

## CHAPTER IV

### DATA ANALYSIS AND INTERPRETATION

This chapter discusses the findings and interpretations of my thesis. The findings and interpretations answer the research questions stated in chapter I, where the objective of this study is to find out Gypsies' portrayals in *The Hunchback of Notre-Dame* novel by Victor Hugo. To reach the objective, the words and sentences that show Gypsies' portrayals in the novel are gathered and analyzed based on the socio-historical criticism approach. The words and sentences regarding Gypsies which are found in the novel are worthy of discussion as they represent Gypsies in history, especially in 15<sup>th</sup> century Paris. The findings found in the novel depicts three big portrayals: Gypsies as nomad, outcast, and criminals. This novel portrays Gypsies from the third person point of view. These are the following details.

#### 4.1 Nomad

Many Gypsy's groups and communities around the world have similar characteristics. They may be nomadic, semi-sedentary, or sedentary, but most of them are nomadic or semi-sedentary. Their lifestyles are different from other social groups and communities. Gypsies tend to be regarded as an outcast since they do not blend in the society or they do not even try to blend in; instead they live their own way of life, culture, and tradition. People found them as a public nuisance. It is not a surprise that until the present days, Gypsies have been treated more or less the same since they settled in Paris for the first time. Hugo also depicts similar situation "Fortunately an unexpected incident came to his relief. 'Wilt thou be gone, thou Egyptian locust?' cried a harsh voice from the darkest corner of the Place

(Hugo, 1831, p. 52).” Hugo presents in the novel that local Parisians tend to dislike Gypsies because of their negative images. The Gypsies are identical with crimes, trouble, and magic. Those negative images are often used as reasons to drive away Gypsies from the country they settle in as Gypsies are regarded as a bunch of vagabonds. The negative images might occur as a result of Gypsies life as nomadic. The fact that nomads move from one place to the other place without any attachment to local rules and regulations results in the Gypsies having no official record on their origin and identity, thus the information about them is often based on rumors only.

The nomadic lifestyle is one of the significant factor that may differ Gypsies from other social groups and communities. Gypsies travelling is not a pastime of leisure activity, but a way of life. They are not nomadic by choice. They move around because they have to. They are persecuted in many places they went, and still are, to this day. They move easily everywhere, anytime, making them easy to run away from problems they may have caused. Hugo portrays this negative quality of the Gypsies, of how Gypsies try to save themselves from trouble, in this case, the chase of the guard in the novel.

All at once Chantefleurie sprang up and ran through the streets of Rheims, shouting: “To the Gypsies’ camp! to the Gypsies’ camp! Bring guards to burn the witches!” The Gypsies were gone – it was pitch dark. No one could follow them (Hugo, 1831, p. 182).

Hugo presents the incident when two Gypsies women steal a child from one of the Parisian mother. The Parisian mother quickly runs to chase them in their

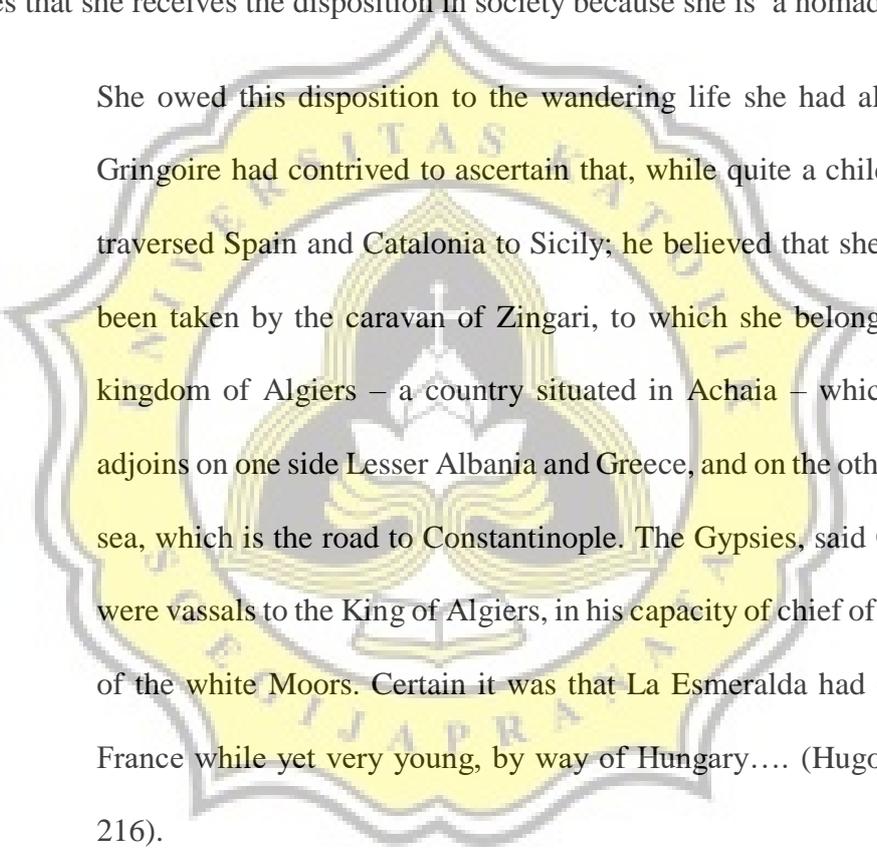
camps, but there is no sign of them. This indicates that the whole Gypsies move right away after they steal the child. Gypsies camps are mainly caravan and small tents. It just needs a short period of time to do the preparation to move to other places. The novel shows that the whole group is gone. Not all of the Gypsies are guilty of the kidnapping, but they move together as their life principle is always stick together. They are very solid community; they always move in group. If one or some of them get involved in a problem, the rest of the community will defend their people either they are right or wrong.

Gypsies' camps are usually located in the suburban area or far away from the city district. They are not accepted by the people around them and considered as outcasts. People think that they are just a group of bandits and social disturbers. This is the main reason they live far away from the city center and hide themselves. The Gypsies are commonly portrayed as being pursued in every places they live. It is not rare that they are suspected with crime they do not commit. They try to avoid any troubles for their community.

Gypsies are not randomly settled themselves in a location. They carefully choose their camp's site to prevent themselves from external danger; such as from the outsiders, the pursuers, and officers who want to execute or jail them. The camp's site is usually hidden and hard to find. They deliberately select a location that gives them advantage.. One of the advantages is since their camps' location is pretty far from the city and not easily found, it takes time for the guards or people to pursue and seize them. The ability to choose a strategic questions location is a sign that Gypsies are not as stupid as people usually think. The Gypsies' strategic location of settlement is captured by Hugo in the novel. When the pursuers of the

child kidnapers reach the Gypsies' camp, the whole Gypsies groups are already gone. The pursuers are already too late to find them because the camp is cleverly hidden.. This depiction fits to the stereotype that most of Gypsies are cunning and slick, since they have various ways to escape.

Harsh and unpleasant treatments from society received by Gypsies are the result of their nomadic life style is highlighted by Esmeralda's narration which states that she receives the disposition in society because she is a nomad.



She owed this disposition to the wandering life she had always led. Gringoire had contrived to ascertain that, while quite a child, she had traversed Spain and Catalonia to Sicily; he believed that she had even been taken by the caravan of Zingari, to which she belonged, to the kingdom of Algiers – a country situated in Achaia – which country adjoins on one side Lesser Albania and Greece, and on the other Sicilian sea, which is the road to Constantinople. The Gypsies, said Gringoire, were vassals to the King of Algiers, in his capacity of chief of the nation of the white Moors. Certain it was that La Esmeralda had come into France while yet very young, by way of Hungary.... (Hugo, 1831, p. 216).

Gypsies through their life move when the situation demands. Esmeralda who has been living nomadically since her early age is easily labeled as robbers and thieves even though she has never any of them. This similar judgement also applies to all members of Gypsies group. Similar situation occurs when Esmeralda is accused of

the murdering of Phoebus, Captain of the King Louis XI's Archers, without any proof.

When she recovered her senses, she was surrounded by soldiers of the watch; they were carrying off the captain weltering in his blood; the priest had disappeared; the window at the back of the room, looking upon the river, was wide open; they picked up a cloak which they supposed to belong to the officer, and she heard them saying around her:

‘’Tis a sorceress who has stabbed a captain.’ (Hugo, 1831, p. 254).

From the passage above, the soldiers are accusing Esmeralda as the killer of the Phoebus without doing any further investigation just because she is a Gypsy. Even though Esmeralda does not know anything, the soldiers still arrest and interrogate her; ask her to admit the act she did not commit. They do not even consider that Esmeralda may not be a suspect, they just want to believe what they believe. The false accusation based on suspicion and negative labeling toward the Gypsies is the reason the Gypsies move to other place to save themselves.

As Gypsies always travel through places, Gypsies are dispersed ethnic group. They are everywhere throughout Europe especially Central, Eastern, and Southern Europe. Gypsies travelling across Europe leads to a misconception on the Gypsies origin. In the novel, Hugo shows that the Parisians misunderstand that Gypsies come from Egypt.

The children wallowing under their feet would have frightened an ape.

An excommunicated gang! They were all come in a straight line from

lower Egypt to Rheims, through Poland. The Pope had confessed them, it was said, and had ordered them by way of penance to wander for seven years together without sleeping in a bed; and so they called themselves penances, and stank (Hugo, 1831, p. 180-181).

The passage above contains Hugo's description that the Parisians initially think that Gypsies came from Egypt to France so that they are called *Gypsies*, derived from *Egyptians*. The Romani, also known as the Roma, were originally named *Gypsies* in the 16th century and they are originated from Northern India and arrived in Mid-West Asia and Europe around 1000 years ago (Kenrick, 2007, p. 36).

In the novel people call Esmeralda a daughter of Egypt which shows that most of people at that time did not know that Gypsies were not originally from Egypt. There are many occasions in the novel that describe Gypsies as Egyptian. This tendency can be seen throughout the novel in some different pages. One of the scene when Esmeralda gives water to Quasimodo when he is being tortured in pillory on the central city. The pillory is on the stage so it is very obvious when someone goes there. As Esmeralda goes up and everyone there can see Esmeralda clearly. At that time people in the novel realize that Esmeralda is one of the Gypsies and they do not want to see her, so people exclaim that she should get down as she is one of the bandits.

It was at the moment that the recluse caught sight from the loophole of her cell of the Gypsy-girl on the pillory, and hurled at her sinister imprecation, 'Accursed be thou, daughter of Egypt! Accursed! Accursed!' (Hugo, 1831, p. 197)

‘Get thee down! get thee down! Egyptian thief! thou shalt go up there again!’ (Hugo, 1831, p. 198)

Another part is when Esmeralda is being invited in banquet on Phoebus’ balcony residence. Phoebus is s the Captain of the King Louis XI's Archers. In the banquet, there is soon-to-be fiancée of him, Fleur-de-Lys; as she be aware that Esmeralda is a Gypsy, she wants Esmeralda to know her position as a Gypsy and carelessly act since Phoebus hates Gypsies. “‘Let the Egyptian girl beware,’ said Fleur-de-Lys; ‘for he loves not Egypt.’” (Hugo, 1831, p. 205). Different scene can be seen also when there is a war in Notre-Dame between King Louis’ army and vagabonds. “These torches seemed to be carried in search of something; and soon distant clamours reached distinctly the ears of the fugitives: ‘The Egyptian! the sorceress! Death to the Egyptian!’” (Hugo, 1831, p. 398) The last part is when Esmeralda is going to be executed as she is suspected to commit murder of Phoebus. She asks the people who watch her being burned. “The recluse made no answer, but began to mutter, in a singing, irritated and mocking tone: ‘Daughter of Egypt! daughter of Egypt! daughter of Egypt!’” (Hugo, 1831, p. 404).

Most of people in the novel call a Gypsy daughter or son of Egypt when there is act connected to crimes, such as; robbery, abduction, assassination, and witchcraft. It is important to note that the Gypsy term was originally used derogatorily referring to the ethnic group known as the Romani. As mentioned previously, the word *Gypsy* came from the misguided concept that the Romani were from Egypt rather than Europe and Asia. The word later became corrupted and was applied to any group of nomadic travelers. An interesting point can be seen from Hugo’s description of the Romanies group itself. Before the 16<sup>th</sup> century, people

used to call Gypsies as the Romanies or Roma people. However, because this novel was written by Hugo in the late of 17<sup>th</sup> century, *Gypsies* term is more commonly used instead of Romanies. Some people consider that *Gypsies* an insulting term, a false existence from when it was thought these people came from Egypt.

For many periods of time, stereotypes and biases have had a negative impact on the understanding of Gypsies. Also, because Gypsies live dispersed among other residents in many different regions, their ethnic culture has been influenced by their interaction with the culture of their surrounding population. Nevertheless, there are some unique and special aspects to Gypsies' culture.

#### **4.1.1 Customs and Beliefs**

Gypsies as a socio-cultural group is a living environment in a social culture (it needs a noun and I do not know what) that has a specific form, way of life, and purpose. Every community group is usually formed because the members have the same goals and interests. These same goals and interests strengthen the relationship of all individuals in a group. Because all members have common goals and interests, understanding between each other is usually very high. Those who belong in a certain social group, for example, the Gypsies, also do the same activities, have similar feelings, and do the interactions. As a community group, Gypsies also have cultural aspects that may differ them with other communities.

As a matter of survival, Gypsies are endlessly travel. They developed a reputation for a nomadic lifestyle and a highly cunning culture. Because of their outsider status and wandering nature, few of them attended school so that not many of them were literate. Much of information on the Gypsies come through stories

told by singers, dancers, and verbal histories. Therefore, Gypsies are well known for the dances and songs.

Gypsies' dances are cheerful and bright, lively, engaging and entertaining, that reflects Romany people's traditions, life style, and freedom. In the end of the day, where there are Gypsies, there are always singing, dancing, and joyfulness. The dance music is performed with local instruments, which have been shifting and developing over times. Gypsy dance is lively and dynamic for its improvisation, freedom, energy, and passion. There are more than a few styles of Gypsy's dance in the world, since Gypsies are historically settled in many different countries. This consequently produces different formation styles, depending on the country and the influence of local culture. The depiction of Gypsy's dance is shown in the novel when Esmeralda and Djali, her goat are dancing.

'Djali!' cried the Gypsy.

Gringoire then saw come up to her a little white goat, alert, brisk and glossy, with gilt horns, gilt hoofs and a gilt collar, which he had not before observed, because until that moment it had been lying crouched upon one corner of the carpet, looking at her mistress dance.

'Djali,' said the dancer, 'it's your turn now;' and sitting down, she gracefully held out her tambourine to her goat (Hugo, 1831, p. 51).

The scene when Gringoire sees Esmeralda and her goat dancing and singing shows that Gypsies like to dance and sing. The tambourine she holds displaying the traditional instrument to make Gypsies' music. The traditional instrument vary, in this case the instrument is tambourine. Djali is Esmeralda's loyal goat. He always

follows and helps Esmeralda everywhere she goes. As revealed in the novel, Djali also helps Esmeralda to perform tricks when she is dancing or singing. Among some Romanian tribes, animals and birds are believed to be attributed from heaven and having prophetic powers. These animals are considered as luck bringers.

Gypsies do not follow a single faith, rather, they often adopt the major religion of the country where they are living. They believe in ghosts and spirits. They also believe in nature, ancestors, and spiritual items. Gypsies live by a complex set of rules that manage things such as cleanliness, purity, respect, honor, and justice. These rules are referred to as *Rromano*. *Rromano* means to behave with dignity and respect as a Roma person. To be accepted by other Romany people, they need to strictly follow the set of rules and customs. Violating one of the rules leads into exclusion, excommunication, or even isolation from the group.

In the novel, Esmeralda has an amulet which is believed to have a power to unite her with her parents. Good luck charms, amulets, and talismans are common among Gypsies. They are carried to prevent misfortune or heal sickness. Some Gypsies carry bread in their pockets as protection against bad luck, “She wears on her neck an amulet, which it is affirmed will someday cause her to find her parents again, but which would lose its virtue if the young maid were to lose hers (Hugo, 1831, p. 215).” It explains that if she loses her virginity, the amulet will lose its powers. This is the main reason she rejects every man that come to her to have adultery, even with the man she likes, Phoebus. Esmeralda’s rejection is related to Gypsies customs which ask for the upholding of purity and cleanliness as the rule of their tradition. They regard purity as one of the most important thing to be maintained as a person, especially for unmarried women. Romany people strongly

believe that, even Esmeralda shows it through her action and words. “‘Alas!’ said she, ‘’Tis because I am breaking a vow – I shall never find my parents – the amulet will lose its virtue; but what then? What need have I for father and mother now?’” (Hugo, 1831, p. 249). Esmeralda worries about the amulet; that it may lose its powers because of her action. She thinks she breaks the prohibition. This scene implies that Gypsies prefer to believe in superstition. The belief is inherited from the ancestors.

Gypsies place great value on family and people who are in their inner group. For them, the basic unit is created by the family and the ancestry. Communities typically involve members of the extended family living together. The traditional Gypsies’ family places a high value on the extended family. It can be shown from the novel that Gypsies always value family.

Meanwhile, the Truands continued to arm themselves and whisper at the other end of the tavern.

‘That poor Esmeralda!’ exclaimed one of the Gypsy-men; ‘she is our sister; we must release her.’ (Hugo, 1831, p. 344).

At 15<sup>th</sup> century, typical traditional Gypsies’ family is not rare to find. Even when they are not blood-related, they prioritize one of their kind. The novel depicts some moments where Gypsies are described as protectors of their own. . When some Gypsy men see that that Esmeralda, one of the Gypsies, is in danger, they do not think twice to rescue Esmeralda. Here can be seen clearly that Gypsies people are very loyal to their family and comrades. They are not hesitant to take action if a misfortune involves one of their people even if it may cost their own life. Gypsies

are family-oriented people, they are not individualistic person. They always think what is best for their people to live together. Their cooperation skill is undoubtedly high, like when they attack Notre-Dame systematically which makes Quasimodo and the troops feel overwhelmed.

#### 4.1.2 Languages

Language is an inseparable piece from human beings. Many people tend to consider culture and language are genetically inherited. But actually, culture and language are learned. For example, when someone tries to communicate with other people of different culture and language, both sides will try to understand and adjust to the differences. In the case of the Gypsies, since Gypsies live nomadically, their condition compels them to learn new language and culture. Gypsies usually speak more than one language depending on how many places they have already visited. Hugo in the novel also captures Gypsies' ability to speak more than one language.

From all those countries the girl had brought with her fragments of fantastic jargons, foreign songs and ideas, which made her language as motley as her costume, half Parisian, half African. For the rest, the people of the quarters which she frequented loved her for her gaiety, her gracefulness, her lively ways, her dances and her songs (Hugo, 1831, p. 216).

Some Romani communities speak mixed languages based on the surroundings. As taken from the sentence above, the Gypsy girl brings many eccentrically various

jargons, foreign songs and ideas. Their language is enriched by languages spoken by other ethnic groups they encounter.

Another time he came to the door of the cell (which he never entered) at that moment when La Esmeralda was singing an old Spanish ballad, the words of which she did not understand, but which had lingered in her ear because the Gypsy-woman had lulled her to sleep with it when quite a child (Hugo, 1831, p. 316).

Hugo clearly tries to tell a great influence of nomadic lifestyle through Esmeralda in the sentence above. She does not understand Spanish, yet she can sing Spanish ballad just because she listens to a Gypsy woman singing that song every time before sleep. In history record, by the 14th century, the Romanies had reached the Balkans and Bohemia; by the 15th century, Germany, France, Italy, Spain and Portugal; and by the 16th century, Russia, Denmark, Scotland and Sweden. Some Gypsies migrated from Persia through North Africa, reaching Europe via Spain in the 15th century (Noble & Forysth, 2001, p. 35). Since some Gypsies came to Europe via Spain, it is clear that the Gypsy-woman more or less can speak Spanish. It can be concluded that Esmeralda's Gypsies group came to Europe via Spain.

Since Gypsies originally came from India and finally arrived in Europe, they assimilate with many culture and languages as portrayed in the novel:

The fact is, that they said things fit to astonish a cardinal. Mothers boasted loudly of their children after the Gypsy-women had read all sorts of miracles in their hands, written in Turkish and Pagan (Hugo, 1831, p. 181).

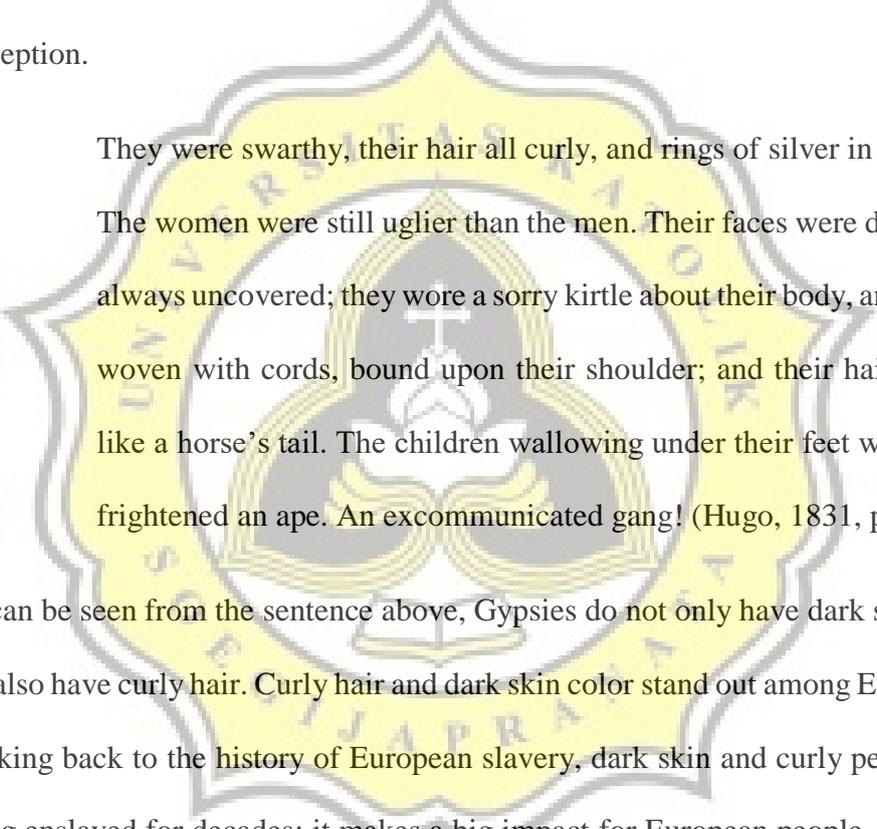
It is shown in the passage that Gypsies write in Turkish and Pagan that signifies the possibility of assimilation of two different cultures, Asia and Europe. Turkey is in the middle between Asia and Europe which is difficult to decide to which culture it inclines to. From India, Gypsies must have been going via Turkey to Europe. Therefore, they picked up Turkish language along the way. Meanwhile, paganism is a new religious movement from Christianity that integrates beliefs or practices from outside the main world religions, especially nature worship. This belief was developed quite rapidly in Europe at that time. The Gypsies adjusted themselves and blend more in European society. As they are known by their fortune reading, they need to conform themselves with the popular belief at that time.

#### **4.1.3 Appearances**

Gypsies are originally coming from India and they always lead nomadic lifestyle. Indian people are commonly having dark skin that is completely different with European skin color, light skin color. As a nomad they tend to live in an indecent place and often move to places. It makes them have a lot of gene mixes from places, especially from place that they have already visited. Still, their dominant skin color is dark. For European, dark skin is identical with slave and third world country people; this image makes Gypsies face discrimination based on their appearances.

So she carried her to the Gypsies, and the Gypsy-women admired the child, fondled it, kissed it with their black mouths and wondered over its little hand – alas! To the great joy of its mother (Hugo, 1831, p. 181).

he novel shows that Hugo mention that their dark skin color shown from the word black mouths. Black mouths signify their dark skin color. Dark skin color people in the eye of European people have negative meaning. Europeans in the novel consider dark skin color people as gangsters, lower class society, manual laborer, and even slave. They do not think that dark skin people can be equal to light skin people. Dark skin ones are depicted as always in the lower society status and do not need to enter in the society. Therefore, appearances have a big impact for people perception.



They were swarthy, their hair all curly, and rings of silver in their ears. The women were still uglier than the men. Their faces were darker, and always uncovered; they wore a sorry kirtle about their body, an old cloth woven with cords, bound upon their shoulder; and their hair hanging like a horse's tail. The children wallowing under their feet would have frightened an ape. An excommunicated gang! (Hugo, 1831, p. 180).

As can be seen from the sentence above, Gypsies do not only have dark skin color, but also have curly hair. Curly hair and dark skin color stand out among Europeans.. Looking back to the history of European slavery, dark skin and curly people were being enslaved for decades; it makes a big impact for European people. They tend to think that they, Europeans, that have light skin color are superior and have higher status.

Other than skin color, Gypsies also dress differently As nomad, Gypsies have very distinctive way to dress themselves. They adopt other customs to suit their surroundings. They wear unique clothes that distinguish them from other group.

The quotation above shows that Gypsies wear silver rings in their ear, a common jewelry for Gypsies to wear, especially Gypsy women. They appreciate fine jewelry and bangles. Gypsy women wear jewelry not only for its beauty, but also for its fundamental value. Normally in Gypsies' tradition, acquired wealth is being converted into jewelry or gold. Sometimes it is converted into clothing decorations, or hair accessories.

For the hair, the quotation writes that the Gypsies' hair is hanging like a horse's tail. Gypsy, especially women, usually allows their hair to grow long. It is commonly found that Gypsy women tie their hair in a ponytail. In 15<sup>th</sup> century, it was not common for European women to tie their hair in ponytail.. European women used to arrange their hair into a bun and decorate it with small hat or hair garment, which gives the sophisticated impression. Therefore, Gypsies letting their hair loose or tying their hair in ponytail were considered by the Europeans as very primitive and uncivilized. Since Gypsy people need to move periodically in unexpected time, the Gypsy women style their hair as simple as possible so that it does not consume too much time.

It is also mentioned in the novel that the Gypsies' women are uglier than man. As for Gypsy men, they do not have distinctive clothing. However, they show a preference for bright colors. Gypsy men tend to wear vests with loose fitting poet shirts. It makes them similar with European clothing and it is more proper in European point of view. It may be the reason why Hugo in his novel, writes that the women are uglier than the man.

‘Little girl, little girl,’ resumed Christeuil, with an implacable smile, ‘if you had the decency to wear sleeves on your arms they would not get sun-burned.’ (Hugo, 1831, p. 208).

Puffed sleeve blouses with low necklines are popular among Gypsy women. Showing their arms or bosom is appropriate for Gypsies, but they are modest about showing the lower parts of their bodies, especially the knees or thighs. The word sun-burned in the passage above shows that Gypsies’ women have tendency to uncover their arms, the way of dressing regarded as not beautiful by the European society. For the Gypsy women clothes, the traditional costume is a long colorfully pleated skirt that uses several yard of material. These skirts are generally of bright colors, often consisting of many layers. Bright chiffon, calico, and metallic fabrics are preferred over dull colors. This may vary with each clan depend on their surroundings to fit themselves.

#### **4.1.4 Occupations**

Remarkably adaptable to shifting conditions in different countries and areas, Gypsies are versatile and make their living by various means. Since Gypsies are persecuted by the society, Gypsies cannot work in decent work fields. Generally, there have been two conditions that must be met for a certain job before it will attract a Gypsy. The first condition is that the job must allow Gypsy to freely move without hindrances. The second is for it to cause as minimum as possible a direct contact with non-Gypsy. Services that are served only in occasional needs and with always changing clients are well suited to the Gypsy way of life, since they are nomads and need to move to places periodically. There are certain Gypsies’

occupations which are described in the novel, such as fortune tellers, entertainers, and animal trainers.

a. Fortune Tellers

One of the occupations for which Gypsies have been most famous is fortune telling, the foretelling of the future. Hugo portrays that Gypsies do fortune-telling in his novel.

‘Just so. You will see her presently, at her window on the Grève. She looks as you do upon those vagabonds of Egypt who go about tambouring and fortune-telling. Nobody knows what has given her this horror of zingari and Egyptians. But you, Mahiette, wherefore should you take to your heels thus at the mere sight of them?’ (Hugo, 1831, p. 177).

There are three main reasons that fortune telling appeals to Gypsies. First, Gypsies are identical with mystery and magic, making them very suitable to fortune telling since they have the aura of it. Second, since it is one way of having close contact with people who are not one of the Gypsies. Fortune tellers are useful in learning the social, political, and economic condition of the country they are visiting. Their clients often reveal facts of local conditions since they are assured that Gypsies would not judge them. The Gypsies are not part of the society, so they will not interfere with local issues. Third, fortune telling is a relatively an easy and simple way of earning money.

Gypsies have been known to perform many kinds of predictions. They are popular with visioning crystal balls, analyzing the future from reading cards,

interpreting the significance of numbers, and practicing palmistry, judging a person's fate, character from the shape of hands, fingers, and the hand's lines. Though the claim that their magical powers come from supernatural sources, the real skill of fortune tellers lie in their remarkable abilities in judging human's character and in manipulating human desires. Gypsies know what people want to hear with adding an exotic, exciting element to the life of non-Gypsy. Also, to please their clients and make more profit, there will often be mysterious warnings of dangers that might be avoided by items such as charms or talismans provided by the Gypsies themselves.

Therefore, fortune telling in 15<sup>th</sup> century is considered a taboo and should not be done. It is also mentioned in the novel that doing magical practice will be punished as church banned it. It makes people fear to do magical practices. Taken from the novel, "Otherwise the little dancer feared nothing. She did not tell fortunes, and so was secure from those prosecutions for magic that were so frequently instituted against the Gypsy-women" (Hugo, 1831, p. 216). At that time, the church's doctrine was very solid and undeniable. For those who break the law will be sentenced to death. It is being said in the novel that the little dancer should not fear nothing since she did not tell fortunes and was saved from the prosecutions. So, Gypsies secretly doing fortune telling and hide their identity to save them from being prosecuted.

b. Entertainers; Musicians and Bards.

Gypsies are also known as entertainers, especially as musicians and dancers. The instruments traditionally preferred by Gypsies' musicians are guitar, the lute, and percussion instrument. However, they usually adapt the music and the dance

with those of the region whom they visit to adjust the musical taste of the surrounding. This tendency can be seen in the novel.

‘Oh! Do look, dear god mamma Fleur-de-Lys, at that pretty dancing-girl who is dancing on the pavement, and playing the tambourine among the people yonder!’

The sonorous vibration of a tambourine was, in fact, heard by the party.

‘Some Gypsy-girl from Bohemia,’ replied Fleur-de-Lys, turning nonchalantly toward the square. (Hugo, 1831, p. 203).

In the novel it is shown that some Gypsy-girls from Bohemia are dancing and playing tambourine and attract the people around them to get coins. The Gypsies’ skill at improvisation is well known. The dominant sound is often clapping hands. The stirring music and dance, is performed by proud men and women stamping their feet and snapping their fingers with such intensity and passion. Gypsy women are also renowned for the flexible movements of their dances and the sensuality of the way they move across the floor. Many Gypsies, especially Gypsies’ women are highly paid by the people to dance for them in taverns or bar.

#### c. Animal Trainers

The skills of the Gypsies in tending and training of some animals served them well for centuries, especially horses or bears. In the novel, it is illustrated by goat.

However, the witchcraft of the goat with the gilded hoofs were very harmless tricks indeed. ....

It had been trained to that by the Gypsy, who possessed, in these delicate arts, so rare a talent that two months had sufficed to teach the

goat to write with movable letters the word 'Phoebus' (Hugo, 1831, p. 217).

Gypsies have traditionally found work as animal trainers, who could train some animals for entertainment purpose. It is not uncommon to see a Gypsy leading a dancing animal through the streets and collecting coins from amused passersby. In the novel's case, the goat is trained to perform trick as it can read and write.

## **4.2 Criminals**

Gypsies as an ethnic group is disliked by many people, especially people whose area is being visited. There is huge possibility that the main factor is their nomadic lifestyle. This nomadic lifestyle leads into negative implications as there is always trouble around people who always established in living. As they can move freely wherever they want, it is also easy for them for doing crimes and run away. In his novel, Hugo also depicts Gypsies as perpetrators. The results are followed.

### **4.2.1 Beggars and Vagabonds**

Beggar is a person who is typically a homeless one, who lives by asking for money or food. And vagabond is a person who wanders from place to place without a home or job. The novel portrays people's perception about Gypsies; that they are beggars and vagabonds. They do not own home and always roams around the country. This situation is being stated directly from one of the character in the novel.

'Why, here,' replied Mahiette. 'One day there came to Rheims a very odd sort of gentry. They were beggars and vagabonds, who were roving about the country, headed by their duke and their counts (Hugo, 1831, p. 180).

Since Gypsies are always moving and hide their identity, people only know that many Gypsies are beggars and vagabonds. They are homeless and do not have a proper job. Some of Gypsies live only relying by others by begging for money or food. This make people around them feel uneasy and disturbed by them. A homeless person can be regarded as criminal if people around them feel disturbed around them, since it is bothering and annoying other people. Homeless people tend to sleep or rest everywhere and it can be included as property criminals. Even though their image is homeless, not all gypsies are jobless or homeless, some of them have a job without begging. Most of gypsies are not homeless, they own a house, even though it is a moving house.

Though many Parisians in the novel know that most of the Gypsies are beggars and vagabonds, as seen from other sentences, Gypsies are not always beggars and vagabonds. Many Gypsies, such as Esmeralda, and Gypsy-women, depicted in the novel, they do not beg. They earn money from their skills, such as dancing, singing, and fortune-telling. Despite all of their limitations, they still can find a way to earn money which suit their lifestyle. This can be seen that Gypsies are good at seeing opportunities which make advantages to them.

#### **4.2.2 Thieves**

Thief is a person or someone who steals another person's property, without force or violence. Gypsies are very identical with thief in European's image. Their nomadic lifestyle makes them very easy to slip away from law. They hide their identity and that is one main reason why it is hard to catch Gypsies' thief. In Hugo's novel, through Parisians' people viewpoint they also depict Gypsies as thief. This

tendency can be shown from the sentence in the novel, ‘Get thee down! get thee down! Egyptian thief! thou shalt go up there again!’ (Hugo, 1831, p. 198).

Since Gypsies are always shifting places to survive, it is common idea that they also hide their identity to cover themselves. This makes people surrounding them feel suspicious and regard them as a group of people who always steal. Since stealing is the perfect way to earn fast money with Gypsies’ lifestyle. People will be hard to recognize them, as they are also not part of the society.

Gypsies are popular with their multi-talented skills. They are always moving to places, adapting new environment and surroundings, making them acquired many skills to survive. One of the skills is agility skill. This skill makes them easily to steal others’ small property, such as, wallet, money, watch, mobile phone, and other small things that may hard to recognize if lose them instantly.

#### **4.2.3 Witches**

Witch is a woman thought to have magic or spiritual powers, especially the evil ones. Therefore, the word for man is wizard. In the 15<sup>th</sup> century, church law is above everything else and everyone should obey it. Thus, magical practice was extremely prohibited, since it is violating church’s beliefs, “‘There is witchcraft in all that,’ said a sinister voice in the crowd. It was that of the bald man who had his eyes constantly upon the Gypsy (Hugo, 1831, p. 52).”

At that time, people believed in church’s teachings absolutely and thought that practices outside church were misguided and needed to be eliminated including the perpetrators. Gypsies, recognized as their magical and spiritual powers make people around them afraid. European do not want to deal with Gypsies, afraid that they life

may be in danger because they will be miss-presumed associated with Gypsies. Have an association with Gypsies may lead to witchcraft practice.

‘Hate them! Cried the recluse; ‘they are witches, child stealers! They devoured my little girl, my child, my only child! I have no heart left, they have devoured it!’ (Hugo, 1831, p. 284)

Gypsies have a long tradition of magic and shamanism compared to other traditional pagan cultures around the world. In the novel, people at that time believed that Gypsies’ magic required a *tumbal*, and that is children specifically. Spells, chants, and talismans are used within their culture, as well as practical magic often used in their interaction with the non-Gypsies.

#### 4.2.4 Sorcerers

Sorcerer is a practitioner of magic, the ability to attain objectives or acquire knowledge or wisdom using supernatural means. Sorcery is often allied in every memory to Gypsies. The sorcery is based on exorcising or commanding spirits and people associate it with mysterious power. In the novel, Esmeralda always brings her goat, Djali. They are performing tricks as Djali is trained to do so, instead people misunderstand it and think that they perform sorcery. Since Gypsies are well known for their spiritual powers, people in the novel believe that the goat is a demon controlled by Gypsies in a goat shaped.

‘Ah!’ good heaven! How is it I did not think of it before? ‘Tis the Gypsy with the goat. They say she’s a sorceress. And that her goat performs very marvellous tricks.’

‘Well,’ said Colombe, ‘let the goat amuse us now in its tune, and perform us a miracle.’

‘I do not know what you mean,’ said the dancing-girl.

‘Why, a miracle – a conjuring trick – a feat of witchcraft.’ (Hugo, 1831, p. 209)

Animal trainers were uncommon at that time, so that Parisians thought that performing goat was one of the sorcery practices. They did not know that animals can be trained and there is a skill to perform it.

Therefore, Hugo depicts the Parisian’s people concept and image of Gypsies are often connected to witchcraft, sorcery, and anything linked to magic and spiritual powers. Every time they see Gypsies, they will be afraid of them and think that all of the Gypsies are sorcerers. This description can be seen from the sentence below.

‘You have a wonderful memory!’ said Fleur-de-Lys to the stupefied Gypsy. She burst into sobs: ‘Oh!’ stammered she tearfully, hiding her face between her two fair hands, ‘she is a sorceress!’ while she heard a voice... (Hugo, 1831, p. 211).

Fleur-de-Lys, Phoebus’ future fiancée, as one of the Parisian’s people saw Esmeralda with Djali, her goat, performing tricks and then she was afraid of her. She even tried to not see Esmeralda as she trying to cover her face with her hands. They are afraid that Gypsies may cast a curse chant to make their life miserable or even taking their life to feed their soul into demons.

#### 4.2.5 Child Kidnappers

Kidnapper is a person who abducts someone and holds them captive, usually to obtain advantages, such as money. In the novel, Gypsies are also known for kidnapping, especially children. The main reason is because there is a Parisian's mother whose child is being kidnapped by Gypsies and the news spreads quickly.

‘The Gypsy?’ exclaimed Mahiette, turning sharply round and grasping tightly the arm of her son. ‘God forbid! She would steal my child – Come, Eustache!’ (Hugo, 1831, p. 176)

Since Gypsies are not huge community, instead their circle and community are pretty small, it is hard for them to take care of abducted adult. Children are also easier to abduct than adults. Hugo depicts Gypsies as a child kidnapper not because of money or wealth, but because of purely interest to the child.

So she carried her to the Gypsies, and the Gypsy-women admired the child, fondled it, kissed it with their black mouths and wondered over its little hand – alas! To the great joy of its mother (Hugo, 1831, p. 181).

During her absence, a neighbor had seen two Gypsy women steal slyly upstairs with a bundle in their arms; then come down again, after shutting the door, and hurry off (Hugo, 1831, p. 182).

It is written that the Gypsy-women admire the child, then they want the child to become theirs. It is interesting since mostly people will abduct a child to be held as a hostage to obtain money from her or his parents. But, Gypsies are different, their interest is above everything else, showing how free-mind people they are. They do not have limits in their life.

#### 4.2.6 Child Eaters

Gypsies, in Hugo's novel are also portrayed as a group of murderer. They steal a child and then killed to eat them as a condition for a Satanic ritual. In 15<sup>th</sup> century, there was famous rumors that there was satanic abuse conspiracy and sacrifice was regularly repeated by certain sections. This is the relation to high rate of missing child case at that time.

Nevertheless, there were ugly rumorous about their child-stealing, purse-cutting and eating of human flesh (Hugo, 1831, p. 181).

'Who certainly,' added Gervaise, 'have teeth long enough to eat little children. And I should not be surprised if La' Smeralda ate a little, too, for all her dainty airs. That white goat of hers has got too many mischievous tricks for there not to be some wickedness behind (Hugo, 1831, p. 183).

Gypsies then being pictured associated with this satanic ritual and sacrifices. As Gypsies are well-known for their witchcraft and sorcery, these child stealing and eating them are also allied to them. People believe the abducted children are being eaten as a requirement for Gypsies' rituals. They are illustrated looking like a monster, have long teeth to eat the children.