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# **WILFRED OF IVANHOE AS A HERO IN SIR WALTER SCOTT'S IVANHOE: AN ARCHETYPAL ANALYSIS**

**THESIS**



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The Writer



## CHAPTER 1

### INTRODUCTION

#### 1.1. The Background of the Research

“Mythology tends to be speculative and philosophic; its affinities are with religion, anthropology, and cultural history” (Guerin, 155). Based on the statement above, the writer thinks that people have their own beliefs in myth which attracts universal reaction of human being. Myths can be reflected in many forms. One of them is novel. Even though myth is something unbelievable in modern life, but, in fact, it exists in the life of some cultures. One of them is the hero and his journey. The hero is usually a savior or deliverer, and the hero's journey symbolizes a journey of the soul. Here, the writer wants to show to the readers about the pattern of heroicism as reflected in the novel Ivanhoe.

Considering that there is a hero in the novel, which is a character should pass the three stages of heroic journey, the writer tries to analyze the novel Ivanhoe by using the theory of hero pattern proposed by Joseph Campbell. The changes in one's life are the results of his journey. After succeeding the changing, someone will enter the transformation phases and will become a hero.

There are several reasons why the writer decides to choose this story to be analyzed. Firstly, the writer realizes that Sir Walter Scott is known as a talented author who has produced many incredible works and Ivanhoe is one of the best of his work. The novel of Ivanhoe written by Sir Walter Scott is the story of one of the remaining Saxon noble families at a time when the nobility was

### 1.5. Review of the Related Study

Joseph Campbell's theory has been applied by Ratih Eka Putri in her research. She entitles her research "The Hero Patterns in Robert Louis Stevenson's *Kidnapped*." She focuses on how David Balfour unconsciously following the patterns of the hero journey. She finds in David Balfour's journey that there are departure, initiation and return. After analyzing the novel, she learns that the hero's journey has been transferred to unconscious part of human's mind. She perceives about Stevenson who unconsciously pick up the journey and poured it in to the novel. Stevenson's unawareness of it, taking the basic stages of the journey has become the basic story of his novel.

The other work that the writer finds in the internet is Critical Analysis of *Ivanhoe* by Jeff. He compared two criticisms that had been written by Bruce D. Reeves with an anonymous reviewer. He concludes that both criticism is presented very well supported and quite on target. Their interpretations were those of a multitude of criticism that exist on Sir Walter Scott's most interesting novel. They carefully outline the two most basic principles of *Ivanhoe*. The first is that Sir Walter Scott was definitely not a supporter of chivalry and its virtues and application, and the second is that no matter what can be said, *Ivanhoe* can never be looked on as being successful as both a historical account and a romantic fictitious novel.

This study is different from what they have studied. The writer tries to apply archetypal theory and approach in analyzing and describing this story.

and danger. Later the hero transforms into a new man. This stage is divided into six subsections. They are;

- a. The road of trials. Campbell says, "Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials. The hero is covertly aided by the advice, amulets, and secret agents of the supernatural helper whom he met before his entrance into this region (89).
- b. The meeting with the goddess. This stage is commonly represented as a mystical marriage of the triumphant hero-soul with the Queen Goddess of the world (100). The glorious soul of the hero meets his or her Mother of Earth – the soul of universe (Van Lente, 2007. 89). When the hero is female, this becomes a male figure.
- c. Woman as the temptress. The hero may fixate on the disunity between truth and his subjective outlook, inherently tainted by the flesh. This is often represented with revulsion or rejection of a female figure.
- d. Atonement with the father. The mystagogue (father or father substitute) is to entrust the symbols of office only to a son who has been effectually purged of all inappropriate infantile cathexes—for whom the just, impersonal exercise of the powers will not be rendered impossible by unconscious (or perhaps even conscious and rationalized) motives of self-aggrandizement, personal preference, or resentment (125). No matter the hero's position in society, the father is

to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the power of his supernatural patron (182). In the other word, when the boon's acquisition (or the hero's return to the world) comes against opposition, a chase or pursuit may ensue before the hero returns.

- c. Rescue from without. Campbell says, "The hero may have to be brought back from his supernatural adventure by assistance from without. The world may have to come and get him (192). Perhaps, it is because the hero refused to return or because he is successfully blocked from returning with the boon.
- d. The crossing of the return of threshold. Campbell says, "The hero adventures out of the land we know into darkness; there he accomplishes his adventure, or again is simply lost to us, imprisoned, or in danger; and his return is described as a coming back out of that yonder zone" (201).
- e. Master of two worlds. Campbell says, "Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the casual deep and back –not contaminating the principles of the one with those of the other, yet permitting the mind to know the one by virtue of the other-is the talent of the master (212). Because of the boon or due to his experience, the hero may now perceive both the divine and human worlds.

- f. Freedom to live. The goal of the myth is to dispel the need for such life ignorance by effecting a reconciliation of the individual consciousness with the universal will (221). The hero bestows the boon to his fellow man.

In applying the theory explained above, the writer uses the hero's journey pattern. Ivanhoe's life told in the story can be divided into these three phases because he is involved into a journey to save his homeland from the gap between Norman people, Saxon, and Jew. He knows that when he fights at the side of the King on a crusade to the Holy Land, Norman noblemen are fighting each other to gain more power while the King was away. He also wants to get his love, Lady Rowena. For the three stages, it is not a must all of that the subsections should appear in the story.

### **1.7. The Methods of the Research**

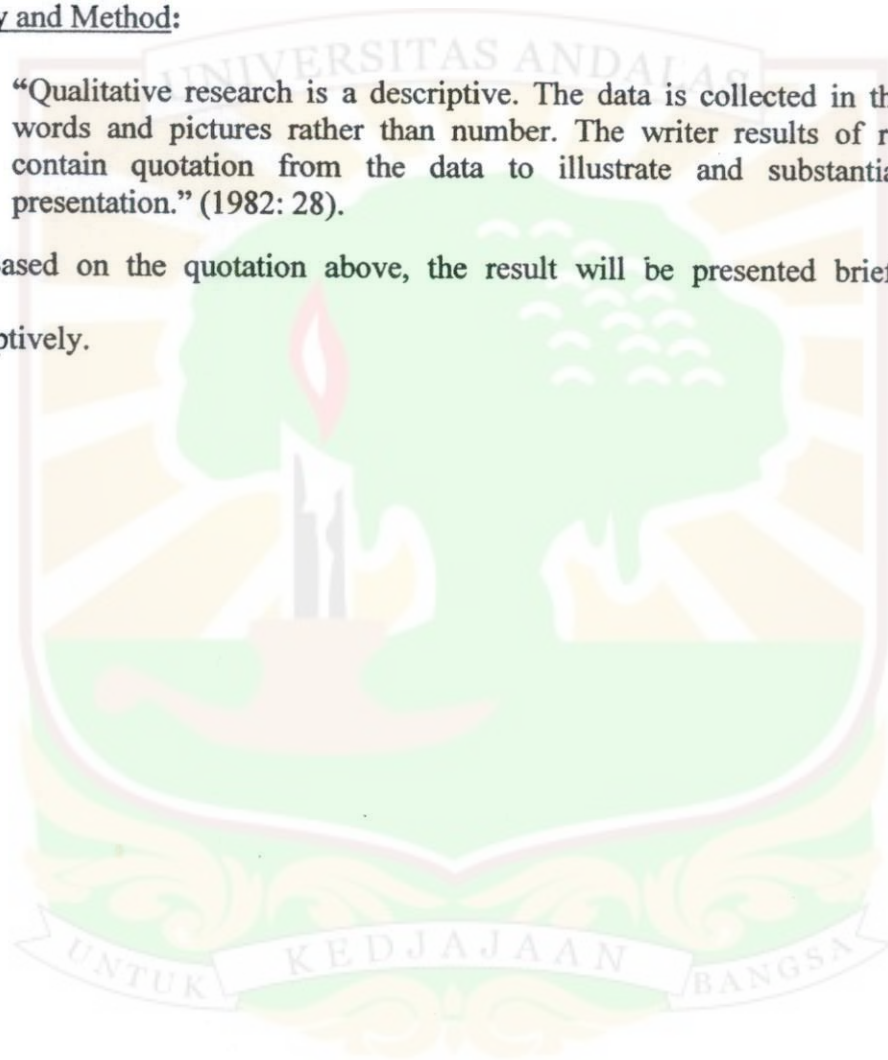
In doing the research, the writer follows some steps. They are collecting, analyzing and presenting the data, as suggested by Sudaryanto (1993).

In collecting the data, the writer uses library research in order to get the primary and the secondary data. The primary data is the novel itself, Ivanhoe written by Sir Walter Scott. The secondary data are all information taken from some books and sites that support this research such as, articles, books about archetypal approach or the other related books.

In case of analyzing the data, the writer applies archetypal theory proposed by Joseph Campbell. The method of analyzing itself is descriptive analysis. Then, the result of analysis is presented by applying descriptive method. It is proposed by Bodgan in the book entitled Qualitative Education and Introduction to the Theory and Method:

“Qualitative research is a descriptive. The data is collected in the form words and pictures rather than number. The writer results of research contain quotation from the data to illustrate and substantiate the presentation.” (1982: 28).

Based on the quotation above, the result will be presented briefly and descriptively.





'Thy memory shall be preserved,' he said, 'while fidelity and affection have honour upon earth! But that I trust I shall find the means of saving Rowena, and thee, Athelstane, and thee, also, my poor Wamba, thou shouldst not overbear me in this matter.'(271)

Cedric is eventually reconciled to his son Ivanhoe, whom he banished, and his dislike of the Normans decreases because King Richard treats him well.

### 2.1.3 Gurth

Gurth is Cedric's swineherd. It is stated briefly in the novel; 'Gurth, the son of Beowulph, is the born thrall of Cedric of Rotherwood' (9). He serves his master and disguises himself in order to attend Ivanhoe at the tournament.

'Thus!' said Gurth, 'I fear discovery from none saving my playfellow, Wamba the Jester, of whom I could never discover whether he were most knave or fool. Yet I could scarce choose but laugh, when my old master passed so near to me, dreaming all the while that Gurth was keeping his porkers many a mile off in the thickets and swamps of Rotherwood. If I am discovered – '(116-117)

Cedric recaptures him, but Gurth escapes when Cedric and his party are set upon in the forest. He takes part in the battle for Front-de-Boeuf's castle and Cedric pardons him, gives him his freedom and some land. After this, Ivanhoe refers to Gurth as his squire.

### 2.1.4 Lady Rowena

Lady Rowena is the beautiful young ward of Cedric. She is directly descended from Alfred, the last Saxon king. Cedric wants to marry her off to Athelstane, so they can recreate a Saxon dynasty, but she is interested only in Ivanhoe. She and Ivanhoe eventually marry.

“And when Rowena’s name was mentioned, the noble Athelstane prayed leave to quaff a full goblet to her health, and that she might soon be the bride of his kinsman Wilfred” (504).

### 2.1.5 Isaac of York

Isaac of York is a rich Jew. He is treated badly by the Christians, who are nonetheless forced to deal with him because he lends them money. Isaac is greedy, but his redeeming quality is his love for his daughter Rebecca. Isaac also treats Ivanhoe with kindness, supplying him with horse and armor for the tournament and arranging for him to be cared for after he is wounded.

“When he had finished, he delivered the scroll which was in the Hebrew character, to the Pilgrim, saying, ‘In the town of Leicester all men know the rich Jew, Kirjath Jairam of Lombardy: give him this scroll - he hath on sale six Milan harnesses, the worst would suit a crowned head; ten goodly steeds – the worst might mount a king, where he to do battle for his throne. Of these he will give thee thy choice, with everything else that can furnish thee fort for the tournament: when it is over, thou wilt returns them safely – unless thou shouldst have wherewith to pay their value to the owner’ “(74).

Isaac eventually tires of being persecuted in England and moves to Spain with his daughter.

### 2.1.6 Prince John

Prince John is the brother of King Richard. During Richard's absence he attempts to take over the throne. But Prince John has none of Richard's admirable qualities and knows little about how to manage people. He loves the power when his brother is not on the throne, but he is unable to run it effectively. He lives in fear of Richard's return, and knows that his hold on his own followers is weak.

‘It might be the King – it might be Richard Coeur-de-Lion himself!’

‘Farewell,’ she said. ‘May He, who made both Jew and Christian, shower down on you His choicest blessings! The bark that wafts us hence will be under weigh ere we can reach the port’ (511).

### 2.1.8 Richard the Lion-Hearted

Richard the Lion-Hearted is the King of England. On his return from the Crusades in the Holy Land he is imprisoned in Austria. When he is released, he returns to England disguised as the Black Knight. He intervenes in the tournament at Ashby and saves Ivanhoe from defeat.

...a circumstance which procured him among the spectators the name of *Le Noir Faineant*, or the Black Sluggard.”

At once this knight seemed to throw aside his apathy, when he discovered the leader of his party so hard bested; for, setting spurs to his horse, which was quite fresh, he came to his assistance like a thunderbolt, exclaiming in a voice like a trumpet-call, ‘*Desdichado*, to the rescue!’ It was high time; for, while the Disinherited Knight was pressing upon the Templar, Front de Boeuf had got nigh to him with his uplifted sword, but ere the blow could descend, the Sable Knight dealt a stroke on his head, which, glancing from polished helmet, lighted with violence scarcely abated on the *chamforn* of the steed, and Front de Boeuf rolled on the ground, both horse and man equally stunned by the fury of the blow“ (142).

He joins the outlaws in the forest and leads the attack on Torquilstone, Front-de-Boeuf's castle. Then he reveals who he is and reclaims his throne.

“‘I will not yield,’ replied De Bracy faintly, ‘to an unknown conqueror. Tell me thy name, or work thy pleasure on me – it shall never be said that Maurice de Bracy was prisoner to nameless churl.’

The Black Knight whispered something into the ear of the vanquished.

‘I yield me to be true prisoner, rescue or no rescue,’ answered the Norman, exchanging his tone of stern and determined obstinacy for one of deep though sullen submission.” (335)

Richard is a doughty warrior who deals justly with people, unlike his brother Prince John and the Norman nobles. He is generous in spirit and does not insist on

too much eagerness of his authority. He is daring, but sometimes seems to challenge danger and adventure just for the sake of it, rather than thinking about the welfare of his kingdom.

### 2.1.9 Wamba

Wamba is Cedric's jester. It is strongly stated in the novel; "Wamba, the son of Witless, is the thrall o Cedric of Rotherwood" (10). He shows admirable character when he volunteers to disguise himself as a monk and enter Front-de-Boeuf's castle.

'I see,' said Wamba, after a short pause, 'that the fool must be still the fool, and put his neck in the venture which wise men shrink from. You must know, my dear cousins and countrymen, that I wore russet before I wore motley, and was bred to be a friar, until a brain-fever came upon me and left me just wit enough to be a fool (265).

His finest moment comes when in the castle he offers to change places with Cedric, so that Cedric can escape.

'Even thus,' replied Wamba; 'take thou this frock and cord, which are all the orders I ever had, and march quietly out of the castle, leaving me your cloak and girdle to take the long leap in thy stead' (270).

He is well rewarded for his loyal service, and attends the wedding of Ivanhoe and Rowena in a new cap and a gorgeous set of silver bells. "... and the magnanimous Wamba, decorated with a new cap and a most gorgeous set of silver bells" (505). He wears new fit because of his loyalty.

“... he presses Front-de-Beouf with blow on blow – the giant stoops and totters like an oak under the steel of the woodman – he falls – he falls!’  
 ‘Front-de-Beouf?’ exclaimed Ivanhoe.  
 ‘Front-de-Beouf!’ answered the Jewess...” (315).

## 2.2. Theme

Theme is an important element in a work. According to Perrine, theme is the controlling idea insight of the novel. It is unifying generalization about life stated of implied by the story (1970:105). Through the novel the reader can get the main point of the whole story of the novel. Sometimes, the theme is explicitly stated somewhere in the story. Either it appears by the author or by one of the character. Others, it is implicitly stated.

Ivanhoe elaborates the contradictory elements of the chivalric values: its heroism and compassion on the one hand, and its glorification of selfishness and chaotic recklessness on the other. Multiple conflicts transform the familiar, and complicate the old order: the Saxons struggle to maintain power in a Norman world; and the presence of Jews in the novel emphasizes the cultural and ethnic diversity of medieval Britain. The ideal of national unity through the condition of contrasting traditions is reflected in the increased value put on shifting from chivalric adventure and great amount of superstition to the more stable order of cosmopolitanism and rational faith. Still, the novel clearly expresses the value of a certain chivalric code: the idea of nobility covers the characterizations of Ivanhoe. At crucial matters, nobility is associated with selflessness in turn associated with certain passivity. For example, at the siege of Front-de-Boeuf s castle, Ivanhoe lies off to one side, injured and unable to fight. Thus, chivalry must not be merely

influenced by a more rationally and economically-minded culture without regarding to such values as nobility. Ivanhoe presents a complex picture of the transition between an age of heroism and an age of reason.

### 2.3. Plot

According to Perrine, “plot is the sequence of incidents or events of which a story is composed. It may include what a character says or thinks as well as what he does, but it leaves our description and analysis and concentrates ordinarily on major happenings” (1970:41).

Ivanhoe is set in Yorkshire, England, in the time of the Crusades. The plot of Ivanhoe begins with a conversation in a forest between a swineherd and a fool in the employ of Cedric, a Saxon noble who is the father of Ivanhoe. The swineherd and the fool encounter a chance on its way to a tournament held at Ashby by Prince John, the Norman who has taken over the rule of the country while King Richard struggles to liberate the Holy Land from the Muslims.

Wilfred of Ivanhoe (i.e., the hero Ivanhoe), disguised as a palmer, has previously joined the group. He has returned from the Crusades but cannot return to his home because his father Cedric has disinherited him for his love of Rowena (who is a ward of Cedric and a Saxon noblewoman engaged for political reasons to Athelstane, a Saxon noble). The group also includes Isaac, a wealthy Jewish moneylender, and his beautiful daughter Rebecca. This entire party stays the night at Cedric's manor, where the templar Brian de Bois-Guilbert pursues Rebecca and plots to steal Isaac's wealth. Ivanhoe's observations of Bois-Guilbert alert him to

#### 2.4. Setting

According to Kenney setting is “the element of fiction which reveals to us the where and when of events” (1996:38). The story takes place in 1194, the year of King Richard I's (also known as Richard the Lion-Hearted) returned to England from the Third Crusade, which was undertaken to rescue the Holy Land from the Turkish sultan, Saladin. The world of *Ivanhoe* is the representation of Midlands and North Country of England, specifically the counties of Leicestershire; Nottinghamshire, with the vast Sherwood Forest at its center; and Yorkshire. By using this time and setting, they enable Scott to examine the nature and role of chivalry at the height of the medieval age. He balances the reality of the twelfth century against the romantic ideal, organizing knights in glittering armor, beautiful ladies, and the color and pageantry of the tournament at Ashby, against the bloody siege of Torquilstone and the mortal combat of *Ivanhoe*.

the beginning of the hard work, surviving, and fighting. Starting from this stage, the main character has to face anything in front of him that can make him down. This novel shows how the main character struggling to get what he wants without any doubt. Because, someone will be able to pass his hard long journey if he believes in his heart that he chooses the decision to search his dream and begins departure.

According to the novel, the writer will divide the departure into two parts, they are: The Call to Adventure, and Supernatural Aid.

### **3.1.1 The Call to Adventure**

The call to adventure is where a hero received a signal to change the way of the hero's life. If he chooses to do his adventure, he will have eagerness, power, and will be strong man to face anything in front of him to get what he wants and what he is searching for.

The story begins with the appearance of Cedric's slaves. They are Gurth the swineherd and Wamba the Jester. They are talking each other in the forest until they meet a band of travelers which are known as Prior Amyer and Sir Brian de Bois-Guilbert. The band is asking about the direction to Cedric's castle. They need a place to take a rest.

'If there be in this neighbourhood any good man, who, for the love of God, and devotion to Mother Church, will give two of her humblest servants, with their train, a night's hospitality and refreshment?' (2004:21) 'Cedric,' answered the Prior, 'Cedric the Saxon. – tell me, good fellow, are we near his dwelling, and can



you show us the road?' (2004:22) From the quotation above, we can see that the traveler want to take a rest but they do not know where to stay. The servant of Cedric tells there is a place to stay tonight, and the traveler begs for the direction. It means this traveler really tired in their journey.

But, Wamba gives direction to other way which is not going to Cedric's castle. The travelers are astray in their search for Cedric's castle. It is at this point that the reader is introduced to the hero of the story. The palmer, a mysterious man leads them through the woods to the castle of Cedric. The palmer himself reveals later as Wilfred of Ivanhoe.

'We did but wish to ask you,' said the Prior, 'the road to Rotherwood, the abode of Cedric the Saxon.'

'I myself am bound thither,' replied the stranger, 'and if I had a horse, I would be your guide, for the way is somewhat intricate, though perfectly well known to me.' (2004:28)

When the travelers arrived in Cedric's castle and take their dinner, the palmer is listening by peeping what Cedric and his guests talking about. Ivanhoe's first calling to adventure is when his father; Cedric talked to his guest. Ivanhoe realized that his father dislike his decision when Ivanhoe decided to join the Crusade. Ivanhoe wants to get forgiveness from his father.

"The son who has disobeyed me is no longer mine; nor will I concern myself more for his fate than for that of the most worthless among the millions that

ever shaped the cross on their shoulder, rushed into excess and blood-guiltiness, and called it an accomplishment of the will of God.” (2004:39)

In the hall of Cedric’s castle, Sir Brian de Bois-Guilbert asking several questions to the Palmer about who are the knights fights bravely in the Crusade. The Palmer mentions several names and when he says the last name which is Ivanhoe suddenly Bois-Guilbert challenges Ivanhoe, “... it was the Knight of Ivanhoe ... yet this will I say, and loudly, that were he in England, and durst repeat, in this week’s tournament, the challenge of St John-de-Acre, I, mounted and armed as I now am, would give him every advantage of weapons, and abide the result. ‘Your challenge would soon be answered,’ replied the Palmer” (2004:55). As a knight, a challenge is a prestige. So, there is no reason for Ivanhoe to avoid it. This is the other calling for Ivanhoe, when he hears Brian de Bois-Guilbert says and feel challenged.

Rowena’s say strengthen Ivanhoe’s desire to receive the call of adventure which declare of Ivanhoe’s ability. Rowena feels that Ivanhoe is not such a coward like what Brian de Bois-Guilbert says. It can be seen in the quotation bellow:

‘My voice shall be heard, if no other in this hall is raised in behalf of the absent of Ivanhoe. I affirm he will meet fairly every honorable challenge. Could my weak warrant add security to the inestimable pledge of this holy pilgrim, I would pledge name and fame that Ivanhoe gives this proud knight the meeting he desires.’ (2004:56)

In this novel, the main character decides to go to the tournament to start the adventure because of the challenge by Brian de Bois Guilbert. The challenge from Brian de Bois Guilbert becomes his call to adventure. As a knight Wilfred of Ivanhoe have to maintain his honor. Before he joins the tournament, he needs to leave the castle and finds some equipment to join the tournament.

### 3.1.2 Supernatural Aid

In this step of departure, the hero will find someone who supports the hero to take the quest. As Campbell stated "... the first encounter of the hero-journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass" (2004:63). This means that Ivanhoe will receive something which is useful when he fights his enemy. Because Ivanhoe is not going to tell us about myth, the writer conceives the statement above into the other form which can be classified as someone's helps through the actual happening of the hero's journey. The helps are about advice and equipment.

The appearance of the Jew Isaac of York in Cedric's castle is the starting point of the supernatural aid for Ivanhoe. Isaac with his daughter – as the traveler before – come to Cedric's castle and asks for a night stay. Everybody in the hall is interrupted by a presence of Jews. "Conversation was here interrupted by the entrance of the porter's page, who announced that there was a stranger at the gate, imploring admittance and hospitality. 'Admit him,' said Cedric, 'be he who or

what he may; a night like that which roars without, compels even wild animals to herd with tame, and to seek the protection of man, their mortal foe, rather than perish by the element. Let his wants be ministered to with all care – look to it, Oswald” (2004:48). This quotation show the kindness of Cedric who receive anyone who need a safe place to stay in the night. After Oswald tell his master who are the visitors, Gurth bring them in to the hall.

“The Jew’s dress, which appeared to have suffered considerably from the storm, was a plain russet cloak of many folds, covering a dark purple tunic...the reception of this person in the hall of Cedric the Saxon, was such as might have satisfied the most prejudiced enemy of the tribes of Israel” (2004:49). As we see from this quotation, the Jew trapped outside with the storm and need a place to cover and take a rest. Some people in the hall have their own objection to receive that Jew together with them. But to host Cedric received them as a courtesy and humanity.

The supernatural aid helps the Wilfred of Ivanhoe in making preference about the next journey of the hero. In the midnight, Ivanhoe goes to meet the Jew Isaac and asks him to escape from Cedric’s castle because Ivanhoe have heard that Isaac will be robbed. “that if you leave not this mansion instantly, and travel not with some haste, your journey may prove a dangerous one ... but rely on this, that when the Templar crossed the hall yesternight, he spoke to his Mussulman slaves in the Saracen language, which I well understand, and charged them this morning to watch the journey of the Jew, to seize upon him when at a convenient distance from the mansion, and to conduct him to the castle of Philip de Mavoisin, or to

that of Reginald Front-de-Boeuf" (2004:65). As we can see from this quotation, the Pilgrim which is Ivanhoe does not want something bad happen to the Jew. He warns the Jew to leave the mansion of Cedric and go far away. He ask the Jew to leave the mansion together with him.

At the outside of castle, Isaac of York, before separating with Ivanhoe, he gives Ivanhoe a letter which he can bring to Isaac's friend and take what Ivanhoe need in order to join the tournament. As seen in this quotation, "When he had finished, he delivered the scroll which was in the Hebrew character, to the Pilgrim, saying, 'In the town of Leicester all men know the rich Jew, Kirjath Jairam of Lombardy: give him this scroll - he hath on sale six Milan harnesses, the worst would suit a crowned head; ten goodly steeds - the worst might mount a king, where he to do battle for his throne. Of these he will give thee thy choice, with everything else that can furnish thee fort for the tournament: when it is over, thou wilt returns them safely - unless thou shouldst have wherewith to pay their value to the owner' "(2004:74). Even Isaac does not have some equipment for knight, but he has friend who can help Ivanhoe to join the tournament. He does that as thanks to the Palmer. Isaac realizes the Palmer is a knight when he saw a knight's chain behind the palmer's gown.

Wilfred of Ivanhoe uses his supernatural aid in the tournament which is he have been challenge. It can be seen in this quotation; "His suit of armour was formed of steel, richly inlaid with gold, and the device on his shield was a young oak-tree pulled up by the roots, with the Spanish word *Desdichado*, signifying Disinherited. He was mounted on a gallant black horse, and as he passed through

the lists he gracefully saluted the Prince and the ladies by lowering his lance.” (2004:99) From this quotation, it can be seen see that Ivanhoe is wearing equipments that have been given by his supernatural aid. All his equipments such us shield, armour, horse, and lance is the aid for him to face his challenges. Everything has been given by the supernatural aid, it will be useful in every challenges that Wilfred of Ivanhoe going to face.

As the provider of “supernatural aid” to Ivanhoe, Isaac of York with his kindness supports Ivanhoe morally and materially. Although they both have different beliefs, but Isaac is blessings him in the tournament.

### **3.2. The Initiation of Wilfred of Ivanhoe’s Journey as the Second Stage of the Hero Pattern**

This is the second stage of the hero’s journey. In this stage, the hero will face the enemies, dangers, and risk. He must win if he wants to come back to his origin and called a hero. As Campbell states that, “Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials.” (2004:89)

This statement shows us that a hero has to absolutely come to unknown world as a new person and facing the new problems that appear in the next trials of his journey. When the adventure started, dangers automatically will come. In this stage, the writer describes and shows the reader the initiation of Ivanhoe’s journey that consists of three steps. They are The Road of Trial and The meeting With the Goddess.

### 3.2.1 The Road of Trial

The road of trial is the step when the hero will face the real enemies, challenged mental and physical repeatedly. The hero must be ready in any condition with anything in front of him. In this stage, the hero will face another trouble and problem that must be more dangerous than before.

In this novel the author shows that a knight must maintain his honor. As we know before in the step of the calling of adventure that Ivanhoe indirectly received the challenge from Brian de Bois Guilbert. Now, ready or not he must go on and face the challenge.

Here, Ivanhoe has to pass the trial where he must face the obstacles and challenges of his journey. When the hero finishes one trial, another trial may come then. The first trial is when Ivanhoe comes to the St John-de-Acre which will be held in two days at Ashby and undercover as Disinherited Knight. It can be seen in the quotation below:

“All eyes were turned to see the new champion which these sounds announced, and no sooner were the barriers opened than he paced into the list...with the Spanish word *Desdichado*, signifying Disinherited. He was mounted on a gallant black horse, and as he passed through the lists he gracefully saluted the Prince and the ladies by lowering his lance.” (2004:97-99)

This quotation tells us that Ivanhoe still disguising in other appearance. As he appears as Disinherited Knight, many people in the gallery are surprised and presume who the man on that black horse is.

Most of the audience underestimate him and put him as the cheapest bargain, 'Have you confessed yourself, brother,' said the Templar 'and have you heard mass this morning, that you peril your life so frankly?' 'I am fitter to meet death than thou art,' answered the Disinherited Knight; for by this name the stranger had recorded himself in the books of the tourney, (2004:99). This quotation shows us that Ivanhoe is ready to face his first challenges. Ivanhoe also gives advice to Brian de Bois Guilbert as his first challenger and also the one who underestimates him as we have seen in the quotation above. After getting a hit on his helmet, de Bois Guilbert draws his sword and points it to Disinherited Knight madly. But, the marshal of the field reminds them about the laws of the tournament, that in this moment such that kind of encounter is not allowed. Brian de Bois Guilbert is very angry and challenges the Disinherited Knight for next time combat.

At the first day of tournament, Ivanhoe will meet five challengers in order road to the champion of the day. He is successes in defeating all of his challengers at the first day of tournament. His second challenger after Brian de Bois Guilbert is Reginald Front-de-Boeuf. Then he must face Sir Philip Malvoisin, De Grantmesnil, and the last one is Ralph de Vipont. It can be seen in these quotations:

"The gigantic Front-de-Boeuf, armed in sable armour...

In the stranger's third encounter with Sir Philip Malvoisin...



In his fourth combat, with De Grantmesnil...

Ralph de Vipont summed up the list of the stranger's triumphs..." (2004:102-103)

In this first day of tournament, Ivanhoe as Disinherited Knight becomes the champion after beating his entire opponent in this tournament. As we can see from this quotation, "The acclamations of thousands applauded the unanimous award of the Prince and marshals announcing that day's honours to the Disinherited Knight" (2004:103). Wilfred of Ivanhoe or Disinherited Knight as the winner of that day's tournament will be given a prize by Prince John. He has to remove his helmet, but he refuse to do it. He says that he cannot open it for reasons which he had assigned to the heralds when he entered the lists. Because Ivanhoe does not open his helmet, Prince John's man become suspicious and tells Prince John that Disinherited Knight might be his brother King Richard.

Although Ivanhoe doesn't want to open his helmet, but Prince John still gives him the prize and ask him to choose his Queen of Honour and of Love. The Disinherited Knight passes and stops in front of the balcony where Lady Rowena sits and chooses her as the Queen of Honour and of Love.

On the second day of tournament, Disinherited Knight rejoins the tournament as the champion of the first day tournament. In this second day, the herald announces the laws of the second day tournament. Many attendances surprises with the rules. This second day tournament is more dangerous than the first day of tournament. The combatant allowed continuing fighting with his opponent on

foot, etc. The prize for this second day is the champion could choose and merit favour from the Queen of Beautiful and of Love.

At this day, the knights are dividing into two groups. Each group is lead by Disinherited Knight and Brian de Bois Guilbert. Both of them show great capability of champion. As the list slowly become less crowded, the Disinherited Knight and Brian de Bois Guilbert finally meet and fighting each other. But, an unequal fighting happens when Reginald Front-de-boeuf and Athelstane stick together to attack the Disinherited Knight. It can be seen in this quotation:

“... at the same moment, the Norman spurred against the Disinherited Knight on the one side, and the Saxon on the other. It was utterly impossible that the object of this unequal and unexpected assault could have sustained it...”

(2004:141)

From this quotation, the novel shows us that Ivanhoe is being ganged up by his enemies and the fight becomes outnumbered. This outnumbered fight will make the Disinherited Knight defeated soon.

The noblemen around Prince John suggest him to stop the battle but he refuses with the reason that this Disinherited Knight has already won last day and he must give turn to others. As this battle become outnumbered, suddenly comes another knight called Black Knight known later as King Richard I helps the Disinherited Knight. As seen in this quotation; “...a circumstance which procured him among the spectators the name of *Le Noir Faineant*, or the Black Sluggard. At once this knight seemed to throw aside his apathy, when he discovered the leader of his party so hard bestead; for, setting spurs to his horse, which was quite

fresh, he came to his assistance like a thunderbolt, exclaiming in a voice like a trumpet-call, '*Desdichado*, to the rescue!' It was high time; for, while the Disinherited Knight was pressing upon the Templar, Front de Boeuf had got nigh to him with his uplifted sword, but ere the blow could descend, the Sable Knight dealt a stroke on his head, which, glancing from polished helmet, lighted with violence scarcely abated on the *chamforn* of the steed, and Front de Boeuf rolled on the ground, both horse and man equally stunned by the fury of the blow" (2004:142). He realizes that Front de Boeuf still have good stamina and think that the Disinherited Knight couldn't handle him. The Black Knight comes and strikes Front de Boeuf gallantly.

The Black Knight helps the Disinherited Knight and leaves them after beating Athelstone. It makes the Disinherited Knight easily bear down Brian de Bois Guilbert. "Brian de Bois Guilbert rolled on the field, encumbered with the stirrup, from which he was unable to draw his foot. His antagonist sprang from horseback, waved his fatal sword over the head of his adversary and commanded him to yield himself; when Prince John, more moved by the Templar's dangerous situation than he had been by that of his rival, saved him the mortification of confessing himself vanquished, by casting down his warder, and putting an end to the conflict" (2004:143). From this quotation we can see that finally the Disinherited Knight defeat Bois de Guilbert. The prince who worries about his image on people's eyes in the gallery finally stops the fight.

When the fight was finished, it was the time to announce the winner of the second day tournament's winner by Prince John. Actually the crown belongs to

the Black Knight. But, he was disappearing when the fight ceased. So, Prince John does not have other choice except gives the crown to the Disinherited Knight as the winner of the day. As we can see from this quotation below;

“Disinherited Knight,’ said Prince John, ‘since by that title only you will consent to be known to us, we a second time award to you the honours of this tournament, and announce to you your right to claim and receive from the hands of the Queen of Love and Beauty, the Chaplet of Honour which your valour has justly deserved.’ The knight bowed low and gracefully, but returned no answer.” (2004:144)

To get the reward, the Disinherited Knight has to open his helmet and he obeys what marshal says. Then he walks to where Lady Rowena stands to be rewarded. After the Disinherited Knight receives his medal, suddenly he falls down on Lady Rowena’s feet because of the injury from the battle. “The knight stopped his head, and kissed the hand of the lovely Sovereign by whom his valour had been rewarded; and then sinking yet farther forward, lay prostrate at her feet. There was a general consternation. Cedric, who had been struck mute by the sudden appearance of his son, now rushed forward, as if to separate him from Rowena. But this had been already accomplished by the marshals of the field, who, guessing the cause of Ivanhoe’s swoon, had hastened to undo his armour, and found that the head of a lance had penetrate his breastplate, and inflicted a wound in his side” (2004:145-147). Here, the Disinherited Knight recognize as Wilfred of Ivanhoe. His father recognizes him and really surprise to know that the Disinherited Knight is his son Ivanhoe.

This is the hard two challenges of trials that Wilfred of Ivanhoe get in his journey. He fights bravely with all of his power and abilities to win the tournament. Although he was close to shellacking, fortunately he was helped by mysterious Black Knight (who reveal as King Richard I) and finally win the tournament.

His third trial comes when Ivanhoe has to save Rebecca from the death on the Preceptory of Templestowe. Rebecca is carried off by de Bois-Guilbert and charged of witchcraft. At the challenge, each knight has to choose who will be saved. Because Rebecca is a Jew, no one is willing to choose her. Finally, Ivanhoe comes forward and deals with the challenge to be Rebecca's champion.

"To the summons of the herald, who demanded his rank his name, and purpose, the stranger knight answered readily and boldly, 'I am a good knight and noble, come hither to sustain with lance and sword the just and lawful quarrel of this damsel, Rebecca, daughter of Isaac of York; to uphold the doom pronounced against her to be false and truthless, and liar; as I will prove in this field with my body against his, by the aid of God, of Our Lady, and of Monseigneur St George, and good knight.'

...

'My name,' said the Knight, raising his helmet, 'is better known, my lineage more pure, Malvoisin, than thine own. I am Wilfred of Ivanhoe.'

'I will not fight thee at present,' said the Templar in a changed and hollow voice. 'Get thy wounds healed, purvey thee a better horse, and it may be I

will hold it worth my while to scourge out of thee this boyish spirit of bravade.” (496)

Ivanhoe faces Brian De Bois-Guilbert in this challenge to save Rebecca. But, Bois-Guilbert would not fight with Ivanhoe because Ivanhoe is still weak and only a bit well from the wound. But, Ivanhoe just ready with the fight and he win the fight after all, “Wilfred, placing his foot on his breast, and the sword’s point to his throat, commanded him to yield him, or die on the spot. Bois-Guilbert returned no answers” (2004:498). Ivanhoe finally can beat Bois-Guilbert and force him to surrender. As we know before, Ivanhoe is a brave knight and have fight in chivalry spirit to save his “goddess” Rebecca.

In this road of trial, Ivanhoe success passes all of his trials. It is not easy for Ivanhoe to pass his trials, but as a knight he must face all obstacles which come to him. After this last trial, Ivanhoe as a hero need to go back to his everyday life. But, the initiation of the hero’s journey not finished here. He has another step in the initiation stage that he must face.

### **3.2.2 The Meeting with the Goddess**

The next step of initiation is The Meeting with the Goddess. The goddess whom the hero meets along the journey is usually a wise lady who gives him advice, help, and comfortable circumstances in life, and indirectly may give some influences toward his journey.

After winning the two days tournament, Wilfred of Ivanhoe get wounded and saved by the Jew Isaac and his daughter Rebecca. "It would not have been difficult to have persuaded Isaac to this step in any other circumstances, for his disposition was kind and grateful. But he had also the prejudices and scrupulous timidity of his persecuted people, and those were to be conquered. 'Holy Abraham!', he exclaimed, 'he is a good youth and mu heart bleeds to see the gore trickle down his rich embroidered hacqueton, and his corslet of goodly price – but to carry him to our house! – damsel, hast thou well considered? – he is a Christian, and by our law we may not deal with the stranger and Gentle, save for the advantage of our commerce.' 'Speak not so, my dear father,' replied Rebecca; 'we may not indeed mix with them in banquet and in jollity; but in wounds and in misery, the Gentile becometh the Jew's brother'" (2004:293-294). Rebecca is begging to his father to allow her to bring the Knight of Ivanhoe to their house and heal Ivanhoe's wound. Rebecca thinks that she needs to take care of Ivanhoe when people abandon him in his injury. Rebecca takes care of Ivanhoe gently and gives him some medicines. "Let it be as thou wilt," said Rebecca, "when eight days have passed away; but think not, and speak not now, of aught that may retard thy recovery." (2004:304) Once Wilfred of Ivanhoe wakes up from faint, he is force himself to leave, but Rebecca asks him not to leave until his injury recovered. Ivanhoe obeys the advice from Rebecca.

On the next day, they bring him with a litter to the forest. In the forest, they meet Cedric's group of travelers who wants to go to Prince's festival and begging for help. We can it see from these several quotations:

‘Would it but please your valours,’ added Isaac, in a tone of deep humiliation, ‘to permit the poor Jews to travel under your safeguard, I swear by the tables of our law, that never has favour been conferred upon a child of Israel since the days of our captivity, which shall be more gratefully acknowledge.’ (2004:203)

Then, after the Jews load his stuff, suddenly they were attacked by a party of outlaws. The guardians and the master of knight Cedric fights but they still lose in the battle. All of the travelers are brought toward somewhere known as Reginald Front de Boeuf’s castle. “By this time the change of baggage was hastily achieved; for the single word ‘outlaws’ rendered every one sufficiently alert, and the approach of twilight made the sound yet more impressive.”( 2004:204) “They continued to hurry him along, travelling at a very rapid rate, until, at the end of an avenue of huge trees, arose Torquilstone, now the hoary and ancient castle of Reginald Front-de-Boeuf.”( 2004:220) From this quotation, we can see that the group is bringing up to Torquilstone which is Front de boeuf’s castle. They become prisoners there except Wamba the Jester and Gurth the Swineherd.

When being a wounded prisoner in Front-de-Boeuf’s castle, Ivanhoe still receives treatment and support from Rebecca which is become his “goddess” who help him from injury and give support and protection. The writer notices that Rebecca wants to help Ivanhoe when he wounded after the tournament at Ashby. She feels so pity to Ivanhoe because he is so pathetic and nobody cares about him. The meeting with the goddess is a stage which is passed in the hero’s journey and



left in hero's mind concerning with the advice, information, good treatment, and it has influence for the next step of the hero's trials.

### **3.3. The Return of Wilfred of Ivarhoe's Journey as the Third or Last Stage of the Hero Pattern**

This is the last stage of hero's journey. The hero must return to his origin. In this stage, the hero will get what he has been searching for in his life. He will prove himself and become the real hero.

Ivanhoe has to finish his goal in order to remove the gap between the Norman people, Saxon and Jew and also to win his love Lady Rowena. As the hero he must finish the goal with the victory for himself and for other people. Ivanhoe passes the stages of Rescue from Without, and Freedom to Live.

#### **3.3.1 Rescue from Without**

In this step the hero may need guides and assistants to leave the quest. The hero will need powerful guides or rescuers to bring them back to everyday life, especially if the person has been wounded or weakened by the experience. Even a hero just likes us and he needs a rescue when he cannot make his way to escape from the enemy. Rescue is a repeating pattern in many lives, where we are reminded of childhood's comfort of the all-powerful parent who is always there to save us.

In this novel, Ivanhoe was captured by Front-de-Boeuf's man at the forest together with Cedric, Athelstane, Isaac and Rebecca. Meanwhile, Gurth and Wamba who slipped away from the attack meet Robin of Locksley and the Black

Knight in the forest. They told to the Locksley that there were a group of outlaws was attacked them and their master. They are asking for help to them to rescue their master. Locksley asks whether the Black Knight want to join the aggression to Front-de-Boeuf's castle or not. We can see from the quotation below:

“A band of villains in the disguise of better men than themselves, have made themselves master of the person of a noble Englishman called Cedric the Saxon, together with his ward, and his friend, Athelstane of Coningsburgh, and have transported them to a castle in this forest, called Torquilstone. I ask of thee, as a good knight and a good Englishman, Wilt thou aid in their rescue?”

‘I am bound by my vow to do so,’ replied the knight ‘but I would willingly know who you are, who request my assistance in their behalf?’” (2004:215)

As Robin Hood and his band community image going bad because that abduction, he asks the Black Knight to join their siege to the Torquilstone. He wants to reform his image which going bad. The Black Knight agrees to join the battle.

The spirit of chivalry comes in Ivanhoe's mind to join the attackers of the castle, but his intention is prohibited by Rebecca. Rebecca thinks that Ivanhoe is not well enough to join the fight. We can see from quotation below:

‘Rebecca,’ said Ivanhoe, ‘thou hast painted a hero; surely they rest but to refresh their force, or to provide the means of crossing the moat. Under such leader as thou hast spoken this knight to be, there are no craven fears, no cold-blooded delays, no yielding up a gallant emprise; since the difficulties

which render it arduous render it also glorious. I swear by the honour of my house – I vow by the name of my bright lady-love, I would endure ten years' captivity to fight one day by that good knight's side such a quarrel as this!

'Alas,' said Rebecca, leaving her station at the window, and approaching the couch of the wounded knight, 'this impatient yearning after action – this struggling with and repining at your present weakness, will not fail to injure your returning health. – How couldst thou hope to inflict wounds on others, ere that be healed which thou thyself hast received?' (2004:317)

Rebecca becomes angry with Ivanhoe because he wants to join the battle while his wound not recovered yet. She tells Ivanhoe if he join the battle it would be useless for himself. She suggests Ivanhoe to stay and wait for the rescue.

In this aggression, Ivanhoe finally was rescued by them. Ivanhoe cannot join the fight because of his injury. After the battle is over, the Black Knight asks Gurth and Wamba to bring Ivanhoe to St Botolph. As we can see from this quotation; "... called the Priory of St Botolph, to which the wounded ivanhoe had been removed when the castle was taken, under the guidance of the faithful Gurth, and the magnanimous Wamba" (2004:441). He asks Ivanhoe to take a rest for the next day because Ivanhoe has to go to Coningsburgh to attend Athelstane's funeral.

Rescue from without show us about how the hero rescued by other in order to back to his everyday life. Even a hero needs help when he trapped and do not know what to do. Ivanhoe wounds and cannot do anything except wait for the

rescue. Although he wounded, he still have the spirit of chivalry and want to join the fight although forbid by Rebecca.

### 3.3.2 Freedom to Live

Freedom to live is the goal of hero's journey where the hero really gets the freedom and passes the trouble things in his life. In this step, the journey is complete and the hero has found true freedom.

As the reward for the hero, he is freely to live among his society. Here, in the novel Ivanhoe, the hero Ivanhoe success reaches his goals which are remove the gap between Norman people, Saxon, and Jew. This case can be seen in his marriage with Lady Rowena which attended by Norman, Saxon, and Isaac and Rebecca as the Jews. Firstly, Cedric wants to marry Lady Rowena with Athelstane. But Athelstane realizes that Rowena do not want to marry with him and consent her love to Ivanhoe. Cedric is also doing the same with Athelstane.

We can see it from these quotations:

'Father Cedric,' said Athelstane, 'be reasonable. The Lady Rowena cares not for me – she loves the little finger of my kinsman Wilfred's glove better than my whole person. There she stands to avouch it.' (2004:484)

"The nuptials of our hero, thus formally approved by his father, were celebrated in the most august of temples, the noble Minster of York. The king himself attended, and, from the countenance which he afforded on this and other occasions to the distressed and hitherto degraded Saxons, gave them a safer and more certain prospect of attaining their just rights, than they could

reasonably hope from the precarious chance of a civil war. The church gave her full solemnities, graced with all the splendor which she of Rome knows how to apply with such brilliant effect.” (2004:505)

Here, the noble Athelstane withdraws his claim to Rowena's hand, and let Ivanhoe and Rowena marry. He feels impossible to marry Rowena because she doesn't love him.

Finally, Ivanhoe who has been disinherited by his father gets forgiveness from his father Cedric. King Richard who had been promise to Ivanhoe when he rescued him helps this condition to make an easy way to Ivanhoe as he told to Ivanhoe before. As we can see from the quotation below:

“And now to my boon,’ said the King, ‘which I ask not with one jot the less confidence, that thou hast refused to acknowledge my lawful sovereignty. I require of thee, as a man of thy word, on pain of being held faithless, man-sworn, the good knight, Wilfred of Ivanhoe. In this reconciliation thou wilt own I have an interest – the happiness of my friend, and the quelling of dissension among my faithful people.’

‘And this is Wilfred!’ said Cedric, pointing to his son.

‘My father! – my father!’ said Ivanhoe, prostrating himself at Cedric’s feet, ‘grant me thy forgiveness!’

‘Thou hast it, my son,’ said Cedric, raising him up.” (2004:478)

In this step, Wilfred of Ivanhoe gets something better in his life. He can finish his entire journey and obtains what he wants. This stage is the

representation of the hero's freedom to choose what he really wants for himself after fulfills his destiny to be a hero. Here, Ivanhoe makes a decision to live long and happily with Rowena.



## CHAPTER 4

### CONCLUSION

After analyzing one of Sir Walter Scott's works, a novel which entitled Ivanhoe, the writer can conclude some important points in relation to the hero pattern that appears in this novel. The writer learns that, the author of this novel, follows exactly several steps mentioned in the theory of hero pattern by Joseph Campbell. Besides, he also gives a new perception about a hero, that is, a hero doesn't have to fight in his entire journey. The most important thing that the writer sees in the concept of a hero is that everyone can be a hero since they were born with pure heart. It depends on how strong they will keep their pure heart and learn from their mistakes.

Wilfred of Ivanhoe is a noble knight of Saxon, which has undergone in hero's journey consciously and learning something from it. In the first stage, as Campbell introduces the steps of departure, they are: The call to adventure, here, the main character decides to go to the tournament at Ashby in order to receive the challenge from Brian de Bois-Guilbert and also want to get the forgiveness from his father. Supernatural aid, in this step, the hero finds a figure that helps him with equipment to join the tournament. In this case, Isaac of York put his position as the provider before Ivanhoe join the tournament. When the hero decides to take the journey, there is no chance to get back; he must survive in these successions of trials.

The next stage is initiation. Here, the real adventure which consists of surviving and struggle is already started. Ivanhoe as the main character must face all the risk during his journey bravely. In this stage, initiation consists of five steps. But in this novel the writer just finds two steps, they are The Road of Trials and The Meeting with the Goddess. Ivanhoe faces three kinds of trials. Most of them are appears in the tournament at Ashby. The other one is when Ivanhoe come forward as a champion for Rebecca. The meeting with the goddess; when Ivanhoe wounded after the tournament then Rebecca heals him carefully until he strength enough to back to his family.

The last step is The Return. In this stage finally Ivanhoe obtains what he has been searching for. Confession from his father and win his love is the main goal of him beside break of the gap between Norman, Saxon, and Jew. In this return stage the writer finds two steps of journey from six steps of journey introduced by Campbell, they are; rescue from without and freedom to live.

Finally, through this novel the writer learns that the hero's journey is exist as an archetype in human life. Sir Walter Scott's through his novel tries to prove that the hero journey is a part of archetype. It makes the basic stages of the hero journey has become the basic story of this novel Ivanhoe by Sir Walter Scott.



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