



**THE PURITAN LAW ON ADULTERY  
AND ITS IMPACT TO THE SOCIETY  
IN NATHANIEL HAWTHORNE'S  
*THE SCARLET LETTER***

A final project  
Submitted in partial fulfillment of the requirements  
for the degree of S.S in English

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## ABSTRACT

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**Keywords:** Puritan, value, law, and adultery.

The Scarlet Letter novel is one kind of American novels that told about the Puritan society and the law that was used in the society. In this novel, Hester-the main character was accused of committing adultery that is doing sexual intercourse with a man who is not her husband. Based on Puritan value-that was sexual purity, Adultery was much prohibited. Because of that reason, Hester was punished according to their law. She had to attach a piece of cloth written with scarlet letter A in her bosom forever.

This final project analyzed the law on adultery and the impact on Puritans. The analysis of this study uses a sociological approach in literature. This final project had three problems to explore; those are: (1) What Puritan values are reflected in the novel, *The Scarlet Letter*? (2) What social norms were implemented by Puritan society in the novel in dealing with Hester Prynne's adultery? (3) What impacts did Puritan social norms have on the life of society as reflected in the novel? Then, the objectives of the study were to discuss the Puritan society and its values, to analyze the social norms that were implemented by the Puritan society in dealing with Hester Prynne's adultery, and to discuss the impacts of Puritan social norms on their society.

This is a qualitative case study. There were some steps used in data collection that were: read the novel, identify the words, phrases, sentences, dialogue, and paragraph, inventorize the identified data by using the table and the last were classifying the data that were related to the study. After determining the methodology, the writer did the analysis of the novel as the object of study in this final project.

The results of the analysis showed that the Puritan society has some values that indicated their identity as the society. The Puritan society also has their own law to punish someone that act not appropriately with the value and the regulation in that society. The Puritans used the Bible and social norms in their society to punish someone who violated Puritan law. The social norms that were implemented to punish outlaw or transgressor have the positive and negative impacts on the life of society. The positive impacts are the well orderly regulated behavior of society, society's orderliness will be reached, and they can preserve their religions teaching based on Puritanism. While the negative impact is the outlaw and transgressor will be expelled, condemn, and the felling of depression of outlaw and transgressor.

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Each country has their own laws. The law is one that is very important to regulate the country. A country can not stand without laws. Each country will need laws to make some regulations such as a group of regulations, norms, constitution and so on.

Law is needed by a country to create public order. Law is made for national importance. Cardozo stated that law is a rule of conduct and if it is broken by someone, the courts will deal with it (Steven Vago 1981:7). Rahardjo (2006:5) stated that law is a shape of certain values. Law can also be regarded as an abstract norms and an instrument that is used to regulate the society.

Law is a social phenomenon. Laws function for adapting the society's need and importance, whether it fits or not. Society is a controlling organization everywhere. They control their life through laws. Law works in social life. The bigger and the more different society is, the more complex effects the norms will be. For this reason, society needs law to regulate their life and to determine the punishment or reward someone who does bad or good deeds.

In other words, we can say that to make laws, there must be a society,

and in society there must be laws. There are many kinds of law that control the society. They are civil law, criminal law, traditional law, commercial law, religion law, and so on. However, laws that are used in society are called norms.

Puritan society was a group of people seeking 'purity' of worship and doctrine, especially the parties that rejected the reformation of the Church of England. Puritan emerged in 16th and 17th century in England. Most puritans only wanted to change certain aspects of the church.

Puritans were a Christian religious group whose pious values formed the foundation of American culture. Their strict moralistic views toward marriage and adultery were important in maintaining order in their society.

Since the background of Puritan Society is religious, the law that is used is based on their holy book. The laws that are made by society of course have impacts. There are positive impacts, negative impacts, and other impacts that concern to the doer.

Literature and society can not be separated. Literature comes because of society. There are two kinds of literature, which are fiction and non fiction. The kinds of fiction are novel, film, poetry, drama, and short story, while non fiction are essay, biography, news, and so on.

*The Scarlet Letter* is a novel that was written by Nathaniel Hawthorne in 1850. It became his masterpiece. The setting of this novel was in New England and it describes the Puritan society.

The Puritan society in this novel molded itself and created a

government based on the Bible and implemented it with force. The crime of adultery committed by Hester that is found in this novel was qualified for serious punishment according to Puritan beliefs. Based on the religious, governmental, and social design of the Puritan society, Hester's entire existence revolved around her sin and the Puritan perception.

Consequently, Hester wore the sign of a Scarlet Letter on her bosom that the Puritan communities believe that this letter represents big sin. And the impact of her Sin, Hester must wear this scarlet letter "A" in her breast forever. The letter "A" becomes the symbol of her adultery.

Thus, on this final project, the writer focused on analyzing the Puritan law, Puritan social norms dealing with adultery, and its impact on society as revealed in the novel.

## **1.2 Reason for Choosing the Topic**

Puritan is member of a division of the protestant church which wanted simpler forms of church ceremony in England in the 16th and 17th century. It is the setting that was used by Nathaniel Hawthorne in his novel.

The reason of choosing this topic is that the writer wants to know about the law that is used by Puritan society especially in adultery that is told in this novel and to know the impacts of the laws on the society.

## **1.3 Statements of the Problem**

The statements of the problem in this final project are:

1. What Puritan values are reflected in the novel, *The Scarlet Letter*?
2. What social norms were implemented by the Puritan society in the novel in dealing with Hester Prynne's adultery as reflected in the novel?
3. What impacts did Puritan social norms have on the life of society as reflected in the novel?

#### **1.4 Objectives of the Study**

Based on the statement of the problems, what I would like to achieve as my objectives are as follows:

1. To discuss the puritan society and values.
2. To analyze the social norms that are used by the Puritan society in dealing with Hester Prynne's adultery.
3. To discuss the impacts of Puritan social norms on their society.

#### **1.5 Significance of the Study**

The significance of the study is to present and analyze on the puritan society and their laws on the prohibition of adultery that are reflected in *The Scarlet Letter*.

#### **1.6 Outline of the Study**

The discussion of his analysis is divided into chapter and subchapter.

The explanation of each chapter can be elaborated as follows:

Chapter I consists of background of the study, reasons for choosing the topic, statement of the problem, objectives of the study, significance of study, and outline of the study.

Chapter II presents the review of related literature. It consists of theory of prose fiction, novel, sociology and literature, adultery, law, puritan society, law of puritan society, norms, social norms in dealing with adultery, and the impacts of puritan social norms on the life of society.

Chapter III presents research methodology which consists of object of the study, types of data, procedure of collecting data, and techniques of reporting the result of the analysis.

Chapter IV presents an analysis on the problem formulations

Chapter V contains conclusion and some suggestions.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Theory of Prose Fiction**

Fiction is a story, a made up story, about characters. They immediately realize that the definition is oversimplified, and although they see the possibility to offer a much more elaborate definition, they do not do so, for they believe that such a definition would be necessarily complicated and abstract (Koesnosoebroto, 1988:9).

In a broad sense, fiction is imaginative literature: it is literature that is not intended to be and is not judged by the usual standards of truth and falsity. It is imaginative, in the sense that it is a work of imagination which is different from an essay, which is also prose but not fiction.

In a narrower sense, prose fiction has five characteristics. First is fiction in a broad literary sense. Second, it is non dramatic. Third, it is narratives, it tells a story. Fourth, it is descriptive. The last, fifth, it is prose. It is not written in poetic style of writing (Koesnosubroto, 1988:10).

#### **2.2 Novel**

The full-length novel may consist of over 100.000, words, containing a number of characters-some of them are fully developed, have more incidents, scenes, or episodes, have a number of settings, and may take place in a long span of time.

The difference between a short story and a novel is in its kind, not in

length. A short novel is called a novella or novelette and never becomes a long short story. Actually, novel and novelette have the same principles.

To sum up, novel is a book-length story in prose, in which an author tries to create the sense that while we read, we experience actual life (Kennedy, 1983:180).

The kinds of novel:

1. Romance

This novel tells about knights and their adventures.

Van Spanckeren (1994:36) in her book *Outline of American Literature* stated that romances were not love stories, but serious novel that used special techniques to communicate complex and subtle meaning.

2. Epistolary novel

A novel that tells events written in a series of letters. It uses letters as a means of first - person narration.

3. Historical novel

A detailed reconstruction of life in another time, perhaps in another place (Kennedy 1983:185).

4. Bildungsroman or Apprenticeship novel

The kind of novel in which a youth struggles toward maturity searching, perhaps some consistent world views or philosophy of life.

5. Picaresque novel

The name comes from Spanish *piccaro*, *rascal* or *rogue*. It is told in a series of episodes.

6. Trilogy

A Group of three novels in a sequence.

#### 7. Mystery or detective novel

Hence, the writer concludes that *The Scarlet Letter* here is a kind of a romance but it has some historical aspects since it is set in Puritan community in Boston, Massachusetts and tells about a puritan life.

Novel has intrinsic and extrinsic elements. Intrinsic elements consist of setting, mood, character, theme, style, point of view, plot, and tone. While extrinsic elements refer to something that can be found outside the novel. Laws of adultery in Puritan Society that the writer took for the title in this final project deals with extrinsic elements of Nathaniel Hawthorne's novel.

### **2.3 Sociology and Literature**

As a social being, we need to interact with each other in our community. Interaction has an important role in social life and surroundings. Talking about social life, we are dealing with sociology.

Schaeffer (1989:2) says that sociology is the systematic study of social behavior and human groups. It focuses primarily on the influence of social relationship upon people's attitudes and behavior and on how societies are established and changed.

Literature and society can not be separated. Recently, society makes literature, however, in the past society possessed it. Consequently, literature is the part of the society. It talks about social life.

Novel as the kind of literature often talks about social behavior,

social relationship, and also the influence of social relationship. For instance, *The Scarlet Letter*. It tells about the Puritan society and its behavior.

The research method in this final project is a qualitative research. The purpose of this research is to discover answer to questions through the application of systematic procedures. Furthermore, qualitative research also properly seeks answer to questions by examining various social setting and the individuals who inhabit these settings. (Berg, 1988:6)

This qualitative observation of this final project uses sociology of literature approach. Sociology of literature is one of extrinsic approaches in literary research deals with sociological aspects in a literary work.

In the 15th century, literature tried to construct a new relationship with society. Literature must be seen in the relationship among societies, historical and social background that influences the author (Escarpit, 2005:8). Literature has three states in society that is explaining the social life, opposing social life, and ridiculing at the social life (Endraswara, 2003:83).

Sociology of literature is a branch of literary study that examines the relationships between literary works and their social contexts, including patterns of literacy, kinds of audience, mode of publication and dramatic presentation, and the social class positions of authors and readers. ([http://en.wikipedia.org/wiki/sociology of literature](http://en.wikipedia.org/wiki/sociology_of_literature))

Endraswara (2003:77) in his book said that:

Sosiologi sastra adalah cabang penelitian sastra yang bersifat reflektif. Penelitian ini banyak diminati oleh peneliti yang ingin melihat sastra sebagai cerminan kehidupan masyarakat. Arenanya, asumsi dasar penelitian sosiologi sastra adalah kelahiran sastra tidak dalam kekosongan sosial.

Literary and social life cannot be separated. Society will trigger literature. A good literature will usually reflect the era of social life.

*The Scarlet Letter* is a novel that embodies sociological aspects so that one may use sociology of literature approach in analyzing this novel.

## 2.4 Adultery

Adultery is a voluntary sexual intercourse between a married person and another person who is not his or her spouse. (<http://id.wikipedia.org/wiki/adultery>).

In some countries, adultery is considered sinful. In western countries, only the married party is said to have committed adultery and if both parties are married (but not to each other) then they both commit separate acts of adultery.

All religions in this world also prohibit adultery. It is said in their own holy books.

The *Hebrew Bible* (the Tanakh or Christian Old testament) prohibits adultery in the seventh of the Ten Commandments (Exodus 20:14).

The book of Deuteronomy defines adultery as sexual relations between a married woman and a man other than her husband. Both are guilty and the penalty is death.

If a man commits adultery with another man's wife-with the wife of his neighbor- both the adulterer and the adulteress must be put to death.

While in Islam, definition of adultery extends to premarital sex, however

mention of adultery will refer to extramarital sex from here on. Under Muslim law, adultery is a violation of a marital contract and one of the major sins:

Do not go near adultery. Surely it is a shameful deed and evil, opening roads (to other evils).  
(Quran 17:32)

In this case, the writer talks about adultery in Puritan society. Adultery in Puritan Society is categorized as a big sin. The woman or man who committed adultery must be punished according to Puritan law.

## **2.5 Law**

Law is a system of rules, usually enforced through a set of institutions. (<http://id.wikipedia.org/wiki/law>). According to Vago (1981:1), Laws are designed to protect the legal and political system by defining power relationship, thus establishing who is super-ordinate and who is subordinate in any given situation. Vago also says that laws maintain the *status quo* but also provides for necessary changes.

### **2.5.1 Types of Law**

According to Steven Vago (1981: 11) in his book *Law and Society* the types of law are:

1. Content of law may be categorized as substantive or procedural.
  - a. Substantive law consists of right duties, and prohibitions administered by courts-which behaviors are to be allowed and which are prohibited.
  - b. Procedural laws are rules concerning just how substantive laws are to

be administered, enforced, changed, and used.

2. At times a distinction is made between public law and private law.
  - a. Public law is concerned with the structure of government, the duties and powers of officials, and the relationship between the individual and the state.  
  
Example: administrative law, criminal law and procedure.
  - b. Private law is concerned with both substantive and procedural rules governing relationships between one individual and another.  
  
Example: marriage and divorce.
3. More familiar distinctions are between civil and criminal law.
  - a. Civil law is private law, consisting of a body of rules and procedures intended to govern to conduct the act of individuals in their relationships with others.
  - b. Criminal law is concerned with the definition of crime and the prosecution and penal treatments of offenders.
4. Laws are also categorized as:
  - a. Constitutional law is a branch of public law. It determines the political organization of state and its power.
  - b. Case law is enacted by judges in case that is decided in the appellate courts.
  - c. Statutory law is legislated law.
  - d. Administrative law is a body of law created by administrative agencies in the form of regulations, orders, and decisions.

### **2.5.2 Law and Society**

The study of the interplay between law and society is fascinating. It is concerned with the existing social order. Legal systems provide the framework of formal norms within which complex societies function.

Law is a principal instrument through which society seeks to exercise its control and to limit or direct social change. Law and society have close relationship. Steven Vago (1981:1) in his book said:

The sociological understanding of law is important because law permeates all realms of social behavior.

Law as social institutions has a purpose to run the justice in society. In this case, law uses informal regulations that consist of behavior and manners in society. Rahardjo (2006: 18) stated that law is human work in the form of norms that contains attitude and instruction.

Therefore, according to the explanation above, it can be concluded that law in society is called norms.

### **2.5.3 Norms**

Norms are instruments that are used by society to control, demand, and direct the behavior of society in relation with another.

Kind of norms:

- a) Religion norm
- b) Morality norm
- c) Social norm
- d) Law norm

This final project discusses a social norm as reflected by the Puritan community that is used in the novel in dealing with Hester Prynne's adultery.

Social norm is a common custom that shows an attitude standard in

certain society and district. This norm may not break. Everyone who breaks this norm or behave inappropriately with the regulation that is written in it, he/she will get punishment.

Social norm is a kind of regulation that is made by human as a social being. It contains regulation, order, and the appropriate behavioral standard instruction. The purpose of making a social norm is reaching the society orderliness. ([http://id.wikipedia.org/wiki/social\\_norm](http://id.wikipedia.org/wiki/social_norm))

Social norms in society are differentiated according to certain aspects. These norms are divided into:

1. Religion Norm

This norm is from God. This norm comes from each religion.

2. Morality Norm

Morality norm is a social order which is based upon conscience, so that people can differentiate between good or bad manner. The norm breaker will get the sanction, which is expelled from society.

3. Politeness Norm

Polite norm is a social order that refers to how people have to behave in society. A norm transgressor will get criticism as the sanction.

4. Custom Norm

Custom norm is a group of social order that contains instruction and order that were made consciously about one's custom.

As a result, it is stated clearly that law plays a crucial role in shaping the social environment. Laws in Puritan society also play a crucial role in their society. They used social norm to control their society and use their own

laws to punish someone who made a mistake.

## **2.6 Puritan Society**

Puritan was any person seeking “purity” of worship and doctrine, especially the parties that rejected the reformation of the Church of England, and those who justified separation from the Church of England following the Elizabethan religious settlement. However, some puritans were in favor of separating from the English church, which was currently under King James I. Most Puritans only wanted to change certain aspects of the church.

In 1620, a law was passed to England which stated that all people had to worship according to the law of the Church of England. This meant that the Puritans could no longer have their own Church services. (Liebman and Gertrude, 1966:62)

Puritanism was a loosely organized reform movement originating during the English reformation of the sixteenth century. The name came from efforts to “purify” the Church of England by those who felt that the reformation had not yet been completed. Eventually the puritans went on to attempt purification of the self and society as well.

## **2.7 Laws of Puritan Society**

It is stated clearly above that law which is used in society is called norms especially social norms. Social norms are customary rules of behavior that coordinate our interactions with others. (<http://en.wikipedia.org>).

Although puritan societies are the societies that hold on firmly to

their religion, to punish their societies who do criminal action, they also used their social norms.

Puritan believes in the subject of guilt, repression, original sin, and discipline. The setting of Nathaniel Hawthorne's novel was in 1641 in Boston, Salem, Massachusetts. A 1641 Boston law provided for death as Punishment. Besides, public whipping was also the punishment in Massachusetts as the puritan societies practiced as described in Nathaniel Hawthorne's novel.

## **2.8 Social Norms in Dealing with Adultery**

The story of *The Scarlet Letter* tells about a woman named Hester Prynne who commits adultery. This story took place in New World particularly in Massachusetts Bay in the late 17th century. Hester Prynne, against the teachings of her Puritan community, committed adultery with someone whose name she did not disclose at the start of the story. She keeps the name of the man secret. So the community did not know about him. The Puritan society believed that the Bible is the ultimate source of law. However, they also use the social norm in dealing with her adultery.

The social norms that are used in dealing with Hester Prynne's adultery are religion norm and morality norm. From a religious point of view, Hester's attitude will get a punishment from God. However, according to morality norm, she will be expelled and humiliated by society.

Adultery is a sin never taken lightly. It's a serious crime that hurts

not only the person committing it, but also the people around that person. A serious crime requires a severe punishment, but that would just lead to more sorrow. Hester is made to wear a scarlet letter “ A “ (for adultery) on her attire at all times, as a sign to everyone that she has sinned deeply. The scarlet letter “A” is a sign from society humiliation.

During the Puritan time period, crimes for adultery ended in execution. However, in Hester’s case, she was only required to wear the Scarlet “A” Letter because of the unknown information of who her lover was.

## **2.9 The Impact of Puritan Social Norms on the Life of Society**

### **Positive Impacts:**

- a. The well-orderly regulated behavior of society.

Social norms are laws that are made by societies. Society makes it for their importance. Social norms are the attitude standard of some place. The Puritan society has their own social norms to regulate the social behavior. They make their social norms from their religious background.

By means of social norms, the society will be regulated, because the law comes from their own society. Our daily behavior forms the effort to follow the instruction in social norms. We are definitely unwilling to deviate from social norm, although may be that attitude will cause us to enjoy benefits.

Looking at this side, our behavior tries to fulfill expectations in social norms.

- b. Society's orderliness will be reached.

The purpose of making social norm is reaching the social orderliness. The Puritan society makes it for reaching the society orderliness.

The society orderliness is reached, because the social importance and various social activities can be distributed well, especially by social norms (Rahardjo, 2006:137).

- c. The other positive impact of social norm is the Puritans can preserve their religious teaching based on Puritanism.

Now, there are no Puritans anymore in America. The Puritans are extinct. In this novel, Hawthorne just told about Puritan society in his era in 1850. Here, Hawthorne told about Puritan that very strict to their regulations, very pious and well orderly. However now, the Puritanism is lost. If they can preserve and continue the religious teaching of Puritan, the doctrines are still being used now.

#### **Negative Impacts:**

Besides the positive impacts, social norms in society also have negative impacts. The negative impacts of social norms are as follows:

- a. The people that do crime will be expelled from society.

In a society, people usually have bad judge to the criminals. They will not believe the criminals and they will expel the criminals for ever. They think that a criminal is a bad person that can never be pious nor good.

- b. Society will condemn criminal.

A person that ever made some criminal acts or break the social norm will not be respected anymore by the society. The society will always condemn the crime doers. For this reason, the crime doer will feel in vain and not be accepted by his/her society.

## CHAPTER III

### METHOD OF INVESTIGATION

#### 3.1 Research Design

The research design uses qualitative study. Since the data is qualitative. Qualitative research is the research that does not use a statistic model. It is the descriptive or historical model. It means that the data cannot be expressed in number but in sentences.

For analyzing the data, the writer uses sociology of literature approach. I also took several steps in analyzing the data:

- 1) The first step is observing the data. They are observed to reveal a context.
- 2) The second step is classifying the data based on theory related to the topic.
- 3) The last is making conclusion.

The description and explanation of the data are presented in the analysis.

#### 3.2 Object of the Study

In this final project, the writer use *The Scarlet Letter* by Nathaniel Hawthorne as the subject of the study. This novel was chosen because this novel tells about puritan life, adultery, and the law that is used by Puritan.

##### 3.2.1 Synopsis

*The Scarlet Letter* novel took place in 17th century in Boston, Massachusetts, in Puritan village. A young woman named Hester Prynne is

led from the prison with her baby. She used a scarlet cloth with the capital letter A in her breast. "A" represents the act of adultery that she has committed with Dimmesdale. Hester is led to the town scaffold and the crowd sees her.

Her missing husband named Roger Chillingworth sees her on the crowd and asks the crowd what happened to that woman. The crowd explains to him that Hester committed adultery with a clergyman.

On that day, Hester was led to the crowd and the old clergyman asked her who the identity of her lover's was, but she refused to identify her child's father. The clergyman and crowd were angry with her. Hester was led to the prison again.

Then, Hester punishment was over. She was out of the prison and lived in a small cottage on the outskirts of Boston. The communities look down on her because she used scarlet letter A on her breast.

Dimmesdale's sickness becomes severe. One night, he stands at the town scaffold, trying to punish himself for his sins. Hester and Pearl are returning home and see what Dimmesdale does. They join him and make the three hands link. Pearl asks Dimmesdale to do this next day, but he refuses.

Hester sees Dimmesdale's condition worsening and she goes to Chillingworth (Dimmesdale's private doctor and her husband) to stop adding Dimmesdale's self torment. Chillingworth refuses. Hester wants to reveal Chillingworth identity to Dimmesdale.

At the end of the story, Dimmesdale delivers his preaches in front of the towns people. He leaves the Church and stands on the town scaffold with his lover Hester and his daughter Pearl. He confesses publicly that he is Hester's lover and they committed adultery. After that, he falls dead just after Pearl kisses him.

### **3.2.2 Biography of Nathaniel Hawthorne**

Nathaniel Hawthorne was born on July 4, 1804 in Salem Massachusetts. His born name was Nathaniel Hathorne and he added a letter "W" to dissociate from relatives including John Hawthorne, a judge during the Salem witch trials. Hawthorne's mother is Elizabeth Clarke Manning Hathorne and his father is Nathaniel Hathorne, sr. His father was a sea captain who died in 1808 of yellow fever in Suriname. After his death, young Nathaniel, his mother, and two sisters moved in with maternal relatives, the Mannings, in Salem, where they lived for ten years.

On January 17, 1837, Hawthorne was accepted as weigher and gauger at the Boston, Custom House at a salary of \$ 1.500 a year. Hawthorne wrote in the comparative obscurity of what he called his 'owl's nest' in the family's home. He contributed short stories *Young Goodman Brown* and *The Minister's Black Veil* to various magazines. Horatio Bridge offered to put into book form these stories in the spring of 1837 into one volume, with title *Twice-Told Tales*, which made Hawthorne be known locally.

In 1841, he wrote his novel *The Blithedale Romance* and in 1842 after he married Sophia and lived in the Old Manse he wrote the tales collected in *Mosses from an Old Manse*.

In April 1846, Hawthorne was officially appointed as the “Surveyor for the District of Salem and Beverly and Inspector of the Revenue for the Port of Salem,” at an annual salary of \$ 1.200. He had difficulty in writing during this period.

In 1848, he was appointed the corresponding secretary of the Salem Lyceum. Hawthorne returned to writing and published *The Scarlet Letter* in mid March 1850. It is one of the first mass-produced books in America. It sold 2.500 volumes within ten days and earned Hawthorne \$ 1.500 over 14 years. It became an immediate best-seller and initiated his most lucrative period as a writer.

His book *The House of the Seven Gables* (1851) in which poet and critic James Russel Lowell said it was better than *The Scarlet Letter* and called “the most valuable contribution to New England history that has been made. *The Blithedale Romance* (1852), his only work written in the first person, followed in quick succession. In 1851 he also published a collection of short stories retelling myths, *A Wonder-Book for Girls and Boys*, a book he had been thinking about writing since 1846.

In 1852, Hawthorne wrote the campaign biography of his friend Franklin Pierce in the book *The Life of Franklin Pierce*. In 1853, Hawthorne published *Tanglewood Tales*. In 1860, Hawthorne published *The Marble Faun*, his first new book in seven years.

Hawthorne died in his sleep on May 19, 1864 in Plymouth, New Hampshire while on a tour of White Mountains with Pierce. Hawthorne was buried in Sleepy Hollow Cemetery, Concord, Massachusetts.

### **3.3 Method of Data Collection**

The data are taken through observation. It consists of phrases, sentences, paragraphs containing information about the Puritan Society and the law of adultery that is told in this novel.

### **3.4 Role of Researcher**

In this final project, the writer collects and analyzes the data from the novel. It means that the writer becomes a data collector and a data analyzer of utterances found in the novel.

### **3.5 Method of Analyzing Data**

The data that the writer got was classified as primary data and secondary data. The primary data were drawn from the novel, while the secondary data were, taken from some references related to the subject matter as the supporting data by doing a library research.

The procedure of analyzing data in this study is divided into several steps:

a. Reading

The first step is reading. The novel was read several times carefully in order to understand the whole content and find out the hidden meanings of the story especially the related essence to the topic.

b. Identifying

The data, which are related to the analysis, were identified. There are two steps in identifying: marking and numbering. Highlighting and bracketing

are form of marking used to identify the data. They are used to determine the presence of certain words, phrases, sentences, idioms, and paragraphs that are implied in explicit and implicit meaning. Highlighting is used for explicit and implicit meaning. Bracketing is used for long sentences. Then after marking by highlighting and bracketing, numbering will make identifying perfect. By numbering it will be easier to identify the data.

c. Inventorizing

This step refers to listing the identified data by using table. The table consists of columns of data number, page, paragraph, the Puritan society, the law of Puritan society, the law on adultery on Puritan society, the social norms dealing with Hester's adultery, and the impacts of social norms on the life of society.

d. Classifying

In this step, the writer classified the most relevant data related to the law on adultery and the social norms in dealing with adultery in Puritan society.

e. Analyzing

In this step, the writer explained the law that is used by Puritan society, the social norms, and the impacts of those social norms on the life of society.

f. Reporting

The last step is reporting. The writer reported the data in the appendixes.

## CHAPTER IV

### ANALYSIS

#### 4.1 Puritan Value

Puritan values include a strong belief in education, sexual purity, responsibility, devotion to Christ, and honesty.

##### 4.1.1 Strong Belief in Education

In *The Scarlet Letter* novel, Hawthorne told us that the education takes a strong role in Puritan society. The people will get the higher education they want. Puritan people trusted the educated people more. Most Clergymen there were higher educated people.

It can be seen as follows:

- (1) The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale: a young Clergyman who had come from one of the great English universities, bringing all the learning of the age into our wild forestland. (Hawthorne 1959:72)
- (2) This learned stranger was exemplary, as regarded, at least, the outward forms of a religious life, and, early after his arrival, had chosen for his spiritual guide the Reverend Mr. Dimmesdale. The young divine, whose scholar – like renown still lived in Oxford, was considered by his more fervent admirers as little less than a heavenly ordained apostle, destined, should he live and labor for the ordinary term of life, to do as great deeds for the new feeble New England Church, as the early Fathers had achieved for the infancy of the Christian faith. (Hawthorne 1959:119)

From both data, we know that the Clergyman there had a strong belief in education. They went to the great universities all over the world to get the knowledge. People there also had the strong belief in education. They trusted people who had the higher education.

- (3) In pursuance of this resolve, he took up his residence in the Puritan town as Roger Chillingworth, without other introduction than the learning and intelligence of which he possessed more than a common measure. As his studies of a previous period of his life had made him extensively acquainted with the medical science of the day, it was a physician that he presented himself, and as such was cordially received. (Hawthorne 1959:118)

In this quotation, we can see that Roger Chillingworth could be well-accepted in Puritan society because of his intelligence and knowledge.

#### 4.1.2 Sexual Purity

In the puritan discipline, dancing was acceptable, but sexual dancing was not. The puritans believed very strongly in marriage and were opposed to illicit sexual activities. Adultery was punishable by death and public humiliation, while fornication was to be punished by whipping.

The quotation below explains the puritan value in sexual purity:

- (4) “Mercy on us goodwife” exclaimed a man in the crowd, “is there no virtue in woman save what springs from a whole some fear of he gallows?..... (Hawthorne 1959:59)
- (5) “This woman has brought shame upon us all, and ought to die. Is there not law for it? Truly here is both in the scripture and the statue book.” (Hawthorne 1959:59)
- (6) “..... The penalty there of is death. But in their great mercy and tenderness of heart, they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life, to wear a mark of shame upon her bosom. (Hawthorne 1959:69)

The data above shows that the Puritan refused the adultery. The penalty of that was death, but because of the society’s great mercy and tenderness of heart, Hester save from the gallows. She was just punished with the shame mark on her bosom and stand on the platform of the pillory for three hours so that the crowd knew that Hester did a sinful deed.

To purify the sexual divergences, the Puritans also punished the doer with the Public humiliation. As happened to Hester in this novel – she had always faced the social humiliation for seven years since she did the adultery.

- (7) “ ..... A blessing on the righteous colony of the Massachusetts, where iniquity is dragged out into the sunshine! Come along, Madam Hester, and show your scarlet letter in the market place!” (Hawthorne 1959:62)
- (8) “Behold, verily, there is the woman of the scarlet letter, and, of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!” (Hawthorne 1959:103)

All the excerpts above show us that Puritan society always looked down on the sexual divergences.

#### **4.1.3 Responsibility**

The other Puritan value is responsibility. The Puritans in this novel showed their responsibility when they were given a responsibility to do something.

- (9) “Good Master Dimmesdale,” said he, “the responsibility of this woman’s soul lies greatly with you. It behooves you, therefore, to exhort her to repentance and to confession, as a proof and consequence thereof.” (Hawthorne 1959:72)
- (10) “Hester Prynne,” said he, leaning over the balcony, and looking down steadfastly into her eyes, “thou hearest what this good man says, and seest the accountability under which I labor. (Hawthorne 1959:73)

The quotations show that the Clergyman has the responsibility to ask Hester, to force her to confess all her deeds as her consequences. The Clergymen were responsible to lead their congregation to do good things and avoid a bad thing so that they redeemed from worldly law.

- (11) “.... Speak thou, the child’s own mother! Were it not, thinkest thou, for thy little one’s temporal and eternal welfare, that se be taken out of thy

charge, and clad soberly, and discipline strictly, and instructed in the truths of heaven and earth? What canst thou do for the child, in this kind?  
 “ (Hawthorne 1959:110)

(12) “I can teach my little Pearl what I have learned from this!” answered Hester Prynne, laying her finger on the red token. (Hawthorne 1959:110)

Pearl is Hester’s daughter, so Hester was responsible to take care and teach her properly. Hence, Hester said to Governor Bellingham that she will teach her daughter as properly as she could.

#### **4.1.4 Devotion to Christ**

As the writer said above that Puritan society was a group of people seeking ‘purity’ of worship and doctrine, especially the parties that rejected the reformation of the Church of England.

The other version said that Puritans were a group of people who grew discontent in the Church of England and worked toward religious, moral and societal reforms.

For this reason, Puritan society was very religious. They were very loyal to the Christ. Puritans valued God over everything in their life. They were fearful of God’s wrath for their failures and of their religious decay. They also believed that the Bible was God’s true law.

(13) “ ..... Is there not law for it? Truly there is both in the Scripture and the Statue book.” (Hawthorne 1959:59)

The quotation above is states that Puritans believe in the way of life of the human being as written in the holy book – Bible.

(14) If she entered a Church, trusting to share the Sabbath smile of the Universal Father, .....” (Hawthorne 1959:88)

(15) Gazing at Pearl, Hester Prynne often dropped her work upon her knees, and cried on with an agony which she would fain have hidden, but which

made utterance for itself, betwixt speech and a groan, “O Father in Heaven – if Thou art still my Father-what is this being which I have brought into the world!” (Hawthorne 1959:97)

From both excerpts, it seems that Hester is very loyal to the Christ.

She always prays in Church and talks to God, what would happen in her life.

- (16) “Were it God’s will”, said the Reverend Mr. Dimmesdale .....” “I could be well content that my labors, and my sorrows, and my sins, and my pains, should shortly end with me and what is earthly of them be buried in my eternal state, rather than that you should put your skill to the proof in my behalf.” (Hawthorne 1959:121)

That quotation shows us that Dimmesdale surrender himself to God.

His sins, sorrows, and pains, even his merit were to surrendered to God.

The Puritans believed that their Clergyman were the holiest, having spent many years acquiring knowledge of their faith and always spoke to God.

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- (17) To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down, on a level with the lowest: him, the man of eternal attributes, whose voice the angels might else have listened to and answered! (Hawthorne 1959:139)

In this quotation, the society believed that the Clergyman – Dimmesdale was the holiest, the most pious of them all. They never realized that the Clergyman was also a common man that had a sin.

- (18) .... Would not the people start up in their seats by a simultaneous impulse, and tear him down out of the pulpit which he defiled? Not so indeed. They heard it all, and did but reverence him the more. They little guessed what deadly purpose lurked in those self-condemning words. “The godly youth!”.....”The saint on earth! Alas! If he discern such sinfulness in his own white soul, what horrid spectacle would he behold in thine or mine!” (Hawthorne 1959:140)
- (19) “The magistrates are God-fearing gentlemen, but merciful overmuch – that is a truth” (Hawthorne 1959:59)

In these quotations, Dimmesdale was the most sinful. They did not know that he is the one who should have been sharing the scaffold with Hester Prynne. Even, when Dimmesdale tried to tell them, they did not believe it.

It can be concluded that the Puritans always believed that Clergyman was a divine person, holy person, sinless, and never broke the God's law.

#### **4.1.5 Honesty**

Honesty is also one trait of Puritan Value. In this novel, Hawthorne said that Puritans like honesty. Honesty was the key of their life. Honesty also avoided them from punishment.

(20) "...Speak out the name! That and thy repentance may avail to take the scarlet letter off thy breast. "

"Never!" replied Hester Prynne, looking, not at Mr. Wilson, but into troubled eyes of the young clergyman. (Hawthorne 1959:74)

Mr. Wilson wanted Hester to be honest and said with whom she commits adultery. However, Hester did not want to say it. Then, as a consequence, Mr. Wilson and the crowd put the scarlet letter on her bosom.

(21) "People of New England!" cried he, with a voice that rose over them, high, solemn, and majestic – yet had always a tremor through it, and sometimes a shriek, struggling up out of a fathomless depth of remorse and woe—"ye, that had love me!-ye, that have deemed me holy!-behold me here, the one sinner of the world! At last!-at last!-I stand upon the spot where, seven years since, I should have stood; here, with this woman, ....." (Hawthorne 1959:237)

In this excerpt, Dimmesdale confessed his sin which for seven years he concealed it. He confessed to the crowd during The New England Holiday. The Puritans that regarded him as a holy person were astonished with

Dimmesdale's confession.

The Excerpt above also shows the responsibility of Dimmesdale. He has made Hester suffer for a long time. So, before he died, he wanted the crowd to know that Hester was not fully wrong.

#### **4.2 Social Norms in Dealing with Hester Prynne's Adultery**

There are many kinds of social norm that the writer has told before. These norms are religion norm, morality norm, politeness norm, and custom norm.

The Puritans used religion and morality norms in dealing with Hester Prynne's adultery.

##### **4.2.1 Religious Norms in Dealing with Hester Prynne's Adultery**

From religion point of view, Hester's attitude will get a punishment from God. This statement can be seen as follows:

- (1) "This woman has brought shame upon us all, and ought to die. Is there any law for it? Truly there is, both in the Scripture and the Statue book. ..." (Hawthorne 1959:59)

That quotation states clearly that law in Puritans came from Scripture, from Holy Bible. This law came from God. Therefore, Hester would get punishment from God.

- (2) "Woman transgresses not beyond the limits of Heavens mercy" cried the Reverend Mr. Wilson, more harshly than before. (Hawthorne 1959:73)

- (3) They averred that the symbol was not mere Scarlet cloth tinged in an earthly dyepot, but was red hot with internal fire, and could be seen glowing all alight whenever Hester Prynne walked abroad in the night time. (Hawthorne 1959:91)

The quotations (2) and (3) prove that Hester, in this novel regarded as

very sinful. She would lose Heaven's mercy. The Scarlet A letter embroidered in her bosom always glows at night. It represents a symbol of hell. The society then considered her as the symbol of hell.

- (4) God, as a direct consequence of the sin which man thus punished, had given her a lovely child, whose place was on that some dishonored bosom, to connect her parent forever with the race and descent of mortals and to be finally a blessed soul in heaven! (Hawthorne 1959:92)
- (5) "It must be even so," resumed the minister. "For, if we deed it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognized a deed of sin and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame hath come from the hand of God, to work in many ways upon her heart, who pleads so earnestly, and with such bitterness of spirit, the right to keep her. (Hawthorne 1959:113-114)

Look at the sentence *God, as a direct consequence of the sin which man thus punished, had given her a lovely child, whose place was on that some dishonored bosom*. The italic datum showed that God punished Hester by give her a baby that never be accepted by society. People would consider Pearl-Hester's daughter as a symbol of adultery. Pearl would live and stay in dishonor place.

In the sentence *This child of its father's guilt and its mother's shame hath come from the hand of God, to work in many ways upon proximity of the governor's red roses, as Pearl stood outside of the window: together with her recollection of the prison rosebush, which she had passed in coming hither*. This datum showed that Pearl was the symbol of her father and mother's guilty. Pearl was deeming as a reply of their parent's deed. She was also deemed as Hester's torture.

- (6) All the world had frowned on her – for seven long years had it frowned upon this lonely woman – and still she bore it all, nor even once turned

away her firm, sad eyes. Heaven, likewise, had frowned upon her, and she had not died (Hawthorne 1959:185).

Hester, for seven years ago had been in sorrow. The society and also heaven kept away from her. But, Hester still could undergo her life, although God insult her. Here, through this quotation it was seen that God also has a big role in Hester adultery.

(7) I freely forgive you now, may God forgive us both! (Hawthorne 1959:185)

In this data, Dimmesdale wished that God forgive those who have made a big sin. God has punished not only Hester but also Dimmesdale as well. Since then his life was far from peacefulness. Then, he hoped that God could forgive him.

#### **4.2.2 Morality Norms in Dealing with Hester Prynne's Adultery**

According to morality norms, Hester will be expelled and humiliated by Puritans. Puritans severely looked down on the norm transgressor. They will always humiliate Hester until they find a good side of Hester's life.

(8) .... It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze..... There can be no outrage, methinks, against our common nature – whatever be the delinquencies of the individual - no outrage more flagrant than to forbid the culprit to hide his face for shame; as it was the essence of this punishment to do (Hawthorne 1959:63).

In the excerpt above, there were sentences *It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline*, it gave the idea that at that time, Puritans used the platform of the pillory to punish someone. This platform had the aim to punish someone. And

the other sentence *no outrage more flagrant than to forbid the culprit to hide his face for shame; as it was the essence of this punishment to do*, this sentence showed us that the essence of this punishment was the accused people who stand there could not hide their face.

- (9) In Hester Prynne's instance, however, as not unfrequently in other cases, her sentence bore, that she should stand a certain time upon the platform but without undergoing that gripe about the neck and confinement of the head, ... (Hawthorne 1959:63)

Hester, as norm transgressor should stand there to show to the crowd that she is wrong. She could not hide her face, and she could not cover up her fault. She also could not lie the crowd. Society could see that she committed adultery.

- (10) The witness of Hester Prynne's disgrace had not yet passed beyond their simplicity. They were stern enough to look upon her death, had that been the sentence without a murmur as it's severity, but had none of the heartlessness of another social state, which would find only a theme for jest in an exhibition live the present. (Hawthorne 1959:63)

From the quotation above, we could see that society humiliate Hester because of her sin. As a norm transgressor, she never be accepted by society. Her society always despised her more and more. The humiliation toward Hester Prynne did not satisfy the crowd. They even wanted to see her death.

- (11) .....the elder clergyman, who had carefully prepared himself for the occasion, adressed to the multitude a discourse on sin, in all its branches letter. So forcibly did he dwell upon this symbol, for the hour or more during which his periods were rolling over the people's heads, that it assumed new tenors in their imagination and seemed to derive its scarlet hue from the flames of the internal pit. Hester Prynne, meanwhile, kept her place upon the padestal of shame, with glased eyes, and an air of weary indifference. (Hawthorne 1959:74)

The evidence above shows the other form of Hester humiliation.

Hester not only face the humiliation from the society but also from clergyman. It could be seen from the sentence *the elder clergyman, who had carefully prepared himself for the occasion, addressed to the multitude a discourse on sin, in all its branches letter*. The Clergyman cursed her attitude and her sin.

In the sentence *for the hour or more during which his periods were rolling over the people's heads, that it assumed new tenors in their imagination and seemed to derive its scarlet hue from the flames of the internal pit*. It showed to us that the crowd regards Hester being far away from heaven. Her symbol – scarlet letter was close to the flames. Here, it seemed that the society also curse Hester's deed.

Hester that received all this treatment just kept silent and looked indifferent. It could be seen from the words *kept her place upon and indifference*.

In addition to humiliation, the other form of morality norm that was used by Puritans was that they expelled Hester and Pearl from their society.

(12) Mother and daughter stood together in the same circle of seclusion from human society; and in the nature of the child seemed to be perpetuated those unquiet elements that had distracted Hester Prynne before Pearl's birth, but had since begun to be soothed away by the softening influences of maternity (Hawthorne 1959:96).

From the text above, we could see that Hester and Pearl were expelled by Puritans. They might not be friend with Hester and her daughter. They lived alone in their home. No one cared about them.

(13) How soon – with what strange rapidity, indeed! – did Pearl arrive at an age that was capable of social intercourse, ..... But this could never be.

Pearl was a born out cast of the infrantile world. An imp of evil, emblem and product of sin, she had no right among christened infants. (Hawthorne 1959:95)

The datum above showed that Pearl was expelled from her group. Pearl had no right to socialize herself. She was regarded as sin product. So, she could not make a social intercourse among christened infants.

From all data, the writer concluded that religion and morality norms in Puritans had a strong role. Society believed it to regulate their own community.

- (14) Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of woman's frailty and sinfull passion. Thus the young and pure would be taught to look at her, with the scarlet letter flaming on her breast – at her, the child of honorable parents, at her, the mother of a babe, that would hereafter be a woman, at her, who had once been innocent – as the figure, the body, the reality of sin. (Hawthorne 1959:83)
- (15) If the child, on the other hand, were really capable of moral and religious growth and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's. (Hawthorne 1959:101 )

The datum (14) and (15) show that Puritans used religion and morality norms as the rule of their community. In quotation (14) we saw that Hester in this novel was the general symbol that preacher and moralist take a problem. They marked the sin that Hester has done. Then, the young and pure would be taught about her sin. They did not want the young and pure girl to follow her attitude.

Pearl, on the other hand, as showed in quotation (15), also regarded

as sin product. But, if she grew with good moral and religious, she would have a better life than Hester.

Therefore, we could conclude that religion and morality norm used to remind someone to do good deed and to behave with good attitude. Puritans made this norm to remind their community, if they did not behave properly, they would get humiliation and would be expelled from their community.

### **4.3 The Impacts of Puritan Social Norms on The Life of Society**

All the things that we have done, of course it would bring an impact to our life. The social norms that are used by Puritans also bring impact. The impacts that are given are positive and negative ones.

#### **4.3.1 Positive Impacts of Puritan Social Norms on The Life of Society**

Social norms can regulate the behavior of society because the law in social norms comes from their own society. The society in some places, especially in villages are usually very obedient with social norms. The villagers do not want their attitude to break off a social norm. Hence, social norms have positive impacts on society life.

The positive impacts of social norms are:

##### **4.3.1.1. The Well – orderly regulated behavior of society.**

By means of social norms, the society will be orderly, because the law comes from their own society. Our behavior also tries to fulfill the expectations in social norms.

In this case, Puritan society also uses the social norm to regulate their

society. Hester, as a norm transgressor of Puritan society community, her behavior is regulated by social norm. She changed her behavior to be a good one, so that she can receive in her society.

It is shown in the following data:

- (1) The very law that condemned her – a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm – had held her up through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison door began the daily custom; and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it. (Hawthorne 1959 : 82)
- (2) Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul and work out another purity than that which she had lost; more saintlike, because the result of martyrdom. (Hawthorne 1959 : 84)

Based on the data, the writer can conclude that Hester will start her brand new day life after she was in prison. She will socialize with her community again. She must adapt with the Puritans atmosphere. Because of this reason, so that Hester can be accepted by their community, she must obey the regularly. In datum number 1, it was stated clearly that Hester's behavior is changed after she was in prison and lived normally as a Puritan society.

In datum number 2, it showed clearly that the social norm has the impacts to regulate the behavior of society. In this data, Hester got the humiliation from her society. She always gets the humiliation everyday. Through this humiliation, Hester thought that it can make her be a good person someday.

- (3) .....”this badge hath taught me – it daily teaches me – it is teaching me

at this moment – lessons whereof my child may be wiser and better, albeit they can profit nothing to myself.” (Hawthorne 1959: 110-111)

From the quotation above, we can see that Hester’s behavior was better than before. She behaved cautiously because she did not want to commit the adultery again and she did not want the community to regard her as a bad person. Then from this quotation also, we can see that *the scarlet letter* taught her to be a good person.

The social norm that is applied in Puritan community not only makes Hester be a good person but also makes her be a person that always heads toward the truth. In all her behavior and life, she always did the truth. We can see this from this quotation.

- (4) “O Arthur,” cried she, “forgive me! In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when they good-thy life-thy fame-were put in question! Then I consented to a deception. But a lie is never good, even though death threaten on the other side! (Hawthorne 1959 : 184)

This impact of social norm also had been around on Clergyman life. He felt misery in his life because he made a big sin with Hester. He felt that universe had blamed him because he had lied. One thing that made him still exist in this universe was his behavior that people did not know anymore. However, his behavior made him tortured. Below is the quotation that supports this analysis:

- (5) It is the unspeakable misery of a life so false as his, that it steals the pith and substance out of whatever realities there are around us, and which were meant by heaven to be the spirit’s joy and nutriment. To the untrue man, the whole universe is false- it is impalpable- it shrinks to nothing within his grasp. And he himself, in so far as he shows himself in a false light, becomes a shadow, or, indeed, ceases to exist. The only truth that continued to give Mr. Dimmesdale a real existence on this earth was the

anguish in his inmost soul and the undissembled expression of it in his aspect. ( Hawthorne 1959 : 142)

The impacts also occur in the life of society. As the society that is very strict with the regulation, Puritans also condemned the norm transgressor. They would come away from someone that broke the rule in the community. The assault of the chastity would show to the crowd so that the communities know about the deed. It was done so that the other people did not imitate that bad deed. Moreover it could make the other people afraid of doing the contemptible deed. Here, the novel showed that Hester was brought to the market place to show the Scarlet letter to the crowd. She could not hide this letter although she tried to cover this. Looking at this punishment, the community expect to avoid the sinful deed and the community could keep their behavior properly.

Quotation (6) will give us a proof about the analysis above:

- (6) When the young woman- the mother of this child- stood fully revealed before the crowd, it seemed to be her first impulse to clasp the infant closely to her bosom; not so much by an impulse of motherly affection, as that she might thereby conceal a certain token, which was wrought or fastened into her dress. In a moment, however, wisely judging that one token of her shame would but poorly serve to hide another, she took the baby on her arm, and, with a burning blush, and yet a haughty smile, and a glance that would not be abashed, looked around at her townspeople and neighbors. ( Hawthorne 1959 : 60 )

The society would also tell the truth because they did not want to be miserable. They would be honest people and obey the regulation that is made in their society. They told the truth because they did not get the ill treatment from their society. Through this way, the behavior of the society would be

well regulated.

Look at data (7) to support the analysis above.

- (7) Among many morals which press upon us from the poor minister's miserable experience, we put only this into a sentence: - "Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!" (Hawthorne 1959: 241 – 242).

#### **4.3.1.2 Society's orderliness will be reached.**

The purpose of making a social norm is for reaching social order. There are no other purposes except orderliness in some community. Social norm is the device to defend and construct some area and some certain value. The Puritan has their own value that has been explained before. Besides, Puritan society is the society that has religion background. Because of that reason, the social norm that is made in this society also has a relation with their background.

In this novel, the impacts are also showed by the writer. The Puritan society has been reaching their orderliness, but there were some people that broke the social norm. Arthur Dimmesdale – the well known clergyman in that society committed adultery with Hester. However, they get their own punishment in the end of the story.

In this novel, Hester is the major figure that gets the big punishment from the society. The leader at her society does this to make the society obey the regulation and do not follow Hester's attitude. The impact of this punishment is make the society worried not to break the regulation. Hence the purpose of making social norm was achieved.

The quotation below will prove the analysis above:

- (8) It might be that an Antonimian, a Quaker, or other heterodox religionist, was to be scourged out of the town, or an idle and vagrant Indian, whom the white man's firewater had made riotous about the streets, was to be driven with stripes into the shadow of the forest. It might be, too, that a witch, like old Mistress Hibbins, the bitter tempered widow of the magistrate, was to die upon the gallows. In either case, here was very much the same solemnity of demeanor on the part of the spectators; as befitted a people amongst whom religion and law were almost identical, and in whose character both were so thoroughly interfused, that the mildest and the severest acts of public discipline were alike made venerable and awful. Meagre, indeed, and cold, was the sympathy that a transgressor might look for from such bystanders at the scaffold. On the other hand, a penalty which in our days would infer a degree of mocking infamy and ridicule might then be invested with almost as stern a dignity as the punishment of death itself. (Hawthorne 1959: 57 – 58).

In the quotation (8) we can see the sentence:

*'It might be that an Antonimian, a Quaker, or other heterodox religionist, was to be scourged out of the town', 'an idle and vagrant Indian, whom the white man's firewater had made riotous about the streets, was to be driven with stripes into the shadow of the forest', and 'that a witch, like old Mistress Hibbins, the bitter tempered widow of the magistrate, was to die upon the gallows'.*

That sentence showed us that the society did not want to be like the people that are said in that story. The society did not want to resemble an Antonimian, a quaker and other heterodox religionist that was punished to go out from the town, or like Mistress Hibbins that died in gallows, or the last like the vagrant Indian that was also punished. They did not want to be punished, so the society in Puritans obeyed the regulation. Consequently, the society orderliness was reached.

Then the sentence *'a penalty which in our days would infer a degree of mocking infamy and ridicule'*, and *'as the punishment of death itself'*. These sentences proved that the society in Puritans did not want to get death punishment and get mocked from the society. Therefore, they did not break

the norm that is used in their community.

In the context of Hester Prynne, she is also punished in Puritan society because of the adultery. She is punished to wear the scarlet letter A on her bosom. The scarlet letter makes Hester obey the regulation. She felt ashamed when she wore it. The people always humiliate her and regard her as a sinful person. When she felt very ashamed and felt distressed, she want to release the scarlet letter from her life.

This analysis could be seen from this evidence:

- (9) The scarlet letter was her passport into regions where other women dared not tread. Shame, Despair, Solitude! These had been her teacher – stern and wild ones – and they had made her strong, but taught her much amiss. (Hawthorne 1959: 190)

The impacts of social norm not only felt by Hester and the society but also by the Clergyman, Arthur Dimmesdale – the famous Clergyman. He never broke the social order but his deed led him to the big sin. Since the big sin occurred, he felt tortured and miserable. He realized that he was an ordinary man that can do the sin. As a person who had committed the adultery, he became aware that all people had a sin. He always remembered his sin and it led him to be a better person. The society order will be reached if the leader of social system realized his guilt and do good things. Moreover, he could also give a better instruction to his society.

The quotation below will give us the evidence:

- (10) Since that wretched epoch, he had watched, with morbid zeal and minuteness, not his act – for those it was easy to arrange – but each breath of emotion, and his every thought. At the head of the social system, as the clergyman of that day stood, he was only the more trammelled by its regulations, its principles, and even its prejudices. As a

priest, the framework of his order inevitably hemmed him in. As a man who had once sinned, but who kept his conscience all alive and painfully sensitive by the fretting of an unhealed wound, he might have been supposed safer within the line of virtue than if he had never sinned at all. (Hawthorne 1959:190)

#### **4.3.1.3. Puritans can preserve their religious teaching based on Puritanism.**

Now, there are no Puritans anymore in America. The Puritans are extinct. In this novel, Hawthorne just told about Puritan society in his era in 1850. Here, Hawthorne told about Puritan that very strict to their regulations, very pious and well orderly. However now, the Puritanism is lost. If they can preserve and continue the religious teaching of Puritan, the doctrines are still being used now.

#### **4.3.2 Negative Impacts of Puritan Social Norms on Life of Society**

Besides the positive impacts, the social norms also have negative impacts. The negative impacts of the social norms are showed much more than the positive impacts. The negative impacts of social norm are felt only by the doer. He/she will get the unfair treatment from the society because the society think that the norm transgressor have blotted their law.

The negative impacts of social norms are:

##### **4.3.2.1. The people that do crime will be expelled from society.**

People usually have a bad judge to the criminal or the norm transgressor. They think that criminal and norm transgressor is a bad person that never be pious. In a society, the people that ever do bad action will be

expelled from society because they do not want to be like him or her. They believe, if they are making friend with criminal or transgressor, they will follow their behaviors. Because of this reason the people are unwilling to befriend with criminal and transgressor. This excision is done by society to punish the criminal or transgressor so that they do not do the action that is forbidden.

(11) Lonely as was Hester's situation, and without a friend on earth who dared to show himself, she, however, incurred even no risk of want. (Hawthorne 1959:85)

(12) She grew to have a dread of children; for they have imbibed from their parents a vague idea of something horrible in this dreary woman, gliding silently through the town, with never any companion but one only child. (Hawthorne 1959:88-89)

The evidences above showed that Hester was very lonely in their community. No one wants to approach and accompany her. She was expelled from their society. The children, teenager, adult and old people looked down on her. The older prohibited their children and their family to get in touch with Hester. The parents influenced their children not to approach Hester who was full of sin. In short, this novel told that Hester only lived with her daughter – Pearl. She was only accompanied by Pearl.

Pearl – Hester's daughter who did not know anything about Hester's sin was also expelled by their society. She was regarded as a sin product, insult symbol. She did not have the same right as the other children. She also felt lonely like her mother. As a result of this situation, Pearl's attitude was so strange and difficult to understand. Below is the data of the analysis above:

(13) Pearl was a born out-cast of the infantile world. An imp of evil, emblem

and product of sin, she had no right among christened infants. Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle round about her; the whole peculiarity, in short, of her position in respect to other children. (Hawthorne 1959: 95)

Furthermore, the society regards that criminal or transgressor is never pious. They did not believe the criminal or transgressor anymore. The society can not easily forget the bad action that was done by the criminal or transgressor. The society will always stay away from the criminal or transgressor, even though; they have tried to be good person.

In this novel, Hester also experienced that situation. After she left the jail, she wanted to change her behavior. She wanted to show herself to the society that she was no longer Hester whom they knew before. She showed to the society that she has changed. Nevertheless, the society could not accept her yet. They still thought that Hester was full of sin who was improper to commune with. The society never forgets her sin that committed adultery.

Some facts can be found as follows:

- (14) The poor, as we have already said, whom she sought out to be the objects of her bounty, often reviled the hand that was stretched forth to succor them. Dames of elevated rank, likewise, whose doors she entered in the way of her occupation, were accustomed to distil drops of bitterness into her heart, sometimes through that alchemy of quiet malice, by which women can concoct a subtle poison from ordinary trifles, and sometimes, also, by a coarser expression, that fell upon the sufferer's defenceless breast like a rough blow upon an ulcerated wound. (Hawthorne 1959:88)
- (15) None so ready as she to give of her little substance to every demand of poverty; even though the bitter-hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe. (Hawthorne 1959:155)

From both texts above, we can see that what Hester had done to the

poor people in her surrounding did not make any sense. Hester's gift was refused by the poor people. She even be reviled by the people that she helped.

All in all, it is stated clearly that people who have done a bad action will always be expelled by community and never be trusted.

#### **4.3.2.2. Society will condemn criminal**

The society will not accept the criminal or transgressor in their community. They will always condemn and gossip the criminal and transgressor. The society will not respect the criminal or transgressor, either. The society will despise on them, so they will feel in vain and feel lonely in the community.

Hester, in this novel, felt the treatment in the same way. She was not be accepted by her community. In addition, her community also disclose her bad attitude to other people. She was not respected by her community because of her sin. Everyday, she got the insult from the clergyman, town people and even the children.

(16) Continually, and in a thousand other ways, did she feel the innumerable throbs of anguish that had been so cunningly contrived for her by the undying, the ever active sentence of the puritan tribunal. Clergymen paused in the street to address words of exhortation that brought a crowd, with its mingled grin and frown, around the poor, sinful woman. (Hawthorne 1959:88)

From the text above, we can see that all people slandered Hester's sin. She always got insult from puritan society. Indeed, she also got offended from the clergyman. She became the topic of clergyman's speech. It is very embittering Hester, yet she could not do anything. She just underwent her life

rigidly.

(17) The truth was that the little Puritans, being of the most intolerant brood that ever lived, had got a vague idea of something outlandish, unearthly, or at variance with ordinary fashions, in the mother of the child; and therefore scorned them in their hearts, and not unfrequently reviled them wit their tongues. (Hawthorne 1959:96)

The data above shows to us that the little puritan – the children who did not know yet about Hester’s sin also humiliate her with the sharp word. It shows that this culture – slander the criminal or transgressor – had been blood and vessel in Puritan community. The parents taught the children to offend the criminal or transgressor in order that they did not follow that action.

(18) Her matronly fame was trodden under all men’s feet. Infamy was babbling around her in the public market place. For her kindred, should the tidings ever reach them, and for the companions of her unspotted life, there remained nothing but the contagion of her dishonor, which would not fail to be distributed in strict accordance and proportion with the intimacy and sacredness of their previous relationship. (Hawthorne 1959: 117)

The excerpt above told us that the men also condemn Hester. Her honor has been ignored by the men. When she was perceived as a sinner, the men did not respect her again. All people came together in public market to see her punishment. After this happening, Hester felt that her life was nothing. The people just remembered her sin, her deed, her adultery.

Moreover, the criminal or transgressor also faces the society judgment. They cannot escape from this. Everywhere and everyday, they will always find the people who pass the judgment on them. This is the burden which they have bore along with them. It was very painful but they had to undergo this condemnation otherwise they could not stay in their society.

The data that support the analysis above is shown by the quotation

(19) and (20) below:

(19) The days of the far off future would toil onward; still with the same burden for her to take up and bear along with her, but never to fling down; for the accumulating days and added years would pile up their misery upon the heap of shame. (Hawthorne 1959: 83)

(20) It might be, too – doubtless it was so, although she hid the secret from herself, and grew pale whenever it struggled out of her heart, like a serpent from its hole – it might be that another feeling kept her within the scene and pathway that had been so fatal.(Hawthorne 1959:84)

The quotation (19) above showed that Hester must face the society condemnation because of her adultery. She could not escape it and this is her burden that she had to bear.

Then in quotation (20), Hester could not hide her secret anymore. All of her bad conducts would be revealed and the crowds would know it. Here, Hester struggled herself to live in her community even though she had to face the society condemnation everyday as a sequence of her doing adultery.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### 5.1 Conclusions

After doing the analysis in the previous chapter, now the writer takes some conclusions of the analysis. *The Scarlet Letter* is a novel that was written by Nathaniel Hawthorne in 1850. It is a great novel which became Hawthorne's masterpiece. This novel tells about the Puritan law on adultery and its impact on the society. This novel tells about the Puritan society that prohibited adultery and how the society was very strict to the implemented their law. Besides that, Puritan society also has the value. The Puritan values include strong beliefs in education, sexual purity, responsibility, devotion to Christ, and honesty. These values become the identity of Puritans which were told in the novel.

Some regions or community has their own law, so do the Puritan society. The Puritan society has to obey the law which has been made by the society and government. The criminal or transgressors in Puritan society are punished according to the law in the society. The consequence of the punishment must be accepted by the criminal or transgressor. The regulation which is used by Puritans to regulate their societies are social norms. The social norms that are used in dealing with Hester Prynne's adultery are religion and morality norms. Through these social norms, the criminal or transgressor will be punished appropriately with social norms in their society.

The regulations that are made by Puritan society have the impacts, that are positive impacts and negative impacts. The positive impacts that are found are: well-arranged and orderly society and Puritan preservation. While the negative impacts are that the criminal or transgressor be expelled from society and the criminal or transgressor is condemned by society. Hester always felt alienated but not physically. The punishment always follows her. The society who does not obey the regulation will face these impacts. Furthermore, the society will also face the impact as a result of social norms.

## 5.2 Suggestions

Based on the conclusions above, some suggestions related to the analysis of *The Scarlet Letter* novel can be described. They are:

- 5.2.1 The reader could appreciate the literature not only as entertainment but also as a lesson.
- 5.2.2 The writer suggest to the students of literature who want to analyze novels as the final project, they could analyze the extrinsic elements of the novel. Such as in this analysis, the writer analyzed *The Scarlet Letter* novel especially about the puritan law on adultery and its impact on the society.
- 5.2.3 The society must be more critical about the regulation. There are the regulation that damage and cause the benefit on the life of society.

The Scarlet Letter is a great work. From the analysis of the novel, we can take some messages, especially for the society to obey the laws in their region.

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# APPENDIXES



Appendix A  
The List of Overall Data

No	Form of Data	Page	Parag raph	Line	Answer questione no.
1.	“The magistrates are God-fearing gentlemen, but merciful overmuch – that is a truth”	59	3	1-2	1
2..	This woman has brought shame upon us all, and ought to die. Is there not law for it? Truly here is both in the scripture and the statue book.	59	5	4-6	1
3.	“ ..... Is there not law for it? Truly there is both in the Scripture and the Statue book.”	59	5	5-7	1
4.	Mercy on us goodwife” exclaimed a man in the crowd, “is there no virtue in woman save what springs from a whole some fear of he gallows?.....	59	6	1-3	1
5.	This woman has brought shame upon us all, and ought to die. Is there any law for it? Truly there is, both in the Scripture and the Statue book. ...	59	5	4-6	2
6.	It might be that an Antonimian, a Quaker, or other heterodox religionist, was to be scourged out of the town, or an idle and vagrant Indian, whom the white man’s firewater had made riotous about the streets, was to be driven with stripes into the shadow of the forest. It might be, too, that a witch, like old Mistress Hibbins, the bitter tempered widow of the magistrate, was to die upon the gallows. In either case, here was very much the same solemnity of demeanor on the part of the spectators; as befitted a people amongst whom religion and law were almost identical, and in whose character both were so thoroughly interfused, that the mildest and the severest acts of public discipline were alike made venerable and awful. Meagre, indeed, and cold, was the sympathy that a transgressor might look for from such bystanders at the scaffold. On the other	57 - 58	1	17- 36	3

	hand, a penalty which in our days would infer a degree of mocking infamy and ridicule might then be invested with almost as stern a dignity as the punishment of death itself.				
7.	When the young woman- the mother of this child- stood fully revealed before the crowd, it seemed to be her first impulse to clasp the infant closely to her bosom; not so much by an impulse of motherly affection, as that she might thereby conceal a certain token, which was wrought or fastened into her dress. In a moment, however, wisely judging that one token of her shame would but poorly serve to hide another, she took the baby on her arm, and, with a burning blush, and yet a haughty smile, and a glance that would not be abashed, looked around at her townspeople and neighbors.	60	2	1-11	3
8.	..... A blessing on the righteous colony of the Massachusetts, where iniquity is dragged out into the sunshine! Come along, Madam Hester, and show your scarlet letter in the market place!	62	3	5-8	1
9.	.... It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze..... There can be no outrage, methinks, against our common nature – whatever be the delinquencies of the individual - no outrage more flagrant than to forbid the culprit to hide his face for shame; as it was the essence of this punishment to do	63	1	6-10	2
10.	In Hester Prynne’s instance, however, as not unfrequently in other cases, her sentence bore, that she should stand a certain time upon the platform but without undergoing that gripe about the neck and confinement of the head, ...	63	1	17-21	2
11.	The witness of Hester Prynne’s disgrace had not yet passed beyond their	63	3	5-10	2

	simplicity. They were stern enough to look upon her death, had that been the sentence without a murmur as it's severity, but had none of the heartlessness of another social state, which would find only a theme for jest in an exhibition live the present.				
12.	..... The penalty there of is death. But in their great mercy and tenderness of heart, they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life, to wear a mark of shame upon her bosom	69	3	8-13	1
13.	The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale: a young Clergyman who had come from one of the great English universities, bringing all the learning of the age into our wild forestland.	72	3	1-5	1
14.	“Good Master Dimmesdale,” said he, “the responsibility of this woman’s soul lies greatly with you. It behooves you, therefore, to exhort her to repentance and to confession, as a proof and consequence thereof.”	72	2	1-4	1
15.	“Hester Prynne,” said he, leaning over the balcony, and looking down steadfastly into her eyes, “thou hearest what this good man says, and seest the accountability under which I labor.	73	2	1-4	1
16.	“Woman transgresses not beyond the limits of Heavens mercy” cried the Reverend Mr. Wilson, more harshly than before.	73	5	1-3	2
17.	“....Speak out the name! That and thy repentance may avail to take the scarlet letter off thy breast. “ “Never!” replied Hester Prynne, looking, not at Mr. Wilson, but into troubled eyes of the young clergyman.	74	1	5-6	1
18.	.....the elder clergyman, who had carefully prepared himself for the occasion, adressed to the multitude a	74	6	2-12	2

	discourse on sin, in all its branches letter. So forcibly did he dwell upon this symbol, for the hour or more during which his periods were rolling over the people's heads, that it assumed new tenors in their imagination and seemed to derive its scarlet hue from the flames of the internal pit. Hester Prynne, meanwhile, kept her place upon the pedestal of shame, with glazed eyes, and an air of weary indifference.				
19.	The very law that condemned her – a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm – had held her up through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison door began the daily custom; and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it.	82	1	18-25	3
20.	Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of woman's frailty and sinful passion. Thus the young and pure would be taught to look at her, with the scarlet letter flaming on her breast – at her, the child of honorable parents, at her, the mother of a babe, that would hereafter be a woman, at her, who had once been innocent – as the figure, the body, the reality of sin.	83	1	35-44	2
21.	The days of the far off future would toil onward; still with the same burden for her to take up and bear along with her, but never to fling down; for the accumulating days and added years would pile up their misery upon the heap of shame.	83	1	30-34	3
22	Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame	84	2	18-24	3

	would at length purge her soul and work out another purity than that which she had lost; more saintlike, because the result of martyrdom.				
23.	It might be, too – doubtless it was so, although she hid the secret from herself, and grew pale whenever it struggled out of her heart, like a serpent from its hole – it might be that another feeling kept her within the scene and pathway that had been so fatal.	84	2	1-5	3
24.	Lonely as was Hester’s situation, and without a friend on earth who dared to show himself, she, however, incurred even no risk of want.	85	2	1-3	3
25.	If she entered a Church, trusting to share the Sabbath smile of the Universal Father, .....”	88	2	7-9	1
26.	The poor, as we have already said, whom she sought out to be the objects of her bounty, often reviled the hand that was stretched forth to succor them. Dames of elevated rank, likewise, whose doors she entered in the way of her occupation, were accustomed to distil drops of bitterness into her heart, sometimes through that alchemy of quiet malice, by which women can concoct a subtle poison from ordinary trifles, and sometimes, also, by a coarser expression, that fell upon the sufferer’s defenceless breast like a rough blow upon an ulcerated wound.	88	1	26-36	3
27.	Continually, and in a thousand other ways, did she feel the innumerable throbs of anguish that had been so cunningly contrived for her by the undying, the ever active sentence of the puritan tribunal. Clergymen paused in the street to address words of exhortation that brought a crowd, with its mingled grin and frown, around the poor, sinful woman.	88	2	1-7	3
28.	She grew to have a dread of children; for they have imbibed from their parents a vague idea of something horrible in this	88-89	2	10-14	3

	dreary woman, gliding silently through the town, with never any companion but one only child.				
29.	They averred that the symbol was not mere Scarlet cloth tinged in an earthly dyepot, but was red hot with internal fire, and could be seen glowing all alight whenever Hester Prynne walked abroad in the night time.	91	1	5-9	2
30.	God, as a direct consequence of the sin which man thus punished, had given her a lovely child, whose place was on that some dishonored bosom, to connect her parent forever with the race and descent of mortals and to be finally a blessed soul in heaven!	92	1	18-22	2
31.	Pearl was a born out-cast of the infantile world. An imp of evil, emblem and product of sin, she had no right among christened infants. Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle round about her; the whole peculiarity, in short, of her position in respect to other children.	95	2	9-16	3
32.	How soon – with what strange rapidity, indeed! – did Pearl arrive at an age that was capable of social intercourse, ..... But this could never be. Pearl was a born out cast of the infrantile world. An imp of evil, emblem and product of sin, she had no right among christened infants.	95	2	1-3, 9-12	2
33.	Mother and daughter stood together in the same circle of seclusion from human society; and in the nature of the child seemed to be perpetuated those unquiet elements that had distracted Hester Prynne before Pearl's birth, but had since begun to be soothed away by the softening influences of maternity.	96	2	16-22	2
34.	The truth was that the little Puritans, being of the most intolerant brood that ever lived, had got a vague idea of something outlandish, unearthly, or at	96	2	1-6	3

	variance with ordinary fashions, in the mother of the child; and therefore scorned them in their hearts, and not unfrequently reviled them wit their tongues.				
35.	Gazing at Pearl, Hester Prynne often dropped her work upon her knees, and cried on with an agony which she would fain have hidden, but which made utterance for itself, betwixt speech and a groan, "O Father in Heaven – if Thou art still my Father-what is this being which I have brought into the world!"	97	2	1-6	1
36.	If the child, on the other hand, were really capable of moral and religious growth and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's.	101	2	12-17	2
37.	"Behold, verily, there is the woman of the scarlet letter, and, of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!"	103	4	1-4	1
38.	".... Speak thou, the child's own mother! Were it not, thinkest thou, for thy little one's temporal and eternal welfare, that se be taken out of thy charge, and clad soberly, and discipline strictly, and instructed in the truths of heaven and earth? What canst thou do for the child, in this kind? "	110	5	8-14	1
39.	"I can teach my little Pearl what I have learned from this!" answered Hester Prynne, laying her finger on the red token.	110	6	1-3	1
40.	....."this badge hath taught me – it daily teaches me – it is teaching me at this moment – lessons whereof my child may be wiser and better, albeit they can profit nothing to myself."	110-111	8	2-5	3

41.	“It must be even so,” resumed the minister. “For, if we deed it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognized a deed of sin and made of no account the distinction between unhallowed lust and holy love? This child of its father’s guilt and its mother’s shame hath come from the hard of God, to work in many ways upon her heart, who pleads so earnestly, and with such bitterness of spirit, the right to keep her.	113-114	4	1-11	2
42.	Her matronly fame was trodden under all men’s feet. Infamy was babbling around her in the public market place. For her kindred, should the tidings ever reach them, and for the companions of her unspotted life, there remained nothing but the contagion of her dishonor, which would not fail to be distributed in strict accordance and proportion with the intimacy and sacredness of their previous relationship.	117	1	10-17	3
43.	In pursuance of this resolve, he took up his residence in the Puritan town as Roger Chillingworth, without other introduction than the learning and intelligence of which he possessed more than a common measure. As his studies of a previous period of his life had made him extensively acquainted with the medical science of the day, it was a physician that he presented himself, and as such was cordially received.	118	2	1-8	1
44.	This learned stranger was exemplary, as regarded, at least, the outward forms of a religious life, and, early after his arrival, had chosen for his spiritual guide the Reverend Mr. Dimmesdale. The young divine, whose scholar – like renown still lived in Oxford, was considered by his more fervent admirers as little less than a heavenly ordained apostle, destined, should he live and labor for the ordinary term of life, to do as great deeds for the	119	2	1-10	1

	new feeble New England Church, as the early Fathers had achieved for the infancy of the Christian faith.				
45.	“Were it God’s will”, said the Reverend Mr. Dimmesdale .....” “I could be well content that my labors, and my sorrows, and my sins, and my pains, should shortly end with me and what is earthly of them be buried in my eternal state, rather than that you should put your skill to the proof in my behalf.”	121	2	1-8	1
46.	To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down, on a level with the lowest: him, the man of eternal attributes, whose voice the angels might else have listened to and answered!	139	2	3-9	1
47.	.... Would not the people start up in their seats by a simultaneous impulse, and tear him down out of the pulpit which he defiled? Not so indeed. They heard it all, and did but reverence him the more. They little guessed what deadly purpose lurked in those self-condemning words. “The godly youth!” .....”The saint on earth! Alas! If he discern such sinfulness in his own white soul, what horrid spectacle would he behold in thine or mine!”	140	2	18-23	1
48.	It is the unspeakable misery of a life so false as his, that it steals the pith and substance out of whatever realities there are around us, and which were meant by heaven to be the spirit’s joy and nutriment. To the untrue man, the whole universe is false- it is impalpable- it shrinks to nothing within his grasp. And he himself, in so far as he shows himself in a false light, becomes a shadow, or, indeed, ceases to exist. The only truth that continued to give Mr. Dimmesdale a real existence on this earth was the	142	2	9-20	3

	anguish in his inmost soul and the undissembled expression of it in his aspect.				
49.	None so ready as she to give of her little substance to every demand of poverty; even though the bitter-hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe.	155	3	7-12	3
50.	"O Arthur," cried she, "forgive me! In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when they good-thy life-thy fame-were put in question! Then I consented to a deception. But a lie is never good, even though death threaten on the other side!	184	3	1-7	3
51.	All the world had frowned on her – for seven long years had it frowned upon this lonely woman – and still she bore it all, nor even once turned away her firm, sad eyes. Heaven, likewise, had frowned upon her, and she had not died	185	4	6-10	2
52.	I freely forgive you now, may God forgive us both!	185	6	3-4	2
53.	The scarlet letter was her passport into regions where other women dared not tread. Shame, Despair, Solitude! These had been her teacher – stern and wild ones – and they had made her strong, but taught her much amiss.	190	1	18-21	3
54.	Since that wretched epoch, he had watched, with morbid zeal and minuteness, not his act – for those it was easy to arrange – but each breath of emotion, and his every thought. At the head of the social system, as the clergyman of that day stood, he was only the more trammelled by its regulations, its principles, and even its prejudices. As a priest, the framework of his order inevitably hemmed him in. As a man who had once sinned, but who kept his	190	2	6-18	3

	conscience all alive and painfully sensitive by the fretting of an unhealed wound, he might have been supposed safer within the line of virtue than if he had never sinned at all.				
55.	“People of New England!” cried he, with a voice that rose over them, high, solemn, and majestic – yet had always a tremor through it, and sometimes a shriek, struggling up out of a fathomless depth of remorse and woe-“ye, that had love me!-ye, that have deemed me holy!- behold me here, the one sinner of the world! At last!-at last!-I stand upon the spot where, seven years since, I should have stood; here, with this woman, .....	237	2	1-8	1
56.	Among many morals which press upon us from the poor minister’s miserable experience, we put only this into a sentence: - “Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!”	241- 242	3	7- 10	3

APPENDIX B1  
List of Classified Data: Answering Question Number One

No	No data	Data	Page	Parag raph	Line
1.	1	“The magistrates are God-fearing gentlemen, but merciful overmuch – that is a truth”	59	3	1-2
2.	2	This woman has brought shame upon us all, and ought to die. Is there not law for it? Truly here is both in the scripture and the statue book.	59	5	4-6
3.	3	“ ..... Is there not law for it? Truly there is both in the Scripture and the Statue book.”	59	5	5-7
4.	4	Mercy on us goodwife” exclaimed a man in the crowd, “is there no virtue in woman save what springs from a whole some fear of he gallows?.....	59	6	1-3
5.	8	..... A blessing on the righteous colony of the Massachusetts, where iniquity is dragged out into the sunshine! Come along, Madam Hester, and show your scarlet letter in the market place!	62	3	5-8
6.	12	..... The penalty there of is death. But in their great mercy and tenderness of heart, they have doomed Mistress Prynne to stand only a space of three hours on the platform of the pillory, and then and thereafter, for the remainder of her natural life, to wear a mark of shame upon her bosom	69	3	8-13
7.	13	The directness of this appeal drew the eyes of the whole crowd upon the Reverend Mr. Dimmesdale: a young Clergyman who had come from one of the great English universities, bringing all the learning of the age into our wild forestland.	72	3	1-5
8.	14	“Good Master Dimmesdale,” said he, “the responsibility of this woman’s soul lies greatly with you. It behooves you, therefore, to exhort	72	2	1-4

		her to repentance and to confession, as a proof and consequence thereof.”			
9.	15	“Hester Prynne,” said he, leaning over the balcony, and looking down steadfastly into her eyes, “thou hearest what this good man says, and seest the accountability under which I labor.	73	2	1-4
10.	17	“....Speak out the name! That and thy repentance may avail to take the scarlet letter off thy breast. “ “Never!” replied Hester Prynne, looking, not at Mr. Wilson, but into troubled eyes of the young clergyman.	74	1	5-6
11.	25	If she entered a Church, trusting to share the Sabbath smile of the Universal Father, ....”	88	2	7-9
12.	35	Gazing at Pearl, Hester Prynne often dropped her work upon her knees, and cried on with an agony which she would fain have hidden, but which made utterance for itself, betwixt speech and a groan, “O Father in Heaven – if Thou art still my Father-what is this being which I have brought into the world!”	97	2	1-6
13.	37	“Behold, verily, there is the woman of the scarlet letter, and, of a truth, moreover, there is the likeness of the scarlet letter running along by her side! Come, therefore, and let us fling mud at them!”	103	4	1-4
14.	38	“.... Speak thou, the child’s own mother! Were it not, thinkest thou, for thy little one’s temporal and eternal welfare, that se be taken out of thy charge, and clad soberly, and discipline strictly, and instructed in the truths of heaven and earth? What canst thou do for the child, in this kind? “	110	5	8-14
15.	39	“I can teach my little Pearl what I have learned from this!” answered Hester Prynne, laying her finger on the red token.	110	6	1-3

16.	43	In pursuance of this resolve, he took up his residence in the Puritan town as Roger Chillingworth, without other introduction than the learning and intelligence of which he possessed more than a common measure. As his studies of a previous period of his life had made him extensively acquainted with the medical science of the day, it was a physician that he presented himself, and as such was cordially received.	118	2	1-8
17.	44	This learned stranger was exemplary, as regarded, at least, the outward forms of a religious life, and, early after his arrival, had chosen for his spiritual guide the Reverend Mr. Dimmesdale. The young divine, whose scholar – like renown still lived in Oxford, was considered by his more fervent admirers as little less than a heavenly ordained apostle, destined, should he live and labor for the ordinary term of life, to do as great deeds for the new feeble New England Church, as the early Fathers had achieved for the infancy of the Christian faith.	119	2	1-10
18.	45	“Were it God’s will”, said the Reverend Mr. Dimmesdale .....” “I could be well content that my labors, and my sorrows, and my sins, and my pains, should shortly end with me and what is earthly of them be buried in my eternal state, rather than that you should put your skill to the proof in my behalf.”	121	2	1-8
19.	46	To the high mountain peaks of faith and sanctity he would have climbed, had not the tendency been thwarted by the burden, whatever it might be, of crime or anguish, beneath which it was his doom to totter. It kept him down, on a level with the lowest: him, the man of eternal attributes,	139	2	3-9

		whose voice the angels might else have listened to and answered!			
20.	47	.... Would not the people start up in their seats by a simultaneous impulse, and tear him down out of the pulpit which he defiled? Not so indeed. They heard it all, and did but reverence him the more. They little guessed what deadly purpose lurked in those self-condemning words. "The godly youth!"....."The saint on earth! Alas! If he discern such sinfulness in his own white soul, what horrid spectacle would he behold in thine or mine!"	140	2	18-23
21.	55	"People of New England!" cried he, with a voice that rose over them, high, solemn, and majestic – yet had always a tremor through it, and sometimes a shriek, struggling up out of a fathomless depth of remorse and woe-"ye, that had love me!-ye, that have deemed me holy!-behold me here, the one sinner of the world! At last!-at last!-I stand upon the spot where, seven years since, I should have stood; here, with this woman, ....."	237	2	1-3

APPENDIX B2  
List of Classified Data: Answering Question Number Two

No	No data	Data	Page	Parag raph	Line
1.	5	This woman has brought shame upon us all, and ought to die. Is there any law for it? Truly there is, both in the Scripture and the Statue book. ...	59	5	4-6
2.	9	.... It was, in short, the platform of the pillory; and above it rose the framework of that instrument of discipline, so fashioned as to confine the human head in its tight grasp, and thus hold it up to the public gaze..... There can be no outrage, methinks, against our common nature – whatever be the delinquencies of the individual - no outrage more flagrant than to forbid the culprit to hide his face for shame; as it was the essence of this punishment to do	63	1	6-10
3.	10	In Hester Prynne’s instance, however, as not unfrequently in other cases, her sentence bore, that she should stand a certain time upon the platform but without undergoing that gripe about the neck and confinement of the head,	63	1	17-21
4.	11	The witness of Hester Prynne’s disgrace had not yet passed beyond their simplicity. They were stern enough to look upon her death, had that been the sentence without a murmur as it’s severity, but had none of the heartlessness of another social state, which would find only a theme for jest in an exhibition live the present.	63	3	5-10
5.	16	“Woman transgresses not beyond the limits of Heavens	73	5	1-3

		mercy” cried the Reverend Mr. Wilson, more harshly than before.			
6.	18	.....the elder clergyman, who had carefully prepared himself for the occasion, addressed to the multitude a discourse on sin, in all its branches letter. So forcibly did he dwell upon this symbol, for the hour or more during which his periods were rolling over the people’s heads, that it assumed new tenors in their imagination and seemed to derive its scarlet hue from the flames of the internal pit. Hester Prynne, meanwhile, kept her place upon the pedestal of shame, with glazed eyes, and an air of weary indifference.	74	6	2-12
7.	20	Throughout them all, giving up her individuality, she would become the general symbol at which the preacher and moralist might point, and in which they might vivify and embody their images of woman’s frailty and sinful passion. Thus the young and pure would be taught to look at her, with the scarlet letter flaming on her breast – at her, the child of honorable parents, at her, the mother of a babe, that would hereafter be a woman, at her, who had once been innocent – as the figure, the body, the reality of sin.	83	1	35-44
8.	29	They averred that the symbol was not mere Scarlet cloth tinged in an earthly dyepot, but was red hot with internal fire, and could be seen glowing all alight whenever Hester Prynne walked abroad in the night time.	91	1	5-9
9.	30	God, as a direct consequence of the sin which man thus punished,	92	1	18-22

		had given her a lovely child, whose place was on that some dishonored bosom, to connect her parent forever with the race and descent of mortals and to be finally a blessed soul in heaven!			
10.	32	How soon – with what strange rapidity, indeed! – did Pearl arrive at an age that was capable of social intercourse, ..... But this could never be. Pearl was a born out cast of the infantile world. An imp of evil, emblem and product of sin, she had no right among christened infants.	95	2	1-3, 9-12
11.	33	Mother and daughter stood together in the same circle of seclusion from human society; and in the nature of the child seemed to be perpetuated those unquiet elements that had distracted Hester Prynne before Pearl's birth, but had since begun to be soothed away by the softening influences of maternity.	96	2	16-22
12.	36	If the child, on the other hand, were really capable of moral and religious growth and possessed the elements of ultimate salvation, then, surely, it would enjoy all the fairer prospect of these advantages by being transferred to wiser and better guardianship than Hester Prynne's.	101	2	12-17
13.	41	"It must be even so," resumed the minister. "For, if we deed it otherwise, do we not thereby say that the Heavenly Father, the creator of all flesh, hath lightly recognized a deed of sin and made of no account the distinction between unhallowed lust and holy love? This child of its father's guilt and its mother's shame hath come from the hard	113-114	4	1-11

		of God, to work in many ways upon her heart, who pleads so earnestly, and with such bitterness of spirit, the right to keep her.			
14.	51	All the world had frowned on her – for seven long years had it frowned upon this lonely woman – and still she bore it all, nor even once turned away her firm, sad eyes. Heaven, likewise, had frowned upon her, and she had not died	185	4	6-10
15.	52	I freely forgive you now, may God forgive us both!	185	6	3-4

APPENDIX B3  
List of Classified Data: Answering Question Number Three

No	No data	Data	Page	Parag raph	Line
1.	6	It might be that an Antonimian, a Quaker, or other heterodox religionist, was to be scourged out of the town, or an idle and vagrant Indian, whom the white man's firewater had made riotous about the streets, was to be driven with stripes into the shadow of the forest. It might be, too, that a witch, like old Mistress Hibbins, the bitter tempered widow of the magistrate, was to die upon the gallows. In either case, here was very much the same solemnity of demeanor on the part of the spectators; as befitted a people amongst whom religion and law were almost identical, and in whose character both were so thoroughly interfused, that the mildest and the severest acts of public discipline were alike made venerable and awful. Meagre, indeed, and cold, was the sympathy that a transgressor might look for from such bystanders at the scaffold. On the other hand, a penalty which in our days would infer a degree of mocking infamy and ridicule might then be invested with almost as stern a dignity as the punishment of death itself.	57-58	1	17-36
2.	7	When the young woman- the mother of this child- stood fully revealed before the crowd, it seemed to be her first impulse to clasp the infant closely to her bosom; not so much by an impulse of motherly affection, as	60	2	1-11

		that she might thereby conceal a certain token, which was wrought or fastened into her dress. In a moment, however, wisely judging that one token of her shame would but poorly serve to hide another, she took the baby on her arm, and, with a burning blush, and yet a haughty smile, and a glance that would not be abashed, looked around at her townspeople and neighbors.			
3.	19	The very law that condemned her – a giant of stern features, but with vigor to support, as well as to annihilate, in his iron arm – had held her up through the terrible ordeal of her ignominy. But now, with this unattended walk from her prison door began the daily custom; and she must either sustain and carry it forward by the ordinary resources of her nature, or sink beneath it.	82	1	18-25
4.	21	The days of the far off future would toil onward; still with the same burden for her to take up and bear along with her, but never to fling down; for the accumulating days and added years would pile up their misery upon the heap of shame.	83	1	30-34
5.	22	Here, she said to herself, had been the scene of her guilt, and here should be the scene of her earthly punishment; and so, perchance, the torture of her daily shame would at length purge her soul and work out another purity than that which she had lost; more saintlike, because the result of martyrdom.	84	2	18-24
6.	23	It might be, too – doubtless it was so, although she hid the secret from herself, and grew	84	2	1-5

		pale whenever it struggled out of her heart, like a serpent from its hole – it might be that another feeling kept her within the scene and pathway that had been so fatal.			
7.	24	Lonely as was Hester's situation, and without a friend on earth who dared to show himself, she, however, incurred even no risk of want.	85	2	1-3
8.	26	The poor, as we have already said, whom she sought out to be the objects of her bounty, often reviled the hand that was stretched forth to succor them. Dames of elevated rank, likewise, whose doors she entered in the way of her occupation, were accustomed to distil drops of bitterness into her heart, sometimes through that alchemy of quiet malice, by which women can concoct a subtle poison from ordinary trifles, and sometimes, also, by a coarser expression, that fell upon the sufferer's defenceless breast like a rough blow upon an ulcerated wound.	88	1	26-36
9.	27	Continually, and in a thousand other ways, did she feel the innumerable throbs of anguish that had been so cunningly contrived for her by the undying, the ever active sentence of the puritan tribunal. Clergymen paused in the street to address words of exhortation that brought a crowd, with its mingled grin and frown, around the poor, sinful woman.	88	2	1-7
10.	28	She grew to have a dread of children; for they have imbibed from their parents a vague idea of something horrible in this	88-89	2	10-14

		dreary woman, gliding silently through the town, with never any companion but one only child			
11.	31	Pearl was a born out-cast of the infantile world. An imp of evil, emblem and product of sin, she had no right among christened infants. Nothing was more remarkable than the instinct, as it seemed, with which the child comprehended her loneliness; the destiny that had drawn an inviolable circle round about her; the whole peculiarity, in short, of her position in respect to other children.	95	2	9-16
12.	34	The truth was that the little Puritans, being of the most intolerant brood that ever lived, had got a vague idea of something outlandish, unearthly, or at variance with ordinary fashions, in the mother of the child; and therefore scorned them in their hearts, and not unfrequently reviled them wit their tongues.	96	2	1-6
13.	40	.....”this badge hath taught me – it daily teaches me – it is teaching me at this moment – lessons whereof my child may be wiser and better, albeit they can profit nothing to myself.”	110-111	8	2-5
14.	42	Her matronly fame was trodden under all men’s feet. Infamy was babbling around her in the public market place. For her kindred, should the tidings ever reach them, and for the companions of her unspotted life, there remained nothing but the contagion of her dishonor, which would not fail to be distributed in strict accordance and proportion with the intimacy and sacredness of their previous	117	1	10-17

		relationship.			
15.	48	It is the unspeakable misery of a life so false as his, that it steals the pith and substance out of whatever realities there are around us, and which were meant by heaven to be the spirit's joy and nutriment. To the untrue man, the whole universe is false- it is impalpable- it shrinks to nothing within his grasp. And he himself, in so far as he shows himself in a false light, becomes a shadow, or, indeed, ceases to exist. The only truth that continued to give Mr. Dimmesdale a real existence on this earth was the anguish in his inmost soul and the undissembled expression of it in his aspect.	142	2	9-20
16.	49	None so ready as she to give of her little substance to every demand of poverty; even though the bitter-hearted pauper threw back a gibe in requital of the food brought regularly to his door, or the garments wrought for him by the fingers that could have embroidered a monarch's robe.	155	3	7-12
17.	50	"O Arthur," cried she, "forgive me! In all things else, I have striven to be true! Truth was the one virtue which I might have held fast, and did hold fast, through all extremity; save when they good-thy life-thy fame-were put in question! Then I consented to a deception. But a lie is never good, even though death threaten on the other side!	184	3	1-7
18.	53	The scarlet letter was her passport into regions where other women dared not tread. Shame, Despair, Solitude! These had	190	1	18-21

		been her teacher – stern and wild ones – and they had made her strong, but taught her much amiss.			
19.	54	Since that wretched epoch, he had watched, with morbid zeal and minuteness, not his act – for those it was easy to arrange – but each breath of emotion, and his every thought. At the head of the social system, as the clergyman of that day stood, he was only the more trammelled by its regulations, its principles, and even its prejudices. As a priest, the framework of his order inevitably hemmed him in. As a man who had once sinned, but who kept his conscience all alive and painfully sensitive by the fretting of an unhealed wound, he might have been supposed safer within the line of virtue than if he had never sinned at all.	190	2	6-18
20.	56	Among many morals which press upon us from the poor minister's miserable experience, we put only this into a sentence: - "Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!"	241-242	3	7-10