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**HYBRIDITY IN TARZAN'S CHARACTER AS FOUND IN EDGAR
RICE BURROUGHS' TARZAN OF THE APES:
A POSTCOLONIAL STUDY**

A THESIS



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This thesis is dedicated to:

My beloved family;

My parents, thank you for the love, caring, blessing and attention.

My brothers;

Uda as my lecturer too, who always 'forced' me to do everything by myself, especially in finishing this thesis, and it really satisfied me at the end even at the first I often got 'mad', thank you so much. Abang, and Adek who always give me support, do anything for me when I need it, and also give me a ride anytime and anywhere.

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*A dream doesn't become reality through magic;
it takes sweat, determination and hard work.*

-Colin Powell-

Believe in yourself! Have Faith in your abilities! Without a humble but reasonable confidence in your own powers you cannot be successful or happy.

-Norman Vincent Peale-

Always do your best. What you plant now, you will harvest later.

-Og Mandino-

*And to all people who always support
and give me their unconditional loves.*

Thank you so much...

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In the name of Allah The Most Gracious, The Most Merciful

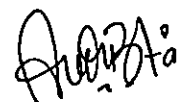
First of all, the writer expresses her deepest gratitude to Allah the Almighty for giving strength and health to finish this thesis completely. Without His blessing, the writer is not able to complete this work. All praises belong to Him.

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Andriani Mutia

ABSTRAK

Skripsi ini membahas tentang hibriditas yang terjadi pada Tarzan; karakter utama dalam novel Tarzan of the Apes karya Edgar Rice Burroughs. Dalam penelitian ini, penulis memaparkan proses dari hibriditas yang terjadi pada Tarzan yang dilahirkan dari bangsawan Inggris, namun hidup dan dibesarkan di hutan Afrika oleh bangsa kera. Kemudian, penulis membahas dampak hibriditas tersebut terhadap karakter Tarzan.

Dalam menganalisis novel ini, penulis menggunakan teori hibriditi yang berada dalam ruang lingkup dari kajian pasca-kolonial. Penulis mengumpulkan data berupa buku-buku ataupun referensi yang berkaitan dengan topik analisisnya dengan menggunakan metode kajian pustaka. Dengan menggunakan metode kualitatif, penulis menganalisis datanya yang kemudian dipaparkan secara deskriptif dalam penelitian ini.

Dari hasil analisis tersebut, penulis menemukan bahwa Tarzan tidak bisa mengidentifikasi siapa dirinya sendiri sebagai seekor kera atau seorang manusia. Hal ini terjadi akibat dari budaya bangsa kera, budaya orang kulit hitam dan budaya orang kulit putih yang bertemu di dalam hutan tempat Tarzan tinggal yang mempengaruhi karakter Tarzan sehingga membentuknya menjadi sosok hybrid; seorang manusia berkulit putih yang berbudaya kera dan manusia. Sebagai akibat dari hibriditas ini, Tarzan mengalami kebingungan akan identitasnya sendiri. Walaupun pada akhirnya Tarzan terbukti sebagai anak dari bangsawan Inggris, Tarzan lebih memilih untuk menyembunyikan identitas aslinya dari bangsa kulit putih karena ia sendiri tidak yakin akan mampu hidup dalam lingkungan kulit putih.

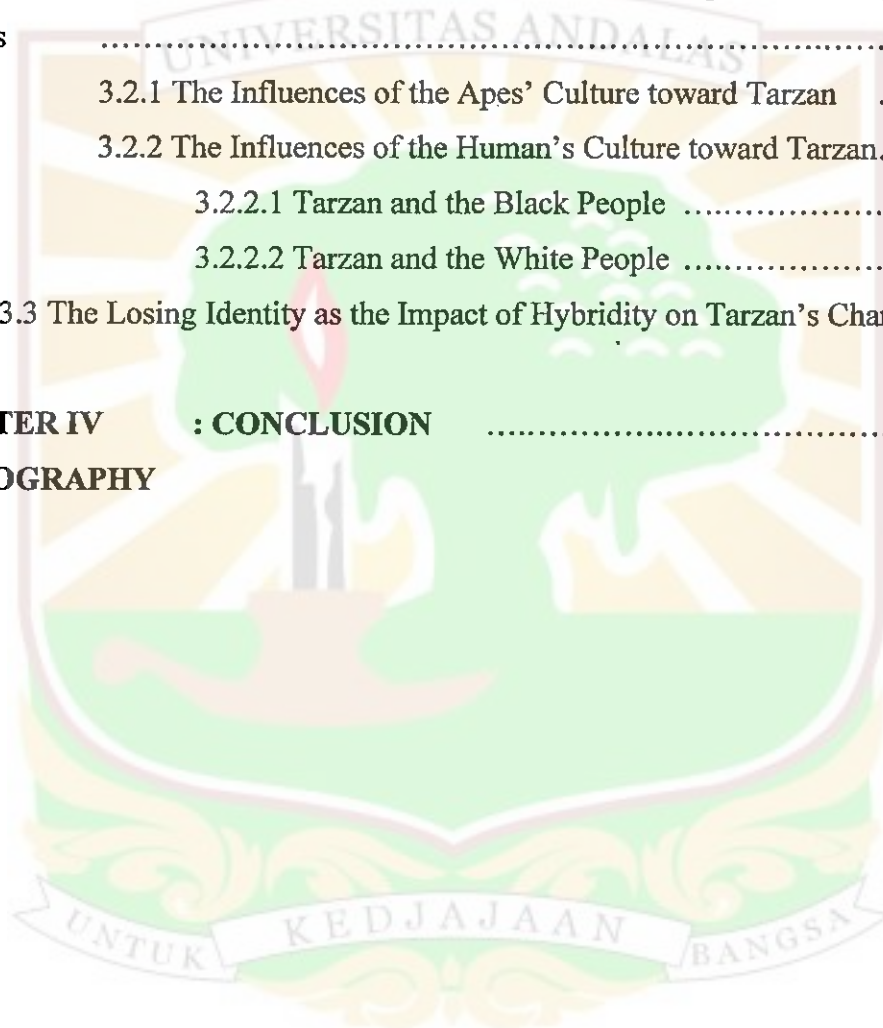
Key words : postcolonialism, hybridity, identity, colonized, colonizer, jungle, cultures, apes, human, white people, black people, influences



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CHAPTER I

INTRODUCTION

1.1 The Background of the Research

The presence of postcolonialism has enriched the literary studies. It becomes more complete and does not only discuss in the formal and intrinsic parts. It basically discusses the issues of colonial texts that do not merely describe the relationship between colonizer and colonized as master and slave. However, the resistance to the colonizer can be included by postcolonial studies. It has a role as a critical discourse that can dismantle text, vaguely advocates against the colonized. It deals with the effects of colonization on cultures and societies.

Postcolonial literature tries to criticize the contemporary post-colonial discourses that have been shaped over recent times. As Abrams, M.H states in his book A Glossary of Literary Terms that,

Postcolonial studies have focused especially on the Third World countries in Africa, Asia, the Caribbean islands, and South America. It sometimes encompasses also aspects of British literature in the eighteenth and nineteenth centuries, viewed through a perspective that reveals the extent to which the social and economic life represented in the literature was tacitly underwritten by colonial exploitation. (1999: 236)

It means that postcolonial study relates to literature written by authors whose country once become the European colonized country. The literatures of African countries, Australia, Bangladesh, Canada, Caribbean, India, Malaysia, etc, can be included in postcolonial literature. (Ashcroft, Griffiths and Tiffin, 2002:2)

Postcolonialism strongly opposes universality in literature. One of the interesting characteristics in postcolonial criticism is about double identity issue. There would be a person with two identities; colonizers as well as the colonized. Then, it is known as hybridity. The term hybridity has been crucial in Homi Bhabha's view of the ambivalence of colonial discourse. It commonly discusses about cultural mixing or mingling between the colonized and colonizer. Then, there would be seen the old cultural identity and the new cultural identity from this cultural mixing.

In hybridity, the old identity usually will not disappear easily although the new cultural identity will strongly influence it. Here, what is called by Homi Bhabha, hybridity concept, which occurs as the ambiguity of identity that bring a person in a position of 'in-between' or in the middle. As Ashcroft, Griffiths and Tiffin states that, "it is the 'in-between space that carries the burden and meaning of culture, this is what makes the notion of hybridity so important. Hybridity has frequently been used in post-colonial discourse to mean simply cross-cultural 'exchange'". (2002:119) It means that hybridity indicates the position of 'in-between' that happens to the person as he stands between two cultures.

Related to the discussion above, the writer is interested to analyze the novel Tarzan of the Apes for some reasons. First, Tarzan of the Apes, the first of the 22

Tarzan novels written by an American writer, Edgar Rice Burroughs (1875 – 1950), in 1914, describes mostly about the image of Africa from his perspective. In this novel, the writer gets some issues related to post colonialism. The author sets the story in Africa and he shows the reader about how superior the English man in Africa among the apes and the black people as the indigenous people. The writer sees that those apes and those black people are considered as the colonized while some white people who are superior to these natives that can be called as the colonizer.

Second, the main character in this novel, Tarzan, is an English son who lives and grows up with his adoptive ape parent in the wilds of African jungle. He does not know his true origins and another life outside his jungle. Later he realizes that he is physically different from his fellow apes and it makes him feel slightly strange. He is identified as neither a human (white people) nor an ape. He stands between the civilized and uncivilized world. This thing also relates to the postcolonial issues. Besides that, this novel has not been analyzed by English Department students. So, the writer is challenged to analyze this novel by using postcolonial theory.

The writer believes that this novel is appropriate to be analyzed by hybridity theory and entitles her research: *Hybridity in Tarzan's character as found in Edgar Rice Burroughs' Tarzan of the Apes: A Postcolonial Study.*

1.2 The Identification of the Problem

This research analyzes Tarzan of the Apes and focuses on postcolonial study which deals with cultural identity in colonized societies. The main character in this novel is born from the English nobility's family while he grows up in the wilds of African jungle with his ape parents. He does not know his English-blood running in his body. He is such a white man who lives in the jungle and he has to learn what the Apes taught him to survive there. Later he meets the black and the white people, his own race. In short, he is influenced by the apes and human and these make him confused with his true identity. Therefore, the writer tries to explore about how the apes and the human influence Tarzan's character to become a hybrid creature.

1.3 The Scope of the Research

In this research, the writer focuses on the character of Tarzan, concentrating on the following issues:

1. Analyzing the jungle as the meeting point of more than one cultures (the culture of white people as the colonizer and the culture of black people and apes as the colonized)
2. Analyzing Tarzan's hybridity as the impact of living in those cultures and the impact of Hybridity on Tarzan's character

1.4 The Objective of the Research

The objectives of this research are to describe how the novel presents the cultures of the apes and the cultures of human beings (white and black) and to show the process of hybridity in the character of Tarzan as the result of living in those cultures and the impact of the hybridity on Tarzan's character.

1.5 The Review of Previous Studies.

After conducting a library research, the writer did not find any analysis related to this novel in English Department, Andalas University. This is one of the reason why the writer conducts the research for this work. First, for the novel, the writer found some online books' review. There are three online books' reviews that the writer includes in this research:

The first article is by Erin Britton, entitled 'Tarzan of the Apes by Edgar Rice Burroughs', *booksgeeks*. In this article, Britton reviewed about the interesting things in the novel, Tarzan of the Apes. He said that Tarzan is included in cultural icons such as Sherlock Holmes or Superman. Every people knows about it even for a little. He thought that Tarzan of the Apes is certainly a complex and contradictory product of its time. It shows about the Africans who are being savaged or cannibalistic while Tarzan himself utters more racist comments. Britton said that it is hard to know whether it is really Burroughs' belief or he just was pendering to the attitudes of his

time. Britton said that the evolution of Tarzan himself takes many surprising twists and turns. (2010)

The second article is by Veronica Mitchell, entitled 'Tarzan of the Apes by Edgar Rice Burroughs', *Veronica's book.blogspot.com*. In this article, Mitchell reviewed about what Tarzan of the Apes tells about. It focused on all the things in Tarzan's character. She said that Tarzan of the Apes is a classic adventure story that has been rehashed and reinterpreted many times. It tells about racist and sexist in this story. English racial superiority can be shown here, especially in the character of Tarzan. She thought that this story is preposterous, however it shows about something mythic. This article is useful to the writer's research topic because it also relates to the character of Tarzan. Mitchell told that a hero, stronger and taller and better than most men, but still a man, faces impossible odds, suffers great heartbreak, but survives are all in Tarzan's character. (2006)

The last article is by David Bruce B., entitled 'TARZAN OF THE APES: Child's Tale or Adult Fantasy?', *ERB mania – Tangor Responds*. In this article, Bruce told that tarzan of the apes is far from being a children's story. Tarzan did not use any clothes until he killed a black native, because nobody taught him about it. He saw himself as above his ape "family". He killed animals for pleasure. Britton said that Tarzan is a kind of character who is out of control in combat, fighting as the animals fight, tooth and nail, without human kindness or mercy. The character of Tarzan is as militantly white as any white racists past or present. So, he told that Tarzan of the Apes is not a kind of child's story because this novel is an adult fantasy

replete with explorations of degenerative human behaviors under the guise of literature. Because it mostly related the character of Tarzan, this article is also useful to the writer's research topic. (1997)

Second, for the criticism, the writer found some English Department students who analyzed literary work by using postcolonial study. There are two graduate thesis that the writer put in this research.

The first graduate thesis is by Eva Renta Agustina Sibarani, entitled 'Hybridity Phenomenon as Reflected in Salman Rushdie's *Midnight's Children* – Post colonial study', *Graduate Thesis of Faculty of Letters, Universitas Andalas*. In her research, Agustina discussed about hybridity and the losing of national identity that occurs in this story. She used library research method in collecting the data or reference related to her analysis topic. She found that Saleem Sinai as the process of hybridity itself. The process happens because Salem grew in the Indian environment, however, he has an English blood-man while he follows the European style and influenced by the western culture. He can't find who he is truly, lived in India while he is influenced in western. This is the representation of the Indian society until this day which is one of the impacts of colonizer. That's why this graduate thesis is useful to the writer's research topic because it relates to the same topic that the writer wants to apply. (2010)

The last graduate thesis is by Yulina Susanti, entitled 'The Crisis of Identity as the Impact of Hybridity of Indian Immigrants in England as Reflected in Hanif Kureishi's *The Buddha of Suburbia*', *Graduate Thesis of Faculty of Letters,*

Universitas Andalas. In this research, Yulina used hybridity and mimicry theory which focused on the Indian immigrant who comes to England, resulting the cultural mixing between Indian culture and English culture. She found that the crisis identity occurs to the characters of this novel, Karim and Jamila. Related to their education and their life style, they were confused to their national identity. However, Karim finally decided to accept the English cultural and refused the Indian cultural that he still maintained his national identity as the Indian. Meanwhile Jamila decided to back to their original culture, the culture of Indian. Therefore, this graduate thesis is also useful to conduct the writer's research. (2010)

1.6 The Theoretical Framework

This research will apply post-colonial literary criticism focusing on the concepts of Hybridity proposed by Homi K. Bhabha. 'Poscolonial' term has been used by literary critics to discuss the various cultural effects of colonization from the late 1970s. According to Ashcroft, Griffith and Tiffin in their book The Empire Writes Back: Theory and Practice in Post-colonial Literatures 2nd Ed, "the term 'postcolonial' used to cover all the culture affected by the imperial process from the moment of colonization to the present day." (2002:2). It means that we can find the impact of colonization toward the colonized people until today, thus all about cultural things which occurs as the impact of colonialism includes in this term.

Postcolonial study discusses about the study of cultural groups, practices, and discourses in the colonized world. It deals with the impact of colonialism toward the colonized people. The interaction between European nations and the colonized societies are also included in this study. In The Bedford Glossary of Critical and Literary Terms, Murfin and Murray states, "Postcolonial literature refers to a body of literature written by authors with roots in countries that were once colonies established by European nation." (2003:356). It means that a type of literature written by author whose country once become the European colonized country can be included in postcolonial literature. The literatures of African countries, Australia, Bangladesh, Canada, Caribbean, India, Malaysia etc, are all postcolonial literatures. (Ashcroft, Griffiths and Tiffin, 2002:2) In short, postcolonial study relates to colonialism: colonized and colonizer.

In postcolonialism, the colonizers are superior to the colonized. It can be seen that the Chinese or the Arabs, or whatever Asian or Middle Eastern population as the colonized are defined as cruel, sneaky, evil, cunning, dishonest, given to the sexual promiscuity and perversion, and the like while the citizens of the West as the colonizers are defined as kind, straightforward, good, upright, honest and moral. (Tyson, 1997:421)

Subsequently, there are some issues which are interesting to be discussed in postcolonial study such as hegemony, orientalism, place and displacement, etc. Related to this research, the writer focuses on the hybridity which has been most recently associated by Homi K. Bhabha. As Ashcroft, Griffith and Tiffin states that

‘... hybridity commonly refers to the creation of new transcultural forms within the contact zone produced by colonization.’ (2002:118). It means that there is relationship between colonized and colonizer that creates hybridity.

Hybridity occurs as the ambiguity of identity that bring a person in a position of ‘in-between’ or in the middle. It is the ‘in-between space that carries the burden and meaning of culture, this is what makes the notion of hybridity so important. Hybridity has frequently been used in post-colonial discourse to mean simply cross-cultural ‘exchange. (Ashcroft, Griffiths and Tiffin, 2002:119) In another words, hybridity designates the position of ‘in-between’ that happens to the person as he stands between two cultures; colonized and colonizer. As in Ashcroft, Griffith and Tiffin’s book Post-colonial Studies: The Key Concept, Bhabha explains that:

It is significant that the productive capacities of this Third Space have a colonial or postcolonial provenance. For a willingness to descend into that alien territory ... may open the way to conceptualizing an *international* culture, based not on the exoticism of multiculturalism or the *diversity* of cultures, but on the inscription and articulation of culture’s *hybridity*. (2002:118)

Hybridity is the expression of the mixture of origin culture with the power of colonizer culture. It happens because the contact zone or the relationship between the colonized and the colonizer that influence people, standing in the position of ‘in-between’ or in the middle that related to their cultures. “The idea of hybridity also underlies other attempts to stress the mutuality of cultures in the colonial and post-

colonial process in expressions of syncreticity, cultural synergy and transculturation.”
(Ashcroft, Griffiths and Tiffin 2002:119)

Ania Loomba in her book's Colonialism/Postcolonialism said that:

In postcolonial theory, hybridity is meant to evoke all those ways in which this vocabulary was challenged and undermined. Even as imperial and racist ideologies insist on racial difference, they catalyse crossovers, partly because not all that takes place in the 'contact zones' can be monitored and controlled, but sometimes also as a result of deliberate colonial policy. (173)

From the quotation above we know that hybridity occurs not only because of the ideologies about racial difference or mix-culture, but also as the impact of colonial policy. This happens as the result of mix-culture which integrated from colonized and colonizer.

Therefore, in post-colonial societies, hybridity occurs “both as a result of conscious moments of cultural suppression, as when the colonial power invades to consolidate political and economic control, or when settler invaders dispossess indigenous peoples and force them to ‘assimilate’ to new social patterns” (Ashcroft, Griffiths, and Tiffin: 1995, 183). It means consciously or not, hybridity related to anything about culture and make the people to do assimilation become new social patterns..

1.7 The Method of the Research

Related to what the writer tries to describe in this research, the writer follows three steps to complete this analysis. They are collecting the data, analyzing the data, and presenting the result of analysis.

1.7.1 Collecting Data

In collecting the data, the writer uses the library research method. This research results in two kinds of data; they are the primary data and the secondary data. The primary data comes from the novel, Tarzan of the Apes by Edgar Rice Burroughs, through comprehensive reading. Meanwhile, the secondary data are gained from other sources such as books, and internet research related to the subject of this study, that can be used in supporting the primary data.

1.7.2 Analyzing the Data

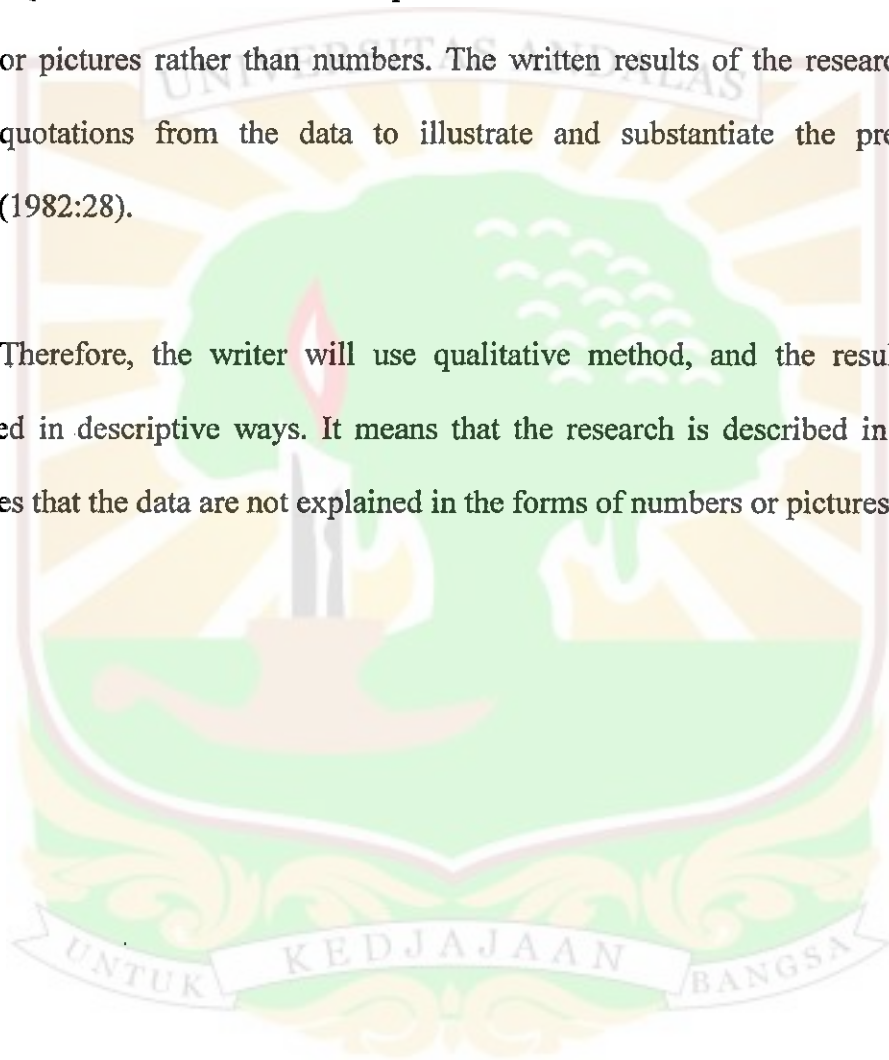
To conduct this process, the first thing that the writer does is reading the works and understanding it deeply. The writer applies Post colonial study to analyze the data, especially hybridity concept proposed by Homi K. Bhabha. It will be focused on the main character of Tarzan of the Apes who dominantly influenced by post colonial study. Then, the writer will try to describes about hybrid creature that occurs in the main character of this novel.

1.7.3 Presenting the Results of Analysis

The last step is presenting the data. As Robert C. Bodgan and Briklen stated that,

“Qualitative research is descriptive. The data collected is in the form of words or pictures rather than numbers. The written results of the research contain quotations from the data to illustrate and substantiate the presentation. (1982:28).

Therefore, the writer will use qualitative method, and the result will be presented in descriptive ways. It means that the research is described in words or sentences that the data are not explained in the forms of numbers or pictures.



CHAPTER II

PRELIMINARY ANALYSIS

In this chapter, the writer analyzes the intrinsic elements of the novel, Tarzan of the Apes. It focuses on the five elements of fiction including character, setting, plot, theme and point of view. These are the important elements in analyzing fiction. This chapter is aimed to support the analysis and make a deeper understanding toward the novel.

2.1 Character

Character is one of important parts of intrinsic elements in fiction. It is a person or something with human attributes presented in literary works that can be applied to any kinds of characters; human or animal. According to Mario Klarer in his book, An Introduction to Literary Studies, character can be rendered either as types or as individuals. (2004:17) It can be said that the personalities which are represented in literary works and reflect human personality and psychology can be categorized as characters. Furthermore, by providing the dialogue through the characters the reader will obtain the point of the story easily.

Klarer divided the character into two; the flat character and the round character. The flat character is a typified in literature which is dominated by one specific trait, while the round character usually denotes a persona with more complex and differentiated. (2004:17) In Tarzan of the Apes, the characters are included in flat

characters because there are no certain changing of their personalities. Here are the characters that we can see in Tarzan of the Apes.

Tarzan

Tarzan is the main character in this novel and he has the biggest role in this novel. He is the son of Lord Greystoke and Lady Alice who is adopted by an ape named Kala. His childhood most spends in the jungle. By the time ten years old, he becomes 'an excellent climber' and he is 'fully as strong as the average man of thirty'. (39) At this age, he also hates water because of the chill and discomfort torrential rains, thus he can not swim. However, when he meets the dangers from the great beast, he has to fall to chill water and he is able to swim by teaching himself. He is like a perfect figure that has strong body and handsome face. With his self confidence and high intellegence, he is never afraid to pass the dangers in the jungle. It makes the quickness of his 'mental action far beyond the powers of the apes.' (41) The Apes are scared of him and he is not defeated among another apes and animals in the jungles. Related to this analysis, he is the main focus who becomes a hybrid creature. He is the one who is confused with his true identity.

John Clayton – Lord Greystoke

John Clayton is Tarzan's biological father. He appears in the beginning of this story. He is a Lord of Englishman who are 'a strong, virile man – mentally, morally, and physically.' He has a good posture with 'above the average height' and his eyes

are grey. Looking at his features, he is 'regular and strong' and it makes his carriage is perfect. He has strong health that is 'influenced by his years of army training.' His political ambition makes him 'entrusted with a delicate and important commission in the service of the Queen' (6) to seek the transference from army to the Colonial Office.

John Clayton is a brave and responsible man. He always keeps his wife from the mutineers and also from the savage beasts of the jungles even though he has to face 'a horrible death.' (26) Unfortunately, after his wife passed away, he is also killed by the Apes who attack his cabin.

Lady Alice

Lady Alice is the wife of John Clayton that means she is Tarzan's biological mother. She appears in the beginning of this story – similar to John Clayton. Lady Alice is a beautiful woman 'of whose many virtues and remarkable personal charms' (139) that people knows. She is a wise and patience woman. As she said to his husband, she 'will do [her] best to be a brave primeval woman; a fit mate for the primeval man.' (21) Although sometimes she is often scared of all the threats in the jungle, she always tries to pass the horrible situation and stays beside his husband in the best or worse time. Unfortunately, after attacking by great apes, she 'never recovered from the shock'. It is like a nightmare that always haunts her. Then she only lives 'for a year after her baby was born'. (28)

Kala

Kala is Tarzan's ape mother. She is 'the youngest mate of a male called Tublat.' She is about nine or ten years old. She is 'large and powerful – a splendid, clean-climbed animal, with a round, high forehead, which denote[s] more intelligence than most of her kind possessed.' The tribe of apes does not want to lose the ape like her because they consider her as a 'fine clean-climbed young female.' In this story, Kala loses her tiny baby because the baby is fallen to ground fifty feet below and her baby dies. Then, she finds the baby (Tarzan) in the cabin and she takes care of him with her call of universal motherhood. Kala has 'a great capacity for mother love and mother sorrow' (32) She loves Tarzan like her own baby, even when her husband, Tublat, tells her that Tarzan is just a burden, she dares to maintain him and said that, 'If [she] must carry him forever, so be it' (38). She gives her great affection to Tarzan. Even when Tarzan offends she punished him, 'but she [is] never cruel to him.' (43) Unfortunately, Kala is killed by the tribe –black people who also lives in the jungle.

Kerchak the Ape

Kerchak is a huge king ape. He is 'perhaps three hundred and fifty pounds. His forehead [is] extremely low and receding, his eyes bloodshot, small and close set to his coarse, flat nose', beside that his ears are 'large and thin, but smaller than most of his kind.' He is a bad temper and mighty strength ape. He leads 'the tribe of anthropoids over which [he] ruled with an iron hand and bared fangs, numbered some

six or eight families.’ (32) When Tarzan grows up and shows his great ability, Kerchak is jealous to him and ‘in his little evil brain he [seek] for some excuse to wreak his hatred upon Tarzan.’ (84) Later he battles combat with Tarzan and he dies in Tarzan’s hand.

Tublat

Tublat which meant a Broken Nose in Ape’s language is Kala’s husband. He is a foster father of Tarzan. He is ‘sorely vexed’ (38) and he ‘always hate[s] Tarzan.’ (43) On several occasion, he tries to come near and ends Tarzan youthful career but in every opportunity Tarzan also shows his fully reciprocated toward Tublat’s sentiments. He is Tarzan’s most consistent enemy, even when Tarzan was child; he tried to get rid of him. He wants to kill Tarzan but later he is killed by Tarzan.

Jane Porter

Jane Porter is ‘a girl of about nineteen’ (108) who also marooned with her father and the party to the coast jungle of Africa. She is a beautiful American-white girl who has ‘the soft mass of golden hair which crown[s] her [and fall] about her oval face.’ (146) She is the first love that Tarzan knew. At the first she also loves Tarzan, but she prefers to be married by Tarzan’s human cousin, William Cecil Clayton.

William Cecil Clayton

William Cecil Clayton is the ‘eldest son of Lord Greystoke of England.’ (116) He is Tarzan’s real cousin who is a tall young man with ‘the dearest fellow imaginable.’ (151) For him, Jane porter is ‘the one woman in all the world whom he loved.’ (126) Even though he cares and always tries to show his love to Jane, he never forces Jane to marry him. Clayton is such ‘a generous and chivalrous man,’ (188) however at heart he is jealous to Tarzan because Tarzan can get Jane’s attention more than him.

Lieutenant D’Arnot

Lieutenant D’Arnot is ‘a soldier of France’ (182) and he is a brave man. Even though he is brave, he is ‘sometimes frightened by solitude.’ (202) He is the person who helps Tarzan to find his true identity and he teaches Tarzan many thing about civilization that Tarzan never knew before.

Professor Archimedes Q. Porter

Professor Archimedes Q. Porter is Jane’s father. He is ‘an elderly man, with white hair and large rimmed spectacles.’ (108) He really loves his daughter and he will sacrifice his life for her ‘without an instant’s hesitations.’ (112) He is quite stubborn man and he ‘becomes more difficult to handle each day.’ (141)

Samuel T. Philander

Samuel T. Philander is the secretary and the assistant of Jane's father. He is "elderly man with a very high forehead and a fussy, excitable manner." (108) He is one of the white people who marooned in the coastal jungle of Africa, together with the party. He is a loyal man and as long as in the jungle, he always tries to accompany Mr. Porter.

Terkoz

Terkoz is the son of Tublat. Seems like Tublat, he is jealous to Tarzan because of Tarzan's ability and he also hates him. When he becomes the king, replacing Tarzan, he proves 'a cruel and capricious king.' He sometimes means to make Tarzan angry by his cruel manner toward another apes because at heart he is 'an arrant coward.' (158). He even has once abducted Jane to provoke the anger of Tarzan. Later, it makes him killed by Tarzan.

2.2 Setting

Setting refers to the point of time and space, which the events of the plot occur. According to Klarer, setting denotes the location, historical period, and social surroundings in which the action of a text develops. (2004:24).

Tarzan of the Apes is set in nineteenth century, the time when some European nations conquered most of Africa. This story started in 1888 when John Clayton was

designated to go to a new post in the British West Africa which centered on a profound investigation of 'the unfair treatment of Black British subjects by the officers of a friendly European power.' (6) He and his wife sailed from Dover on their way to Africa. In this period - at the height of European colonial adventurism and exploitation, for most Americans people, Africa was a place of jungles, primitive people, and wild, ferocious animals. As Maura Siegel said in the introduction of the novel, Tarzan of the Apes, it was a place where white men could, as Tarzan does, really show what they were made of. (2006) This story took place mostly in the jungle of equatorial Africa. It described most about the life in the jungle which was inhabited by black tribes, anthropoid apes, elephants, lions and gorillas.

2.3 Plot

Plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narrative." (Klarer, 2004: 15). It is how the author arranges events to develop his basic idea. There are four things that we can see in plot. They are exposition, complication, climax and resolution. The exposition is the initial part of the story where the writer introduces the characters and settings where the story flows.

The story, Tarzan of the Apes, began when Lord Greystoke was assigned to make peculiarly delicate investigation of conditions investigations in British West Coast African Colony. He was sent to the British colony to control oppressive practices of British soldiers upon African natives. Unfortunately, he and his wife,

Lady Alice were put ashore by the mutineers in the coastal jungles of equatorial African. They lived in the cabin that Lord Greystoke built about a year.

The exposition of this story occurs when Lady Alice was died because she “never recovered from the shock of the great apes attack” (28) and then Lord Greystoke was also killed by the great apes, lead by Kerchak. They could not stand for any longer living in the wild jungle. Later, Tarzan was adopted by the apes, named Kala. He had to live in the jungle without knowing his human heritage. Kala loved him and shown her great affection to Tarzan. Tarzan enjoys his apes’ life.

The complication or rising action occurs when Tarzan realized that he was different from another apes. He compared himself in physical differences and discovered his own ugliness in comparison. Next, when he found the cabin of his true parents, he began to learn that there were others like himself from the books and another tool that Lord Greystoke left in the cabin. He began to confuse whether he was an ape or human. Besides that, he also taught himself to read and write from the books that left in the cabin. His humanity began to appear and he enjoyed learning the books searching the light of knowledge.

The climax occurs when Tarzan met the black people who killed his ape mother, Kala. He became an antagonist man to the tribes with the avenged feeling to the death of his mother. He realized that the black tribes were ‘so like him in form and yet so different in face and color.’ (74) One day, Tarzan met the civilized man - Jane and the party, a group of white man. He realized that they were same as him. He became more confused to his true identity.

The resolution or falling action occurs when Tarzan saved a soldier of France, D'Arnot. He taught Tarzan to speak in French. Tarzan began to know about the civilized world and he became more morally and civilized. Next, D'Arnot brought Tarzan to 'visit a high official of the police department' (228) and do fingerprints to know his identity. D'Arnot thinks that Tarzan is actually the son of Lord Greystoke. Later, this story ends after Tarzan is proved as the son of Lord Greystoke and Lady Alice but later he decides to deny it when he feels broken heart to Jane Porter and hides the truth from the white people.

2.4 Theme

Theme is the meaning of the whole story which is constructed by the author through the work. As Kenney states in How to Analyze Fiction, "theme is the meaning of the story." (88) Formerly, the theme of this novel is about confusing of true identity through the civilized and uncivilized world. This happens on the main character of this novel which does not know who he really is. It relates to postcolonial issue which arises about civilized and uncivilized world. We can find that the main character in this novel is influenced by the cultures of white people as the civilized world and by the cultures of apes and the black people in the jungle as uncivilized world. As Welshman said in her article, Colonial and Postcolonial Literary Dialogues, the author explains Tarzan as human, shows his superiority among the apes and the black people who live in the jungle and it can be seen by the knowledge

that Tarzan shows in the story. We can see full civilization of white people and the lack of civilization of others such as apes and black human in this novel. (2001)

2.5 Point of View

The term point of view, or narrative perspective, characterizes the way in which a text presents persons, events, and settings. Klarer divided this term into three; omniscient point of view, first-person narration and figural narrative situation. In Tarzan of the Apes, Burroughs, as the author, uses the omniscient point of view. It refers to acting figures in the third person and presents the action from an all knowing, God-like perspective. (Klarer: 2004, 20) As showed in the novel, 'Clayton was the type of Englishman that one likes best to associate with the noblest monuments of historic achievement...' (6) From this quotation we can see that the author participates as the third person or the omniscient point of view. Especially for the first chapter, the author uses the narrator as the first person.

CHAPTER III

HYBRIDITY IN TARZAN'S CHARACTER AS FOUND IN EDGAR RICE BURROUGHS' TARZAN OF THE APES: A POSTCOLONIAL STUDY

In this chapter, the writer analyzes hybridity in Tarzan's character as found in Edgar Rice Burroughs' Tarzan of the Apes. The writer divides this chapter into three sub-chapters. First, the writer explains about the jungle where Tarzan grows up to show this place as the meeting point of some different cultures. Second, the writer continues to explain the analysis of Tarzan's hybridity as the impact of living in those cultures. Third, the writer shows the impact of hybridity to Tarzan's character.

In this novel, Tarzan is described to be adopted by the apes named Kala. He lives and grows up in the jungles. He feels different from other apes. Even when he meets the black tribes and also some white people, he becomes really confused who really he is. This is what the writer is going to explain in this chapter; how hybridity is formed in Tarzan's character toward the apes and the human and the impact of the hybridity.

3.1 Jungle as the meeting point of more than one cultures; Apes, Black People, and White People

Talking about postcolonialism, it will not be separated from matters relating to the colonizers and the colonized. The colonizer usually shows about

the civilization thing while the colonized is reflected as the savage, uncivilized, wild and inferior to colonizer. In this section, the writer would like to explain about the jungle where Tarzan grows up as the meeting point of some cultures. Later, those cultures will influence Tarzan's life to be a hybrid creature.

As seen in Tarzan of the Apes, Tarzan lived in the jungle since Kala the Apes took him in the cabin and she adopted him like his own son. When Tarzan's parents were still alive, the jungle had shown that it was wild and dangerous place. There were threats that always haunted them. This couple had to face a horrible death there and at night, they would hear 'great beasts snarled and roared.' (25) This was a place where wild and uncivilized are allowed.

The jungle where Tarzan grew up was a savage home which could be categorized as the colonized place. This jungle was wild and it 'had inured Tarzan to the sight of dead and dying animals.' (46) This was something usual for him. There was no need to permit to others in finding meat as long as he searched for food. In addition, this jungle was awful where there were never 'hear[ed] a human voice or see a human face and in constant dread of savage beasts and more terribly savage men.' (201)

Nevertheless, this jungle is the meeting point of some cultures that will influence Tarzan's life. There are some cultures that we can see in this jungle; the culture of white people which is represented as the colonizer and the culture of black people and apes which are represented as the colonized.

3.1.1 The culture of Apes as the representation of colonized

Apes were represented as the colonized in this story. They had their own cultures which influenced Tarzan's life. They usually 'traveled for the most part upon the ground.' As stated in this novel, 'when they walked it was with a rolling, awkward motion, placing the knuckles of their closed hands upon the ground and swinging their ungainly bodies forward.' (33) They also lived by swinging through the trees. 'When the way was through the lower trees they moved more swiftly, swinging from branch to branch with the agility of their smaller cousins, the monkeys.' (33) It showed that the Apes' life was primitive. They preferred to swing through the trees than walk on the ground.

The tribes of Apes had their own rules in this jungle. They 'numbered some six or eight families, each family consisting of an adult male with his female and their young, numbering in all some sixty or seventy apes.' (32) They had a large family and they lived in groups in this jungle. They would help the member of their tribes when they faced the dangers. When they heard the sound of the dangers from the members of their tribes, 'almost immediately there came an answer from the distance and presently forty or fifty great apes rapidly and majestically through the trees toward the scene of tragedy.' (42) It showed that their life was dependent which related to the colonized ones. However, if they were dissatisfied among their own people, they might run away from the tribe 'as this [was] one of the inalienable rights of the jungle folk.' (39) Their life was free comparing with the human race.

Afterward, talking about their food, apes usually 'searched the surrounding trees for fruit, nuts, small birds, and eggs. They sometimes 'turned over pieces of fallen branches and clods of earth in search of small bugs and reptiles which formed a part of their food.' (33) Some of these foods were not cooked by them because they did not know about cooking. It showed the way of the Apes' eating was savage. Additionally, those Apes did not like to enter water except for quenching their thirst. Thus, they could not swim and they just needed water when they had to drink. They usually 'had gone down to the bank to drink.' (40) Even though they 'could swim when forced to it, they did not like to enter water, and never did so voluntarily.' (43)

The life in the jungle was full of hunting and killing. It was the way how the Apes survive in their life. They had to fight against the great predators in that jungle. Killing and fighting were something usual in the Apes' life because 'to kill was the law of the brotherhood of the wild world [the apes] knew.' (79) This is something allowed in this jungle and the apes was accustomed to it. They even had a solemn ceremony in this story when they succeed to kill a giant ape, a member of another tribe. The herd of apes into which Tarzan belong would celebrate it by the event called Dum-Dum. For the apes, 'the rites of the Dum-Dum marked important events' because it showed about 'a victory, the capture of prisoner, the killing of some large fierce denizen of the jungle and the death or accession of a king.' (57) They would dance with the sound of their earthen drums and the 'would raise [their] shrill scream or thunderous roar' (58)

Then, looking at their appearance Apes could be included as the colonized ones because they did not wear anything like human. Clothes were the thing that showed about civilization. For the apes did not know anything about civilization, they never wore clothes. This is a kind of savage life that Apes had. Therefore, related to the discussion above, Apes are categorized as the colonized.

3.1.2 The culture of Human

Comparing to the Apes, human is represented as the colonizer. Related to this research, there are some people who influence Tarzan's life to be a civilized man. They are some white people who maroons in the coastal jungle of Africa where Tarzan lives. However, there are also the black people who influence Tarzan's life that lived in this jungle. Considering the fact that they are the native inhabitants, thus the black people can be considered as the representation as the colonized ones.

3.1.2.1 The culture of the Black people as the representation of colonized

There is not much narration about black people in this novel, but their existence is very important because those black people helps Tarzan to identify his identity as human race. The black people, who live in the same jungle as Tarzan, have also their own culture. In this jungle, they 'set to work a build a new village, and in a month a great clearing had been made, huts palisades erected, plantains, yams and maize planted, and they had taken up their old life in their

new home.' (71) Hence, this jungle is the place where the meeting point of some different cultures including the culture of black people.

Similar to the Apes, the life of black people was full of hunting and killing. One of the victims of this tribe was Tarzan's ape mother. For those black people, it was meat that they 'could make a killing and feast well' (72) with their tribes. They hunted not only the apes, but also hunted the boar, hyena, or monkey. After their hunting animals were killed, they usually 'cut several large pieces from' (75) the animal's body. They were such ferocity of the wild men. They would build a fire, cook and eat as much as they wanted. In their village, sometimes the women of black people prepared the cooking pot to cook the meat of hunting. In hunting, those black people usually killed the animals by using spear, knife, slender bow and dealing arrows. These tools showed their primitive life in this wild jungle. The weapons, such as spears, were 'evidently an unaccustomed weapon to' (117) the white people. Those black people usually hung these weapons, which consisted of 'long spears, shaped knives, [and] a couple of narrow shields' (81) against the walls.

The black people had their own life in the jungle. It can be seen in this novel that 'there were naked children running and playing in the village street.' Some of their woman grinded 'dried plaint in crude stone mortars while others were fashioning cakes from the powdered flour.' Out in the fields, there were 'women hoeing, weeing, or gathering.' (80) Looking at their appearance, it can be seen that, 'all wore strange protruding girdles of dried grass about their hips and many were loaded with brass and copper anklets, armllets, and bracelets.' Then,

those black people also had their way in worn. There were also ‘many a dusky neck hung curiously coiled strands of wire, while several were further ornamented by huge nose rings.’ (80)

Those black people were primitive and savage. They could be included as cannibals because they even would kill the people who did not belong to their tribes. As Ashcroft, Griffiths and Tiffin stated in their book Post-Colonial Studies The Key Concept that cannibal was ‘a man, especially savage, that ate human flesh; a man-eater, an anthropophagite.’ This term ‘remained the West’s key representation of primitivism.’ (29) In Tarzan of the Apes, those black people usually had a party after hunting in the jungle. Sometimes ‘the victim of the chase’ (86) was a man. In this party, they ‘formed a dancing, yelling circle of warriors about him, alive with flashing knives and menacing spears.’ (84) They ‘would spring upon their meat while it was still alive.’ (87) It is quite similar to the “Dum Dum” party of the Apes. They would get closer to their prey ‘as they danced in wild and savage abandon to the maddening music of the drums.’ (87)

Talking about belief, those black people believed in superstition. It can be seen when the strange events took place in their village, their hearts filled ‘with dismay, conjured in their poor brains only the most frightful of superstitious explanations.’ (83) It happened because ‘Tarzan left them filled with terror’ and those black people believed that as ‘the presence of some unseen and unearthly evil power which lurked in the forest about their village.’ (89) Consequently, they always put the food standing at the foot of the tree. It showed that the black

people still had primitive life. Therefore, the black people are categorized as the colonized, too.

3.1.2.2 The Culture of the White People as the representation of colonizers

The white people also had their own culture like the Apes and the black people did in the jungle where Tarzan grew up. Their existences also influenced Tarzan to identify his identity as human race. Their culture was higher and their life was full of the civilization comparing to the Apes and the Black People. The white people who came to the jungle at the first time were Tarzan's biological parents; John Clayton and Lady Alice. They put ashore by the mutineers in the coastal jungles of equatorial African.

In the jungle, John Clayton and Lady Alice showed about the civilization. It can be seen from the English and French words that they maintained in this jungle. First, they spoke in English to communicate each other. Comparing to the Apes and the black people, English and French were better and civilized language. Moreover, "the language of the Apes had so few words that they could talk." (43) They did not know about the languages such as English and French which were superior to their language.

Second, Clayton usually read books in his leisure times. He and his wife also had prepared 'picture books, primers, readers' for their little child. Additionally, at other times he wrote dairy in French 'which he had always been accustomed to keep in' (29) this language. This is what we could not find in the

Apes life and the black people in this story. There were no written language existed in Apes' and Black people's life. They did not know about reading and writing that connected to the knowledge which showed the superiority of those white people.

Afterwards, there were some white people who came to this jungle and they also showed their cultures. They were Mr. Porter, William Clayton, Jane and Mr. Philander who also marooned in that jungle. In this jungle, they kept showing English words. They spoke in English and they even wrote in English to communicate with Tarzan. It showed that those white people still retained their culture in this savage place. Thus, this written and spoken language which related to the light of knowledge was presented as the civilization. It made those white people were educated comparing to the Apes and the Black people.

Talking about food, these white people accustomed to eat the cooking-food. It could be seen when Clayton and Lady Alice were still alive, they usually 'had made their meager breakfast of salt pork, coffee, and biscuit.' (24) Furthermore, the party of white people could not bring themselves to eat the uncooked meat either. As long as in that jungle, they ate fruits, 'a small supply of dried meats, canned soups and vegetables, crackers, flour, tea and coffee.' (138)

After the death of John Clayton and Lady Alice, they left tools and books in the cabin. These tools showed the superiority of the white people among the apes and the black people in the jungle. There were 'strange tools and weapons, books, paper, [and] clothing.' (46) These things still related to the civilization. Those white people had better weapons comparing to the black people. They used

firearms and rifle to defend themselves. When they faced the dangers in the jungle, they usually used revolver to face it. These weapons were not as primitive as the black people had. Afterwards, it also showed in this books that clothes was 'truly a badge of greatness; the insignia of the superiority of man over all other animals.' (64) This thing made the white people was civilized and superior to the Apes. Even though they lived in this jungle, they still preserved how to wear clothes. It can be seen from the party of white people when they had to live in this jungle.

Showing gratitude to the people who saved their life is included in the culture of these white people. It could be seen when Tarzan saved their life for many times in the jungle. They spoke to him in English, 'thanking him for his brave rescue.' (119) They prayed for him; 'owed him [their] lives, and [might] God bless him and keep him in safety in his wild savage jungle.' (128) Afterwards, those white people never forgot to do the solemn ceremony to respect the death of their own people. It could be seen when the party of white people found the dead body of Tarzan's true parents in the cabin of the jungle; they buried them in the ground. They buried the body of the late Lord and Lady Greystoke 'with deep reverence and solemnity.' (139) We could not see those cultures in the apes' and the black people's life, thus from the cultures of the white people, they were categorized as the colonizers.

3.2 The Analysis of Tarzan's Hybridity as the impact of living in those cultures

Hybridity as proposed by Homi K. Bhabha indicates the position of 'in-between' that happens to the person as he stands between two cultures. As seen in Tarzan of the Apes, Tarzan as the main character is the main focus of postcolonial object in this analysis. He is influenced by the apes and the human. With the apes and the black people as the colonized and white people as the colonizer, Tarzan cannot identify his identity. He lives and grows up in the jungles with the apes in savage life without knowing his human heritage. After he realizes that he is different, he knows that he is not an ape, but he is a human. The problem is seen here; he is identified as neither a British nor an Ape. In this case, the writer assumed that Tarzan would be a person with two identities; the colonizers as well as the colonized which is known as hybrid creature.

3.2.1 The Influences of the Apes' Culture toward Tarzan

In previous subchapter, Apes was represented as the colonized one. The main character in Tarzan of the Apes, Tarzan, was born in the jungle where could be said as the colonized place. During Tarzan's life, he was influenced by the Apes since he was baby. He had to learn the secrets of the wild to survive in the wild of African jungle. After his true parents were killed by the great apes attacking, the little live baby -Tarzan- was adopted by the Apes named Kala. He grows up in the jungle as the savage people. Looking to his human heritage, he

was actually the son of the Lord Greystoke and Lady Alice, the nobleman of Englishman but he always thought that he was an ape.

Being an ape, Tarzan grew 'so slow and backward in learning to care for itself.' He 'could not even find food alone' after twelve moons Kala took him. Kala was confused why her adopting baby grow so slow because 'for the little apes of their own tribe [they] were advanced in two or three moons.' (38) This happened because Tarzan was different from them, he was not an ape, but no one knew it. They thought Tarzan was just a white ape and this was why his name was Tarzan. In the language of apes, Tarzan meant 'white ape.'

Tarzan was influenced by the Apes since he was adopted by Kala. By the time he was ten years old he became an excellent climber 'and on the ground could do many wonderful things which were beyond the powers of his little brothers and sisters.' Tarzan adopted what the Apes did as their custom. It could be seen from this quotation below,

"From early childhood he had used his hands to swing from branch to branch after the manner of his giant mother as he grew older he spent hour upon hour daily speeding through the tree tops with his brothers and sisters.

He could spring twenty feet across space at the dizzy heights of the forest top, and grasp with unerring precision, and without apparent jar, a limb waving wildly in the path of an approaching tornado.

He could drop twenty feet at a stretch from limb to limb in rapid descent to the ground, or he could gain the utmost pinnacle of the loftiest tropical giant with the ease and swiftness of a squirrel.” (39)

This quotation explained how the apes lived and Tarzan surely imitated what he knew from his mother’s ape and his fellow apes since his young age. By his training and environment, Tarzan began to be superior to another ape. Even though he was still ten years old, ‘he was fully as strong as the average man of thirty.’ (39) He grew with the strength and courage of the apes even more than that.

As the explanation of the Apes’ cultures in the previous subchapter, Apes were describes as the ones that did not like to enter water. This custom influenced Tarzan’s life. Tarzan ‘had always hated water except as a medium for quenching his thirst.’ He usually went down to the bank to drink. Tarzan hated water ‘because he connected it with the chill and discomfort of torrential rains.’ (41) In his young age, he could not swim either. Thus his mother asked him to avoid the deep water of the lake.

As physically Tarzan was human, Apes influenced him as the one who was wild, savage and uncivilized. When the dangers threatened, ‘he raised his voice in the call of distress common to his tribe.’ (42) Tarzan also adopted this culture from the Apes. Beside that, being an ape ‘he knew no fear’ (48) when he had to fight against the gorilla. Moreover, gorilla was not his match to fight as being only a little English boy. In his heart, it ‘beat[ed] the faster from the

excitement and exhilaration of adventure.’ (48) He would face the danger and fight for it.

Day by day, he grew to be a great and strong ape. He regarded that he was a great killer and he ‘let all respect [him] and Kala, his mother.’ He warned that ‘there be none among’ another creature in the jungle as mighty as him and ‘let his enemies beware.’ (62) The apes became scared of him. Tarzan would fight any creatures who dared to disturb him and his mother. More than that, even though Sabor, the lioness, and Numa and Sheeta were quick, ‘Tarzan of the Apes was lightning.’ (69) He seemed like to be the one who was not defeated. Tarzan became antagonist when his enemies against him. It could be seen in some battles that he passed. The apes were more terrified of him and they did not dare to against him; ‘whatever his decision, the apes accept[ed] it as final.’ (96) When he fought with his another enemy, Tublat the Ape, he stressed that he was ‘King of the Apes, mighty hunter, mighty fighter [and] in all jungle there [was] none so great.’ (100) He really showed his great skill among the apes even another animal in the jungle.

When Tarzan came to the civilization, he was still influenced by the Apes. It could be seen from the way he ate the foods. He still ‘would drop them in disgust and grasp his food in his strong brown-hands.’ This is what he knew from his ape’s life. Then, he would tear it ‘with his molars like a wild beast.’ (216) He had tried to ‘grin sheepishly and pick up his knife and fork again, but at hearted, he hated them.’ (216) He liked eating with the way he knew before in his ape’s life. Additionally, when Tarzan was challenged by some other white men to hunt

a lion with using a piece of rope, he still enjoyed it. For him, ‘this was life! Ah, how he loved it. Civilization held nothing like this in its narrow and circumscribed sphere. Even clothes were a hindrance and a nuisance.’ (225) Tarzan still enjoyed what he had done in the jungle. Being free without anything about civilization was the life that he liked.

3.2.2 The Influences of the Human’s Culture toward Tarzan

As the writer explained before, the main character of Tarzan of the Apes is also influenced by human. In the previous subchapter, we know that human – white people is represented as the colonizer. Meanwhile, the human who influences Tarzan consist of the white people and the black people as the natives.

3.2.2.1 Tarzan and the Black people

The culture of black people was also influenced Tarzan’s character to be a hybrid creature. There were villagers of black tribes who lived in this jungle. Tarzan learned the things about human race from those people. There were some cultures that influenced Tarzan in his life.

From those black people, Tarzan learned how to use the bow and deadly arrows by noticing them silently. This is something new that he got from the black people. In his ape’s life, there was no weapon that he used to survive such as bows or arrows. ‘Tarzan knew nothing of poison, but his shrewd reasoning told him that it was this deadly stuff that killed.’ (81) With the intelligence that Tarzan has, he tried to use these bows and arrows. He practiced to use these weapons ‘at the first

gleam of the dawn. At first he lost nearly every bolt he shot, but finally he learned to guide the little shafts with fair accuracy.' (84) Advanced, Tarzan knew how to use these weapons. He became a mighty hunter in this jungle.

Afterwards, Tarzan learned about the ornaments and the clothing from those black people. He 'tried to fashion a mantle from the skin of' lioness and he 'collected the various arm and leg ornaments' (102) from these people. It helped him to show his human race. He hung the golden chain that he found in the locket of his biological mother and he hung the long bow over his left shoulder. Noticing those black people who were entirely hairless, Tarzan learned to shave and he tried to 'eradicate the degrading emblem of ape hood.' (103) Moreover, Tarzan dressed as a man should be by removing the weapons and ornaments of his black prisoner.

Looking at Tarzan's attitude, he became an antagonist to the black tribes when her mother was killed by one of the tribe members. He was so sad because 'to lose the only creature in all his world who ever had manifested love and affection for him was the greatest tragedy he had ever known.' (73) Toward this people, Tarzan behaved as a colonizer. He learned about the revenge from those people because of his mother death. He hated them and he had no respect for these tribes. He stole arrows from them and it made 'the black warrior was furious and frightened.' They were 'more frightened than furious' (76) to the strange event in their village. It happened because Tarzan frightened them until they thought that this was a superstitious explanation.

3.2.2.2 Tarzan and the White people

The white people as the colonizer had influences Tarzan to find his identity. Their coming to the jungle helped Tarzan to identify who he is really. Since Tarzan was baby, he had no idea for whom his true parents were. He was also influenced by the White people to be a hybrid creature.

As Tarzan grew up, he visited the cabin of his biological parents. In this cabin, he found the 'strange tools and weapons, books, paper, [and] clothing'. He 'found a sharped hunting knife' and he did the experiments with this knife. Beside that, Tarzan found books 'with brightly pictures – it was a child's illustrated' and 'the pictures interested him greatly.' (47) He was over ten years when he was introduced by the letters of the alphabet. He was really interested to those books and tried to learn them. It 'seemed to exert a strange and powerful influence over him and his little face was tense to study.' (53) When he was about twelve, 'he found a number of lead pencils.' He tried to use it. At the first time he was hard to hold the pencil 'as one would grasp the hilt of dagger.' He continued it for months, until at last 'he found a position in which to hold the pencil that best permitted him to guide and control it.' He was able to 'reproduce any of the little bugs.' At 'by the time he was seventeen he had learned to read the simple, child's primer'. Additionally, he 'had fully realized the true and wonderful purpose of the little bugs.' (55) These tools really influenced him to get a light of knowledge.

In short, Tarzan taught himself to read and write with the help of the books and tools that left in that cabin. Subsequently, at his eighteen years old, we found

him as 'an English Lordling, who could speak no English, and yet could read and write his native language.' (69) Those English words connected to the knowledge which presented the civilization. Furthermore, Tarzan also learned that human wore a cloth from the picture books in the cabin. He had desire to 'cover his nakedness with clothes for he had learned from his picture books that all men were so covered.' He learned that 'monkey and apes and every living thing went naked.' (64)

One day, Tarzan met some civilized man – the white people. They are Jane Porter, William Cecil Clayton, Mr. Porter and his assistant, Mr. Philander. For the first time, he warned them by leaving the message when those white people came to his father's cabin. He told, "*THIS IS THE HOUSE OF TARZAN, THE KILLER OF BEASTS AND MANY BLACK MEN. DO NOT HARM THE THINGS WHICH ARE TARZAN'S. TARZAN WATCHES.*" He signed it as Tarzan of the Apes. 'But doubtless they were as ferocious and cruel as other men he had seen.' (115) However, Tarzan began to notice every single thing to the white people later and he shown his great respect to them. He protected them, especially to Jane and made sure that they were always safe. He was attracted to the first beautiful white-woman that he has ever met. However, the white people wondered who Tarzan was. "To his agility, to his brain and to his long keen knife he owned his supremacy," (118) but he could not speak English or French, even any other human languages. He just could write in English.

Tarzan hunted meat for the white people. He 'derived the great pleasure of his life' when he hunted meat for these people and 'no pleasure on earth could

compare with laboring for the welfare and protection of the beautiful white girl.' (153) Tarzan really felt in love with Jane. When he saved Jane from the Apes, Jane began to realize that she also adored of this creature, 'for a moment – the first in her young life – she knew the meaning of love.' (162)

Afterward, Tarzan helped D'Arnot, a soldier of France who was captured by the black tribes. After D'Arnot was saved, he asked who was Tarzan exactly and Tarzan told by writing a message,

I speak only the language of my tribe--the great apes who were Kerchak's; and a little of the languages of Tantor, the elephant, and Numa, the lion, and of the other folks of the jungle I understand. With a human being I have never spoken, except once with Jane Porter, by signs. This is the first time I have spoken with another of my kind through written words. (197)

From the quotation above, we know that Tarzan showed his ability in the written language of English. Even though he could not speak it, he could communicate to the white people by using this written language. As the white people kept maintain their culture in the jungle, D'Arnot showed his gratitude to Tarzan. Subsequently, Tarzan asked D'Arnot to teach him speaking human language as the repayment for all that Tarzan had done for him. Then, Tarzan learned French language from D'Arnot. For 'he was an eager student,' he had mastered so much French in two more days' and he could speak little sentences of French.' (199)

From D'Arnot, Tarzan also learned many things about civilization. He did not know that America was far from his place as he would like to follow Jane

Porter there. It also needed money to get there and human had to work to get money. Moreover, D'Arnot explained to him that 'no civilized men eat raw flesh' and he 'taught him many of the refinements of civilization – even to the use of knife and fork.' (216) D'Arnot taught him that he might not eat like a brute because it was terrible. The cultures of white people were better than the apes' and the black's cultures.

Tarzan went to Baltimore and met Jane Porter - the woman he loved in the wood of Wisconsin. Again, in this time he saved Jane's life. He promised to Jane and said 'for [her] sake [he] have become a civilized man – for [her] sake [he] have crossed oceans and continents – for [her] sake [he] will be whatever you will me to be.' Nevertheless he was refused by Jane because Jane preferred to be with William Clayton, Tarzan's true cousin.

3.3 The Losing of Identity as the Impact of Hybridity on Tarzan's Character

As Homi K. Bhabha explains, hybridity is the ambiguity of a person who stands "in between" position. It occurs as the relationship of the colonized and colonizer who creates a new pattern. The person who feels hybridity sometimes cannot identify himself/herself and he will confuse of his identity, even he will lose his identity. This is what the writer sees in Tarzan of the Apes. The main character of this novel, Tarzan is confused with his true identity. He cannot identify himself as a human or an ape and he becomes a hybrid creature. He losses his identity.

↳

Tarzan is being a person with two identities as well as human and ape since he was influenced by the cultures he got in the jungle. Since he was childhood, he was influenced by the apes. He grew to the strength and courage of his fellow apes. He 'had a man's figure and a man's brain, but he was an ape by training and environment.' (45)

Since Tarzan was young, he was happily living among the fierce apes. He did not know that there was other life outside his wild jungle. In nearly ten years old, this is the first time Tarzan commenced to realize that he was different from his fellow apes. He was confused why 'his little body, burned brown by exposure' (39) and 'it had been enough bad to be hairless.' For him, having 'tiny slit of a mouth, puny white teeth, [and] little pinched nose' were ashamed. (40) He felt embarrassed and became strange in his ape society. This happens because he realized that he has physical differences from another apes.

Since Tarzan was influenced by the white people's tools, he realized that he was different from another apes. He learned from the books that he was a man, but he still tried to deny it. It is because he did not know that there is a life outside his jungle and he never met people like himself before. Nevertheless, he began to confuse whether he was an ape or human. He knew from the books that "he was different race from his wild and hairy companions. He was a M-A-N" and they were "A-P-E-S." (55)

Tarzan knew nothing about the civilization. However he could write and read as he taught himself with the books that left inside the cabin. He could not speak human language such as English or French until he met D'Arnot, one of the

white people. Nevertheless 'the language of the apes had so few words that they could talk' (45). This quotation showed about Tarzan's hybrid,

"... he is a perfectly god-like white man tanned to a dusky brown, with the strength of a wild elephant, the agility of a monkey, and the bravery of a lion. He speaks no English and vanishes as quickly and as mysteriously after he has performed some valorous deed, as though he were a disembodied spirit." (152)

After Tarzan's ape mother was killed by the hunter of black tribes, he avenged his mother's death. This is the first time Tarzan met human. He saw that the black tribes which had same physical appearance with him even though they were different in face and color. Here, Tarzan became more confused to himself. Even though, he tried to cover his body by stealing the cloth and began to behave like human, he still denied that he was a human.

He even killed Kulonga, a person of the tribes to avenge his mother's death. He began to realize about his humanity. He 'examined the black minutely, for he had never seen any other human being.' (77) But 'suddenly, a strange doubt stayed his hand' and he realized who is the creature that he killed? His books taught him that he was a man and 'was not [Kulonga] a man, also?' He was confused. He questioned, 'Did men eat men?' and 'all he knew was that he could not eat the flesh of this black man' (78) He doubt for who really he was.

However, Tarzan saw the black tribes 'were more wicked than his own apes, and as savage as' (86) the lioness in that jungle. The attitudes of the black people showed the negative side to Tarzan and it made him denied that he was a human. For Tarzan, those black people were not good enough. As the writer explained in the previous subchapter, they were cruel people because the victim of their hunt was a man. Tarzan 'wondered at the cruel brutality of his own kind.' Tarzan behaved as the colonizer to this tribe. Since he did some strange things in the village of this tribe, that tribe believed in the superstitions. Tarzan could not understand it because of superstition he was ignorant, and of fear of any kind he had' (83) with a vague conception.

As the apes, Tarzan 'killed for food' meanwhile as human he 'joyed in killing.' Here, his human side was shown because he 'sometimes killed for pleasure, a thing which no animal where does.' (79) Showing his superiority among the Apes, he has 'straight and perfect figure,' however he was 'Tarzan of the Apes, of the primitive man, the hunter, [and] the warrior.' He has 'the noble poise of his handsome head upon those bread shoulders, and the fire of life and intelligence in those fine, clear eyes, he might readily have typified some demigod of a wild and warlike by-gone people of his ancient forest.' Tarzan confused with his physical appearance. He wondered, 'Was not hair commencing to grow upon his face?' He knew that 'all the Apes had hair upon theirs but the black men were entirely hairless, with very few exceptions.' He knew about manhood from the left books of his true parents. He tried to 'eradicate [the] degrading emblem of ape

hood' and 'he learned to shaved – rudely and painfully - but, nevertheless effectively.' (103)

As long as living in the jungle with the apes, Tarzan knew nothing about the clothes. Apes are uncivilized without wearing any clothes like human. His humanity awakened more here. Tarzan 'was worried because he had not clothing to indicate to all jungle that he was a man and not an ape.' (103) Again, he stole the clothes from the black tribes and 'now indeed was he dressed as a man should be' and 'none there was who could now doubt his high origin.'" (104)

Tarzan also met some white people. Contrast with the black tribes, he respected these people. However, Tarzan was more confused with his identity. It can be seen when he met these white people,

In his savage, untutored breast new emotions were stirring. He could not fathom them. He wondered why he felt so great an interest in these people-- why he had gone to such pains to save the three men. But he did not wonder why he had torn Sabor from the tender flesh of the strange girl. (139)

Besides that, he confused why these white people 'had dug a great hole in the ground merely to bury dry bones,' (140) – their parents body and Kala's baby. This is the solemn he was never learned before in his apes' life.

As Tarzan's humanity aroused, he thought that girl – Jane was 'created to be protected and that he was created to protect her.' For Tarzan, 'here was a problem the like of which he had never encountered, and he felt rather than reasoned that he must meet it as a man and not as an ape.' Tarzan knew that 'it was the order of

the jungle for the male to take his mate by force' but he doubted, whether he could 'be guided by the laws of the beasts' or not. Since he did not know anything about human life, 'he was puzzled. (169)

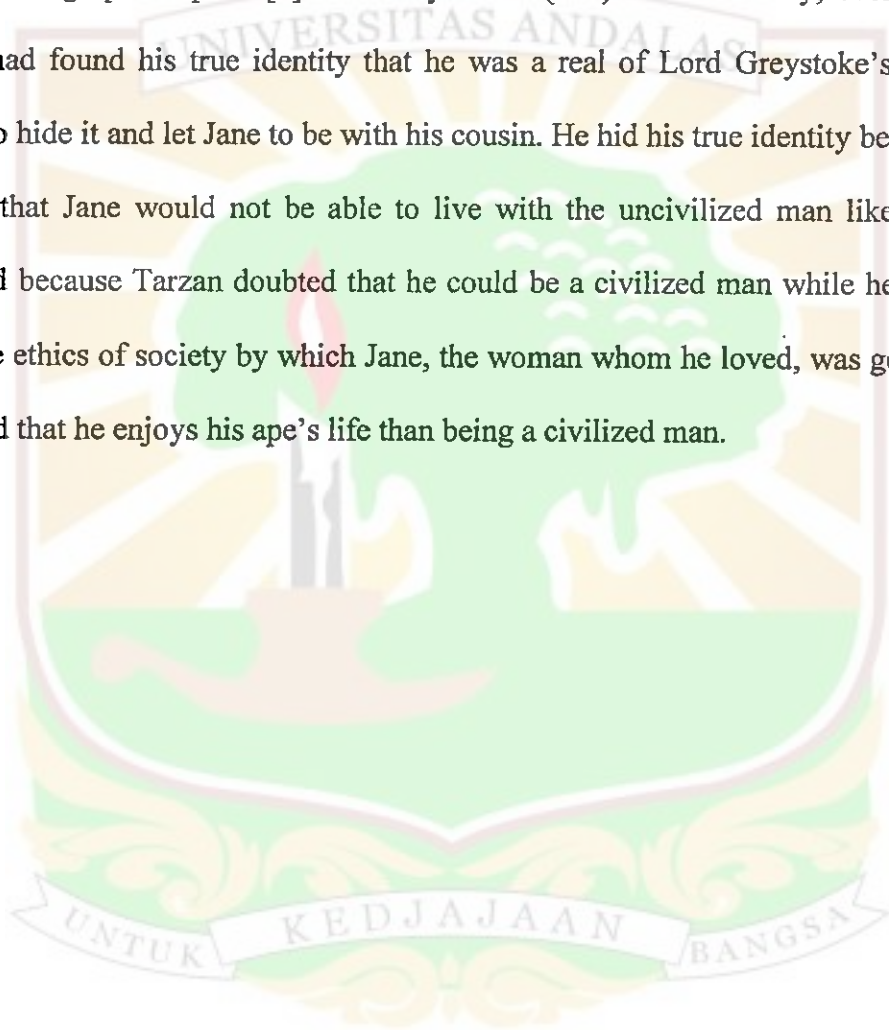
Formerly, when D'Arnot got an illness in the jungle, Tarzan tried to runaway and left him in the jungle. However, he questioned himself who really he was. He doubted for many times whether he was an ape or a man. He thought that if he was an ape, 'he [would] do as the apes would do-- leave one of your kind to die in the jungle if it suited your whim to go elsewhere' and if he was a man, he would 'return to protect [his] kind, he [would] not run away from one of your own people.' Then, he decided to return D'Arnot to his own people.

At the time Tarzan's beloved girl went to the city of Baltimore in America, Tarzan decided to follow her by D'Arnot's helping. On his way to follow Jane, D'Arnot asked anything about Tarzan for whom his parents were and Tarzan told about himself and anything that he found in the cabin. When he gave the diary of his true parents that he found in the cabin, D'Arnot assumed that he was the son of John Clayton, Lord Greystoke and Lady Alice. However, Tarzan still denied it. He still thought that her mother was Kala the Ape and a white ape, hairless like him even though D'Arnot told that he was a pure man.

Furthermore, D'Arnot brought Tarzan to 'visit a high official of the police department.' He wanted to reveal the identity of Tarzan. Firstly, Tarzan confused why D'Arnot brought him there. After he heard the explanation of the policeman about fingerprints, he understood why he had there. For he was confused to his identity, he asked the policeman whether 'could the fingerprints of an ape be

detected from those of a man?’ (229) or not. The officer promised that he ‘could cable him a report within two weeks.’ (231) The day after he investigated his fingerprints, he would go to Baltimore.

Tarzan got a message from D’Arnot when he was in Baltimore. D’Arnot told him that “fingerprints prove[d] him Greystoke.’ (251). Unfortunately, even though Tarzan had found his true identity that he was a real of Lord Greystoke’s son, he chosen to hide it and let Jane to be with his cousin. He hid his true identity because he realized that Jane would not be able to live with the uncivilized man like him. It happened because Tarzan doubted that he could be a civilized man while he did not know the ethics of society by which Jane, the woman whom he loved, was governed. It showed that he enjoys his ape’s life than being a civilized man.



CHAPTER IV

CONCLUSION

After analyzing the novel Tarzan of the Apes by Edgar Rice Burroughs, the writer concludes some important points related to the analysis of hybridity in Tarzan's character which occurs as the impact of living in the jungle.

Related to postcolonial study, the jungle where Tarzan grows up is taken as the representation of colonized place and as the meeting point of some cultures. There are some cultures that can be seen in this jungle and they help the information of Tarzan's hybrid character. Those cultures consist of the cultures of the Apes and the black people as the colonized (Africa) and the culture of white people as the colonizer. (Britain)

Because he has been living in the jungle since he was baby, Tarzan thinks that he is an ape because he never met people like himself before. He adopts the cultures of the apes since he was young. It can be seen from the way he survives, the way he searches and eat food, swing through the trees, etc. Until one day, he realizes that he feels different in physical appearances with the Apes. He feels humiliated to be a hairless ape.

Then, Tarzan meets the black people and the white people in his wild jungle. The existence of those people makes him more confused with his identity. He can not identify himself as a human or an ape. He commences to realize that he is different from his fellow apes. He is similar to those people in physical appearance.

Furthermore, the existences of the white and the black people help Tarzan to identify himself as human race. Tarzan learns about the ornaments and the clothing from the black people. He also learns how to use bow and arrow from them. Meanwhile Tarzan learns about civilization from the white people. He is able to read and write by teaching himself with the books and the tools that are left in the cabin by his true parents. He fell in love with the girl of those white people. He also learns how to behave as white people.

The cultures of Apes and human beings that Tarzan has been living with, result in confusion. Tarzan doubts himself as an ape as well as human. He becomes a white man with the apes and the human culture. When one of the white people helps him to find his true identity by taking his fingerprints in a high official of the police department, he hardly accepts the result that he is the son of the Lord Greystoke. Finally, even though he knows now that he is not an ape but a white man, he hides that fact from other people, especially from Jane, the woman whom he loves, because he does not know the ethics of society which the white people governed and he is not ready to live in this civilization.

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