

CHAPTER III

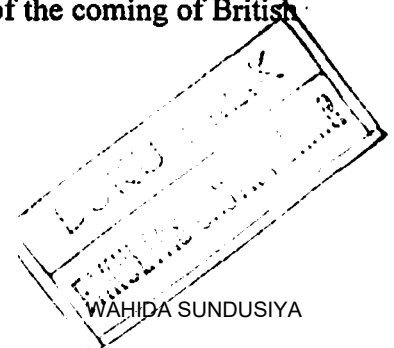
THE AMBIVALENCE OF TOBY'S IDENTITY

A. Stolen Generation

Experiencing two different cultures becomes the common difficulties for the Aboriginal children who are raised among the White society to identify their identity. Toby Redmond is raised by the White family. He learns the White culture as his first identification. Then the Aboriginal culture makes him realize his real position as an Aborigine. In searching for his identity, Toby is unable to distinguish the White and the Aboriginal culture. It gives the description about Toby's life as the Stolen Generation in the first arrival of the British people.

Since the coming of the British colonists, all aspects of Aboriginal society are destroyed. Land use, law, spiritual belief and ways of life are distracted. They have experienced the impacts of invasion, but the most significant impacts felt by the Aboriginal society is the family life and the supporting kinship structures, especially in areas of highest non-Aboriginal population density. Aboriginal family life is changed in most part of Australia. Many of the changes result as the direct impacts of the colonizers.

Almost all-Aboriginal families know their relatives who were removed since they were children and put into European custody. Aboriginal people call them as "taken" or "stolen". It has been occurred since the first wave of the coming of British



colonizers when they were seeing the Aboriginal people closely. Some British colonizers develop optimistic views on them while the majority was pessimistic. Some Europeans wish to help the Aborigines become part of European society. They assume that the Aborigines were “primitive” who had to reach the standards of the more advanced Europeans. There is no suggestion that the Europeans can learn from the Aborigines (Bourke and Cox 28).

The humanitarians argue that there is a real difference between so called ‘primitive’ man (the Aborigines) and so called ‘civilized’ man (the Europeans). They claim that to be ‘civilized’ the ‘primitive’ have to accept the need to work and live a settled existence under formalized law and government, and also develop a religious sense and the ability to think rationally. These will be provided by education, work and Christianity which would bring ‘knowledge, virtue and happiness’ to the Aborigines (Broome 30-33).

In 1820s the missionaries took up the Christianizing of the Aborigines. Most were sincere Christians who treated the Aborigines like fellow human beings, even though they patronizingly believed they were uncivilized and pagan. Then the missionaries found from disappointing experience that the adults had little interest in Christianity, so they concentrated on the children. The separation of Aboriginal children from their families began in earnest in 1883 when the New South Wales Aborigines Protection Board was established to control what non-Aborigines perceived to be a growing problem of Aboriginal population gathering around towns. It is argued that the children of these people can be turned into useful citizen if they

are taken from their parents and socialized as Europeans. A policy of child removal begins, based on the "idleness" of the parents from the child should be "protected" (Bourke and Edwards 86-88).

In New South Wales alone, official records show some 5,625 children, at least, had been removed from their parents between 1883 and 1969 and placed in Aboriginal Children's Homes. There are no records of Aboriginal children sent into other state or religious homes. Unofficial removals would also significantly inflate the figure. Similar situations prevail in the rest of Australia. The passing of the *Child Welfare Act* in New South Wales do not stop the practice. The number of Aboriginal children who were fostered increased in the 1950s (Bourke 87-90).

Aboriginal families are often regarded as either homeless or as living in squalor by government officials so Aboriginal families are never placed with black families. After being removed from their family and community support, most are subjected to racism, ignorance and prejudice. These people are institutionalized, fostered or adopted, loved, hated or ignored. They all share the mental torture of not belonging in the society into which European Australia has decided they belonged. Australia society accepts the young Aboriginal children into its institution, but rejects them when they become adults (Bourke and Edwards 85).

Regarding the historical background of the Stolen Generation, it is in the similar manner of the White attitudes towards Toby's presence among them. Toby as the stolen child from his Aboriginal family is the representation of the Aboriginal children as the Stolen Generation. He can not decide his own future regardless the

environment's influences. Surrounded by the White community shapes him as a rejected person for his Aboriginal appearance. Yet he can not identify himself completely for his White knowledge.

B. Toby among the White society

The first period of Toby's life is to live among White people. He experiences the acceptance and the refusal of the White community together because of his Aboriginal appearance. The White education and knowledge form Toby's personality into a rational person. Since the presence of society plays an important role in Toby's searching for identity, the writer uses Erikson's formation of identity in psychosocial point of view. Moreover, Toby's presence as the minority person gives influences upon his identity. The writer also sees in postcolonial point of view that regards Toby as a minority person among the society who does not expect his existence.

1. The Rearing of the Redmond Family

Living among the White society is not an easy live for the Aboriginal family. In their first coming to the land, there are many British people cultivate this no man's land. They become the farmers who claim the land as theirs. They recognize it as the empty land because there is no landowner. It also grows the similar perception in regarding the Aboriginal people. Moreover, it grows worse since they regard the Aborigines as the people who disturb their land. Thus they dislike on the presence of Aboriginal people across the land. This tendency makes the Aboriginal people

difficult to go hunting. Since the Aboriginal people live in nomads, they are hunters and food gatherers. They can not walk along the farmer's house without being suspected. Some Aborigines have to stay within their community in the forest to avoid the contact with the White people.

The bad relation of the White people and the Aborigines cannot eliminate some White people who have more sympathy to the Aborigines. A few of them treat the Aborigines kindly. The good relationship among some White people and the Aboriginal people cannot erase the social suspicion toward the native people thoroughly. They do not hate the Aborigines. Yet they do not regard them in equal position with them. The Redmond family is one of the few families who treat the Aborigines kindly. They are a rich family who owns the Ravenswood, a fine estate on the outskirts of Paramatta. It gives them good social reputation among the society. Mr. Joshua Redmond and his wife do not have any children of their own. They only stay there with their several servants who take care of the house. It makes their lives becomes so lonely in living the big house with several people. Especially as the first settler upon the land they still have small community among the noble people. It gives them a chance to have a good relationship with the Aboriginal people. Their relation with the Aborigines is quite open. They often invite the Aborigines into their house and give them flour and other food. The Aborigines also sometimes bring them fish and other small thing. It establishes a good relationship among them.

Tracing Toby's history in his coming to the Redmond family, it also relates to the death of Toby's Aboriginal parents. Yangarra, an Aboriginal man, passes a

farm near the waterholes with his wife and their little baby. The farmer is a very bad and violent man. The two croppies who work for him are even worse. Looking at the common relation of the Aboriginal people and the farmers, the act of the Aboriginal couple in crossing the farmer's land raises the bad result to the Aboriginal people. Knowing there are Aborigines who cross his farm, the farmer becomes very angry. Moreover, the farmer and his two croppies are drunk. In his drunk the farmer points his gun to Yangarra and takes his wife. After raping her badly, the Aboriginal woman is tied to the gate of the pen. It shows the worse condition to what it is called as the physical violation.

The criminal action of the White people causes Yangarra's anger on them. He takes her and their baby to the house of the Redmonds for it is the nearest place to go. Unfortunately, they cannot save her. In his deep grief and hopelessness, he buries his wife. He feels desperate to know that there is no other woman who will feed the baby. It makes him decide to bury his baby who is still alive together with his wife. As a father, Yangarra actually does not intend to kill his baby. Yet realizing the worse future of his baby who has no mother, Yangarra must take a direct decision about his son's life. Looking at this shocking act, the Redmond family prevents him to bury the baby. As a couple who does not have a child of their own, the Redmonds can not bear Yangarra's action. Since then, they hate the Aborigines who they consider immoral people. They take the baby from his father. A few years later Yangarra intends to take his son back with him. Yet the Redmond family forbids him for they cannot forget the image of immorality of an Aboriginal man toward his family. He joins with other

Aboriginal people to burn their crops and attack their farmhouses. The Redmonds are pleased when they hear that Yangarra is dead. The good relation they have in past time cannot recover their recent hatred among each other. It gives an expression of the influence of the society on people's relation. Thus the impacts of the hatred also go to the society as the cause of the chaos.

Erikson stated that the first element in formatting one's identity is to perceive himself to have inner sameness and continuity over time (Hjelle and Ziegler 197). The sameness of a person refers to the sameness physically and emotionally. And the continuity refers to the time lasting of other's acceptance. Related to Toby's creation of his identity, this first step in Toby's life is undergoing among the White family. He lives within the White people since his childhood. Loosing his Aboriginal parents in his childhood erases Toby's identity as an Aboriginal person. Moreover Toby does not have any memories among the Aboriginal people yet. He lives in the Ravenswood with the Redmonds. Toby regards them as his real parents for he never knows his Aboriginal parents. In order to convince Toby's mind in eliminating his identity as an Aborigine, the Redmonds tell the death of his Aboriginal father of God blessing in rescuing Toby's life. It grows his hatred toward the Aboriginal people. Thus, he tries to have an identity within the White society. The White environment colors Toby's early life.

The wealthy condition of the Redmond family makes him become a lovely child. Especially, the Redmonds have no other children. Their love and care is devoted to Toby. Whatever Toby's need is fulfilled. He always dresses in the finest

clothes. They never look at him as an Aboriginal but as “the spoiled darling of the Redmonds” (11). This spoiling attitude seems to decrease the differences among them. It builds the similarity between Toby and the Redmond family. Their family bonding as the Redmonds reflects the sameness as a part of family.

In his daily activities the servants always assist Toby. The presence of the servants who help him doing his activities conceives Toby’s idea of the others’ acceptance upon his presence. It supports the continuity of Toby’s position as an adopted son of the Redmonds. The assistance of the servants grows his dependency upon other people. This dependency greatly influences his searching of identity. When visitors come he is fussed over. Matrons tend to gush over him and pat him on the head, and he plays with their children. It becomes the happiest moments for Toby to be adored by the society. If he is ever in the street in Paramatta it is the same admiring looks and remarks, ‘Isn’t that a black boy a fine little lad’ (11). It gives him a feeling of acceptance in the society. It makes him think that his skin is not an obstacle for him to live among the society. As a child he is very happy. The social recognition upon his presence establishes his self-image as Toby Redmond. It shows the continuity of the sameness he gets from the family.

The next element in Toby’s formatting of identity is the presence of significant others. It refers to the important people in Toby’s life. Within the family Toby’s closest person is Mrs. Redmond. The relation between Mrs. Redmond and Toby is like a mother and her own son. She never bothers Toby’s black skin. She considers him as her son not as an Aboriginal child. Moreover she does not have any

child except Toby. As a mother, Mrs. Redmond is really cares about her son. Whenever Toby feels happy, she is happier. Conversely, when Toby feels sad she is sadder. When Toby comes home with his bruised face, Mrs. Redmond is more worried than Mr. Redmond is. "There was a consternation at Ravenswood when Toby arrived home" (18). She orders all of the servants to bring bandages and cold compress. She also makes an urgent summons for surgeon to come immediately. Her worrying shows her loving care to Toby. This relation creates the strong relationship between Mrs. Redmond and Toby. She supports Toby's efforts in searching his identity among the White people. Toby becomes dependent to her since she becomes the closest person in Toby's life.

2. The White Refusal on Toby's Existence

Raising an Aboriginal child is not an easy matter for the Redmond family. They have to face the society who disagrees with the existence of Toby among them. Moreover, Mr. Redmond declares that it is his duty to make some provision for Toby. It is a brave act of leaving his property to an Aboriginal. It will be seen as a humiliation for the whole colony. The Redmonds realize the big consequences for adopting an Aboriginal child. The worse future becomes an unpleasant imagination for living in the new land. In order to avoid the direct refusal of the society, Mr. Redmond prefers to leave the matter unstated. He bears the condition stay the same. It is his effort not to bring any confrontation upon them. The Redmond's actions to let the problems in its blurred position apparently bring another problem to Toby. The

social refusal upon him is greater. As he grows up, the society starts to look at him as an Aboriginal person.

Continuing the next element in formatting his identity, the role of the society grows greater. In this element society becomes the determination of one's acceptance among other people. In revealing this element it is properly analyzed from Toby's social life through his school. In his school age, Mr. Joshua Redmond registers him to the best school in Paramatta. At this age, Toby starts to live outside the Ravenswood and to get in touch with the society directly. He learns to be familiar with his schoolmates. He becomes a smart student in his school. It is a great effort for Toby to prove that he can be equal or even more than other boys can. He can speak Greek and Latin more fluently than those who can speak English.

The teachers often praise him to the whole school. They regard Toby's successes as their well efforts to educate an Aboriginal boy. It also becomes their success. The government program to civilize the 'primitive' people regards the educational sector as the main sector to bring the 'civilization' among the Aborigines. Moreover, the schoolmaster prepares a paper to be sent to England entitled 'A Study of the Effect of Religion and Education on the Savage Mind' (12). It gives an idea that the teachers consider Toby as their example project to show that they can educate the Aborigines, which is reckoned as a savage.

Toby's intellectuality seemingly does not bring the positive impact to him as the teachers. At first Toby thinks that he will get other respects with his intellectuality. His friends will behave friendly to him. The effort to get social

recognition upon his existence is performed in Toby's intelligence. Unfortunately, it is not the reality he expects. Toby has to deal with his schoolmates' hatred upon his intelligence. They deny the fact that Toby is so intelligent. His black skin causes this denial. They seem to feel that it is some kind of insult on them that Toby, an Aboriginal boy, will be the best scholar in the school. He is often humiliated by the teachers' praising to the whole school, while the other children sit there with their frozen face and others glare at him. Social confrontation starts to show. It puts Toby in contrasting feeling. In one side he feels proud of his teacher's admiration upon his intelligence. Yet in the other side the other children can not accept him kindly. In this condition the number of the society plays an important role in knowing the measurement of the influence. Since Toby spends most of his time with the other children, the great impact of the social refusal is felt from his friends. Moreover, a teenage effort in getting his social life is undertaken through his friends. He needs to be recognized among his peer community.

The decision to withdraw Toby from the school becomes the best solution for Toby's sadness at that time. Mr. Redmond cannot stand his son's social problem. It also his effort to prevent the social hatred upon Toby is getting worse. His decision to educate Toby in the house can be seen as his effort to avoid the social confrontation upon their wrong action in adopting the child. The schoolmaster actually rejects the idea for it becomes a failure for educating an Aboriginal boy. Mr. Redmond insists that his son feels depressed to study at the school. As a father, Mr. Redmond can not let his son's sadness influences his life. Toby even begs Mr.

Redmond to allow him to study at home. He cannot stand with his schoolmate's anger. As a minor person within the school, Toby does not get any help from other people. It convinces the White prejudice toward the Aborigines prevail within the school community. He feels alone during the other people's ignorance, although there are some boys who feel sorry with his position. Mr. Redmond thinks that it may be the best solution for Toby's problems. Moreover, he has a fine library and can supervise Toby's education himself. It will be seen as a solution for the refusal of the society because Toby will not meet other people who will humiliate him.

Unfortunately, the decision also does not give a good solution. Toby soon regrets the decision for he will not have any chance to go outside Ravenswood. He feels like a prisoner in the house. With his staying at home, people are not accustomed by his presence outside the house. They start to look at him in strange look and dislike with his presence. It is uneasy for Toby whenever he ventures past the gates of Ravenswood.

Sometimes they talked about him within earshot. One respectable lady, who in former years had been kind remarked sneeringly as he went past, 'Fine feathers won't lighten his skin!' Then there were some others who seemed to pity him. One gentleman stopped Toby kindly to him, then as he went on, shook his head and said quite audibly to his companion. 'Dressing his as a young gentleman will only bring trouble on the lad.' (12)

The changes of society behavior upon the existence of Toby among them grow as he starts to realize that the others' opinion also important to him. In his childhood he is spoiled by his society. Almost all of them adore him for his cute as a little child. There is no dangerous position for a child among the society, even he is an Aboriginal boy. He is seen as an innocent baby who needs help from the White people. As the time goes by, he becomes someone who has disturbing position. Toby is regarded as an Aboriginal young boy rather than a member of a society. They cannot see Toby as a child anymore. The recognition of Toby's existence among the White society is gradually eliminated.

Since the society ignores him as a member of society, Toby does not have enough space for his social live. He is bounded with his house for it is the only place that still recognizes his existence within the White society. As a young boy, Toby cannot stand to live inside the house all the time. At his age, it is a period for a young boy to know his position among the society. Although his parents love him much, he needs the other's recognition. This recognition should mostly come from his peers. By reason of his friends' refusal at school, Toby can no longer live happily among his friends.

After his withdrawal from the school, Toby's remaining friends are those who are the children of convicts and emancipists. The relation between an Aboriginal boy and the convicts' children may not be seen as the real relation between White people and the Aborigine. They are bounded with the lower position they have within the society. British people regard the convicts and the Aborigines are in the same

position. They become neglected people among the British people. It becomes their reason not to expose their friendship to the society since their parents disagree in their children relationship with Toby. The parents will be angry to know that their children are seen to go along with Toby. Exposing the relation of the convicts and the Aboriginal people will assure other's opinion on their equal position they have.

Toby and his remnant friends have a secret place to meet. In this place, they often discuss about their future wealth, to find a route across the Blue Mountain and being rewarded by a grateful governor. As young boys, a matter of wealth becomes a favorite topic to be discussed. Moreover, as marginalized people they want to get the social recognition with their project. They have to find a big moment that can raise their status to be known among the society. The reward from the governor is the way to get social recognition.

The relation between Toby and the convict's children is not purely seen as a friendship. The different appearance appears the real confrontation upon them. The fact that Toby is an Aboriginal boy grows as an obstacle for their friendship. Once Toby is insulted with his friends for his Aboriginal appearance. Though Toby has spent all of his lifetime with the White people, his friends still consider him as an Aboriginal boy who has knowledge and understands the Aboriginal language. It is important for their future project in order to avoid the Aboriginal suspicion upon their existence one day. It creates a feeling of refusal on Toby's existence among his friends. He finds out that his friends still look at him as an Aborigine rather than a member of their group. "You know perfectly well you're black, black as pitch. There

is no getting away from that old chap' (10). This statement insults Toby badly. He does not expect the words come from his friends who are now his remaining friends. It destroys the idea of the sameness with his friends. It gives a big distinction between Toby and his friend. The sameness as marginal people no longer prevails for Toby. Previously he recognizes that as the unexpected members of society they can develop a friendship because of it. Then the insulting statements come from his friends conceives him the different position they have. Even though the convicts are seen as a worse group of people among the society, they consider their position higher than the Aborigines.

The refusal of his remaining friends cuts his social interaction. The recognition from his peers cannot be reached. Toby has no chance to go outside the Ravenswood. The loving from his parents does not help much to cure his gloomy feeling. It shows that the social recognition is an important thing to claim his identity among the society. He will never has any chance to get social recognition upon his being. He feels very pessimistic in looking his future. It grows a feeling of loneliness in his existence. He becomes a more sensitive boy. It makes him realize that his presence in the house is not fully expected either.

By the changing of the servants for every few months creates an uncomforted feeling for Toby. His sensitivity grows bigger in his desperate condition in the house. He soon finds out that the newer servants do not like him either. Though they are servants and Toby is a young master, the idea that their position still higher than Toby causes the brave acts to break the master-servants relationship. The

obedience attitudes of the servants do not work in the ordinary manner. Yet they cannot show their dislike feeling openly. Then they just mock him in their low voice. "Call that little black heathen, Master Toby! Not bloody likely!" (11).

The great refusal of the society upon Toby also influences his parents' point of view. Moreover the significant rejection is coming from one of important people at Paramatta. Reverend Marsden is an influential person at Paramatta. He becomes the representative figure of the important person in the society who influences the other's assumption about the existence of the Aborigines. Nevertheless, he is disliked by the society for his materialistic and rudeness. Because of his position as a reverend, he gets people's attention for his religious speeches. As a significant figure in the society, Reverend Marsden's words are influential for one's existence. He disagrees with the presence of the Aboriginal people among the White society. Since his bad personal experience with the Aboriginal boy he has raised, he gives prejudicial opinion about the other Aboriginal child who is raised by the White family. It also happens to Toby's presence among the White society.

The Aborigines are the most degraded of the human race. With the best will in the world, it is impossible to assist them. They simply slide back to their own wretched level...As he grew older he became a source of constant worry and irritation. (21)

The Reverend Marsden's bad experience in raising the Aboriginal children grows his hatred upon the Aboriginal presence in the White community. When he explains how useless the Redmond's efforts to 'civilize' Toby, the Redmonds tries to

deny it. Looking at the worse condition grows recently, the Redmonds cannot ignore the Reverend's speech at them. Moreover, Toby's character becomes a rude person that is different with their expectation. They start to realize the Reverend's opinion. It gives a more difficult position in the Redmond family. Toby starts to look at his parents like the other White people who regard him as an Aboriginal people.

'How would you feel about becoming a schoolmaster for Aboriginal children? You would be eminently qualified after study in England. I think that the governor would be in favour of it, and would actually set up a school for the Aborigines, if you might be in charge.'

'Teach Aboriginal children!' Toby seemed horrified. 'Sir, all my life you have taught me to avoid the natives at all costs. Now you have had a change of heart and wish to send me back to them!' (56)

The interview between Toby and Mr. Redmond becomes a disaster to their relationship as a father and a son. Toby is hurt by his father suggestion to be a schoolmaster for the Aboriginal children. The misunderstanding makes the situation grow worse. Toby feels that his parents do not expect his presence anymore for the complex matters he causes. The refusal that he experiences from his father as an important figure for Toby destroys his effort in establishing his identity. The suspicion that Mr. Redmond will treat him as the other White people treat him enables Toby to make a reference that Mr. Redmond creates him to be a gentleman among the society. The reality that they are not the same gives Toby consideration that they raise him based on their own purpose, to form Toby as a person like their

interest. Toby has lost his identity as an Aborigine to be a gentleman, which he realizes it will never happen. The Reverend Marsden's opinion about Toby's future becomes a reality.

Have you thought about his future? In a few years he will be fully-grown and a gentleman you say. He will not be accepted in society as such! The reality is no lady in the colony would admit him to her drawing room. No gentleman would accept him as equal... He will be alienated from his own people, yet shunned by all respectable white society (26)

C. Toby within the Aboriginal Community

Being rejected by the society that has raised him since he was a child is not an easy matter for him, especially being rejected by the Redmonds. The quarrel that causes Toby leaves the house is the climax of the refusal of White society. Toby must leave the house for he has no reason to live among the community that has resented him. Before his leaving, Mr. Redmond suggests Toby to go to England with their neighbor, Lord Meldon and his wife. It seems to be a good solution of Toby's depression in staying at Paramatta. Lord Meldon agrees the idea for he recognizes the position of black people in England is better than at Paramatta. He wishes that Toby could be a gentleman there and treated equal as a gentleman. In making his dream to be a reality, Toby agrees Mr. Redmond's idea, though at first he feels suspicious with the idea. It opens Toby's chance to reach his dream as a gentleman. Toby realizes that

there won't be any solution for the social refusal except to go far away from Ravenswood. Though he has no place to go, he still must run away without any direction.

His confusion to take certain direction to go forces him to leave into the forest. Once he wants to go to Sydney, but his mind describes him some works he will get there can not satisfy him. He may find some menial work and be sneered at by the convicts, or beg the rest of Aboriginal people there. "No, He would be better of dead" (199)

In his running for few days, he can not find certain place to be settled. He is out of breath. After few minutes he takes a rest near a river, he meets some Aboriginal people who look at him in pity. This coincidental meeting becomes his first step to get in touch with the Aboriginal people. Toby ever meets one of those Aboriginal people, the old man. Toby meets the old man before this occasion for he ever meets Toby at Ravenswood or in Toby's dream. Toby always feels worried when he meets the old man even though he does not know him. The frightening image about the old man and the other Aboriginal people is the result of the White ideology of the bad figure of the native people. The more he sees the man the sameness between Toby and the Aboriginal people is strongly depicted. He tries to cover it by his anger toward the old man's presence. "Why do you torment me in dreams? How do you get inside my mind? Listen carefully old man. You are not my people. I reject you all...Leave me alone!" (78).

He is affraid to see the man again. He remembers the old man says at the Ravenswood, "Next time, Tolby, you will come to me" (78). The old man's sentence makes Toby more afraid about their next meeting.

1. Learning New Culture

His running away from the Ravenswood breaks all his efforts to have his identity among the White community. It also proves the White assumption about the Aboriginal rude attitude. It eliminates his existence within the society. Thus, his meeting with the Aboriginal people becomes his second effort in searching for his identity. Therefore Erikson's formation of identity starts to operate again within a new community.

Toby's meeting with the Aboriginal people starts in good impression. The Aboriginal people treat his wound. The old man treats him kindly. At first, Toby feels scared to the old man. He believes that the Aboriginal people are rude and mad. It influences his idea toward the Aboriginal people. To have a life among the Aboriginal community is a new thing for Toby. Previously he never has any relationship with the Aboriginal except the story of his Aboriginal parents who tries to kill him when he was a baby. It grows his anger toward the Aborigines. Moreover, the White community eliminates the existence of the Aboriginal people and calls them as primitive people. It makes Toby deny his Aboriginal ancestor.

Living among the Aboriginal group reduces his bad impression toward the Aboriginal people. The old man, Mahroo, is actually Toby's grandfather. He behaves

friendly with Toby. Though they never have any close relationship in previous time, Mahroo does not treat Toby as a strange person. As Tonkinson stated that kinship is the most important single factor in restructuring Aborigine social relationship (Bourke and Edwards 89). It gives an idea that the Aboriginal community regards their kinship as the essential thing in their lives. Since he can not speak his Aboriginal community language, Bennelong and Toby always speak to him in excellent English. Toby can speak civilly only to Mahroo. Mahroo is very kind to him. Bennelong is a famous Aboriginal warrior among the White people. Toby knows his name for sometimes he ever hear about him. Toby's relationship is very well for he is the person who knows his Aboriginal parents' background. After Toby knows the story about his parents from Bennelong, Toby starts to comprehend the reason of his father's act at that time. Since then Bennelong becomes a significant figure for Toby. He admires Bennelong's struggle to fight for his community.

For a few weeks Toby has spent his days among the Aboriginal people. He learns Aboriginal custom and tradition. It brings many things on Toby's mind about something that he never knows before. Mahroo assumes Toby a member of the family and Toby shall learn what his ancestors believe. Toby is introduced with the tribes of Aboriginal communities in the land. There are ten different bands belonging to Eora, and each has its own name and tribal are, though they all have certain rights to hunt at the other parts of Eora as well. The tenth bands do not always have good relationship. For instance, the Bidjigal—Toby's band—and the Kameragal—the people near Sydney—often cause much troubles each of them.

Learning something new is not an easy task for Toby. He has to learn new culture he never knows it before. Toby's White thinking still operates within him in learning the Aboriginal culture. He has to give consideration on it. In the process of learning, Toby cannot accept the new culture as a part of him directly for the White knowledge he has also become part of his knowledge. In acquiring the Aboriginal culture, there are many questions in him about something new.

'The tribes of Awakabal to the north, the Daruk to the west, and the Tarawal to the south, share borders with Eora. They speak different languages from us, they are warlike and they are enemies to us.'

'Like the Kameragal.'

'Not like the Kameragal! You foolish boy, don't listen to me? We might argue from time to time with the Kameragal, but they are all Eora, our own people. The other tribes are our bitter enemies. Just to venture on their lands without their safe conduct is sufficient reason to be killed. Remember that.' (113)

The above explanation gives a description that every Aboriginal tribe is different. They have their own languages, lands, and rules. The other tribes must respect their rules or they will be in danger. Within one tribe there are several bands, which also have different characteristic and rules. Even though each of them does not always have good relationship, the other tribe is the real enemy for them. Toby feels confused with the idea of enemy for the Aboriginal people. While in the White society, he does not find the idea of the enemy in different levels. For him, enemy is

someone whom he hates. The differences between friend and enemy are in clear distinction. In the Aboriginal community he is introduced with other distinction between enemy itself.

In the new society, Toby is acquainted with his new family. For all this time he only considers Mahroo as his sole relative, Toby starts to recognize his new family members. The Aboriginal families are known as extended families with their large members. There is a basic principle called equivalence of same-sex sibling (Bourke and Edwards 88). Based on this principle, people who are the same sex and belong to the same sibling line are viewed as essentially the same. A father's father is identified as father, the children will be brothers and sisters, rather than cousins. This kinship is also prevailed for the mother's brother or sister.

Mahroo had his arm around another man's shoulder and brought him forward to meet Toby. 'This is my son, Weemarin. He is your father's brother.' Weemarin was grinning at him. 'I pointed you at once. You look so much like your father at that age. 'Doorea, come here.' He turned to the woman who stood just behind them. 'Come and look at your son...That is my wife,' he explained to Toby. 'She can be your mother now.' (142)

Toby has a father and a mother from his Aboriginal father. It brings a new idea in Toby's mind to regard his uncle and aunt as his father and mother. Their acceptance toward Toby's existence is a surprising thing in his life. Previously, Toby seldom receives the real acceptance through the White people because of his black

skin. In contrast, Toby cannot imagine that he still has a family in his Aboriginal community though he never knows them before. The acceptance of Toby's existence among them grows a sense of belonging to the community. At the early time, all of Toby's life he hates people of his own color and avoid them. That feeling is gone with the kindness and friendliness of the community (113).

In addition to new parents he has in the Aboriginal community, Toby is also introduced with his totem's sister. She is an Aboriginal girl named Gooreana. Before Toby finds out that Gooreana is his sister, he feels attracted with the girl. She is so graceful in all her movement (118). In Aboriginal culture, they believe that every child takes its mother's totem at birth. In Toby's case it is the brown snake, but there is a totem for every creature on earth. Everyone who shares the same totem is brother or sister for Toby. The brown snake is also Toby's brother. He must not kill him or harm him in any way. Sometimes he will come and warn Toby of danger or help him in some other way (119).

By the term of totem's brother or sister, it provides Toby a new meaning of the family. A family, according to the Aboriginal culture, is not only bounded with the same blood relative, but it is also related to the sharing of the totem. Totem is a sacred animal that is bounded with the human being. It shows that the Aboriginal relation with the nature is very strong. They do not ignore the existence of the other creatures. There is an exact rule that states the human obligations in relation to the nature.

In seeing the extended relation between Toby and other people and also other creature, Toby starts to look at himself as a part of the society. Toby's feeling toward the Aboriginal people gives him a sense of relating to other group members. With his unfavorable experience from the White community allows him to see the other side of Toby's life. The refusal of the White society has been replaced by the caring of the Aboriginal people. It gives him a comfort feeling to establish his identity among his own people. The community recognition on Toby's existence permits him to claim himself as an Aborigine. He is accustomed to be called as Tolby for it is his Aboriginal name. "He was accepted here. He had an identity. He was Tolby of the Bidjigal" (149).

Mahroo gives him a further explanation and involves Toby to the Aboriginal traditions. As an Aboriginal young boy, Toby has to join an initiation to pass his young age and then can be categorized as an Aboriginal man. The transition from a boy to be a man has to be done with the initiation. Initiation is committed to prepare a young boy to experience himself as a man. All other Aboriginal young boys together in one place do this ritual. In the great ceremony, the young boys must loose one of his teeth as a symbol his maturity. Toby joins the ceremony with his frightened feeling to imagine the hurt of loosing one of his teeth (146). While the other Aboriginal young boys are afraid of the power of Daramulum who will kill them if they do not pass the test.

After passing the initiation to be a real man, Toby has to follow the tests to be a karadjee. Mahroo, who is also a karadjee, explains to Toby that he will become a

karadjee just like Mahroo. Toby must pass the karadjee's test first in order to use the power of a karadjee. As Cowan stated that karadjee is a clever man in the Aboriginal community who has relation to the spirit being from the Dreaming. He is responsible for the rites, healer of men's souls (86). The Karadjee has abilities to see the future events in his mediation. He is an outstanding person, clear thinker, one who believed, and acted on belief (92). His power is very important for the Aboriginal people for they respect the existence of the karadjee. In order to be a karadjee, Toby is initiated by the other karadjees in severe tests. A karadjee becomes a new man, someone different. It brings Toby to a more important place in the Aboriginal society. He will be respected as a clever man in the community.

2. The Aboriginal Assumption on Toby's Presence

Experiencing a new life as a karadjee makes Toby have new rules within the Aboriginal community. The acceptance of the Aboriginal people does not bring full recognition on his existence. The previous experience as a person who spends his life among the White community grows the Aboriginal suspicion on Toby's way of thinking. Toby's presence as an Aboriginal person within the society is not as difficult as the presence of Toby's knowledge in regarding the particular matter. The society accepts him as a member of the society who has the similar appearance and the family bound with him. Yet the White knowledge he has still operates in solving some Aboriginal problems. It shows that the acceptance of appearance and knowledge are two different things that need more consideration.

Toby's recognition upon himself makes him realize and accept himself as an Aboriginal person. He even does not hate his appearance anymore as he ever experiences before. It raises the sameness between Toby and the other Aboriginal people. The sameness of appearances grows Toby's confidence in establishing his identity within the Aboriginal community. Toby's acceptance upon the other members is considered as a progressive development to have an identity. It shows there is continuity upon the sameness he feels with the other Aboriginal people. Though the Aboriginal culture is quite different with the White culture, Toby tries to live and set a comfort place for him. His close relation to Mahroo supports Toby's presence within the community. It shows the presence of important person in Toby's life convinces his struggle to have an identity among the community. Moreover, his new status as a karadjee gives him more new values to be respected. The continuity of Toby's presence grows in greater scope. Previously, his community is only among the ordinary members of the group. Then as a karadjee, he has new duties to have social relation with other karadjees from other tribes. It gives more important position as a karadjee to have higher than the others do. It also increases social recognition upon himself.

The Aboriginal position is full of repression from the White people. The efforts to abolish their existences are marked with the massive murders by the White people. Concerning the dangerous condition of the Aboriginal people, the karadjees make a discussion to explore the matter. This discussion also includes Toby as a new karadjee of the Bidjigal. Toby, with his knowledge, tries to give solution of the

problem. In his idea, the Aboriginal people should gather to wipe out the White people and claim their lands. He believes the great force of the Aboriginal people can expel the White people and make a revenge of their dead relatives. This idea, in the Aboriginal point of view is quite opposing their way of thinking.

There was not only silence. Toby could see the suspicion and even hostility in those upturned face. ... 'What have I done? Why are they so offended? I can't understand any of it.' (254-255)

The suspicious look of the Aboriginal people toward Toby with his solution of the matter eliminates Toby's position as a part of their members. Toby's question marks the uncertainty of his position. Questioning the Aboriginal attitude toward him shows the decreasing recognition of the society. It raises the contradiction upon his way of thinking with the other Aboriginal people. The White ideology in his way of thinking is not the same with the Aboriginal's way of thinking. The rational thinking of Toby brings a contradictory opinion toward the Aboriginal opinion. They even look at Toby as a white man since he still applies the White's knowledge.

Mahroo, as Toby's guidance in his new culture also behaves in similar tension with the other Aboriginal people, "you still think like a white man' (255). This inconvenient position of Toby grows his desperate feeling in seeing his future among the community. As an important person in Toby's life, Mahroo's statement gives direct impact on Toby's confidence to have an identity as an Aboriginal man. He is not able to see a bright future anymore after he recognizes the refusal from the

community. He presumes that Mahroo also rejects his existence for his White knowledge.

How could he bear it? He was living in the midst of people who refused to face, or even acknowledge their own doom. There was no future for him here amongst his own kind, no future either amongst the white men. No future anywhere. A pall of depression settled on him. He wished he was born in any other age but this. (257)

The social rejection on Toby's idea and knowledge leads Toby to feel depressed about his real position. The crisis of Toby's identity shapes him to look at his future in a dead end. He cannot live among the white people because of his Aboriginal appearance. Nor he cannot live among the Aboriginal community because of his White ideas and knowledge. It breaks his future and starts to see the future in a pessimistic way. The refusal of both societies destroys Toby's struggle to have an identity.

D. The Ambivalence of Toby's Identity

Toby's struggle to have an identity appears in two different cultures, the White culture and the Aboriginal culture. In searching for his identity, Toby undergoes a process of identification in relation to his struggle to identify his existence. As Bhabha stated that three conditions in understanding a process of identification gives a picture of the emergence of desire. Desire is identified as the basis for identification. The question of desire "splits along the axis on which it turns" to the

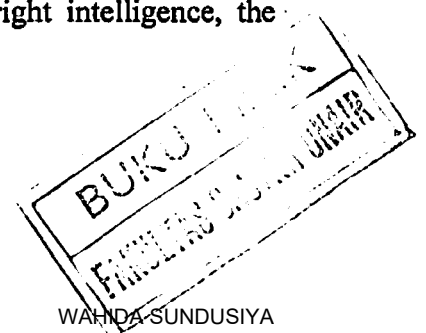
historic condition of the colonial man (Bhabha 44). It causes the ambivalence of one's desire in claiming his identity.

Toby's desire within the White society is appeared in his goal to be a gentleman. It displays the idea for having White's ideal figure of a man to be a gentleman. His goal to be a gentleman is raised in relation to his place among the White community. It becomes his effort to have an identity among the White society. He believes that being a gentleman is the highest place for a man to be accepted within the society. The splitting of the social expectation for an Aboriginal boy and Toby's own idea to be a gentleman rises contradiction between each other. It shows the splitting of social demand and individual desire. Thus the process of identification in the emergence of desire is ambivalent.

The ambivalence of Toby's identity is partial and doubling. The partial of Toby's identity is reflected on social recognition. Both societies, the White society and the Aboriginal society, look at Toby partially. Double vision he has become a representation of double repetition. The analysis is focused on the partial recognition from the society and Toby's double vision. Each of them represents the ambivalence of Toby's identity.

1. Partial Recognition

Living among the White community is not easy for Toby. He has to accept the social refusal upon his presence. His position makes him powerless to claim himself as equal as the White people. Though he has the bright intelligence, the



society still regards him as an Aboriginal person. It leads him to have a partial recognition. It can be seen from the two sides of opinion about Toby's existence. Some people are willing to accept his existence, whereas others refuse him.

This partial recognition has been undergone by Toby since his school age, when he starts to receive formal education. He enters the White school with other white children, where the Aboriginal stereotype is planted in the children's mind. They are nurtured with the idea that being Aboriginal children is a humiliation. The convict children also have the similar opinion about the Aboriginal people. Though they have the unpleasant background of family, the appearances of their white skin give them enough authority to behave as other White people. It happens to Toby when he has his own community with his remaining friends.

Friends who still want to accept Toby as a friend are the children of convicts and emancipist. They still regard Toby as an Aboriginal child who has enough knowledge to assist them as an interpreter and guide. "You're the one who's the native, Toby, you're the black one" (10). It reveals the true position between the White people and the Aborigine. The claim as the native is accompanied by the image that a native person has a lower position than the White people do. Yet there is still Toby's friend who claims him as their friend. John Bateman, is Toby's best friend who tries to give Toby a comfort position despite refusal. "Don't be stupid, the colour of your skin doesn't matter. You're still my friend" (10). Two opinions in opposite meanings grow an ambivalent position of Toby. He becomes the White's friend and also their opposition. Two roles at once does not appear in their existence

completely. Love and hatred become the simultaneous feeling at the same time. Toby cannot be claimed as a friend in his community thoroughly because of his black skin. He cannot be recognized as an Aboriginal person either for his none of Aboriginal knowledge.

Beside his friends' refusal and acceptance, Toby's position in the Redmond family is ambivalent. Since the society looks at Toby in his real appearance as a black boy, his position among the society is alienated. Even though the Redmond family loves him so much, they cannot prevent the social prejudice upon Toby's existence. "If you want to help me, change the colour of my skin" (18). He doubts of his parents' effort try to help him to get out from the problem. It is Toby's hopeless opinion to release him from his ambivalent position. His parents attempt to ease his burden, "You are no ignorant savage. You are what we have made you. In all essentials, you are as white as any of us, and you are as dear to me as my own son" (19). This statement is Mrs. Redmond's effort to help Toby to reduce his grief. Toby considers this expression as truth till he goes away from the house. After several times living with the Aboriginal community, Toby visits them with his real Aboriginal appearance. Apparently, he receives the unexpected respond from his family when they see his different appearance.

'Don't come any closer. You are a stranger to me.'

'I am still the same Toby.'

'These past years I prayed that I might see you again, but to see you like this is more painful than the thought of your death.' (214)

The unexpected answer he gets is a big shot for Toby since he considers them like his real parents. Looking at Toby in his Aboriginal dresses brings such a horror view. It proves what Mr. Marsden's saying to, "one day he will throw off those clothes you have given him and run away to the bush to join his own kind" (22).

The refusal of the Redmond family brings the biggest refusal in Toby's experience. He never admits previously that his parents are also the White people who have the prejudice toward the Aboriginal people as rude people. As Mr. Redmond accuses him stealing his properties when Toby visits them in his Aboriginal dresses, "Are you alone?" he added suspiciously. 'If any of your native friends are with you, I warn you, do not attempt to steal from us" (215). The different statements from the Redmonds lead the argumentation that they also as White as other people. In regarding the different look upon Toby's appearances, they have an opposite respond. It shows that the Redmonds cannot fully admit Toby as their son. The Redmonds only recognize Toby, when he wears the same dresses as they have. As Mrs. Redmond states, "If you had cared for us, or anything we have taught you, you could never have done this to yourself" (215). It displays the partial recognition of Toby on the Redmond's point of view. Though in not the same moment, love and hatred appear as the two contrasting sides in relation to the Aboriginal existence among the White community.

In a greater scope, the society within the White community grows the similar tension as the previous cases. It can be seen from the existence of the Lord Meldon family. Lord Meldon has a concern about Toby's ambivalent position within the

White community. Lord Meldon and his wife want to go back to London. He suggests Toby to go with him to England to be a gentleman. He wants to help Toby to realize his dream to be gentleman and will treat him like his son. Unfortunately, the kindness of Lord Meldon is not in his wife's opinion. She regards Toby as a servant and will treat him as her servant in London. It is a prestigious thing to have a black servant who assists the noble men in London. Thus, she can not accept her husband's idea to treat him as a gentleman. These two sides of opinions are the representation of the social attitude toward the presence of Aboriginal people. It emerges the ambiguity of Toby's existence among the White society.

Spending his time with his Aboriginal community becomes the second period of Toby's life. Learning new culture and tradition bring a new idea of his existence in his community. One thing that Toby considers as a new thing for him is the idea of an uncle and an aunt to be his parents. This new status reminds Toby to his white parents, especially his mother.

Mother. The word brought a rush of homesickness for Ravenswood and for Mrs. Redmond, his white mother, with her soft gowns and dainty, gentle ways. Now this gaunt woman with naked withered breast was claiming him as her son. How different she was, but she was smiling at him just as kindly and she was crying too. (142)

Remembering of his white mother brings Toby a feeling of lost. He misses Mrs. Redmond so much. The different appearance between his mothers leads Toby not to fully recognize the new mother as his mother. The partial recognition appears

in his mind. He cannot forget Mrs. Redmond as his mother, at the same time he has to claim Doorea as his mother. The two persons in the same position unables Toby to regard them fully as his mother he needs. He has to share his feeling for both of them.

In addition, one more status leads him to be respected man in the Aboriginal community. With his new status as a karadjee, Toby is involved to the main problems in the Aboriginal community. As a minority people in Australia at that time, the Aboriginal communities experience the banishing culture from the White people. It becomes a huge matter for them. As a karadjee, Toby tries to give his opinion to safe their communities. Unfortunately, he obtains the unexpected reactions from the other karadjees. "They were looking at him as though he was a white man" (254). The different point of view between him and the other Karadjees brings the suspicion of Toby's existence. It makes Toby feel rejected by the Aboriginal community. It shows that he can not be considered as a fully Aboriginal person for his White knowledge still operates in his opinion.

Toby's partial recognition becomes the main obstacle in continuing his life. He feels rejected both in White and Aboriginal communities.

He was living in the midst of a people who refused to face, or even acknowledge their own doom. There was no future for him here amongst his own kind, no future either amongst the white men. No future anywhere. A pall of depression settled on him. He wished he was born in any other age but this. (257)

The depression becomes the climax of Toby's unhomey lives. He does not recognize any single place in his future. It brings him to the uncertainty to identify himself to the certain community. The in-between position he experiences does give great impact to his life.

2. Double Vision

Having experience to live in two different cultures make him has two point of views. Moreover, the cultures and traditions of the two cultures have a quite contrasting understanding and the principal belief in live. Toby operates the knowledge according to his will. The White based on rational thinking culture. This basic principle becomes the basic idea for Toby to comprehend the moments in his life. In contrast, the Aboriginal people are emphasizing their culture to an irrational thinking. Starting from their belief of the Dreamtime and their ancestors to the extended family from totem's relationship.

At first, Toby feels strange to the new cultures he has to learn. He still uses his White knowledge to interpret the Aboriginal culture. Some questions emerge in his learning. Mahroo, as his guidance and teacher to learn the Aboriginal cultures, answers the questions patiently. As a result, after a few times Toby knows the cultures. He knows the background of the Aboriginal cultures well. Toby is able to see the future through his karadjee's power. It makes him a special person who has knowledge in both societies.

He uses his knowledge in special purpose at the same time. He applies them as a strategy to gain his identity. Existing among the Aboriginal community, there are several rules and obligations he has to do. Since his White knowledge still operates in him, he oversees the reality in two sides. Though Mahroo often explains many things he wants to know, sometimes his own idea is not suitable with the Aboriginal belief. Therefore, he sometimes applies his own idea secretly without Mahroo's guidance.

Spending his time with the Aboriginal people alter Toby's opinion about them is changed. Moreover he can see the interesting point of view from the community that accepts him directly. As a young man, Toby starts to treat the opposite sex as a woman who has her attractiveness. He is attracted to a girl it shows his sexual desire. His first attraction goes to Gooreana. She is an Aboriginal girl who lives in the same camp as he does. "She was so graceful in all her movements. Toby had always hated his own looks, and had never thought that someone black could be beautiful" (118). But when Mahroo tells that Gooreana is his sister from the same totem, Toby cannot accept it directly. "What superstitious nonsense, thought Toby. 'Mahroo, I cannot see how a human being could ever be brother to a snake, or for that matter, any other creature'" (119). The irrational thinking for Toby's White knowledge cannot be fully accepted. Moreover, his attraction to Gooreana makes him try to refuse the reality. Soon after the old man from the other band marries Gooreana, Toby can reduce his feeling to her. Moreover there is someone else who is willing to satisfy his sexual curiosity. Boorong is a married woman who does not love her husband. She finds sexual satisfaction from other men, and Toby is one of them.

Regarding his position as a Karadjee, Toby does not expose his relationship with Boorong openly. Moreover, Mahroo has an ability to read someone's mind. Thus, he tries to be as normal as possible in front of him. When Toby asks about his future wife, Mahroo explains the people he can marry and he can not marry. In White point of view, marriage is based on love, not for an obligation. Yet in Aboriginal culture, to obey the laws and do the obligation is an essential thing for each person. Thus a matter of feeling is ignored. It is quite contrary with Toby's idea of a marriage for he regards it as the White people do. In order to negotiate the unpleasant condition, he keeps his disagreement and does not reject Mahroo's explanation.

Toby said nothing. He would obey the laws, and let someone lese select his wife. After all, he had no choice, but he would see Booroong as often as he could... I must warn Booroong that we must be very careful in the future, thought Toby. "You will not see me with Booroong," he replied. That was the only compromise he was prepared to reach. (226)

Toby's compromising statement becomes an example of his double vision. He does not affront what Mahroo tells him, for he considers him as the closest person he has. Yet he finds himself a negotiation to get the situation he wants. He does not want to leave Booroong for their great experiences. From that moment, Toby starts to keeps his own thinking that can appear a confrontation with Mahroo. He prefers to keep his plan for himself. Toby plans to run away from his community with Gooreana. It happens when Gooreana suddenly comes back to Toby's camp and tells

that she cannot forget Toby for she also loves him. It reveals Toby's feeling to her. Toby starts to make a plan for them.

'Listen to me,' he repeated, holding her more tightly. I have never belonged here. I am going away, and if you love me, you must come with me. Among the white men, we are no brother and sister. We can marry. I will make a home for us, Gooreana. I will never let you go.'

(340)

The applying of the knowledge he gets, Toby uses his double vision in solving his problem. He considers Gooreana as another person who is not his sister. It means that he operates his White vision. In other side, the woman he loves is an Aboriginal person whom he never admits previously. It gives the idea that Toby applies his visions for his own good. It shows Toby's individuality it takes part in his decision-making.

In addition, since he gets the double vision he has, Toby has his own planning. The curiosity of a new thing makes Toby want to operate it soon. To operate the karadjee's power, Toby has to work hard and have discipline. It may take years to be able to operate the power. "Toby felt resentful. Had he endured all for all this magical powers he might never be able to use?" (240). The impatient feeling of Toby to reveals the power depicts his individuality to use his own power as he wants. "He had no intention of leaving this all to Mahroo. He would practice the powers himself, without Mahroo's knowledge. He would do it very soon" (241).

Beside the special abilities to be able to see the future sight, Toby also receives the crystal stone as the symbol of his new status. This crystal has a great power and no one may hold it except Toby himself. Toby must keep it well for it can bring the disaster to him if another person holds the crystal. This strict order only becomes a myth for Toby since he considers it as an irrational thinking. At first Toby obeys the order to keep the crystal safely. But when his interest to other thing takes part of the sacred value of the crystal, Toby cannot keep the crystal well. He does not regard the crystal as the sacred stone for him since the other person asks it.

‘Give me your stone for what I have done for you. Give me your crystal.’

‘So that’s what you wanted,’ said Toby, and he took the crystal from the small pouch that he wore. ‘Take it.’

Toby laughed. The crystal would be of no value to the sorcerer. It was now quite useless. (341)

Toby can not think the crystal as sacred as the other Karadjees since he does not experience the real power of the crystal. If the other Karadjees learns the values of their culture through the daily teaching, Toby does not have the similar tension. He only learns the Aboriginal culture through Mahroo’s speaking and it is not absolute enough to prove the story. Thus, Toby gives the crystal easily without any objection since he never sees the disaster that may appear for breaking the rules. It shows that Toby plays his White knowledge in seeing the matter. He can not believe the story without proving the myth.

The individualistic values of White knowledge still operate in Toby's way of thinking. He cannot directly accept the Aboriginal rules if he feels not in good position. Though he cannot ignore his Aboriginal ideas, Toby plays both knowledge in the mutual position. It leads the operating of both cultures according his purpose. Toby tries to show to the other Karadjees about their powers to call the spirit to make his idea in the approved solution. When Toby has a sacred meeting with the other Karadjees to discuss their urgent situation, Toby tries to call the spirit who is dead because of the White people massacre. He uses his power to call the spirit of Pemulwy.

Toby held up his arm and clenched his fist in the air. 'I call on the spirit of Pemulwy, who still roams these lands of Eora. Come to us now Pemulwy. Inspire your people to victory!'

'No. Begone! Go back to the Land of the Spirits.' An elder broke the spell of that moment. Another pushed angrily at Toby's arm. 'What have you done?' he hissed. 'What mischief have you brought on your people?' (254-255)

The anger of the other Karadjees shows that Toby's action to call the spirit is not a good action for a Karadjee like Toby. The Aboriginal people believe that to call up the spirit will bring harm to them. While Toby's purpose to call up the spirit is to realize them about their danger situation if they do not do anything to prevent it. This double vision brings problem for Toby in sustaining his status as a new Karadjee. He wants to show to the other Karadjees that he also has the ability as they have.

Toby's double vision is not only presented within the Aboriginal community. After his claiming as an Aborigine in his way of dressing, Toby tries to show his White knowledge among the White people. Toby and John save the White couple from the bushrangers' attack, Toby tries to give good impression in his native dress. When the couple wants to thank him who saves them, Toby shows his White attitude.

Toby made a deep bow and presented the gentleman with his pistols. 'Your thanks, my dear sir, are quite unnecessary, I was more than happy to assist. Any gentleman would have done the same in these circumstances.' He bowed again. 'And let me assure you sir,' he continues ironically, 'that savage as I am, I had no designs upon the young lady.' (261)

The gentleman's attitude that Toby shows to them gives a picture of the double vision clearly. Toby tries to give an idea that an Aboriginal person is not as rude as they think. He also wants to give a good expression to the White couple that he also has White knowledge as they do. He recognizes himself as a gentleman and also an Aboriginal man. Toby plays the two roles of him at the same time. He is able to make the White man loose his words because of his excellent English speaking and manner.

CHAPTER IV

CONCLUSION