



Hak Cipta Dilindungi Undang-Undang

1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
  - a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.
  - b. Pengutipan tidak merugikan kepentingan yang wajar Unand.
2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin Unand.

# **THE ANALYSIS OF FIVE CODES ON THE CHRONICLES OF NARNIA- PRINCE CASPIAN BY C.S. LEWIS**

**THESIS**



**VONNY ARDIEL**  
**05 185 128**

**JURUSAN SASTRA INGGRIS**  
**FAKULTAS ILMU BUDAYA**  
**UNIVERSITAS ANDALAS**  
**PADANG 2010**

## ACKNOWLEDGMENTS

Alhamdulillahirabbilalamin, Thanks to Allah SWT the almighty and The Most Worthy Bless for His blessing, mercies, and gifts. There is nothing in the world goes rightly except he wishes to. Thanks and greetings are addressed to our prophet Muhammad SAW, may Allah bless him peace, our lifetime idol.

The writer addressed her special to Mrs. Rika Handayani, SS, MAAPD, as the first supervisor, and her second supervisor Dra. Eva Najma. M.Hum, for the guidance, support, time, correction, ideas, advices, and knowledge to complete this thesis, both of them have given the big input to the writer to finishing this thesis. Also thanks to all English Department lectures in giving me the knowledge.

The writer's everlasting gratitude goes to her beloved Ibu, Ayah, my brother Vojena, and si Uda Anshar for all the love, support, care, affection, pray, cheeriness, and support in all situations.

The writer's also sends her gratitude to my best friends Ijriel, Cie-cie, Ni Cis, Ratna, Amel, Nanda, Bangkok, Andri, Kiplik, Muthia El Khairat, thanks for all our beautiful time. Also thanks for BSTM family with our struggle in BSTM activity to going National and International project to get success in the future "keep on our spirit". Thank for sweet memory with drama group 'The Cherry Orchard'. Thanks for entire ED05AU's and ED06AU's student, also those names that cannot mention here, the writer would like to thank for all.

## TABLE OF CONTENTS

<b>ACKNOWLEDGMENTS.....</b>	<b>i</b>
<b>ABSTRAK.....</b>	<b>ii</b>
<b>TABLE OF CONTENTS.....</b>	<b>iii</b>
<b>CHAPTER I: INTRODUCTION.....</b>	<b>1</b>
1.1 The Background of the Research.....	1
1.2 The Identification of the Research.....	5
1.3 The Objective of the Research.....	5
1.4 The Scope of the Research.....	5
1.5 The Review of Previous Studies.....	6
1.6 The Theoretical Framework.....	7
1.7 The Methods of the Research.....	10
<b>CHAPTER II: PRELIMINARY ANALYSIS</b>	
2.1 Theme.....	15
2.2 Characters .....	16
2.3 Setting.....	22
2.4 Plot.....	23
<b>CHAPTER III: The Analysis of Five Codes on <i>the Chronicles of Narnia- Prince Caspian</i> by C.S Lewis.....</b>	<b>29</b>
3.1 Hermeneutic Code Analysis.....	29
3.2 Proairetic Code Analysis.....	40
3.3 Symbolic Code Analysis.....	45
3.4 Semic Code Analysis.....	49
3.5 Cultural Code Analysis.....	56
<b>CHAPTER IV: CONCLUSION.....</b>	<b>61</b>
<b>BIBLIOGRAPHY</b>	

# CHAPTER I

## INTRODUCTION

### 1.1. The Background of the Research

Literature is human appreciation and expression of life which uses language as medium. The human has expression presented in literary work such as novel. "Novel is a fictional prose narrative of considerable length, typically having a plot that is unfolded by the actions, speech, and thoughts of the characters." (Farlex 2000)

In this research, the writer chooses a novel *The Chronicles of Narnia-Prince Caspian* by C.S. Lewis. This novel was written in late 1949 and first was published in 1951. *Prince Caspian* is the second book of seven *The Chronicles of Narnia* series. The genre of this novel is fantasy fiction. Fantasy fiction could be described as something that contains rudiments that are not realistic, such as magical power, talking animal, etc.

"Fantasy is often characterized by a departure from the accepted rules by which individuals perceive the world around them; it represents that which is impossible (unexplained) and outside the parameters of our known, reality." (Bennet 2009)

As a fantasy novel, this novel presents many themes such as; the adventure of children who play central into the unfolding history of the fictional realm of Narnia, a place where animal talks, the common magic and the appearance of evil. In fantasy novel, the stories are also linked with myths as

major element of the plot, theme, or setting, and also are practiced in characters.

As it is stated:

“Most fantasy comes from the mythology of this and other ancient civilizations.” (Bennet 2009)

The writer also finds a statement in ORACLE ThinkQuest library that “*The Chronicles of Narnia- Prince Caspian* novel has influences from Greek and Germanic mythologies, for example: The presence Centaur originated in Greek myth and Dwarves have originated in Germanics myth.” (2002)

This novel tells about story of Prince Caspian, who believes in old Narnia. One day, he is in danger and then he escapes to mountain. There, he really finds the country of Aslan, country of the Waking Trees and Visible Naiads, of Fauns and Satyrs, of Dwarfs and Giants, of the God and the Centaurs, of Talking Beasts. He also meets the King and Queen of Narnia of the Golden Age. In his adventure, he realizes the hostility between Telmarine (the people group who invaded Narnian at 1300 years before) and Narnia (magic creatures who living in Narnia). Caspian wants to make unification between Telmarine and Narnia in the future with the helps of High King Peter, King Edmund, Queen Susan and Queen Lucy.

This novel describes two kinds of kingdom and different creatures; they are called with Telmarine and Narnian. The Telmarine keeps the story about Narnian who is considered as a bad and strange creature. Meanwhile, the Narnian lives and hides in the mountain and does not want to show them selves because they think that the Telmarine is dangerous. The mystery between Telmarine and Narnian is an interesting thing for the writer to be analyzed by applying Five

Codes theory. This novel has good analogy expression and storyline such as the life of Peter, Susan, Edmund, and Lucy who have position as Old Kings and Queens Narnia and children of Pevensive in England. It shows that they have two different worlds which are different in their lives. They also find the Telmarine and Narnian. Telmarine is the kingdom of human and Narnian is the creature of God which different from with human. In the Kingdom of Narnia attendance Lion Aslan who is wise and powerful. The Chronicles of Narnia Prince Caspian is interesting than the Lewis first book, because it has interesting plot and strong fantasy events. In addition, it consists of many settings. The story have complicated plot. The plot consists of so many flash back stories. So, it is suitable to be analyzed with Structural criticism "Five Codes" theory, because the story consists of the author's imaginaries and unpredictable storyline for the readers.

In literary work, readers are the consumers who read and analyze the literary work. But, not all literary works are easy to be understood by the readers. In applying Structuralism approach, Five Code theory, the writer analyzes the code and symbol which build up the literary work. It is aimed to get the easy understanding for the readers by finding the meaning of the story. After that, the writer can identify the story whether it is a 'readerly' or 'writerly' text.

Five codes theory is one of Judicial criticism, because the aim of Five codes analysis is to judge the value of text or work. Barthes in his book *S/Z* said there are two ways in judging the values of a work. They are 'readerly' and 'writerly' text. 'Readerly' text is the meaning of the work has been determined and takes to final conclusion by the author. 'Writerly' text is the meaning of the

work that has to be interpreted by the readers because the work has various meanings. (Kurniawan 1974 pp.1-5)

There are many puzzles, connotation of characters, binary opposition, indication of action, and cultural references in the story that are interesting to be analyzed with Five Codes theory. For example: enigma about the return of the Old Kings and Queens to Narnia again, the connotation of Lucy, binary opposition of betrayal and loyalty, the action of Cornelius to save Prince Caspian, and Cultural reference the name of Aslan. Based on this explanation, the writer is interested to raise the title: **The Analysis of Five Codes on *The Chronicles of Narnia- Prince Caspian* by C.S. Lewis.**

## 1.2. The Identification of the Problem

The writer focuses on five major codes in *The Chronicles of Narnia- Princes Caspian* such as Hermeneutic, Proairetic, Semic, Symbolic, and Cultural codes. The writer sees that this novel has many hidden meanings and messages in the story, such as puzzle of plot, the meaning of action, meaning of characters, binary opposition, and cultural references which build the structure of the text.

For that reason, the writer uses Roland Barthes theory on 'Five Codes' to observe what implied meaning and message, connotation of character, binary opposition, indication behind the action, and cultural reference of literary work. So, this work is suitable to analyze this research by using Roland Barthes theory.

### 1.3. The Objective of the Research

The writer finds two objectives in this research. The primary objective is to find out the hidden meanings, connotation of character, binary opposition, indication behind action, and cultural reference in the novel *The Chronicles of Narnia-Princes Caspian* by C.S. Lewis by analyzing of Hermeneutic, Proairetic, Semic, Symbolic, and Cultural codes.

The secondary objective is to find out the category of the novel whether the novel is regarded as 'readerly' or 'writerly' after analyzing and concluding. After analyzing process, the writer can conclude whether this story can be classified as writerly or readerly.

### 1.4. The Scope of the Research

The writer has to limit the problem. Therefore, the writer employs several questions to make this research clear, they are:

1. What are the classification and meaning of the five codes through the work?
2. Is the story 'writerly' or 'readerly' literary work?

### 1.5. The Methods of the Research

The writer uses three steps in conducting of the research. The first is collecting data, the writer conducts library research. The writer uses the novel "*The Chronicles of Narnia-Princes Caspian*" as the primary material. In finding the idea of the problem, the writer reads the novel carefully. The writer uses mainly books and articles concerning the history, the theory and the application of



literary criticism which especially deal on structural criticism. Those sources are also used as the supporting materials and regarded as become the secondary material. Second method is analyzing data. In this process, the writer starts from analyzing the primary data, then, the writer analyzes the novel by using five codes theory and supporting with related books and articles concerning the story.

The last is presenting the data. In the last step, the writer presents the result of analyzing with her own sentence. The writer uses the qualitative research method. Bodgan and Knopp Bliken (1982) say in *Qualitative Research for Education*:

“Qualitative research is descriptive. The data is collected in the form of word or picture rather than numbers. The written results contain quotation from the data to illustrate and substantiate the presentation”.

The writer presents the result of analyzing in the form of words or sentences descriptively.

### 1.6. Review of Previous Studies

The writer has done research in Library Faculty of Letters Andalas University to find some previous studies as sources, orientation, and help the writer in doing analysis. The writer finds some analysis related to Barthes's 'Five Codes'. Some English Department student has applied the theory previously, one of them is Edria Sandika, whose thesis is *'Five Codes in Three Modern Short Stories: A Semiotic Reading'*. He chooses modern short stories: *Young Goodman Brown* by Nathaniel Hawthorne, *The Most Dangerous Game* by Richard Connell,

and *The Lottery* by Shirley Jackson. He analyzes the works by applying five major codes and identifies whether three stories is 'readerly' or 'writerly'. In his analyzes, he finds out the meanings of structure in the three short stories by applying five codes theory in semiotic perspective. He also tries to find the way of structural devices build the work itself. He tries to explore what lies behind those literary works and influences point of code in that works. After analyzing the five codes theories in three short stories, the author gets the conclusion that the three of short stories are 'writerly text'.

After doing the library research, the writer finds the internet researches about *Extended C-Essay* about analysis of *The Chronicles of Narnia-Princes Caspian* with title "Deeper Magic from Before the Down of Time; An Analysis of the Hidden Story in the Chronicles of Narnia by Clive Staples Lewis" by Carina Fjallborg, Lulea University of Technology" in LTU-CUPP-04041-SE.pdf (2004: 041). In this essay, she examines and compares all seven volumes of Chronicles of Narnia with three different versions of the Bible. This essay emphasizes on three points, which is Aslan as a Christ figure, the concept of sacrifice, and the concept of salvation. The aim of this essay is to show the similarity between the Lion Aslan and Jesus Christ as he is depicted in the Bible, and consequently to examine the concept of sacrifice and salvation in The Chronicles. Especially, in Prince Caspian novel, she emphasizes the faith to Aslan. When Peter, Susan, Edmund, Lucy, and Trumpkin try to find the Caspian's place, they are going to wrong direction way, because they ignored what Lucy saw if Aslan stand in

opposite direction and then Lucy invites them to follow that way. They do not believe because the others did not see and believe in Aslan, as Carina states:

“...later when Aslan reveals to himself to them, they are ashamed of their lack of faith, but Aslan just breathes on them...” (2004: 8)

They regret when Aslan shows himself to them. The quotation above shows the appearance of the faith to Aslan as the figure of Jesus.

The writer also finds an academic paper in internet with the title is “Narnia and the seven Deadly sin” by Dr. Don W. King from department of English, Montreat College. In this academic paper Don talks about the *seven deadly sin* of Narnia story. He suggests that some one ought to study the relationship between the tales and the sins. There are seven deadly sin substitutes such as *luxuria*, *fornication*, *sedomita*, or *libido*, and all suggesting sexual immortality or unchecked physical passion. According to Don, Lewis emphasizes about luxury in Narnia tale Prince Caspian. As Don says that “There Lewis comments: “It should be noticed that Prudentius' seven champions do not exactly correspond with the familiar list of the seven deadly sins in later writers. *Luxuria*, . . . is, in fact, something very like “luxury” in the modern meaning of the word—the sin of the profiteer” (70). That Lewis would choose to use *luxuria* in this sense is not surprising, considering that the bulk of his audience, young children, would be more likely to understand it as opposed to sexual immorality.” (Don, 1984)

In his analysis, Don analyzes the character of actor and relates to the sin. Don said if Lewis demonstrates that character Miraz is the effect of luxury. Miraz

wants get all the power and jurisdiction with his way. The character of Nikabrik also appears of the sin of luxury. Nikabrik as leader of Black Dwarves is willing to call up the spirit of Jadis to fight Miraz.

### 1.7. Theoretical Framework

According to Chandler in his book "Code are not simply 'conventions' of communication but rather procedural systems of related conventions which operate in certain domains." (2002; 148)

Code is something which has convention meaning, with convention is constructing the sign which present in the text or literary work. Codes delivered the message and interpretation for the readers.

In this research, the writer uses the Structuralism approach; the Five Codes theories developed by Roland Barthes in analyzing C.S. Lewis novel entitle *The Chronicles of Narnia- Prince Caspian*.

This theory describes that narrative story is viewed as a kind of critical analogy about the expressing of writer's idea. That expression is in the part of story like in the text or sentence. Besides that, the readers will understand about the story by analyzing the codes of the text of story. Because from the text, the writer will gets message of the story. As Guerin states in his book that:

"The text is a message which can be understood only by references to the code. The readers get the message only by knowing the code that lies behind. Structuralist reading is essentially the quest for the code". (1999: 337)

From the quotation above, we can analyze the story by referencing the code in that story to get the meaning behind the story, and the guide of that analyzing is Structuralism approach by using Barthes's theory. Barthes classifies five literary codes in fiction, such as: Proairetic codes, Hermeneutic code, Cultural code, Symbolic code, and Semic code.

The five codes are as follow:

#### 1. Hermeneutic code

This code will lead the reader to answer the question which made by the text.

Guerin states in his book that:

“The code of puzzle (hermeneutic code) raises the question to be answered”. (1999: 338)

And Felluga stated in his modules that:

“The hermeneutic code refers to any element in a story that is not explained and, therefore, exists as an enigma for the reader, raising questions that demand explication. Most stories hold back details in order to increase the effect of the final revelation of all diegetic truths.” (2002)

From that quotation we see if this code is puzzle codes because it makes the readers asks the question in their mind about the text. In the text there are; enigmas, mystery which consist in the plot of story. Actually, this code tries to learn about how the work delivers or shows the way of story with giving question or puzzle to the reader to get the meaning about the mystery of history.

## 2. Semic code

The semic code is the connotative codes which is tried to show the theme which appearances by the characters. As Barry stated in his book:

“This is also called the connotative code. It is linked to theme, and this code (says Scholes in the book mentioned above) when organized around a particular proper name constitute a ‘character’ ”. (2002: 51)

This code lets the readers to judge the person and place in narrative story in adjectival way.

## 3. Proairetic code

Proairetic code or the code of action is applied the implied of the narrative stories. The action is shown of the events or movement, and the reader can get the meaning of that. The Proairetic code lets the readers to realize about the important point of action in the text which have related with the storyline.

## 4. Symbolic code

The Symbolic code describes that the meaning comes from the binary opposition of the story, and refers to the theme. According Felluga in his modules that:

“The symbolic code is as a “deeper” structural principle that organizes semantic meanings, usually by way of antithesis or by way of meditations (particularly, forbidden mediations) between antithetical terms.” (2002)

And Barry also stated in his book that:

“This code is also linked to theme, but on larger scale, so to speak. It consists of contrasts and pairings related to the most basic binary polarities-male and female, night and day, good and evil, life and art, and so on.” (Barry, 2002: 51).

It will be analyzed from the dialogue or process of contrastive elements. And then the readers can describe and get the point of the symbol of narration.

#### 5. Cultural code

Cultural code is the code which refers to established knowledge and value of the text. According to Felluga in his modules that:

“The cultural codes tend to point to our shared knowledge about the world works, including properties that we can designate as “physical, physiological, medical, psychological, literary, historical, etc.” (2002)

This code lets the reader to analyze the popular assumption and common sense about what is known by everyone in the world.

In this theory Barthes tries to classify the kind of text after analyzing the code. The texts are ‘writerly’ and ‘readerly’. As Barthes says about Writerly text:

“...the goal is to make the reader no longer a consumer but a producer of the text” (S/Z in Felluga 2002)

‘Writerly text’ forces the reader into an active reader, to continuing creation, of meaning rather than the traditional idea of a passive breakthrough of steady meanings somehow locked inside the text. The *writerly* text is that the text

which refuses the narrative logic of the as what presented in *readerly* text and which presents the reader with an explosion of meanings.

In contrary with *readerly* text here, Roland Barthes mentions that, this text supports the thought vital to conservative society and the literary establishment or academic and commercial that there is eventually a steady, noticeable and singular meaning to literary texts. According Barthes in Felluga stated that:

“ ..which are” any classic (readerly) texts that”work” like a cupboard where meanings are shelved, stacked [and], safeguarded”. (2002)

“A *readerly text*, in other words, is one wherein the reader need not to “write” or “produce” his or her own meanings but one where one can find, by passive means, meaning “ready-made” “(2002)

This text also conventions values inside the work that is already determined by the author of the texts.



## CHAPTER II

### PRELIMINARY ANALYSIS OF THE CHRONICLES OF NARNIA- PRINCE CASPIAN

In this chapter, the writer analyzes the intrinsic element of novel: theme, character, setting, and plot. Theme, characters, setting, and plot are the significant and important element in analyzing a fiction. They construct the story and utilize to send the aim, values or messages to the readers.

#### 2.1. Theme

According to Stanton “theme is the general meaning that had in a story” (in Nurgiyantoro, 1995: 67) and Kenney also gives definition about theme as “Theme is the meaning the story release”. It maybe the meaning the story discovers (1993: 91). Theme is the main idea from the author to develop the story. From the theme the readers can get the main point and understanding of the story in the novel.

The theme of The Chronicles of Narnia-Prince Caspian is “the trustful and loyalty between the one to another as the creatures of God”. This story tells if we believe and has desire to something we can get. For example, the trust of Caspian who believe with Old Narnia and he really find those, and Lucy who believe with Aslan, so he really meet with Aslan. As we see in this quotation:

“Don’t talk like a grown-up,” said Lucy, stamping her foot. “I didn’t think I saw him. I saw him.” (125)

“yes wasn’t it a shame?’ said Lucy. “ I saw you all right. They wouldn’t believe me. They’re all so-“(142)

And this story also talks about the loyalty to our friend, siblings and our leader. The next quotation is the describing of the loyalty of Trumpkin to his King Caspian.

“No more I do, your Majesty. But what’s that go to do with it? I might as well die on a wild goose chase as die here. You are my King. I know the difference between giving advice ant taking orders. You’ve had my advice, and now it’s the time for order.” (32)

## 2.2. Characters

Characters are one of important element in literary work. Characters are shown by dialogue and action in fiction; from those the reader can be easy to understand the story from the characters. According to Abrams “Character is the people that shown in narrative works, that the reader is interpreted having moral quality and special tendency which is expressed in conversation and in action” (in Nurgiyantoro, 1995: 165). So the writer will analyzes characters with appearance the dialogue, action, morality and supporting and relating with five codes theory.

### 2.2.1. Prince Caspian

Prince Caspian is a central character in that novel. Caspian is the true King of Narnia. His father is King Caspian IX was dead and his uncle Miraz had keep Caspian as long as he is childless. But, his soul in danger when his uncle has a

son, because Miraz wants his son would be a king in the future with killing Caspian.

Caspian is brave, kind, wise and trustful. He believes in old Narnia, Aslan, and the old King and Queen of Narnia. As we see in this quotation:

“I wish-I wish -I wish I could have lived in the Old Days,” said Caspian.

(42)

Caspian missed his nurse very much and shed many tears; and because he was so miserable, he thought about the old stories of Narnia far more than before. He dreamed of Dwarfs and Dryads every night and tried very hard to make the dogs and cats in the castle talk to him. But the dogs only wagged their tails and the cats only purred. (44)

He knows the story from his nurse and tutor (Doctor Cornelius), but his uncle always forbidden him to learn the story, because that story is Telmarine's secret. Finally, he really comes to the world of Old Narnia in the mountain when he escapes from the castle. Caspian with Old Narnia's help fighting the Miraz and Telmarine.

### 2.2.2. Peter Pevensive

Peter is the oldest the Pevensive children, a skilled sword fighter, and the High King of Narnia. For the first he does not believe what Lucy's has seen about Narnia, but later he really finds and sees what Aslan is. Peter as a High King feel if he is always good leader and has true command, so when he goes traveling in the forest with his brother and sister and the Dwarf, he did not believe with

Lucy's command to follow the Aslan ways in the Gorge. But, later Peter regret when he find the wrong way and then he honestly if Lucy's talk is right and follow to Lucy's command to go right up the Gorge again.

"I suppose we have to go right up the Gorge again now" said Lucy

"Lu, you're a hero" said Peter. "That the nearest you're got today saying I told you, so let go on. (44)

"Oh, Aslan," said King Peter, dropping on one knee and raising the Lion's heavy paw to his face, "I'm so glad. And I'm sorry. I've been leading them wrong ever since we started and especially yesterday morning."

(153)

### 2.2.3. Susan Pevensive

Susan Pevensive is the second eldest child of the Pevensive. She has a high archer skill as the Old Queen of Narnia. She has a magic Horn and had using by Caspian to call her and the other old Queen and King. She does not believe which Lucy's talk about Aslan. She is arrogant and never believes with her little sister.

"You've no right to try to force the rest of us like that. It's four to one and you're the youngest," said Susan." (148)

After that, suddenly she really sees the Aslan, and then she regrets and apologizes to Lucy.

#### 2.2.4. Edmund Pevensive

He is the third Pevensive child, the old King of Narnia. He believes with Lucy's talk and follows her, mentioning that in their first adventure they did not believe her and she turned out to be right.

"Well, there's just this," said Edmund, speaking quickly and turning a little red. "When we first discovered Narnia a year ago-or a thousand years ago, whichever it is-it was Lucy who discovered it first and none of us would believe her. I was the worst of the lot, I know. Yet she was right after all. Wouldn't it be fair to believe her this time? I vote for going up."

(128)

He has torch, he brings it when he is still in Britain. But when he comes back to Britain, he realizes his spot left in Narnia.

#### 2.2.5. Lucy Pevensive

She is the youngest Pevensive child. Lucy is the first who see Aslan again. She believes in Aslan, because she really wants to see Aslan, her brother and sister are wondered why Lucy's could see Aslan. This support in her dialog with Aslan:

"Lucy," said Susan in a very small voice.

"Yes? Said Lucy

"I see him now. I'm sorry".

"that's all right"

"But I've far worse than you know. I really believed it was him-he, I mean-yesterday. When he warned us not to go down to the fir wood. And I really

believed it was him tonight, when you woke us up. I mean, deep down inside. Or I could have, if I'd let myself. But I just wanted to get out of the woods and-and- oh, I don't know. And what ever am I to say to him?"

"Perhaps you won't need to say much," suggested Lucy". (51)

From that dialog above explain the reason why just Lucy could see Aslan, why other could not, why not Susan, or peter, or Edmund, or Trumpkin. And the reason is because just Lucy has desire to meet Aslan again.

#### 2.2.6. Aslan

Aslan is the great, pretty, and wise lion. He is friendly and forgiving for the creatures who doesn't believe with him.

"Son of Earth, shall we be friends?" asked Aslan."(155)

"Then, after an awful pause, the deep voice said," Susan." Susan made no answer but the others thought she was crying. "You have listened to fears, child," said Aslan. "Come, let me breathe on you. Forget them. Are you brave again?" (154)

Aslan has the big Power in Old Narnia. Aslan is the Highest of King Narnia. Aslan is the hero of the glory Narnia. He has the power of magic in Narnia.

#### 2.2.7. Miraz

He is uncle of Caspian, he technically only regent while Caspian is underage. He just keeping Caspian only so long as he has no children, but when

he has son he will kill Caspian because he wants his son to be the king too. He never gives excuse for Caspian to learn about old Narnia. He kills Caspian's father (Caspian IX). He dies by Lord Glozelle after his duel with the High King Peter. The other very wonder why the Lord Glozelle kill him and the reason is actually The Lord Glozelle want get jurisdiction in the Cair Paravel. He is tricky and cruel.

"Everyone except your Majesty knows that Miraz is a usurper. When he first began to rule he did not even pretend to be the King: he called himself Lord Protector. But your royal mother died the good Queen and the only Telmarine who was ever kind to me. And then, one by one, the entire great lord, who had known your father, died or disappeared. Not by accident, either. Miraz weeded them out" (20)

#### 2.2.8. Doctor Cornelius

He is the Caspian's tutor, he is half human and half Dwarf, who gives information about Miraz was kill Caspian's father to Caspian. He helps Caspian to escape from Telmarine to Mountain (Narnia country). He gives the magic Horn of Queen Susan to Caspian. His desire is Caspian can help the old Narnia

"Dear Prince, you must leave this castle at once and go to seek your fortune in the wide world. Your life is in danger here." (58)

"I dare not," said Doctor." It would make your danger greater. Two are more easily tracked than one. Dear Prince, dear king Caspian, you must be

very brave. You must go alone and at once. Try to get across the southern border to the court of King Nain of Archenland. He will be good to you

“Because you are the true King of Narnia: Caspian the Tenth, the true son and heir of Caspian the Ninth. long life your Majesty”—and suddenly, to Caspian’s great surprise, the little man dropped down on one knee and kissed his hand.” (59)

### 2.2.9. Trumpkin

He is the red Dwarf, he helps Caspian from Miraz’s defeat. He is obedient with Caspian to be messenger. He meets with Peter, Edmund, Susan, and Lucy when the Miraz’s soldier exiles him from Cair Paravel. And then he leads the King and Queen to Caspian.

“No more I do, your Majesty. But what’s that go to do with it? I might as well die on a wild goose chase as die here. You are my King. I know the difference between giving advice and taking orders. You’ve had my advice, and now it’s the time for order.” (32)

### 2.2.10. Nikabrik

He is a black Dwarf and Trumpkin’s friend, but he’s not like Trumpkin, he is not obedient with Caspian, and won’t go to be messenger. He does not want to join with Caspian to fight Miraz. He wants to fight Miraz by calling up the White Witch with the Black magic of a hag and werewolf. But, finally he, the hag and the werewolf are killed.



“Is this open treason, Dwarf? Asked the King.

“Put that sword back in its sheath, Caspian,” said Nikabrik. “Murder at council, eh? Is that your game? Don’t be fool enough to try it. Do you think I’m afraid of you? There’s three of my side and three on yours.”  
(170)

#### 2.2.11. Trufflehunter

Trufflehunter is the wise badger. He helps Prince Caspian and saves him from the storm in the forest by taking him in to his den. Who aids and defender Prince Caspian in his struggle and is faithful with Aslan and Old Narnia.

“I tell you, we don’t change, we beasts,” said Thufflehunter. We don’t forget. I believe in the High King Peter and the rest that reigned at Cair Paravel, as firmly as I believe in Aslan himself.” (70)

#### 2.2.12. Reepicheep

Reepicheep is a talking mouse who carries a rapier and wears a red plume tucked in his golden circlet. He is brave and loyal to his King Caspian. He thinks highly of his honors and aids Caspian in battle. As we see in this quotation:

“Your Majesty is the mirror of honor, said the Mouse with one his admirable bows. “And on this matter we have but a single mind.....I thought I heard someone laughing just now. If anyone present wishes to make me the subject of his wit, I am very much at his service-with my sword-whenver he has leisure” (187)

### 2.3. Setting

According to Kenney "Setting is the element of fiction which reveals where and where the event happen. In other word "setting" refers to the point time and space at which the events the plot occur" (39)

The setting in *The Chronicles of Narnia -Prince Caspian* intends the imagination of the author. For the first opening story, this story began in the city of Britain in the rail station and then jump to the next place is Old Age as the history, Peter, Susan, Edmund, and Lucy standing in the near beautiful beach, and then they found the old and ruined castle. Certainly, here is their castle when 1300 years ago. They said if that time is the Narnia time when they were Crusaders or Anglo-Saxons or Ancient Briton.

"And now we're coming back to Narnia just as if we were Crusaders or Anglo-Saxons or Ancient Briton or some one coming back to modern England?" (10)

That statement explains if they are come from the old age and now they find the ruined castle. In this place there are many apple trees and orchard.

In the night, they help Trumpkin from Miraz's soldier in the mouth Great River, when they looking for crab as a food.

Another setting is Caspian place in Trumpkin story to Pevensive siblings, including of great castle in Narnia centre. Once time in the night in Caspian castle, Caspian's tutor tells about the first castle is his castle which build by Caspian great-great-grandfather, but the two sons of Adam and two daughters of Eve make Kings and Queen of Narnia with Aslan himself and lived in Cair Paravel, that so

far from Narnia centre, down at the mouth of the Great River, on the very shore the sea.

Then Trumpkin tells if Caspian escape from the castle in the night, when his uncle will kill him. He is traveling to the forest in the mountain, and meets with Trumpkin, Trufflehunter and Nikabrik, and go on to Dancing Lawn in the midnight. Dancing Lawn is the place of old Narnia, the country of Aslan.

Then the author describes about the traveling of the Pevensie siblings (Peter, Susan, Edmund, and Lucy). In the next day, the Pevensie siblings and Trumpkin go traveling to Caspian to pass the forest and Glasswater, the river, waterfall. They are taking a rest at night in the forest. When they are sleeping, Lucy meets and talks with Aslan.

When Lucy seeing Aslan in across river, they follow to Lucy and find the country of Aslan of The Waking Trees and Visible Naiads of Fauns, and Satyrs, of Dwarf and Giants, of the gods and the Centaurus, of Talking Beasts and find Prince Caspian too.

The ending of story is Peter, Susan, Edmund, and Lucy comes back to the railway in Britain.

#### 2.4. Plot

According to Kenny, "Plot is not simply the events recounted in the story but the author's arrangement of event according to their causal relationship" (14). Plot is the slot of the story, how the author arranges the story from the beginning, the middle conflict, the complication, the climax, the end, and denouement. Plot included the cause and effect to build the event of that story. As Stanton said (in

Nurgiyantoro, 1995: 67) "Plot is the story which is had sequence of event, but each of event is related as cause and effect, one event is caused or making another event happens".

In the beginning, Lewis describing the story with move forward plot. He focuses on the four major characters. He introduces commonly about the first major characters. This story begins when Peter, Susan, Edmund, and Lucy are waiting for their train to school after summer holidays in British rail station. They fell magically situation; suddenly they are standing in a beach near an old and ruined castle. In the night, they are see a boat row by two soldiers and carrying a squirming Dwarf comes to the river mouth by Cair Paravel. Susan drives the soldiers off with an arrow, and Peter and Edmund throw into the water to salvage the boat and its package. It's really Dwarf, and his name is Trumpkin.

The middle of conflict is when the plot is flashback with Trumpkin tells about the legend of ghosts in the ruins of Cair Paravel, explain why the soldier fled, and gives the children a brief history of Narnia and current event

Trumpkin tells about Prince Caspian, he is initially ignorant of his uncle's evil deeds, but eventually learns the truth from his tutor, Cornelius, along with stories of Old Narnia. When Miraz want to kill Caspian, Cornelius helps Caspian escape. He sends him off with a packet of food and Queen Susan's horn.

In the forest, The Badger and Dwarves take Caspian to meet many creatures of Old Narnia. At a second war council, they discuss whether to use Queen Susan's horn, and whether it will bring Aslan or the Kings and Queens of Narnia. They dispatch Pattertwig to Lantern Waste and Trumpkin to Cair Paravel

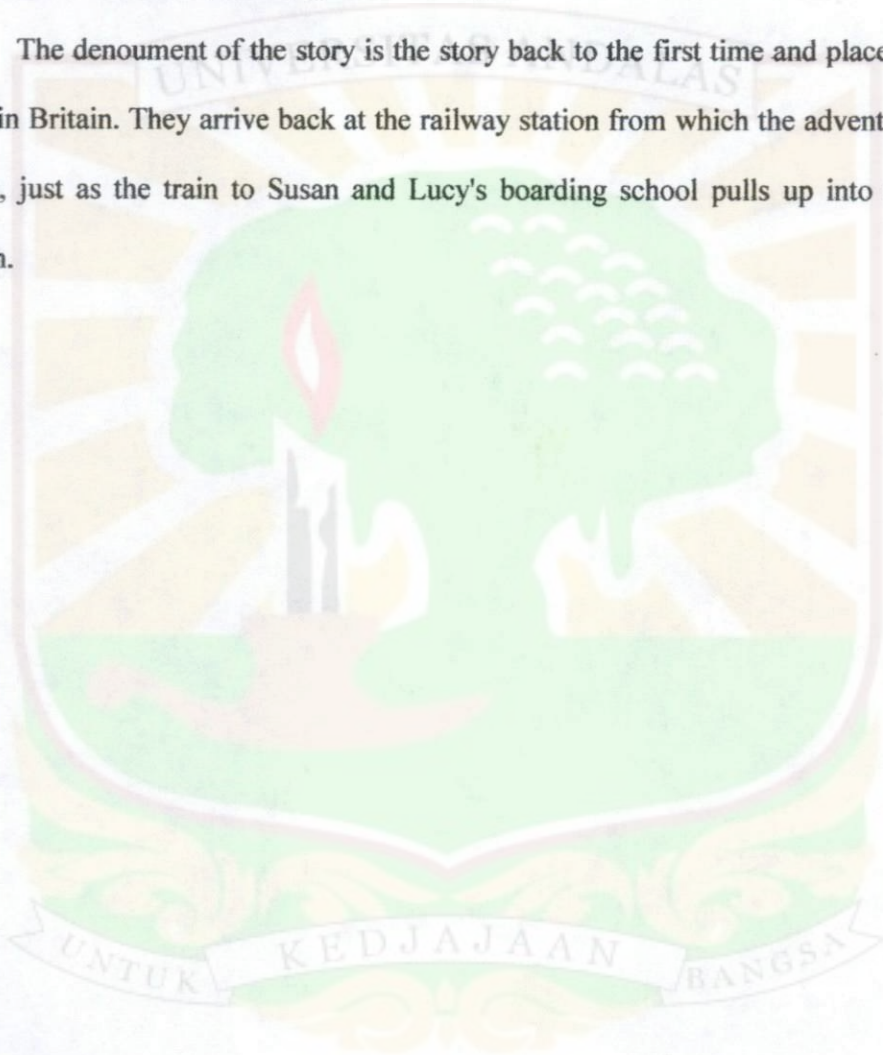
to discover the results of the blowing of the horn, and it is then that Trumpkin is captured by the two Telmarines. Then the story will back to Major characters and the Dwarf (Trumpkin). Upon meeting the children, Trumpkin is a bit disappointed, having expected to meet the adult kings and queens of the past. So, after they outfit the dwarf in mail and weapons, they challenge him to a sword fight and a bow and arrow contest. The dwarf loses the first contest to Edmund and the second to Susan. His estimation of the four children improves greatly thereafter. The Pevensies and Trumpkin make their way to Caspian.

It is the complication when they try to save time by traveling up Glasswater Creek, but on the second day they realize they are lost. Lucy sees Aslan and wants to follow where he leads, but they ignore her. The journey is long and hard, and the children completely lose their way. In the night, Aslan calls Lucy. Aslan tells her that it was her fault for the detour. He instructs her to go back, awaken the others, and insist that they follow her, who would be following Aslan.

In the climax of story Peter challenges Miraz to single combat; the army of the victor in this duel will be considered the victor in the war. In the combat, during the second round, Peter defeats Miraz, but spares his life after defeating him. The duel between Peter and Miraz has bought enough time, however, for the arrival of the Woods (now living tree spirits rather than the inanimate forests of Earth) to arrive. When Aslan arrives at the battle, the Telmarine soldiers surrender.

The end the story is at the next day, messengers go throughout the country to give the Telmarine inhabitants of Narnia the choice between returning to their family home or remaining in Narnia. After that, Aslan has made a 'door' of two uprights with a crossbeam on top. Then, to allay the Telmarine's fears, Peter and the rest of the children go through the doorway.

The denouement of the story is the story back to the first time and place in story in Britain. They arrive back at the railway station from which the adventure began, just as the train to Susan and Lucy's boarding school pulls up into the station.



## CHAPTER III

### THE ANALYSIS OF FIVE CODES IN “THE CHRONICLES OF NARNIA- PRINCE CASPIAN” BY C.S. LEWIS

In this chapter, the writer analyzes the five codes that are hidden in the novel entitled The Chronicles of Narnia-Prince Caspian by C.S Lewis. The writer finds that this novel consists of some symbols and contains many codes which are integrated without being categorized them, the symbols and codes in this novel can be analyzed by semiotics.

The codes are Proairetic code, Hermeneutic code, Semic code, Symbolic code and Culture code. Those codes are implied behind the dialogue, and the characters in the novel.

#### 3.1. Hermeneutic Code Analysis

This code will lead the reader to answer the question which made by the text. Guerin states in his book that “The code of puzzle (hermeneutic code) raises the question to be answered” (1992: 338).

The first question that comes to the reader is why Peter, Edmund, Susan, and Lucy who study in Britain, suddenly move to Cair Paravel (the first kingdom of Peter siblings) and Narnia again. They are so shock because they move into different place along a few times.

“Next moment the luggage, the seat, the platform, and the station had completely vanished. The four children, holding hands and painting found themselves standing in a woody place, such a woody place that branches

were sticking into them and there was hardly room to move. They all rubbed their eyes and took a deep breath". (5)

They wondered about that event. They also find the ruins of a kingdom and realize that they are the Kings and Queens of the old Narnia, and realize if this kingdom ruins is their kingdom "Cair Paravel". The answer of that question is replayed in the middle of the story. The Susan's magical Horn which is given by Doctor Cornelius to Prince Caspian has power to call the Old Kings and Queens of Narnia from the past.

"It may have the power to call Queen Lucy, and King Edmund and Queen Susan and High King Peter back from the past and they will set all to rights." (21)

For the early story, the question is stuck in reader's mind, about the four of children, about the ruins of kingdom, and what happened in the past in Cair Paravel actually.

They are also confused when they find the ruin of Paravel which has been left around hundred years, meanwhile they left this Cair Paravel to England just one year. This leads to questions; what happen during one year? Is the time different between in Narnia and England?

"Why should not hundreds of years have gone past in Narnia while only one year has passed for us in England" (24)



There is no statement which explains about the different time between England and Narnia are different? But the writer can concludes the answer is present to show the different situation between past and future of story which describe by Lewis. And the answer about what happen in Narnia along them back to England will answer in the middle story.

The next question is why do the soldiers drop the Dwarf into the sea? It happens when two soldiers who are driving a boat and bringing a dwarf which bound with row. Then soldiers drop the dwarf into the sea. From that event arise the question for the readers, because there is no explanation before that event. The cause is the plot of the story is flashback. As we see in the story:

“Next moment he heard a twang just beside his ear, and all at one soldier threw up his arms, dropping the dwarf into the bottom of the boat and fell over into the water” (33)

Some questions are resulted from this event. The reader does not know what the aim of those soldiers is and what happens about them actually. This event is the question and the puzzle for the readers. There is no statement which explains the reason of them to do that. But the writer can conclude the answer. The answer of that question is that soldiers are Telmarine (Miraz's soldier) who grasps the dwarf (Trumpkin) in the wood. Trumpkin was send by Caspian to find the Old Kings and Queens Narnia in Cair Paravel to ask a help and save Narnian from Miraz's threat. But in the traveling Telmarine grasps Trumpkin, then Miraz commands his soldier to disappear Trumpkin to over sea as Danger Sea. Sea is near with Cair Paravel.

Then, the question comes from the adventures of four children and dwarf in the wood and the river. "Why only Lucy could see Aslan? Meanwhile her sibling and Trumpkin could not see Aslan. That event makes her siblings wonder, even Lucy herself is also confused, whether it is real or not. Afterwards, Lucy is sure if what she saw is really Aslan and she tries to convince others, but it does not succeed. It is so hard to find the way to Prince Caspian place, and Lucy is sure that Aslan can be a guide to get there. But, the others do not believe it. Finally, they are lost. Later, Peter, Edmund, Susan, and Trumpkin follow Lucy to go to the way which guided by Aslan before. After that, one by one could see the real of Aslan. The answer of that question is answered when Susan asking Lucy. Why she could not see Aslan. Lucy says it happens because that Susan does not believe that Aslan is real. We can see from this quotation:

"But I've been far worse than you know. I really believed it was him-he, I mean-yesterday. When he warned us not to go down to the fir wood. And I really believed it was him tonight, when you woke us up. (147)

The next question is Old Narnia real? What happen in Old Narnia? What happened between Old Narnia and Telmarine? It arises when Miraz is angry because Caspian asks about Old Narnia. It happens when Caspian still a little boy, at the moment Caspian has been demanded to learn some practice to be a Prince such as sword fighting, driving horse, and learning about kingdom rule. His life has been regulated by his uncle (Miraz). But, there is one point which Miraz does not know about Caspian, that is Caspian gets the story about Old Narnia (Narnia in the past time which is consist of Dryads, Fauns, Dwarf, White Witch, and

Aslan) from his nurse. Actually, that story is the secret of Telmarine the people of Miraz kingdom.

When Caspian asks about Old Narnia to Miraz, he is angry and said if that is nothing. He tries to simulating and says if he does not know about Old Narnia.

“Stop that noise,” said his uncle, taking Caspian by the shoulders and giving him a shake. “Stop it. And never let me catch you talking-or thinking either-about all those silly stories again. There never were those King and Queens. How could there be two King in the same time? And there’s no such person as Aslan. And there never was a time when animals could talk. Do you hear?” (43)

“Hush! Said Doctor Cornelius, laying his head very close to Caspian’s. “Not a word more. Don’t you know your nurse was sent away for telling you about Old Narnia? The King does not like it. If he found me telling you secrets, you’d be whipped and I should have head cut off.” (47)

That question will be answer in the middle of the story, when Doctor Cornelius tells to Caspian whether Old Narnia is real or not and what happened between Narnian and Telmarine in Old Narnia.

The next question which has big influences in this novel is; what is Narnia? It is invite the readers to know where is the state of Narnia, where the place is and who living there.

The name of Narnia is makes a new name for the readers in the beginning of the story; the question is still rising in reader mind until the middle of the story.

When Caspian heard the explanation from Dr. Cornelius, he says that Narnia is not like a common country in the world. As quotation bellow:

“All you have heard about old Narnia is true. It is not the land of Men. It is the country of Aslan , the country of Walking Trees and Visible Naiads, of Fauns and Satyrs, of Dwarfs and Giants, of the gods and the Centaurs, of the Talking Beasts” (51)

From that quotation it can be concluded that Narnia is a country consist of creatures which is different from human being such as Walking Trees, Visible Niads, Fauns, Dwarves, Satyrs, Giants, and etc.

In the story, the Telmarine has secret about Old Narnia, they are forbidden to talk about that. But, why the Nurse did not keep the secret for Caspian.

“Your Royal Highness,” said King Miraz, letting go of Caspian’s hand, which he had been holding till now, “I insist upon being answered. Look me in the face. Who has been telling you this pack of lies?”

“N—Nurse,” faltered Caspian, and burst into tears” (43)

“Hush! Said Doctor Cornelius, laying his head very close to Caspian’s.

“Not a word more. Don’t you know your nurse was sent away for telling you about Old Narnia? The King doesn’t like it. If he found me telling you secrets, you’d be whipped and I should have head cut off.” (47)

From the quotation above, we can see that the story of Old Narnia is the secret of Telmarine. The Telmarine are forbidden to tell about Old Narnia. When Miraz knows if Nurse has told the story of Old Narnia to Caspian, so the Nurse

disappearance away from castle and never meet Caspian any more. Actually, Nurse is a Telmarine too, but why she did not keep that story? The answer of that question could not find in the story. But the writer can conclude if the Nurse wants to tell the truth to Caspian. The truth of Old Narnia about what happen on Narnian and what Telmarine do to Narnian in the past time. It describes if Nurse is the Narnian who wants get a help from Caspian.

Dr Cornelius also says if the Old Narnia is the secret of Telmarine, which is kept since first Caspian until King Miraz. Doctor Cornelius stated if Old Narnia is true, and Telmarine always keep that story except Nurse. As we see in the story:

“Listen” said the Doctor. All you have heard about Old Narnia is true. It is not the land of Men. It is the country of Aslan, the country of Walking Trees and Visible Naiads, of Fauns and Satyrs, of Dwarfs and Giants, of the gods and the Centaurs, of Talking Beasts. It was against these that the first Caspian fought. It is you Telmarines who silenced the beasts and the trees and the fountains, and who killed and drove away the Dwarfs and Fauns, and are now trying to cove up even the memory of them. The King does not allow them to spoken of.” (51)

From that quotation above, it makes the new question is appear why Doctor Cornelius also does not keep the secret to Caspian.

“Many of your race wish that in secret,” said Doctor Cornelius

But, Doctor” said Caspian, why do you say my race? After all, I suppose you’re Telmarine too.”

‘Am I?’ said the doctor.

“Well, you are a Man anyway,” said Caspian. (52)

Is he Telmarine or not? This question can get the answer from dialogue between Doctor and Caspian, he tells about himself to Caspian if he is a half Dwarf and Telmarine, but why he can come into the kingdom, and why Miraz does not know about that? We can see the answer from this quotation:

“All at once Caspian realized the truth and felt that he ought to have realized it long before. Doctor Cornelius was so small, and so fat, and had such a very long beard. Two thoughts came into his head at the same moment. One was a thought of terror-‘he’s not a real man, not a man at all, he’s a Dwarf....” (52)

“I’m not a pure Dwarf. I have human blood in me too. Many dwarfs escaped in the great battles and live on shaving their beards and wearing high-heeled shoes and pretending to be men. They have mixed with your Telmarines. I am one of those, only a half dwarf and if any of my kindred, the true dwarfs, are still alive anywhere in the world, doubtless they would despise me and call me a traitor. But never in all these years have we forgotten our own people and all the other happy creatures of Narnia, and the long-lost days of freedom.”(53)

From the quotation, above we can see if Doctor is a half dwarf. That is the reason why he wants to tell about old Narnia to Caspian. But he still feels afraid if Miraz knows about what he has done. There is an answer from the question about the Doctor, but the writer can not find the answer why the Nurse wants to talk the story to Caspian. Is she a half dwarf too? Why she could work in the castle?

There is no explanation about that in the story. But the writer can conclude that the Nurse is a half dwarf too and come to castle with disguise her self like Telmarine.

The next question is, what is Black wood? Telmarine said that place is very dangerous, they are afraid of that place. They always say if it is place of ghost. What is the true reason behind the story of Black Wood? Doctor Cornelius tells the Caspian that there are two sons of Adam and two daughters of Eve are Kings and Queens of Narnia by Aslan himself and live in Cair Paravel. The place is at the mouth of Great River, on the very shore of the sea. And Telmarine call that place as Black Wood.

“Your highness speaks as you have been taught,” said the Doctor. “But it is all lies. There is no ghost there. That is story invented by the Telmarine.

(55)

From that quotation we get the point if Telmarine just tell a lie. Why they create that story? Caspian does not know what their aim to create that lie and event has done in the last time between Old Narnia and Telmarine. Even, they also isolate the Cair Paravel as Black Wood as ghost places.

Those questions answered by story of Cornelius to Caspian. He said that Telmarine create that lie because they are afraid of Aslan. As we see in this quotation:

“But it is all lies. There are no ghosts there. That is a story invented by the Telmarines. Your Kings are in deadly fear of the sea because they can never quite forget that in all stories Aslan comes from over the sea. They

do not want to go near it and they don't want any one else to go near it. So they have let great woods grow up to cut their people off from the coast. But because they have quarreled with the trees they afraid of the woods. And because they are afraid of the woods they imagine that they are full of ghosts. And the Kings and great men, hating both the sea and the wood, partly believe these stories, and partly encourage them. They feel safer if no one in Narnia dares to go down to the coast and look out to sea-toward Aslan's land and the morning and the eastern end of the world." (55)

The next question is why Doctor Cornelius could not find the real of the Dwarf in the mountain? Doctor Cornelius says that Old Narnia is real. He is also the dwarf, but he cannot find the other dwarves. As he states in this quotation:

"I have been looking for traces of them all my life. Sometimes I have thought I heard a Dwarf-drum in the mountains. Sometimes at nights, in the woods, I thoughts I had caught a glimpse of Fauns and Satyrs dancing a long way off; but when I came to the place, here was anything there." (53)

From the quotation above we can see if Doctor cans feels if the dwarfs are really present in the mountain, he can see the habitual actions of dwarves such as they like music drum and dancing. But when he wants to find them, the result is nothing. The next question is why the Doctor cannot find them; meanwhile, Doctor is the part of them. There is no answer in the story which explains it. But the writer gets the answer that Doctor Cornelius is not true dwarf; he is just a half



dwarf, his performance like Telmarine. Because of that Narnian is never present in front of Cornelius in the mountain.

The next hermeneutic code is why the Narnian living in hiding? Narnian is the creature in Narnia since old Narnia. Old Narnia is not land of Men, but the country of Aslan where consist of Walking Trees, Visible Naiads, of Fauns and Satyrs, of Dwarf and Giants, of the God and Centaurs, of Talking Beast. But when Telmarine comes to Narnia, the first Caspian fight them; silence the beast and the trees and the Fountains. Telmarine also killing and drove away the dwarfs and Fauns. After that Telmarine try to keep that story and the King does not allow them to tell it. After that event Narnian run away to the mountain and keep them in hiding. As we find in this quotation:

“...to see what Trumpkin called “the Others”; for apparently in these wild parts all sorts of creatures from the Old Days of Narnia still lived on in hiding.” (71)

From that quotation arise the question why Narnian just living in hiding? Why they are not fight the Telmarine against, why they are still keep living in hiding until now, and why Aslan not coming to help and save Narnian from Telmarine.

Besides that, the writer has a question from that event, that is; why the Narnian did not call the Old Kings and Queens to help them at that time? So who is the leader of us at that time and also raising the question; why the Old Kings and Queens who vanished to England did not know about the situation of their country?

We do not know about the reason and there is no explanation in the story about answer the question. But the writer can conclude about the answer. The answer is because the Magical Horn Susan is lost. Susan Horn is the way to communicate between Narnian with Old Kings and Queens Narnia and Aslan. That Horn could not find in Narnia, but Cornelius find and save Horn in Telmarine Kingdom. Cornelius has been waits for a chance to meet Caspian and hopes that Caspian can blow the Horn to call the Old Kings and Queens Narnia and also Aslan. Because of that Horn just uses by the son of Adam and daughter of Eve (the human) and Caspian is one of them.

### 3.2. Proairetic Code Analysis

Proairetic code or the code of action is applies the implied of the narrative stories. The action is shown of the events or movement, and the reader can get the meaning of that. The proairetic code lets the readers to realize about the important point of action in the text which have related with the storyline.

In the beginning of the story, Peter, Edmund, Susan, and Lucy try to surround and check the ruin of the castle and guessing what happen in there. This feels like mystery hanging over the place. They think if they have ever visited it before, but this place is very old, consisting of ruin and big trees. They try to examine the place and make discuss on and summarize about what they got. As we see in this quotation:

“I know, “said Peter. “This is the difficulty. But let’s leave that out for the moment. I want to take the points one by one. First point: this hall is exactly the same shape and size as the hall at Cair Paravel. Just picture a

roof on this, and a colored pavement instead of grass, and tapestries on the walls, and you get our royal banqueting hall. No one said anything.

Second point,: continued Peter. "The castle well exactly where out well was, a little to the south of the great hall, and it is exactly the same size and shape.

Third point: Susan has just found one of our old chessmen- or something as like one of them as two peas. Still no body answered

Fourth points: don't you remember- it was the very day before the ambassadors came from the King of Calormen don't you remember planting the orchard outside the north gate of Cair Paravel?"(8)

The quotation indicates that they try in order to find the answers, what the place is? It means, the first action is 'to find out' the answer about the place where they are staying now, because that place is strange for them. It looks so far away from England, the origin place of them.

The second action is when Peter, Edmund, Susan, and Lucy try 'to prove' if they are the real of Old Kings and Queens of Narnia by doing the sword fighting between Edmund and Dwarf. Susan also shows her skill as a great archer. Edmund and Susan do those actions because the Dwarf does not believe if they are the Old Kings and Queens. The Dwarf is desperate that he cannot find the Old King and Queens to help Narnian, it means if the Susan's Horn is impossible.

"Round and round the two combatants circled, stroke after stroke they gave, and Susan (who never could learn to like this sort of thing) shouted out,"Oh do be careful" and then, so quickly that no one (unless they knew,

as Peter did) could quite see how it happened, Edmund flashed his sword round with peculiar twist, the Trumpkin was wringing his empty hand as you do after a “sting” from a cricket-bat.”(106)

The third action is Miraz action when Caspian still a little boy, he asks about the Old Narnia to Miraz. Miraz is looks like surprised about the story of old Narnia, and said if he does not know about that story. Actually, Old Narnia is the story which has been kept by Telmarine since first Caspian. It appears if Miraz “to pretend” does not know about the Narnia is real.

“Eh? What’s that?” he said. “What old days do you mean?” (42)

Miraz is shocked when Caspian ask about Old Narnia and wondered, why Caspian knows about that. Then he tries to persuade Caspian not to believe about that story. He said to Caspian never heard that story before. Actually, he really knows about Old Narnia itself. So, it shows that Miraz pretends not to know about Old Narnia in front of Caspian.

Then we can identify Doctor Cornelius action. Caspian always urges Doctor Cornelius to talk about Old Narnia. This is a chance for Doctor Cornelius tries to explain the situation of Narnia is poor and hope if Caspian to save the Narnian. Narnian in danger, they have spent so many times to living in hiding to separate from Telmarine. Doctor Cornelius persuades Caspian to help and save Narnian and tell about the true story.

“I am not saying these things in blame of you, dear prince,’ answered the Doctor. “You may well ask why I say them at all. But I have two reasons. Firstly, because my old heart has carried these secret memories so long

that it aches with them and would burst if I did not whisper them to you. But secondly, for this: that when you become King you may help us, for I know that you also, Telmarine though you are, love the Old Things.” (53)

The writer indicates if Doctor Cornelius acts is ‘to ask for help’ for Caspian ‘to save’ Narnian.

The tutor of Caspian, Doctor Cornelius ordered him to escape and go to the wood, when his aunt to reveal a baby. Then Caspian escapes to the wood and the mountain with his horse Destier. Birth of uncle’s son is “The Threat” or “Dangerous” for Caspian, because his uncle will kill him. His uncle Miraz wants if his son can be the next King, not Caspian. As we found in this quotation:

“Listen, As long as he had no children of his own, he has willing enough that you should be King after he died. He may not have cared much about you, but he would rather you t should have throne than a stranger. Now he has a son of his own, he will want own son to be the next King. You are in the way. He’ll clear you out of the way”. (20)

When Doctor Cornelius prepare Caspian to escape from the castle means the action of Dr Cornelius “to save” the soul of Caspian from Miraz, because Miraz wants to kill Caspian when he gets the new baby.

“Dear Prince, you must leave this castle at once and go to seek your fortune in the wide world. Your life is in danger here.” (58)

Doctor Cornelius heard the plan of Miraz that he will kill Caspian, because Miraz gets a new son to replace the position of King. Meanwhile, Caspian is the

next generation to that position as Caspian X. Then, Cornelius prepares Caspian to escape to the mountain before Miraz come. This action means that Cornelius “to safe” Caspian from Miraz treatment.

The last is the action of Aslan ‘to guide’ Lucy’s siblings and Trumpkin to looking for the way of Caspian’s place. After Trumpkin met the Old Kings and Queens Narnia (Lucy Siblings) in Cair Paravel, they continue the traveling to Caspian place in the Mountain to help Narnian from Miraz. When they try to save time by traveling up Glasswater Creek, but on the second day they realize they are lost. They decide to go down the ravine until meet the river and then travel up the river. Lucy sees Aslan and wants to follow where he leads, but they ignore her. The journey is long and hard, and the children completely lose their way. In the night, Aslan calls Lucy. Aslan tells her that it was her fault for the detour. He instructs her to go back, awaken the others, and insist that they follow her, who will be following Aslan. She does this and after that they really find Aslan. Then Aslan send Peter and Edmund to Caspian place. As we see in this quotation:

“But anyone can find out what will happen,” said Aslan. “If you go back to the others now, and wake them up; and tell them you have sen me again; and what you must all get up at once and follow-what will happen? There is only one way to finding out.”

### 3.3. Symbolic Code Analysis

“This code is also linked to theme, but on larger scale, so to speak. It consists of contrasts and pairings related to the most basic binary

polarities-male and female, night and day, good and evil, life and art, and so on.” (Barry 2002, 51)

The first symbolic code is ‘Young and Old’ the appearances about the binary opposition which find in the text. When Lucy said if she sees Aslan and commands to follow the way where Aslan standing, but Susan, Edmund, and Peter, and Dwarf does not believe, because she is youngest. It refers to binary opposition about “the characteristic of “young and old”. As we find in this quotation:

“But I know he was,” said Lucy, her eyes filling with tears.

“Yes, Lu, but we don’t, you see,” said Peter.

“There’s nothing for it but a vote,” said Edmund.

“All right,” replied Peter. “You’re the Eldest,” (42)

The different of young and old in common people’s mind is older wise than younger. So in this story, actually Lucy is true, but her brother and sister could not believe, because they have to get the deal about the true way for their adventure. Finally, they were lost and back to the clue of Lucy.

From that explanation the writer can concludes if Lewis states in this story that the young not always unwise and the old one not always wise. Every body has good feeling and behavior to get the decision. The good decision is not depend on the older one.

This second opposition is ‘betrayal and loyalty’. The betrayal in Telmarine kingdom such as Miraz (Caspian uncle’s) that kills Caspian fathers. Miraz kills

Caspian father in hunting party, he commands Belisar and Uvilas to shot the Caspian IX. After that Miraz states if he is the Lord Protector.

“Everyone except your Majesty knows that Miraz is a usurper. When he first began to rule he did not even pretend to be the King: he called himself Lord Protector. But then your royal mother died the good Queen and the only Telmarine who was kind to me. And then, one by one, all the great lords, who had known your father, died or disappeared. Not by accident, either. Miraz weeded them out. Belisar and Uvilas were shot with arrows on a hunting party: by chance, it was pretended. All the great house of Passarids he sent to fight giantson the northern frontier till one by one they fell. Arlian and Erimon and a dozen more he executed for treason on a false charge. The two brothers of Beaversdan he shut up as madmen. And finally he persuaded the seven noble lords, who alone among all Telmarine did not fear the sea, to sail away and look for new lands beyond the Eastern Ocean, and, as he intended, they never came back.

Then after Prince Caspian was grown up, Miraz get a new son. He also has a plan to kill Prince Caspian, because he wants his son to be the next King in Narnia. (59)

This story also talks about loyalty. The loyalty of Doctor Cornelius (the tutor of Caspian) is to save Caspian from Miraz. When Miraz gets a new son, he prepares to kill prince Caspian. Doctor Cornelius, who heard that Miraz’s plan, prepares Prince Caspian to escape from the castle.



“Dear Prince, you must leave this castle at once and go to seek your fortune in the wide world. Your life is in danger here.” (58)

Doctor Cornelius save Prince Caspian from Miraz, gives the Susan Horn's to save Caspian adventure's to the mountain. This is the describing of loyalty the Doctor to Prince Caspian.

In this point Lewis describes that betrayal is a bad behavior of person. That person cannot loyal to his partner or his leader. But there is punishment for them, such as Miraz kill by Lord Glozelle and Sopespian, because they also want get the authority in the Kingdom. And after that Lord Glozelle get the punishment from Aslan. Meanwhile, the loyalty is the good behavior for the human and the creature of God. Who are giving his loyalty for God, its partner, and other will get the happy live and save to living together.

The third opposition is, 'murdered and murderer'. This apposition is shown in the event of the murder of Miraz who kill Caspian IX (Prince Caspian father). Miraz prepares to kill his brother (Caspian IX) in Hunting Party, he commands Belisar and Uvilas to shot Caspian IX. Miraz makes that event look like an accident in hunting Party. After that he states if he is the Lord Protector.

“Everyone except your Majesty knows that Miraz is a usurper. When he first began to rule he did not even pretend to be the King: he called himself Lord Protector. But then your royal mother died the good Queen and the only Telmarine who was kind to me. And then, one by one, all the great lords, who had known your father, died or

disappeared. Not by accident, either. Miraz weeded them out. Belisar and Uvilas were shot with arrows on a hunting party: by chance, it was pretended.” (59)

From that quotation, we can identify the symbolic of Miraz as murderer and Caspian IX is murdered by Miraz. It also happens when the war between Telmarine who led by Miraz and Narnian who led by Caspian, Peter, Edmund, Susan, and Lucy. Before the war start, Peter and Miraz have sword fighting to cancel the war. But Lord Glozelle and Sopespian have planned to kill Miraz with command his army to shot Miraz. After that he said if Narnian shot Miraz and say if Narnian is usurpers. Because of that, Telmarine gets angry and attack the Narnian.

“But”that Brute” never rose. The Lords Glozelle and Sopespian had their own plans ready. As soon as they saw their King down they leaped in to the list crying, “Treachery! Treachery! The Narnian traitor has stabbed him in the back while he lay helpless. To arms! To arms, Telmar!” (195)

From the quotation above we can conclude the binary opposition between murderer and murdered. The murderers are Lord Gozelle and Sopespian, and murdered is Miraz.

In this point Lewis also states that murder is worse than murdered. Lewis describes that who murders some one; he will kill by the other one. It is the describing of the punishment for murderer.

### 3.4. Semic Code Analysis

“This is also called the connotative code. It is linked to theme, and this code (says Scholes in the book mentioned above) when organized around a particular proper name constitute a ‘character’.” (Barry 2002: 51). It is code lets the readers to judge the person and place in narrative story in adjectival way.

The first is the connotative of Caspian is ‘faith’ and wants to save Narnia. Caspian is the next King of Narnia. Since he is underage, he has been kept by his uncle Miraz. Miraz authorized the Caspian Kingdom for a while until Caspian grown up. When he stills a little boy he has a Nurse who takes care of him. The Nurse is often talks about Old Narnia which consist of Cair Paravel, Old King and Queen Narnia, Aslan, Dwarf, Centaurs, Talking Trees, etc. Every night the nurse always tell about that story. Caspian is very happy hears that story and want to find the real Narnian. He also asks that to Miraz, but Miraz shocks and angry. He is confuses about that, why Caspian knows about that story, because that story is forbidden to talk in Telmarine.

Caspian has a dream to finds the Old Narnia and he believes if Narnia is real. Although, his uncle always says that story is just a tale and lie.

The next is character of Miraz is ‘heartless’. He is cruel; he plans to usurper the throne of Caspian. He also kills the Caspian IX, Prince Caspian’s father. Miraz is Caspian uncle’s who authorized the kingdom since Caspian IX dead until Prince Caspian X grown up. Miraz authorized the kingdom just for a while but when he got a baby he prepared the plan to kill Prince Caspian. The reason is he wants his son to be next King, and Caspian is pursuer of his son.

Miraz is tricky and usurper, because he also kills and throws away Caspian IX (prince Caspian fathers) as Cornelius talks:

“I wonder you have never asked me before,” said the doctor, “Why, being the son of King Caspian yourself. Everyone except your Majesty knows that Miraz is a usurper. When he first began to rule he did not even pretend to be the King: he called himself Lord Protector. But then your royal mother died the good Queen and the only Telmarine who was kind to me. And then, one by one, all the great lords, who had known your father, died or disappeared. Not by accident, either. Miraz weeded them out. Belisar and Uvilas were shot with arrows on a hunting party: by chance, it was pretended. All the great house of Passarids he sent to fight giants on the northern frontier till one by one they fell. Arlian and Erimon and a dozen more he executed for treason on a false charge. The two brothers of Beaversdan he shut up as madmen. And finally he persuaded the seven noble lords, who alone among all Telmarine did not fear the sea, to sail away and look for new lands beyond the Eastern Ocean, and, as he intended, they never came back. And when there was no one left who could speak a word for you, then his flatterers (as he had instructed them) begged him to become King. And of course he did.”

“Do you mean he now wants to kill me too?” said Caspian.

“That is almost certain,” said Doctor Cornelius.” (59)

The first time, Miraz prepared Prince Caspian to be the next King. Because, he did not have a child from his wife (Queen Prunaprismia). He gives

education for Caspian, and learns Caspian to sword fighting and riding horse. But, after that he changes his plan, when he gets a new son. He wants to kill Caspian, because he wants his son to be the next King.

“Don’t see!” exclaimed the Doctor. “Have all my lesson in History and Politics taught you no more than that? Listen. As long as he had no children of his own, he was willing enough that you should be King after he died. He may not have cared much about you, but he would rather you should have the throne than a stranger. Now that he has a son of his own he will want his own son to be the next King. You are in the way. He’ll clear you out of the way.”

“Is he really as bad as that” said Caspian. “Would he really murder me?”

“He murdered your father,” said Doctor Cornelius” (60)

Miraz never satisfied with what he has done, event he wants to kill Prince Caspian, because he also wants his son to be the next king in that castle.

The next connotative is the character of Trumpkin. Trumpkin is a red Dwarf; his characteristic is ‘loyal’ to Caspian. Trumpkin is messenger of Caspian to find the Old King and Queen Narnia in Ancient Cair Paravel. When Miraz and his Army want to attack the Narnian,

“Well, “Said the Dwarf, “As you’ve saved my life it is only fair you should have your own way. But I hardly know where to begin. First of all I’m a messenger of Caspian’s. (39)

Caspian commands Trumpkin to looking for the Old Kings and Queens Narnia. Caspian calls them with the Susan is horn’s and guesses if they will come

back in Cair Paravel, their place in the past. Because the old King and Queen can help them to fight Miraz and his army.

Narnian in danger when Miraz and his army prepare to attack Narnia. Doctor Cornelius asks Caspian to blow the Susan Horn to call the Old Kings and Queens Narnia to help and save Narnia. According to Doctor, the Old King and Queen will present in Cair Paravel. It is the Kingdom of them and Aslan. So, Caspian commands one of the Narnians to go to Cair Paravel and find them. This adventure is dangerous and far, but Trumpkin offers himself to do that adventure.

"I won't go," said Nikabrik. "With all these Humans and beasts about, there must be a Dwarf here to see that the Dwarfs are fairly treated."

"Thimbles and Thunderstorms!" cried Trumpkin in a rage. "Is that how you speak to the King?"

"Send me, Sire, I'll go." (98)

Trumpkin has obedience to Caspian to be a messenger to pass the danger. He does not care about that, because he is willing about the Caspian commands his King and to save Narnian from Miraz attacks.

"No more I do, your Majesty. But what's that got to do with it? I might as well die on a wild goose chase as die here. You are my King. I know the difference between giving advice and taking orders. You've had my advice, and now it's time for orders."

After that is connotative of Nikabrik. Nikabrik is 'unloyal' black dwarf. He does not believe with Caspian and to be treasonous to Narnia. He tries to wake up the White Witch back into Narnia. He is the follower of White Witch. Nikabrik

is black Dwarf who found and save Caspian from gave chase of Miraz army's but he does not believe with Caspian and to be treason to Narnia. He does not like Telmarine because Telmarine was kill his race. He also does not believe with the magic power of Susan Horn to call The Old Kings and Queens Narnia. So, he persuades and forces Caspian to wake White Witch, with the reason that there is no one can help Narnia except White Witch. He assumes that the Old Kings and Queens never came to Narnia because they have gone with Aslan and never came back to help or come to be Narnian enemy. Meanwhile, Narnian in danger because Miraz and his army will attacks them soon. It means that Nikabrik treasons Narnia if he wants to wake White Witch are the big enemy of Narnian in the past time.

“Is this open treason, Dwarf? Asked the King.

“Put that sword back in its sheath, Caspian,” said Nikabrik. “Murder at council, eh? Is that your game? Don't be fool enough to try it. Do you think I'm afraid of you? There's three of my side and three on yours.”

(170)

Next is connotative of Lucy, she is 'faith'; she has right feeling and has believed about Aslan, while her brothers and sister did not. So, she can sees if Aslan as real of Great Lion. Lucy is the youngest sister between Peter, Edmund, and Susan. She is the youngest of the Old Queen Narnia. Lucy and his brother and sister come back to Narnia because Caspian call them with the Susan Horn's. When she arrived in Narnia, she always misses Aslan and wants to meet him. Lucy believes if Aslan will come back to Narnia again.

When Lucy, Peter, Edmund, Susan, and Dwarf doing the journey to Caspian place's, Lucy sees Aslan in the mountain. After that, she suggests others to follow Aslan ways, but the others do not believe about that and assume if that what Lucy saw is not real. So, they get the wrong way. After that, Peter takes apologize to Lucy and follow the way when Lucy saw Aslan. As long as the journey Peter, Edmund, Susan, and Dwarf are confuse whether what Lucy saw is real or not. But, after that one by one of them can see Aslan as long as the journey. Susan asks the question to Lucy, why Lucy can see Aslan first. Lucy answers that she has believe if Aslan will come back and she has desire to meet him, but the others not.

"Lucy, "Said Susan in a very small voice.

"Yes?" said Lucy.

"I see him now. I'm sorry."

"That's all right."

"But I've been far worse than you knows. I really believed it was him-he, I mean-yesterday. When he warned us not to go down to the fir wood. And I really believed it was him tonight, when you woke us up. I mean, deep down inside. Or I could have, if I'd let myself. But I just wanted to get out of the wood and-and-oh, I don't know. And what ever I to say to him?"

"Perhaps you won't need to say much," suggested Lucy. (152)

It means that with her feeling and desire, Lucy can see and find Aslan. It describes about the strong of our heart to believe something we can find it.



The last is about Doctor Cornelius. The connotative of Cornelius is 'helpful'. Doctor Cornelius directly is messenger of Narnia to Caspian to help and save Narnia. He is a half dwarf who becomes a tutor in Caspian castle. He gives some educations to Caspian. He tells the story of Old Narnia to Caspian. Meanwhile that story is a secret and forbidden in Telmarine. From his story Caspian knows if Miraz was kill his father and Telmarine was attack Narnian. After that, Narnian run away and hide in the mountain. Now, Narnian living in hiding and Telmarine guess if Narnian are disappeared and destroyed.

"I am not saying these things in blame of you, dear Prince," answered the doctor. "You may well ask why I say them at all. But I have two reasons. Firstly, because my old heart has carried these secret memories so long that it aches with them and would burst if I did not whisper them to you. But secondly, for this: that when you become king you may help us, for I know that you also, Telmarine though you are, love the Old Things."

"I do, I do," said Caspian. "But how can I help?"

"You can be kind to the poor remnants of the Dwarf people, like myself. You can gather learned magicians and try to find a way of awaking the trees once more. You can search through all the nooks and wild place of the land to see if any Fauns or Talking Beasts or Dwarfs perhaps still alive in hiding."(53)

### 3.5. Cultural Code Analysis

As Barry said in his book that: "The Cultural code is contains references out beyond the text to what is regarded as common knowledge". (Barry 2002, 51)

Many cultural references are available within the novel of *The Chronicles of Narnia-Prince Caspian*. One of them shows about the story about Centaur and Dwarf as Narnian, actually is the mythology of Greek mythology and Germanic mythology, for example: Centaur originated in Greek myth, and Dwarves have origins in Germanics myth.

“Centaur go back to Greek mythology, and were said to be the born of Ixion, the son of the god Ares, and a cloud. They have the head, arms, and chest of a man, but their whole lower half is horse-like. In Greek history, centaurs were said to live in Thessaly and eat meat. They were usually described as being drunk. The Dwarves of shared Germanic Mythology have left a heavy influence on modern fantasy and folklore. Concepts such as Dwarves short height, ugly features, and exceptional craftsmanship are commonplace in modern literature. The remnants of the original Dwarf formed later fairy tales and folklore.”(ORACLE 2002)

It means that, Narnian story has adopts the mythology from Greek and Germanics. The characters of Dwarf and Centaur are built and influenced the story, and the meaning of the story. In this story Lewis presents the combination of Greek and Germanics mythology into one story in the place of Narnia.

The next cultural code is the description of Narnia’s situation. Narnia is similar with the time of Anglo Saxon or Ancient Britain. When Peter and his siblings come back to Narnia from England, they wonder about that country. They

think it is very different from the England. The situation of Narnia is very old and strange. As we see in the next quotation:

“I believe you’ve got it. In that sense it really was hundreds of years ago that we lived in Cair Paravel. And now we are coming back to Narnia a just as if we were Crusader or Anglo Saxons or Ancient Britons or some one coming back to Modern England.” (32)

From that quotation we know if the situation of Narnia is same with Anglo Saxon. Because that situation appearances about condition and consist of cultural of Anglo Saxon. It talks about the story of the past time of England. As we see in this quotation:

“The first Anglo-Saxons raided the shores of south and east England in the fourth century AD, but they were beaten back by the Romans. At the beginning of the fifth century, the Romans left Britain. They had not trained the British to defend themselves and so the next time the Saxons tried to invade Britain they succeeded. It was during the second half of the fifth century that more and more Anglo-Saxons arrived to take land for themselves. It is for this reason that the time of the Anglo-Saxons is usually thought of as beginning about AD 450.

Historians are not sure why the Anglo-Saxons came to Britain. Some sources say that the Saxon warriors were invited to come, to the area now know as England, to help keep out invaders from Scotland and Ireland.

Another reason for coming may have been because their land often flooded and it was difficult to grow crops, so they were looking for new places to settle down and farm. They ruled England for about 500 years (a hundred years longer than the Romans). However, unlike the Romans, the Anglo Saxons never 'went home'; many people living in Britain today have Anglo Saxon ancestors. The name England even comes from the Saxon word 'Angle-Land'." (Mandy)

From that quotation we can see the information about the time and the history of Anglo Saxon is the time of Ancient Briton, the past time of England. And this time is similar with the time of Narnia country when Peter and his siblings to be the Old Kings and Queens and consist of Aslan, Telmarine and Narnian. The time of invade by Anglo Saxon to Britain. When Britain is still an ancient, consist of traditional people and land.

The next cultural code is the name of 'Aslan' is adopted by Turkish word. The writer finds in a paper of Catarina about describing the figure of Aslan. As we see in this quotation:

"Aslan is the Turkish word for lion and should be pronounced *Ass-lan* according to C.S. Lewis (Sibley 88). Aslan is portrayed as a great ruler of Narnia, kind and merciful, just as lions were known to be in medieval folklore (Mercantante 413). He is also by many interpreters seen as a symbol of Christ himself in this book. Mercantante, however, also points out that in medieval Christian symbolism the lion could also symbolise the

devil (413). I feel that C.S. Lewis is showing that Aslan has both a good and an evil side when he writes, “[p]eople who have not been in Narnia sometimes think that a thing cannot be good and terrible at the same time. If the children had ever thought so, they were cured of it now. For when they tried to look at Aslan’s face [...] then they found they couldn’t look at him and went all trembly” (134). This can be interpreted as Aslan being mighty. I believe, however, it could also be interpreted as if they should have respect for him and be afraid of him, just for a short moment but still long enough for the reader to think of him as not altogether good.” (Catarina)

“Lewis explained that he found the name of Aslan, which is Turkish for Lion, in a copy of the thousand and nights (which Lewis referred to as the Arabian Nights). More specifically, he said he saw the word in footnote of Edward William Lane’s Classic Translation. *The Arabian Nights’ Entertainments*, or the thousand and one nights (1840). The Aslan of Arabian nights is a noble young man whose father is falsely accused of stealing from the caliph. Aslan undergoes a series of adventures in order to save his father the hangman and restore his family’s good name. There is nothing unusual to have just remembered the name and its meaning.” (Downing 2008)

In Lewis’ story the Aslan is the Lion who has big power in Narnia. He is called the High King in Narnia, he has the magical power to rule his country Narnia, but he does not live with the Narnians. He will prove himself to be the person who

believe if he is real. He gives the punishment for the people who make the mistake. Lewis describes the figure Aslan as a Christ, who has the authority, merciful, and big power. From that source, we can see that Lewis adopts the name Aslan from Turkish word and describe the figure Aslan as Christ which adopts from Mercantante.

The last cultural code is name of Prince Caspian is adopted from the name one of sea in northern Iran. As we see in this quotation:

“The Caspian sea is the world largest lake over 30 million years old. Some day it was connected to the Black Sea and was residence of the first civilized men. The evidence of such residence along the southern coasts of the lake dates back to the Paleolithic era. The discovery of the skeleton of three men at Huto cave near the city of Besharhr proves that man has been residing in area for the past 75,000 years ago.” (Ajam)

“....since 600 BC, the waterway in northern Iran currently known as the Caspian of Mazandaran Sea is called by different names. The Arabic states call it Bah-e Qazvin (Qazvin Sea) or Caspian, while the Turks, Europeans and other nations refer to it as he Caspian Sea. Meanwhile, a variety of other names by which the waterway has been called since 500 yers ago have been recorded.” (Ajam)

In Lewis story, Caspian is the name of Prince who rightful King of Narnia driven into exile by his evil uncle Miraz. His father is Caspian IX was killed by Miraz, and his grandfather since Caspian I was invaded Narnian and be the King

of Telmarine in Narnia. Caspin has desire to find the real Narnian to fight Miraz, and makes unification between Narnian and Telmarine.

Thus, after analyzing those major codes, the writer can conclude that story is 'readerly text' because the story has built by value or meaning which dominant consists inside the text. It means that the meaning saved and stack by text it self and author's convention. In analyzing the code the writer can get the meaning and message from the storyline which state by the author directly or indirectly. In hermeneutic code, the writer tries to find so many questions and puzzles which invite the readers to get the answer, after reading and analyzing the writer gets the answer of the question and puzzle in text, such as in the middle and the end story. For example there are many enigmas which rise in the story such as the questions in the beginning and we can get the answer in the middle or in the end of story. The author built the story with the complicated plot but giving the meaning purely in the end story.

The text consists of meaning from the action of the characters which appears by indication in the story. The action shows the event which is giving the meaning to the readers. The actions from characters influence the storyline. The readers can get the connotation from characters of story, because this story consists of many characters which have significant part. Beside that, the author presents the binary opposition element in the text; the author tries to deliver which one is better between each other. The story also presents the cultural or knowledge reference which adopt in the story such as in the name of character, the describing

of situation, and etc. It means that the meaning saved and stacked by text itself and author's convention.

Besides that, the story also consists of several element of 'writerly text'. It means that the writer makes the self interpretation behind the text, because there is some hidden meaning which build behind the story. In the story the writer also finds several questions in Hermeneutic analysis which have not the answer. So the writer has self interpretation and making the answer to get the meaning and continuing the line of story.

Thus, the story of Prince Caspian is *readerly text*, because of all meanings and messages of story have delivered by the author and already find by the writer in that text by analyzing the structure of the text with five codes. But, this text also consists of some elements *writerly text*, because there are several questions and puzzles which have no answer and explanation in the story. So, the writer interprets the meaning and answer of the question by herself.



## CHAPTER IV

### CONCLUSION

In this last chapter, the writer can make summary about the analysis of the novel "The Chronicles of Narnia-Prince Caspian" by C.S. Lewis. The writer analyzes the novel with five major codes in Structuralism approach. In this thesis, writer has some points in discussing this writing.

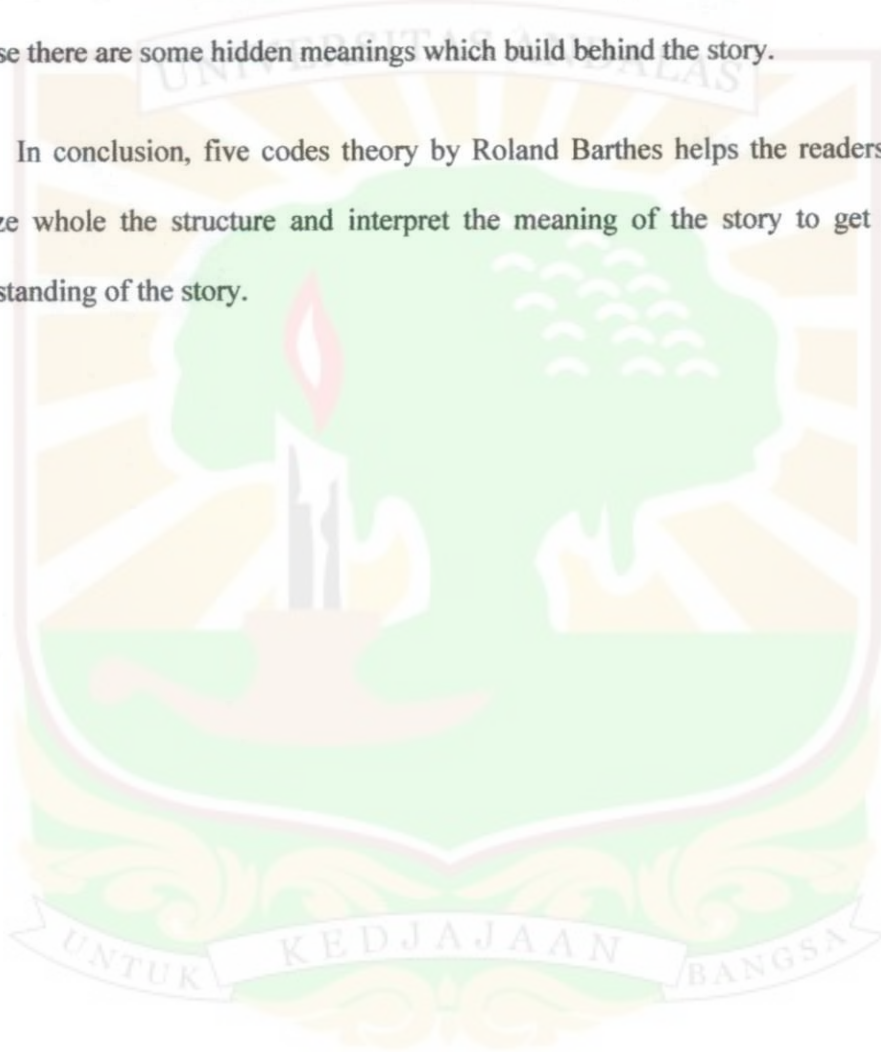
The first point, the writer analyzes intrinsic elements in Lewis's novel such as: theme, character, setting, and plot. There are major characters in this novel have build the theme and the story line, and the interesting setting and full imagination. The theme of the story of The Chronicles of Narnia-Prince Caspian is "the trustful and loyalty between the one to another as the creatures of God". The trust of Caspian who believe with Old Narnia and he really find those, and Lucy who believe with Aslan, so he really meets Aslan. This theme about loyalty of Narnian to Caspian and Old Kings and Queens of Narnia. Then, the second point, the writer analyzes the five major codes in this story: Hermeneutic code, Semic code, Proairetic code, Symbolic code, and Cultural code.

Hermeneutic code talks about the puzzle or enigma or question which are found in the story. In the story the writer finds some questions that arise in the story, and makes the reader confusing and looking for the answer. The question will be answered by the texts it self and also from our interpretation. Those questions are why Peter, Edmund, Susan, and Lucy who study in Britain, suddenly move to Cair Paravel (the first kingdom of Peter siblings) and Narnia again, what happen during one year? Why the time between Narnia and England

are different? Why do the soldiers drop the dwarf into the sea, what happen before? Why only Lucy could see Aslan? Meanwhile her sibling and Trumpkin could not see Aslan, is Old Narnia real or not? and what happened in old Narnia? What happened between Old Narnia and Telmarine? Why the Narnian living in hiding. The next code is proairetic code. Proairetic code talks about the indication of action in the story line. In Prince Caspian story, the action shows by many characters. In this story the writer finds there are various actions in this research, as follow; 'to find out', 'to prove', to pretend', 'to save', 'to ask for help', 'to guide'. The third code is symbolic code. It emphasizes to binary opposition that authority in the text, as follow; young and old, betrayal and loyalty, murderer and murdered. The fourth code is semic code. Semic code describes the connotative of the character which influence the narrative story. In this analysis the writer finds connotative of some character in the story, such as; Caspian is 'faith', Miraz is 'heartless', Trumpkin is 'loyal', Nikabrik is 'unloyal', Lucy is 'faith', and Doctor Cornelius is 'helpful'. The last code is cultural code. The cultural code is part or references of beyond of the story which considered as common language. Those references give the influence to the text. There are several cultural codes influence in the story such; the story of Dwarf and Centaur is adopted from Germanic and Greek mythology and the name of Aslan is come from Turkish word for lion which have pronounced '*Ass-lan*' and in the story Lewis describe that Aslan as a medieval Christian symbol, the name of Prince Caspian is come from the name one of sea in northern Iran.

After analyzing the novel, the writer concludes that this novel is categories as 'readerly text'. Because the reader do not need to write and produce own meanings but the reader can find meaning directly from the text. In *readerly text*, the meaning is ready made. Beside that, the writer also finds some *writerly texts* in this novel. In several codes the writer makes the self interpretation behind the text, because there are some hidden meanings which build behind the story.

In conclusion, five codes theory by Roland Barthes helps the readers to analyze whole the structure and interpret the meaning of the story to get the understanding of the story.



## BIBLIOGRAPHY

Ajam, Mohammad. Names of the Caspian Sea (Geography of Iran). Iran Chamber Society Press. 2001-2010

<<http://iranchamber.com/geography/artic.htm>> Sunday, August 15, 2010

Barry, Peter. Beginning Theory: An Introduction to Literary and Cultural Theory. Manchester: Manchester University Press. 2002.

Barrow, Mandy. Anglo Saxon in Britain. Woodlands Junior School, Hunt Road Tonbridge Kent TN10 4BB.

<<http://www.woodlandsjunior.kent.sch.uk/Homework/saxons/why.htm>>

January 2, 2010 5:35 PM

Barthes, Roland. Elements of Semiology. New York: Hill and Wang. 1968.

Bennet, Steve. Fantasy Fiction Genre Definition. 2009.

<<http://www.findmeanauthor.com/>>. June 14, 2010 9:45 AM

Bogdan, Robert C and Sari Knopp Bilklen. Qualitative Research For Education: An Introduction to theory and Method. USA ; Allyn and Bacan, Inc, 1982.

Chandler, Daniel. Semiotics: The Basics. New York; Routledge. 2002.

Downing, Dacid.C. Eds. Into the Wardrobe: C.S. Lewis and the Narnia Chronicles  
Series. John Wiley and Sons. 2008

<[http://www.books.google.co.id/books?isbn=0470248394, 9780470248393](http://www.books.google.co.id/books?isbn=0470248394,9780470248393)>

Monday, August 16, 2010

Farlex, ed. The American Heritage. Dictionary of the English Language. Fourth  
Edition Copyright. Houghton Mifflin Company. 2000.

<[www.thefreedictionary.com/novel](http://www.thefreedictionary.com/novel)>. June 4, 2010 8:00 PM

Felluga, Dino. Modules on Barthes: On Plotting. Introductory Guide to Critical  
Theory. 2002.

<<http://www.purdue.edu/guidetotheory/narratology/modules/barthesplot.html>>.

July 17, 2009

Fjallborg, Carina. Deeper Magic from Before the Down of Time; An Analysis of the  
Hidden Story in the Chronicles of Narnia by Clive Staples Lewis. Extended C-  
Essay. Kiruna: Lulea University of Technology. 2004.

<LTU-CUPP-04041-SE.pdf>

Guerin, Wilfred L. A Handbook of Critical Approaches to Literature: Fourth Edition.  
New York: Harper & Row Publisher. 1999.

Kenney, William. How to Analyze Fiction. New York: Monarch Press, 1993.

King, Don W. Narnia and the Seven Deadly Sin. English Department of Montreat College. 1984.

<<http://www.bluemoondesign.com/>>John Visser</A> April 7, 2010 1:50 PM

Kurniawan. Semiologi Roland Barthes. Jakarta; Yayasan indonesiatera.2001.

Lewis, C.S, The Chronicles of Narnia-Princes Caspian. *Special Read-Aloud Edition*. New York. HarperCollinsPublisher.1994.

Nurgiyantoro, Burhan. Teori Pengkajian Fiksi. Yogyakarta. Gajah Mada University Press. 1995.

ORACLE' Education Foundation, ThinkQuest. Mythological Creatures. USA: ThinkQuest. 2002.

<<http://www.library.thinkquest.org/CR0211762/Mythological%20Creatures.htm>>” Monday, January 02, 2010 5:59:02 PM

Persson, Catarina. Mythology and Moral in C.S Lewis's the Lion, the Witch and the Wardrobe. Department of English; Lund University. 2006.

<CatarinaPerssontermpaperpdf(1).pdf> 2/1/2010 6:02 PM.

Sandika. Edria. Five Codes in Three Modern Short Stories: A Semiotic Reading. Padang: Unpublished Thesis. 2006.