THE METAPHOR OF THE MYSTICAL FLOATING ISLAND AS ONE OF THE SYMBOLS IN YANN MARTEL’S *LIFE OF PI*

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the *Sarjana Pendidikan* Degree in English Language Education

By
Aulia Ratna Safira
Student Number: 101214119

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
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12 June 2015
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Yogyakarta, 31 July 2015
Faculty of Teachers Training and Education
Sanata Dharma University
Dean

Rohandi, Ph.D.
Believe you can
and
you are halfway there.

(Theodore Roosevelt)

I dedicate this undergraduate thesismomy beloved mother and father.
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of the other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 31 July 2015

The Writer

Aulia Ratna Safira
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ABSTRACT


This study analyzes the meaning of the mystical floating island as one of the symbols in Yann Martel’s *Life of Pi*. The novel tells about a young boy named Pi Patel who had drifted for 227 days on the Pacific Ocean. He was accompanied by a Tiger named Richard Parker. During his life in the ocean, he found a mystical floating island where he could take a rest for a while.

The aim of this study is to analyze the meaning of the floating island based on some related theories. There are two problems in this study. The first problem formulation is “What is the meaning of the mystical floating island in the life of Pi?” The second is “How is the metaphor of the mystical floating island related to Pi’s catastrophe?”

There are two kind of sources used in this study. The sources are from the novel itself as the primary source and the secondary sources from books, references, and internet. The theories in this study are theory of psychological approach, psychological of survivor, theory of metaphor, theory of symbols, and the relationships among the myth, religion, and faith.

Based on the analysis, it is concluded that the mystical floating island is the analogy of Lord Vishnu who is floating on the ocean. The mystical floating island is not only a place for Pi to take a rest for a while from his long journey on the Pacific Ocean but the island is also a place where Pi learned about the cycle of life and the way of life. The island has a meaning as the way Lord Vishnu saved Pi from his catastrophe. All the parts of mystical floating island is the metaphor of God, life, and the universe.

This study is suggested to teachers so the novel *Life of Pi* can be implemented as the material to teach Basic Reading II. It is also suggested for future researchers to analyze some symbols in the novel such as the meaning of orange color, Pi’s name and the meaning of the tiger in the story. The biography of the author, Pi’s religions, and the story about animals are suggested for the researcher to develop their criticism.

*Keywords: mystical floating island, metaphor, symbol, Life of Pi*
ABSTRAK


Tujuan dari kajian literatur ini untuk menganalisis makna dari pulau mengapung misterius berdasarkan teori-teori yang berkaitan. Ada dua permasalahan pokok dalam kajian ini. Permasalahan pertama adalah “Apa makna dari pulau mengapung misterius di dalam cerita Life of Pi?” Kedua, “Bagaimana metafora dari pulau mengapung misterius terhubung dengan bencana yang dialami Pi?”

Ada dua jenis sumber yang digunakan dalam kajian ini. Sumber-sumber tersebut berasal dari novel itu sendiri sebagai sumber utama dan sumber tambahan yang berasal dari buku-buku referensi, dan internet. Teori-teori yang digunakan dalam kajian ini antara lain teori pendekatan arketip, teori metafora, teori simbol, dan hubungan di antara mitos, agama, dan keteguhan.

Berdasarkan analisis, disimpulkan bahwa pulau mengapung misterius merupakan analogi dari Dewa Wisnu yang mengapung di laut. Pulau mengapung misterius bukan hanya sebuah tempat untuk Pi beristirahat tetapi pulau itu juga sebuah tempat Pi belajar tentang pola kehidupan dan cara hidup. Pulau itu mempunyai makna sebagai cara Dewa Wisnu menyelamatkan Pi dari bencana yang dialaminya. Semua bagian dari pulau mengapung misterius adalah metafora dari Tuhan, kehidupan, dan alam semesta.

Kajian ini direkomendasikan untuk guru sehingga novel Life of Pi dapat diterapkan sebagai bahan mengajar Basic Reading II. Kajian ini juga disarankan untuk para peneliti di masa depan dalam menganalisa menganalisa makna dari warna oranye, nama Pi, dan makna dari harimau dalam cerita tersebut. Sementara biografi pengarang, agama Pi, dan cerita tentang binatang disarankan pada peneliti untuk mengembangkan sikap kritis mereka.

Kata-kata kunci: mystical floating island, metaphor, symbol, Life of Pi
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Aulia Ratna Safira
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CHAPTER I

INTRODUCTION

In this chapter, the researcher will discuss the background of the study and the reason why the researcher has chosen the topic. This chapter also contains the problem formulations, the objective of the study and the benefit of the study, and a definition of terms that are used in writing the study.

A. Background of the Study

*Life of Pi* tells readers about a character named Piscine Molitor Patel, who is known as Pi. In the story, Pi is introduced as a young Indian boy, who goes on a long journey in the Pacific Ocean after a shipwreck. He has to struggle with his life in the Pacific Ocean as the only human on a lifeboat, accompanied by a Bengal tiger. Pi is described as a character that has strong faith while facing his massive catastrophe. Pi spends 227 days on the ocean. During his journey, Pi finds a lot of miracles and the author of the novel states that the story makes the readers believe in God.

The story of Pi’s catastrophe is not only a short story which has a simple message. There are plenty of meaningful messages that readers can enjoy while reading the process of Pi’s struggle in each of the chapters. The novel contains a lot of meaningful symbols but the researcher focuses on only one of the symbols. The mystical floating island is the symbol discussed in this study. The seattles times magazine’s review of *Life of Pi* states, “the novel is an exhilarating story of
gut survival, strange islands with people eating trees and flying fish like manna” (as cited in Martel, 2002, p. i).

The island appears as one of the symbols in the story which is also a metaphor of something related to the main character’s point of view. The island is called as a metaphor in this study because it is a symbol which can be compared to different phenomena and it has the same points like the mystical floating island. The metaphor in this study does not refer to a metaphor of language. The mystical floating island is a metaphor of symbol. The metaphor of symbol has meaning as if the floating island likes phenomena which has the same features. As what Hussain (2014) states that metaphor is a comparison between two different phenomena which share common points.

The researcher is interested in analyzing the floating island because of some reasons. According to Joyce (2013) Life of Pi is a philosophical novel. The novel contains a lot of meaningful messages and it is full of symbols. Readers can find the meaning from the characters and the symbols in the novel. These symbols in the story are related to the main character’s point of views of the universe, God, and life. The author writes the novel with full of metaphors. The floating island is one of the metaphor in the story. The researcher chooses the mystical floating island because there are some meaningful metaphors of the island. The mystical floating island represents the philosophy of life. To know about the mystical floating island deeper, the researcher will describe the meaning of mystical floating island and explain its relationship with Pi’s catastrophe.
B. Problem Formulations

The problems in this study are based on the background of the study. In order to reach the goal of this study, the researcher of the study focuses on:

1. What is the meaning of the mystical floating island in the *Life of Pi*?

2. How is the metaphor of the mystical floating island related to Pi’s catastrophe?

C. Objectives of the Study

This study aims to answer the question in the problem formulations. The first objective of this study is to find out the meaning of the mystical floating island as one of symbols in the story *Life of Pi*, in order to understand the meaning of the metaphor which is used by the author. The second objective is to explain the relationship between the mystical floating island and Pi’s catastrophe.

D. Benefits of the Study

The study is conducted because of two reasons. The researcher hopes that this study has benefits for teaching and learning activities. The first benefit is the study can be helpful for future researchers in English Department to understand some symbols in the story of *Life of Pi*. The researcher interprets some symbols that can be useful for future researchers to get a better understanding of the symbols that are used in the story. The researcher expects that this study can be helpful as one of the references for future researchers who are working in the same study. The interpretation of some symbols in the study is to understand easier about what the author wants to convey through *Life of Pi*. 
The second benefit is that this study can be useful for teaching and learning activities, especially for the English Language Education Study Program in Sanata Dharma. This novel can be used as a reading material in Basic Reading II. Teachers can use some chapters from the novel to teach students, for example: skimming, scanning, and learning vocabulary and finding the main ideas from the story. By learning from literature such as a novel, students will learn how to think critically through the story. As cited by Showalter (2003), Wilbert McKeachie reminds teachers that “the objective of a course is not to cover a certain set of topics, but rather to facilitate student learning and thinking” (p. 24). Literary work such as novels can train students to think, read, analyze, and rewrite about their ideas.

E. Definition of Terms

To avoid misinterpretations and to make the study easy to understand, some of terms are defined in this part. The definitions of the terms are taken from the relevant reference books.

1. Metaphor

According to Hussain (2014), the word metaphor is derived from the Greek word ‘metaphoria’, which means ‘to carry’. Metaphor is a comparison between two different phenomena which share some common points without using conjunction. The concept of metaphors in this study is used to understand the phenomena in the story Life of Pi, which can be compared to similar
phenomena. The phenomena in the story has the same points which can be compared with the mystical floating island. The metaphor in this study is related to the mystical floating island as one of the symbols in novel.

2. Symbol

According to Rohrberger and Woods (1971), the symbol by definition stands for something beyond itself and often for many things (p. 16). Examples of well-known symbols are green for the symbol of Islam and tree for the symbol of life. They are modern symbols well known to most people in the world today. Symbols are clear and much less open to interpretation compared to the use of metaphors. In the Life of Pi the mystical floating island is both a symbol and a metaphor. In this study, the symbol is chosen because the mystical floating island is a symbol in the story which is a metaphor of phenomena.

3. Mystical

Mysticism according to Caroline (2004) mysticism is a term so irresponsibly applied in English that it has become the first duty of those who use it to explain what they mean by it. Based on the Merriam Webster Encyclopedic (2001), mysticism is a religious practice based on the belief that knowledge of spiritual truth can be gained by praying or thinking deeply. Mysticism in this study is to explain what the mystical floating island refers to. Mystical floating island is something which appears suddenly after Pi got massive catastrophe on the Pacific ocean. He is always praying to God and keep believing that God will
help him. Then the mystical floating appears as one of the God’s ways to save him.

4. Floating

Based on *Merriam Webster Encyclopedic* (2001), floating is defined as something which continually moving or changing position. The word “floating” between the title of this study means that something floating on the island not settled in a definite place. The mystical floating island in the story is told that it has no soil and it is floating on the ocean which means that it is floating and can move to the other directions.
CHAPTER II
REVIEW OF RELATED LITERATURE

In analyzing the symbols and metaphors of the mystical floating island, the researcher uses some related theories to discuss this study. There are two main parts of this chapter. The first part is a review of related theories and the second part is a theoretical framework. In the review of related theories, the researcher discusses the theory of psychological approach, the theory of metaphor, the theory of symbols and the relationship among myth, religion, and faith. In the theoretical framework, the contribution of the theories to answer questions in the problem formulations of the study will be explained.

A. Review of Related Theories

*Life of Pi* is a story of a young boy with his long journey after a shipwreck in the Pacific Ocean. The main character in the novel is named Pi Patel. In the novel, he is described as a religious boy. Pi does not only believe in one religion, but several. Pi was born as a Hindu and then he meets new religions in his life.

Pi practices his religions with strong faith, not only for the first religion, but also for the others. The story of the main character in *Life of Pi* is described as someone who has strong faith while struggling with his catastrophe. As the main character in the novel, Pi has several dominant characteristics.

There are some undergraduate theses that focus on *Life of Pi*. One of them is Prabowo (2010) who focuses on Pi’s psychology like in his study *The
psychological impacts on being drifted on Pacific Ocean as seen in Pi, the main character of Yann Martel’s Life of Pi. The study is the analysis of Pi’s experiences on the Pacific Ocean for 227 days using psychological approach. The other study is The messages revealed through the main character’s way to survive in Yann Martel’s Life of Pi by Yoewono (2010). According to Yoewono (2008), Pi is intelligent, open-minded, religious, and has strong determination. Those characteristics are the intrinsic elements in the novel, he uses formalistic approach. The qualities of Pi’s characteristics help him to survive in his catastrophe. In his undergraduate thesis, Yoewono (2008) describes that Pi can survive through several ways. The first way is by recognizing and using his strength, which is made possible by his intelligence. The second way is by being realistic about the situation, which is facilitated by his open-mindedness. The last way is by adopting a positive attitude, which is facilitated by his spirituality.

Yoewono (2008) considers religion as the main point of the novel. The study is focused on the main plot of the story. Meanwhile, the researcher focuses on the metaphors as one of the symbols in the story. The study is suggested by Prabowo (2010) in his thesis to analyze symbols in the Life of Pi story. Then the researcher also uses Psychological approach to analyze the meaning of metaphor of symbol in the novel. By using some analyses from Yoewono (2008), the researcher can understand the characteristics of the main characters. The researcher chooses the mystical floating island which is based on the main character’s faith and life background.
As a philosophical novel which tells a story about a journey full of miracles, *Life of Pi* contains some magical events and things. The mystical floating island is one of the magical things and also one of the symbols in the story. In order to find out the meaning of the floating island and to explain the relationship between the mystical floating island and Pi’s catastrophe, the researcher is using some theories to support this study. The theories are the theory of psychological approach, the theory of metaphor, the theory of symbols, and the relationship among the myth, religion, and faith.

1. Theory of Psychological Approach

According to Guerin, Morgan, Labor, Reesman and Willingham (2005), the psychological approach is an excellent tool for reading beneath the lines. The psychological interpretation can solve many profound clues related to symbolic mysteries. Symbols are those which carry the same or similar meanings for certain symbols. Some examples of the symbols are associated with images and motifs. Motifs and images are called archetypes. Jung (1968) mentions the example of images is water which has meanings such as the mystery of creation, purification, fertility, and growth. Then, the sea has meanings as the mother of life, spiritual mystery and infinity, death and rebirth, and the unconscious according to. These examples represent common archetypal images that the reader encounters the examples in literary works such as novel, or any stories.
a. Freud’s Theories (1933)

There is a little explanation of the principles of Freudian psychology that have been applied to literary interpretation. Freud (1933) has contribution to modern psychology on the unconscious aspects of the human psyche. Freud (1933) convinces people through evidence using his recorded case studies. He gives explanation about the conscious and unconscious mental activity. He mentioned that the word unconscious is the existence of any mental process which are obligated to assume. Freud (1933) points out that “most conscious processes are conscious for only a short period; then it become latent, and then become conscious again” (as cited in Guerin, et al, 2005, pp. 154-155).

There are three psychic zones in Freudian theory: the id, the ego, and the superego. The first psychic zone is the id which is reservoir of libido. It has function as primary source of all psychic energy. Freud considers that id fulfills the primordial life principle which will be pleasure principle. Then the second psychic zone is the ego. The ego is the rational governing agent of the psyche which lacks the strong vitality of the id. The ego may be released in nondestructive behavioral patterns because it regulates the instinctual drives of the id. There is a large portion of the ego which is unconscious. In The Dissection of the Psychical Personality Freud (1933) points out “to adopt a popular mode of speaking, we might say that the ego stands for reason and good sense while the id stands for the untamed passions” (p. 157). The ego serves as intermediary between the world within and the world without.
The third psyche zone is the superego. It has primary function to protect society, the moral censoring agency, the repository of conscience, and pride. The superego serves to repress or inhibit the drives of the id, to block off and trust back into the unconscious which can be unacceptable for society. Freud (1933) mentiones that the superego which is overactive creates unconscious sense of guilt. Freud (1933) advocates the relaxing of all moral inhibitions and social restraints to the unconscious sense of guilt.

Whereas the id is pleasure principle, the ego is the reality principle, and the superego is the morality principle. Based on Guerin, et al. (2005), the id makes people become devils, then the superego will have people behave as angel, and the ego is between these two opposing which keep people healthy human beings. The id is entirely unconscious and that only small portions of the ego, and the superego are conscious. That is the relationship between id, ego, and superego. Freud’s tripartition of the human psyche is an aspect in the symbolic interpretation of literature.

Based on Freud's theory, the psychoanalytic criticism has the tendency to interpret imagery in terms of sexuality. The psychoanalytic critic tends to see all concave images (ponds, flowers, cups, or vases caves, and hollows) as female or yonic symbols and all images which have length (towers, mountain, peaks, snakes, knives, lances, and swords) as male or phallic symbols (Guerin, et al., 2005, p. 159). These are the objectional interpretation to some things.
b. Psychology of Human Survival

According to Walsh (1989) in *Toward a Psychology of Human Survival*, psychology of human survival gives greater attention to social factors. The first factor is cognitive perspectives (beliefs/ignorance/presuppositions). Belief tends to modify what people look for, what the people recognize, how the people interpret, and how the people respond to the interpretations. The belief has a power to shape experience and behavior. That depends on what kind of beliefs that is in people’s mind.

The belief can be two things between positive and negative belief. The beliefs can be divided into some categories: (1) the nature of beliefs represents beliefs as a motivation, (2) beliefs about ourselves will be useful and unique contribution, (3) beliefs about others which aim to counter beliefs tends to degrade, dehumanize, blame, and attack other individuals, (4) beliefs about the world which is the fundamental belief to make people grow, (5) beliefs about weapons and warfare that legitimize and glorify war by acknowledging positively.

The second is defense mechanism which denies the world’s reality and replaces them with distorted self serving images that justify misperceptions and deceptions. Then the third factor is reinforcers. Each part of individual lifestyle and reinforcement choices is part of a complex chain of reinforcement. It selectively supports related social and political choices. The fourth is social learning perspectives which has much to contribute such as the media’s role in modeling beliefs. Behavior, and lifestyles that both are created (Walsh, 1989, p. 165).
The fifth is the eastern psychologies points that most Asian has addiction which can occur practically to any thing or experience such as relationships, beliefs, ideologies, affects, and self-image. The last is about psychological and social immaturity such as fear, greed, ignorance, unwillingness to delay gratification, defensiveness, and unconsciousness.

2. Theory of Metaphor

Tesson (2006) states a metaphor or analogy leaves room for interpretation by the hearer, it allows them to make their own connections between the sources and target domains (Eliasmith, 1988). Every word that is used in the story can be the key to understand a metaphor of one thing to other things. The readers can interpret some symbols that the author used as metaphor for something in the story. In the same reference from Tesson (2006), metaphor is not only concerned with language, but also about the way of thinking (p. 81).

The metaphor itself can be something from the story, such as the name of the character, the acts of the person, and the setting. Lakoff (2003) says, the metaphor is not just a matter of language, but of thought and reason (p. 6). As long as the author has the same ideas which can be used as an analogy in the story, the readers can interpret the analogy based on their thoughts. Using metaphors in some literary works can help the researcher to make the language prettier, but the author should be careful to make an analogy which will not confuse the readers, who will not always understand what the author means.
3. Theory of Symbols

According to Tyndall (1955) in *The Literary Symbol*, a symbol stands for or suggests something else by reason of relationship, association, convention or accident, but not intentional resemblance; especially, a visible sign of something invisible, as an idea, a quality or a totality such as a state or a church. The word symbol has a relation with a sign word, and they are commonly interchangeable.

There is a difference between symbol and sign. A sign is an exact reference to something definite and a symbol is an extract reference to something indefinite. The symbol contains a sign that may be identified.

According to Tyndall (1955), the literary symbol, an analogy for something unstated, consists of an articulation of verbal elements that, goes beyond reference and the limits of discourse, embodies, and offers a complex of feeling and thought (p. 12). Tyndall (1955) explains an analogy embodies the other meanings of symbol and it is symbolizing something clearly. In the story, symbols are created by the authors and readers receive them. Then, readers should discover the function of the symbol and for whom the symbols are created. Symbols are created for a character in the story to carry something to the character and to enlighten the readers about the character by his reaction.

4. Myth, Religion, and Faith

The following theories provide a frame story of Pi’s life to explain his personal life. Then these theories lead this study to the relationship between the
mystical floating island and his catastrophe. These theories are based on the life background of the main character in *Life of Pi*.

**a. Myth**

According to Satchidanandan (2010), a myth is a part of a general theory of human expression. There is a paradox about myth which are false but they have power in transcending their inaccuracy. Myths are believed, which is not the same way with history. People who believe in a myth may assert that the myth is true based on what they believe. They imply a valuable meaning on the myth. No matter how many people believe in a myth, the myth itself has the function to help people understand the basic questions about human meaning.

As cited by Satchidanandan (2010), the meaning of myths has been historically evoked through many versions of its main themes. Myths is the source of history or as religion and morality or an expression of psychological origins. There is a mythic form in which the structural significance of myths is said to be in its metaphorical word-play. Satchidanandan (2010) states myths are essentially about the way of people interpret their meaning. Myths are the synthesis of unique values, which means reason and unreason, logic and fantasy, archetype and metaphor, origin and end.

**b. Religion**

According to Geertz (1965), religion is separated in five points. Firstly, religion has meaningful symbol. Secondly, as a system of symbols religion has
acts to establish powerful, pervasive, and long-lasting moods and motivations. Thirdly, religion formulates concepts of existence. Fourthly, religion clothes the conception with an aura of factuality. Lastly, religion makes the mood and motivation become uniquely realistic.

In the first point, Geertz (1965) mentions that religion is a system of symbols. All these symbols have meanings. Symbols convey some messages about the nature of the world, and help to understand the world in a particular way. In religious symbols, people should live in a certain way because the world has a certain way. These symbols explain how perfect connection between the way the world is and how people live.

The second point is about religion as a system of symbols, which acts to establish powerful, pervasive, and long-lasting moods and motivations. Geertz (1965) points out that having moods and motives, people can respond to the world and to the values that people hold. These moods and motives can give positive meaning to the experience of life that people have.

The third point is about religion formulating concepts of existence. The concept makes a meaningful order between the nature of reality and the way people live. These concepts of existence will appear to people in their suffering. According to Geertz (1965) religious symbol do not take away the pain of suffering, but it makes people believe that the suffering will end. The religious symbols tell people that there will be an explanation for the suffering.

Geertz (1965) states the fourth point is about religion clothing the conception with an aura of factuality. People do not face the suffering directly
related to the religious symbols. There is a process where people must embrace the symbol first. People must believe in the symbols in religions, and that they stand for the only right way to live, no matter how painful life becomes. In believing the symbols, society creates rituals as a way of acting them out.

In the last point Geertz (1965) states about how religion makes the mood and motivation become uniquely realistic. The rituals that people use as the way of acting out symbols can teach people to live and to experience life. Religious symbols and rituals are the foundation of what people call common sense. Geertz (1965) concluded that someone who has religious experience may feel convinced that it is an experienced of God or some other higher power.

c. Faith

According to Fowler (2004), faith is deeply related to the human need to find and make meaning, and to do so in a trusting relation to the divine Being and Spirit from whom creation issues. Faith orients someone to life and his purpose. The theory of faith development suggests that faith is the relation between human’s life and its Source. Faith has a strong relation with religions. They are practicing the religions because they have strong faith into what they believe.
B. Theoretical Framework

In this part the researcher discusses the contribution of the theories mentioned in this chapter to answer the problems formulated in the previous chapter. In the first theory, the researcher uses the theory of psychological approach in order to analyze the literature study based on its nature. The theory of psychological approach that is used in this study aims to support the topic of this study. The researcher uses the psychological approach to explain the metaphor of the mystical floating island as one of the symbols in *Life of Pi*. As what Guerin, et al (2005), stated that psychological approach is the excellent tool to solve the symbolic mysteries (p. 153).

Psychology of human theory by Walsh (1989) is used to explain about the factors that influence people to survive in any difficult situation. Then, theories on the metaphor proposed by Hussain (2014), Tesson (2006) and Lakoff (1992) are used to understand the meaning of metaphors. By using the theory of metaphor, the researcher explains the meaning of the metaphor in the story. The researcher can explain the mystical floating island in the story based on those theories. The metaphor is related to symbol which has the same points in a phenomena.

Theories on symbols by Tyndall (1955) are used to see the meaning of symbols, and to differentiate them from signs. By using the theories, it is also explained that symbols have a relation to analogies, and they are related to metaphors. Therefore, the theories can help the researcher to analyze the meaning of metaphors in this study.
The relationship between myth, religion, and faith are used to provide a frame for the personal philosophy of Pi, based on his background life as the main character in the story. The relationship between myth, religion, and faith are also used to explain how the metaphor of the mystical floating island relates to the Pi’s catastrophe based on Pi’s life background.
CHAPTER III

METHODOLOGY

There were three main parts of this chapter. The first part was the object of the study, which described Yann Martel’s *Life of Pi* as the object that was discussed in the study. The second part of this chapter was the approach of the study which was used to analyze the novel. The last part was the method of the study.

A. Object of the Study

The novel *Life of Pi* was written by a Canadian author named Yann Martel. The novel was written in 2001 and then first published in 2002 by Mariner Books Houghton Mifflin Harcourt, a Harvest International Edition. This study used the first edition novel, which consists of 401 pages and was divided into 100 chapters.

By writing the novel, Martel achieved a great success. *Life of Pi* was the third novel written by Martel which won the 2001 Man Booker Prize. The novel had been translated into more than forty languages. Besides *Life of Pi*, Martel was also the author of several other novels. Martel had written the novels *Beatrice and Virgil* and *Self*, the collection of stories *The Facts Behind the Helsinki Roccamatations*, and a collection of letters to the prime minister of Canada, *What is
Stephen Harper reading? The novel *Life of Pi* had also adapted into a movie directed by Ang Lee.

The *Life of Pi* was a story about a young boy named Piscine Molitor Patel. The boy was known as Pi Patel and was born in Pondicherry, India. Pi grew up with his parents and his brother at their zoo. Pi had a normal, happy childhood and adolescence. Then, there was an unstable political situation in India. Pi’s father decided to immigrate with his family to Canada. Pi’s father owned his zoo and then he brought all of the animals with his family. In heading to Canada, they took a Japanese cargo ship called *Tsimtsum*.

The story was written in a “frame narrative” with a story within the story. In narrating the story, Pi Patel has already lived in Canada (Martel, 2001, p. 9). The novel mainly talked about Pi’s adventure in the Pacific Ocean after a shipwreck. In the story, it was told that Pi had a massive catastrophe when he became a victim of a shipwreck. After that, Pi had to live on a lifeboat for 227 days. Pi lost his parents and his only one brother in the accident. Then he was only accompanied by a Bengal tiger named Richard Parker.

Before the shipwreck, Pi was described as a religious young boy. He even believed in several religions and practiced all the religions based on his faith. During his massive catastrophe, he had to survive as the only human in the Pacific Ocean. Pi overcame the obstacles based on his life background and his faith. Pi always believed that God would lead him to continue his life in a better place. As he said a day after the ship sank,

“Richard Parker, can you believe what has happened to us? Tell me it’s a bad dream. Tell me it’s not real. Tell me I’m still in my bunk on the *Tsimtsum* and
I'm tossing and turning and soon I’ll wake up from this nightmare. Tell me I’m still happy. Mother, my tender guardian angel of wisdom, where are you? And you Father, my loving worrywart? And you, Ravi, dazzling hero of my childhood? Vishnu preserve me, Allah protect me, Christ save me, I can’t bear it!” (Martel, 2001, p. 122).

*Life of Pi* was a novel which had various themes: faith and truth, fact and fiction, man versus nature, innocence and experience. The novel was not only inspiring the readers but also involving the readers’ minds to understand the messages that might be revealed through every sentence, or some symbols which were used in the story.

**B. Approach of the Study**

This study was using the psychological approach. According to Guerin, et al (2005), the psychological approach could afford many profound clues toward solving a work’s thematic and symbolic mysteries (p. 153). Every literary critic had been concerned with the psychology of writing or responding to literature. The psychological approach tended to be experimental and diagnostic. Psychoanalysis attempted to disclose about the individual personality. As dreams reflected the unconscious desires and anxieties of the individual, myths were the symbolic projections of a people’s hopes, values, fears, and aspirations. There was an obviously close connection exists between mythology criticism and the psychological approach which were concerned with the motives that underlied human behavior (p. 183).

This study was concerned with some theories namely the theory of metaphors, the theory of symbols, and the relationship between myth, religion and faith. In conducting this study, the researcher used the theory of metaphors and
the theory of symbols to find out the meaning of the metaphors which became the main topic of this study. The researcher analyzed the metaphor of the mystical floating island as one of symbols in the *Life of Pi*. Then the researcher used the relationship between myth, religion, and faith to explain the relationship between the mystical floating island and Pi’s catastrophe.

C. Method of the Study

In conducting the study, the researcher used document analyses to collect the data. The researcher used the method by studying documents. The method was the most relevant method that was used by the researcher to analyze this study. The main source of this study was the novel *Life of Pi* by Yann Martel. There were some secondary sources which were taken from relevant books, thesis, and the online references.

There were several steps taken by the researcher in order to finish this study. The first step was reading the novel to decide what kind of topic will be discussed in the study. Then, the researcher made coding as the method in collecting the data. After that, the researcher tried to get as much information as possible about the *Life of Pi* study from references. The information came from reading some articles on the internet, reading other researchers’ studies, and watching the *Life of Pi* movie. In the second step, the researcher formulated some problems related to the topic that was chosen. In the third step, the researcher worked to collect some theories related to the study to answer the problem formulations. There were some theories which are used in this study such as
theory of psychological approach, theory of metaphor, theory of symbol, and the relationship among the myth, religion, and faith to answer the questions in the problem formulations.

The fourth step, the researcher applied the approach and the theories to answer the question about the meaning of the mystical island in the *Life of Pi*. The researcher analyzed the mystical island using the theory of metaphor and theory of symbol to explain the meaning of the mystical floating island as a metaphor in the study. The researcher used the relationship among the myth, religion, and faith in the study to answer the question from the problem formulation about the relationship between the metaphor of mystical floating island and Pi’s catastrophe. The last step was drawing conclusions from the answer that the researcher got from the discussion.
CHAPTER IV
ANALYSIS

In this chapter, the researcher answered the problem formulations by explaining the analysis. This chapter was divided into two subchapters. The first subchapter was the meaning of the mystical floating island. This subchapter consisted of the analogy of mystical floating island and the living organisms in the mystical floating island. The second subchapter elaborated on the philosophy in details, so it could be used to reveal the relationship between the mystical floating island and Pi’s catastrophe.

A. The Metaphor

The novel was full of meanings and it contained a lot of metaphors. The mystical floating island was one of the metaphors in the story. In the chapter 92, Pi told that he found a floating island, which appeared mystically. During his journey, Pi found a lot of miracles which were related to the universe, God, and life.

After a long journey on the lifeboat, Pi fell asleep. Pi opened his eyes and he saw trees in front of him. He thought that the trees he saw are only an illusion which would disappear after a few blinks. Pi discovered the island. He thought it was still an illusion. He saw beautiful trees which he had never seen before. The trees had a pale bark and the leaves of the trees were amazing leaves. They were brilliantly green and bright as emerald. Then Pi looked down and he satisfied but
he disappointed about what just he saw. He realized that the island had no soil and he saw the trees which stand in water with were sparkling green leaves.

Before seeing the mystical floating island, Pi had a massive catastrophe after he faced life and death situations. He passed all day in the Pacific Ocean with his tiger on the lifeboat. As a human, Pi felt down when he was the only human in the Pacific Ocean. Then he realized that he needs to follow his human instincts to get food when he was very hungry. Pi could survive on his long journey and during his struggle because he had very strong faith. He never gave up during his suffering, he always believed in God, and then God would lead him to a better place. During his catastrophe, Pi was not only feeling his suffering, but also enjoying all the miracles that he encountered. Pi’s experience of miracles were the signs that God existed. Pi was always struggling to continue his life until he could reach a better place, so he could live as a normal human being in society.

1. Mystical Floating Island as the Portrait of Lord Vishnu

*Life of Pi* contained many symbols. In the literary criticism, a symbol was a visible sign. In the story, Martel described the mystical floating island as a reflection of Lord Vishnu. Based on the background of Pi’s life, Pi was born as a Hindu. He admitted that Hinduism making the world became reasonable through his eyes. He was a young boy which had strong faith on what he believed both religion and myth in his culture. Pi also believed in some other religions and he practiced all the religions way to pray but he admitted that he met his new
religions through Hinduism. He had been a Hindu for all his life. (Martel, 2001, p. 62).

In Hinduism, Pi believed in gods and goddesses. There were some gods who appear in the story such as Ganesha, Lord Krishna, and Lord Vishnu. Ganesha was the god of knowledge, Lord Krishna was the incarnation of Lord Vishnu to fight evil spirit in the world, and Lord Vishnu was one of Trimurti gods. During his catastrophe, Pi often mentioned Lord Vishnu when he encountered some magical events. As what Hindu people believed, Lord Vishnu was known as the preserver, sustainer, and controller of the world. In his duty to save his creation, he was often incarnating himself into something related to nature (Wilkins, 2009, p. 51).

There was also a story of Hindu Mythology related to the mystical floating island such as a fig tree. Lord Vishnu had strong relation with a fig tree, so the fig tree was called a symbol of cosmic tree. In this study, a fig tree has related to the Lord Vishnu as the metaphor of mystical floating island. Then, there was also a relationship between mystical floating island and Lord Vishnu. As the god who had duty to save and sustain his creation, Lord Vishnu transformed in some incarnations (Mercatante, 2009). In the story of Life of Pi, mystical floating island had a meaning for Lord Vishnu who was floating in the cosmic ocean. Lord Vishnu played a role as a dominant symbol in mystical floating island. Based on his duty, Lord Vishnu appeared to save Pi from his massive catastrophe.
2. Trees and Lord Vishnu

The mystical floating island was defined as a Lord Vishnu because Lord Vishnu had a relation to a tree. Like a fig tree in Hindu Mythology, Lord Vishnu was sometimes worshipped in the form of a fig tree. It was believed that there were some spirits hover on the fig tree. The tree had roots in heaven and fruit branches on earth which was the symbol of a cosmic tree in many mythologies (Mercatante, 2009, p. 373). The fig tree appeared in Pi’s dream. That was what Pi wants in the dream but then in the real life, he did not get the fig tree. He saw a lot of trees in the mystical floating island which was a medicine for his eyes after blue color of the ocean for a very long time.

According to Tyndall (1955), if the symbol was containing an analogy, then the symbol was related to metaphor. The myth about the fig tree was one of the signs that mystical floating island was the metaphor of Lord Vishnu. In this study, mystical floating island was a metaphor which has function as one of symbols. There were thousand trees which were floating in the island and these trees made the island was floating too. While a fig tree in Hindu Mythology was tree which was floating in the sky. These trees in mystical floating island and a fig tree had a relation with Lord Vishnu.

The trees in the mystical floating island were the symbol of Lord Vishnu as the one who preserved human’s life and nature. A tree had symbolic meaning of life and nature. Then the floating island was the metaphor of Lord Vishnu who was floating on the cosmic ocean. Based on Lakoff (2003), metaphor could be
from something that the readers found in the story such as the name of the character, the acts of the person, and the setting.

Before Pi finds mystical floating island, he was dreaming of a fig tree. He was dreaming that there was a voice talking to him. In his dream, Pi asked someone in his dream to give him a fig. The voice of someone mentioned that there was a whole figment of figs to ask for some. Then Pi woke up and found the floating island. A fig tree was the mystical floating island in the story which had a sign for Pi that God existed.

The dream of a fig was a sign that Lord Vishnu was listening and caring for Pi. That was a proof that God gave a sign for Pi to show God would help Pi by creating a floating island through his dream of a fig tree. According to Miller (2001), tree was a symbol of life and nature. As the one who preserved and sustained his creation, Lord Vishnu has relationship with tree and nature. Lord Vishnu also had relation to the fig tree in Pi’s dream based on Hindu mythology which talked about the fig tree. The island was floating on the ocean like Lord Vishnu who was floating on the cosmic ocean.

Everything that Pi saw on the sea or water reminded him of Lord Vishnu. In the story of the novel, Pi often mentioned Lord Vishnu to thank him. Lord Vishnu was water in Hindu mythology. The image of the island was described as if it was Lord Vishnu. Lord Vishnu was the God, the universe was the ocean around him, and the life was what he created including human and nature. While the mystical floating island was the metaphor of Lord Vishnu, the ocean was the
metaphor of the universe, and the life in the island was the metaphor of people and nature.

3. The Living Organisms as the Metaphor of the Life Cycle

In the story *Life of Pi*, mystical floating island was not only one of the symbols. There were some symbols that needed to be analyzed in the mystical floating island. The story talked about algae, trees, dead fishes, fresh water, and *meerkats* that Pi found in the mystical floating island as metaphors. After Pi was staying in the floating island for few days, he encountered beautiful trees which were very green which he had never seen before. After discovering the island, he saw fresh water, algae, dead fishes, and *meerkats*. By using his intelligence, he discovered well about the relationship between these things.

Pi found out that the water in ponds had changed because of the algae. The algae changed the water into acid during the night. During the afternoon, the water was mineral water that could be drunk. When it changed into acid water, the water caused some fishes from the ocean dead. There was actually a relationship between algae, trees, dead fishes, and fresh water in the mystical floating island.

Each of these things was representing symbols. The algae symbolized a giant snake with five heads. The algae in the mystical floating island was a danger which caused some effects on an organism the island. Williams (2003) described the snake in Hindu Mythology was called with Sesa or Ananta. Lord Vishnu was using the snake as his bed which was floating in the cosmic ocean. “Sesa” meant “the remainder of what is left over at the end”. That could stand for the Lord’s
desire to proceed with the next cycle of creation after rest. The snake would wake up Lord Vishnu so, the Lord could proceed the next cycle of his creation. The algae could symbolize the way God reminded Pi up to continue his life in a better place.

After the algae, there was also a tree which represented the life and nature. The trees in the mystical floating island became the body of the island, so it could represent the life and nature which were created by Lord Vishnu. The next symbol was the dead fishes which had relationship with Hindu mythology when Lord Vishnu incarnated himself as a fish to save his creation. In the story, Pi mentioned Lord Vishnu when he could catch a fish to eat.

“A Dorado is a magnificent looking fish, large, fleshy and sleek, with a bulging forehead that speaks of a forceful personality, a very long dorsal fin as proud as a cock’s comb, and a coat of scales that is smooth and bright. I felt I was dealing fate a serious blow by engaging such a handsome adversary. With this fish I was retaliating against the sea, against the wind, against the sinking of ships, against all circumstances that were working against me. “Thank you, Lord Vishnu, thank you!” I shouted. “Once you saved the world by taking the form of a fish. Now you have saved me by taking the form of a fish. Thank you, thank you!” (Martel, 2001, p. 233).

Then, the other symbol was fresh water which was a symbol of new life. According to Wilson (2014), water was a representation of Lord Vishnu who was always giving a life. Then the last symbol in the mystical floating island was meerkats. Meerkats in the mystical floating island were not only a part of the cycle of life that Pi learned but meerkats in the story have its own symbol. According to Martel (2001), Pi was told that he had read about a meerkat. That was a small South African mammal which was related to mongoose. The animal was usually found in the Kalahari Desert of Southern Africa. Meerkat was an agile, keen sighted, diurnal, and social habit animal. There was a reason why the
author chose *meerkats* in the mystical floating island. *Meerkat* in the mystical floating island represented the human population (Jayaram, 2014).

All of the living organisms in the mystical floating island was the metaphor of life cycle. In the mystical floating island, God showed Pi about the cycle of life that so he could learn. That was one of the phenomena that made him realize that he should live with human who were the same as him.

**B. The Mystical Floating Island Related to Pi’s Catastrophe**

Pi really grateful to God that he found the floating island. The floating island was not only a new hope for Pi, but it was also a place for Pi to learn what the universe teaches him. There were so many metaphors in the mystical floating island that he learned. Living organisms that he found in the island were meaningful. He realized importantly that he should be in a better place for human society. He explored and discovered the floating island for long time. Then he realized that he was in a dangerous place to live. So, he needed to move from the place to another places where he could find his society.

There were some parts to explain the relationship between the mystical floating island and Pi’s catastrophe. The first, was about Pi’s life before finding the mystical floating island. The second, Pi’s life on the mystical floating island and the last was Pi’s life after leaving mystical floating island. These were parts of the analysis about the long journey, experience, and struggle encountered by Pi. These stories of mystical floating island and pi’s catastrophe was to explain the process how the mystical island appeared. According to psychology of human
survival by Walsh (1989), there was a defense mechanism which made people struggling in a catastrophe. It had relation to what people believed also, so people could stay on their faith and use their logical thinking to keep them aware.

1. Pi’s Journey before Finding the Mystical Floating Island

During his journey in the Ocean, Pi was very tired. He realized that his condition left him with only a little strength left. His lips were hard and cracked, his mouth was dry, his skin was burnt, his muscles were aching and he felt a lot of pains in his body. He was very hungry and thirsty because Richard Parker took so much of the filtered water. Pi struggled for long time in the ocean with Richard Parker. He realized that he should give food for Richard Parker.

The physical suffering was nothing for Pi, he compared the physical suffering to the moral torture that he endured. He remembered the day which he called the day his extreme suffering began. Then Pi lost his fear of dying and he resolves to die. He came to the conclusion that he could not take care of Richard Parker anymore, and thought that he was failed as a zookeeper. Pi was more affected by the tiger’s imminent demise than by his own. He felt that he is dying fast since he felt very weak. He thought that he would be dead by the afternoon. Then he rolled up on the edge of the tarpaulin in the middle of the lifeboat. He closed his eyes and said,

“Goodbye, Richard Parker. I’m sorry for having failed you. I did my best. Farewell. Dear Father, dear Mother, dear Ravi, greetings. Your loving son and brother are coming to meet you. Not an hour has gone by that I have not thought of you. The moment I see you will be the happiest of my life. And now I leave matters in the hands of God, who is love and whom I love.” (Martel, 2001, p. 306).
After his very long journey and his struggle to face the massive catastrophe in his life, Pi was feeling very tired with the universe. He was too tired to face what might appear after the difficult days. Afterwards he closed his eyes to sleep and waited for his breath to leave his body. Then, Pi dreamed of having conversation with someone.

“Do you realize where you are? If you are not happy with this figment of your fancy, pick another one. There are plenty of fancies to pick from.” (Martel, 2001, p. 306).

Pi dreamed of someone in his dream who gave him a fig. He even dreamed that he was begging to get a little piece of fig because he was very hungry. The person in the dream said that he had not only one fig. He had a whole figment. Pi was very surprised that there was a whole figment of figs to ask for some. In the dream, the voice of the person was only the effect of the wind or some other natural cause that fades. Pi saw that the branches of the tree were bent down with the weight of figs. He thought that there must be over three hundred figs in that tree.

The conversation that Pi had in his dream was a sign that God appeared when Pi had given up with his life. Pi gave up in this case did not mean that Pi did not do something to struggle. He was very tired from his long journey, which he had committed himself to his God. He said that only God knew why he had to be in the ocean for long time. Then God who appeared in the voice gave a sign to Pi about figs, animal instinct, and the heart. In that dream, Pi asked for a fig that he could eat. The fig had a relation with mystical floating island. The animal instinct was also a sign and it showed that God reminded Pi to follow his instinct. So,
when Pi felt hungry, he should continue to eat although he had to kill the animal. He used the animal’s instinct because of the circumstances. In the dream, Pi said that “my heart is with you”. Then the person replied, “You are damn right your heart is with me!” That showed that Pi stayed believing in his God and he put strong faith in what God might have in store for him. Then the voice of God replied that he knew how Pi really believed in God. After that the voice had gone.

2. Pi’s Life on the Mystical Floating Island

After woke up from his dream, Pi saw the trees on the mystical floating island. He thought that the island was an illusion, until his legs proved that there was a floating island. He started to discover the floating island. His nose judged the island. He smelled the full and fresh scent of vegetation. He realized that his thoughts kept his mind busy, so he could not realize that he should believe what he believed. After months of smelling salt bleached water, he found the smell of intoxicating vegetable organic. Then his legs began to shake. He felt overboard and he felt the combination of solid land and cool water, which shocked him. These combinations between solid land and cool water gave Pi strength; he thanked God. God really existed for his creation’s life.

He discovered that the whole island was covered by algae. He encountered thousands of meerkats. While he recalled the features of a meerkat, Pi saw a pond that he wanted to have a closer look at. He saw meerkats swimming in the pond and bringing fish from it. Pi was curious how meerkats can catch fish. Then he realized that the meerkats brought dead fish they had not killed. Pi was still
curious, but he was more interested in the pond to swim. He found out that the pond was fresh water, so he concluded that the fish had died because they should live in saltwater. Pi started discovering more ponds around the *meerkats*.

During his time on the island, he spent his days eating, drinking, bathing, and observing the *meerkats*. Then he also run, rested, and grew stronger. On the island, Pi learned about the symbiotic relationship among the algae, the fish, the *meerkats* and the trees.

Based on his experiences on the island, Pi learned a lot of things which was not only about the floating island itself, but also about the life on it. He learned to the cycle of life that was controlled by the universe. Pi called it a symbiotic relationship. There was a relationship between the algae in the island, the shimmering green trees, the fresh water, the dead fish, and the *meerkats*. This relationship had a function to explain that every creation had their place in the cycle of life. Like Pi who needed to live in a better place for human society, so he could eat proper food and had better social life with other humans. As God’s way to save Pi from his suffering, this mystical island was not only giving strength for Pi, but also teaching him about the universe. It was about the cycle of life Pi could learn. So, he could decide to leave into a better place where he could have a social life with other humans.

All of the things that Pi found in the mystical floating island was the metaphor of life that God wanted to show it. Living organisms in the floating island had meaning of the relationship among the creations. Mystical floating island was not only the way God teaches Pi about cycle of life but also it was
about the way of life. The floating island was related to Pi’s catastrophe when Pi realized about the island which was dangerous for him if he decided to stay. That was the way God wanted to show Pi that life was not only in the comfort zone. He needed to learn from the catastrophe that he encountered during his life, so he could have better personality to face the life. It was kind of a metaphor in the story about human that should face every obstacles that they found in life and human should stay believing that God existed for helping them from catastrophe.

3. Pi’s Life after Finding the Mystical Floating Island

After staying in the mystical floating island for some days, Pi learned to the cycle of life in the island. He realized that he cannot stay on the floating island because he needed to live with other humans to continue his life in a better place. Then he decided to leave the island, and brought some supplies for him and Richard Parker to continue his journey. Soon after leaving the mystical island, Pi reached a land. He arrived in Mexico where his lifeboat had difficulty landing. Pi let himself down the side. He saw Richard Parker jumping over him. Then, Richard Parker was in front of Pi and turns into the jungle.

Then Pi thought of God. He felt that the beach was so soft, firm, and vast like the cheek of God. He believed that God was always looking at him wherever he went. After finding mystical floating island, Pi learned a lot how God loved him. Mystical floating island was a place where Pi learned a lot about life and God. Trees were on the floating island which means Lord Vishnu who were always saving his creation by incarnating himself into the other shapes related to
the nature. That was the same how Lord Vishnu was sleeping on the Sesa or a giant snake with thousand heads. Then Pi believed God always existed and cared to save his creation who has difficulties. Being drifted in the Pacific Ocean as the only human on the lifeboat was the way God to see Pi’s faith.

The mystical floating island was the end of Pi’s suffering. He continued his journey with better physical condition. He had strength to continue his journey to find a better place. After his struggle, Pi realized that he learned from the situation. He believed that life would not leave him. In the suffering which was full of aches and endurance, Pi mentioned that the lower he was, the higher his mind would want to soar. It was natural that someone desperated like Pi after his massive catastrophe should turned to God from unremitting suffering.
CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS

This chapter is the result of the study which consists of three parts. The first part presents the conclusion of the study. The conclusion is based on questions formulated in the two research problems: (1) “What is the meaning of the mystical floating island in the Life of Pi?” and (2) “How is the metaphor of the mystical floating island related to Pi’s catastrophe?”. The second part is the implications of this study for teachers using the novel for teaching English. The third part is suggestions for future researchers who want to study the same subject.

A. Conclusions

The researcher comes to the conclusion of the study related to the two problem statements. The first conclusion is the answer for the first question about the meaning of mystical floating island. The mystical floating island is one of the symbols in the story of Life of Pi. The floating island is the metaphor of Lord Vishnu as one of the Trimurti gods in Hinduism. Based on Hinduism, people believe that Lord Vishnu is living on the cosmic ocean. Lord Vishnu is the water and the ocean. He is floating on a snake with five heads called Sesa or Ananta. As one of the Gods, he has the responsibility to save the world and to preserve his creatures. That is why in the Life of Pi, the mystical floating island appears when Pi almost gives up with his life on the ocean. The mystical floating island represents the way Lord Vishnu saved Pi from his suffering.
The floating island also represents the help from Lord Vishnu to save his creation, like Pi in the story of the novel. Having made a very long journey with the tiger as his only friend, Pi is always praying to God. He believes that God always exists around him. Pi always remembers that everything he encounters during his journey in the ocean is coming from his God. As a young boy who believes in multiple religions, Pi still holds on to the first religion that he has believed in. Pi was born as a Hindu, like his family, until he found other religions that he believes in as well. He prays in many ways, based on the religions he believes in. Pi states that “The universe makes sense to me through Hindu eyes.” (Martel, 2001, p. 60).

According to Mercatante (2009) There is a myth from India which is similar to the analogy of the mystical floating island. In India Lord Vishnu is sometimes worshipped in the form of a fig tree. Spirits are believed to hover in the fig tree. The tree has roots in heaven and branches and fruit on earth. There is a symbol of the cosmic tree in many mythologies. The myth about the fig tree is similar to the mystical floating island. The myth shows that Lord Vishnu is also worshipped in the form of a tree that is part of nature and has strong relation to Lord Vishnu. In the story Life of Pi, before Pi found the mystical floating island, he was dreaming of a fig that he asked for from the voice in the dream. It can be concluded that the mystical floating island is symbolizing one of God’s way to save Pi by creating the island.

Based on some parts of the story, there is an answer to the second question about the relation between the metaphor of the mystical floating island and Pi’s
Catastrophe. Yan Martel’s *Life of Pi* represents human struggle in facing massive catastrophes and the power of human beliefs. Due to his belief and faith in God, Pi can struggle with his massive catastrophe in the ocean. He can have good knowledge so he can always do something to survive. He always thanks God for food that he got during his journey. He has strong faith to believe in his religion and God.

There are some moments that make Pi believes that God is always in his heart. The moment where he caught a Dorado as his food, he believes that it is from Lord Vishnu. Then, the mystical floating island appeared when he considered giving up his life. Those parts represent that God always exists in every human’s life.

Based on the result of the analysis, it is concluded that the mystical floating island is a metaphor of Lord Vishnu who is floating on the cosmic ocean. It is also related to Pi’s catastrophe because the mystical floating island is the image of Lord Vishnu who saves Pi from his massive catastrophe. As in Pi’s belief that God always exists to save his life, Lord Vishnu appears in the symbol of the mystical floating island to help Pi. In the mystical floating island, God teaches Pi about the way of life and the cycle of life. All the parts of the floating island is the metaphor of the universe, God and life.
B. Implications

The novel can be used as reference in teaching English, especially for Basic Reading II. There are one hundred chapters that can be used as teaching materials. The teacher can take some parts of the chapters as teaching materials in a text.

In Basic Reading II, students need to develop their skills in reviewing, skimming, scanning, identifying main ideas, and summarizing. The students also need to improve literal and inferential comprehension by reading various kinds of texts. Then they can develop their English vocabulary and reading aloud ability. In the course, students are encouraged to write simple critical responses to the texts (Tim Penyusun: Dosen-dosen Program Studi Pendidikan Bahasa Inggris Universitas Sanata Dharma, 2011, p. 36).

Based on the basic competence of Basic Reading II, the researcher recommends the novel *Life of Pi* as teaching material. The teacher can use some parts of the novel to teach the students in Basic Reading II. The teacher can use some indicators of Basic Reading II to the students. First, the students are able to apply their reading strategies. Second, the students are able to identify the main ideas of the text. Third, the students are able to find the meaning of new vocabularies found in the text. Fourth, the students are able to find similar words from the text. Fifth, the students are able to make a simple response to the text. The lesson plan and the teaching materials are attached in the appendix.
C. Suggestions

Yann Martel’s *Life of Pi* is a novel from the genre of magical realism, where magic elements are natural part of a realistic environment. The novel contains a lot of subjects such as some characters, some symbols in the story, and a long journey in the ocean. The researcher suggests to the next researchers to: (1) develop the criticism for aspects of the novel such as the biography of the author, Pi’s religions, the story about animals that is told by Pi, and also the tiger named Richard Parker; and (2) analyze the novel using Mythological criticism. There are lots of symbols in the story which should be analyzed such as the symbol of the orange color, which often appears in the story, the symbol of the name Piscine Molitor Patel, and the symbol of the tiger named Richard Parker.
REFERENCES


PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

APPENDICES
APPENDIX 1

SUMMARY OF LIFE OF PI

Yann Martel’s *Life of Pi* is the story of a young man who survives a harrowing shipwreck and months in a lifeboat with a large Bengal tiger named Richard Parker.

The beginning of the novel covers Pi’s childhood and youth. His family owns and runs a zoo in their hometown in India, and his father is emphatic about being aware of the wildness and true nature of animals, namely that they are not meant to be treated like or thought of as people. Early in Pi’s life, his father realizes that his son’s naiveté about the tiger in their care may put Pi in danger. To illustrate how true and real the threat is, he forces the children to watch the tiger kill and eat a goat.

Pi goes through a significant religious awakening in his formative years, eventually subscribing to a variety of religions: Hinduism, Catholicism, and finally Islam. Although the religious leaders don’t accept Pi’s plural religions, his family gradually does, and he remains a devout follower of all his religious paths for his entire life.

When Pi is a teenager, his family decides to sell the animals and immigrate to Canada on a cargo ship named *Tsimtsum*. A terrible storm occurs during the voyage, and when Pi, excited to see the storm, goes onto the ship’s deck, he is tossed overboard and into a lifeboat by the crew. The next morning, he finds
himself in the company of a badly injured zebra, a vicious hyena, and a matronly orangutan named Orange Juice. Hiding out of sight, beneath the canvas of the lifeboat, is the tiger Richard Parker. The hyena wounds and eats the zebra, then goes after Orange Juice. The orangutan puts up a good fight, but the hyena ultimately kills her. Richard Parker finally makes himself known by killing and eating the hyena. Now only Pi and Richard Parker survive on the lifeboat.

How Pi and Richard Parker survive in the Pacific Ocean makes up the rest of the novel. Pi realizes he must survive the elements while adrift in the lifeboat—and that Richard Parker will almost certainly eat him. He quickly sees that thirst will kill him sooner than hunger or the tiger, so he sets about finding a way to get water. He discovers provisions stored in the lifeboat, including biscuits, water, water purifiers, a whistle, and a handbook for surviving at sea. With the tools of survival in hand, Pi builds a second watercraft—a raft made of oars and lifejackets—and attaches it to the boat. With this second watercraft, he can remain out of both the shark-infested waters and Richard Parker’s immediate reach. He considers a variety of survival options and concludes that he must tame the tiger. Although he is unable to fully train and domesticate Richard Parker, by blowing a whistle and rocking the lifeboat enough to make the tiger seasick, Pi is able to subdue him and secure his own territory on the lifeboat.

Pi goes temporarily blind and loses his mind. He begins having a conversation with Richard Parker in which they mutually fantasize about the kinds of foods they would like to eat. Pi fixates on vegetarian delicacies, and Richard Parker continues to revise the recipes with meat as the main ingredient. At first Pi is morally outraged at the idea of eating meat, but then he realizes that it is Richard Parker’s preference. During this fantastical exchange, another castaway in a lifeboat appears, also blind and also very hungry. Pi allows the man, who speaks with a French accent, on the lifeboat, believing him to be a true companion. The man attacks Pi, saying that he intends to eat him; Richard Parker attacks and consumes the man.

Richard Parker and Pi eventually find an island, which is made entirely of trees, roots, leaves, fresh water, and plants. However, Pi makes a horrible discovery that
causes them to leave the island: Believing he has found a fruit-bearing tree, Pi peels back the layers of a piece of fruit to find that it contains a human tooth. The island is a carnivorous being, consuming everything that lives on it. Pi and Richard Parker return to the lifeboat and the ocean.

An undetermined amount of time passes, and Pi and Richard Parker arrive in Mexico. Richard Parker runs into the wild and is never seen again. Pi is brought into custody, given food, and questioned for some time by two officials from the Maritime Department in the Japanese Ministry of Transport. The officials’ transcript of the conversation reveals that they do not believe Pi’s story in its entirety, and they tell him so. Initially Pi sticks to his story, but then he offers them another, somewhat similar story in which he shares the lifeboat with a crew member of the sunken ship, his own mother, and a foul-tempered French cook who eventually kills both Pi’s mother and the crewman. Pi tells of how he then stabbed the French cook in the throat and watched him die. This second account seems to satisfy the skepticism of the questioners, but they admit to Pi that his account of surviving with the tiger aboard the lifeboat is a better story.

APPENDIX 2
LESSON PLAN FOR TEACHING BASIC READING 2

Subject : Basic Reading II
Meeting : 1 meeting
Topic : Reading Literary Text from Life of Pi
Semester : 2nd semester of English Language Education Study Program
Time Allocation : 2 x 50 minutes

1. Competence Standards
On completing this course the students will be able to:
   a. apply various reading strategies;
   b. improve literal and inferential comprehension;
   c. develop English vocabulary;
   d. develop reading aloud ability;
   e. and write simple responses to the ideas or issues presented in the texts.

2. General Objective
The students are able to develop their literal and inferential comprehension basic reading skills and to develop their English vocabulary.

3. Learning Objectives
At the end of the course, the students are able to:
   a. apply various reading strategies: previewing, skimming, scanning, identifying main ideas, summarizing
b. improve literal and inferential comprehension by reading various kinds of texts

c. develop English vocabulary

d. develop reading aloud ability

e. write simple responses to the ideas or issues presented in the texts.

4. Material and Media

Material: A chapter taken from the novel *Life of Pi*

Media: Handout and dictionary

5. Teaching – Learning Activities

a. Pre

- The teacher gives the text.

- The teacher gives the students 20 minutes to read the text.

b. Whilst

- The students read the text.

- The students answer the questions on the handout given by the teacher.

- The students find the difficult words and synonyms using a dictionary.

- The students gives retell the story using their own words.

c. Post

- The teacher discusses the answer together.

- The teacher asks the students for the difficulties they faced.

5. Source

APPENDIX 3

TEACHING MATERIAL

I. Read the text below!

I made an exceptional botanical discovery. But there will be many who disbelieve the following episode. Still I give it to you now because it's part of the story and it happened to me.

I was on my side. It was an hour or two past noon on a day of quiet sunshine and gentle breeze. I had slept a short while, a diluted sleep that had brought no rest and no dreams. I turned over to my other side, expending as little energy as possible in doing so. I opened my eyes. In the near distance I saw trees. I did not react. I was certain it was an illusion that a few blinks would make disappear.

The trees remained. In fact, they grew to be a forest. They were part of a low-lying island. I pushed myself up. I continued to disbelieve my eyes. But it was a thrill to be deluded in such a high-quality way. The trees were beautiful. They were like none I had ever seen before. They had a pale bark, and equally distributed branches that carried an amazing profusion of leaves. These leaves were brilliantly green, a green so bright and emerald that, next to it, vegetation during the monsoons was drab olive.

I blinked deliberately, expecting my eyelids to act like lumberjacks. But the trees would not fall.

I looked down. I was both satisfied and disappointed with what I saw. The island had no soil. Not that the trees stood in water. Rather, they stood in what appeared to be a dense mass of vegetation, as sparkling green as the leaves. Who had ever heard of land with no soil? With trees growing out of pure vegetation? I felt satisfaction because such a geology confirmed that I was right, that this island was a chimera, a play of the mind. By the same token I felt disappointment because an island, any island, however strange, would have been very good to come upon.

Since the trees continued to stand, I continued to look. To take in green, after so much blue, was like music to my eyes. Green is a lovely colour. It is the colour of Islam. It is my favourite colour.

The current gently pushed the lifeboat closer to the illusion. Its shore could not be called a beach, there being neither sand nor pebbles, and there was no pounding of surf either, since the waves that fell upon the island simply vanished into its porosity. From a ridge some three hundred yards inland, the island sloped to the sea and, forty or so yards into it, fell off precipitously, disappearing from sight into the depths of the Pacific, surely the smallest continental shelf on record.
I was getting used to the mental delusion. To make it last I refrained from putting a strain on it; when the lifeboat nudged the island, I did not move, only continued to dream. The fabric of the island seemed to be an intricate, tightly webbed mass of tube-shaped seaweed, in diameter a little thicker than two fingers. What a fanciful island, I thought.

After some minutes I crept up to the side of the boat. "Look for green," said the survival manual. Well, this was green. In fact, it was chlorophyll heaven. A green to outshine food colouring and flashing neon lights. A green to get drunk on. "Ultimately, a foot is the only good judge of land," pursued the manual. The island was within reach of a foot. To judge-and be disappointed-or not to judge, that was the question.

I decided to judge. I looked about to see if there were sharks. There were none. I turned on my stomach, and holding on to the tarpaulin, I slowly brought a leg down. My foot entered the sea. It was pleasingly cool. The island lay just a little further down, shimmering in the water. I stretched. I expected the bubble of illusion to burst at any second.

It did not. My foot sank into clear water and met the rubbery resistance of something flexible but solid. I put more weight down. The illusion would not give. I put my full weight on my foot. Still I did not sink. Still I did not believe.

Finally, it was my nose that was the judge of land. It came to my olfactory sense, full and fresh, overwhelming: the smell of vegetation. I gasped. After months of nothing but salt-water-bleached smells, this reek of vegetable organic matter was intoxicating. It was then that I believed, and the only thing that sank was my mind; my thought process became disjointed. My leg began to shake.

"My God! My God!" I whimpered.

I fell overboard.

The combined shock of solid land and cool water gave me the strength to pull myself forward onto the island. I babbled incoherent thanks to God and collapsed.

But I could not stay still. I was too excited. I attempted to get to my feet. Blood rushed away from my head. The ground shook violently. A dizzying blindness overcame me. I thought I would faint. I steadied myself. All I seemed able to do was pant. I managed to sit up.

"Richard Parker! Land! Land! We are saved!" I shouted.

The smell of vegetation was extraordinarily strong. As for the greenness, it was so fresh and soothing that strength and comfort seemed to be physically pouring into my system through my eyes.

What was this strange, tubular seaweed, so intricately entangled? Was it edible? It seemed to be a variety of marine algae, but quite rigid, far more so than normal algae. The feel of it in the hand was wet and as of something crunchy. I pulled at it. Strands of it broke off without too much effort. In cross-section it consisted of two concentric walls: the wet, slightly rough outer wall, so vibrantly green, and an inner wall midway between the outer wall and the core of the algae. The division in the two tubes that resulted was very plain: the centre tube was white in colour, while the tube that surrounded it was decreasingly green as it approached the inner wall. I brought a piece of the algae to my nose. Beyond the
agreeable fragrance of the vegetable, it had a neutral smell. I licked it. My pulse quickened. The algae was wet with fresh water.

I bit into it. My chops were in for a shock. The inner tube was bitterly salty—but the outer was not only edible, it was delicious. My tongue began to tremble as if it were a finger flipping through a dictionary, trying to find a long-forgotten word. It found it, and my eyes closed with pleasure at hearing it: sweet. Not as in good, but as in sugary. Turtles and fish are many things, but they are never, ever sugary. The algae had a light sweetness that outdid in delight even the sap of our maple trees here in Canada. In consistency, the closest I can compare it to is water chestnuts.

Saliva forcefully oozed through the dry pastiness of my mouth. Making loud noises of pleasure, I tore at the algae around me. The inner and outer tubes separated cleanly and easily. I began stuffing the sweet outer into my mouth. I went at it with both hands, force-feeding my mouth and setting it to work harder and faster than it had in a very long time. I ate till there was a regular moat around me.

A solitary tree stood about two hundred feet away. It was the only tree downhill from the ridge, which seemed a very long way off. I say ridge; the word perhaps gives an incorrect impression of how steep the rise from the shore was. The island was low-lying, as I've said. The rise was gentle, to a height of perhaps fifty or sixty feet. But in the state I was in, that height loomed like a mountain. The tree was more inviting. I noticed its patch of shade. I tried to stand again. I managed to get to a squatting position but as soon as I made to rise, my head spun and I couldn't keep my balance. And even if I hadn't fallen over, my legs had no strength left in them. But my will was strong. I was determined to move forward. I crawled, dragged myself, weakly leapfrogged to the tree.

I know I will never know a joy so vast as I experienced when I entered that tree's dappled, shimmering shade and heard the dry, crisp sound of the wind rustling its leaves. The tree was not as large or as tall as the ones inland, and for being on the wrong side of the ridge, more exposed to the elements, it was a little scraggily and not so uniformly developed as its mates. But it was a tree, and a tree is a blessedly good thing to behold when you've been lost at sea for a long, long time. I sang that tree's glory, its solid, unhurried purity, its slow beauty. Oh, that I could be like it, rooted to the ground but with my every hand raised up to God in praise! I wept.

As my heart exalted Allah, my mind began to take in information about Allah's works. The tree did indeed grow right out of the algae, as I had seen from the lifeboat. There was not the least trace of soil. Either there was soil deeper down, or this species of tree was a remarkable instance of a commensal or a parasite. The trunk was about the width of a man's chest. The bark was greyish green in colour, thin and smooth, and soft enough that I could mark it with my fingernail. The cordate leaves were large and broad, and ended in a single point. The head of the tree had the lovely full roundness of a mango tree, but it was not a mango. I thought it smelled somewhat like a lote tree, but it wasn't a lote either. Nor a mangrove. Nor any other tree I had ever seen. All I know was that it was beautiful and green and lush with leaves.
I heard a growl. I turned. Richard Parker was observing me from the lifeboat. He was looking at the island.

II. Read the Following Statements. If a statement is true, write “T” on the line. If it is false, write “F”!

1. The island had soil. _____
2. Pi judges the island using his nose. _____
3. Pi licked the algae to eat it. _____
4. Pi likes the color of green. _____
5. Pi does not like the island. _____
6. There are turtle and fish in the water. _____
7. Pi lost his balance. _____
8. The trees in the island were mango trees. _____
9. Pi is talking to Richard Parker about the island. _____
10. The island is floating. _____

III. Using a dictionary, write the meaning of each words and find the synonym of the words!

1. whimpered:
2. dizzying:
3. rustling:
4. remained:
5. scraggly:
6. sparkling:
7. vanished:
8. edible:
9. crawled:
10. wept: