

Abstract

This dissertation aimed to investigate the meaning of Indian presentations in Hawthorne's works and to prove that Hawthorne was trying to be reconciled with Indians against the grain of the main stream discourse in which many scholars insisted he was a white supremacist.

Chapter 1 reveals that Hawthorne is suspicious of Puritan religion and society, and secretly opposed to his own direct Puritan ancestors, who persecuted Indians. He has a desire to atone for the actions of the Puritans against Indians. This desire remains with him throughout his life as a writer, leading to his ideas of reconciliation with the Indians in long romances such as *The Scarlet Letter*, *The House of the Seven Gables*, and *Septimius*.

Chapter 2 explores the significance of the Puritans' actions against the Indians in the 19th century as depicted in *The Scarlet Letter*. However, by taking into account colonialistic persecution against Indians as the background to Hawthorne's assimilation of Indians with whites, we can read Hawthorne's criticism of the Puritan persecution of Indians in the 19th century and his hope for reconciliation and coexistence with Indians.

Chapter 3 reinterprets *The House* as a novel in which the Maule family represents Indians. This fact is the key to resolving why Hawthorne uses the phrase "original occupant" and why he ends the story with the marriage between Phoebe and Holgrave. I read their marriage as a figure of miscegenation. I discuss the possibility that within the narrative, Hawthorne cleverly hides the "Indian Problem," ideologically denouncing whites who continue to plunder Indians and even implicitly imagining a reconciliation through which Indians and whites can be one.

Chapter 4 details the significance of studying *Septimius*, an unfinished novel, and clarifies why Hawthorne chose a man with Indian blood as the protagonist of his novel. It then demonstrates Hawthorne's depiction of 200 years of Indian-white miscegenation as a Puritan-Indian cultural fusion. The description leads white reconciliation with the Indians. In addition, I argue that immortality can be read as a symbolizing the extreme results of colonialism and a wish to conquer other ethnic groups with violence and religion. Hawthorne criticizes colonialistic activities of his ancestors in the 17th century, which forms the core of his historic trauma.

I have argued for a reevaluation of Hawthorne's work in terms of his advocacy for Indian reconciliation.