

**ANALYSIS OF MYTHOLOGY IN RICK RIORDAN'S NOVEL
"THE RED PYRAMID"**



Thesis

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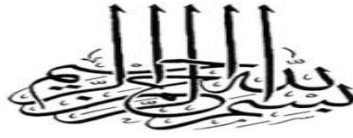
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ABSTRACT

Name : **Hasrida Ardin**
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Consultant II : **Muhammad Taufik**

This thesis studied about analysis of Mythology in Rick Riordan's novel "The Red pyramid". The thesis aims of analyzing the kinds of Mythological symbol and describe meaning of Mythological symbol in the novel.

The writer used semiotic analysis approach to find the kinds of mythological symbols and describe the meaning of mythological symbol in the novel. Then the writer used note taking as the instrument. Along this instrument, the writer read the novel, and then taking note cards to analyze the mythological symbols kinds on the novel, after that the kinds of mythological symbols was written down on the card and the writer classified the kinds of mythological symbol and described the meaning of mythological symbol expression from the novel.

In this thesis, the writer found five kinds of mythological symbol in the novel. Those are object, character, sense, setting, and action. Objects; usually the symbols we find in the literature are inanimate objects, such as glass, rose, ring, and chair, Characters; symbolic characters in some fiction or plays are not well rounded and fully known, but are seen fleeting and remain slightly mysterious, Sense; sometimes a symbol addresses a sense rather than sight, Setting; in fiction or play, feature of physical photograph can provide rich suggestion, Action; a symbolic act is a gesture with large significant meaning than usual. Then, the writer also described the meaning of mythological symbol expression that carried out by author in the novel.

This thesis implicates to tell people how kinds of mythological symbol have become variation in the work. Besides, this thesis can stimulate the students of English Literature to learn more about mythology in culture and the society.

CHAPTER I

INTRODUCTION

A. Background

The development about literature in the world has changed, and carried on a big influence for art. The definition of literature generally is a term used to describe written or spoken material. Broadly speaking, literature is used to describe anything from creative writing to more technical or scientific works. The term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction.

Literature is one of the works of art in which the author expresses his feeling. It also expresses the truth of human being. Literature is a form of art is to be regarded as a form of imitation. This defines literature in relation to life. See it as a way of reproducing of recreating the experience of life in word (Danzinger and Johnson, 1986:202).

Sastra berupa pikiran, perasaan, pengalaman, ide-ide, kepercayaan dan lain-lain. Ekspresi atau ungkapan adalah upaya untuk mengeluarkan sesuatu dalam diri manusia. Bentuk diri manusia dapat diekspresikan keluar, dalam berbagai bentuk, sebab tanpa bentuk tidak akan mungkin isi tersebut disampaikan pada orang lain (Ahira, 2010)

According to Ahira (2010) literature in the form of thoughts, feelings, experiences, ideas, beliefs and spirit of others. Expressions attempt to bring something in human beings. Forms of human self can be expressed out, in various forms, since the form would not be possible without the content was delivered to someone else.

Talking about mythology and human, they have relation each other. Human is creature which is created by God, and the human have a mind to think and be able to distinguish about mythology of they believe. The mythology is influentially in human beings to environment with the belief. Focused to myth, myth is untrue story and become phenomenon in human culture because in a real world, myths never appear in the consciousness and just about imagination. Myths refer to colorful stories that tell about the origins of humans and the cosmos. Some see in myth the distinct character of particular culture, while others see universe patter. For example in the circle of society, some people believe with the something that become hereditary culture.

There are some myths which become phenomenon in human life and still believe by society in the world. For example phenomenon of paranormal which is full mystery, magic and supernatural. Phenomenon of paranormal include matters such as creatures, ghosts , reincarnation, predict with card, and ect.

In addition, the mythology tends to be speculative and philosophic; its affinities are with religion, anthropology, and cultural history (Guerin et al, 1979:155). So in other word, between religion, anthropology, and culture, they have relation which support each other, and those are named mythology.

Talking about mythology, it cannot separate with symbol because if someone discusses about myth automatically it has relation with symbol. For example in the novel, the symbol of necklace it refers to myth which means if someone wears necklace so it can save him from dangerousness.

Then in discussing about symbol, of course it refers to semiotic. According to Zoest (1992: 5) semiotics is study about symbol and everything which has relation its: function used, relation with each other, addresser and addressee by user.

In other word, the writer concludes that mythological symbol is each symbol that is in this novel, it has mythological meaning. So between symbol and myth, those have relation which supported each other and cannot be separated.

Afterward in a novel is a picture of real life manners, and of time in which it's written and also in novel gets many some beautiful words that has important meaning toward art value (Wellek and Warren, 1987: 52).

From above the explanation, the writer is interested in identifying the novel entitle *The Red Pyramid* because the meaning of sentence in this novel is still unclear meaning, especially about the symbol of myth in the novel. There are some problems that need to know about the meaning of the text which is written by the author. So from this case, the writer will convey her idea to the sentence, and then readers will try to understand the text.

B. Problem Statement

Based on the above arguments, the author formulates some questions in the research as follows:

1. What are the kinds of mythological symbol in the novel *The Red Pyramid* by Rick Riordan?
2. What is the meaning of mythological symbol in the novel *The Red Pyramid* by Rick Riordan?

C. Objective of The Study

Based on the formulation of the problem, the writer define the objectives of the study are to find out and reveal:

1. To find out the kind of mythological symbol in the novel *The Red Pyramid* by Rick Riordan.
2. To know the meaning of mythological symbol in the novel *The Red Pyramid* by Rick Riordan.

D. Significance of the Research

The research also can give information on meaning of symbol and the knowledge of mythology in a novel *The Red Pyramid* by Rick Riordan. Then writer expects in order of it can be a reference for next researcher who wants to analyze about the mythology.

E. Scope of Research

In this study the writer will focus on the Mythological symbol in the novel *The Red Pyramid* by Rick Riordan, and the myth refers to observe about the kind of mythological symbol and meaning of mythological symbol in the novel *The Red Pyramid* by Rick Riordan.

CHAPTER II

LITERATURE REVIEW

A. Previous Findings

In this study, the writer wants to focus on mythological symbol that exist in the novel. All of the findings come from these that have similar with this thesis, such as:

Hari (2002), in his thesis, *Romance and myth of Pygmalion in George Bernard Show's Pygmalion*. He found some describes on the characters, which are interpreted through a genre of romance and the myth of Pygmalion by using structural approach.

Mulyani (2007), in her thesis, *Myth in Cigarette Advertisement (Semiotic Analysis)*. He found that in this study focused to analyze on the interpretation of signs in certain context and how they are related to each other by using semiotic approach, particularly myth theory, in cigarette advertisement. The analysis covers on the literal meaning of sign (the denotation level) the socio-cultural aspect (the connotation level) that is related to the sign that appears in cigarette advertisement.

Sushy (2009), in her thesis, *Myth and Ritual in The Practice of Buffalo Horns Placement In Front Of Tongkonan*. He found that this study focused to explore the possible relationship between myth or the belief system and ritual in the practice the arrangment of buffalo's horn in front of Tongkonan house in Tana Toraja.

The similarity of thesis with previous findings above is talking about the myth. Then Makmur's thesis also analyzes about the meaning of the myth.

On contrary in this research and among the previous finding above, the writer will focus on kinds mythological symbol and meaning of mythological symbol. Then the difference from Mulyani is object where she used advertisement and while the writer uses the object on the novel.

B. Description of Mythology

Myth is a comprehensive term for stories primarily concerned with the gods and man's relations with them; saga, as we have seen, has a perceptible relationship to history. These two categories underlie the basic division of the first two parts of this book into the myths of creation, the gods and the greek saga. Myth must be ancient and of anonymous origin, others demand that they invariably be concerned with nature and provide explanations for its phenomena (real myths are nature stories and aetiological) , still others would expand their definition to include tales dealing with all circumstances of human life, although they might also insist upon the presence of the divine or supernatural for authenticity (Morford, 1977 : 3).

In other words, the conclusion of theory above according Morford explains in the book that the myth is a term for a story that Comprehensive to relationship with the gods and humans.

Myth is not only stories about god and goddess in ancient history. Actually, myth is the reflection of human's hopes, values, fears and desire. The socio-cultural aspect of the society has a great contribution to the establishment of

myths. Philip wheelwright explains, “Myth is the expression of a profound sense of togetherness of feeling and of action and of wholeness of living” (Guerin, 2005 : 156).

Many definitions of myth repeat similar general aspects of the genre and may be summarized thus: Myths are symbolic tales of the distant past (often primordial times) that concern cosmogony and cosmology (the origin and nature of the universe), may be connected to belief systems or rituals, and may serve to direct social action and values. There are a number of general conceptual frameworks involved in definitions of myth, including these (Magoulick, 1998: 2):

- a.** Myths are Cosmogony Narratives, connected with the Foundation or Origin of the Universe (and key beings within that universe), though often specifically in terms of a particular culture or region. Given the connection to origins, the setting is typically primordial (the beginning of time) and characters are proto-human or deific. Myths also often have cosmogony overtones even when not fully cosmogony, for instance dealing with origins of important elements of the culture (food, medicine, ceremonies, etc.).
- b.** Myths are Narratives of a Sacred Nature, often connected with some Ritual. Myths are often foundational or key narratives associated with religions. These narratives are believed to be true from within the associated faith system (though sometimes

that truth is understood to be metaphorical rather than literal).

Within any given culture there may be sacred and secular myths coexisting.

- c. Myths are Narratives Formative or Reflective of Social Order or Values within a Culture.
- d. Myths are Narratives Representative of a Particular Epistemology or way of Understanding Nature and Organizing Thought. For example, structuralism recognizes paired bundles of opposites (or dualities -- like light and dark) as central to myths.
- e. Mythic Narratives often Involve Heroic Characters (possibly proto-humans, super humans, or gods) who mediate inherent, troubling dualities, reconcile us to our realities, or establish the patterns for life as we know it.

Individual myths may be classified in various categories. These are some types of the myth (Andrew in Yeniswari, 2009 : 9), such as:

- a. Ritual myths explain the performance of certain religious practices or patterns and associated with temples or centers of worship.
- b. Etiological or origin myth describe the beginnings of custom, name or object.
- c. Eschatological myths are all stories which describe catastrophic ends to the present world order of the writers. These extend beyond any

potential historical scope, and thus scope only be described mythic terms.

- d. Social myths reinforce or defend current social values or practices.
- e. The Trickster myth, which concerns itself with the pranks or tricks prayed by gods or herces.

C. Concept of Semiotic

1. Semiotic

Semiotic comes from the Greek “semion” which means “mark” or “sign” or “point” the most common brief defintion of semiotic is “the science of sign”. It involves the study of any medium or genre as semiotic “sign system” (Nurgyantoro, 1995:40). Some comentators consequently define semiotics simply as the study of signs.

Fiske (1982:118) states that semiotics is essentialy a theoretical approach to communication in that its aim is to establish widely applicable principles. It is thus vulnurable to cricism that it is too theoretical, too speculative and that semiotics does not attempt to prove or disprove their theories an objectives, scientific way.

Semiotics is not the same as the study of communication. It may be considered as firstly concerned with signification and secondly with communication at all. Semiotics hs two aspects. They are:

- a. Signifier is any material thing that signifies. For example, word on the a page and a facial expression.

b. Signified is the concept that a signifier refers to.

Based on the relation between signifier and signified, according to pierce (in Ruslan 2009:8), divided into three kinds of semiotics:

- 1) Icon, iconic sign is a sign where the signifier resembles the signified. For example: a picture
- 2) Index, indexical sign is a sign where the signifier is caused by the signified, for example: smoke is signfies fire.
- 3) Symbol (arbitrary), symbolic sign is a sign where the relation between signifier and signified is purely conventional and culturally specific, for example sleep is symbol of death.

2. Definition of Symbol

The word “symbol” comes from Greek “symbol”. Which means contact, taken, insignia, and means as anything that communicates a fact or an idea that stand for an object. Symbol is anything that hints at something else usually something abstract such as an idea or belief.

Symbol or sign is something like: drawing, speech, emblem, etc. Which explain or contains a certain sense, for instance white for holiness, rice as a symbol of wealth Bachry (1993:95).

According to Perrine in Goan (1997:19) literary symbol are distinguished from arbitrary symbols, like letter of alphabet, number, and aljebraic sign which have no meaning in and of them else, not something more that what they are. Beyond symbol contain expended view, therefore, if we are discussing the significance of the literary work.

Symbol is synonym of sign because symbol is one of the most overburdened terms in the field of the humanities and broadest sense. To make us understand more about symbol, we can see Goan opinions below that symbol is rests upon the conventionality or arbitrariness of the relationship between the sign and its signification.

3. Kinds of Symbols

According to some critics, Revzina (1915:68) kinds of symbol are:

- 1) Objects; usually the symbols we find in the literature are inanimate objects, such as glass, rose, ring, and chair
- 2) Characters; symbolic characters in some fiction or plays are not well rounded and fully known, but are seen fleeting and remain slightly mysterious.
- 3) Sense; sometimes a symbol addressees a sense rather than sight
- 4) Setting; in fiction or play, feature of physical photograph can provide rich suggestion
- 5) Action; a symbolic act is a gesture with large significant meaning than usual.

Symbol in literature has no conventional meaning, but particular meaning of their self. Conventional symbols have conventional or customary effect on us, such red rose is an emblem of love, of black cat for bad luck.

D. Synopsis of The Novel

After reading and understanding the novel, the writer can sum up the story in the novel "The Red Pyramid" by Rick Riordan, that:

In *The Red Pyramid*, brother-sister pair Carter and Sadie Kane aren't exactly close. They've been living in separate homes since their mother died, but tragedy brings them back together when their father accidentally blows up the British Museum. He had a secret plan that went horribly, terribly, disastrously wrong, and his missteps lead to the shattering of the ancient Rosetta stone. The accident unleashes ancient gods from captivity, including the Egyptian god of chaos — an evil, revenge-filled deity named Set. Carter and Sadie must save their father and set things right. Once they are reunited, strange stuff starts to happen: Special powers emerge when they figure out how to work together (how I wish I could use that ploy to get *my* kids to cooperate). The Kane kids eventually discover that they are descended from the most powerful magicians in ancient Egypt.

Carter Kane has been traveling around the world since he was 8 years old (Sadie was 6 when Carter began his travels with their father). He was homeschooled by his father, Julius Kane, who is also famous Egyptologist. Unfortunately, he is also hiding a huge secret. He is an Egyptian magician.

On Christmas Eve, Carter and Julius head to London to visit Carter's sister, Sadie, who lives as a British student. Both siblings (who look nothing alike) were separated at a very young age, Sadie to live with her grandparents, and Carter with his father. Julius picked up Sadie, and discovered that one out of the two days of

the year they get the spend together was going to be occupied by a trip to British Museum. Before heading there, both children spy on their dad talking to a strange man named Amos. They had no idea what the adults were talking about, but when the reckless Sadie popped out to say hi to her dad, Amos disappears. While at the museum, Sadie and Carter noticed that their dad was extremely interested in one specific artifact, the Rosetta stone.

Julius Kane ended up blowing the artifact up by trying to summon Osiris. He also accidentally released the other children of the Demon Days: Nephthys, Isis, Horus, and Set. Set, the Egyptian god of chaos and storms, also, most evil of the Gods, ended up locking Julius in a sarcophagus and sending him through the floor. Meanwhile, Sadie and Carter sit by watching the entire event. The British police end up taking and "arresting" the two for questioning. This happens at Sadie's home, also her grandparents' home. Both tell the police what in the museum and about the mysterious man their dad had talked to earlier. Amos is revealed to be their uncle, who saved them from being taken custody. Amos takes them to the family mansion in Brooklyn. He leaves them there to search around the house, but tells them not to go to the library, but they decide to go into the library anyway due to Sadie's recklessness.

E. Biography of Author

Richard Russell "Rick" Riordan was born June 5, 1964. He graduated from Alamo Heights High School. He then graduated from University of Texas at Austin. He taught English and Social Studies for eight years at Presidio High School in San Francisco.

He was an American author best known for writing the *Percy Jackson & the Olympians* series. He also wrote the adult mystery series *Tres Navarre* and helped edit *Demigods and Monsters*, a collection of essays on his Percy Jackson series. He helped develop the ten books of *The 39 Clues* series and wrote the first book in the series, *The Maze of Bones*. In 2012, he completed a trilogy focusing on Egyptian mythology, *The Kane Chronicles*, and has published three out of five planned books of *The Heroes of Olympus* series, the sequel to the Percy Jackson series that focuses on Roman and Greek mythology.

Riordan has created many successful book series. The multi-award-winning *Tres Navarre* mystery series for adults follows the fast-paced adventures of an erudite Texan private eye. His *Percy Jackson and the Olympians* series feature a twelve-year-old who discovers he is the modern-day son of the ancient Greek god, Poseidon. Twentieth Century Fox purchased the film rights and released a feature film February 12, 2010. Following the success of *Percy Jackson*, Rick Riordan created *The Kane Chronicles*, which features a modern-day Egyptian pantheon and two new sibling protagonists. Its first book, *The Red Pyramid*, was released May 4, 2010; the sequel, *The Throne Of Fire*, was released

May 3, 2011. The third and final book in the Kane Chronicles, *The Serpent's Shadow*, was released May 1, 2012.



CHAPTER III

RESEARCH METHOD

A. Research Method

In analyzing the data, the writer used descriptive qualitative method. This method describes context of utterances or texts in each dialogue and conversation that is carried out by the characters in novel *The Red Pyramid* by Rick Riordan. The method is used to describe and explain the the kind of myth and meaning of myth by author.

B. Data Source

In collecting data and analyzing research data, the writer used novel *The Red Pyramid* by Rick Riordan as a source in this novel consist of 41 chapters and 384 pages.

C. Instrument of The Research

In collecting, the writer used note taking as an instrument of research. Note Taking is a note that is taken by writer, where in this case the writer took some notes, and then wrote down on the cards. It is used to get the data which are well structured and easy to be analyzed within the symbol of myth and effect of myth in novel *The Red Pyramid* by Rick Riordan.

D. Procedure of Data Collection

In collecting the data, the writer used some procedures as follow:

1. The writer read a novel *The Red Pyramid* by Rick Riordan.
2. The writer made some cards to write down the data which express the myth in the novel.
3. After making some cards, the writer wrote number, chapter, page and utterance on cards and also arrange them based on number of the card.
4. Then the writer classified the kind of mythological symbol and know the meaning of mythological symbol in the novel.

E. Technique of Data Analysis

In analyzing the data, the writer used theory of Revzina for the symbol of myth, then the writer also would know about the kind of mythological symbol and the meaning of mythological symbol in the novel *The Red Pyramid* by Rick Riordan.

BAB IV

FINDING AND DISCUSSION

This chapter consists of findings and discussions. In this case, the writer would like to present further explanation about mythology which was involved in the Novel *The Red Pyramid* by Rick Riordan”.

A. Finding

In findings of research, the writer has two points which are discussed; the first the kinds of symbol that consists of object, character, sense, setting and action, and the second the meaning of text that contains of mythology.

After analyzing the symbol of myth in the novel’s Rick Riordan “*The Red Pyramid*”, the writer used some symbols to make easy in understanding about explanation the data above, those are *D* is Datum, *C* is Chapter, and *P* is Page. They are as follows:

NO	The Mythological Symbol	Chapter and page	The Kinds of Symbol
1.	The Bag	C 01/ P 11-12	Object
2.	Eye horus Necklace	C 01/ P 17	Object
3.	Rosetta Stone	C 02/ P 22-23	Object
4.	T-shirt Ank	C 03/ P 32	Object
5.	House	C 05/ P 47-48	Object
6.	Papyrus	C 07/ P 72	Object
7.	Sphinx	C 13/ P 120	Object
8.	Throne	C 14/ P 126	Object

NO	The Mythological Symbol	Chapter and Page	The Kinds of Symbol
9.	Sleeping Casket	C 15/ P 134	Object
10.	Hieroglyph Code	C 16/ P 144	Object
11.	Map	C 27/ P 251	Object
12.	Narmer	C 08/ P 83-84	Character
13.	Bird creature	C 13/ P 117	Character
14.	Apophis	C 24/ P 230-231	Character
15.	Djed	C 41/ P 375-376	Character
16.	The Demon Days	C 07/ P 79-80	Sense
17.	InihAtlahNaat	C 16/ P 142	Sense
18.	Colors	C 18/ P 169	Sense
19.	The east side and west	C 05/ 45	Setting
20.	Old Kingdom	C 14/ P 124	Setting
21.	Middle Kingdom	C 14/ P 124	Setting
22.	Ptolemy Era	C 14/ P 125	Setting
23.	Luxor	C 16/ P 146	Setting
24.	Jazz procession	C 28/ 266	Action

B. Discussion

In this discussion, the writer identified the data which were taken from the novel “The Red Pyramid” by Rick Riordan” using Revzina’s theory as technique of data analysis. In Revzina’s theory, the kind of mythological symbol is divided into fifth parts; object, character, sense, setting and action. Except classifying the kinds of mythological symbol. The writer also described meaning of mythological symbol. Those are as follows:

1. Object

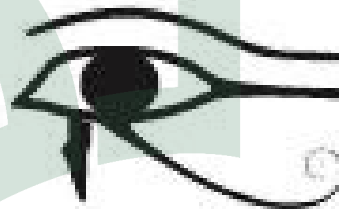
The Objects is usually the symbols, the writer found in the literature are inanimate objects, each other glass, rose, ring, and chair.

“The other thing that troubled me: Dad was clutching his workbag. Usually when he does that, it means we’re in danger. Like the time gunmen stormed our hotel in Cairo. I heard shots coming from the lobby and ran downstairs to check on my dad. By the time I got there, he was just calmly zipping up his workbag while three unconscious gunmen hung by their feet from the chandelier, their robes falling over their heads so you could see their boxer shorts. Dad claimed not to have witnessed anything, and in the end the police blamed a freak chandelier malfunction. Anyway, I’d come to respect the bag. It was our good luck charm. But when my dad kept it close, it meant we were going to need good luck. **Anyway, I’d come to respect the bag. It was our good luck charm. But when my dad kept it close, it meant we were going to need good luck**”.
(D. 01, C. 01, P. 11-12)

Then, in Datum 01the symbols mythological refers to word “Bag”. Its reason is that in thsi research, the writer take the word “bag” as mythological symbol. The word “bag” is a **good luck charm** . where this novel tells that whoever brings this bag, he will save of dangerous.

Afterward, the meaning of this symbol is **good luck charmbag**, where this mythological symbol institutes a mythological meaning and if someone brings the bag and he is in dangerous condition so he feels good or safe. Like a story in this novel, “Carter’s father brings official bag tightly, usually if he does it, its meaning he is dangerous condition. Yet if Carter’s father opens his bag so his dangerous condition will be lost, and it ends luckily.

“Sadie’s hand went to her neck. When we were little, right before Sadie went to live with our grandparents, Dad had given us both Egyptian amulets. **Mine was an Eye of Horus, which was a popular protection symbol in Ancient Egypt. In fact my dad says the modern pharmacist’s symbol is a simplified version of the Eye of Horus, because medicine is supposed to protect you.** Anyway, I always wore my amulet under my shirt, but I figured Sadie would’ve lost hers or thrown it away”. (D. 02, C. 01, P. 17)



Further discussion of these two objects, the authors found similarities in the **datum 01 and datum 02** because of the same study. In the discussion of this symbol is a myth in the “**Eyes of Horus Necklace**”. In this study, which is the symbol of the eye of Horus necklace that is protective of the most popular symbol of the ancient Egyptian era, and symbols can be illustrated with modern times is a symbol of a modern pharmaceutical drugs.

Meaning of symbols Horus eye necklace is a protective popularized in the days of ancient Egypt and can be described as a symbol of the pharmacy where

the symbol is a medicine. Because the ancient Egyptian era, they do not know the name of drugs, they just hold on to a myth that symbolized the eye of Horus necklace which can protect their trust in all things like traveling with them enough to wear the necklace, it will be protected and if sick enough to wear only then the disease will be cured and kept away from the disease. But in modern times versions can now be symbolized by the title which is a pharmaceutical drugs, because of drugs by pharmacists can protect and cure various diseases.

I wanted to tell her how stupid she was, but the curator cut me off with a nervous laugh. “Young lady, the Rosetta Stone was the key to deciphering hieroglyphics! It was discovered by Napoleon’s army in 1799 and—”

“Oh, right,” Sadie said. “I remember now.”

I knew she was just saying that to shut him up, but my dad wouldn’t let it go.

“Sadie,” he said, “**until this stone was discovered, regular mortals...er, I mean, no one had been able to read hieroglyphics for centuries. The written language of Egypt had been completely forgotten. Then an Englishman named Thomas Young proved that the Rosetta stone’s three languages all conveyed the same message. A Frenchman named Champollion took up the work and cracked the code of hieroglyphics.**”

Sadie chewed her gum, unimpressed. “What’s it say, then?”

Dad shrugged. “Nothing important. It’s basically a thank-you letter from some priests to King Ptolemy V. When it was first carved, the stone was no big deal. But over the centuries...over the centuries it has become a powerful symbol. Perhaps the most important connection between ancient Egypt and the modern world. I was a fool not to realize its potential sooner”.(D. 03, C. 02, P. 22-23)

Next, the authors found a **datum 03** symbol is a myth that the word rosetta stone. In this symbol is a key rosetta stone to translate the letters in hieroglyphics, which are very important influence on ancient Egyptian and modern times.

Meaning at **datum 03** which symbolizes a rosetta stone is the key to translate the hieroglyphs. Where is a writing hieroglyphs and Egyptian origin image, because the people of ancient Egyptian era, first consider rosetta stone is a myth and is believed to be delivering a message and basically the rosetta stone is a letter of thanks from some clergy to the king Ptolemy V. When first carved, the stone was not something important. But after centuries of rosetta stone has become a powerful symbol that became a liaison between granular ancient times to the modern age.

The photo fascinated me because I hardly remembered our lives together at all. **But the main reason I'd kept the photo was because of the symbol on Mum's T-shirt: one of those life symbols—an ankh. My dead mother wearing the symbol for life.** Nothing could've been sadder. But she smiled at the camera as if she knew a secret. As if my dad and she were sharing a private joke. Something tugged at the back of my mind. That stocky man in the trench coat who'd been arguing with Dad across the street—he'd said something about the Per Ankh. Had he meant ankh as in the symbol for life, and if so, what was a per? I supposed he didn't mean pear as in the fruit. I had an eerie feeling that if I saw the words Per Ankh written in hieroglyphics, I would know what they meant. **(D. 04, C. 03, P. 32)**

In this study the authors propose that the **datum 04** is still discussing about the object, the word is the ankh symbolized. Ankh symbol is a symbol of life that can be solved through hieroglyphics.

Meaning the ankh symbol is a symbol of life is known through hieroglyphics, because hieroglyphics is one of the symbols to be able to read the meaning of a code that is written, and there are also the statues of the Egyptian era, until modern times. So from that ankh can be interpreted as a symbol of life that can be used by everyone. As an example in the novel ankh symbols used on

clothes carter deceased mother. But still alive when carter and sadie still needed despite charter mother was dead. It is a myth and beliefs in society at large sintered.

The god was dressed ancient-style in a kilt, sash, and neck collar. He held a scribe's stylus in one hand, and an open scroll in the other, as if he had just written the hieroglyphs inscribed there: an ankh—the Egyptian looped cross—with a rectangle traced around its top. "That's it!" Sadie exclaimed. "Per Ankh." I stared at her in disbelief. "All right, how you can read that?"

"I don't know," she said. "But it's obvious, isn't it? The top one is shaped like the floor plan of a house." "How did you get that? It's just a box." The thing was, she was right. I recognized the symbol, and it was supposed to be a simplified picture of a house with a doorway, but that wouldn't be obvious to most people, especially people named Sadie. Yet she looked absolutely positive.

"It's a house," she insisted. "And the bottom picture is the ankh, the symbol for life. Per Ankh—the House of Life."(D. 05, C. 05, P. 47-48)

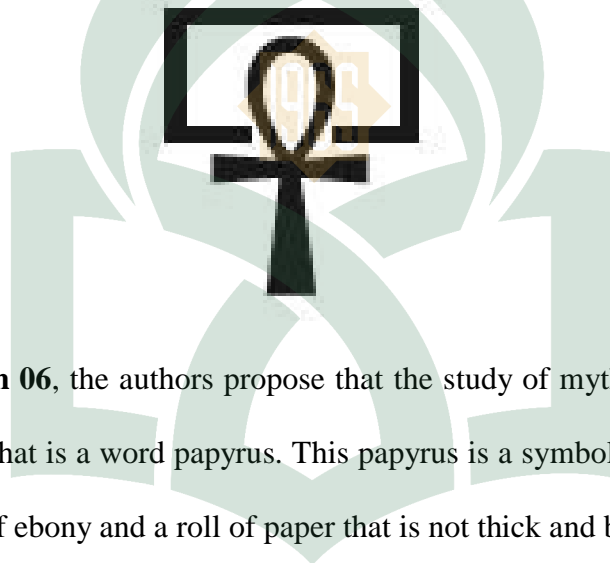


Next, on **Datum 04** and **Datum 05** the authors found similarities in the myths per ankh symbol "**houses**". Where per ankh house is a symbol of life home and inside the house there is a statue that was inherited by the king's council aka life pharaonic era, the ancient Egyptian rulers of Egypt.

Meaning in the myth symbol is a symbol of home life in which there are statues that are allowed by the gods to be in the house. Because the house is a living relic of the gods that sometimes appears in various forms that are usually really really human or animal. And they are primitive forces are present in two

different worlds at the same time, that's said to be the home of life because there are different kinds of sculptures that are sometimes changed.

Carter pulled out several lengths of brown twine, a small ebony cat statue, and a thick roll of paper. No, not paper. Papyrus. **I remembered Dad explaining how the Egyptians made it from a river plant because they never invented paper. The stuff was so thick and rough, it made me wonder if the poor Egyptians had had to use toilet papyrus. If so, no wonder they walked sideways. (D. 06, C. 07, P.72)**



Datum 06, the authors propose that the study of myth symbols contained in the object that is a word papyrus. This papyrus is a symbol to make a small cat statue made of ebony and a roll of paper that is not thick and brown yarn.

It seems reasonable to maintain that the study of the relation of symbols to what they stand for must indeed be part of an account of meaning. So the meanings associated with a symbol as the symbol we can find out what the symbols mean.

Meaning of **Datum 06** that can be interpreted papyrus is a symbol to make a small cat statue made of ebony and thick papyrus. Hence the ancient Egyptian era, the country made a statue of some sort of thick papyrus wood because Egyptian people never find a kind of paper or paper towel. And objects called papyrus paper is thick and coarse, so that even poor people have to use the ancient

Egyptian era, papyrus paper as toilet tissue. So no wonder that Egyptian society always walk sideways due to wear thick papyrus.

“The Sphinx was too popular with archaeologists,” Zia said. “They kept digging around. Finally, in the 1980s, they discovered the first part of the tunnel under the Sphinx.”

“Dad told me about that!” I said. “But he said the tunnel was a dead end.”

“It was when we got through with it. We couldn’t let the archaeologists know how much they’re missing. Egypt’s leading archaeologist recently speculated that they’ve only discovered thirty percent of the ancient ruins in Egypt. In truth, they’ve only discovered one tenth, and not even the interesting tenth.”

“What about King Tut’s tomb?” I protested.

“That boy king?” Zia rolled her eyes. “Boring. You should see some of the good tombs.” **(D.07, C. 13, P 120)**

Next, on **Datum 07** authors to conclude that **Datum 07** and **datum 03**, there are similarities in the myths that exist pembahasan symbol on the sphinx. Sphinx is a door that symbol as a guide in the right direction in a palace of ancient Egyptian era, and is also known by a door which is very sacred because it can show the cemetery as well.

The Meaning the symbol, that sphinx is a door that can indicate the direction in which we are about to enter a royal palace because there is a large bronze sphinx with fire burning on both sides of the door. Sphinx was also found by archaeologists were very popular in Egypt and beside the door there is a tunnel that could indicate burial places as well as places that have been destroyed. And still use this symbol to the modern era, at the doors of the palace as a trust and will always keep the myth of the danger of a palace.

I couldn't think what to say to that, so of course I asked a stupid question. "He's really old. Why isn't he sitting on the throne?" Desjardins' nostrils flared, but the old dude, Iskandar, just chuckled, and said something else in that other language. Desjardins translated stiffly: "The master says thank you for noticing; he is in fact really old. **But the throne is for the pharaoh. It has been vacant since the fall of Egypt to Rome. It is...comment dit-on? Symbolic. The Chief Lector's role is to serve and protect the pharaoh. Therefore he sits at the foot of the throne.**"(D. 08, C. 14, P. 126)

At **Datum 08** there is a difference with the datum datum datum above because it suggests that the symbol of the myth that there is a throne on 08 datum. Throne is the seat sebhuh by kings pharaohs, where the seat should not be occupied by anyone and still preserved until today.

Meaning of the throne is a seat that should not be kings pharaohs occupied by anyone else, because that place is a symbol of greatness and power by kings pharaohs that is unmatched. Although throne had been vacant since the fall of the Roman Egypt, but still maintained and cared for by a chairman Lector. Lector Chairman role is to serve and protect the pharaohs, and he sat at the foot of the throne.

"This sleeping casket," Set announced, "was made by my finest craftsmen, using the most expensive materials. Its value is beyond measure. **The God who lies within, even for a night, will see his powers increase tenfold! His wisdom will never falter. His strength will never fail. It is a gift**"—he smiled slyly at Osiris—"for the one and only god who fits within perfectly!"(D. 09, C. 15, P 134)



Furthermore, **Datum 09** is one of the objects that exist in the mythical symbol of the golden casket. Gold coffin is a symbol of power invincible, and if someone reclining in it even if only overnight then kekuatanya will increase to ten times and discretion will not be weakened.

The meaning of the above datum, that gold coffin is a symbol of invincible force. Because if someone reclining even just overnight it will kekuatanya bertamabah tenfold and will never weaken. The gold casket made by the craftsmen of the most expensive and the materials that are used the most expensive anyway. Therefore, it can be interpreted that the gold coffin is very useful for msyarakat dizaman Egyptian myth once and a very reliable especially to men who want to increase kekuatanya with enough lying overnight.

“Very good for a first time,” Zia said. “Remember, you are not creating the knife yourself. You are summoning it from Ma’at—the creative power of the universe. **Hieroglyphs are the code we use. That’s why they are called Divine Words. The more powerful the magician, the easier it becomes to control the language.**”(D. 10, C. 16, P 144)

In the discussion of **Datum 10** the authors can be argued that bear resemblance to the **Datum 10** and **Datum 04** which discusses the hieroglyphic code. Hieroglyphic code is the code used to read the writings of the password and can also be used for the witch cast a spell.

Meaning to the above discussion that hieroglyphic code, where the code is hieroglyphics became a myth and symbol are used to reading the writings and password used to bewitch. That's why they are called the Divine words because the more they use the more powerful hieroglyphic code to bewitch and the easier it is to control the language. Even with hieroglyphic code was able to make the language of the universe which can be seen in the room at the royal palace of ancient Egyptian times and is able to convey in words the creation of the Divine to know the language well so it can create a reality just by talking without using a scroll manuscript.

“What’s that map?” I asked.

“Spells of Coming Forth by Day,” he said. “Don’t worry. It’s a good copy.”

I looked at Carter for a translation.

“Most people call it The Book of the Dead,” he told me. “Rich Egyptians were always buried with a copy, so they could have directions through the Duat to the Land of the Dead. It’s like an Idiot’s Guide to the Afterlife.”(D. 11, C. 27, P 251)

Object is the last discussion on **Datum 11**. In these discussions, the authors can be argued that there is a myth that the symbol on the map datum 11. Map is a symbol that is often said to be the Egyptian book of the dead, because the people of Egypt can find out Duat to the land of the dead. Then here could be said to be an object that is included in the symbol.

Meaning of the datum that the map is a confidence man who is often called the Egyptian book of the dead, because the rich Egyptian group is always buried with a copy of it, so that they can know the direction through the Duat to

the land of the dead. It's an idiots guide to the afterlife, the myth is to be believed by the people of Egypt especially among the rich in the ancient Egyptian times.

2. Character

The character is symbolic characters in some fiction or plays are not well rounded and fully known, but are seen fleeting and remain slightly mysterious.

Then the discussion about character as follows:

“At his feet was a wedge of flat gray stone, shaped like a shield and about as long as my forearm.

“No!” Carter protested. “I meant a picture of it! Oh great, I think this is the real artifact. The shabti must’ve stolen it from the Cairo Museum. We’ve got to return—”

“Hang on,” I said. “We might as well have a look.” The surface of the stone was carved with the picture of a man smashing another man in the face with what looked like a spoon.

“That’s Narmer with the spoon,” I guessed. “Angry because the other bloke stole his breakfast cereal?” Carter shook his head. **“He’s conquering his enemies and uniting Egypt. See his hat? That’s the crown of Lower Egypt, before the two countries united.” (D. 12, C. 08, P. 83-84)**

The first character that will be discussed is **Datum 12**. At this datum. The authors propose that the first datum symbol myths about the character was Narmer. Narmer was one of the men who are being hit the face of another man who uses a spoon and use a hat ..

Meaning of **Datum 12** that suggests that Narmer was one of the Egyptian man who was hitting the other man's face with a spoon and put on a hat. The Meaning is that a man named Narmer was one of those who keep the country in particular countries dizaman ancient Egypt, Narmer is also wearing an Egyptian crown meaningful cap and he hit the other man's face has a meaning that Narmer

conquered his enemies and uniting countries Egypt. as the existing 12 datum on the novel:

The bird creature folded his wings. His eyes, lined with kohl, narrowed as they studied me. A black ornamental wig glistened on his head, and his face was etched with wrinkles. One of those fake braided pharaoh beards was stuck on his chin like a backward ponytail. He didn't look hostile, except for the red flickering light all around him, and the fact that from the neck down he was the world's largest killer turkey.

Then a chilling thought occurred to me: This was a bird with a human head, the same form I'd imagined taking when I slept in Amos's house, when my soul left my body and flew to Phoenix. I had no idea what that meant, but it scared me.

The bird creature scratched at the stone floor. Then, unexpectedly, he smiled.

"Pari, niswanafeer," he told me, or at least that's what it sounded like.

Zia gasped. She and Sadie were standing behind me now, their faces pale. Apparently they'd managed to cross the chasm without my noticing.

Finally Zia seemed to collect herself. She bowed to the bird creature. Sadie followed her example. The creature winked at me, as if we'd just shared a joke. Then he vanished. The red light faded. The statues retracted their arms, uncrossing their spears from the entrance.

"That's it?" I asked. "What did the turkey say?"

Zia looked at me with something like fear. "That was not a turkey, Carter. That was a ba."

I'd heard my dad use that word before, but I couldn't place it. "Another monster?"

"A human soul," Zia said. **"In this case, a spirit of the dead. A magician from ancient times, come back to serve as a guardian. They watch the entrances of the House."**(D. 13, C. 13, P. 117)

Furthermore, on **Datum 13** symbol that is a myth that there is a bird on the turkey character. Turkey bird creature symbolizes a bird here is a gatekeeper that almost resembles the king of the pharaohs which is similar to the bird's head and the head of pharaoh king has ornate black wig and fake beard similar pharaoh who

braided his chin stuck in the back of a horse-like tail. He is the world's biggest killer turkey.

The meaning of the **Datum 13**, that the spirit of human beings because of turkeys bird in this case, the spirits of the dead. A witch from ancient times came back to serve as a guard, and this means that the turkey bird could zap back the dead and can serve as a guard. In the current era, the myth of ancient Egypt to the present.

I studied the picture more closely. Something about it did seem rather familiar.

“You know what it means?” I asked.

“It’s the Cat of Ra, fighting the sun god’s main enemy, Apophis.” “The snake,” I said.

“Yeah, Apophis was—”

“The embodiment of chaos,” I said, remembering what Nut had said.

Carter looked impressed, as well he should have. “Exactly. Apophis was even worse than Set. The Egyptians thought Doomsday would come when Apophis ate the sun and destroyed all of Creation.”

“But...the cat killed it,” I said hopefully.

“The cat had to kill it over and over again,” Carter said. “Like what Thoth said about repeating patterns. The thing is...I asked Dad one time if the cat had a name. And he said nobody knows for sure, but most people assume it’s Sekhmet, this fierce lion goddess. She was called the Eye of Ra because she did his dirty work. He saw an enemy; she killed it.” **(D. 14, C. 24, P. 230-231)**

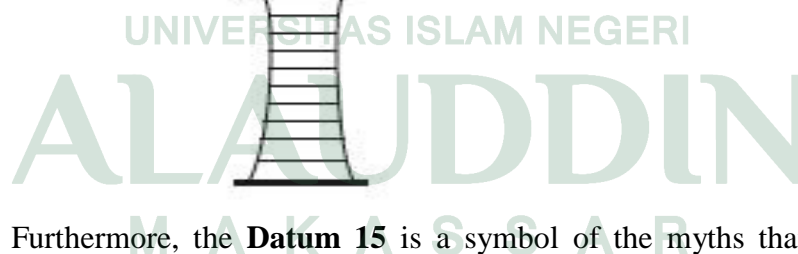


At **Datum 14** is Apophis. Apophis is a snake which symbolizes the embodiment of chaos is the enemy that has a cat known as Ra. The Meaning the symbol is the Egyptian people are very frightened when Apophis appears in their midst because Apophis is a snake who likes to make a mess and she was under the rule set. Set also is the most evil king who makes destruction in countries like Egypt in the days of ancient Egypt.

Mom laughed. “It is a bit yuck, but honestly, it’s a powerful symbol. Stands for stability, strength—”

“Backbone?” I asked.

“Literally.” Mom gave me an approving look, and again I had that surreal shifting feeling. I couldn’t believe I was standing here, having a chat with my somewhat dead parents. Mom closed the amulet into my hands. Her touch was warm, like a living person’s. **“Djed also stands for the power of Osiris—renewed life from the ashes of death. This is exactly what you will need if you are to stir the blood of the pharaohs in others and rebuild the House of Life.”(D. 15, C. 41, P. 375-376)**



Furthermore, the **Datum 15** is a symbol of the myths that exist in the character of the Djed. Djed is the backbone of Osiris, which is also a symbol of strength Djed of Osiris or a new life from the ashes of death.

Meaning of **Datum 15** on the Djed symbol is a spine which is the strength of Osiris Osiris or a new life from the ashes of death. Djed is also a belief in the

community who are descendants of pharaonic Egypt as Osiris was also the royal line of pharaohs.

3. Sense

The sense is sometimes a symbol addresses a sense rather than sight.

Then the discussion about sense as follows:

“It’s a story!” Carter protested. “Anyway, the Egyptian calendar had three hundred and sixty days in the year, just like the three hundred and sixty degrees in a circle. Nut created five days and added them to the end of the year—days that were not part of the regular year.”

“The Demon Days,” I guessed. “So the myth explains why a year has three hundred and sixty-five days. And I suppose she had her children—”

“During those five days,” Carter agreed. “One kid per day.”

“Again, how do you have five children in a row, each on a different day?”

“They’re gods,” Carter said. “They can do stuff like that.”

“Makes as much sense as the name Nut. But please, go on.” “Sadie, there’s more,” Carter said.

“Those five days—the Demon Days—were bad luck in Ancient Egypt. You had to be careful, wear good luck charms, and not do anything important or dangerous on those days. And in the British Museum, Dad told Set: They’ll stop you before the Demon Days are over.”

“Surely you don’t think he meant us,” I said.

“We’re supposed to stop this Set character?” Carter nodded.

“And if the last five days of our calendar year still count as the Egyptian Demon Days—they’d start on December 27, the day after tomorrow.” (D. 16, C. 07, P. 79-80)

The first sense that will be discussed is **Datum 16**. In this part, the writer concludes that “The Demon Days” is sense. The day-to-Day Accursed is unlucky days in ancient Egypt, where the symbol suggests that damned day should be careful and not do anything important or dangerous in those days.

Meanings and symbols above explanation is damned meaningful days that the day was a dangerous prohibited, wear good luck charms, and have to be careful. Because in ancient Egyptian times they have three hundred and sixty calendar days of the year as three hundred and sixty degrees in a circle. But five days Nut create and add them to the end of the days that are not part of the regular year. So, this explains why the myth has an 365 day a year, which is said to be cursed with days

Zia stuck out her tongue. Right in the middle was a blue hieroglyph. “NithithNaat,” she tried to say with her tongue out. Then she realized her mistake and stuck her tongue back in. **“I mean, this is Ma’at, the symbol of order and harmony. It will help you speak magic clearly. One mistake with a spell—”**(D. 17, C. 16, P. 142)

Subsequently, on **Datum 17** inihatlah Nat. inihatlah Nat is a symbol of order and harmony. Where the symbol is meaningful to speak with tongue extended, as in the discussion of this significant grout inihatlah also as a symbol of order and harmony to the magic cast a spell if obvious, because the myth is so unbelievable if you want to cast a spell in witchcraft.

I pointed to the front door, which was painted bright red. “Isn’t red a bad colour in Egypt? The colour of Set?” Bast scratched her chin. “Now that you mention it, yes. It’s the colour of chaos and destruction.”

“I thought black was the evil colour,” Sadie said.

“No, dear. **As usual, modern folk have it backward. Black is the colour of good soil, like the soil of the Nile. You can grow food in black soil. Food is good. Therefore black is good. Red is the colour of desert sand. Nothing grows in the desert. Therefore red is evil.**” She frowned. **“It is strange that Desjardins has a red door.”**(D. 18, C. 18, P. 169)

At the **Datum 18** to as well the **Datum 16** because the authors found similarities in the discussion of the myths that exist in the symbol of the color sense. Where the discussion of color here the author argues that there are two colors: red and black colors, because the colors and the myth has a very strong symbol in ancient Egypt.

Significance at **Datum 18**, which discusses the black and red colors. Where black is the color of fertile land, as the land of the Nile. and can grow food in the black soil, the food was good. Therefore black is good. While red is the color of the desert, no one can grow in the desert. Therefore, red is evil. Thus the meaning of the colors is very influential in people's lives and the Egyptian myth is still believed by the Egyptian society at large.

4. Setting

The setting is in fiction or play, feature of physical photograph can provide rich suggestion.

“And is this the east shore?” Sadie asked. “You said something about that in London—my grandparents living on the east shore.”

Amos smiled. “Yes. Very good, Sadie. **In ancient times, the east bank of the Nile was always the side of the living, the side where the sun rises. The dead were buried west of the river. It was considered bad luck, even dangerous, to live there. The tradition is still strong among...our people.**” (D. 19, C. 05, P. 45)

Then, in **Datum 19** the symbols mythological refers to word “The East Side and West”. Its reason is that in thsi research,the authors propose that the symbol is very influential in Egyptian society..

Meaning to the datum, very important role because of old east side coincides with the eastern side of the Nile which is always a hand full of life, the side where the sun rises. The dead were buried on the west side of the west side of the river because it was considered bad luck, and even dangerous to live there. This tradition is still very strong.

“This is the Old Kingdom,” I guessed. “The first great age of Egypt.”

Zia nodded. As we walked down the hall, **we saw workers building the first step pyramid out of stone. Another few steps, and the biggest pyramid of all rose from the desert at Giza. Its outer layer of smooth white casing stones gleamed in the sun. Ten thousand workers gathered at its base and knelt before the pharaoh, who raised his hands to the sun, dedicating his own tomb.**

“Khufu,” I said.

“The baboon?” Sadie asked, suddenly interested.

“No, the pharaoh who built the Great Pyramid,” I said. “It was the tallest structure in the world for almost four thousand years.

(D. 20, C. 14, P. 124)

At **Datum 20**, will discuss the myth of symbol that is part of the setting of the Old kingdom. Here the old kingdom of Egypt was the golden age of the first, because of the time of the pharaohs built the pyramids. The pyramid is the tallest building in the world for four thousand years in Egyptian myth and history is the history of the largest and most influential at that time.

Meaning at above of datum **20** very influential in discussions about setting due discusses current developments in the history of Egyptian times before. As for the meaning of the old kingdom of Egypt's first golden age. The era where the first time the tallest building in the world for four thousand years the pyramids.

“The Middle Kingdom,” Zia announced. **“A bloody, chaotic time. And yet this is when the House of Life came to maturity.”**

The scenes shifted more rapidly. We watched armies fighting, temples being built, ships sailing on the Nile, and magicians throwing fire. Every step covered hundreds of years, and yet the hall still went on forever. For the first time I understood just how ancient Egypt was.

We crossed another threshold, and the light turned bronze. (D. 21, C. 14, P. 124)

Furthermore, the **Datum 20** and **Datum 21** are very concerned because the discussions are still discussing about the developments in Egyptian times. Authors also found that there are similarities in the myths symbol middle kingdom. Middle kingdom here symbolized as a time of chaos and bloodshed. The life and times of this Council to reach maturity.

The meaning of the symbol above, it can be seen that in medieval Egypt, a time of turmoil and bloodshed. This era also illustrates that the Middle Ages is very chaotic as can be seen in the figure where the soldiers fought, built temples, and the wizards hurling fire.

We stepped over another line and the images shimmered blue. “These are the Ptolemaic times,”

Zia said. “Alexander the Great conquered the known world, including Egypt. He set up his general Ptolemy as the new pharaoh, and founded a line of Greek kings to rule over Egypt.”

The Ptolemaic section of the hall was shorter, and seemed sad compared to all the others. The temples were smaller. The kings and queens looked desperate, or lazy, or simply apathetic. There were no great battles...except toward the end. I saw Romans march into the city of Alexandria. I saw a woman with dark hair and a white dress drop a snake into her blouse. “Cleopatra,” Zia said, **“the seventh queen of that name. She tried to stand against the might of Rome, and she lost. When she took her life, the last line of pharaohs ended.**

Egypt, the great nation, faded. Our language was forgotten. The ancient rites were suppressed. The House of Life survived, but we were forced into hiding.”(D. 22, C. 14, P. 125)

Datum 22, has a mythical symbol that is also the time of Ptolemy. Ptolemy era was an age under the rule of Cleopatra, where Cleopatra was the queen of the seventh king who tried to resist the Roman power and he was defeated. Ptolemy's era has begun developing and under the rule of Queen Cleopatra.

Significance at **Datum 22** above, discusses the Ptolemy era, in which time it has begun to flourish in the land of Egypt. Age was also under the rule of Ptolemy queen Cleopatra who was the seventh queen who wants to defeat the Roman forces. But the queen Cleopatra committed suicide because he could not beat the Romans, and after the death of the queen Cleopatra of ancient rituals are no longer performed, the great Egyptian foreign language faded and they were forgotten.

“Luxor is a modern name,” Zia said. “This was once the city of Thebes. This temple was one of the most important in Egypt. It is the best place for us to practice.” “Because it’s already destroyed?” I asked. Zia gave me one of her famous scowls. “No, Sadie—because it is still full of magic. And it was sacred to your family.” “Our family?” Carter asked. Zia didn’t explain, as usual. She just gestured for us to follow. “I don’t like those ugly sphinxes,” I mumbled as we walked down the path. “Those ugly sphinxes are creatures of law and order,” Zia said, “protectors of Egypt. They are on our side.” **(D. 23, C. 16, P. 146)**

The last is **Datum 23**. In these discussions, Luxor is a new name because the name that once was the city of Thebes which is the temple where the most important temples in Egypt. And that place is the best place to practice. Meaning of the datum 23 is a very important temple in Egypt. Luxor temple is also a very good and as well as sphinxes is the creator of law and order, or also referred to as the city's patron Egypt.

5. Action

The action is a symbolic act is a gesture with large significant meaning than usual.

The jazz procession made its way down the street, drawing more onlookers into the party.

“What are they celebrating?”

“A funeral,” Anubis said. “They’ve just put the deceased in his tomb. Now they’re ‘cutting the body loose.’ **The mourners celebrate the dead one’s life with song and dance as they escort the empty hearse away from the cemetery. Very Egyptian, this ritual.**”

“How do you know so much?”

“I’m the god of funerals. I know every death custom in the world—how to die properly, how to prepare the body and soul for the afterlife. I live for death.”

(D. 24, C. 28, P. 266)

As for the action, the author will propose on a mythical symbol is on one part of the symbol is action. At **Datum 24**, the procession of jazz datum. Jazz is a ritual procession in a cemetery.

Jazz on the meaning of the procession that **Datum 24** is one of the rituals of a funeral, where mourners celebrated the life of the dead with song and dance as they escort the hearse bare away from the funeral. And they think about how to

die a good and how to prepare the body and soul to the afterlife. Because they think I live for this ritual of death and is still used by the Egyptian society at large until now.



BAB V

CONCLUSION AND SUGGESTIONS

This chapter consists of conclusion and suggestions. After findings of the kinds of the mythological symbol and analyzing it, the writer provides some conclusions and suggestions in explaining about the Mythological which involved in the Rick Riordan's Novel "The Red Pyramid"

A. Conclusion

After analyzing the data of Mythology in the novel, the writer gives conclusion as follows:

1. In Rick Riordan' novel "The Red Pyramid", the writer found some kinds of the mythological symbol which implied in utterance of conversation or dialogue that used by author in novel. There are five of kinds of symbol in the novel, those are:
 - a. Objects is the symbols that discusses about signs in the novel and has relation with mythology on Egyptian.
 - b. Characters has relation with characteristic on the novel "The Red Pyramid".
 - c. Sense institutes a symbol that refers to a utterance or feeling.
 - d. Settingin fiction or play, feature of physical photograph can provide rich suggestion
 - e. Action, a symbolic act is a gesture with large significant meaning than usual.

2. In Rick Riordan's novel "The Red Pyramid", the writer described meaning of the symbol in myth and explained how about the mythological used has relation with reality in life.

B. Suggestion

The writer would like to give some suggestions for other students who intend to conduct research regarding to this topic of poetic function, as follows:

1. For the next researchers, the writer hopes to them to learn more about Mythological in order to do more specific research about the symbols of myth because it can we said that this study has relation with ritual and literature in the world.
2. For the readers, the writer hopes they can find and know more about the mythological because this study will add knowledge about how is the myth, ritual and culture in society.

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CURRICULUM VITAE



She writer, **Hasrida Ardin**, was born on July 16th 1990 in Buton. She has two brothers and two sisters. In 1997, she started her education in SD Negeri 4 Bertingkat of Bau-Bau. After finishing elementary school, she attended junior high school in MTs Negeri 1 Bau-Bau in 2003. In 2006, she continued her study in Boarding School Islamic (Pon-Pes) until 2009. Directly after graduating high school, she was accepted as a student in English and Literature Department of UIN Alauddin Makassar.

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