THE REPRESENTATION OF SHAWNEE CULTURE IN ARMIN KATCHATORIAN CHARACTER IN *THE DARK POND* BY JOSEPH BRUCHAC

THESIS



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iii



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ABSTRACT

Farikha, N.J. (2021). The Representation of Shawnee Culture in Armin Katchatorian in The Dark Pond by Joseph Bruchac. English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. Wahju Kusumajanti, M.Hum

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This study aims to find Armin Katchatorian's characterization and find out Armin's representation of Shawnee culture in the novel entitled *The Dark Pond* by Joseph Bruchac. This study has two research problems: 1) how the main character portrayed in *The Dark Pond* novel and 2) How the main character represented Shawnee's culture in *The Dark Pond*.

This study used a descriptive qualitative method. To portray Armin's characterization, the researcher used New Criticism Theory. Whereas, to analyze the data about Armin's representation of Shawnee culture, the researcher used the Representation theory by Stuart Hall.

The result shows that Armin has a well-mannered characterization toward nature. He is a curious kid and observant kid, so he was always curious and observant about his surroundings. Moreover, he is a well-versed kid who has many experiences staying outdoor. His characterizations represented Shawnee culture. Armin represented Shawnee tradition about respecting the ancestors and learning some things from the old Shawnee stories. He also represented Shawnee beliefs to the sacred animals. Moreover, he represented Shawnee lessons to be able to survive in the wild.

ABSTRAK

Farikha, N.J. (2021). Representasi Budaya Shawnee dalam Armin Katchatorian di The Dark Pond oleh Joseph Bruchac. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Dr. Wahju Kusumajanti, M.Hum.

Kata Kunci: budaya Shawnee, kritik baru, teori representasi

Penelitian ini bertujuan untuk mengetahui karakterisasi Armin Katchatorian dan untuk mengetahui representasi Armin terhadap budaya Shawnee dalam novel *The Dark Pond* karya Joseph Bruchac. Ada dua masalah penelitian dalam penelitian ini yaitu: 1) bagaimanakah penggambaran tokoh utama dalam novel The Dark Pond? dan 2) Bagaimana karakter utama merepresentasikan budaya Shawnee dalam novel The Dark Pond?

Metode deskriptif kualitatif digunakan dalam penelitian ini. Teori Kritik Baru digunakan untuk menganalisis data tentang penggambaran karakterisasi Armin dalam novel tersebut. Sedangkan untuk menganalisis data tentang representasi Armin terhadap budaya Shawnee, peneliti menggunakan teori Representasi dari Stuart Hall.

Hasil penelitian menunjukkan bahwa Armin memiliki karakterisasi yang santun terhadap alam. Dia adalah anak yang ingin tahu dan anak yang jeli, jadi dia selalu ingin tahu dan jeli tentang sekelilingnya. Selain itu, dia adalah anak yang berpengalaman yang memiliki pengalaman untuk tinggal di luar ruangan. Armin mewakili tradisi Shawnee tentang menghormati leluhur dan belajar sesuatu dari cerita Shawnee lama. Dia juga mewakili kepercayaan Shawnee kepada hewan suci. Apalagi ia mewakili cara belajar Shawnee untuk bisa bertahan hidup di alam liar.

TABLE OF CONTENTS

Cover			
Inside Cover Pagei			
Approval Sheetii			
Examiner sheetiii			
Declarationiv			
Acknowledgmentsv			
Abstract			
Abstrak			
Table of contentsix			
CHAPTER I INTRODUCTION			
1.1 Background of Study1			
1.2 Statement of the Problem			
1.2 Statement of the Problem			
1.3 Significance of Study			
1.4 Scope and Limitations			
1.5 Research Method			
1.6 Research Design			
1.7 Data Source			
1.8 Data Collection			
1.9 Data Analysis7			
CHAPTER II THEORETICAL FRAMEWORK			
2.1 New Criticism			
2.2.1 Character			
2.2.2 Characterization			
2.2 Representation Theory			
2.3 Shawnee Culture			
2.4 Previous Studies			

CHAPTER III ARMIN PORTRAYAL IN REPRESENTING SHAWNEE

CULTURE	
3.1 Armin's Characterization	
3.1.1 A Well-mannered Kid	16
3.1.2 A Curious Kid	
3.1.3 An Observant Kid	
3.1.4 A Well-versed Kid	
3.2 Armin Represented Shawnee Culture	
3.2.1 Armin's Appearance	
3.2.2 Armin's Way of Thinking to Remember the Old Shawnee St	ories44
3.2.3 Armin Believed Shawnee Belief	46
3.2.4 Armin's Survival Skill in Wild	
CHAPTER IV CONCLUSION AND SUGGESTION	51
REFERENCES	53

CHAPTER I

INTRODUCTION

This chapter is the beginning of the thesis which consists of the background of the study, statement of the problems, scope and limitations, significance of the study, and research method.

1.1 Background of the Study

According to Fredericks III, a large group of native people occupied the territory that is now known as America even before Christopher Colombus discovered the territory in 1492. Those native people were called American Indian or now more commonly called Native American. Christopher Colombus misunderstood the mention of "Indian" because he thought he had reached the East Indies (1999, p.347). The mention of "American Indian" refers to the role of the nation-state in contributing to the definition of ethnicity. However, it makes a prominent difference between indigenous people and the citizens of the United States. Feest said American Indian as the implication of ethnic and cultural homogeneity, and the United States people as a manifestation of colonial reality (2007, p.79).

Western colonization that occurred in the 16th century was one of the reasons the Native American population declined and became extinct. The Europeans colonized Native Americans and caused as many losses as the diseases they carried and the slave trade. The disease causes many indigenous people to die. However, due to the existence of a small Native American population, their traditions and culture were not recognized by other communities and eventually faded away. Preserving Native culture is an important thing to do because if the culture goes extinct, the people would lose their real identity. The research was done by American Indian College Fund also shows that students who are involved in their culture would be better academically, and lead more productive lives (collegefund.org). Therefore, it is important to study the existence of Native American i.e. Shawnee culture especially for young generation to know the diversities of culture in this world. One of the way to introduce Native American culture to the general public is through literature.

According to Castells, "culture is the set of values and beliefs that inform, guide and motivate people's behavior." (2009, p.36). Culture is created by society itself and it is a part of their way of life which consists of the language, symbols, values, norms, arts, and traditions. It is the way of life in a society that is also used to express their thoughts. According to Hornby, culture also can be expressed through the media such as literature. (2000, p.783).

Hornby stated that literature is the tool to express people's thoughts, feelings, cultures, etc. (2000, p.783). Literature is also part of culture because it contains values and norms. Therefore, many Native American authors are interested in bringing up Native American culture as a theme in their novels. They want to show that Native American culture is something interesting to know about. Of course, the Authors tell about this culture with other elements such as fantasy so that it is interesting to read. There are many literary work about Native American culture such as *The Sign of the Beaver* by Elizabeth George Speare

(1983), *The Birchbark House* by Louise Erdrich (1999), *If I Ever Get Out of Here* by Eric Gansworth (2013), *The Dark Pond* by Joseph Bruchac (2004), etc. Therefore, in this study, the researcher used *The Dark Pond* by Joseph Bruchac as the object to analyze. It was because the main character in the novel preserving Shawnee culture that belong to the Native American tribes.

The researcher used New Criticism theory to analyze Armin Katchatorian's characterization. Whereas, Representation theory was used to analyze the main character that represented culture in one of the children's novels by Joseph Bruchac, *The Dark Pond*. It was because Joseph Bruchac is one of the Native American authors. In his novels, he used Native American folklore, including *The Dark Pond*, and wrap it with the horror genre.

This study only focused on the main character, Armin Katchatorian. The novel told about Armin Katchatorian, a Half Armenian and Shawnee kid. Shawnee is one of the Native American tribes. His mother was Shawnee, and his father was Armenian. In the early chapters, he was a child who was often bullied because of his different appearance from other children. Therefore he was very insecure about himself. However, besides that, he became a teenager with various kinds of knowledge about Native American culture and old stories.

The researcher found four previous studies that related to the current study. The previous studies were used to find out to what extent the related study has been done. The current researcher conducted research that nobody ever has done before. It means that the researcher improved the previous topic. The researcher found the previous studies that used *The Dark Pond* novel as their object of study,

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and the other used representation theory. The first previous study was conducted by Michelle Pagni Stewart (2010). The study used *The Dark Pond* novel as one of the objects. She studied the theme of the novel. The second previous study was from Amina Chaudhri & William H. Teale (2013). They studied the mixed-race character in children's literature ages 9-14, and *The Dark Pond* novel became one of the objects. The third previous study was conducted by Mala Himatul Aulia (2017). The study had the same theory as the current study, but it had a different novel analysis. The fourth study was conducted by Tyas Pramono Aji (2016). The study used representation theory to analyze a Hollywood movie.

The current study intended to analyze Armin as the main character who represented Shawnee culture. It used New Criticism theory to analyze Armin's characterization and his portrayal as a part of Shawnee. The explanation of how he represented the culture used the Representation theory. All of the previous studies had not discussed the characterization and culture represented by the main character in *The Dark Pond* novel. Therefore, the current study analyzed something new that has not been analyzed before.

1.2 Statement of the Problems

- 1. How was Armin Katchatorian portrayed in The Dark Pond novel?
- 2. How did Armin Katchatorian represent Shawnee culture in *The Dark Pond* novel?

From the research questions above, there are two objectives of the study as follows:

- 1. To find out Armin Katchatorian's portrayal in *The Dark Pond* novel.
- To find out how Armin Katchatorian represented Shawnee culture in *The* Dark Pond novel

1.3 Significance of the Study

The researcher hopes this current study will contribute to the readers, the literature field, and the academic community. Few researchers study *The Dark Pond* novel, while there are still many issues to explore. Therefore, the researcher hopes there will be more studies about it and use the current study as the reference. She hopes that this study will give knowledge about the cultural aspect and the reader can be tolerant of other cultures. Also, the researcher hopes that the reader will not let the culture become extinct and keep preserving culture.

1.4 Scope and Limitations

The scope of this study is one of the novels written by Joseph Bruchac, *The Dark Pond*. The current study is limited to analyzing the main character's characterization and Shawnee culture that Armin Katchatorian represents as the main character.

1.5 Research Method

1.5.1 Research Design

The method of the study used descriptive qualitative. The current study is to portray the data from *The Dark Pond* novel by Joseph Bruchac.

1.5.2 Data Source

The current study used two data sources that are primary and secondary. *The Dark Pond* novel is the primary data of this study, whereas the secondary data is from books, articles, journals, and websites related to this study.

1.5.3 Data Collection

The researcher used library research to collect the data. Hence, the steps are as follows:

- 1. The researcher read *The Dark Pond* novel about three times to understand and determine the issue that would be analyzed.
- 2. The researcher interpreted every sentence of *The Dark Pond* novel using a data table.
- 3. The researcher selected, collected the quotations, and compiled the data, which shows the main character's description and the main character's cultural aspects in *The Dark Pond* novel, Armin Katchatorian.
- 4. The researcher classified the data based on the description and cultural aspects in *The Dark Pond* novel.
- 5. The researcher collected the other data from articles, journals, and books to support the analysis.

1.5.4 Data Analysis

After collecting the data, the researcher analyzed the data by following the steps as follows:

- 1. The researcher divided the discussion into two parts, i.e., Armin's characterization and Armin's representation of Shawnee culture.
- 2. The researcher explained Armin's characterization using New Criticism theory and Armin's representation of Shawnee culture using Representation theory.
- 3. The researcher interpreted the results of the analysis.
- 4. The researcher summed up the result of the analysis.



CHAPTER II

THEORETICAL FRAMEWORK

In this part of the chapter, the researcher gives a brief explanation on Shawnee culture, explains the theories that were used in this study and the previous studies.

2.1 New Criticism

John Crowe Ransom (cited in Ardianto, 2016, p. 12) stated that new criticism is a theory that personal responses and the historical background should not influence. Those two things should not influence criticism because they could ruin the original text. New criticism uses the text of the literary work itself as the object to study. It is also called "close reading" because it aims to know the meaning of the text and understand the language and literature.

2.1.1 Character

Character is the main element that must exist in every story. A character is a figure that appeared in literary works such as novels, poetry, and drama (Barnet, 1988, p.46). The figure can be a person or animal with moral quality and certain tendencies, such as expressing what they say and do (Abrams, 1999, p.76). The animal can be a character if the story is a fable. Usually, several characters appear in the story. Hence, there are two kinds of characters: the main character and the supporting character. The main character would lead the story, and the supporting character would help the main character. The character can be protagonist, antagonist, round and flat, dynamic and static, typical and neutral (Nurgiyantoro, 2007, p.176). The character's characteristics can be changed as time goes by.

2.1.2 Characterization

According to Djasi, 2000, Characterization portrays the physical or mental personality of the character (cited in Patmarinanta & Ernawati, 2016, p. 28). Sometimes, the author directly characterizes the character in the story of their literary works. However, there are literary works in which the description of a character is shown implicitly. It means it can be found through dialogues or conversation. The readers would consider the direct portrayal is accessible than the implicit one. The implicit or indirect depiction would be complicated because the author only shows what might be a clue to reveal the character's personality. In this case, the researcher will portray the main character to know how he acted that showed his ethnicity using the New Criticism Theory.

2.2 Representation Theory

According to Stuart Hall, representation is a concept of exchanging meaning between culture, people, and media (1997, p.3). The traditional media that could become a tool to exchange the meaning is language. However, before language, something comes up first: people and the culture to represent. Hall stated that there are two systems of representation.

The first is the system by which all people, events, and objects are correlated with a set of concepts or mental representations that the people carry

around in our heads (1997, p.17). An example is when people say the name of the object like chair and table. The meaning and representation would represent their shape, image, or function, not the actual object. However, the concept is only formed in people's minds as a *mental representation*. Therefore, the concept of people worldwide would be different because they have different ways of thinking. People who can share their thoughts or express their ideas should have a familiar concept to interpret anything in the world in roughly similar ways. Thus, people can build a shared culture of meaning and construct a social world that they inhabit together (Hall, 1997, p.18).

The second is language representation. It has a vital role in constructing meaning. People who have the meaning and concepts in their minds could only exchange through a common language. People can connect those concepts in their minds into specific *signs*. It is the general term for words, sounds, or pictures which has a meaning. Those signs represent the mental concept and the system that can express the meaning of 'language.' However, the meaning of language also depends on the situation and the culture that exists in the place. For example, when Indonesian say "dog," the meaning can be a literal dog or a mockery if they say it angrily (Hall, 1997, p.19). Therefore, the language should synchronize the situation and culture to get the specific meaning and representation.

Hall (1997, p.15) stated three approaches used in the representation: the *reflective approach, intentional approach,* and *constructionist approach.* The concept of meaning with *a reflective approach* is constructed by the reality, events, or culture in the real world. The *intentional approach* views the meaning

is produced by the speaker, author, or painter. The last is the *constructionist approach* in which the author and reader form the meaning.

Because of the Shawnee culture represented by Armin already existed in the real world, this study used a *reflective approach* to analyze Armin's representation of Shawnee culture in *The Dark Pond* novel written by Joseph Bruchac.

2.3 Shawnee Culture

According to Mahr, Shawnee Indian people called themselves as "Shawnee" based on the term "Shaawana" from their own language. (p.155). The language that they used is an Algonquian language. "Shawnee is an Algonquianspeaking North American Indian people who lived in the central Ohio River valley." (Britannica.com, para. 1).

Mahr stated that Shawnee people often migrate and wander away to several places. (p. 160). Therefore, they have the ability to survive wherever they are. They can easily roaming, hunting, fishing or planting their maize and raise a corp. They can stay in one place in shorter time or longer based on their needs. (Loges, 1956, p. 58). Those statements means Shawnee is well-experienced to survive in any situation and place.

Shawnee ability to survive taught by their belief about the message from the Great Spirit. According to Voegelin, the Great Spirit gave an message to the Shawnee about "how to take care of themselves, how to live, how to conduct ceremonial dances, how to raise corn and hunt, what kind of houses to build and gave them other laws" (cited in Lucas, 2001, p.18). Shawnee people believes about the Great Spirit and they worship the spirit. According to Standing Bear, Shawnee people worship the Divine Being and the Great Spirit since the time began. (cited in Lucas, 2001, p.3). Moreover, the Great Spirit taught Shawnee people to treat the animals well. The Great Spirit rendered the services of the animals to the Shawnee. (Callender, 1978, p. 12).

2.4 Previous Studies

Before the researcher conducts the study, one other thing to do is make sure that no one has conducted the same study. Therefore, the current researcher searched for studies that analyzed *The Dark Pond* novel by Joseph Bruchac as the object of study or using the same theory as the current study. The researcher found four previous studies.

The first is an article written by Michelle Pagni Stewart, a University of North Texas student. It is entitled Joseph Bruchac's "Dark" Novels: Confronting the Terror of Adolescent (2010). The research examines the horror or "dark" side of Joseph Bruchac's novel. It explains the adolescent reader's confrontation towards the horror fiction novel. The result of the study shows how adolescents have a stronger sense of who they are and are responsible for confronting the forces that frighten them.

The second is a paper conducted by Amina Chaudhri, William H. Teale, assistant professor, and professor at the University of Illinois, Chicago. Their research is under the title Stories of Multiracial Experiences in Literature for Children, Ages 9-14 (2013). The research analyzed 90 novels between 2000 and 2010, which had mixed-race characters. One of the novels is *The Dark Pond*. The research examined the multiracial identity of the works of contemporary and historical fiction, which used critical race theory. The result represented some children's literature with mixed-race characters so that young students can share their inspection about themselves and their friends.

The third is a thesis conducted by Mala Himatul Aulia, a State Islamic University of Syarif Hidayatullah Jakarta. The title is *Representation of Native American in the Novel The Absolutely True Diary of a Part-Time Indian (2017).* It analyzed the characters and the setting in the novel and used representation theory. The result was portraying that Native American is described stereotypically in the novel.

The fourth is a thesis conducted by Tyas Pramono Aji. He was a student of Muhammadiyah University Purwokerto. The title is *The New Representation of Modern Vampire as Represented in Hollywood Movie Twilight First Saga*. It discussed modern vampires and classical vampires based on their appearance, habit and behavior, living place, prey, strength, and weakness.

From those four previous studies above, only two used *The Dark Pond* novel as the focus of studies, and the other used only Representation theory to analyze other novels. However, none of them used New Criticism

theory and Representation Theory to analyze *The Dark Pond* novel. Therefore, the current researcher decided to analyze *The Dark Pond* novel using New Criticism Theory and Representation theory.



CHAPTER III

ARMIN'S PORTRAYAL IN REPRESENTING SHAWNEE CULTURE

This chapter presents a discussion of the data found in the novel. The researcher divided the discussion into two sections based on the research question which has been mentioned before. The first topic discussed Armin Katchatorian's characterization. In this section, the researcher analyzed the data using the New Criticism theory. The second topic discusses how Armin represents Shawnee culture. The researcher used Representation theory to analyze the data.

To give a clear context of the story, the researcher would briefly explain the novel. *The Dark Pond* novel by Joseph Bruchac tells about a Native American-Armenian kid, Armin Katchatorian. His father was an Armenian, and his mother was a Native American. "Did I mention that my mom is Indian? As if being half Armenian wasn't bad enough." (Bruchac, 2004, p.4). He looked different from other students in his school because he was the only one with American Indian and Armenian blood. "Ever since I was tiny (which was a long while ago) I've been teased because I was weird. It wasn't just because I looked different, with my thick black hair and my brown skin." (Bruchac, 2004, p.1).

As a Shawnee descendant, he inherited Shawnee characteristics. The Shawnee tribe is one of three Native American tribes in Oklahoma, U.S. They were known as hunters and farmers from Western Pennsylvania, Ohio, and West Virginia that migrated across America. (softschools.com, para. 1). Armin had an intuition to feel that others did not and made him understand animals' feelings. His intuition also brought him to come to the dark pond in the forest. He was able to feel something that bothered him, which was a monster in the dark pond. It made him curious about what kind of monster it was, so he researched it based on the old Native American stories.

3.1 Armin's Characterization

Armin Katchatorian is the main character in the novel. It describes Armin as half-Native American-Armenian. His mother was Shawnee, which is Native American, while his father was Armenian. "Did I mention that my mom is Indian? As if being half Armenian wasn't bad enough." (Bruchac, 2004, p.4). He was the only child in his family. His parents were lawyers, and because of their busy work, Armin did not live with them.

Armin lived in the North Mountain School (NMS) dormitory far away from his parent's place. "Like I was saying, the North Mountains School is so far north that the locals think the Fourth of July is a skiing holiday." (Bruchac, 2004, p.5-6). NMS was a school that prioritizes outdoor activity. "She even said it when they sent me off to this school, with its 'personalized counseling and healthful outdoor environment."" (Bruchac, 2004, p.4). Before he was sent to the NMS, he was transferred into two schools, and because of his appearance, like Native Americans, some kids bullied him. It was not just because of his appearance but also his ability to feel things that other people do not, the sixth sense. "It wasn't just because I looked different, with my thick black hair and my brown skin. It was also because I said things that other kids thought were strange." (Bruchac, 2004, p.1-2). Some kids mocked him and said that he was weird and spooky. "I was at that school the other kids called me Armie the Anteater. Weirdo. Geronimo. Spooky. Tonto." (Bruchac, 2004, p.:3). At the NMS, he could feel a monster pulled and wanted him to come to the dark pond. "It was drawing me in, you see. It was calling me. It knew I was there. It was waiting under the ice." (Bruchac, 2004, p.16). However, he had characterizations that made him able to overcome the disturbance of the monster.

3.1.1 A Well-Mannered Kid

Armin was very well-mannered towards nature. He respected all of the things that belong to nature, including animals. As it has been mentioned before, Armin could easily buddy up with animals rather than people. "Bad as I am with most other people, I'm that good with animals." (Bruchac, 2004, p.19). He loved animals and respected them because they are part of nature. Armin always prioritized the animals and tried not to threaten them.

A robin landed right on the hand that was holding the pencil. It cocked its head and then I swear it nodded at me. It pecked at the sleeve of my favorite shirt. That shirt had been my favorite for so long that it had loose threads, and the robin pulled one loose (Bruchac, 2004, p.13).

The next day, when I tried to pick up my list, it happened again. This time it was chickadees. Not one but three of them. They landed on my shoulders and my head. When I stood up they flew in a circle around me. I couldn't stop smiling. (Bruchac, 2004, p.14)

The quotations above show Armin had a well manner towards the birds.

The American robin is an extensive North American thrush, a family of Turdidae.

"It is one of the most familiar songbirds in the eastern United States."

(britannica.com, para. 1). A robin approached Armin because it felt that Armin was not a threat. He was very concerned about the robin, and he could feel that it was communicating with him. Even though the robin pecked Armin's favorite shirt, he did not shoo it. It was not only for the robin but also the other birds that came close to Armin, and he let them. Armin did not feel disturbed and instead felt happy with the presence of the birds. Armin's good attitude made the animal feel comfortable and did not feel threatened.

And it's not that I don't get a thrill when a crow flaps down onto my arm or a chickadee lands on my head—though I have to admit it doesn't thrill me when they start pulling out a hair or two for their nests. The Orioles are the worst. They weave those hanging nests you see high up at the end of branches. So they like really long hair like mine. They'll just keep coming back for more unless you get firm with them. You have got to set some limits when birds take you for granted as a safe landing place. I don't mean you shoo them away or anything. You just have to politely say, "Hey, stop that, you got enough." You know what I mean? Anyhow, you just have to respect the natural world and remember that you're part of it. We're supposed to appreciate the forest, and a lot of times we're supposed to be using the trees for food and shelter and firewood. Of course you thank them for all that. (Bruchac, 2004, p.14-15)

The quotation above shows how well-mannered Armin towards any kind

of bird, even when he said some of them are worst. Any kind of bird likes being close to Armin so much. They did not feel any threat when approaching him, even when they attacked him to take his hair out. Armin said that Orioles are the worst because the bird could pull out Armin's long hair to make its nests. "Most oriole nests can be found hanging in the canopy of a deciduous tree, snug and secure from predators, but some species in the Great Plains build cup-shaped nests in low shrubs to shield them from the wind." (Liao, 2019, para. 4). They took Armin's hair to build their nest, and long hair must be the right thing to build their pocket-

like nest. It was not surprising that they approached Armin; besides, he was not a threat to them. Armin has long hair that fits their nest.

Armin knew that if birds feel comfortable landing on someone's body, they will always do the same because they did not feel threatened. If someone does not want birds to have constant exposure, at least someone has to set certain limits. Armin knew the best way to keep limit with the birds. Shooing the birds away is not the right way because it might hurt the bird. Therefore Armin advised keeping polite and respectful towards the bird.

The natural world is a massive part of the environment. Any creature in this world must be respected. As part of nature, humans must keep the environment in good condition. Anthony J. Cichoke stated that "Almost every Native American culture believes that everything—every animal, living creature, plant, rock, tree, mountain, and even water—has a soul. Therefore, all of nature must be treated with respect and honored." (para. 2). Therefore, Armin appreciated nature which had been doing many things for humans. Even trees have many benefits for human life.

"Hi," I said to the fox. She was right in my way, blocking my path. But I didn't feel it would be right to ask her to move aside. (Bruchac, 2004, p.20)

The fox looked up at me. It was close enough so I could touch it. Of course I didn't try to. With wild animals, you shouldn't try to touch them first. (Bruchac, 2004, p.20)

The quotation shows how Armin interacted with the wild animal. He kept

having a good attitude when he met the female fox even though she blocked his

path. Armin tried to interact with the fox politely. As mentioned before, animals

and humans are part of nature; therefore, Armin should respect them. "Anyhow, you just have to respect the natural world and remember that you're part of it." (Bruchac, 2004, p.15). Armin used the pronoun "she" to refer to the female fox which stood in front of him. It also shows that Armin respected the female fox.

Armin had a good manner; therefore, he did not continue his walk and step over or chase away the female fox. Even though Armin was at close range to pet the female fox, he did not do it. It was because, as it was called, "wild" animals can be so aggressive to people, if someone tried to pet them, they probably would scratch and bite. "Wild" animals rarely meet humans and consider humans as a threat or their prey. Armin knew how to behave politely to the animals. "It isn't really polite to look straight at an animal." (Bruchac, 2004, p.21).

She was probably down in her hole, taking care of her new cubs. I'd passed one place that had looked to be a likely denning spot. It was a sandy ridge less than half a mile from the pond, but I hadn't climbed it. I wanted to give her and her little ones some privacy. A nuthatch flew down and perched on the rim of my hat. I pulled some sunflower seeds out of my breast pocket and held out my hand. The nuthatch jumped down and started pecking, hitting my palm twice for every time it hit the seeds. (Bruchac, 2004, p.46).

The quotation shows Armin did not want to bother the female fox. Armin

considered the female fox having time to give birth because it was mid-March.

Therefore, even though he thought that he had passed the fox's den, he did not

want to go there because it might disturb the female fox along with her cubs.

There is a nuthatch who approached Armin when he was alone in the

forest. The nuthatches are small passerine birds that belong to the Sittidae family.

They are characterized by short tails, large heads, and powerful bills and feet.

There are about twenty-seven species of nuthatches on all continents except Africa, Antarctica, and South America. (encyclopedia.com, 2018, para. 1). He had prepared some seeds to feed the birds and put them in his palm. Even though its beak hit Armin's palm, he lets it be. He did not want to shoo the bird even though it hurt him. He had a good attitude towards the nuthatch to make it feel safe.

"What are you doing there?" I said in a quiet voice. "Ganh-ganh," answered the crow that had quietly drifted down to perch on my pack. Even though they are usually looking for a handout, whenever a bird lands on me it always makes me feel kind of nice. Even if I know it just eyes me as an easy mark. (Bruchac, 2004, p.71-72).

The quotation above shows Armin's good attitude towards the crow.

Armin asked the crow as if he was talking to a friend. However, Armin considered the animals as his friends with whom he could communicate. Armin whispered when he asked it because he did not want the other kid passing by to know that he was talking to an animal. Armin might have thought that the other kid would comment on that. The crow seemed to understand what Armin was saying, and also Armin understood the crow. He already knew what would happen if he were friendly to the birds. They would always perch on him. However, Armin did not care about it as long as the bird felt comfortable with him.

They refused to scram—even though I had given them the very last of the peanuts from my pocket. A hopeful-looking crow sat in the top of a nearby little birch tree, *ca-awking* at me as he swayed back and forth. Darned birds never leave you alone. But it wasn't worth my effort to tell the crow to get lost. Plus I had good reason to be grateful. I found one more box of raisins, spilled them into my palm, and held my hand so the crow could reach those raisins from its perch. (Bruchac, 2004, p.133).

The quotation above shows a pair of blue jays who felt comfortable around

Armin and did not want to leave. Armin did not chase them away even though he

expended the beans he was carrying before for them. The crow saw Armin and hoped for Armin to feed it like any other bird. Armin said "darned birds" because he was tired of seeing the birds keep approaching him. However, he did not scram the birds, and luckily, he found a box of raisins to feed the birds. Moreover, Armin put his hand up. It had a handful of raisins. It shows that Armin still respected the birds even though he said that he was tired because of them.

My friend, the mother fox, was sitting next to me. Mouth open, tongue hanging out, she looked with me out over the quiet valley. She seemed to be enjoying the view. Or maybe she was just enjoying a little vacation from the attentions of her four pain-in-the-neck cubs, who were now crawling all over me. The little pests had gotten it into their heads that I was some kind of relative, a large, strangely built uncle, perhaps. One of them had a mouthful of my hair and was growling as he tugged at it. Two others were chewing on my shoelaces. The fourth, who already had a small cross on his back like his mother, was sitting in my lap and staring at my face. (Bruchac, 2004, p.133).

Armin had considered the animals as his friend. The quotation shows that Armin was with the mother fox, which refers to the female fox that blocked his path. "She was right in my way, blocking my path." (Bruchac, 2004, p.19). Armin was paying attention to the mother fox and guessing that she must be enjoying the situation with Armin. The cubs which were crawling over Armin did not feel that he was a threat. Moreover, they were like a family. Armin did not feel angry or bothered even though one of the cubs had no fear of being on Armin's head playing with his hair.

All of the quotations that have been mentioned above show how Armin had a good manner towards nature. It was part of Shawnee tradition to keep respecting nature, the animals, trees, etc. His well-mannered characterization leads to how Armin represents Shawnee tradition.

3.1.2 A Curious Kid

Armin was curious about everything. He was constantly questioning everything in his mind and thinking about all of the possibilities. When the first time he felt the monster calling him, he was very curious about its appearance. He remembered old stories told by his mom about some monsters, and he was curious what kind of monster called him.

But all I have to do to see that place in my mind is close my eyes just as I used to when my mother told me those old Shawnee tales of hidden monsters. I used to think that nothing was as scary as my mother's stories. It's waiting there—there in the pond. I don't know what it looks like. I try to see it in my imagination, a huge swirling shadow under the murky surface of the hemlock-brown water. Is it like the two-headed snake in my ancestors' stories that the foolish little boy rescued and cared for, the snake that grew into a giant serpent and began eating all the people? Or is it like those longarmed things with hair all over their bodies that used to hide in the springs where people got their drinking water? (Bruchac, 2004, p. prologue)

The quotation above shows Armin was curious about what kind of

monster had been calling him to go to the dark pond because he had not gone there yet. He could only imagine that the monster lives under the water. He remembered old Shawnee tales told by his mother about monsters; therefore, he thought of any possibilities if the monster that called him was the same as the old story. He imagined that the monster was staying in the dirty brown water. Its size was big and made the water look darker and dirtier. He also tried to remember another old story about the underwater monster. An Algonquian story is similar, Kinepikwa, which means Great Serpent (also known as Psikinepikwa, Msi-

Kinepikwa, or Wewiwilemita Manitu). It is "an underwater horned serpent that

common to the legends of most Algonquian tribes." (native-languages.org, para.

2).

"And I needed to know more. So I decided to do some research. (Bruchac, 2004, p.44). "The Iroquois and Abenaki were here. I needed to find some of their stories and see if they talked about water monsters." (Bruchac, 2004, p.85-86). The quotation shows how curious Armin was. He wondered what kind of monster that always bothered and pulled him to come near the dark pond. Armin tries to research the water monsters of Iroquois and Abenaki's old stories in the library. He does not know much about them; therefore, he thought it might be recorded in Native American old stories.

So she had to have a den somewhere nearby, one she and her old man dug together, which brought a question to my mind. Where was her mate? After they mate, foxes stay together to help take care of the pups. Maybe he was hiding nearby, just making himself scarce. But maybe not. (Bruchac, 2004, p.22)

The quotation shows Armin had a curiosity about animals. When he was near the dark pond, he met a pregnant female fox, and he was curious where the male fox was. "Other adults in the group provision female foxes; their visits with food are the first sign that a den is occupied." (McPherson, para. 3). Armin could only assume that the male fox was around his pups. However, Armin was not sure what the facts were. He just thought about the possibility that had happened.

A chill ran down my back. I turned to look at the fox. The stick still lay there, but she was gone. All that was left were her tracks, leading

away into the woods upslope. A hundred questions went through my mind. (Bruchac, 2004, p.25)

The quotation above shows that Armin was curious about the situation that happened to him. Armin felt goosebumps because he saw any animal's track leading to the pond, and they disappeared after that. Armin remembered that he was with the female fox earlier, and he seemed curious about what happened to her. After seeing all of the animal tracks led into the pond, he must be wondering about the female fox. She seemed to sense danger, so she immediately left the area of the dark pond and Armin, who was there.

Simard stated, "In some myths, foxes are wise and benevolent. In others, they are connected to fire and the sun. Sometimes, Fox is a minor and clever spirit who helps people and animals in need or punishes those who are arrogant." (2017, para. 2). The female fox suddenly appeared in front of Armin because she wanted to help Armin by not going to the pond like the other animals. "She was right in my way, blocking my path." (Bruchac, 2004, p.20). She helped Armin by asking him to play with the stick and followed her track to go upslope. "She had a stick in her mouth. She stood up, trotted over, and dropped the stick on my boot." (Bruchac, 2004, p.23). All that incident made Armin confused and wondering. He must be curious about the female fox that helped him, the reason other animals led to the pond, and what was inside the pond. He was wondering about everything that caused all the weirdness to happen there.

It was creepy. None of those tracks led in, like before. I wondered why none of those animals had been drawn in. Had they wised up to the danger? Or was it just that whatever was there under the dark water wasn't trying to draw anything in right now? Did it go to sleep

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after it ate, like a big snake? I didn't have an answer. I just kept watching. (Bruchac, 2004, p.52)

The quotation shows that Armin curious after seeing the behavior of the animals that only surrounded the dark pond. He found it very strange because it was not the same as when he saw it before when the animal track entered the pond. "All those tracks led out onto the pond. Not one track came back again" (Bruchac, 2004, p.25). Armin was curious about the reason for the situation he saw. Armin thought of any possibilities that could have happened. He was curious if the animals decided not to come near the pond because they finally knew it was dangerous. He was also curious if it was not the time for the monster under the pond to prey. No matter how many questions he thought, Armin still did not know what kind of monster under the dark pond. Therefore, he observed the dark pond a little longer to see if his questions could be answered.

I turned my back on Devo and shouldered my way through the doors into the gym. Why is it that everyone always seems to think that every Indian in the world is interested in every other Indian? Like when you meet someone, after figuring out what you are, they right away have to start telling you that THEY have an Indian friend and you have just got to meet him. Like all Indians, magnets are automatically attracted to each other. Like I even cared. And, anyhow, why would some old Indian guy be interested in a half-Armenian Shawnee kid? (Bruchac, 2004, p.76)

The quotation above shows Armin was curious about the reason why

people always thought that people who have the same race would be interested in meeting each other. Armin thought that the statement about the Indians attracted to each other was nonsense. He did not understand it because he did not care and was not interested to see other Indians. He also curious and could not expect if the old Indian guy wanted to meet him. In the quotation, the 'old Indian guy' refers to Mitchell Sabattis, whom Devo told Armin. "He wasn't as old as Devo had made him out to be probably just in his thirties-but he had to be the other Indian. He was the new grounds-crew guy who'd been feeding the sparrows." (Bruchac, 2004, p.96).

Sabattis. That name meant more to me than I think he knew. It meant more now, in fact, than it would have meant a day ago. I'd just read about someone named Sabattis in the library's special collection. He was an Abenaki Indian, one of the most famous Adirondack guides more than a century ago. "Mitchell Sabattis, the Adirondack guide?" I said. Sabattis didn't stir, but his lips moved as he spoke softly. "My grandfather's grandfather. I'm named after him." I waited, but that was it. (Bruchac, 2004, p.102)

The quotation shows Armin curious about Sabattis' name. After Armin found out that someone's name was Sabattis, he remembered that the name was significant. He was able to tell that the name means a lot after reading it in the book collection when he searched about the water monsters in the library a while ago. "I looked around at the shelves of books and file cabinets filled with the stuff that makes up the North Mountains Adirondack Collection." (Bruchac, 2004, p.83).

Peacock stated that Mitchell Sabattis (1821-1906) was "the first permanent Long Lake settlers to take advantage of the plentiful resources." (2020, para. 3). He demonstrated great skill and resourcefulness when he was young. (2020, para. 4). "Sabattis grew up to be of the most ethical, sought after, and written about of all Adirondack guides" (2020, para. 5). Armin realized how great Sabattis' name was. He was curious and asked him again to make sure that the name is based on the famous guide. Armin expected more answers from Sabattis. He waited for Sabattis to tell him something else about Sabattis' name. However, Sabattis only said that he was the descendant of Mitchell Sabattis, the famous guide, nothing more. Armin was frustrated by Sabattis's short answer.

Freshwater Annelid Anomalies. "So you think it's like some kind of worm?" "Something like that." "A worm that hunts deer and eats people?" I thought about what he had said. It made sense. Worms are amazing. I mean, you can cut one in half, and one half grows a new head while the other half grows a new tail. Thinking of that, my idea about dynamite didn't sound so good. What if I did succeed somehow in getting dynamite and getting it to go off underwater so that it blew the thing into pieces? All those pieces might just make more little monsters. "So what's the deal then?" I asked. "You on some kind of research grant to find this thing? Part of your thesis or whatever?" Sabattis stopped drumming on the wheel. "Nope," he said. "Nobody knows I'm here. Why you think I got that job on the grounds crew?" "So what are you going to do, study it all on your own?" (Bruchac, 2004, p.106-107)

The quotation above shows Armin was wandering Sabattis' book about

worms. Sabattis considered that the monster is some kind of worm. Armin's curiosity led him to know more about the monster, which had been in the dark pond for hundreds of years, as Sabattis said. Therefore, the monster is one of the monsters in the old stories. The title of the book was 'Freshwater Annelid.' The annelids knew as the ringed worms or segmented worms. There are more than 9000 species of annelids. One of them is the Polychaetes that "inhabits the Great Lakes and some rivers of the United States." (Reish, 2020, para. 2). Sabattis confirmed what Armin asked, that the monster is a kind of worm. Armin was very curious and unbelieved. Therefore he asked more questions to make sure if the monster that had been eaten and dragged a deer was a worm. "But all I heard were the sounds of the deer as their flight took them farther and farther away until they could no longer be heard." (Bruchac, 2004, p.61-62).

Sabattis reveals how many things worms have that humans do not even expect. Armin pondered what the Sabattis said and acknowledged the truth of what the Sabattis said. "If an earthworm is split in two, it will not become two new worms. The worm's head may survive and regenerate its tail if the animal is cut behind the clitellum. But the original tail of the worm will not be able to grow a new head (or the rest of its vital organs) and will instead die." (Castro, 2013, para. 3). Even though Armin did not believe that the monster was a worm, he had enough knowledge about it. Armin tried to think of another plan about how to kill the giant worm monster. He thought that blowing up the dark pond would not kill the worms but instead cut them into large pieces and regenerate them.

Armin did not think that worms are tough was the problem. He wondered why Sabattis researched about the monster even though Sabattis had a doctorate degree. Sabattis was a little taken aback by Armin's question and tried to get serious. Sabattis answered Armin's question clearly that looking for worms was not part of his research doctorate. Sabattis had a strong desire to become one of the grounds crew members without being noticed by others. Armin still did not understand the reason and kept asking Sabattis because he was very curious about it. His curiosity led Armin to know more about anything, including the old stories which are part of Shawnee culture.

3.1.3 An Observant Kid

Being observant made Armin notice little things around him. This characterization could also be connected with the previous characterization, a

curious kid. He observed something that he was wondering. In this case, he mostly observed the animals and the situation around him. He had this characterization from his mother. She always taught him to care about nature and remember that nature could also be dangerous if he did not pay attention. "Although you got to remember, like I said before, that just because it's home doesn't mean the natural world is like totally safe." (Bruchac, 2004, p.15).

She was such a beautiful animal. I'd noticed other wild foxes around the school, but I'd never seen her before. You get up before dawn like I do every day; you see things most people don't. Looking at this fox head-on, I saw how fat she was. And it seemed to me like she had that sort of knowing look on her face that female animals get when they are going to have babies. (Bruchac, 2004, p.21-22).

That was when I noticed the black markings on her back. One wide line went right down her spine while the other crossed over it from one shoulder to the other. (Bruchac, 2004, p.23)

The quotation above shows that Armin paid attention to the female fox he

met. He could quickly identify that the female fox was different from the foxes he knew before. Even Armin noticed that he has a similar thing with her waking up in the early morning. It was because Armin was in the forest before dawn and the female fox was there in front of him. He also noticed the female fox's appearance, and he knew that she was pregnant. Armin paid attention to the fox till he knew that the fox was not an ordinary fox as he usually saw.

As I trudged up the slope toward where the fox was waiting with her stick, it came to me. I got it. I looked back at the pond and squinted to be sure I was seeing what I thought I was seeing. The slanting sunlight was just right so that the animal tracks in the snow were clearly visible. There were lots of footprints. There had been a small storm the night before. It brought what my mom calls tracking snow—not the light blowy fluff that doesn't show a clear track, but the snow just wet enough to hold the impression of the feet that pass. (Bruchac, 2004, p.24-25). The quotation shows Armin was observing the situation that happened to him. He realized that the female fox gave a sign to Armin to go upslope and stay away from the dark pond. Armin felt something dangerous in the downslope, near the dark pond. He checked the situation and observed if there was a monster there. Armin had been in the forest from night till morning. The sun rose, and it helped Armin to know what was going on in the downslope. Armin looked into the downslope, and he found many animal tracks surrounding the edge of the dark pond. After looking at the animal tracks, he realized that there had been a small storm, and the snow got wet. Armin remembered what his mother said, and it was happening in front of him. Wet snow could preserve the most evident prints.

I saw the tracks of grouse, the little snowshoe feathers on their toes. There were rabbit tracks that looked like exclamation points. There were the dotted-line trails of jumping mice and voles. A deer trail that had been followed by more than one animal stretched back and forth across the top of the slope near the cedars. But the weird thing was that all of those trails came together at a certain place. Those footprints of mice and grouse and deer all led down the slope right toward the pond. They continued right out onto its ice toward the place in the middle where the ice was broken, and there was an open spot of water like a dark, expressionless eye staring up at the gray sky. All those tracks led out onto the pond. Not one track came back again. A chill ran down my back. I turned to look at the fox. The stick still lay there, but she was gone. All that was left were her tracks, leading away into the woods upslope. (Bruchac, 2004, p.25)

The quotation above shows that Armin was tracking the snow. He

observed what kind of animals had been walking near the dark pond. Armin could easily guess and differentiate the animals from their tracks. From their tracks, he smelled something fishy there. He felt suspicious about what he was seeing. If the tracks were coming together in one place, there must be something that pulled them to go there. There, at the "certain place," was at the dark pond.

There were none of the animal tracks that did not lead towards the dark pond. It made Armin think that he should observe more about it. He thought there was something in the dark pond which was calm but could quickly sweep away something which came near it. Even the track was showing that the animals disappeared after they came onto the dark pond. Armin felt goosebumps because he saw any kind of animal's track leading to the pond and none of them came back after that.

Armin remembered that he was with the female fox earlier. After seeing all of the animal tracks led into the pond, he must be wondered about the female fox. After that, Armin realized that the female fox was gone. Armin thought that the female fox could sense danger because she did not go to the pond as the other animal did. Instead, she blocked Armin's path before he walked nearer the dark pond. "In some myths, foxes are wise and benevolent. In others, they are connected to fire and the sun. Sometimes, Fox is a minor and clever spirit who helps people and animals in need or punishes those who are arrogant." (Simard, 2017, para. 2). The female fox must have wanted to help Armin to make him realize the direction he walked. She helped Armin by asking him to play with the stick and followed her to go upslope. After Armin realized that the animals in the downslope were disappeared in the dark pond, he thought that he should go far from it. He looked into his surroundings and found the female fox's track which went to the upslope. Therefore Armin followed it.

So, by midday, I found myself sitting on the hill above the dark pond, which lay so innocently below the cliff. After getting to within a halfmile of it, I had begun to circle in. Not going in a straight line, I'd

figured, would keep me from being caught again, make me aware of the fact that I was being called. I also took it slow, my eyes wide open, listening with my ears and my inner senses as well. I saw plenty of animal tracks at first, but the closer I got to the pond, the fewer footprints there were in the snow. (Bruchac, 2004, p.45).

The quotation shows Armin paid attention to his surroundings to observe the dark pond safely. It seemed that Armin was familiar with the paths in the forest. He could find the right position to observe the dark pond. The phrase "which lay so innocently" means that the dark pond had a quiet atmosphere. No movements were happening there. Armin remembered that he might sink into the dark pond if he walked straight and never come back. However, at that time, the atmosphere was so calm. There was no female fox that helped him like before. There were also no animal tracks that led to the dark pond. "I kept an eye out for the fox. No sign. Not even a single fox track." (Bruchac, 2004, p.45). Therefore, Armin took a detour to keep him safe after he felt the situation was fishy.

Then I watched without moving. As the sun moved across the sky, it became clearer to me than ever before that there was an invisible line around the pond. Nothing seemed to come very close to it. I saw rabbits, red squirrels, a family of raccoons, several deer—and every one of them detoured around the pond. Even the little shrews steered clear of it. It wasn't like learned behavior. It was as if they could see or smell or hear—or sense—something that warned them away like the yellow tape around a crime scene. (Bruchac, 2004, p.52).

The quotation shows Armin was focused on observing the situation in the dark pond and did not want to be distracted by something else. He took the situation in the dark pond seriously and did not want to miss the slightest thing. Armin had been observing the dark pond from morning to noon. The dark pond was not dark anymore because the sunlight already shone on the pond and made it visible. He was still observing the pond in a distant place, but he saw as if there was a line he could not see before. However, it was not an actual line. It was like there was a part of the dark pond's edge where no one could approach.

Armin noticed the behavior of the animals, which did not approach the dark pond. They seemed obstructed by something because they just walked around the pond and did not go into it. He was not sure how the animals could have the same thought of not approaching the pond, as they only have the instinct to survive something dangerous. Armin used the parable that something in the dark pond was like a crime scene which is something dangerous. Therefore, He should keep watching from afar and not go near the dark pond.

I kept watching. Eventually, the deer came by again. There were five of them. A big one, the buck, was in front. They were gradually moving upslope, heading more or less in my direction. In all likelihood, they'd find a place to bed down not far from where I was sitting. I looked back down at the pond. Quiet, too quiet. (Bruchac, 2004, p.53-54).

The quotation above shows that Armin was still observing the dark pond from the upslope patiently. Because of his patience, Armin finally saw several deer that he saw before the situation was quiet. "I saw rabbits, red squirrels, a family of raccoons, several deer-and every one of them detoured around the pond." (Bruchac, 2004, p.52). He paid attention to the deer and considered they would probably go to the upslope near his position. He could easily see those deer because his position was on the hill, and the deer was walking from the downslope. After Armin knew the deer's destination, he focused back to observe the dark pond. Then, He realized that the atmosphere in the dark pond was "too

quiet," which indicated that something was wrong. Something abnormal happened.

Then, on silent wings, the owl swoops in with its claws spread out. Wham! So, with my eyes closed, I stayed still and listened. And the next sound that I heard, a soft snort and then the muffled thump of a hoof on the frozen earth, reassured me. Deer. The small herd of deer that I had seen downslope in the twilight had come to bed down around my cedar. (Bruchac, 2004, p.58)

The quotation shows Armin was relying on his vision and his auditory to observe the situation that happened. Then, he knew there was an owl preyed on a mouse. The owl made a silent movement so the prey would not have time to escape when it suddenly pounced the prey. He was still focused on hearing any sounds around him and being careful in order to keep safe. Armin kept observing, and eventually, he heard deer were approaching his place. He could easily guess that it was a deer only from hearing its snort and the thump of a hoof. He must be experienced living in the wild.

Then I heard the scream. There isn't any way to describe it with words. All I can say is that it ripped through the night like a flint blade slicing through skin. I banged my head back against the tree trunk so hard that I stunned myself for a moment. A bright flash of light sparked in front of my eyes like a shooting star. It stopped me from jumping up, even though every instinct in me told me to run. The scream came again. Louder and closer. Something thudded into me, knocking me back against the tree. It was breathing hard, trying to shove by me as its feet churned the earth. I covered my face with my arms to keep from being struck by the panicked deer's hooves as they broke free and thrashed through the low branches of the cedar, trying to escape down the hill. (Bruchac, 2004, p. 60).

The quotation above shows that Armin was quick to notice the situation.

He was still alert even when he just woke up. The scream sounded loud enough to

make Armin wake up. Armin could not describe the scream in detail as it sounded

pretty strange to him. It was as if he had never heard a sound like that before, even though he had quite a lot of knowledge about animals. The lonely night was distracted by the screams. The way Armin told about the scream showed that it was shrieked aloud. Armin felt that it was dangerous for him to keep being there and half-conscious. Therefore he hit his head onto the tree trunk to make himself fully conscious then begin to think about what he had heard. He was surprised by the flash of light because he remembered that he was alone and in the forest at night. Armin's reflex was to stay silent and do nothing even though he was terrified and wanted to run away from there. Even though he was in an intense situation, he kept observing the situation to make him reckless. Therefore, he could deftly guard himself and prevent being seriously injured when he was attacked by the panicked deer that ran blindly.

Then that cry was suddenly choked off. I listened for the sound of growling, the sound of something breathing hard as it fed. I knew that last cry must have come from the throat of one of the panicked deer when it blundered into whatever awful creature was out there. But all I heard were the sounds of the other deer as their flight took them farther and farther away until they could no longer be heard. I strained to listen. I wasn't sure that I really heard it. It might have been nothing more than my imagination filling in my expectations. But I thought I could hear the soft sound of a body being dragged away through deep snow. (Bruchac, 2004, p.61-62).

The quotation shows that Armin focused on observing what he heard. He thought that something that had screamed at the beginning prey on the deer and made it cry loudly. However, the deer stopped crying after a while. It must have died. The deer that was desperately crying because of it blundered and ended up being a meal. Armin focused on what he heard and did not do a reckless thing because he heard that the monster dragged the deer in the dark pond. If Armin was careless, he might be the next to be eaten.

I looked down the slope as I stood in the rising sun and saw a drag mark in the snow. It started only a short distance from my shelter. Still holding my spear, I walked over and crouched down to look closer. There were no footprints to be seen—just the wide furrow in the snow made by the heavy body of a deer. The drag mark led straight downhill. I didn't intend to follow it. (Bruchac, 2004, p.67-68).

The quotation above shows Armin observed the situation at the down

slope, and it turned out that there was a trace that looked like something had been dragged away. It was focused on last night's incident when Armin heard and thought if the deer was caught and dragged by the monster. He held his spear just in case if something happened, he could decide to put up a fight. Armin watched and tried to examine in detail the situation that was going on. There was no sign of any animals passing through the area. He found the trail of the deer that had been dragged into the dark pond. Armin already knew that it was dangerous considering that the deer died and was dragged there, in the dark pond. Therefore, he did not follow the track to keep himself safe.

The door, which doesn't have a window in it, is kept locked. I hadn't been given the combination but had learned it by watching Mrs. Phelps's fingers as she opened the door for me one time. I punched in the numbers, turned the handle till it clicked, then went inside. I closed the door very slowly behind me so that it made no noise. I looked around at the shelves of books and file cabinets filled with the stuff that makes up the North Mountains Adirondack Collection. (Bruchac, 2004, p.83).

The quotation shows Armin was a very observant person. It can be seen when he could find out the combination of the numbers on the padlock just by observing Mrs. Phelps' did before. Armin managed to open the locked door. He could enter the correct combination just by looking at the finger movements of Mrs. Phelps just once. He decided to keep silent while entering the particular collection room because he did not want his friends and Mrs. Phelps to catch him. After he was in the room, he looked around to see what kind of book was there. He was intrigued to see that the collection of books related to the northern mountains was in the Adirondack region.

I'd been seeing footprints in the snow for half a mile by the time I reached the hilltop. The tracks had come in off that branch trail that led to the highway parking spot. I recognized them as most likely Mitch's from the size of the print and the shape of the treads. But aside from the tracks, I saw no sign of anyone. I heard nothing more than the huffing of my own breath and the muffled thudding of my own running feet. (Bruchac, 2004, p.118).

The quotation above shows that Armin paid attention to anything around him to search for Sabattis's presence. He looked at the road he passed and found footprints were leading to the parking spot. He knew it was Sabattis' footprints because there would be no other human footprints in the forest near the dark pond other than Mitch (Sabattis). Armin looked for any other clues to know the situation in the forest. However, he did not find anything. He felt that the situation was quiet and calm, like only Armin lived there and nothing else. Therefore, he should still observe the situation more.

I stopped and shone my flashlight down onto the ground. Mitch's tracks led down the hill. I imagined him making his way down to the pond, using the infrared scope to see his way in the dark, carrying whatever it was he had brought with him to pour or spray into the pond and kill it—Ready for anything. Then I imagined him walking down that slope in another way, moving against his own will, caught by that thing's spell. (Bruchac, 2004, p.118-119).

The quotation above shows Armin still tried to find Sabattis' presence. He observed Sabattis' footprints again and saw where Sabattis' was headed. Armin found Sabattis walking towards the dark pond. He traced Sabattis' track and could imagine that Sabattis was carrying poison and would walk straight to the dark pond and kill the "monster." Armin imagined that Mitch was well prepared with the plan he had with the utmost care. Looking at Mitch's erratic footprints, Armin imagined Mitch had a chance to fight the "monster."

My torch beam picked out something at the base of the cliff. It looked like it had fallen from above, for it was partially buried in the ground. It was a broken spray tank, the kind that firefighters carry in to shoot water onto the hot spots left at the edge of ablaze. I was sure that tank held whatever chemical it was that Mitch had planned to use. (Bruchac, 2004, p.120).

The quotation shows Armin noticed many little things to find Sabattis. He observed the dark pond area, which was at the base of the cliff. Armin found something on the ground, and he could immediately guess that it had fallen from the upslope. He could easily guess it just by looking from its buried condition. He also knew something that fell on the ground was a spray tank he had seen before. He was sure that the spray tank must be Sabattis' item. He remembered that Sabattis planned to use poison to kill the monster.

I shone the light farther, and it showed me something else next to that tank that made my heart sink—Mitch's rifle. The stock of the 30.06 was splintered as if a heavyweight had fallen onto it. I trained the beam of the light higher. A wide, long glistening slide of snow stretched from the base up the cliff. (Bruchac, 2004, p.120).

The quotation above shows Armin was still observing the dark pond's

situation. He found another thing that must be Sabattis' brought. Armin knew that

the rifle belonged to Sabattis because Sabattis had told him about the plan. "He

had a high-power rifle, a 30.06 with a ten-power scope ... It'd just make a few holes in it and make it madder." (Bruchac, 2004, p.112). Armin also believed that Sabattis' rifle fell from a height just like the spray tank. He had finished checking the base of the cliff. Then he checked the top from the base to see the situation because he still had not found Sabattis except his belongings. However, he found a giant worm monster crawling to the top of the cliff. Fortunately, Armin observed the situation and found that Sabattis was climbing on the cliff above the giant worm. "There, just above the creature's head, was Mitch." (Bruchac, 2004, p.121).

"I knew now what had paralyzed Mitch's arm. The great worm closed its mouth and seemed to suck in. Getting ready to shoot off another dart, I thought. Great." (Bruchac, 2004, p.126). The quotation shows Armin observed the giant worm's attack. Therefore he realized that it was the attack that made Mitch's left hand paralyzed. He watched the giant worm's movements so he could prepare himself to defend. After that, he knew it would fire again, and he thought it was a good thing because he already had a plan to counterattack. His observant characterization made him able to defend and fight the giant worm.

3.1.4 A Well-versed Kid

Armin was a well-versed kid. Being a Shawnee made Armin have many experiences about living in the outdoor "I was going to hike the Long Ridge trail and spend the night in the lean-to below Hill. I was a qualified winter camper, so

he had no problem with that." (Bruchac, 2004, p.44). He loved to be in the outdoor by himself, so he knew anything he need to stay there.

I put everything I needed into my pack. The winter sleeping bag, the flashlight, the thermos, my fire-making kit, an extra pair of thermal socks, food enough for three days, all the usual things. Last of all, hefting it in my hand before I did so, I hung my hatchet on my belt. I knew that they'd have one of the local rangers check later to see if I had actually signed in at the trailhead, so that was where I went first. (Bruchac, 2004, p.44).

The quotation above shows Armin had an experience to camp in the Long Ridge. His well-versed characterization can be seen from what he brought to camp. He brought a winter sleeping bag because he went there in the winter night and would be stayed several days. Then, he brought a flashlight because it was very dark in the forest. He also had an axe with him because, just in case, he knew his journey would not be easy. Moreover, he knew that he should trick the local forest rangers to go to the Long Ridge. It was because the school rule about approaching forest was forbidden. "They were always warning the students not to go too far off the marked trails." (Bruchac, 2004, p. 16).

"My hiding place was also well out of the wind. A lot of people don't understand how important that is when you are outside in the winter." The quotation shows that Armin had a knowledge that mostly other people did not know. The place where Armin was currently sitting to observe the dark pond was a warm place. Armin was not worry about the extreme cold winter weather.

I had placed down a layer of dry birch bark gathered from trees by the trail as I walked along. Then I had built on top of it a little tipi shape of tinder and twigs and sticks. All I needed was a single match to make a quick fire. I had also gathered a good-size pile of dry wood, broken into two-foot lengths, and stacked it beside me. There was more than enough to feed a fire through a whole night. If you have ever tried to find dry wood in the forest, late at night in the winter without a flashlight, then you'll understand why I did this almost as a matter of reflex. (Bruchac, 2004, p.54-55)

The quotation above shows that Armin experienced in staying outdoor at night. He was familiar with the situation and the weather in the forest. He could easily make a campfire from the dry birch he gathered when he walked along in the forest. He gathered the dry wood to keep the fire from extinguishing quickly. It also used for adding a fuel to the fire. The winter left everything covered with snow, and one of those tree trunks would not able to start a fire if it was wet. Those shows that Armin was full of readiness and experiences. As it has mentioned that Armin was a qualified camper. "I was a qualified winter camper, so he had no problem with that." (Bruchac, 2004, p.44). The term "as a matter of reflex" also shows that Armin used to do the camping thing by himself.

I needed to let my other senses speak to me before I did anything. When you get frightened in the dark, the worst thing you can do is act too fast, jump up, and start running blindly. Those who hunt in the dark count on that. (Bruchac, 2004, p.57).

The quotation above shows that Armin used all of his senses to focus on what happen to his surroundings. He relied on his other senses to know what he heard, smell, and felt. It means that he was experienced to use all of his senses in order to survive in the wild. Mostly, people would panic and made reckless decision. However, he knew that he should being calm because he was wellversed about it. He did it based on the hunter experience in the dark.

The discussion above showed how Joseph Bruchac characterized Armin as

the main character. He was well-mannered, curious, and observant, and well-

versed. Those characterizations were because he was a descendant of Native Americans besides the characteristics he inherited from his mother.

3.2 Armin Represented Shawnee Culture

In this part, the representation and reflective approaches were used to analyze the data to answer the second research question. Shawnee, as part of Native Americans, has a culture to respect nature and spirit. (faustgallery.com, para. 4). Armin represented Shawnee culture that similar to the Shawnee culture in the real world. He respected nature and the Great Spirit. "Anyhow, you just have to respect the natural world and remember that you're part of it." (Bruchac, 2004, p.15). More of Shawnee culture represented by Armin as follows:

3.2.1 Armin's Appearance

Armin had a different appearance from the other kids in his school. He had long hair even though the school's rules did not allow it. However, he must keep his long hair because it was part of Shawnee tradition. His mother used to tell him about old Shawnee stories, and he respected that as it was part of the tradition from the ancestors.

When I first arrived at North Mountains, I was told that there was a dress code and hair was part of it. No long hair allowed for boys. I hated what I had to do next because I'm not really into confrontation, like my mom. I really prefer not to be noticed. But I also did not want, no way, to cut my hair. "S'cuse me, sir," I mumbled to the headmaster. Then I handed him Mom's letter, the same one I always proffer to every principal, headmaster or kommandant whenever I check into a new institution of learning. "My son," it reads, "is Shawnee. It is part of our tradition that a young man be allowed to grow his hair long. Kiji Maneto, the Great Spirit, is the one who

made it so. It is a sacred thing. Regardless of your school policies, you cannot require him to cut his hair." (Bruchac, 2004, p.30)

The quotation above shows that Armin followed Shawnee tradition of not cutting his hair. He represented Shawnee tradition which is part of Shawnee culture. Armin remembered the first day he entered North Mountain School. There were school rules that students must follow. Long hair was usually not allowed in every school, as Armin said that he always brought a letter to the principal to allow him to have long hair in the previous school.

Many tribes have their opinion about the symbol of cutting hair. "The cut hair represents the time with their loved one, which is over and gone, and the new growth is the life after. When Native Americans cut their hair, the hair is often treated with respect." (Rubio, 2016, para. 7). Armin did not want to cut his hair because he was in good condition and was not in any accident. Besides that, it might make bad things happen to him. Therefore, he needed to ask the principal for permission to keep his long hair.

Armin knew that all schools had their own rules, including not to have long hair. Because of that, he attempted to keep his long hair and gave a petition letter from his mother to the headmaster. Armin and his mother wanted the headmaster to allow Armin to keep his long hair. The letter explained that the tradition of keeping long hair was from the Great Spirit, Kiji Maneto. "Kiji Maneto (Gitchi Manitou) is the great creator god of the Anishinaabe and many neighboring Algonquian tribes. The name means Great Spirit, a common phrase used to address God in many Native American cultures." (native-languages.org, para 1). Armin, whom his mother helped, wanted to keep his long hair to preserve the tradition, and eventually, the headmaster allowed it but with the condition that Armin must keep the long hair under his cap. "All they could do was require me to keep it tucked up under my cap when I was in public." (Bruchac, 2004, p.31).

3.2.2 Armin's Way of Thinking to Remember the Old Shawnee Stories

Armin's mother is a Shawnee. His mother influenced Armin's characterization and way of thinking. His mother always told him old stories every day when he was little. Therefore, Armin was closer to his mother rather than his father. His closeness with his mother also showed when he was more comfortable talking about important things with his mother than his father. "I needed to talk with them, Mom especially, about all of this." (Bruchac, 2004, p.43). For the Native Americans, traditions are usually inherited in oral histories, stories, or lessons. "...my mother told me those old Shawnee tales of hidden monsters." (Bruchac, 2004, p. prologue).

Next to being out in the woods, reading is my favorite thing to do. I've been that way ever since I was really little. Mom says it is because she's always read to me. Dad read some too, but with Mom, it was part of every day's routine. She read to me before I could walk. She even read to me before I was born. It is part of the old Shawnee way, she explained. I was talking to the not-yet-born. Both the mother and the father talk to their unborn child all the time. That way, the child knows it is loved even before it takes its first breath. It is more ready to come into the world. You never have a long and difficult birth with a child who has been talked to before being born. (Bruchac, 2004, p.79-80).

The quotation above shows that Armin represented the tradition of reading

books. His mother used to tell some old Shawnee stories as an everyday routine

even when he was not yet born. Armin's mother's routine to tell a story with a not

yet born baby also influenced Armin to talk with nature, such as animals. Even though animals could not talk, Armin used to talk with them as talking to a friend. "What are you doing there?' I said in a quiet voice. 'Ganh-ganh,' answered the crow that had quietly drifted down to perch on my pack." (Bruchac, 2004, p.71). Armin's mother said that it was part of the old Shawnee way. Therefore, Armin also did that to represent Shawnee. Moreover, Armin also had a routine to hear his mother's old stories. He was influenced to read some old stories book. Therefore, even though Armin got older and far from his mother, he remembered what he learned from his mother about the old stories.

"Mom always told me that whenever I was confused about something, there were always two places I could look-one was to the earth and the other to the ancestors. Then she would tell me one of the old stories." (Bruchac, 2004, p.83).

The quotation shows that his mother influences Armin's way of thinking and attitude. Since her mother is a Native American (Shawnee), what she taught to Armin could not be separated from being a Shawnee. Armin remembered what his mother taught him. If he felt he did not know whom to ask about his problems, he should pay attention to his surroundings and see his ancestors' old stories or folklore. Armin represented a Shawnee way to keep paying attention and saw the old stories. "'My mom always says that our old stories have got a truth in them and that they can be understood on a whole lot of levels,' I said." (Bruchac, 2004, p.111). The old stories helped a lot about many things in life, and they can be used for any era.

In the old days, when Shawnees played stick-and-ball games, a game could last a whole day, and the goals might be more than a mile apart.

I always played modern lacrosse with the idea of that old Shawnee game in the back of my head. (Bruchac, 2004, p.117).

The quotation shows that Armin represented Shawnee way of thinking by playing stick-and-ball games that existed for a long time. He played the modern game by imagining the beginnings of the modern game. He imagined the history of the game that was played in the old way by Shawnee. Armin always thought of the old story and applied it in his life.

3.2.3 Armin Believed Shawnee Belief

Armin was someone who believed what his mother said to him. He often agreed and proved that his mother's statement was correct. Therefore, his attitude also represents Shawnee belief, the same as his mother's.

That awareness of my own stupidity is also something I got from my mother. "Armin, I just know you'll outgrow that headstrong nature when wisdom comes to you." So she says. She even said it when they sent me off to this school, with its "personalized counseling and healthful outdoor environment." My mother believes that nature is healing. I pretty much agree with her. It is an Indian thing, I guess. (Bruchac, 2004, p.4)

The quotation shows that Armin's personality is the thing that heredity

comes from his mother. There were two things that Armin got from his mother so

far. The first is the "gift," which is feeling things that others do not. Then, the

second thing is his awareness of his stupidity. "As far as why kids are sometimes

exactly like or nothing like their parents, studies show that personality traits can

be inherited." (Sokol, 2021, para. 7).

Armin's mother realized how to outgrow Armin's strong nature. It shows

that his mother was someone who took care of him more than his father. Armin

got his mother's personality because he cared mainly about his mother all this time. When his mother believed that nature was healing, so did Armin. Armin's mother sent him off to another school with "personalized counseling and healthful outdoor environment" to make Armin healed.

Armin believed in his mother's statement, which said that nature was healing. Because it was part of Shawnee belief that had been inherited, Armin believed that he had experienced it. When he fell down, some birds approached Armin. Those birds made Armin feel better. Armin was healed by the birds, which were part of nature. "When I stood up, they flew in a circle around me. I could not stop smiling. I looked down at that piece of paper and wrote three words: "*Birds like me.*" (Bruchac, 2004, p.14).

Back when they used to trap foxes for their pelts, this kind of fox was really rare and valuable. The old Shawnee people, who never would have dreamed about trapping an animal like this, would have said those markings of the four sacred directions meant she was powerful, maybe even some kind of messenger. (Bruchac, 2004, p.23).

The quotation above shows Armin believed the old Shawnee belief that the fox he met was a sacred animal. Shawnee people were respectful towards all the animals. Therefore, they would not trap any animal because it is also a creature that must be well-treated. Moreover, the fox standing in front of Armin had different markings from the other fox. Therefore, Armin believed that the fox must have something for him. Eventually, what Armin thought was right. The fox helped him by not going into the dark pond because he could not come back alive if he went. "All those tracks led out onto the pond. Not one track came back again." (Bruchac, 2004, p.25).

However, the fact remained that I'd learned a few things as I'd grown older. One was something that the Shawnees have always known. There are lots of things that can kill you. This world really is a dangerous place. To be so afraid that you cannot live your life is dumb. But to be so unaware that you stumble into danger like a rabbit blundering into a snare is even dumber. (Bruchac, 2004, p.48).

The quotation shows Armin represented Shawnee belief by learned a lot

about it. He learned about how to live in the wild and how to survive. The nomadic Shawnee people thought that the outdoors could endanger their lives if they were not careful. Being in a wild nature must have the courage to face something that is being experienced, without having the slightest doubt, because a little doubt could endanger lives. If someone is already in a dangerous situation, they should quickly think about things carefully, consider many things, and not be reckless in order to survive.

Among Indian people, giving your name to a person you've just met is a big deal. A name is a powerful thing. Giving someone your name means that you trust them with something precious to you. It may even mean that you are making yourself more vulnerable. Sabattis. That name meant more to me than I think he knew. It meant more now, in fact, than it would have meant a day ago. I'd just read about someone named Sabattis in the library's special collection. (Bruchac, 2004, p.101-102).

The quotation above shows that Armin represented Shawnee belief that a

name for Native Americans is something precious and has a deep meaning. Armin

understood the reason why Sabattis introduced himself only with one word, his

name. However, Armin understood the Native American's belief and assumed

that names that Sabattis gave to him were important things.

Armin believed that giving something important, such as a name, to someone new to know is giving weaknesses to others. The weakness here means that someone who gives his name begins to feel more open. After Armin found out that someone's name he met was Sabattis, he remembered that the name was meaningful. He was able to tell that the name meant a lot after reading it in the book collection when he searched about the water monsters in the library a while ago.

3.2.4 Armin's Survival Skill in Wild

Armin learned a lot of Shawnee lessons from his mother. First, it was about how to survive in the wild nature. He had experienced many things in the forest, and he remembered the lesson to keep safe.

I remembered one of the old Shawnee lessons my mother taught me about things you can't understand. When Rabbit tries to understand Lynx, Rabbit ends up understanding what it feels like to be dinner. Sometimes all you need to know about something strange is that you need to get away from it. (Bruchac, 2004, p.27).

The quotation above shows that Armin represented the lesson he learned

from his mother. When he was near the dark pond and found that many animal tracks led into it and never returned, he observed the situation and realized that it was dangerous. So he gave a parable about the situation, which means that his life could be at risk and become prey if he felt too curious about something dangerous. Therefore, he decided not to step forward into the dark pond and go to the upslope far from it.

If you can sit still in the forest, you can become invisible. Make your mind calm as well as your body, and you become part of the

landscape, one with the trees and the hills. That is part of our old Shawnee way. When we had to fight, our enemies usually found it hard to find us if we didn't want to be seen. (Bruchac, 2004, p.49).

The quotation shows that Armin had a skill about surviving in the wild nature because of the Shawnee lesson he learned. Armin said that being able to "become invisible" means that he was not disappearing but becoming one with nature. So it was when eliminating the air of existence by not moving a bit in the forest and only observing. Armin understood it well and applied it. He also exemplified the situation that will occur when Shawnees fights to outwit the opponent. "Fighting" here is when there is a war or in the wild and encounters wild animals. Then, Shawnees will unite with nature in order not to be found by their opponents.

So was I. But I also remembered the lessons that both my mother and my father had taught me over the years. *Don't run until you know what danger you are running from.* And where it is. Wait. Listen. (Bruchac, 2004, p.61)

The quotation shows that Armin learned a Shawnee lesson to keep calm in an unexpected situation. It was when a scream scared some deer and made them run blindly. Armin was also scared and felt threatened by the screams. However, he could keep a calm demeanor, unlike the deer running around blindly. Armin thought about the advice given by his parents and tried to understand to take their advice because Armin believed that what his parents said was true. However, he did not know yet what kind of thing made a scream. Therefore, he should keep silent and focus on knowing what he faced to make an escape plan or anything that makes him survive.

CHAPTER IV

CONCLUSION AND SUGGESTION

The discussion in the previous chapter about Armin's characterization and the representation of the Shawnees culture shows that Armin was portrayed as a child with a low-esteemed personality. It was because he had a Native American look that was different from the other children. Because of his low-esteemed personality, it was difficult for him to be close with other people. However, he could easily buddy up with any kind of animal. Armin was a well-mannered child towards animals. He used to be told by his mother to keep respecting animals because they were part of nature, the same as humans. Armin also had a curious personality which led him to wander around. Yet, he was careful about what he headed as his mother said that nature was also a dangerous place. His curiosity also made him an observant person. His mother also used to say that if Armin did not know whom to ask, he should observe his surroundings and the old stories.

The following discussion results that Armin's characterization represented Shawnee culture, tradition, belief, and lesson. He respected the tradition from the ancestors to keep his long hair and learned the tradition that his mother taught about old stories. He also held Shawnee belief about sacred things. Moreover, he applied the Shawnee lesson about surviving in wild nature.

From this study, there are several things about someone who keeps maintaining the culture. Besides, many things in *The Dark* Pond novel can be

analyzed, such as the social relationship, race, and other else. Therefore, the next researcher can study more deeply about the novel.



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