

## CHAPTER I

### 1.1 Background of the Study

*More Australia Legendary Tales* is a book of Australian folktales written by Katie Langloh Parker. This book consist of 23 folktales collected from various tribes in Australia. The folktales talked about Australian myths and legends. The stories traditionally performed by Aboriginal people within each of the language group across Australia. (Barry, 1994)Language is the best way to build up a culture because it operates as a representational system. We can use sign and symbol in language as the representational system – whether they are words, images, sounds and objects (Hall, 1997).

To the Australian Aboriginies, everything is connected with life by a spiritual concept known as the ‘Dreamtime’. The Dreamtime is a mythical period when the world has began. During the Dreamtime, the ancestor of Australian Aboriginies who lived beneath the ground creates the landscape and the creatures on earth. After the ancestor was done, they returned to their origin.

According to Josepha Sherman in *Storytelling: An Encyclopedia of Mythology and Folklore* (2011), Aboriginal mythology is characterized by two main features. First, it is a predominantly oral tradition. Second, the mythology deals primarily with creation and the way that human and nature interact. In many cases, Aboriginal mythology serves as a sort of oral map, defining the boundaries of tribal territory and

identifying the natural features that mark those boundaries. Local traditions generally stop at the point where another tribal grouping takes up to taking care of the land. Therefore, traditional tales are shared only by communities within the same boundaries and as with the tribal groupings of people, things and animals are classified and grouped by kinship as well.

The first publication of *More Australia Legendary Tales* is in 1896. As cited by Evans (2011) in Katie Langloh Parker and the Beginnings of Ethnography in Australia, Parker has written six books. The book has awarded as Children's Book of the Year in 1954 and whose work continues to be subject of scholarly interest and debate in the 21<sup>st</sup> century. Katie Langloh Parker or Catherine Eliza Somerville Field was born on 1 May 1856 at Encounter Bay, South Australia. Parker is a daughter of Henry Field, pastoralist, and his wife Sophia.

Parker's leadership status as a myth and legend's collector has been understood since the publication of her book *More Australia Legendary Tales*. The whole folktale was not originally made by herself, she collect it from the native and then she write it in her own way. Parker has interested in Aboriginies, because she really appreciate and regarding the Aboriginal culture. She also learned their language before talked to the interpreters to make sure that the folktales meaning was exactly same. Parker also put some picture to help the readers to illustrate the stories in their own imagination.

There have been some previous related research. The study entitled *Literary Aesthetic in The Narration of Dagara Folktales* by Kyiileyang (2016). This article

examines major literary aesthetics found in Dagara folktales. The focus of the research is on the structure and language of Dagara folktales. According to this research, there are similarities and differences revealed in Dagara folktale's structure and language in relation to another African folktales.

The second one is *Afterlife Symbolism in the Five People You Meet in Heaven* by Made Ayu Utami Chandra Dewina (2018). This research focus on identifying the types of symbolism and explain how afterlife is symbolized inside *The Five People You Meet in Heaven* novel by Mitch Albom. The result shows that there are 4 types of symbolism that are indicating afterlife found inside the story: symbolism of person, symbolism of place, symbolism of color and symbolism of sound which are explored inside this research. Afterlife symbolism is shown in the story through meeting the five significant people in a person's life and learning lessons of life from them before moving on to the heaven.

## **1.2 Research Question**

1. What totemic natural objects of Aboriginies are revealed in *More Australian Legendary Tales*?
2. What totemic cultural objects of Aboriginies are revealed in *More Australian Legendary Tales*?
3. How is the totemic natural and cultural object revealed in *More Australian Legendary Tales*?

### **1.3 Purpose of the Study**

Based on the research question above, the research aimed to identify the totemic natural and cultural objects of Aboriginies revealed in *More Australian Legendary Tales* by K. Langloh Parker.

### **1.4 Significant of the Study**

The study expected to enrich the student of English Department of State University of Jakarta with a new insight about the natural objects of Aboriginies analysis in K. Langloh Parker's *More Australian Legendary Tales*. The writer hopes this study will help those who are interested in Australian folktales as depicted in K. Langloh Parker's *More Australian Legendary Tales*.

### **1.5 Scope of the Study**

The scope of this research is the analysis of the natural and cultural objects of Aboriginies in each story in K. Langloh Parker's *More Australian Legendary Tales*.