is considered as either important.

Unfortunately, after the bad prophecy that the shaman has read is done, Weshtimago is mandated to send a war party after John Cooper. With grieving feeling, Weshtimago sends six braves, including Sanimito as the leader, to take John Cooper back to their village. The shaman directly demands revenge of his son’s death to Weshtimago. Even though Weshtimago himself is the tribal chief of the Dakota Sioux and he has made blood-brother with the savior of her daughter, he has no option but to fulfill the shaman’s demand (p. 292). One thing that hardens Weshtimago’s decision of chasing John Cooper is that he finds no evil in John Cooper’s wills and Damasha has already explained the cause. He merely does what he must but not what he wants.

It is evidence that one factor enhancing John Cooper’s relationship with Weshtimago is that he comes to him with good mean and as a friend. His demeanor is proved from the very first time he comes to Dakota Sioux after saving Damasha from the Skidi Pawnee until the time he is attacked by Ikinitse. Despite that he is cruelly treated by the braves of Dakota Sioux, John Cooper expresses his unemotional responds to Weshtimago that he comes as a friend and with a good mean of saving Damasha from being the human sacrifice. His good nature is also expressed to the shaman as he thanks him for the foretelling. John
Cooper explains, “I thank the great shaman of the Dakota for what he has told me. I seek to be his friend as to all the village.’ John Cooper made the Sioux sign of friendship…and inclined his head in veneration of the shaman (p. 265). This undergoes the reason why John Cooper can manage himself to be a friend of any Indian he meets, especially the Dakota Sioux. Weshtimago still holds the law of the holy blood-brother with John Cooper even though he is obliged to chase him after. This is a firm relationship that two people have built.

4.3.1.6 Sanimito

John Cooper’s relationship with Sanimito begins with a dispute when at the first time John Cooper comes to the Dakota Sioux village in order to take Damasha back. Sanimito, the leader warrior, cuffs John Cooper’s mouth every time he tries to speak with Damasha. He and the other braves treat John Cooper as if they were archenemies. John Cooper cannot comprehend the reason why they behave and treat him like an animal until Sanimito tells him the law of the Dakota Sioux. “‘Damasha is daughter of Weshtimago, who is our chief. By tribal law, she speaks only to her father, not even to us—and surely not to a white-eyes like you!’” (p. 257). In spite of his offended feeling of being treated like an animal, John Cooper finally understands why they do these all.

However; the other cause that enrages Sanimito is not merely that John Cooper breaches the law of the Dakota Sioux, but it is something about vengeance. When John Cooper meets Weshtimago, he complains his being treated like an animal by Santimino and the other braves after he has saved her daughter.

‘For this I am sorry. It is because the brother of our warchief was killed by a young wasichu who spoke with a forked tongue and said that he had
come to trade. When the brother of Sanimito came with the buffalo skin to
the place of meeting, the young wasichu killed him with a stick that
thunders and spits fire. Sanimito saw you ride with my daughter, and he
saw the stick and he remembered how his brother had died. That is why it
happened’ (p. 259).

Weshtimago’s explanation clarifies the reason why Sanimito seems to hate John
Cooper as bad as he hates the whites. John Cooper, after comprehending what has
happened to Sanimito, considers that as an irritated respond of Sanimito whose
brother has been killed by a wasichu. Instead of countering him with
confrontation, John Cooper builds an even better relationship with him.

In building his relationship with Sanimito, John Cooper makes a friendly
conversation with him that he understands what has happened to him and he gives
him his deep sympathy. Instead of an expression of persuasion to Sanimito, John
Cooper ensures him about what lies beneath his mind by telling him the truth.

‘Do not be angry with me, Sanimito. I bear you no ill will. If my own
brother had been killed by an evil wasichu, I would have had hate for him
in my heart as you did. But now it is done. I wish to live as a friend to the
Dakota and to you. I respect you, because you would not be war chief
unless you had been very brave and done mighty deeds’ (p. 262).

John Cooper’s speech has influenced desired effect to Sanimito that he finally
confirms John Cooper as his friend and begins his friendship with him. He
apologizes for his treating John Cooper badly and for that he has been possessed
by his vengeance of his brother’s death. By the end of the next day, John Cooper
cannot suppress a smile of amusement at the extreme contrast between the rude
welcome he has received from Sanimito and the honor of saving Damasha is now
paid by the people of the village.
As his deep respect and gratitude to Sanimito, John Cooper gives the horse from Weshtimago to him. It indeed makes their relationship grow stronger and Sanimito figures himself as the Dakota Sioux language instructor. “Sanimito seemed anxious to make amends for his harness at their first meeting and volunteered to instruct John Cooper in the Dakota tongue” (p. 266). John Cooper and Sanimito spend many times together in order to hunt and share their thoughts. Many things about the tribal tradition and customs John Cooper learns from Sanimito. This emphasizes the relationship between them as lucidly mutual.

Sanimito often takes John Cooper to hunt and every time John Cooper has successfully shot a deer or a buck, it seems to Sanimito that he shows his admiration and envy. John Cooper realizes it and he shows Sanimito how to prime and load it, how to hold it and allow for the recoil, and how to peer along the sight. After a brief instruction of how to deal with the rifle, John Cooper lets Sanimito try and practice it by aiming to a wild turkey. He succeeds his shot by killing the wild turkey. John Cooper expresses his appraisal so extravagantly that this strengthens their firm relationship in the future (p. 266). John Cooper has once again proves that he tries to comprehend his peer’s characteristics and does something that can put his trust in him. He understands Sanimito’s feelings of envious and proud and that is why he decides to treat him with full appreciation and respect.

John Cooper’s mastering the Dakota tongue makes him able to communicate with the entire village members and they accept John Cooper jubilantly for his politeness and his harmless deeds. This is all what he has got
from Sanimito, who has taught him the language and the traditions. This peer relationship between John Cooper and Sanimito yields many benefits for both of them. John Cooper, with his kindness, always shares the meat of the hunt with the Dakota Sioux chief and the other village members. His sharing the meat and respecting the tribal laws are evident that John Cooper is in the absence of being arrogant and greed.

Unfortunately, after the fight between John Cooper and Ikinitse, the whole villagers, especially the shaman, urge Weshtimago to send a war party in order to pursue John Cooper and take him back to the village. Weshtimago as the chief of Dakota Sioux has no option but to agree with the request of his people and his shaman. Sanimito, the war chief of the Dakota Sioux tribe, begs Weshtimago to make him the leader of the scouting party after John Cooper, who is now accused as the traitor and the murderer of Ikinitse. Weshtimago also urges him to select five others braves with great endurance and skills to follow him after John Cooper. Sanimito agrees and before they leave the village, he comes to the shaman and swears to him that he and the other braves will not return back to the village unless they have successfully brought back John Cooper (p. 294). The reason why Sanimito insists to chase John Cooper is clarified during his pursuing John Cooper with the other braves.

The powerful war chief had his own strong motive for capturing the fleeing youth. He had not forgotten how he had been made to lose face by Weshtimago when he had brought the Washichu before the Dakota chief, only to be chidingly ordered to free him and to honor him as Damasha’s savior. And then, admiring the white-eyes’ skill and courage as a hunter, he had painstakingly instructed John Cooper in Dakota tongue. They had ridden together on the hunt, they had become friends—and the white-eyes dared to betray his trust by slaying one of his own people. Now he longed
to watch the slow tortures which the shaman would contrive for the wasichu’s deserved punishment (p. 304).

It is obvious that the strong motive that Sanimito has for chasing John Cooper is that he is disappointed of John Cooper who has dared to slay Ikinitse. In spite of his own hatred of the murdered brother that he has already forgotten in dealing with John Cooper, the stained trust that John Cooper has made with Sanimito is not tolerated and indeed painful. It is because the Indians keep both their promises and friendship to death. Once someone breaks the promises of friendship and trust with the Indians, forever they will be considered enemy or traitor who deserves to be punished.

Sanimito and the other braves are restlessly following John Cooper’s tracks. With very little sleep and food, they manage their pursuing John Cooper days and nights. They are possessed by the vow to the shaman that they will never return back to the village unless they can successfully bring back the killer. After a hard week of pursuing, Sanimito and his braves can finally find John Cooper’s position. The Jicarilla Mountains witness John Cooper’s last encounter with Sanimito and the other braves. The fierce battle between John Cooper and the Dakota Sioux Indians cannot be avoided. One by one John Cooper slays the mighty Dakota Sioux braves until the last person to stay is Sanimito himself. The last encounter between these two good friends must be done by the death of Sanimito whom John Cooper unexpectedly must kill him in order to save his own life from.

Despite the fact that John Cooper has killed all the braves who have chased for his life, he must suffer a loss of Lije’s death. Lije is killed when he
tries to cover John Cooper from the axe that one of the braves throws towards (pp. 304-310). It is tragic that the firm relationship that John Cooper and Sanimito have built must end in a fierce battle that brings death to Sanimito. The hatred that Sanimito possesses towards the Whites and especially John Cooper who has even dared to break the law of the Dakota Sioux by killing Ikinitse entangles these two people into a mortal death. It indicates that the feeling of hatred and revenge will bring people into severe destruction and vendetta.

4.3.1.7 Descontarti

Soon after the fierce battle between John Cooper and the Dakota Sioux braves is over, there are four raiding braves from the Jicarilla Apache who await him and make a gesture towards him to follow them. In the middle of their way, John Cooper asks their permission in order to make a proper burial for Lije and soon afterwards, a full galloping horse with a kid strongly crouching on its back runs towards them. Spontaneously, without thinking of the danger, John Cooper stands across the racing stallion and plucks the boy from its back. The shock makes John Cooper fall and he sprawls on his back with the boy safely cradled against his chest. It is Pestanari, the son of the Jicarilla Apache tribal chief, whom John Cooper has saved. The braves take John Cooper to Descontarti the chief as they have witnessed what he has done with the Dakota Sioux braves and Pestanari (pp. 313-317). Hence, the relationship between John Cooper and Descontarti begins.

The chief of Jicarilla Apache thanks John Cooper for his good deed in saving his son from the racing stallion he rides on. The peer relationship that John
Cooper and Descontarti build is not vastly described as the other relationships that he has made with other Indians. The utmost symbol of the strong relationship between John Cooper and Descontarti is described when they make a blood-brother ritual as the gratitude and honor from the chief of the Jicarilla Apache to the *wasichu* who has saved his son with great courage (p. 324). This blood-brother ritual indeed enhances their relationship that lets the two of them share good and bad fortunes together.

The blood-brother also clarifies that John Cooper is now the brother of Descontarti. Thus, all the Jicarilla Apache Indians will highly regard him as one of them and welcome him to their wickiups in order to give him food and shelter. John Cooper, as his thankful respond for what Descontarti has done to him, shares the meat of his hunt with him. From the mutual relationship that John Cooper and Descontarti make, it is true that both of them are entwisted in the sense of appreciating what have done by each other.

Soon after John Cooper is granted with the mingling-blood ceremony, Descontarti also presents him with the honor of *El Hálcon* which means the Hawk. This honor depicts that John Cooper is swift and strong and brave as the mountain hawk. This honor also becomes the gratitude of the Jicarilla Apache chief to John Cooper who has saved the life of his son. The Jicarilla Apache and most of the Indian tribes admire some animals like wolf, horse and hawk as the symbols of strength, bravery, honesty and agility.

When the news that a band of bandidos are on their way to invade Don Diego’s house comes to the ears of the Jicarilla Apache chief, he warns John
Cooper and Carlos to prepare their selves for a sudden ambush. Descontarti instructs them to come back to Carlos’ home and he also sends three of his warriors in order to help them.

Descontarti had dispatched three of his best scouts—Kinotatay and his son, Pirontikay, and Menogoches—to accompany John Cooper and Carlos...the Apache chief declared, ‘these men will ride south, southeast, and southwest to find the band and bring back the news of them, so that you will be ready’ (p. 383).

This is another proof that John Cooper and Descontarti have built a strong relationship between them. The help that Descontarti provides to his two blood-brothers, John Cooper and Carlos, indicates that he cares for what will happen to his peers. The sense of sympathy that Descontarti gives towards John Cooper is indeed obvious. The further relationship between John Cooper and Descontarti is not expanded due to the fact that soon after John Cooper arrives at the Jicarilla Apache tribe, he meets with Carlos de Escobar, who then takes him to his house and introduces him to his family. Here John Cooper has started his new life with the de Escobar and eventually marries to Catarina de Escobar de Escobar.

4.3.1.8 Kinotatay

Kinotatay is the leader of the Jicarilla Apache scouting braves who come towards John Cooper after his fierce battle against Sanimito and his braves. He witnesses what John Cooper has done with the Dakota Sioux braves and how he honors Lije as he makes a proper burial for him. At the very first time when John Cooper meets Descontarti, the tribal chief of the Jicarilla Apache tribe, Kinotatay acts as the translator of their language to John Cooper as he speaks the Dakota Sioux tongue. Kinotatay is also mandated to take John Cooper to a wickiup which
will be made ready for him and to teach him the tongue of the Jicarilla Apache. Henceforth, John Cooper begins his peer relationship with Kinotatay.

Kinotatay has once shared his thoughts and experiences to John Cooper when he wonders why Kinotatay can speak Dakota Sioux tongue as fluently as the Dakota themselves.

‘Many summers ago, when I was a young as you, wasichu, and my friends and I rode north to find a great shaggy ones, because they has vanished from our land, a young squaw rode up to us. She was fleeing from a Dakota village because her man had beaten her very badly. She had borne him a son, but it had died, and her man had said that she was accursed and thus the child died. Because she could not bear the grief, she killed him, and she was an outcast from the Dakota. I took her into my wickiup, and we were happy together for many moons. She gave me a son, and she died in the doing of it. I do not speak her name, one does not of the dead, but I speak her tongue until my own is silent forever. Know this then, wasichu (pp. 316-317).

From the explanation about his wife and his speaking the Dakota tongue, John Cooper learns something important about Kinotatay and also the tradition of the Jicarilla Apache that indicates themselves as superstitious. This phase of sharing thoughts and experiences between two persons contributes a crucial development to John Cooper’s growth and maturity as he learns to comprehend what others may feel and experience. John Cooper, with his unemotional way of thinking, has welcomed Kinotatay as his peer mate who will then share more knowledge and hunts together.

There is also a moment when John Cooper and Kinotatay and his son come to the great summer fair of Taos. Kinotatay shows him how he can get the supply of gunpowder and lead for his rifle by bartering for goods. John Cooper can see that there are Indians, Mexicans, and Spaniards who gather together in
this summer festival. John Cooper proves himself to be as shrewd a trader as he is a hunter who barters antelope, deer skin and two mountain lion skins for the gunpowder and lead.

Kinotatay figures himself as the instructor of Apache tongue to John Cooper. He diligently teaches John Cooper the language of his people and the ways that his people live along. Although Kinotatay has met and talked to other white people and he is glad for it, he feels something different with John Cooper that the other white people do not always have. It is John Cooper’s truthfulness and good heart that Kinotatay himself has seen through his deeds and words. It is obvious that a warm friendship grows up between them based on their mutual respect and admiration to each other.

Kinotatay also figures himself as one of the scouts who will find the tracks of the bandidos invading the house of de Escobar. At the time when the sudden invasion of the bandidos emerges, the people of the de Escobar have already prepared and Kinotatay also joins to them to fight and protect the house. This is an evidence of their strong friendship where one will give his hand over his friend in need.

As it is explained in John Cooper’s peer relationship with Descontarti, the further relationship between John Cooper and Kinotatay is not extended. It means that the last relationship that they have marked together is when the bandidos invade the house. In general, John Cooper’s experiences with the Jicarilla Apache, the last Indian tribe to which John Cooper comes, is only briefly described until John Cooper takes Catarina de Escobar to their stronghold.
4.3.2 Catarina de Escobar’s Peer Relationship with the Indians

John Cooper has built many peer relationships with the Indians as long as his journey to find a new life; on the contrary, Catarina de Escobar tends to restrict herself from being connected with any of the Indians. It is due to the fact that she has several bad experiences every time she meets the Indians. Referring to the theory of gender diversity, women are more irritable compared to men when they have to deal with harsh and unpleasant relationship and experiences. They tend to cry and restrain their feeling of being victimized by creating a firm barrier between her life and the environment (Crawford et. al., as cited in Brannon, 1996, pp. 210-215). It is reasonable that Catarina de Escobar restricts herself from being any connection with the Indians since she perceives that they are all uncivilized and barbaric.

Catarina de Escobar’s perception about the Indians also support the reasons why she tends to stay away from them. Another reason that supports the Catarina de Escobar’s perception-making and restrictive action comes from Jersild (1955) who says, “a child cannot be independent when he lives in solitude” (p. 232). It is evident that Catarina de Escobar lives among a noble family who indeed protects and regulates her manners as well as a daughter of a noble man should be. Thus, her isolation from the wild life and the wild people suffers her with severe shocks she experiences during her meeting with the Indians.

The only peer relationship she experiences with the Indian is with John Cooper, despite that he is not an Indian. Catarina de Escobar considers him as an Indian and even worse as a savage. It is because John Cooper has been living with
the Indians and adopts the way that the Indians do. This expression that Catarina de Escobar considers him as a savage is clearly mentioned by John Cooper when he is tangled in a conversation with Carlos about taking a girl as a wife. “‘Yes, it is true that Catarina de Escobar is in my thoughts, amigo,’ John Cooper replied slowly. ‘But still thinks I am a savage, a white man dressed in buckskin who lives the Indian way…”’ (p. 379). From John Cooper’s explanation above, it is clear that Catarina de Escobar tends to restrict herself from being tangled with any of the Indians, including John Cooper. In the conclusion, Catarina de Escobar has never built any peer relationship with the Indians and her relationship with John Cooper cannot be identified so. It is because John Cooper is not an Indian.

4.3.3 John Cooper’s Social Relationships with the Indians

This subtitle presents the discussion of the social relationships that John Cooper has made with four Indian tribes; they are the Ayuhwa Sioux, the Skidi Pawnee, the Dakota Sioux and the Jicarilla Apache. The discussion will be divided into four parts and each represents the related tribe accordingly. The first part will be John Cooper’s social relationship with the Ayuhwa Sioux, the second is with the Skidi Pawnee and the rests will be discussed chronologically as he joins with the Dakota Sioux and the Jicarilla Apache.

The discussion will refer to some social relationship theories that provide a framework of analysis. The level of social relationships and child’s awareness of his or her own status among of the others will gradually increase in the accordance with the development of his or her ability to take part actively in more complex social community (Jersild, 1955, p. 194). It means that the more a child
can communicate with others, the more he or she can be mingled with the more complex society around him or her. Jersild (1955) also says that in order to enter into a relationship where there is mutuality, a common purpose, and genuine interaction, it is necessary for a person to be able to be responsive to others and their wishes, needs and intentions. In other words, there must be a degree of sensitivity to the thoughts and feelings of other persons (pp. 195-196). If a person has successfully maintained these factors, they, with no doubt, will easily enter into a firm social relationship.

As the historical background of the early American History explains, despite varied tribes spread all over the land, there was a similarity in the Indians’ way of life. Communal society became the basis of their social system where the people shared food and shelter with others (Tindall and Shi, 1982, pp. 15-18). The reflection of this communal social system was depicted through the rituals that became the symbolization of their firm tradition. Sun Dance was an example of Indians’ sacred rituals. The people practiced it as a symbol of collective power-seeking before they had some important events like a great buffalo hunt or war. The Indians were also fond of sport games like football or lacrosse. This game was mostly intended by Indian men. A summit ritual that united two persons into a long life brotherhood was only granted to someone that was considered important and respected with great honor for their prowess. This ritual was well-known among the Indians as Blood-Brother ritual (Paul et al., 1990, pp. 6-11). Those traditions were the reflection of their social dependence and long-lasting
brotherhood between two persons. This point will be portrayed in the tribes that John Cooper has joined in as reflected in *The Hawk and the Dove*.

It was also said that the Indians had learned to inflict pain and torture from their childhood. They must prove their prowess before they gained their social acknowledgement. Some tribes conducted several endurance tests for the attendance or their own people before they accepted them as one of their legal people. It was shown that endurance became the top priority of their prowess. Thus, the Indians were to face torture without flinching and death without fear (Paul et al., 1990, pp. 4-9). This proof will be portrayed in John Cooper’s experiences with the Skidi Pawnee Indians.

### 4.3.3.1 The Ayuhwa Sioux

John Cooper’s first meeting with Kandaka has brought him into the communal society of the Ayuhwa Sioux tribe. This is the very first tribe that John Cooper has come into and made friends with. The Indians were well-known for their communal society system in which the people would share the food they had gathered and the meat they had hunted. During his living with the Indians, John Cooper learns to adapt to their way of life. The Ayuhwa Sioux welcome John Cooper to live with them and to hunt animal together. They honor John Cooper by making a welcoming-feast ceremony.

In this tribe, John Cooper learns for the first time the way that the Indians live in their community. He sees that the men bring back with them the animal hunt and then give them to the women in order to skin and cook them for the meal. There is no possession of one’s food, but they share it for the whole village.
In the night, John Cooper has the feast with the Ayuhwa’s elders. The chief means it as to welcome someone who is kind and beloved to them (pp. 87-88). This is the first social relationship that John Cooper has built with the Ayuhwa Sioux. John Cooper shows his sincerity to join them and learn their ways of life by expressing his deep gratitude to what they have done to him. He also requests Kandaka to teach him the language of their tribe so seriously that he can, in the future, communicate with the people by himself.

During the time when John Cooper spends his days and nights with the Ayuhwa Sioux, he shows his rapid adaptation with the new society he is joining in. The hunting game is the prime responsibility for the braves as they must gather food for their family and through this way, they also prove their courage and dexterity when they want to marry a woman. John Cooper has joined several hunting games with the Ayuhwa braves and because of his success in shooting the largest amount of animals, the Ayuhwa Sioux pay him the great respect and amazement of his strange long stick that thunders and spits fire (pp. 109-114). His adaptive sense of learning the Ayuhwa Sioux’s ways of life guides him to impose the way they share foods. John Cooper shares the meat he has shot with the village and the chief. Thus, the Ayuhwa Sioux honor him with deeper respect accordingly.

John Cooper’s social relationship with the Ayuhwa Sioux grows even stronger after his finally mastering the language for himself.

‘By the end of February, John Cooper had completely adapted to the easy going life of the Ayuhwa village…Gradually, as John Cooper became more fluent in the Sioux tongue, he was able to speak with other braves, who plied him with eager question about his rifle and Lije. He felt a sense
of belonging, however temporary, which comforted him more than he realized (p. 109).

This point proves that John Cooper possesses the quick capability of adapting to the social life where he lives around. John Cooper learns to feel what others need through joining tribal ceremonies. The communal society that is indeed depicted throughout the Indians’ ways of life contributes some senses adopted in John Cooper’s behavior. It is described that John Cooper respects the elders of the Indians as their own people will do such a way and in figuring out his life among the Ayuhwa, he obeys the laws of the Ayuhwa Sioux. Henceforth, he is respected and honored by all the braves, the women and even the chief of the Ayuhwa Sioux.

There is also a buffalo dance that is held by the Ayuhwa Sioux in order for the preparation of the great hunt. There are braves and maidens who join the ceremony in the front of the shaman. In this ceremony, the unmarried braves will choose their desired women to be their wives. ‘There had been many buffalo on the plains that fall, and now the Ayuhwa hunted down the fattest cows, which would provide the most meat for the winter ahead. A month before the hunt began, John Cooper took part in the ritualistic sun dance’ (p. 187). The Indians choose a slim tree as a symbol of enemy and this tree is cut down by someone whom the tribe consider important. Once the tree is down, all the braves attack it like a fallen enemy.

John Cooper is welcomed to join and Kandaka teaches him the rules. “As he learned, John Cooper realized that such rituals reflected communal purpose, faith, and devotion which could not be questioned and which linked men
everywhere, whether they were white or red” (p. 188). John Cooper feels the sheer excitement and exhilaration of the buffalo hunt itself. He realizes that the hunt evokes all the old-aged pulsating drama of the eternal hunter of the Ayuhwa Sioux and also becomes the climax to which all his senses and young vitality are channeled.

The highest mark of John Cooper's success in building social relationship with the Ayuhwa Sioux is the jubilant acceptance and the blood-brother ritual that he has with Kandaka. The blood-brother ritual represents the sign of total acceptance to be one of them where the skin and race distinction seem vanished away. John Cooper, until his last day of his living with the Ayuhwa, has shown them the good demeanors and this, indeed, proves that he is worthy to be a dear friend of the Ayuhwa Sioux.

4.3.3.2 The Skidi Pawnee

John Cooper’s social experience with the Skidi Pawnee does not last longer as it happens with the Ayuhwa Sioux. Soon after he leaves the Ayuhwa Sioux, John Cooper encounters with braves from the Skidi Pawnee who then take him to their village. The only social interference that John Cooper takes part is the purification tests that the Skidi Pawnee insist on him as the requirement of his acceptance.

There are three tests of purification that John Cooper must pass if he wants to be accepted by the tribe. The first test is that he must run the gauntlet among two hundred braves. The second test is that he must endure the torture of the choking smoke and the lashes of the women while he is tied on the pole of the
smoke house. And, the last test is that he must hunt without using any single weapon even a knife and Lije must not follow him (pp. 219-227). John Cooper has completed all the tests that are given to him. This impresses the Skidi Pawnee people and even the elders honor him for his bravery, endurance and skills in hunting. Thus, they proudly teach him the supreme beliefs of their gods where no ordinary people will be granted.

John Cooper’s success in completing the purification tests and his eagerness to learn their ways of life have granted him with jubilant acceptance from the Skidi Pawnee. “John Cooper’s success—he killed eighteen buffalo—won him jubilant acceptance as a mighty hunter who had earned his right to live among the Skidi Pawnee” (p. 235). John Cooper realizes that the Skidi Pawnee give their utmost respect to the mighty hunter. Thus, John Cooper manages himself to be accepted and makes himself a good friend of them.

Even though he does not have the occasion to hunt the animals with the Skidi Pawnee, John Cooper has learned some characteristics of their social life. Wandering around the village and making universal sign of peace, instead of speaking the language, to every people he meets at the village are the ways of social communicating that John Cooper does with the Skidi Pawnee. They appreciate his good intension even when they find that John Cooper speaks with straight tongue. ‘You have shown that you are indeed a hunter and warrior and that you have courage. If it is your wish, stay with us and, with your long stick that thunders and spits fire, join our braves in hunting the great shaggy ones’ (pp. 226-227). That is the appraisal that the chief of the Skidi Pawnee expresses to him.
after his success in the last purification test and as he has shown his sincerity in every words he speaks.

John Cooper’s social relationship with the Skidi Pawnee lasts only until they teach him the rules of their gods, like Mother Corn, Morning Star, Evening Star and Tirawa, the supreme god. John Cooper, after learning that in order to please their gods, the Skidi Pawnee must give human sacrifice, decides to flee from the village and save the girl being kidnapped.

4.3.3.3 The Dakota Sioux

John Cooper’s social relationship with the Dakota Sioux happens after his rescuing the daughter of Weshtimago, Damasha, from being the human sacrifice for the gods of the Skidi Pawnee. As the first event that John Cooper has, the blood-brother ritual is given by the chief of the Dakota Sioux. This represents the deep gratitude of Weshtimago to John Cooper for saving his daughter. “The honor which Weshmatigo offered to him was the highest that could be paid, since it was offered by the chief himself” (p. 260). The chief also exclaims that there will be no house or a Dakota Sioux Indian that will not give him food, shelter and friendship. The blood-brother John Cooper receives incarnates him as the part of them and hence begins his relationships with them.

As the common tradition like many other Indian tribes have, John Cooper often joins the Dakota Sioux braves in the hunting games. His rifle has impacted special amazement to the Dakota Sioux who witness him shooting the biggest and the most hunting animals in the game. John Cooper also realizes that the Indians are appreciative. Thus, he always shares the meat with the people in the village,
especially Weshmatigo and Sanimito. “Knowing what stock Indians placed upon gifts and gestures of generosity, John Cooper insisted that the game he had killed should be divided between Weshmatigo and Sanimito” (p. 263). His way of sharing the meat and joining the braves in the hunting game shows that John Cooper manages to adapt himself to the environment where he is. The people respect him as they respect their own and especially because John Cooper is a young wasichu who intelligibly welcomes and learns their way of life.

John Cooper is eager to learn the language that the Dakota Sioux speak. Patiently Sanimito teaches him the rudimentary of Dakota Sioux words and in months, John Cooper can speak it fluently as if he is Sanimito himself. He often communicates with the braves and in polite expressions he shows his gratitude to Weshmatigo for what he has done to him. As the appreciation of John Cooper’s eagerness in learning the ways of the Dakota Sioux, Weshtimago rewards him a strong horse and the people build him a tepee of his own as the sign that they accept him as one of them.

By the end of the next day, John Cooper could not suppress a smile of amusement at the extreme contrast between the rude welcome he had received form Sanimito and the honor he was now being paid by the people of the village. A new tepee had been built near the entrance of the village, and it had been covered with buffalo skins...It even had a picturegraph of him killing the bear, which a tribal elder had painted after seeing his wampum belt (pp. 262-263).

It is an indication that John Cooper is welcomed and has built good relationship with the tribe. It is depicted that John Cooper is treated badly at the first time he comes to the village after he takes back Damasha. After some wise explanation from Weshmatigo about why Sanimito and the other braves treat him such a way,
John Cooper realizes that there is a misunderstanding between his intension and Sanimito’s first perception about John Cooper. John Cooper tends to be unemotional and think the positive ways to be accepted by the people of the Dakota Sioux rather than counter the confrontation.

There is also a sun dance that John Cooper has joined in. This sun dance remarks the preparation for the great hunting of the buffalo. But, different from the one John Cooper has joined in the Ayuhwa Sioux, here the women also take parts as they worship their gods and pray for the safety of their men. Meanwhile, the men are, like the Ayuhwa Sioux, attacking the chosen tree as the symbol of their enemy and the fallen buffalo (pp. 276-277). John Cooper receives the highest honor as a mighty hunter by sitting on the right side of the chief. This honor the chief has given him as symbols of their brotherhood, friendship, and to show the village that John Cooper is a mighty hunter after his success in bringing back the most meat than the other braves.

John Cooper feels more comfortable to live among the Dakota Sioux. He realizes that the way of the Dakota Sioux lives is simpler compared to the Skidi Pawnee’s. There is no urge for John Cooper neither to adopt the religion of the Dakota Sioux nor to take a wife as the previous tribal chiefs have done to him. There is an exclamation from Weshtimago to John Cooper. “‘You have learned our ways already. Our thoughts come easily to you. This is a good sign…Live with us in peace, and come with us on the hunt. For, in the short time that you have been with us, my young blood brother, you have made many friends. You are welcome here’” (p. 276). Weshtimago’s exclamation has proved John Cooper
good relationship with the people of the tribe and especially to himself. John Cooper responds him politely and tells him that he will bring more meat for the village and to maintain the friendships he has built with them. It indeed strengthens their relationships and John Cooper has once again successfully built social relationship with the Dakota Sioux.

Unfortunately, the social relationship between John Cooper and the Dakota Sioux must tragically end. It is due to the fact that John Cooper unwillingly has killed Ikinitse, the son of the Dakota Sioux shaman. The shaman urges Weshmatigo as the tribal chief to send a war party to chase John Cooper and his dog. The people consider that John Cooper is a traitor who has betrayed their trust by killing the one they respect. Thus, they mean to pursue him and punish him for what he has done.

4.3.3.4 The Jicarilla Apache

John Cooper’s social relationship with the Jicarilla Apache begins after the battle against Sanimito and the other Dakota Sioux braves is over. Kinotatay and the other Jicarilla Apache braves come to him and intend to take him to their chief. In the middle of their way, seeing that a young Indian boy is horribly crying on the racing horse towards him, John Cooper takes a considerable action to save him from. The Jicarilla Apache chieftain thanks him by making him his blood brother (pp. 313-328). Henceforth, John Cooper begins his relationships with the Jicarilla Apache until he meets Carlos de Escobar, who then introduces him to the new life he seeks.
The blood-brother bestowal indeed exclaims John Cooper’s existence among the Jicarilla Apache as a part of them, though he is a wasichu. The people of Jicarilla Apache respect him as the way they do to the brother of their chief. Kinotatay translates the speech of Weshmatigo to John Cooper. He says, “Our chief welcomes you. You shall hunt for game and sit at our campfires…this night you will with our chief and our braves and learn our ways” (p. 318). Through this ritual of mingling the blood of John Cooper and Weshmatigo, a specific honor as the Jicarilla Apache call him El Halcón—the Hawk—is a true credence for his swiftness in defeating the enemies and in saving the son of Weshmatigo, Pestanari (p. 324). In other words, John Cooper is respected by the Jicarilla Apache for certain reasons; the first is that he has the blood brother with Weshmatigo, the second is that he has proven his considerable prowess in adapting the way the Indians live and the last is that he has the straightness in his words and in his good demeanors.

John Cooper has in some occasions joined the hunting games of the Jicarilla Apache’s social tradition. Kinotatay, his peer mate, often accompanies him in the hunts and he also teaches him some skills about hunting and making traps. Realizing that the Jicarilla Apache, like other Indian tribes, are maintaining communal society, John Cooper eagerly shares his hunted animal to the people of the Jicarilla Apache, especially to Weshmatigo, the shaman and Kinotatay, as his appreciation of the acceptance and friendships. The way that John Cooper does emphasizes the sense of understanding and adapting what others believe, conduct
and what has been established for long time in the society. This obviously makes
John Cooper respected even higher.

The Jicarilla Apache has once held a sport of warrior where the braves
must prove their prowess in arching, throwing javelin, shooting, steering the horse
while targeting an object and physical endurance tests. “One of the games was for
a warrior to ride his mustang at a full gallop and, with the point of his lance, pick
up a small gourd and lift it high above his head without dropping it” (p. 353).
Here the braves are to prove their courage, skills and endurance as the basic
requirements before they can join a war or even to take wives. John Cooper joins
this tradition in order to participate himself in the social events that the Jicarilla
Apache Indians have. He has no devious intention as it is merely a kind of social
participation among the community.

The social relationship that John Cooper builds with the Jicarilla Apache
contributes him a lot of lessons that provides him to learn how to appreciate
others. John Cooper rose to his feet and made the sign of respect for the chief in
sign language. “John Cooper rose to his feet and made the sign of respect to the
chief in sign language, ‘But this is a time for feasting and for good friendship, for
I wish my amigo to learn, just as I have learned, the kindness and the honesty of
the Jicarilla’” (p. 349). His relationship with them reflects the realization of his
own perception about the Indians that they are appreciative and kind.

4.3.4 Catarina de Escobar’s Social Relationship with the Indians

As it is described along the story of The Hawk and the Dove, Catarina de
Escobar has a very limited relationship with the Indians since she has very bad
experiences with them along the way she and her family are in the journey to Taos. The Jicarilla Apache is the only tribe that Catarina de Escobar has encountered and built a brief relationship after John Cooper conquers her heart in the cave. John Cooper takes her to the stronghold of the Jicarilla Apache as he intends to introduce his life to his wife-to-be.

They rode into the stronghold, where Descontarti, Weesayo and Pestanari welcomed them. The Apache chief, seeing the serenely happy look on both their faces, chuckled and said, ‘El Halcon has taken la Paloma [the Dove] as his mate…We welcome, then, you, my young blood brother, and you, Señorita, for now you have come upon a happy time in our stronghold’ (p. 404).

This point depicts the warm welcome that Catarina de Escobar may have from the Indians, in spite of her terrible experiences she has had previously with other tribes. This part also reveals the appreciation that the Jicarilla Apache chief has given to her by calling her la Paloma; which means the Dove. The appreciation and the warm welcome that the Jicarilla Apache give to Catarina de Escobar indeed shifts her cynical perception about the Indians and especially to his husband-to-be.

Despite the brief relationship between her and the Jicarilla Apache, Catarina de Escobar has once learned the marriage tradition of the Jicarilla Apache. Coincidentally, there is a marriage ceremony that has been lasting for four days at the time when Catarina de Escobar and John Cooper come to the stronghold. There Catarina de Escobar observes that peculiar tradition that the Jicarilla Apache do when there is a couple who are bond to marriage (pp. 404-405). As she gets some lucid explanation about the weird tradition that she has never known before, Catarina de Escobar begins to appreciate and adore the
simple but sweet tradition of the Jicarilla Apache in order to bond two persons in love into one in marriage. She observes that there is no vast difference between her tradition and the Jicarilla’s through this social relationship that she has built with them.
CHAPTER 5

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

This chapter encompasses three parts; they are conclusions, implications and suggestions. The conclusions present the overall results of John Cooper’s and Catarina de Escobar’s characterization, perception towards the Indians and the social relationships that they build with the Indians as the realizations of their perception. The second part is the implications of this study in the field of education in the relation with the major subject of English education. The suggestions come up as the last part that provides useful information about the related study.

5.1 Conclusions

The conclusions of this study consist of three main parts. The first part is the characterization of John Cooper and Catarina de Escobar. The second part is the perception of John Cooper and Catarina de Escobar about the Indians. The third part represents the relationships that John Cooper and Catarina de Escobar build with the Indians. The characterization of John Cooper and Catarina de Escobar becomes the psychological factors that will be presented as the influence of their making perception and the next level of building the relationships with the Indians.

The ways to that John Cooper and Catarina de Escobar have made their perception about the Indians can be seen through their speech, personal experiences or backgrounds, other’s conversation, reactions and thoughts. These
ways employ Murphy’s theory of analyzing the characterizations of a character. Meanwhile, the way that both John Cooper and Catarina de Escobor make their perception is analyzed by using Little’s theory of perception making.

John Cooper is described as unemotional, self-controlled, and logical when he faces difficulties in his relationships. Meanwhile, Catarina de Escobar tends to be more emotional, dependent, and irritable. The perception that John Cooper makes about the Indians consists of five points. The first point is that the Indians are brave. It is shown when John Cooper is living with the Indians. From the first time when John Cooper comes to an Indian village, he finds that the Indian men are considered as brave by nature. Thus, this is the reason why the term of “brave” is used to refer to an Indian man. Another proof is that John Cooper has observed the way of Indian’s life. The Indians must prove their prowess in hunting games and wars before they get the social acknowledgement from their people. This is the tribal law that insists an Indian to endure torture without fear.

The second point is that the Indians are friendly. John Cooper experiences that the Indians welcome him to be their part of society and they will be good friends to those who bear good heart to them. The third point is that the Indians are appreciative. As John Cooper experiences when he is living with the Indians, they will return the kindness that someone has brought to them with deep respect and even with their own lives. The forth point is that the Indians are modest. John Cooper finds that the Indians respect those who speak with a straight tongue and possess no deceitful thoughts about them.
The last point is that the Indians are superstitious. The Indians are firmly connected with the spiritual world. As the result of that fact, John Cooper finds that Indians believe in superstitious things like curses and evil spirits that dwell within certain animals. That perception is influenced by John Cooper’s characterization that he tends to be logical, self-controlled, and unemotional when he faces hardships in dealing with the Indians.

The next conclusion is directed to Catarina de Escobar’s perception about the Indians. There are two points of perception that Catarina de Escobar makes about the Indians. The first perception that Catarina de Escobar makes depicts that the Indians are uncivilized. When Catarina de Escobar meets John Cooper at the very first moment, she is astonished with his appearance and his clothing that he adopts from the Indians. She thinks that the way he dresses himself is impolite and wild. Another evidence that depicts Catarina de Escobar’s perceiving the Indians as uncivilized is when John Cooper gives her the food that the Indians make. She thinks that such kind of food is not for human. The second perception is that the Indians are barbaric. This perception is basically influenced by the terrible experiences that Catarina de Escobar has with them. At the first time when she and her family come to the New World, they are ambushed by a band of wild Indians in the middle of their journey to Taos. The second experience that worsens her traumatic about the Indians is when a band of Mescalero Indians capture her and try to ravish her before John Cooper comes to save her. The way that Catarina de Escobar makes her perception about the Indians is influenced by
her characterization in which she tends to be more emotional, reactive and irritated when she faces bad experiences with the Indians.

As the implementation of both John Cooper’s and Catarina de Escobar’s perception about the Indians, there are peer and social relationships that both characters have made with them. According to the perception and the gender diversities that John Cooper and Catarina de Escobar possess, both the peer and the social relationships that both of them have built with the Indians are depicted contrastively. With the perception that tends to be more positive, John Cooper has built many mutual relationships with the Indians. On the contrary, Catarina de Escobar tends to be more restrictive when she has to deal with the Indians. It is due to the fact that she has some traumatic experiences with the Indians. As the result of those experiences, Catarina de Escobar tends to think cynically about the Indians. From this conclusion we can see that between two people or more there will be contrastively different in their perception when they face the reality.

5.2 Implications

The implications of this study are connected to case of perception happening in social life and education. The case of perception often becomes the cause of disputes among the social life and misleading in the teaching and learning processes. Different race, cultures, religions, and personal backgrounds are the factors that play crucial parts when they are mixed together in the social system or in a classroom when the teaching and learning processes happen. Thus, the implications of this study serve as a reflection of the problems in the reality.
In a vast country like Indonesia, there are countless social communities, religions, and cultures that spread from Sabang to Merauke. Local cultures and clans vary from one place to another. In a particular area in which a group of people live together and make a mixing pot of culture, religions, traditional backgrounds, and races, they color the varieties of the people. It is like the discussion of this study where the case of perception can be the cause of the disputes between the Native Americans and the Europeans as the new comers in the New World. The meeting of these two large groups of people with different social backgrounds, religions, and traditions is tangled with persecution and cynical point of view about each other. The similar case can happen in our nation, Indonesia.

Referring to the story of The Hawk and the Dove, the Europeans often persecute the Indians cruelly because they perceive the Indians as uncivilized and barbaric. It is because they see that the Indians have such strange traditions and religions that are unacceptable for them. Some of the Indian tribes commit human sacrifices in order to please their gods. With the Christianity that the Europeans have brought to the New World, the Indians are forced to convert their local religions. The Europeans perceive that the local religions that the Indians hold are severely contradictory from their Christianity due to the fact that the belief of many gods, human sacrifice, and other rituals are considered blasphemy. Aside of the religion, the culture and the civilization often generate disputes among them.

In other aspect of difference, hunting is a compulsory work for Indian men as it is their responsibility to supply the family with food. In the contrary; the
Europeans perceive this kind of activity as an entertainment for high-class people and not as an exhausting work to do. Therefore; when the Europeans complain about this case, the Indians perceive them as lazy bones who like being idle, instead.

In a social community where two or more cultures mix up together, there must be lots of diversities happening in the reality. One person with a particular culture may behave differently or even contrastively from the others. This fact can arouse a vendetta among them. When the case of different perception happens, people need to be very careful in their reactions. It means that these people, who have seen the diversities, should better implicate what John Cooper has done when he deals with the Indians. It is described in the story that John Cooper tends to observe their traditions in their points of view before he draws a conclusion about their behaviors and traditions. This action that John Cooper takes has prevented him from being cynically reactive. Even though there is a tradition that his mind totally cannot accept, the sense of respect to the culture of the Indians is the top priority that John Cooper holds when he deals with them. These steps indeed give John Cooper many social benefits instead of harmful disputes with them. The story tells that John Cooper is accepted in every Indian tribe he has come to.

In a nutshell, the implications of this study depicts that people should not cynically justify or even persecute others who are culturally and religiously different. It is essential that people must avoid confrontation by observing others traditions and beliefs before they withdraw a static conclusion. The action of
comprehending the others will indeed prevent people from disputes. If there is a skeptic difference of what other people do, the sense of respect will considerably help the people build good relationships with others.

5.3 Suggestions

Leigh Franklin James’ *The Hawk and the Dove* is one of the Greatest American History Novel that depicts the journey of a towheaded boy in his searching for the new life after the massacre over his family by the Indians. This novel is very inspiring for those who value their life as a journey to find the true self of their own. The lessons that this novel inspires is that people must endure the torture in their life without fear and complain. Another valuable lesson in accordance with the discussion of this study is about the perception and relationship. People will be inspired how to build good relationships with others by firstly creating positive perception about them.

The focus of this study is the perception that both John Cooper and Catarina de Escobar make about the Indians before they build their relationships with them. However, the focus on the characterization of the characters are not intensively analyzed except for some essential characterization that support the perception making. A deep analysis on the main characters’ characterization will be worthy to discuss for the further researchers, henceforth. Another suggestion for the further discussion of this novel will be on the conflicts that happen in the main characters’ life. Both discussions can be analyzed by using the psychological approach.
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APPENDICES
APPENDIX 1

The Summary of the Story

The story tells about a separated journey of two groups of people to find a new life in the wilderness of the New World. Becoming the sole survivor of the brutal massacre, John Cooper Baines walks on his orphan journey in the vast land. Meanwhile, an exiled nobleman, Don Diego de Escobar, and his family are in the preparation for a long journey from Madrid to Taos. Handicaps and challenges await them along the way of their journey.

In middle of his journey, John Cooper Baines meets with a number of Indian tribes. Despite the fact that his entire family is massacred by a group of drunken Shawnee Indians, John Cooper neither possesses vengeance nor bad perception about the Indians in general. He proves that he is worthy among them, instead. The first tribe that John Cooper has come to is the Ayuhwa Sioux. His meeting with Kandaka, the son of the Ayuhwa Sioux chief, has brought him good fortune. After John Cooper helps Kandaka’s broken leg, Kandaka takes him to his village in order to meet his father and his people. John Cooper wins the jubilant acceptance from the people of the Ayuhwa Sioux Indians. From this tribe, John Cooper learns to adapt himself to the tradition of the Indians.
Meanwhile, the Escobar family must face difficulties in their journey to Taos. A band of Toboso Indians ambush them and try to rob what they are bringing. With the help of Spanish escorts they finally repel the bandits. The Escobar family has to bear the inconvenience along the journey and the most irritable person is Catarina de Escobar, the youngest daughter of Don Diego de Escobar and the sister of Carlos de Escobar. Taos is the destined place for them to spend the rest of their life as an exiled family.

After John Cooper leaves the Ayuhwa Sioux tribe, he joins to other tribes like the Skidi Pawnee, the Dakota Sioux, and the Jicarilla Apache. When John Cooper stays in the Jicarilla Apache village, he meets Carlos in his hunting. Carlos incidentally falls into a shallow pit where lions are ready to attack him. Seeing the edged person, John Cooper raises his Lancaster and shoots the lions. He takes Carlos to a nearby cave and saves him from the blazing snow. In the cave, John Cooper shares all his experiences with Carlos and indeed Carlos is amazed and feels a feeling of jealousy that he admires John Cooper’s adventurous life.

The moment when John Cooper meets with Carlos marks the beginning of John Cooper’s relationships with the Escobar family. In the night when John Cooper stays in the Escobar family after saving Carlos, he shares the experiences that he has got with the Indians, the way he adopts the Indians’ customs and the absence of vengeance over the Indians who have murdered his family. John Cooper is tangled in love with Catarina, but he must prove his prowess before he can conquer Catarina’s heart. He proves it by saving Catarina’s life from the Mescalero Indians who try to
rape her. When the house of the Escobar family is attacked by Mescalero Indians, John Cooper is there to fight the bandits and they can finally repel them. However; Catarina still considers him as a savage because he has been living with the Indians for years.

Doña Inez, Catarina’s aunt, advises John Cooper to conquer Catarina’s heart by showing her the way of his living in the wilderness. John Cooper, with the consent of Catarina’s parents, takes her to the cave and shows her the way he survives during his journey. In the same cave where he and Carlos have stayed, John Cooper can finally conquer Catarina’s heart without even misbehaving her in unacceptable manner. The end of the story depicts the marriage between John Cooper and Catarina and between Carlos and the daughter of the Jicarilla Apache chief.

APPENDIX 2

The Biography of the Author

Paul Little was acclaimed as the country’s most prolific writer. He produced more than 700 romantic, historic and pornographic novels published under a number of different pseudonyms. Leigh Franklin James was one of his pen names in *The Hawk and The Dove* series. His other pen names were Merie de Journlet in *Windhaven* series, Paula Minton, Kenneth Harding, Paula Little, and Sylvia Sharon.

Paul Little was born on January 1st, 1915 and he died on same date in 1987. *The Hawk and The Dove* was published six years before his death. Mr. Little wrote only a couple books under his own name. One of them was *Condominium Traps*, published by the University of Alabama Press. He was also well-known as the author of plethora of sexually explicit novels.

Mr. Little was an expert in chess and he spoke French fluently. He also wrote *Chessworks*, a book on chess theory. This book told about the move in chess game. He worked for many years as a professional translator from French to English. He also taught fiction in the City Colleges of Chicago. Among his other jobs before becoming a full-time writer, he was an ad salesman in Montgomery Ward & Co. he also worked as a copy writer, radio announcer, music critic and food and wine writer.

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