

HEROISM IN LIN CARTER'S NOVEL *THE QUEST OF KADJI*

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Abstract

The focus of the study goes to the protagonist's heroism in making his country a peaceful state. There always seems to be a hero in everyone's life; everyone has one, and many act as one. A hero is simply a man admired for his achievements and noble qualities. Despite the accuracy of any dictionary, a hero can be defined according to the mind of the beholder. Heroes have been constructed in many fictional literary works and myths, as well as in reality. This research is conducted by means of descriptive qualitative method proposed by Krathwohl (2010), and the theory of heroism applied is the one proposed by Kohen (2010). There are three forms of heroism showed by Kadji, the protagonist of the novel: courage, sacrifice and suffering. Kadji is still young but urged by his courage, he is ready to take an official assignment to finish the enemy of his state, named Shamad. The study is conducted by applying descriptive qualitative method with purposes of describing, explaining and validating things related to the data taken from the novel. From the research result it is seen that Kadji in quest of the enemy experiences sacrifice and suffering but motored by his courage all is settled down to the upmost outcome. Kadji is a real patriot for his state and his clans as he has shown a spirit of heroism in all his steps. Kadji has proved himself to be a hero. It is in line with what Kohen (2010) claims that heroes are people who transform compassion or a personal virtue into heroic action or a civic virtue. He has proved so much to his forefathers of his fatherland that they do not tolerate traitors.

Keywords: heroism, courage, sacrifice, suffering

INTRODUCTION

Lin Carter is the veteran of the US army in Korea, 1951- 53. Then he attended Columbia University. Soon after that, he became a copy writer for law firms, and agencies and book publisher till 1969 when he became a full-time free lance writer and editor of fantasy and science fiction stories till his death.

There have been so few documents about Lin Carter owing to his fame that is not much compatible with some other writers.

Fantasy is Carter's great passion and the large volume of his works rests in that field. He begins writing stories for random while still in high school after being affected by the works of Howard, Burroughs and Baum.

The Quest of Kadji is the base of the analysis having a focus on the protagonist heroism in making his country in a peaceful state. There are three forms of heroism showed by Kadji, as the protagonist of the novel, in this study: courage, sacrifice and suffering. And the study is conducted by means of descriptive qualitative method proposed by Krathwohl (2010) stating that descriptive studies are usually the best methods for collecting information that will demonstrate relationships and describe the world as it exists, supported by the main theory of heroism proposed by Kohen (2010)

When you think of *heroism*, you might think of great acts of bravery, such as rushing into burning buildings and facing danger in battle. *Heroism* consists of putting others first, even at your own peril. (Kohen, 2010: 34)

Kadji is the son of Jemadar, the warrior of his country, nicknamed the god of war. Jemadar is assigned by his Emperor to regain the victory from the Kugars who has stolen the Throne of the Holy Dragon Empire. Kugars is a defector, ambitious and cunning. He forcedly grabs the Holy Dragon Throne of the Empire and then he runs away from the Empire as the Emperor's loyalists know that he defect the empire. However, Jemadar is too old to perform any difficult task; therefore all the tasks are given to Kadji, nicknamed the Red Hawk. All of Jemadar's followers believe that Kadji could lead their troops and

followers to avenge the honor of the country. Kadji is a great warrior in the battlefield but a humble person in reality.

Apart from Kugars, there is another foe of the Emperor named Shamad whose real identity is Yakthoda and Kadji is assigned to finish Shamad. Finally he manages to execute all the assignment given to him brilliantly, including killing Shamad. The whole people of his clans state that Kadji is the real warrior of their clans and country.

There always seems to be a hero in everyone's life; everyone has one, and many act as one. A hero is simply a man admired for his achievements and noble qualities. Despite the accuracy of any dictionary, a hero can be defined according to the mind of the beholder. Heroes have been constructed in many fictional literary works and myths, as well as in reality; as this role, heroes serve a purpose to life. The perceptions of them have changed over time, and will always continue to. Heroes are necessities in life; everyone needs a hero figure for one purpose or another.

Heroism is a broadly defined characteristic. A hero can be good or bad, and once a hero does not mean always a hero. The characteristic of being admired is a leading quality in heroism. If one is admired by another, chances are this individual is seen as a hero to the one admiring. Heroism is not a learned trait, but rather it is naturally known from birth.

Heroes are people who transform compassion (a personal virtue) into heroic action (a civic virtue). In doing so, they put their best selves forward in service to humanity. A hero is as an individual or a network of people that take action on behalf of others in need, or in defense of integrity or a moral cause. (Kohen, 2010: 45)

As man is an integrated sum of mind and body, because his life requires a smooth causal flow between thought and action, no wedge can be driven into a great man's nature; he cannot be sundered into mindless action hero versus purely theoretical, inactive mental giant. A hero is a man whose life is dedicated to the creation and/or defense of rational values

Heroism is a moral concept. By its nature it is reserved for the man set apart for the select few who tower above the rest. It is a sparsely

populated classification. To attain this status one must reach the zenith of human morality, an undeviating commitment to rational values, in action, in the teeth of opposition that would dismay a lesser man. (Propp, 2008: 87)

A hero has faced it all: he need not be undefeated, but he must be undaunted. A hero is an individual of elevated moral stature and superior ability who pursues his goals indefatigably in the face of powerful antagonist(s). A hero is related but is not identical to a moral man, to an achiever, to a role model. A moral man is one who possesses an unbleached commitment to reality and who never indulges whims. An achiever is a man who attains ends that are objectively life-promoting, one who fulfills reality-conforming purposes, whether to construct a home, complete an education or find a cure for cancer. A role model is a man who, as a rational achiever, is worthy of emulation. A hero is all of these things and more. These other great men are not necessarily confronted by opposition nor does the attainment of their exalted status require it.

The first quality of heroism shown in this study is courage. Courage is not something that comes from flying to your heart in moments of need or in emergencies. Courage is not something that can be handed over to you through lessons either. Courage is a way of life. It is as much a habit as anything else. Like getting up and brushing your teeth in the morning, or drinking coffee.

It is a matter of routine more than anything else. People tend to speak of courage only in terms of deeds. For instance, they might speak of courage in the battlefield. Soldiers and policemen are supposed to show courage. Or they might refer to courage in the face of devastation. Flood-affected people or earthquake victims must show courage.

However, courage is not merely the name you can give to your putting up with a bad situation. After all, in a bad situation, there is not much one can do expect cope with whatever strength and forbearance you can muster. (McCain, 2010: 76)

But though not noticed, a lot of courage is part of one's routines. The man who gets into a blocked sewer shows courage. The man who tills the land, not knowing whether he will have a good monsoon shows courage. The woman who resists the

temptation to lavish goodies on her children shows courage. The child who breaks a leg on the football field but goes back to the game later shows courage. The student who is bent on following his dreams shows courage.

The second quality of heroism shown by the protagonist is struggle. Kadji is remarkable for his distinctive quality, especially in the love for his clans and country. He does everything for the sake of his country. He is not willing if his country is bothered by any party. He is still young, but his sense of patriotism is not competed. As a true patriot it is not easy for him to accomplish all the tasks assigned to him; therefore he has to struggle hard in order to achieve what is expected. To analyze his struggle we have to find some theories and concepts before coming to a conclusion concerning his struggle.

A struggle is a very difficult task which can only be done by great efforts. A common theme that can be seen often in life, history and even literature is the theme of struggle. People struggle against things on both a superficial level and an actual level. For example, one could be constantly struggling against the opinion of others, or the pressures of society, or maybe even time. On the other hand, one could be experiencing physical struggle with a person, a group, or an illness. Actual struggles often are with things that cannot be stopped or experienced with the senses.

Life is a struggle, sometimes you have to lose something in order to get something, but it's always your choice to consider what you want or need the most. If education improves people's life style and social environment, it also affects our lives in an undesirable way. I know education is essential in almost every aspect of our lives, but do we really want it to entirely take our place? That is, should we give priority to education only and put everything else behind?
(Aldrich, 2014: 85)

People see education from different aspects, but one thing about education that everyone agrees on is that it has done so much, socially and politically, for us. Considering all the improvements and differences that education has made, we are unable to see what it has done to us. Today people see education simply as academic success but that is not all there about education. A person should be himself, valuing his culture and

identity, and remaining in family are the key issues that he should consider when thinking of getting education. The more he is trying hard to achieve academic success, the more he is starting to grow apart from our love ones and it is changing everyone in certain way.

Sacrifice is then the last quality of heroism shown in this study. A simple definition of sacrifice is to give up something for the sake of something else, whether it is for another human life, for an idea, or even for a belief. Life is full of boundless possibilities, but in order to transform a possibility into a reality a person has to choose, sacrificing the many in order to attain the one. Nothing is gained without something relinquished.

Sacrifice has meaning only in the context of a goal, dream or mission. In pursuing these, people often face obstacles which require them to forfeit physical or emotional comfort in the service of something that matters more. Often, the greater the dream or vision, the greater the shared sacrifice required to attain it. Sacrifice is easier when people stay focused on what they are choosing rather than what they are giving up.

Sacrifice is the ability to protect others for their sake, not yours. It has flaws if you think selfishly. It has no flaws if you think selflessly... Because sacrifice is a mortal choice and act, the heart is sacrifice guide. This is why sacrifice is important to us. (Halbertal, 2013: 48)

Sacrifice can mean a lot of different things to all different walks of life. The way a person defines sacrifice depends on that person's way of life. Sacrifice is defined as: an act of offering to a deity something precious like the killing of a victim on an altar, the destruction or surrender of something for the sake of something else, or something given up or lost. People believe that sacrifice will bring something great.

In order to reach the top of a mountain, one must train for years, then when ready toil for hours or days before reaching the top. This is true of many of life's worthwhile challenges. In fact it is often impossible to make progress without sacrifice. Sacrifice is a prominent part of human living. In order to get what is needed or wanted, sacrifice is necessary, whether it is small or great.

DISCUSSION

Heroism is indeed a remarkable action. People are mostly emotionally lifted by this kind of heroic spirit at the time they are involved in an effort of defending the dignity of the nation of the sovereignty of their country. Automatically, people will do their very best effort to finish off their duties given to them.

This illustration is depicted in Lin Carter's novel *Kadji*. This novel describes the long way quest of *Kadji*, the protagonist. He is sent by his clans to regain the stolen throne that belongs to the dragon emperor and must bring back the sacred medallion as the proof of his achievement in the battlefield.

Kadji, in his effort to regain the throne, has done his mission gallantly and in a great heroic spirit. He shows a great courage, struggle, and sacrifice. He can get rid of all the things that get in his way to fight for his country. *Kadji* is trying to preserve his dignity, a part of human dignity in general.

1. Courage

Courage is dealing with the capability of a person in handling and controlling the feeling of fear in a certain situation. Therefore, not all people may have a kind of such a feeling. However, few people have this quality, say, out of a hundred mature men. People usually avoid any type of danger as they do not want to get involved in any trouble.

As stated by Miller (2009: 14) courage is a great subject for the ancient Greeks Athenians are proud that their courage is natural and voluntary" in contrast with those of their enemies, the Spartans, who according to Pericles are forced to be courageous through extensive training and painful discipline. Spartans, on the other hand, are prone to give a prize to the most courageous and careful of their warriors. Courage is still used for political inspiration. Politicians and leaders all over the world call for courage, nations and groups prize themselves with the courage they have.

Kadji is an epitome of a man who has got courage to cope with the feeling of fear in the face of danger in any bad and unexpected situation. *Kadji* is indeed deserves to be called a warrior in the light of what he has done to his country.

He is still young but he has already been able to face any type of risk for the sake of his country and also his countrymen.

The boy's heart was filled with grim purpose ... but he was a boy; and not yet fully come to manhood. Hence, like all boys, he dreamed of high heroic deeds – of winning the applause of the sword – brothers with some glorious deed, some mighty accomplishment. And what higher deed than this could *Kadji* has dreamed of? Thus in his young heart exultation beat high, and he thrilled in anticipation of the days to come (Carter, 1985: 28)

It is seen here that how plain and green *Kadji* is, yet he has been too much ready to enter the world of manhood. It looks like his manhood has been rooted far before he becomes a real man. It goes without saying that *Kadji* is a boy with a spiritual power coming from his own heart.

He does not seem to be bothered by his young age and fierce battlefield that he is going to encounter when he is trapped in the middle of the enemies. He never thinks the bad sides that he will go through. He just accepts the offer excitedly. Nevertheless, it is surprising how a boy could a boy like *Kadji* ever rejects an order from a chieftain, his grandsire. *Kadji*'s courage is supported by his loyalty. He is loyal to family, clans and his country. It is not easy for a person to be loyal as a loyal person usually faces a lot of challenges.

The bottom line is that what makes *Kadji* so encouraged taking the responsibility is the sense of his great love for his country. He feels proud of being able to do something for his country and his countrymen. And the only thing needed in this case is the accomplishment of courage. In other word, it is heroic spirit that drives him that way. In addition, he wants people to know that he can make a great accomplishment and a great applause for it. Responsibility has become a part of his life.

Responsibility is the mentality to make a decision and take the consequence for one's decision and help people recognize whether it is right or wrong. People can play different roles of responsibility in many different circumstances, such as being a daughter, a student, and an employee.

This does not mean that *Kadji* does not know what he is going to deal with. He is fully aware that the situation that he is going to face is a tough one. Yet, that is not the reason for *Kadji* to withdraw his own commitment to his clans. The following show the missions to be done by *Kadji*.

Kozanga demanded that a high-born warrior of the sword-brethren avenge both the insult to the Dragon Throne and the outrage against the Nomad legion by the death of this Shamad. This double deed had been bestowed upon the boy Kadji. His hand would wield the blade that cut the throat of Shamad, the pretender. (Carter, 1985: 23)

Kadji's duty is definitely tough as he has to kill a man who is much older than he. Physically Kadji is just small gravel for the man as Kadji is still a boy. Surprisingly he could manage in executing his duty. Steadily he moves forward settling all the duties assigned to him.

Up to this point, it has been enough to say that Kadji is a boy with a great courage to fight for the sake of his sovereignty and the dignity of his clans from their foes. His life, as though, has been fated to be a fighter and protector of his country.

He kissed the blade of the sacred Axe in token of his vow and rose and rode on, and his heart was filled with grim purposes. But now, he must ride with very great care, scanning the world around from every hillcrest or elevation. (Carter, 1985: 27)

This shows the real vow of Kadji to himself and to his clans. The quotation also shows how firm his purposes of conducting the quest are. He does not even think of the bad things that might happen to him. What becomes of his great concern is to finish his mission to kill Shamad immediately, no matter how much it costs. Firmness in attitude is highly needed by a person like Kadji. Firmness is closely tied to confidence.

Confidence is also the Key to Success. Some people are born with it, some have to work for it, and others do not know how to obtain it. It is something either one has or does not, but can always be accomplished over time. The denotation of confidence is the "belief in oneself and one's powers or abilities." Everybody is lacking confidence in something; not everyone is perfect. Whether it be giving a speech in front of the class,

competing in a large competition, or accepting one's appearance, people lack the confidence needed to enjoy life.

Thus, confidence is a characteristic that everyone struggles with at one point, but can be achieved by trusting one's abilities and speaking with others that are supportive.

It was a beautiful dream, and sucking wine from the skin bag, the boy warrior of the Plains vowed he would make it come true. Aye, the Axe of Thom-Ra would drink the blood of Shamad even if Kadji had to follow then cowardly traitor to the very edge of the world itself. (Carter, 1985: 28)

Kadji does not even show that he is still a boy. The real characteristics of his that can be clearly seen here is his high spirit and courage to pursue the great accomplishment of his mission. The ironical thing is that he never knows and meets the enemy that he is going to run into in the battlefield. Thus, it can be imagined the difficulty that he will face later. It is really tough to kill an enemy that has never been known.

He is told that the man that he is going to kill is Shamad who has made a false claim as the heir of the Holy Dragon Throne and has killed Kadji's people in Dragon city. It is obvious that this big matter becomes so trivial for him. It is because he feels certain that he can outclass his enemy.

Whatever the reason is, it is Kadji's courage that turns him that way, otherwise it is impossible for a boy like him taking such a high risky task. Another point that is clearly seen is Kadji is too much obsessed about the possibility of winning the quest of Shamad. He has got a firm self-confidence in winning the battle and the task assigned to him.

Apart from his courage that has always been a talk, he is actually a humble boy who has a sincere purpose of defending his clans from all the enemies. He is not arrogant though he is given such a big and tough duty. He does not have hidden intention behind his mission either. The only thing that he knows is that he must find a quickest way to end his foe. He does not have any intention that can ruin his struggle to obtain what he is fighting for. Kadji who wants to fight alone without the help of his elders is remarkable.

At length, most of the members of the clans agree to let him go alone, as they think that the only person who could kill Shamad is Kadji. This is decided based on some predictions done by the elderly people of his clans. Through their spiritual power they could see that Kadji cannot be competed. And surely this is proved by the death of Shamad, the traitor of the clans.

2. Struggle

It is a common thing that an ambition of achieving something must be embodied by the efforts of the highest spirit of struggling. Otherwise, one will never gain what he or she is trying to achieve. In short it is always said that there is no gain without pain.

Kadji struggles to the best he can by ignoring the ill condition that he has to face most of the time. This is seen below:

Kadji understood that he had been terribly ill for a long time; so ill that for fifteen straight days he had hovered on the brink of the Dark Kingdom of Death and the two had labored night and day, sleeping in shifts, fighting to keep him alive. (Carter, 1985: 102)

This shows that Kadji disregards his bad condition as long as he can stand it, and carries on struggling. In other words, it can be seen that Kadji, in many ways, is a man who never gives up struggling until he can succeed to reach what he has fought for. This fact can be seen vividly from the condition that he has to go through in the battlefield.

Earlier, Kadji is a man with great courage and is always committed to the burdens that he should shoulder. His commitment of going to the battlefield is second to none. His encouragement and his heroic spirit definitely make people stand in awe of him.

Besides, it is important for Kadji to act in considering that he is the chief of his company to pursue the enemies of his kingdom. Therefore, he must show his men that he has the best spirit and personality and understand what he is doing.

On many occasions, Kadji has taken his stance to the best he can in relation to the maintenance of his and his men's morality in the battlefield. He always strives to shun

things that can deteriorate the purity of his men's morality in the battlefield by giving them good examples. The following shows all of this.

He, sworn to chastity for the duration of his sacred Quest, could not display the growing love he felt for the flame-haired girl ... and she, sworn to virginity by the vows of his sorceries sisterhood, was equally bound. But – neither had known of the other's vow and both misunderstood the silence between them for lack of response! He groaned and bit off a savage curse. O, the folly of it all! (Carter, 1985: 112)

This shows how Kadji keeps distance from one of his companions in the company, Thyra. Thyra is the only woman in his team who is taking care of him when he is sick. Kadji completely knows that Thyra has a crush on him but he does not want to respond it because he is fully aware that it will stain the purity of his struggle. Besides, he wants to give good example to his followers by showing them that he always upholds the main tasks given to him.

At length, Kadji really understands his position as the leader of the warriors. Consequently, he has to keep his feeling of love with Thyra in his own heart. The bottom line is that Kadji does not really care for what he feels about Thyra. On the contrary, Thyra's feeling of love for Kadji is incredibly big.

At times Thyra was gay and laughing with him, her face no longer thin and cheeked; at times she seemed sad, moody and withdrawn and even abrupt. It was as if she expected something from, a word, a look, a touch, that would prove the overture to affection. If so, the gesture was not forth coming and at times she seemed puzzled and hurt by hi lack of response. (Carter, 1985: 107)

Thyra really loves Kadji but her love is not instantly responded by Kadji. She feels mixed up by Kadji's lack of response and this lack of response is caused by another factor considered more important, that is responsibility.

But this dream of love, though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circles ever, like the pebble thrown into the pond, or the light proceeding from an orb. The rays of the soul alight first

on things nearest, on every utensil and toy, on nurses and domestics, on the house, and yard, and passengers, on the circle of household acquaintance, on politics, and geography, and history. But things are ever grouping themselves according to higher or more interior laws. Neighborhood, size, numbers, habits, persons, lose by degrees their power over us. Cause and effect, real affinities, the longing for harmony between the soul and the circumstance, the progressive, idealizing instinct, predominate later, and the step backward from the higher to the lower relations is impossible. Thus even love, which is the deification of persons, must become more impersonal every day. Of this at first it gives no hint. Little think the youth and maiden who are glancing at each other across crowded rooms, with eyes so full of mutual intelligence, of the precious fruit long hereafter to proceed from this new, quite external stimulus. The work of vegetation begins first in the irritability of the bark and leaf-buds. From exchanging glances, they advance to acts of courtesy, of gallantry, then to fiery passion, to plighting troth, and marriage. Passion beholds its object as a perfect unit. The soul is wholly embodied, and the body is wholly embraced. And for Kadji patriotism is all above. As the assignment given to him is not settled yet, he tries hard not to be affected by his personal feelings, especially to Thyra.

It is plausibly that Kadji does not see that a companionship is not the right time for him to think. One thing, for sure, that keeps Kadji from getting involved in love affair with Thyra is the vow he has made as the warrior.

The honourable youth could not speak of his love for the maiden for his vows forbid it, .. aye, but little did he suspect that the same holds true for the young woman, if indeed she be the of Zoromesh covens ... for they are sworn to perpetual virginity. (Carter, 1985: 113)

It is true that Kadji feels a kind of necessity to get himself away from this love affair, as he is fully aware that it would distract him from his main tasks as a warrior. Therefore, it can be seen that Kadji is not only struggling to hunt the vile impostor to his kingdom but also struggling to maintain his own morality in considering the importance of the tasks he has to complete.

Besides, he also knows very well that if he fails to carry out his tasks, it will mean another civil war in the Dragon Empire. His responsibility and tasks are not only strongly related to the success of the quest of the vile impostor but also the success of taking controls his and his men's morality.

The logical consequence is that if he fails to maintain his best performance of morality, it means that the failure of the mission is lying right in front of Kadji's eyes. Thus, it is impossible for a man or a team of people to produce a satisfied achievement without having good performance of morality. In short, a warrior is demanded to have a good morality and responsibility as the guarantee of an achievement. However, the key words to this discussion are not morality and responsibility. It means nothing can be hoped from a leader who does not have good performance of morality and responsibility.

From the very beginning, it is already seen that the enemy whom Kadji is trying to pursue is the man by the name of Shamad. Shamad is a cunning man and always tries all forms of tricky ways to overcome his rivals. Moreover, that is how he steals the Holy Dragon Throne from the Dragon Empire. He then claims himself as the heir of the Dragon Empire.

It is such a tiring and boring quest that Kadji and his companion Akhtoob have made. They have to go from one place to another to pursue Shamad. At the beginning Kadji has already told the elders of his clans that he does not want to be helped anyone in his quest of Shamad as he is sure that he could finish the task by himself. However, later owing to some defense and safety consideration, they tell Kadji that there must be one or two coming with him. Courage is needed but not boldness. And this is the reason that Akhtoob comes along with him.

Akhtoob in a way or another has acted as the guide for Kadji. Akhtoob's presence with Kadji is very important because he is a magician who knows more than Kadji does in matters of magic and magical environment. The city of the Ja Chan is believed to be the hideout of Shamad. Akhtoob ensures Kadji that Shamad is the man that they are looking for all this time. Moreover, the time for Kadji to execute the main mission begins. But it seems that Kadji is not in haste to execute the task as he has to know for

sure about Shamad and all of his surroundings. Haste makes wastes and he does not want to be trapped by this condition, and trapped by all the possible points of Shamad's hideout.

Pattering along beside him, hand trucked in the long sleeves of his capacious robe, Akhtoob chattered with excitement and nervousment, for the scrawny, faithful little Easterling wizard had seen what Kadji had seen there in the shadows of that abominable throne. For there on the right hand of the Ja Chan of the Chemed Horde had stood Shamad, the Impostor and the Quest of Kadji was nearly at its end. (Carter, 1985: 120)

This shows that Kadji is approaching Shamad's hideout and that means that his quest is going to end. It is known later that Shamad, after grabbing the throne, ascends to the city of Ja Chan asking for political asylum. Shamad has to do that as he is afraid of being seized by the Dragon Empire warriors. The fact is that Kadji's struggle of locating the presence of Shamad then is getting clearer.

Kadji does not show an abrupt reaction to this. He buys more time as he wants to collect proof of Shamad's existence so that it will be easier for him to detain Shamad. The following describe how he struggles not to react so hastily as it can ruin his mission.

Indeed? And may this humble and lovely person inquire how the young warrior plans to accomplish that? Precisely how to unveil Shamad was a bit of a problem and Kadji acknowledged that it would take some thought. Just pointing the finger of accusation and crying out 'impostor', well... that would accomplish little. I have to find more proofs ... (Carter, 1985: 123)

Nearly all the members of the clans accuse Shamad of being a traitor and an impostor and many believe this. In relation to his, Kadji, although he is still very young, knows that the accusation could not be done before there is a proof. This is against any type of laws, including the laws in his clans. And this is the reason Kadji slows his quest to execute Shamad. He needs to collect proofs first and when all is collected it is easy to him to drag off Shamad and Shamad could deny all the accusations anymore. This is an indication that Kadji has got a potential to be a leader and this is also the main reason

why he is in charge of this duty as most of the elders in his clans have observed all the steps of Kadji so that they are sure that their decision to send Kadji to punish Shamad is correct.

So the struggle that Kadji has executed here is not always related to any physical contact efforts such as fighting and sword-duel but more than that he uses the sharpness of his intelligence.

Kadji knows that it is impossible for him to seize Shamad in the city of Ja Chan because he is one of the Ja Chan's warriors. Therefore, he must find out a way to get close to Shamad and by this way, he will come to know the right moment to seize Shamad.

Kadji is also aware that all men in the city of Ja Chan are warriors of Ja Chan. Therefore, Kadji decides to pretend to work as the Ja Chan warriors too because he knows that it is the best way of getting close to Shamad. Moreover, Kadji has no other choices to make. The following show this.

Kadji had met with even less luck. In a city so huge, there should have been many ways in which a strong youth could gain employment – but he had found none. And each person to whom he had applied had turned him away with the same words ‘ The Masked Prophet has declared that all other occupation save the glorious profession of the warrior are treason against the Sun Throne. In the war of destiny, all men shall be warriors of the Ja Chan. (Carter, 1985: 126)

This describes that Kadji has no other way except to pretend himself as one of the Ja Chan's warriors so that he will have much time to monitor Shamad from a very close distance. It is obvious that Kadji's struggle is not very easy as he has to be cautioned in every step he makes in his efforts to seize Shamad. He hopes that by disguising as a warrior of Ja Chan, he could smooth up his way to get closer to Shamad.

To bribe those who selected warriors to serve as guards in the Sun Place, and to make certain that he was one of the chosen, Kadji has squandered every last copper he had earned during all his weeks of services with the Hordes. But it was worth, for, if all went

according to plan, before the east reddened to the coming of dawn, the quest of Kadji would have reached its end... (Carter, 1985: 139)

Bribery is one of the easiest ways for Kadji to get mixed with the warriors of Ja Chan. He has to spend all his money in order to do this, and at the same time he has not much money, so it is seen how difficult he has to manage his strategy no much money left with him. This is a real struggle he has to do in order to achieve his objective, that is to get Shamad. His struggle also brings suffering on his side but he never gives up. So common is it for anyone to suffer in time of struggling. And if not, no gain is achieved. No wonder if Kadji can be regarded as a prominent warrior and admired by many people.

2.3 Sacrifice

A simple definition of sacrifice is to give up something for the sake of something else, whether it is for another human life, for an idea, or even for a belief. When searching today's society for those that show courage and nobility like that of Iphigenia, one acknowledges the work of the firefighters and police departments. Every time a person of this profession leaves their station in lieu of a call, they are potentially sacrificing their lives for the lives of others. The many possible things that could happen to one of these workers while on the field could put them in a situation where their safety is questionable. It is understood that this worker must sacrifice his or her life for whatever person that is in need of help. This victim is more than likely a complete stranger to this firefighter or police officer, yet the workers continue to sacrifice their lives for the sake of the people.

In his efforts of seizing Shamad, Kadji has done too much than he is supposed to do. He not only has spent his utmost energy but also his own fortunes. This is seen below.

Akhtooob returned to the inn as Klyx, the sun star sank crimson in the east and he returned with scarce enough coppers to afford the cheapest evening meal for the two ...' at this rate, we shall be able to afford our room for only another two days, this person fears, moaned.' Akhtooob, 'then we must sell our horses and beg in the

streets, if we would not starve. Aii, this lowly one should have stayed in golden Khon.' (Carter, 1985: 128)

This indicates that Kadji and Akhtoob have done everything as long as they can get a guarantee to survive and carry on their mission. Kadji has sacrificed much in his life for the sake of his clans and his country. Kadji has also been going through many trials and sufferings. He, during the quest, has been sick for many times because he does not have much time to get rest, and does not have time to get recovered totally. Not only that, when they run out of money, Kadji and Akhtoob have to work in order to survive and to insure that they can achieve their terminal objective. They are great warriors getting themselves busy seeking some sort of employment to survive. This means that the Dragon Empire does not give sufficient money for the mission.

The next day they busied themselves seeking some sort of employment whereon to live while they sought a route to their goal. But this proved difficult. (Carter, 1985: 129)

In one way or another, all people around the world work for the ultimate purpose of seeking a better life. It is widely believed that people work solely for money. However, it is only one of the numerous important purposes of working, and oftentimes there is a lot of benefits that people obtain from working without even consciously realizing them. Nowadays, except for money, people still work for many reasons, including understanding and fulfilling their responsibilities in society, to avoid wastefulness, and to keep their minds active.

For many people, the biggest benefit of working lies in a priceless lesson of responsibility. Through working, people learn how to be responsible, first to themselves, then to their families and the society

The data above explains that Kadji and Akhtoob busy themselves seeking employment in order to survive. Akhtoob himself works as a Klyx in the city of Ja Chan, and Kadji serves as the warrior of the Ja Chan. They are expecting they can earn copper to buy meals and Kadji after some time sells his sword and horses. In doing so, they can survive and continue their pursue of Shamad. From the quest, they make an

improvement. Their efforts have led them to know who Shamad really is. The time for them to execute Shamad is approaching. They find out that Shamad is not the real name but the real one is Yakthoda. The following data show the point.

There was no slightest portion of his flesh bare to Kadji's eyes. But the boy warrior knew beyond question that the tall figure in the shimmering robes, his face veiled in shadowy mystery, was Shamad; he who had earlier borne the proud name of Yakthoda. His identity could be seen in the arrogant posture of his body, held erect, in the grace wherewith he disposed, in the grace wherewith he disposed his limbs. (Carter, 1985: 137)

This shows the real condition of Shamad and what and who he really is. He is clearly an impostor. Kadji and Akhtoob begin to arrange their steps to finish off Shamad.

In the feast of the Moon Gods, Kadji and Akhtoob try to intercept Shamad and askhim to go with them, or fight in a sword duel. During the feast, they monitor Shamad very attentively. It is important for them because they do not want to lose the opportunity. The following show this.

As for Kadji, he had been ready for the moment of his triumph, even as the first enraged Hordesmen had surged for the chair whereby the false Prophet still stood, the lithe figure of the Red Hawk of the Chayyim Kozanga Nomads had hurtled to their front. Front under his uniform tunic he brought forth the Axe of his god and brandished it high. (Carter, 1985: 143)

The above data show that Kadji and Akhtoob are ready to move forward to kill Shamad in the feast. In the feast, by the trick of Kadji and Akhtoob, Shamad is involved in a fight with Kadji. In the fight, Kadji kills Shamad and it shocks the Ja Chan, the Emperor of the city of Ja Chan.

Kadji has fulfilled his mission by killing Shamad, the one who is formerly known as Yakthoda. He brings the Dragon Empire Throne with great grace and hailed by so many in his kingdom. Even, Thyra, the woman who love Kadji impresses him a great deal. This is seen from the following data.

I have fulfilled my mission', he said dreamily. 'Shamad is dead and the gods are well pleased; the world will be happy. I shall renounce my vows; I have taken only the first of the vows, the very little and unimportant vows. (Carter, 1985: 179)

This shows how Thyra describes the triumph of Kadji and the old Akhtoob in seizing Shamad. It is obvious then that the sacrifice and the struggle of Kadji are fruitful. This can be a proof that Kadji is not an amateur in the battlefield. The following data show the triumph of Kadji, especially in his efforts to execute his assignment.

And my quest is done; the Axe of Thom-Ra has drunk deep of the blood of Shamad the impostor, and the honour of my people is avenged. Thus have I fulfilled my own vow and am released of its strictures. (Carter, 1985: 179)

This shows how Kadji elucidates his victory to Thyra, the woman that he in fact falls in love with at the very first time he meets her. The success of Kadji is of course due to the great support of his people in the Dragon Empire.

After successfully killing Shamad, Kadji feels the freedom of expressing his love to Thyra, something that he could never do in the battlefield. This is the proof.

And now, I too, can speak of love. I love you, Thyra; I have love you from the first moment I saw you there in the streets of Nabdoor town, dressed in the gaudy finery of a Perushka wench, I have never loved any girl but you. (Carter, 1985: 180)

Kadji has done so much, not only concerning sacrifice towards himself, but also his love towards his clans. He always puts his interest after his state interests, though at the expenses of his own. The trust that is given to him is not wasted by Kadji because he knows that whatever the cost is, he must fulfill the assignment. Kadji, has, for sure, been successfully to uplift his clan's reputation for his achievement to kill a traitor has indicated that they are the real fighters.

Kadji has proved so much to his forefathers of his fatherland that they do not tolerate traitors, who want to threat the peace that his country has maintained for years.

Kadji can be thought of as a hero of their clans for the achievement to enforce the law and eradicate the villainous deeds from those who want to break apart the country.

As a young man, at the very same time, he has proved that he can do much for his country through a huge sacrifice of his youth. Kadji's commitment of fighting for his country, whatsoever, must be taken as a good example for today's generation. His early debut in the battle field has also proved that he is a well-dedicated man for the sake of his clans.

Success requires Sacrifice. Everyone's goal in life is to be successful in some way, most try to attain this through a career. A successful career leads to a fortuitous reputation in society. A triumphant career also puts a person well off in the money department, which everyone needs to survive in today's society. With everything success brings there is something that has to be given up or set aside. To have a successful career a person would have to give up social time, time with family, and most importantly their morality. Human beings are social by nature through verbal and analytical communication. Social standing is considered an important part of fitting in to society, but sometimes there are bigger concerns. Success requires commitment; if a person is not dedicated to their goal they will not achieve it. The everyday college student is a good example of someone trying to reach a successful career, yet all college is to some students is a big party. Then there are those that commit to their major, commit to their career, giving up partying, hanging out with friends, and sometimes even sleep for days at a time.

CONCLUSION

The research result shows that among all the characters in the novel *The Quest of Kadji* by Lin Carter, Kadji always appears in heroic deeds and he is the leading figure in the whole course of the novel; therefore he is the protagonist of the novel. A protagonist is the central character of leading figure in a story and sometime called a hero. Kadji has fulfilled the criteria of a protagonist. He is always firm in his decision, having a great self-confidence in doing any assignment; no matter how difficult the assignment is given

to him. His love and devotion to his country is unshakeable. He does not refuse the offer of replacing his father's position as the head warrior of his clans.

His quest of his Royal's enemy is the only price that he has to pay. Kadji is pictured as the real warrior that cannot be bought either by praise or materialistic things. His young age is not the turmoil for him and it can be taken as the guarantee for him in relation to the achievement that he has obtained, that is to finish all the enemies of his country.

Kadji has courage that has already been shown throughout the novel, and he has also gone through struggle for life and self-sacrifice. This has answered the problems of the study found in the initial part of this study. He is still young while his enemy is much more experienced in life but his courage leads him to win the battle. In time of his quest of his enemy, Kadhi suffers a lot and he has to struggle hard to settle all the problems coming to him.

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