

**Isildur's Power Domination  
in Brian K. Crawford's *Isildur***

**THESIS**

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT**

**FACULTY OF HUMANITIES**

**MAULANA MALIK IBRAHIM**

**STATE ISLAMIC UNIVERSITY OF MALANG**

**2014**

**Isildur's Power Domination in Brian K. Crawford's *Isildur***

**THESIS**

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By

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## MOTTO

*“Each one of you is shepherd. And each one of you will be asked about your flock”*

(Bukhari and Muslim, on the Authority of ‘Abdullah ibn ‘Umar)

*“Don’t just follow your dreams, chase them”*

(R. Dumb)



## **DEDICATION**

This thesis is lovingly dedicated to my father (Moch. Khoiruddin), mother (Roudlatul Jannah), grandmother (Marhatun), my brother (Asror) and sister (Anis). Their suport, encouragement, and constant love have sustained me throughout my life. My special someone who has never left my side and is very special. It is also dedicated to my friends who have helped and supported me throughout the process. Thank you for everything.



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Secondly, *shalawat* and *salam* may always be poured by Allah to our Great Prophet Muhammad SAW who have successful accompany us go to truth way and hopefully we are given strength to continue his struggle.

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## ABSTRACT

**Umam, Tajul.** 2014. *Isildur's Power Domination in Brian K. Crawford's Isildur*. Thesis. English Letters and Language Department. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University of Malang.

Advisor : Dra. Andarwati, M.A

Key words : Power Dominaton, Resistance, Foucault, Isildur

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Power is something which circulates and only functions in the form of a chain. It is employed and exercised through a netlike organization. This study explains the portrayal of power domination of Isildur as the main character in Brian K. Crawford's *Isildur* based on Michel Foucault's concept of power. In this study, the researcher formulates focus of study: how Isildur's power domination is portrayed in this novel, how Mordor's resistances againsts Isildur are portrayed in this novel, and the instruments to maintain Isildur's power domination in this novel.

To answer the problem, the researcher uses Michel Foucault theory to identify and analyze power domination represented by Isildur as the main character in this novel. In conducting this study, the researcher uses sociological literary criticism as research design and the data were collected by reading and understanding the novel to find out the aspects of Isildur's power domination in this novel.

The findings reveal there are six actions that portray Isildur's power domination, four Mordor's resistances againsts him, and three instruments to maintain his power domination. The actions are relation he builds with many people that portray his power over them. They are: relation with the men of Calembel, the men of Linhir, the men of Pelargir, the participants of the council, Elendur, and Turgon. Isildur succeeds making them do what he wants. That is power. Power is not just a negative, coercive or repressive thing that forces people to do things against their wishes, but can also be a necessary, productive and positive force in society.

Based on the findings mentioned above, the researcher concludes that there are six portrayal of Isildur's power domination, they are; power over the men of Calembel, the men of Linhir, the men of Pelargir, the participants of the council, Elendur, and Turgon. There are four Mordor's resistances againsts Isildur, they are: Sauron, Ulairi, Corsairs and Malithor. Three instruments to maintain his power domination, they are: auratic weapons, super weapons, and Numenorean. Further, the researcher suggests that this study can be used as a reference for the next researchers in conducting the similar research in the same field.

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## ABSTRACT

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## ABSTRAK

**Umam, Tajul.** 2014. Dominasi Kuasa Isildur dalam Novel *Isildur* Karya Brian K. Crawford. Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dra. Andarwati, M.A

Kata Kunci : Dominasi Kuasa, Resistensi, Foucault, Isildur

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Kuasa adalah sesuatu yang beredar dan hanya berfungsi dalam bentuk hubungan. Kuasa digunakan dan dilakukan melalui suatu susunan yang bersambung. Penelitian ini menjelaskan tentang dominasi kuasa yang tergambarkan oleh Isildur, karakter utama dalam novel *Isildur* karya Brian K. Crawford. Penelitian ini berdasarkan konsep kekuasaan yang dikembangkan oleh Michel Foucault. Dalam penelitian ini, peneliti merumuskan tiga fokus penelitian, yaitu: bagaimana dominasi kuasa Isildur tergambarkan dalam novel ini, bagaimana resistensi Mordor terhadap Isildur tergambarkan dalam novel ini, dan instrumen untuk mempertahankan dominasi kuasa Isildur dalam novel ini.

Untuk menjawab rumusan masalah tersebut, peneliti menggunakan teori kuasa milik Michel Foucault untuk mengidentifikasi dan menganalisis dominasi kuasa yang tergambarkan dalam diri Isildur sebagai tokoh utama dalam novel ini. Dalam melakukan penelitian ini, peneliti menggunakan kritik sastra sosial sebagai rancangan penelitian, dan data dikumpulkan dengan membaca dan memahami novel untuk mengetahui aspek dominasi kuasa Isildur dalam novel ini.

Temuan menunjukkan ada enam tindakan yang menggambarkan dominasi kuasa Isildur, empat resistensi Mordor terhadap nya, dan tiga instrumen untuk mempertahankan dominasi kuasanya. Tindakan-tindakan itu merupakan hubungan yang dia bangun dengan banyak orang yang menggambarkan kuasa atas mereka. Tindakan-tindakan itu adalah: hubungan dengan orang-orang Calembel, orang-orang Linhir, orang-orang Pelargir, para peserta dewan, Elendur, dan Turgon. Isildur berhasil membuat mereka melakukan apa yang dia inginkan. Itu adalah kuasa. Kuasa bukan hanya sebuah hanya hal yang negatif, bukan juga sebuah paksaan yang memaksa orang untuk melakukan hal-hal yang bertentangan dengan keinginan mereka, tetapi kuasa juga bisa menjadi sebuah hal yang diperlukan, produktif dan positif dalam masyarakat.

Berdasarkan temuan tersebut di atas, peneliti menyimpulkan bahwa ada enam gambaran dominasi kuasa Isildur, yaitu: kuasa atas orang-orang Calembel, orang-orang Linhir, orang-orang Pelargir, para peserta dewan, Elendur, dan Turgon. Ada empat resistensi Mordor terhadap Isildur, yaitu: Sauron, Ulairi, Corsair dan Malithor. Tiga instrumen untuk mempertahankan dominasi kuasanya, yaitu: senjata-senjata ber-aura, senjata-senjata sakti, dan darah keturunan Numenor. Selanjutnya, peneliti menyarankan kepada peneliti selanjutnya untuk menjadikan penelitian ini sebagai acuan dalam melakukan penelitian serupa di bidang yang sama.

## CHAPTER I

### INTRODUCTION

This chapter elaborates the background of the study, research questions, and objectives of the study. It also presents the significance of the study, scope limitation, and definition of the key terms.

#### **1.1 Background of the Study**

Literature has definition that is up to how somebody to read. It is not based on the nature of what is written (Eagleton, 1983:8). Literature is not defined according to whether it is imaginative, but it uses language in strange way. There is no exact definition on literature. Some people define literature as an art because literature has imaginative and creative aspects.

According to Nurgiyantoro (1995:322), literary works which are written by the author offer an ideal lifestyle and there is value that can apply in the attitude , behavior of the character of human being. In creating the literary works, the author uses skill, creativity, vision, struggle and inspiration.

One of the literary works, novel, often portrays a depiction of life. As the prsentation of picture of life, many people have done some researches on novel by using various literary theories, such as sociological theory.

In this research, the researcher wants to analyze Brian K. Crawford's novel entitled *Isildur*. Crawford is a novelist who lives in Marin County, California together with his wife and son. Most of his works have imaginative science fiction

genre and relate to the field of nautical. Besides, Crawford also wrote some poetry, memoir, and philosophical essays. He is best known for his novel, *Isildur* (1994), a fiction novel which is prequel to the novel *Lord of The Ring* by J.R.R Tolkien.

*Isildur* is a story about Isildur, the king of Gondor, together with The Elves and Men who joined together in the mighty Last Alliance and pressed Sauron's forces back within Mordor and have besieged him there in the Barad-dur, his Black Tower. But Isildur and his allies are unable to break the Tower and are forced to remain in siege, not daring to turn their backs. The uneasy stalemate continues for over seven years, until the Lords of the West determine on a desperate course.

Isildur is sent throughout the West to gather another army to launch a surprise attack on his own city of Minas Ithil, which is still under the control of the dreaded Ulairi, Sauron's most feared lieutenants. This time, the allies will use their greatest weapons and their greatest danger: the Great Rings of Power. But this is exactly what Sauron has been waiting for so long.

In the process of defeating Sauron, Isildur and their armies walked to all allies in Middle Earth, from Ered Nimrais until Pelargir, to gather the troops and held a council in Osgiliath. Gathering the troops from allied countries is not easy, Isildur uses his power domination to control others, to make happen what he wants in spite of obstacles, resistance, or opposition.

In *The Lord of the Rings* novel by J.R.R Tolkien, Isildur is told briefly in flashback story that he is in possession of the Ring for a very short period of time.



He refused to destroy the Ring when Elrond took him to Mount Doom. In the Gladden field, he is killed by Orcs that ambush him, his sons and the armies traveling with them are also killed. Before Isildur die, It is like his action is controlled or influenced by the Ring. He ran away with the Ring. His son Elendur urged him to flee, to save the Ring, and then he abandoned his children to death. From this accident, the readers of *The Lord of The Rings* novel by J.R.R Tolkien tend to assume that Isildur is a coward king who is obedient to the Ring. However, Isildur is a great king and descendant of Numenor who has big power and respected by others, he did much more than fall to the Ring and die.

In Brian K. Crawford's *Isildur*, Isildur is told as the main character who has big power that is dominant in Middle-Earth. The story tells about unrevealed things about Isildur and his adventures in collecting troops to defeat Sauron. From that short information, it seems that Isildur uses his power relation in gathering troops in Middle-Earth. He uses politics and maintain good relation toward his people and old friends.

The researcher is interested in finding power domination aspects reflected in Brian K. Crawford's *Isildur*. It becomes something challenging for the researcher doing literary criticism to know the power of man as the king of Gondor through literary work.

Talking about literary criticism, we find that literature become a media of transferring value to the society, one of them is sociological. Sociological criticism examines literature in the political, economic and cultural context in which it can be either written or received.



The research about power domination through Brian K. Crawford's *Isildur* will be interesting because we can know the great power of Isildur as the main character dominates in Middle-Earth. There are some reasons why the researcher chooses this novel. The novel *Lord of the Rings* by J.R.R Tolkien tells the story of the war that ended the Third Age. *Isildur* by Brian K. Crawford tells about greater conflict that brought to an end of the Second Age where Isildur's power is shown. It is interesting because the researcher can dig information about the power of Isildur as the king of Gondor.

Based on the prior explanation, the researcher applies sociological literary criticism approach in conducting this study because the researcher wants to reflect Isildur's power domination portrayed in *Isildur*. This analysis on power domination is based on the propositions regarding power advanced by Foucault. Power is something ultimately exercised to dominate, subjugate, or render a subject subservient. Michel Foucault sees power as all-embracing: everything and everybody is a source of power. Power exists in every relation, and subservience, silence, or subjection. Power does exist in the form of relations that lead to the modification of individual actions, and is reproduced through the relations. (Foucault, 1995:148)

Foucault's views of power have been linked to his analysis of discipline and panopticonism as the technologies of the exercise of power through its particular and strategic mechanisms. Through his analysis of discipline and panopticonism, he suggests several power concepts such as it is 'omnipresent',

and is not simply repressive as Marxists and other theorists do. (Foucault, 1995:196)

The research about power has been conducted by Ika Yuni Mayasri, student of Maulana Malik Ibrahim State Islamic University of Malang (2011), entitled *Power And Resistance of a Woman as the Head of Family in Laura Esquivel's Like Water for Chocolate*. The research has focused on how a woman character in the novel, Mama Elena as the head of the family manifests her power upon her family and the second purpose is focused on the resistance which is done by a female character, Tita, who often refuses or disobeys the rules that Mama Elena held in the ranch.

## **1.2 Research Questions**

Based on the background of study presented above, this study is undertaken to answer the following questions:

1. How is Isildur's power domination portrayed in Brian K. Crawford's *Isildur*?
2. How are Mordor's resistances against Isildur's power portrayed in Brian K. Crawford's *Isildur*?
3. What are the instruments to maintain Isildur's power domination in Brian K. Crawford's *Isildur*?

## **1.3 Objective of the Study**

In line with the questions stated above, the objectives of this research are:

1. To figure out how Isildur's power domination is portrayed in Brian K. Crawford's *Isildur*.
2. To figure out how Mordor's resistances against Isildur's power are portrayed in Brian K. Crawford's *Isildur*.
3. To find out the instruments to maintain Isildur's power domination in Brian K. Crawford's *Isildur*.

#### **1.4 Significance of the Study**

This study is significant to conduct because by analyzing that novel, the reader can learn and realize the existence of Isildur's power domination and instruments that maintain his power through literary work. Theoretically, the researcher aims to enrich the theoretical based on literary studies, especially related to power domination of Isildur. Besides, this study tries to implement one of literary criticism, sociological literary criticism approach. And the practical significance is related to the variant of literary analysis. This study is expected to be useful for many literary researchers especially in sociological literary criticism approach.

#### **1.5 Scope and Limitation**

In order to answer the formulated problems appropriately, the researcher needs to emphasize its scope and limitation. The story is told from the point of view of the writer. The narration told about Isildur's action in collecting armies to defeat Sauron. In this study, the researcher would like to analyze only some parts

of the story which have correlation with the power domination of the main character, they are the chapters in which Isildur comes to Erech, then continues the journey to Linhir and Pelargir and then hold the council in Osgiliath until the war against Sauron . Moreover, the research also focuses on the sociological literary criticism approach.

### **1.6 Definition of Key Terms**

1. Power: power is the relationship between the subject and the role of institutions that perform certain functions in society. It refers to donations of strength of each subject and the institutions that perform the mechanisms and strategies in organizing life together as well as possible. (Foucault, 1995)
2. Domination: the act of controlling someone or something or having more importance than other people or things. Supremacy or preeminence over another, exercise of mastery of ruling power, exercise of preponderance.
3. Power Domination: Power that is preeminent over others.
4. Isildur: the main character of the novel *Isildur* by Brian K. Crawford. He is the son of Elendil and brother to Anarion. He was the High King of Gondor and Arnor.
5. Gondor: Land of Stone, name of the southern Numenorean kingdom in Middle-earth, established by Isildur and his brother, Anarion.

## **1.7 Research Method**

This chapter discusses the research method used in the study that comprises research design, data sources, data collection, and data analysis.

### **1.7.1 Research Design**

The researcher uses literary criticism as his research design, as literary criticism is usually regarded as the analysis, interpretation and evaluation on the literary works. Besides, literary criticism is the only research design that is directly related to the literary work.

The researcher uses sociological literary criticism to analyze Isildur's power domination in Brian K. Crawford's *Isildur* because sociological criticism is one of the literary approaches which is appropriate to analyze power domination. It means that this research focus on power domination which explains men's adventures, relation, and strategies as a king in Brian K. Crawford's novel. The purpose of the researcher in using this approach is to understand men's power which is portrayed in *Isildur*.

### **1.7.2 Data Source**

The source of this research is the literary work entitled *Isildur* which was written by Brian K. Crawford, it consists of 13 chapters, 326 pages and was published by The Crawford Press, 1994. The data are represented in the form of word, phrase, sentence, or discourse of the novel which indicate power domination found in *Isildur* by Brian K. Crawford.

### **1.7.3 Data Collection**

The researcher has done some steps in finding the materials; the first is reading and understanding the novel. After that, rereading chapter by chapter, then investigating to choose the data dealing with the problems. Then, marking all statements from the novel which are related to the research questions as data. The last is identifying the data to answer the research questions.

### **1.7.4 Data Analysis**

While for solving the problem of this study, the researcher begins to analyze the novel by trying to find the aspect of power domination by reading the novel carefully. Then mark the statements or paragraphs which are claimed containing them, and keep looking the connection among the aspect of power domination in the novel.

Finally. After describing, discussing, and categorizing the data, the writer puts them into discussion in which we can find the finding analysis and after all are in good order; the writer makes conclusion and suggestion based on the previous chapter.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, there is a deep analysis of theories applied to assist the completion of this thesis. The explanation is grounded upon Michel Foucault's concept of power. The written data are taken from some works of Michel Foucault, along with several assumptions from the experts related to the topic of this research.

#### **2.1 Sociological Literary Criticism**

Sociological literary criticism is a type of literary criticism which is defined as criticism that focuses on the social context that the literature is created in. It codifies the literary strategies that are employed to represent social constructs through a sociological methodology. Sociological criticism analyzes both how the social functions in literature and how literature works in society. (Burke, 1971:256)

Sociological Criticism is influenced by New Criticism, however it adds a sociological element as found with critical theory (Frankfurt School), and considers art as a manifestation of society, one that contains metaphors and references directly applicable to the existing society at the time of its creation. Works of art, including literature, "are strategic namings of situations" that allow the reader to better understand, and "gain a sort of control" over societal happenings through the work of art. (Burke, 1971:262)

This complicates the basic trend of New Criticism which simply calls for a close textual reading without considering affective response or the author's intentions. While Burke (1971) also avoids affective response and authorial intention, he specifically considers pieces of art and literature as systematic reflections of society and societal behavior. He understands the way in which these artworks achieve this to be strategically employed through the work, and he therefore suggests the standardization of the methods used by the artists and authors so as to be able to consider works of art within a social context.

Sociological critics believe that the relations of art to society are important. Art is not created in a vacuum. Language itself is a social product. A writer is a member of the society. And he takes his material from the society. A literary piece is not simply the work of a person. It is of an author fixed in time, space and his environment. (Burke, 1971:260)

## **2.2 Michel Foucault's Concept of Power**

Foucault thinks that it is wrong to consider power as something that the institutions possess and use oppressively against individuals and groups, so he tries to move the analysis one step beyond viewing power as the plain oppression of the powerless by the powerful, aiming to examine how it operates in day to day interactions between people and institutions. He argues that we must overcome the idea that power is oppression, because oppressive measures are not just repression and censorship, but they are also productive, causing new behaviours to emerge. As opposed to most marxist thinkers, Foucault is concerned less with the



oppressive aspect of power, but more with the resistance of those the power is exerted upon. For example, the marxist thinker Louis Althusser studied mainly how people are oppressed by the state institutions and how they build themselves as individuals through the mystifying action of the ideology. While for Althusser individuals are just puppets of the ideological and repressive apparatus and power is seen as acting from top downwards, Foucault proposes an alternative model in which power relations dissipate through all relational structures of the society. This enables him to build a model of the daily and mundane manners in which power is exerted and contested, as well as an analysis centered on the human individual as an active subject, not as a simple object for the power.

Usually, power is understood as the capacity of an agent to impose his will over the will of the powerless, or the ability to force them to do things they do not wish to do. In this sense, power is understood as possession, as something owned by those in power. But in Foucault's opinion, power is not something that can be owned, but rather something that acts and manifests itself in a certain way; it is more a strategy than a possession: Power must be analyzed as something which circulates, or as something which only functions in the form of a chain. Power is employed and exercised through a netlike organization. Individuals are the vehicles of power, not its points of application. This way of understanding power has two key features: a) power is a system, a network of relations encompassing the whole society, rather than a relation between the oppressed and the oppressor; b) individuals are not just the objects of power, but they are the locus where the power and the resistance to it are exerted. Foucault's view of power involves the

following features: “1. The impersonality, or subjectlessness, of power, meaning that it is not guided by the will of individual subjects; 2. The relationality of power, meaning that power is always a case of power relations between people, as opposed to a quantum possessed by people; 3. The decentredness of power, meaning that it is not concentrated on a single individual or class; 4. The multidirectionality of power, meaning that it does not flow only from the more to the less powerful, but rather “comes from below,” even if it is nevertheless “nonegalitarian”; 5. The *strategic* nature of power, meaning that it has a dynamic of its own, is intentional (Foucault, 1995:149).

Power is coextensive with resistance, it is productive, it causes positive effects, and it is ubiquitous, it can be found in any type of relation between the members of society, being a possibility condition for any relation. Conceiving power as strategy and not as possession means to think of it as something that has to be exerted and not something that can simply be acquired. It is not localized exclusively in certain institutions or individuals, but it is rather a set of relations dispersed throughout society (McHoul, 2002:74).

Foucault says in *The History of Sexuality* (1998), power is “coextensive with resistance; productive, producing positive effects; ubiquitous, being found in every kind of relationship, as a condition of the possibility of any kind of relationship.” Foucault says that “where there is power there is resistance”. This means that the power relations between individuals cannot be reduced to master-slave or oppressor-victim relations, but they are productive relations, because they

imply resistance – without which no power relation can be conceived: where is power, there is always someone who resists it.

### **2.2.1 Mechanism of Power**

For Foucault, the state is not mainly something that owns power, but rather something which builds a system of relations between individuals so that the political system works (Foucault, 1982:214). In *Discipline and Punish: the Birth of the Prison* (1995), he reviews the ways in which power was exerted in various stages of European history and shows how the monarchic power system was replaced by the democratic one. He uses in an expressive way the punishment imagery: while the symbol of monarchic power was the public execution, that of democratic power is discipline, imprisonment away from public eyes. The meaning of this change in how outlaws are punished is a change in the power streams running through society: the public execution was the external symbol of royal power, used from top downwards (the king stood for the power of the nation), but it is replaced by democratic means of punishment, such as imprisonment, which tells that now power is exerted by the whole nation (Foucault, 1995:81). Foucault contrasts these two ways of exerting power, helping us to understand the differences: “This new mechanism of power is more dependent upon bodies and what they do than upon the earth and its products. It is a mechanism of power which permits time and labour, rather than wealth and commodities, to be extracted from bodies. It is a type of power which is constantly exercised by means of surveillance rather than in a discontinuous

manner by means of a system of levies or obligations distributed over time. It presupposes a tightly knit grid of material coercions rather than the physical existence of a sovereign. It is ultimately dependent upon the principle, which introduces a genuinely new economy of power, that one must be able simultaneously both to increase the subjected forces and to improve the force and efficacy of that which subjects them.” Then, Foucault examines how discipline, as a type of self-regulation encouraged by institutions, becomes the norm in modern societies and acts as for the individual as an instrument to change the reality and himself: “We must cease once and for all to describe the effects of power in negative terms: it “excludes”, it “represses”, it “censors”, it “abstracts”, it “masks”, it “conceals”. In fact, power produces; it produces reality; it produces domains of objects and rituals of truth”. The institutions use various types of power enforcement, with specific mechanisms and techniques: Foucault shows how the hospital, the clinic, the prison and the university share some of these disciplinary techniques and practices. Discipline is a concern for control internalized by every individual, referring to temporal bench-marks, bodily posture and functions, sublimation of wishes and immediate emotions. All these are effects of the disciplinary pressure, but are also actions that, through pressure initially imposed externally, lead to self-discipline for the individual and eventually to the production of the individual himself as a subject. (Foucault, 1995:112)

For Foucault, discipline is a set of strategies, procedures and behaviours associated with certain institutional contexts which then pervades the individual's

general thinking and behaviour. It acts in four specific ways. Firstly, through certain *spatial* disposition of individuals, which is usually attained through imprisonment. The prisoner is separated from his mates by being incarcerated in an isolated room (the same is valid for patients of psychiatric clinics). This spatial distribution may be obtained in society by other means also, such as individuals' segregation into heterogeneous groups (e.g., students separated from workers), placing individuals and machinery in separate rooms, as indicated by the architecture plan of a factory or by hierarchical relations (soldiers and officers live in separate rooms). Subjected to such treatments, individuals come to “know their place” in the context of the general economy of space associated with the disciplinary power. Secondly, discipline acts through controlling activities. A specific tendency of the disciplinary power is to use the individual's body to get “time and work”, rather than “wealth and goods”. Time is “extracted” from the body through strict control of its activities, with the help of a strict daily schedule, by adjusting its movements to a series of temporal stages, through correlation of postures and bodily movements (e.g., the calligraphic writing) or through synchronizing the body moves with those of an object (as in military instruction with a weapon). Thirdly, discipline is about organizing stages of education, especially in pedagogical practices. The disciplinary power develops a general code of relations between master and disciple in various teaching areas, which encodes the segments of teaching in hierarchical stages, each stage more complex and difficult than the preceding one. This allows efficient monitoring of the progress in acquiring the desired abilities, and also allows differentiation between

individuals who are more or less skilled. Fourthly, discipline brings into effect a general *coordination* of all the parts of a system: the educational procedures regarding the individual's body are integrated into a larger mechanism, the chronological series are also part of this mechanism and there is a precise set of commands. For setting up this coordination, discipline uses what Foucault calls “tactics”, through which “the product of the various forces is increased by their calculated combination”. The intention behind these methods is to produce regularity, but Foucault shows that the effect is just the opposite: building the individual's self through internal discipline leads to different identities. Individuality is a modern creation, as well as the claim, supposedly liberating, that society acknowledges individuality and difference. This is an unintended, even unwanted effect of the initial disciplinary project. (Foucault, 1995:164)

The disciplinary structure described by Foucault is the panopticon, an architectural structure revealed by Jeremy Bentham as a way to arrange prisoners so that each of them can be observed by the warden, without the warden being visible to them and with no interaction between prisoners. Foucault describes this in an interview suggestively named *The Eye of Power*: “A perimeter building in the form of a ring. At the centre of this a tower, pierced by large windows opening on to the inner face of the ring. The outer building is divided into cells each of which traverses the whole thickness of the building. These cells have two windows, one opening onto the inside, facing the windows of the central tower, the other, outer one allowing daylight to pass through the whole cell. All that is then needed is to put an overseer in the tower and place in each of the cells a

lunatic, a patient, a convict, a worker or a schoolboy. The back lighting enables one to pick out from the central tower the little captive silhouettes in the ring of cells. In short the principle of the dungeon is reversed; daylight and the overseer's gaze captures the inmate more effectively than darkness, which afforded after all a sort of protection." This special spatial arrangement means exposing the individual to maximum visibility, which brings up a new form of internalized disciplinary practice: the person is forced to behave as if someone is permanently watching, even if this is not necessarily the case. The individual in the panopticon is forced to internalize the disciplinary "gaze" so that "he who is subjected to a field of visibility and who knows it, assumes responsibility for the constraints of power; he makes them play spontaneously upon himself; he inscribes in himself the power relation in which he simultaneously plays both roles; he becomes the principle of his own subjection". Thus a new form of power is being born: instead of the power being enforced directly upon the body of the victim by the owner of authority, now the individual himself plays both roles, and the oppressor may well be absent, because the prisoner has internalized so well the imposed behavioural code, that he behaves as if the oppressor were always present. (Foucault, 1995:212)

Regarding the political power, Foucault studies especially power relations related to government, asking who can and should govern, who is to be governed, and how should we conceive the methods of government, i.e. the methods of shaping others' behaviour. Fundamentally, he thinks that political power relations are doomed to fail in reaching their goals: most frequently they don't reach their



final goal of absolute domination, and that is another reason not to consider power relations negative and constraining: “If power is relational rather than emanating from a particular site such as the government or the police; if it is diffused throughout all social relations rather than being imposed from above; if it is unstable and in need of constant repetition to maintain; if it is productive as well as being repressive, then it is difficult to see power relations as simply negative and as constraining.” In his analysis of “governmentality”, Foucault stresses again that it would be an error to understand institutions such as the state as being essentially oppressive (as marxists do) and as being permanent and solid – which they are not, but just the opposite is true: they are fragile and have a great potential of change: “Overvaluing the problem of the state is one which is paradoxical because apparently reductionist: it is a form of analysis that consists in reducing the state to a certain number of functions, such as the development of productive forces of the reproduction of relations of production, and yet this reductionist vision of the relative importance of the state’s role nevertheless invariably renders it absolutely essential as a target needing to be attacked and a privileged position needing to be occupied. But the state, no more probably than at any other time in its history, does not have this unity, this individuality, this rigorous functionality, nor to speak frankly, this importance: maybe after all, the state is no more than a composite reality and a mythicised abstraction, whose importance is a lot more limited than many of us think.” (Foucault, 1982:214)

So for Foucault the state is not a super-human agent, having will and intentions analogue to those of people. “the State, for all the omnipotence of its



apparatuses, is far from being able to occupy the whole field of actual power relations.” Relations between parents and children, between lovers, between employers and employees – all are power relations. In every human interaction, power is subject to negotiation, each individual having his place in the hierarchy, no matter how flexible would it be (Foucault, 1982:219). In conclusion, Foucault analyses the relations between individuals and society without assuming that the individual is powerless compared to institutions, groups or the state. He doesn't minimize the restrictions imposed to individuals, but thinks that power is not concentrated, but diffuse throughout the whole society. This allows us to see it at work in each human interaction and thus to see how resistance always shows up. Power is seen as a more volatile, unstable element, which can be always contested, so power relations must be permanently renewed and reaffirmed.

### **2.2.2 Domination**

Foucault compresses power and domination into nearly synonymous terms. For Foucault, as stated in *The Subject and Power* (1982), power is anything (forces, discourses, tactics, pleasures, etc.) that conditions, influences or constructs the subjectivity of the subject (that which subjectifies) (Foucault, 1982:217). Domination is the application of power which subjectifies. As such, all power relations are dominating, since all forms of power subjectify the subject in some manner. Therefore, Foucault states that power and domination are unavoidable in the course of social life, since society is a web of power relations (from individuals to institutions), and all power relations subjectify, hence all

power relations are sites of domination. Foucault says that the subject resists both power and domination (the effects of each), since all power dominates (subjectifies) in some manner (a semantic quibble really). However, in a more political vein, Foucault, in many interviews, distinguishes between power that subjectifies (dominates), as does all power (that unavoidable social power in any social context), and power that is overly oppressive and dominating (that which is intolerable due to its totalizing nature, its degree of control, or its lack of avenues for resistance). For instance, Foucault states that there is nothing oppressive about a teacher who knows his/her subject well, passing on such 'truth' to students who are seeking instruction. Although such a power relation is clearly a game of truth, it is not one that is so dominating that it must be criticized as oppressive or intolerable. However, Foucault states, that if the same teacher attempted to pass such truths to students in a manner that was too totalizing, too rigid, without allowing dissent or resistance to such truth, then such a power relation would indeed constitute intolerable domination. (Foucault: 1982:221)

### **2.2.3 Resistance**

While Foucault does not abandon the idea of force relations outlined in *The History of Sexuality* (1998), he does complicate and recast it, if power functions through the structure of a field of possible actions, resistance to power should not only be understood in terms of agonistic force relations, but in terms of creative traversing of the field of the possible action. Resistance is a consequence of reduction of individuals to effects of power relations. It relies upon and grows

out of the situation against power in the act of disapprobation which it called struggles. Foucault's understanding of resistance as refusal the power which is local struggles against forms of subjection aimed at loosening the constraints on possibilities for action. He suggests that a key struggle in the present is against the tendency of dominating power to tie individuals to their identities in constraining ways. It is, Foucault contends, because disciplinary practices limit the possibilities of what we can be by fixing our identities that the object of resistance must be 'to refuse what we are' that is, to fracture the limitations imposed on us by normalizing identity categories. (Foucault: 1982:211)

### **2.3 Previous Study**

This research has close relation to the previous research about power and resistance which has been written by Ika Yuni Mayasari (2011) entitled *Power And Resistance of a Woman as the Head of Family in Laura Esquivel's Like Water for Chocolate*. The research has been divided into two points. The first analysis is focused on describing power of woman as the head of the family in the novel. The woman's power belongs to Mama Elena who became the head of the family after the death of her husband. There are three indicators of Mama Elena's power, they are: Mama Elena as the manager or leader, protector from a troop of revolutionists and bandits, and ruler or decision maker.

The second analysis is focused on the resistances toward Mama Elena's power as the head of the family. The resistance found is rebellion, there are three kinds of rebellion, they are: protest, disobedience, and love affair. Most of these

resistance is done by the youngest daughter of Mama Elena, Tita, who often refuses or disobeys the rules which Mama Elena held in the ranch.



## CHAPTER III

### ANALYSIS

This chapter presents the analysis. In this chapter, the analysis of the data is done in line with the formulated research questions. The data are classified into three categories: (1) Isildur's power domination found in Brian K. Crawford's *Isildur* (2) Mordor's resistances againsts Isildur's power found in Brian K. Crawford's *Isildur* (3) The instruments to maintain Isildur's power domination found in Brian K. Crawford's *Isildur*. The findings and discussion are presented as follows:

#### 3.1 Isildur's Power Domination

From the data analysis, the researcher finds out the portrayal of Isildur's power domination as the king of Gondor in the novel. As described before that Foucault (1995:148) said: "Power does exist in the form of relations that lead to the modification of individual actions". Isildur builds relations and strategies in order to defeat Sauron. From that action, the researcher analyze Isildur's power domination over people in many countries. The description about it is shown in two kinds, those are: strategy to offer power to the others and strategy of war.

Dealing with the research questions, the first finding presents the data and analysis of Isildur's power domination which consist of the part, as follows:

### **3.1.1 Strategy to offer power to the others**

The War of the Last Alliance, Isildur's side against Sauron, began in the midst of the Third Age. The army of the Last Alliance led by Gil-Galad and Elendil defeated Sauron's forces in the Battle of Dagorlad on the plain outside Mordor, and the army of the Last Alliance entered Sauron's realm and laid siege to Barad-dur. The Siege of Barad-dur lasted seven years because The Last Alliance were unable to break the Tower of Barad-dur where Sauron hid. Many Men and Elves were killed, including Isildur's brother, Anarion. Finally, Isildur is sent throughout the West to gather another army to launch a surprise attack on his own city of Minas Ithil.

In the process of gathering army, Isildur makes strategy to offer power to the others. As the king of Gondor, he gains advantage by collecting armies in Middle-Earth, from Lebennin until Ered Nimrais to strengthen his attack to Mordor. There are five strategies of politics done by Isildur in the novel that portray his power domination, they are: coming to Calembel, coming to Linhir, coming to Pelargir, and holding a council in Osgiliath.

#### **3.1.1.1 Power over the Men of Calembel**

Isildur goes to Calembel, a small town that is strongly fortified, it is one of the provinces in the corner of Gondor Kingdom. He goes to Calembel in order to meet the men of Calembel. The men of Calembel is guardian that is not only valiant but also canny in the ways of war. Isildur meets Ingold, master of

Calembel to spare the men who are able to join Isildur in the war against Sauron.

It could be seen from data below:

"We have fought to a stalemate in Mordor, but we have so far been unable to break the Barad-dûr. Now a new stroke is planned. But much help is needed. Thus far the people of the western provinces have been spared the horrors of the war. But now I am come to seek your help. We have great need of every man who can and will fight. I ask you now, Ingold, before your men and your chief citizens: will the men of Lamedon march with me to lift this shadow of evil from our land and the world?" (*Isildur*, p. 88)

From the data above, it was found the relation Isildur builds with the men of Calembel. That shows Isildur's statement as ally that need help in the war against Sauron. He asks Ingold, master of Calembel to aid Gondor because Gondor needs brave and canny armies with great valour like the men of Calembel, Although Isildur has many volunteers from Lamedon and Lebennin and even as far as Anfalas, but the war in the east does not go well. The men are weary of the long siege on Barad-dur. Therefore, he needs every man Ingold can spare from the needs of Calembel's safety.

The men of Calembel are loyal friends. They are ready to join Isildur to march against Sauron as Isildur asks them to. It could be seen from the data below:

"It shall be done as you command. Messengers shall be dispatched to every corner of Lamedon this very hour. And the ancient watchtowers above the Neck shall be manned again, as has not been since the dark days ere you Dúnedain brought peace to the southern shores. But the time is short and we are not a numerous people. I fear we cannot raise more than a few hundreds." (*Isildur*, p. 91)

"A moment more, Sire, if you please. If haste is required, perhaps I can be of some further help. Your army is afoot and travels but slowly. The men of Ringló away in the south are our brothers. In the great green valley of the Gilrain too live many stout folk who bear no love for Sauron's orcs. It would take you days to travel to all the settlements. Let me send riders to

Ethring and to the hill men who live nigh to the sources of the Ringlo. We can ask them to join us in Linhir." (*Isildur*, p. 92)

Data above shows Ingold's statement that the men of Calembel are ready to join Isildur to fight against Sauron. Ingold has few people that can be guardian of Isildur. However, he sends his men to Ringlo to gather another armies. As the men of Ringlo are Gondor's brother, Ingold asks them to join Isildur to march against Sauron. Ingold's action portrays the loyalty of the men of Calembel to Isildur. He helps Isildur to fight against Sauron not only because Isildur is the king of Gondor and that Dunedain brings peace to Middle-Earth, but also because he honors his loyalty more than his skin. He chooses to join Isildur in the war although the enemy is so strong that could send him to death. By agreeing Isildur to fight against Sauron, the men of Calembel maintain their honour that they fight Sauron to destroy evil and horror in Middle-Earth together with their king, Isildur.

Calembel is the second country after Erech which Isildur calls to join his army. From the relation between Isildur and the men of Calembel that is purpose-built, the researcher finds the portrayal of Isildur's power domination over the men of Calembel. Isildur succeeds in making the men of Calembel obedient and join him to march together to strike Mordor. The obedience of Calembel to Gondor gives advantage to each the men of Calembel and Isildur. The men of Calembel maintain their honor to the king, while Isildur can strengthen his force.

### **3.2.1.2 Power over the Men of Linhir**

Isildur continues the journey to Linhir, another land under the rule of Gondor. Isildur goes there with the same intention as he comes to Calembel, to



ask the men to join the war against Sauron. There, Isildur is welcomed by Guthmar, elder of Linhir who already knew his errand to gather armies. The data as follow:

When they appeared with Guthmar from the doors of his court, the assembled host gave a great cheer, for it seemed to them that they saw before them one of the great sea-kings of old. Isildur raised his hand to still the cheering and cried out loudly, his voice ringing across the square. "Men of the Southlands! Cheer not for me. All praise and honor should go unto you. I fight to recover my own country and to avenge wrongs done to me personally. But you, who are leaving your peaceful homes and your loved ones to fight with me in my cause, I salute you!" (*Isildur*, p. 114)

Data above shows that Isildur builds relation with the men of another province, Linhir to collect armies. He asks the men of Linhir to join him to fight against Mordor. He orders Guthmar, elder of Linhir to give him men who are strong and eager and will fight against Sauron. He tells Guthmar that the evil shadow of Mordor draws closer to the southland, it could be seen from the data below:

"You all know whom we strive against. I would have you know more clearly why. The Dark Lord has been an enemy to Men since he was but a servant of Morgoth the Damned, source of all the evil in Middle-earth" (*Isildur*, p. 115)

Isildur convinces Guthmar that the men of Linhir should join him and aid Gondor to destroy the evil of Mordor. He explains that Sauron is a mighty foe, a creature wholly evil, intent on the destruction of all that is good and free and fair. The armed might of Gondor and Arnor, with the aid of Elvish brothers, has succeeded in invading Mordor and even encircling him in his fortress of Barad-dûr. But his reach is yet long. The Corsairs of Umbar serve his purposes, and the cruel Haradrim work his will when they attack their neighbors. His evil is at work

even in the Southlands, for the men of the mountains, Eredrim have become his pawns. The Eredrim have turned their backs on Gondor and refused Isildur their aid.

After listening to Isildur's explanation, the men of Linhir are convinced that they must aid their king. They are gathered to join Isildur to fight against Sauron. It could be seen from the data below:

And the men brandished their weapons and roared their approval.  
"Isildur!" they cried, "Isildur, for Gondor and the South!" (*Isildur*, p. 119)

The men of Linhir are ready to join Isildur to fight against Sauron because they are obedient and respect their king. They are also angry over Eredrim that broke the oath of allegiance to Gondor. By agreeing to Isildur that they must join Gondor to war, the men of Linhir leaves their peaceful homes and their loved ones to fight with Isildur. However, they gain advantages from their decision. They maintain their honour as the respected armies from the south for they fight to recover Gondor with their king.

From the relation Isildur builds with the men of Linhir, the researcher finds portrayal of Isildur's power domination over them. Isildur succeeds in making them sacrifice their comfort zone to march with him against the source of evil, Sauron. The decision of Linhir to aid Gondor gives advantage to each the men of Linhir and Isildur. The men of Linhir maintain their honor to the king, while Isildur can strengthen his force to avenge wrongs done to him and Gondor.

### 3.1.1.3 Power over the Men of Pelargir

Isildur continues his journey to Pelargir. He goes there to join with other allies. Pelargir is the greatest port of Gondor, situated above the delta of Anduin in Lebennin. It is a city of great beauty, crowned a high domed hill set between two large rivers. It is ringed with a stout wall stud with many towers, and it is built of a pale rose granite that catch the light and send back glints and sparks to the eye, as if stars twinkle within the stone. The icy river Sirith tumble down from the snowfields of the Ered Nimrais and curl about the western walls of Pelargir. Thence it flows under a broad triple-arched bridge with strong towers at either end, the only point below the mountains where a man may cross the Sirith in any safety. The men of Pelargir built and fortified the bridge a thousand years ago, and it had never been unguarded since that day, for it was the only land route into the south of Anorien. Because Pelargir guards both this bridge and the great river Anduin itself, it is known throughout Gondor as the Gate of the South. It is a title of which the men of Pelargir are justly proud, for in all those centuries no enemy had ever succeeded in passing Pelargir. In Pelargir, Isildur is welcomed by Barathor and his son, Duitirith. There, he talks to them about his intention. It could be seen from the data below:

Then Isildur became aware of the long silence that had fallen on the company and their fearful stares as they looked on him.

"But enough of sad tales and the litany of our woes," he said. "No more shall we bear the insults of our enemies. The time for a final stroke approaches. The need is great and the time is short. My Lord Barathor, I have need of all the men and supplies of war that you can spare." (*Isildur*, p. 140)

Data above shows that Isildur builds relation with Barathor, lord of Pelargir. Isildur tells him that he needs Pelargir to join him to the war against Sauron. He needs the men of Pelargir because they are strong and discipline in guarding Pelargir, the main Gondor's stronghold in Middle-earth. Isildur asks Barathor to give all the men and supplies of war he can spare to join Gondor to march against Sauron. Barathor are ready to give his men and join Isildur to the war. However, he burns with shame that he cannot satisfy Isildur's request as he can only give Isildur few armies. It could be seen from the data below:

"I had expected your request, Sire, and I burn with shame at the reply I must give. I can offer you perhaps five hundred stout yeomen, my liege. More we cannot spare."

"Five hundred?" exclaimed the king in dismay. "But I need ten times that number. Barathor, you know well our need." (*Isildur*, p. 141)

Barathor hesitates to give Isildur all his men because some six thousand of the men of Pelargir marched with Belrond to join Elendil at Dagorlad. That is seven years past and still they have not returned. They are sorely missed by Barathor, for Pelargir are threatened on every side and continuously harassed. Pelargir is a large city with broad and productive fields and many villages round about. The men of Pelargir are spread thin to protect what they have. And they are charged with the guard of the bridge, and of the Great River Anduin as well. Pelargir's fleet patrols the myriad channels of the Ethir Anduin and all the coast as far as the rockbound shores of Linhir. Pelargir can barely hold their own with fifty ships afloat, and all sorely undermanned. Barathor's captains are constantly begging him for more men, but there are none to spare. Barathor tells Isildur that

the men of Pelargir are needed in Pelargir because he knows that Corsairs are abroad, they could come up the River and attack Pelargir any time.

However, Isildur succeeds in making Barathor give all his men and supplies of war to Isildur. Isildur tells Barathor a secret known to none but Isildur himself and the Lords of the Alliance. Isildur convinces him that the White Fleet of Lindon led by Cirdan is at sea, and approaching the Mouths of Anduin. They will guard the River and protect Pelargir from attack of all enemies. Hence, Barathor wants to fulfil Isildur's request by giving all his men to fight with Isildur. He feels secure because the White Fleet of Lindon led by Cirdan will be guardian of the River and Pelargir. The data as follow:

"I say unto you, Sire," he said, "that if the White Fleet is as mighty as legends tell, and if they were deployed across the mouths of Anduin and at strategic points along the coast, we would feel more secure than we have in many a long year. Then the men of Pelargir would flock to your banner and follow you to the ends of the earth if need be." (*Isildur*, p. 150)

The men of Pelargir are ready to join Isildur to march against Mordor because they are loyal and have honour to serve their country and king. They are also convinced that their land, Pelargir will be protected by the White Fleet of Lindon, so, many of the men of Pelargir can fight with their king. The men of Pelargir gain advantage by servicing Isildur, they maintain their honour as the respected guardian of the Gate of the South.

From the relation Isildur builds with the men of Pelargir, the researcher finds portrayal of Isildur's power domination over them. Isildur succeeds in making them leave the Gate of the South open and replaced by the White Fleet of Lindon to join him to the war against Sauron. The service of Pelargir to Gondor

gives advantage to each the men of Pelargir and Isildur. The men of Pelargir maintain their honor to the king, while Isildur get the additional strong armies from the south.

#### **3.1.1.4 Power over the participants of the Council of Osgiliath**

After gathering armies from many countries, Isildur holds a great council of the west. The council is held under the majestic Dome of Stars in Osgiliath, capital of Gondor. The data as follow:

"Lords, I greet you and welcome you to Osgiliath. We are gathered in answer to a summons from the Lords of the West: my father Elendil, High King of the Realms in Exile, and Gil-galad, King of the Eldar. We are called to decide matters of great moment today, decisions that will change the course of the world. For long now we have endeavored to keep our plans hidden, lest they reach the ears of the enemy. But now the time for secrecy is past; the time for decisive action is come. But to make such decisions we must know the risks and the costs, what can be gained, and what lost; and know how we have come to this pass. (*Isildur*, p. 338)

Data above shows that Isildur holds a council to decide matters of great moment, decisions about the strategy of the war. In the council, Isildur elaborates Gil-Galad's plan to the participants of the council. The plan is raising a third army and bring the army secretly against Minas Ithil from the west, then wrest that city from the Ulairi before Sauron knows that it is assailed. The plan is so risky that it demands sacrificing the life of the army. However, Isildur makes the participants of the council agree to do the plan. It could be seen from the data below:

"Now all tales are told!" said Isildur, rising to his feet again. "It is time to act. Do any here doubt the necessity or the wisdom of Gil-galad's plan?" There were a few shouts of "No!" and "Let us strike quickly!" (*Isildur*, p. 392)

The participants of the council agree to do the plan because it is sound and made well by Gil-Galad, and supposed to be a brilliant stroke if it can be carried out without discovery.

From the council Isildur holds with the participants, the researcher finds portrayal of Isildur's power domination over the participants. Isildur succeeds in making them agree to do Gil-Galad's plan although the plan is so risky. The approval of the participants toward the plan gives advantage to each the participants and Isildur. They can launch brilliant attack to Mordor and make Sauron shocked and fear.

### **3.1.2 Strategy of War**

Another action in the novel that portrays Isildur's power domination is strategy of war. Isildur plans the movement of his armies to make it easier to destroy Mordor. There are two strategies of war done by Isildur, they are: opening the Gate of Minas Ithil and Infiltrating into the Bridge.

#### **3.1.2.1 Power over Elendur to open the Gate**

Since Isildur and his family was driven out of Minas Ithil, he has dreamed of reconquering it. He knows the way to do it in the best way. Minas Ithil stands on a rocky prominence on the southern side of the valley, and its main gate faces north with a strong tower on either side. The gate is set back between the feet of the towers, so attackers find themselves in a kind of courtyard, at the mercy of archers on the battlements above the gate and in the towers. The gate would be



very difficult to take by any force. In the center of the city is the fortress of the Citadel, enclosed within its own wall, with the Tower of the Moon at its heart. There are three sally ports let into the outer wall that are well fortified. A passage is let into the top of the walls, along which men can move to any point of attack, completely protected from their enemies. That passage is everywhere wide. The western tower of the gate is built close to the edge of a steep bank above a stream. It was built thus purposely so it would be difficult for enemy to come against it. Because of the steep slope, the tower is impregnable on that side.

Isildur's strategy is to make a strong feint to the gate, massing his strength there without entering the deadly fore court before the gate itself. He hopes that this action will draw many defenders to those parts of the walls nearest the gate. At the same time, parties of mounted archers can sweep around the city, riding close under the walls on either side. These parties will then climb the hills behind the town and lay down the heaviest possible fire at defenders on the walls. This action should further distract the defenders and discourage them from putting their heads over to look down the wall. As the riders pass along the narrow path by the western tower, a small party would dismount. They will then attempt to scale the tower with the aid of grapples shot from crossbows. If they can gain the top and take the passage, it can be easily defended at both ends because of the closeness. With the passage held, a bold and agile man could enter the tower through a small window that overlooks the passage. Within the tower is the mechanism for the gates. They are counterweighted by huge stones that descend within the tower. It takes a touch to open them.



Isildur explains the brilliant strategy to open the Gate of Minas Ithil clearly that it makes Elendur, son of Isildur offers himself to take the responsibility.

Isildur makes Elendur shows his quality as he wants to scale the walls. It could be seen from the data below:

"I will open the gates," said a quiet voice and all turned at the sound. Elendur, Isildur's son, had spoken.

"Elendur, no," said Isildur. "It should be an older, more experienced leader. You are yet too young."

"Young and active enough to scale a wall," replied Elendur. "I have led the Forithilien lancers these last three years. And I know that tower and the gate mechanisms well, for I played there as a boy. I was born in Minas Ithil. I will be Prince of Ithilien after you. Do not deny me this thing, father, for what is a prince without a land?" (*Isildur*, p. 396)

Data above shows that Elendur offers himself to scale the walls. He wants to do it because he know that tower and the gate mechanisms well. He is experienced leader as he has led the Forithilien lancers for three years. He wants to be given chance to show his quality as the next Prince of Ithilien. Elendur takes this responsibility together with his bold party that have knowledge of Minas Ithil.

From the strategy done by Isildur, the researcher finds portrayal of Isildur's power domination over his son, Elendur. Isildur makes Elendur offers himself to lead his party to scale the walls of Minas Ithil. Elendur's action gives advantage to both Elendur and Isildur. Elendur can show his quality as the next Prince of Ithilien and prove the others that he is no child, and his action will help his father to smooth the way for entering Minas Ithil.

### 3.1.2.2 Power over Turgon to infiltrate into the Bridge

Isildur knows that the defenses at the bridge are strong. Therefore, he builds strategy that makes him easier to overtop them. The strategy is sending a party across the River by boat in the night and landing them near the southern walls of the city where there are many docks and empty commercial buildings. They move stealthily through the city and reach the bridge by daylight, and they are behind the defenders when Isildur attack. This tactic will make orcs helpless when they are caught between Isildur's forces.

Isildur explains good strategy to infiltrate into the Bridge clearly that it makes Turgon of Ethir Lefnui offers himself to take the responsibility. Isildur makes Turgon of Ethir Lefnui shows his quality as he wants to lead the boat party to the Bridge. It could be seen from the data below:

"Sire," said Turgon of Ethir Lefnui. "A boon, if you will. Let me lead this boat party. I have spent most of my life on a river in all manner of small boats. And I have a great debt to repay." (*Isildur*, p. 399)

Data above shows that Turgon of Ethir Lefnui offers himself to lead the boat party to the Bridge. He wants to do it because he thinks that he is the most suitable one to take the responsibility as he has spent most of his life on a river in all manner of small boats, he is experienced. Together with Turgon is Amroth who knows small boats well, and he is Elf, he can move silently.

From the strategy done by Isildur, the researcher finds portrayal of Isildur's power domination over Turgon of Ethir Lefnui. Isildur makes Turgon offers himself to lead the boat party to infiltrate into the Bridge. Turgon's action gives advantage to both Turgon and Isildur. Turgon can maintain his honour as an

army that is loyal to his king, and he can avenge his country on orcs and Corsairs that have destroyed his homeland. His action will help Isildur to strike orcs easily.

### **3.2 Mordor's resistances againsts Isildur's power**

This part of finding and discussion, the researcher presents the data and analysis of Mordor's resistances againsts Isildur's power. As described before briefly in review of related literature that Foucault (1982) said: "where there is power, there is resistance," where Isildur has power over his armies, Mordor, the enemy of all appear as an entity that resist Isildur.

After describing all the data finding and description about Isildur's power domination found in the novel, it is the time to continue to the next steps to analyze Mordor's resistances against Isildur's power which performs as Sauron, Ulairi, Corsairs and Malithor. Dealing with the research questions, the first finding will present the data and analysis of it which consist of the part, as follows:

#### **3.2.1 Resistance from Sauron**

Sauron is symbol of evil in Middle-Earth, big enemy of all men and elves. He is the prime resistance that spreads evil in Middle-Earth. He attacked and captured Minas Ithil in the midst of the Third Age. Sauron is neither man nor elf, he is servant of Melkor the Morgoth that has horrifying shape. He is not happy with Isildur's relation to Gondor army. Therefore, he spreads out his dark shadow that influences Isildur and Gondor army. His shadow makes all sounds become

muted, all warriors sink in confusion and dismay. His shadow is very dark that makes the whole war faced by Isildur and his armies seems hopeless, all their sufferings futile. His shadow fades the light from Isildur and his armies' eyes and the smiles from their lips. It could be seen from the data below:

"Do you feel it?" shouted Gil-galad. "It is Sauron. It is his Shadow. He is near."

"Fight on," called Isildur to his captains. "It is Sauron's Shadow. You must fight on. We shall deal with Sauron."

But even as he said it, he felt a wave of hopelessness sweep over him. Deal with Sauron? How could they possibly stand against someone so powerful that his mere presence sent fear knifing through the bravest heart? (*Isildur*, p. 584)

Data above shows the resistance from Sauron toward Isildur and Gondor army. He uses his shadow to crush Isildur and Gondor army's spirit. With the effects caused by the shadow, Isildur and Gondor army stricken with the sense that all hope had gone. It does not only reduce Isildur and Gondor army's spirit, but also makes Gondor armies sink in despair and recklessness. The effect of dark shadow of Sauron is so strong. It scares Gondor army even their kings, Elendil and Gil-Galad. The data as follow:

It felt as if they were walking through a pool of hot tar. It was all they could do to push their feet forward. And always there was that growing terror clutching at their hearts, the sense that this whole struggle was useless, that they could not hope to win. Still they could see Gil-galad above them, stumbling upward among the loose rocks.

Gil-galad climbed out of the valley and stood swaying, looking around him. Elendil struggled up beside him. Then they turned to the right and began walking unsteadily upwards, towards the Mountain. The others followed, forcing themselves forward as if against a wind.

When he reached the top of the ridge, Isildur paused to catch his breath. He was gasping for air. His chest felt tight, constricted, as if there were no air to breathe. And always there was that growing terror that threatened to

turn into panic and send him screaming back down into the valley.  
(*Isildur*, p. 589)

Although the dark shadow of Sauron is so strong, Isildur tries to defeat it. Isildur struggles to overcome his feeling of despair, to rid himself of the shadow that chokes him and his armies.

### **3.2.2 Resistance from Ulairi**

Another resistance from Mordor toward Isildur's power is Ulairi, also called Ringwraiths. They were nine Men who succumbed to Sauron's power and attained near-immortality as wraiths, servants bound to the power of the One Ring. Formerly, they were nine kings of Men which was given the Nine Rings. They become undead things, living long past the normal span of years given to men. They are Sauron's most powerful slaves that rule in Minas Ithil. They appear as resistance by attacking Isildur and his armies when they come to Minas Ithil.

The data as follow:

"My Lords," he called, "there, to the east. They come!" Celeborn followed his gaze. "I see but three," he said. "Where are the others?"

"There, my husband," called Galadriel, pointing south, "nigh to the gate of the Citadel."

They wheeled about and saw six more of the fearsome creatures advancing steadily through the throng, unhindered by the despairing warriors grovelling before them. They moved with a grim determination, their visored heads turned only to the Elven-Lords, slaying only to clear a path.  
(*Isildur*, p. 461)

Data above shows that Ulairi resist Isildur's power as they attack him in the battle of Minas Ithil. They are not happy with the coming of Isildur and his might armies to Minas Ithil. Therefore, they spread out aura that makes Isildur and

his armies lose their courage. However, Isildur uses the Three: Narya, Nenya, and Vilya to dispel their dark aura. The Three Rings battle with the Nine. Isildur fights them until they draw away and get to the safety of the Citadel.

### **3.2.3 Resistance from Corsairs**

Another servant of Sauron that becomes resistance toward Isildur's power are Corsairs of Umbar. Corsairs of Umbar are wicked men descended from Black Numenoreans, men from the south of Numenor. They live in The City of the Corsairs in Umbar, a city along the coast of the Great Sea. They join with Sauron, yet they become loyal only to themselves. The resistance from Corsairs toward Isildur's power is portrayed when a great Corsair fleet attacks Pelargir under the service of Sauron. As Gondor armies are gathered at Osgiliath there are little to defend Pelargir or the coasts. The data as follows:

But from the silently approaching ships came not mooring lines snaking out of the dark, but a hissing rain of arrows. Men screamed and toppled into the water, clutching at black-fletched shafts in their chests. Then came the rattle of catapults and flaming skins of oil arced through the night to burst with a roar among the watching crowds or across the moored ships. In an instant half a dozen ships were enveloped in flames.

On the road above the harbor, Duitirith and his people stopped, frozen in horror. They stared unbelieving as the close-packed ships of Pelargir burst into flame and the ghastly scene was lit by a lurid glare. From below came hoarse cries and the screams of the wounded. On the docks, men clambered over the dead and dying, clawing desperately to escape the rain of death still pouring from the sky.

The first ships reached the shore and great iron hooks whirled out of the night and bit into the soil of Pelargir. More catapults rattled and the sky was streaked with scores of lines of fire. With a sickening roar, more ships burst into flame. The ships were so closely moored that the flames leaped from deck to deck faster than a man could run. In less than a minute the whole once-proud fleet of Gondor was blazing. The sails and tarred

cordage burned brightly, and by their light the invaders could be seen at last. Long and lean were their many-oared hulls and their sails were the color of night. Then a wail rose from every throat, for they knew their death was at hand.

"The Corsairs!" they cried. "The Pirates of Umbar are come upon us! We are lost!" The people near the quays began to panic and dashed about in all directions, but suddenly a clear voice rang out from the bluffs above.

"People of Pelargir!" cried Duitirith. "Back! Back to the city. We can no longer save the ships, but we have yet a strong wall. We shall make the Corsairs pay dearly for their treachery this night. Sound the horns! Call everyone back within the walls!" (*Isildur*, p. 189)

Data above shows that Corsairs of Umbar become resistance toward Isildur's power as they attack Pelargir. They are not happy with Isildur's plan to strike Mordor. With a great fleet, they come up the River in the dark to Pelargir quays. Pelargir army goes forth to greet them, thinking them to be Cirdan and his Elves as Isildur says. But then arrows flow and fires spring up among Pelargir ships and then it becomes black and filled with Corsairs of Umbar. They fall on Pelargir army with great slaughter. And then Pelargir army sounds the horns to call the people back into the city, but many are cut down before they could gain the gate. Many of Pelargir army dies on the dock and along the quays, but the greater part are fleeing to the gate with Duitirith and some of his knights guarding their rear. Corsairs destroys the fleet and besiege Pelargir. The walls are blackened and many defenders falls, but Duitirith and his people holds the walls until Cirdan arrives. Then, The White Fleet of Lindon led by Cirdan arrives and battles the Corsairs of Umbar in a mighty naval battle. Cirdan falls on them from the rear as they attack the city. Corsairs of Umbar are utterly destroyed. The Black Fleet is burnt. However, attack of Umbar to Pelargir wastes time and makes Isildur



postpones the council of Osgiliath as Barathor decides to go back to Pelargir to save his city.

Another resistance from Corsairs of Umbar toward Isildur's power appears as they attack Elendil and Gi-Galad in the battle of Orodruin. The data as follow:

Gil-galad hacked his way free of the press and rode up beside Elendil. He too looked up. "These are neither orcs nor wild Men," he gasped. "No," said Elendil. "They are Dúnedain. They must be knights of Umbar." He turned and looked back at the battle behind them. A few score of their knights were just fighting their way free, but most of the host was in a desperate battle, pressed from all sides. Many were now engaged in hand-to-hand combat with several determined foes on either side. Those that became separated from the main column were soon pulled from their horses and slain horribly. And yet the column could be seen to be visibly moving forward, still driving toward Sauron. (*Isildur*, p. 576)

Data above shows that Corsairs of Umbar become resistance toward Isildur and his armies by attacking Elendil and Gil-Galad's army. Outnumbered, the knights of Gondor meet the knights of Umbar, they fight each other bitterly. But Gondor's armies are pressed everywhere back down the hill. Corsairs swarm forward to surround them. The Kings plunges back into the fight, each attacking the nearest enemy knight. They have neither time or breath for words, but both know that the bold charge fails. They have nothing more to do but to continue fighting, battling on and on until fatigue slows their arms and their opponents find their chance. When they are about to lose, then finally come Isildur and thousands of his armies to gather with the Kings. Corsairs of Umbar draws off and tries to form a defensive formation, but then the knights of Gondor are upon them. Coming down the steep slope, the force of their impact is like a wave crashing on a shore, Corsairs are destroyed.



### 3.2.4 Resistance from Malithor of Umbar

There is figure called Malithor, he is a Black Numenorean that becomes ambassador of Umbar. Isildur calls this Malithor the "Mouth of Sauron". He becomes resistance to Isildur's power as he is going around to break Isildur's plan and telling messages to Sauron and his forces about the action of Isildur. He breaks many of Isildur's plan as he incites Romach to be neutral in the war. The data as follow:

"That may have been so at that time, when Gondor was the only nation strong enough to protect the Eredrim. But now Umbar too offers its protection. Gondor is pledged to protect you, but it is embroiled in a hopeless war against Sauron. Have they sent their legions here to protect you in these dangerous times? Did they protect the people of Ethir Lefnui? No. They are too busy fighting in Gorgoroth. Instead they ask you to leave your families unprotected and ride away to die in their war in some strange land far away.

"But Umbar offers its protection freely, without asking anything in return: no oaths, no sending your young men away to someone else's war. Umbar is not at war, with Sauron or anyone else. And his Imperial Majesty Herumor is on close terms with Sauron. He can protect you from Sauron's wrath. Or from Gondor's, for that matter." (*Isildur*, p. 69)

Data above shows the portrayal of resistance from Malithor toward Isildur. Malithor openly threatens Eredrim and instigates them to not to join the war. He makes them refuse to fulfill their oath. Eredrim are strong and bold people, but they refuse to join Gondor in the war against Sauron. It hampers Isildur as it breaks his plan and strategy. Therefore, Isildur is angry over him. He does not slay him for the instigation, but he curses and lays a doom upon him that he will live long in the service of Sauron and become his mindless tool.

However, the treachery of Eredrim overwhelms Isildur. He hopes that the strongness and fierceness of Eredrim will help him to achieve the victory against

Sauron, but ironically they betray him to the enemy. It could be seen from the data below:

Those that knew him best read his grim eyes and saw the anger that burned there. This treachery of the Eredrim had struck deep, the last and cruelest blow to all his plans for victory. The Lords of the Alliance had expected a great host to be in his train by the time he reached Pelargir, and for many more to join him here. And they had placed their greatest hopes in the Eredrim. He thought of Malithôr with his proud heritage and bearing, meanly performing Sauron's errands, and his fist clenched on his wine horn. (*Isildur*, p. 140)

### **3.3 The instruments to maintain Isildur's power domination**

This last part of finding and discussion, the researcher presents the data and analysis of instruments to maintain Isildur's power domination.

After describing all the data finding and description about Isildur's power domination and Mordor's resistances against his power found in the novel, it is the time to continue to the last step to analyze the instruments to maintain Isildur's power domination which performs in three kinds, those are: auratic weapons, super weapons, and Numenorean. Dealing with the research questions, the first finding presents the data and analysis of it which consist of the part, as follows:

#### **3.3.1 Auratic Weapons: Narya, NENYA, Vilya**

There are auratic weapons that maintain Isildur's power domination. They are not sword nor axe, or other weapons usually king wields to fight enemy in the battle. They are the Three Rings. If traditional weapons like swords, axes, and arrows threaten bodily harm, the Three Rings threaten domination without

necessarily employing physical force. They have aura that can contend against the shadow of Ulairi at the battle of Minas Ithil. The aura dispels it and even diminishes the shadow of Sauron. The Three Rings are forged by Celebrimbor, and are never touched by Sauron. They are called Narya, the Ring of Fire, held first by Gil-galad, who later gave it to Cirdan; Nenya, the Ring of water, worn by Galadriel; and Vilya, the Ring of Air, borne first by Gil-galad, who later gives it to Elrond.

Each of the Three Rings has special properties, but their powers are limited. Narya, also named the Ring of Fire. Celebrimbor gave Narya to Cirdan, Lord of the Havens of Mithlond. It has the power to inspire others to resist tyranny, domination, and despair. Nenya, also named as the Ring of Water. The ring is wielded by Galadriel of Lothlorien. Nenya's power is preservation, and protection. Vilya, the greatest of the Three Rings, is sent to the Elven-King Gil-galad in Lindon, where it is later given to Elrond, who bore it through the later years. Vilya is also called the Ring of Air, signifying its preeminence even over the other Rings of the Elves, since Vilya is the mightiest of these three bands. The exact power of Vilya is not mentioned. the Three Rings are instruments Isildur uses to maintain his power domination. The data as follow:

Each of the Three seems to have a will and a character all its own, so that over time the bearers themselves take on some of their nature.

"Narya is the Ring of Fire, and it has great strength both to build and to destroy. It excels in bold, physical changes. With it Cirdan has built a mighty city at Mithlond, and some say that the beauty and perfection of form of his swanships is due at least in part to Narya. Cirdan too is strong and bold, unafraid, eager to move forward. Perhaps this too is Narya's influence.

"Nenya, the Ring of Water, has long been Galadriel's charge. It promotes

life and growth. Things touched by its power thrive and endure and do not fade. With its powers, the Lady has built Lothlórien, the Land of the Golden Wood, where the leaves never fall and winter never comes. Galadriel too, thrives and endures, for she yet looks very young and lovely, though she is nearly as old as I. She takes joy in living and growing things, in gardens and trees and fair bowers. But is it Nenia or Galadriel that changed to become so alike, or was it both? We do not know. "Vilya, the Ring of Air, is acknowledged to be the mightiest of the Three, and yet its power is not revealed by great works of either the mason or the gardener. Like the air, it moves swiftly and powerfully, yet invisibly. It is said to give wisdom and judgement in leadership to its bearer, though if that be true, I wish I could be more certain of my decisions. (*Isildur*, p. 485)

### **3.3.2 Super Weapons: Aeglos the Snowpoint and Narsil**

Another instruments that maintains Isildur's power domination are the super weapons wielded by Elendil and Gil-Galad. They are Gil-galad's spear Aeglos the Snowpoint, that none may withstand; and Elendil's blade, Narsil, MoonFire. Both these weapons are doomed at their making to be the Bane of Sauron. It is proven when Gondor assailed Mordor, Sauron quaked in fear.

Narsil is the sword that was forged during the First Age by the Dwarven smith Telchar, the most renowned weaponsmith of Nogrod. It has considerable magic powers, as it was able to slice the flesh of the Dark Lord Sauron; its powers are enough to tear any kind of armor or flesh. Narsil's most famous bearer is Elendil. During the final battle between the Last Alliance and Mordor he uses Narsil to slay enemies. The second super weapon that maintain Isildur's power domination is Aeglos, it is the spear of Gil-galad which has magic power as it is greatly feared by the enemy.

Those super weapons are the instruments that maintain Isildur's power domination as they are the threats for the main resistance, Sauron . The data as follow:

"My father's blade Narsil was wrought in the Elder Days by Telchar of Nogrod, greatest of the smiths of the Dwarves, and it has been borne by all our fathers since. Gil-galad's spear, Aeglos Snowpoint, was forged in Eldamar to be the weapon to slay Morgoth himself. Both are now charmed to be Sauron's bane, and no evil things can withstand their coming. These weapons should have the strength to pierce even the unholy flesh of Sauron, if only they can be brought to bear against him." (*Isildur*, p. 387)

### 3.3.3 Numenorean

The last instrument that mantains Isildur's power domination is Power of Numenorian. Numenor is (In full Quenya form Numenore) Westland, the great island prepared by the Valar as a dwelling-place for the Edain after the ending of the First Age. Called also Anadûnë, Andor, Elenna, the Land of the Star, and after its downfall Akallabêth. It is a beautiful place where deeds of trained will and Elvish arts were practiced. Numenorean is the Men of Numenor, called also Dunedain. As Numenorean, Isildur wields great power that makes someone else wonder and trembled. The data as follow:

Romach flinched back at the sudden glint of fire in Isildur's eye, the tightness of his voice. He was reminded that Isildur came long ago from fabled Numenor, where deeds of trained will and Elvish arts were practiced. Romach did not know what powers Isildur might wield, but he was rumored to be able to augur the future and to cast spells of power. He looked on Isildur in new wonder, and trembled. Never had he met a man more resolute, more determined to exact revenge. (*Isildur*, p. 15)

Amroth studied Isildur in surprise. He could not say if Isildur had such power, but he looked so grim and determined that he doubted him not. He whispered to Elrond beside him. "These Dúnedain seem to wield powers

greater than many an Elf a hundred times older. We Quendi tend to think of Men as our younger brothers, but there may come a time when they rival or even exceed us."

Elrond must have been thinking much the same thoughts, for he whispered back, "With allies such as Isildur, perhaps we shall indeed prevail against the enemy." (*Isildur*, p. 370)

This Numenorean descendant gives Isildur magic power that makes him able to augur the future and to cast spells of power. He successfully curses the Men of Erech when they break their oath. It could be seen from the data below:

"Then hear me, Romach," he roared. "Thou shalt be the last king. And if the West prove mightier than thy black Master, this curse I lay upon thee and thy folk: to rest never until your oath is fulfilled. For this war will last through years uncounted, and you shall be summoned once again ere the end. The Eredrim will never again grow and prosper, but will dwindle until the last of your children's children fade and pass into the shadows, reviled by all honorable peoples. Then these valleys shall stand desolate and barren and even the names and deeds of your people shall be forgotten.

"Even death shall not release you from your oath. You shall find no rest in your long barrows and your shades shall wander the deep places under the earth. And so you shall remain forever, lest in some future time you find a way to fulfill your oath to me. This doom do I pronounce on you and all your descendants unto the end of time. Farewell forever, Oathbreakers!" His dire words rang out over the village and came echoing back from the cliffs, as if the mountains themselves were repeating the terrible doom. (*Isildur*, p. 76)

Data above shows that he curses Eredrim because they break their oath to become allies in the war against Sauron. The power of cursing maintains Isildur's power domination as the curse makes Eredrim hide in the valley and cannot join with Sauron or attack Gondor. Isildur curses them and makes them never grow and prosper, and they will dwindle until the last of their children. The valleys of Erech stand desolate and barren and even the names and deeds of Eredrim forgotten.

Isildur does not only curse the Man of Erech, but also Malithor of Umbar, the mouth of Sauron. The data as follow:

"As for you, foul Mouth of Sauron," said Isildur. "I will not slay you as you deserve for this treachery. But I lay a doom upon you also. You shall live long in the service of Sauron, but you shall ever diminish until you are naught but his mindless tool. All shall forget your name; even yourself. And my gifts for far-seeing tell me more than this -- that these Eredrim you have ruined will yet be the ruin of Umbar." (*Isildur*, p. 78)

Data above shows Isildur's might of power of cursing and auguring the future. He curses Malithor to be the servant of Sauron until dies. This power maintains Isildur's power domination as the curse prevents Malithor from disturbing Isildur's strategy in the war against Mordor.

### **3.3.4 The One Ring**

The One Ring is the Ring of Power which is created by Sauron in the fires of Orodruin (Mount Doom) during the Second Age. His intent is to concentrate and enlarge his own power, and in time gain overlordship of all of Middle-Earth. Sauron also wants to control the other Rings of Power (The Three Rings: Narya, Nenya, Vilya) which is made by Celebrimbor and his people with Sauron's assistance.

To do this, he concentrates within the One a great part of his own soul by cutting through his hand that is holding the gold, and letting his evil bind with the molten gold. In a sense, the Ring becomes an extension of Sauron himself, and his power becomes bound to it.

At the end of the Last Alliance, Sauron is killed by Gil-Galad and Elendil. The Ring is cut from Sauron's hand by Isildur on the slopes of Mount Doom.



Though counselled to destroy the Ring, he is swayed by its power and keep it safe instead. It could be seen from data below:

Isildur knelt there looking down at the shining thing in the dust, and again there came that strong urge to possess it. "No," he said at last. "Sauron was the source of the evil, not his Ring. It is still a Great Ring of Power, and the mightiest of them all. The Three survive and will continue to do good works. I will take this unto myself. With it I shall cleanse Minas Ithil and Osgiliath, too. I shall purge the evil from all of Ithilien."

"That would be a grave error, Isildur," said Cirdan firmly. "The One was made by Sauron and he imbued it with all his black arts. Whatever you wrought with it would be tainted and stained with his evil. It was forged here in the Sammath Naur. Let us cast it back into the Flame from whence it came." But Isildur's desire suddenly crystallized into resolve in his heart. "No!" he said. "It is mine. It has cost me my home and my brother, and now my father. I claim it as his weregild, and as recompense for all the losses suffered by Gondor and its people."

"Isildur, pray think again," urged Elrond. "This was the focus of all of his evil. Let us destroy it now, while the flames are near at hand. Give it up. It can never be used for good, only for destruction."

"Then I will use it to destroy the Barad-dûr and all the works of Sauron. That alone would be a noble deed. It is mine, I tell you. It is precious to me!" And he snatched up the Ring.

Instantly he screamed and let it fall again. "Aieeee! It is hot!" He clutched his wrist and looked at his hand in agony. The Ring had seared into his flesh, burning a bright red circle deep into his palm. (*Isildur*, p. 145)

Data above shows that Isildur is obsessed with the Ring, it is because of evil in itself. The Ring incites its corrupting effect on Isildur, who wishes to seize it instead of destroying it. The Ring has effect that it makes Isildur invisible to physical beings like living men. As data follows:

Although discouraged and frustrated, Isildur refused to admit defeat. Many times he told his sons that he was not to be disturbed, and he was not seen for many hours. They thought he was resting or planning new policies, but in fact he was attempting to use the One Ring.

He found when he put it on that the Ring transported him into a shadowy world, separate from the world of sun but occupying the same space. The Ring also made him invisible when he wore it, and he could move about without being detected. Wearing the Ring, he could see the houses and buildings of the city but they were still stained and filthy as they had been when the Ring-Wraiths ruled there. It was as if all their efforts had carried



away the physical filth, but left the noisome leavings of evil untouched. But the Ring gave him no new powers to cleanse it away. (*Isildur*, p. 154)

The Ring is Isildur's bane. It gives him great pain. The circular scar on his palm which he has received when he first touched it has never faded. Especially in damp weather it still pains him unmercifully. When he wear the Ring, the wound flares up anew and it seems he could again feel the heat of it. The Ring does not give positive effect to Isildur. With an evil will of its own, it makes attempt to return to its Master, Sauron, and also causes troubles and evil to Isildur. At the Gladden field, Orcs ambushed him, he is killed, and the Ring is lost in the River Anduin. The data as follow:

"Swim, Sire, swim, for Eru's sake," screamed Ohtar, dancing about helplessly on the bank. More arrows whistled out of the dark, plunging into the water with a sound like cloth ripping.

"Dive, Sire!" shouted Linfalas. "Dive and turn."

"I have lost it," moaned Isildur, as if he had not heard them. Another arrow struck only inches from his head. He splashed on slowly. "Why did it come off..." he began. Then they saw an arrow strike him. He cried out and raised one arm toward them. A half dozen more arrows fell all around him. At least one must have struck him, for he suddenly stopped struggling. He looked up toward his subjects watching in horror, his face a white oval in the dark water. "I lost my preciousss..." he wailed, then his face disappeared and did not come up again. From the far shore a hideous cry of triumph went up. Ohtar and his companions stood silently, watching the flowing water, waiting for Isildur to reappear. At last they slumped to the ground, lost and desolate. (*Isildur*, p. 163)

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After presenting the finding and the discussion in the preceding chapter, this research concludes and provides some suggestions.

#### 4.1 Conclusion

After analyzing and interpreting the obtained data in the novel, it is found that there are many portrayals of Isildur's power domination as the king of Gondor described in Brian K. Crawford's *Isildur*. To make it clear, here, the researcher explains each point of the result of the study. First, portrayal of Isildur's power domination is divided into two, strategy to offer power to the others and strategy of war. The first portrayal of Isildur's power domination is strategy to offer power to the others in which Isildur gains advantage by collecting armies in Middle-Earth, from Lebennin until Ered Nimrais to strengthen his attack to Mordor. As power exists in every relation (Foucault, 1995:148), Isildur's power domination is depicted as actions when he builds relation with lords of allies of Gondor. They are: power over the men of Calembel, power over the men of Linhir, power over the men of Pelargir, and power over the participants of the council of Osgiliath. The second portrayal of Isildur's power domination is strategy of war in which Isildur plans the movement of his armies to make it easier to destroy Mordor. In this strategy, Isildur wants to defeat Sauron tactically without wasting time and energy. Isildur's power domination are: power over

Elendur to open the gate of Minas Ithil, and power over Turgon to infiltrate into the Bridge.

The researcher found Mordor's resistances against Isildur's power domination shown as Sauron, Ulairi, Corsairs and Malithor. Sauron has shadow that makes Isildur and Gondor armies sink into despair, it reduces Gondor's spirit as Gondor tremble before facing Sauron itself. It's not only Sauron that becomes resistance against Isildur's power domination, there are also Ulairi, Corsairs and Malithor that hamper Isildur from defeating Sauron. Ulairi is undead men that becomes servant of Sauron, they attack Gondor armies in Minas Ithil. Corsairs are troops from Umbar which attack Pelargir when Isildur and his armies gather in Osgiliath. They also battle Gondor in Orodruin. The last resistance is figure called Malithor that becomes disturbance to Isildur's action. He is the "Mouth of Sauron" that is going around to break Isildur's plan and telling messages to Sauron and his forces about the action of Isildur. He breaks many of Isildur's plan as he incites Romach to be neutral in the war.

Isildur's power domination is not strong without some instruments that support it. The researcher found some instruments to maintain Isildur's power domination. They are auratic weapons, super weapons, and Numenorean. Auratic weapons are Narya, Nenya, Vilya, the Three Rings that are wielded by Cirdan, Galadriel, and Elrond. They have great power that resist shadow of Ulairi and even Sauron. There are also super weapons that maintain Isildur's power domination, they are Aeglos the Snowpoint, spear of Gil-Galad that is feared by all enemies, and Narsil Moonfire, bore by Elendil, it has magic power that can tear

any kind of armor and flesh. The last instrument to maintain Isildur's power domination is Numenorean. The Numenorean descent gives Isildur magic power that makes him able to curse and augur the future.

#### **4.2 Suggestion**

For those who are interested in studying literature, this study may contribute the students in enjoying literary works, especially novel. However, this study is still far from perfection and only focus on discussing a small part of the whole aspects that literary works can cover. The researcher wishes that this thesis will be useful for the next researcher. For the students, it is expected that learning literary works is not only analyzing about the basic element but also depth of external element such as social, moral, politics, history and others.

Therefore, the conclusion on this research is widely open to the further research as it is still tentative. Replication for this study is quite advisable either with the same or different object of the studies.

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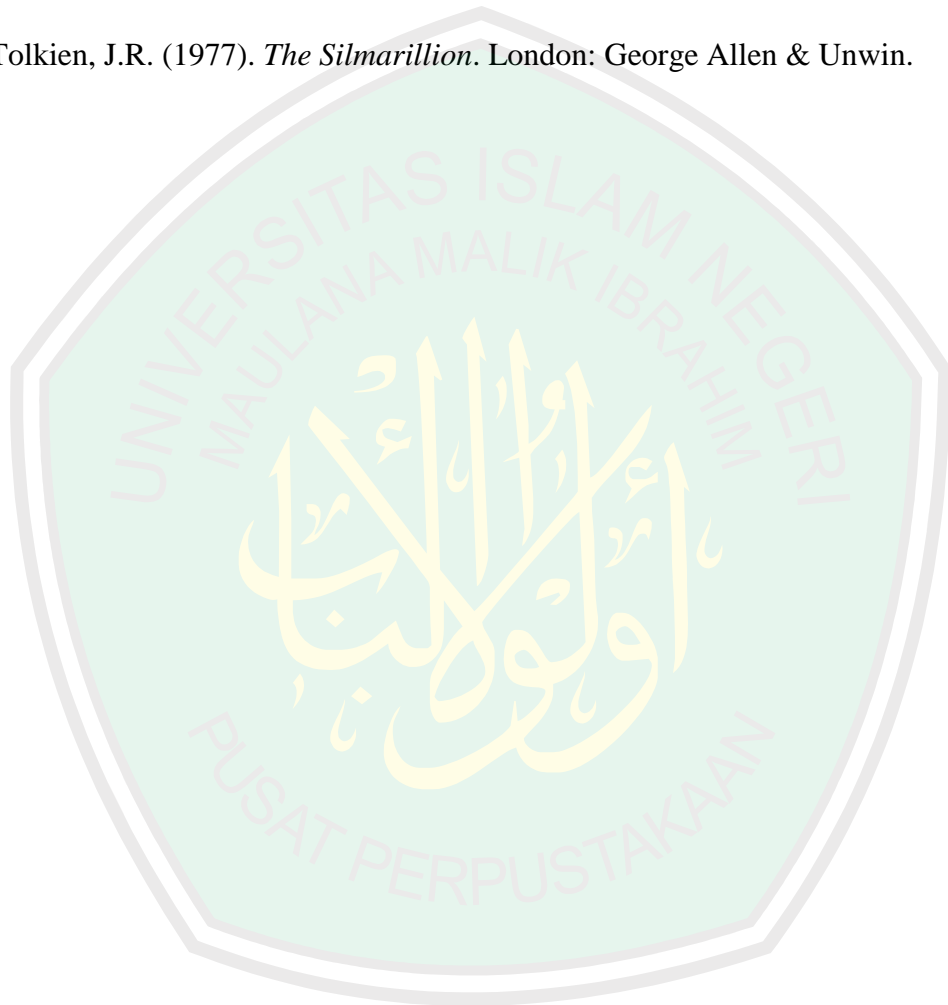
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## APPENDIX

No	Data	Category	Page
1	<p>"We have fought to a stalemate in Mordor, but we have so far been unable to break the Barad-dûr. Now a new stroke is planned. But much help is needed. Thus far the people of the western provinces have been spared the horrors of the war. But now I am come to seek your help. We have great need of every man who can and will fight. I ask you now, Ingold, before your men and your chief citizens: will the men of Lamedon march with me to lift this shadow of evil from our land and the world?" (<i>Isildur</i>, p. 88)</p> <p>"It shall be done as you command. Messengers shall be dispatched to every corner of Lamedon this very hour. And the ancient watchtowers above the Neck shall be manned again, as has not been since the dark days ere you Dúnedain brought peace to the southern shores. But the time is short and we are not a numerous people. I fear we cannot raise more than a few hundreds." (<i>Isildur</i>, p. 91)</p> <p>"A moment more, Sire, if you please. If haste is required, perhaps I can be of some further help. Your army is afoot and travels but slowly. The men of Ringlo away in the south are our brothers. In the great green valley of the Gilrain too live many stout folk who bear no love for Sauron's orcs. It would take you days to travel to all the settlements. Let me send riders to Ethring and to the hill men who live nigh to the sources of the Ringlo. We can ask them to join us in Linhir." (<i>Isildur</i>, p. 92)</p>	Power over the Men of Calembel	26-27
2	<p>When they appeared with Guthmar from the doors of his court, the assembled host gave a great cheer, for it seemed to them that they saw before them one of the great sea-kings of old. Isildur raised his hand to still the cheering and cried out loudly, his voice ringing across the square.</p> <p>"Men of the Southlands! Cheer not for me. All praise and honor should go unto you. I fight to</p>	Power over the Men of Linhir	28-29



	<p>recover my own country and to avenge wrongs done to me personally. But you, who are leaving your peaceful homes and your loved ones to fight with me in my cause, I salute you!" (<i>Isildur</i>, p. 114)</p> <p>"You all know whom we strive against. I would have you know more clearly why. The Dark Lord has been an enemy to Men since he was but a servant of Morgoth the Damned, source of all the evil in Middle-earth" (<i>Isildur</i>, p. 115)</p> <p>And the men brandished their weapons and roared their approval. "Isildur!" they cried, "Isildur, for Gondor and the South!" (<i>Isildur</i>, p. 119)</p>		
3	<p>Then Isildur became aware of the long silence that had fallen on the company and their fearful stares as they looked on him.</p> <p>"But enough of sad tales and the litany of our woes," he said. "No more shall we bear the insults of our enemies. The time for a final stroke approaches. The need is great and the time is short. My Lord Barathor, I have need of all the men and supplies of war that you can spare." (<i>Isildur</i>, p. 140)</p> <p>"I had expected your request, Sire, and I burn with shame at the reply I must give. I can offer you perhaps five hundred stout yeomen, my liege. More we cannot spare."</p> <p>"Five hundred?" exclaimed the king in dismay.</p> <p>"But I need ten times that number. Barathor, you know well our need." (<i>Isildur</i>, p. 141)</p> <p>"I say unto you, Sire," he said, "that if the White Fleet is as mighty as legends tell, and if they were deployed across the mouths of Anduin and at strategic points along the coast, we would feel more secure than we have in many a long year. Then the men of Pelargir would flock to your banner and follow you to the ends of the earth if need be." (<i>Isildur</i>, p. 150)</p>	Power over the Men of Pelargir	30-32
4	<p>"Lords, I greet you and welcome you to Osgiliath. We are gathered in answer to a summons from the Lords of the West: my father</p>	Power over the participants of the Council of	33



	<p>Elendil, High King of the Realms in Exile, and Gil-galad, King of the Eldar. We are called to decide matters of great moment today, decisions that will change the course of the world. For long now we have endeavored to keep our plans hidden, lest they reach the ears of the enemy. But now the time for secrecy is past; the time for decisive action is come. But to make such decisions we must know the risks and the costs, what can be gained, and what lost; and know how we have come to this pass. (<i>Isildur</i>, p. 338)</p> <p>"Now all tales are told!" said Isildur, rising to his feet again. "It is time to act. Do any here doubt the necessity or the wisdom of Gil-galad's plan?" There were a few shouts of "No!" and "Let us strike quickly!" (<i>Isildur</i>, p. 392)</p>	Osgiliath	
5	<p>"I will open the gates," said a quiet voice and all turned at the sound. Elendur, Isildur's son, had spoken.</p> <p>"Elendur, no," said Isildur. "It should be an older, more experienced leader. You are yet too young."</p> <p>"Young and active enough to scale a wall," replied Elendur. "I have led the Forithilien lancers these last three years. And I know that tower and the gate mechanisms well, for I played there as a boy. I was born in Minas Ithil. I will be Prince of Ithilien after you. Do not deny me this thing, father, for what is a prince without a land?" (<i>Isildur</i>, p. 396)</p>	Power over Elendur to open the Gate	36
6	<p>"Sire," said Turgon of Ethir Lefnui. "A boon, if you will. Let me lead this boat party. I have spent most of my life on a river in all manner of small boats. And I have a great debt to repay." (<i>Isildur</i>, p. 399)</p>	Power over Turgon to infiltrate into the Bridge	37
7	<p>"Do you feel it?" shouted Gil-galad. "It is Sauron. It is his Shadow. He is near."</p> <p>"Fight on," called Isildur to his captains. "It is Sauron's Shadow. You must fight on. We shall deal with Sauron."</p> <p>But even as he said it, he felt a wave of hopelessness sweep over him. Deal with Sauron? How could they possibly stand against someone so powerful that his mere presence sent fear</p>	Resistance from Sauron	39-40

	<p>knifing through the bravest heart? (<i>Isildur</i>, p. 584)</p> <p>It felt as if they were walking through a pool of hot tar. It was all they could do to push their feet forward. And always there was that growing terror clutching at their hearts, the sense that this whole struggle was useless, that they could not hope to win. Still they could see Gil-galad above them, stumbling upward among the loose rocks. Gil-galad climbed out of the valley and stood swaying, looking around him. Elendil struggled up beside him. Then they turned to the right and began walking unsteadily upwards, towards the Mountain. The others followed, forcing themselves forward as if against a wind. When he reached the top of the ridge, Isildur paused to catch his breath. He was gasping for air. His chest felt tight, constricted, as if there were no air to breathe. And always there was that growing terror that threatened to turn into panic and send him screaming back down into the valley. (<i>Isildur</i>, p. 589)</p>		
8	<p>"My Lords," he called, "there, to the east. They come!" Celeborn followed his gaze. "I see but three," he said. "Where are the others?"</p> <p>"There, my husband," called Galadriel, pointing south, "nigh to the gate of the Citadel."</p> <p>They wheeled about and saw six more of the fearsome creatures advancing steadily through the throng, unhindered by the despairing warriors grovelling before them. They moved with a grim determination, their visored heads turned only to the Elven-Lords, slaying only to clear a path. (<i>Isildur</i>, p. 461)</p>	Resistance from Ulairi	40
9	<p>But from the silently approaching ships came not mooring lines snaking out of the dark, but a hissing rain of arrows. Men screamed and toppled into the water, clutching at black-fletched shafts in their chests. Then came the rattle of catapults and flaming skins of oil arced through the night to burst with a roar among the watching crowds or across the moored ships. In an instant half a dozen ships were enveloped in flames.</p> <p>On the road above the harbor, Duitirith and his</p>	Resistance from Corsairs	41-43

	<p>people stopped, frozen in horror. They stared unbelieving as the close-packed ships of Pelargir burst into flame and the ghastly scene was lit by a lurid glare. From below came hoarse cries and the screams of the wounded. On the docks, men clambered over the dead and dying, clawing desperately to escape the rain of death still pouring from the sky.</p> <p>The first ships reached the shore and great iron hooks whirled out of the night and bit into the soil of Pelargir. More catapults rattled and the sky was streaked with scores of lines of fire. With a sickening roar, more ships burst into flame. The ships were so closely moored that the flames leaped from deck to deck faster than a man could run. In less than a minute the whole once-proud fleet of Gondor was blazing. The sails and tarred cordage burned brightly, and by their light the invaders could be seen at last. Long and lean were their many-oared hulls and their sails were the color of night. Then a wail rose from every throat, for they knew their death was at hand.</p> <p>"The Corsairs!" they cried. "The Pirates of Umbar are come upon us! We are lost!" The people near the quays began to panic and dashed about in all directions, but suddenly a clear voice rang out from the bluffs above.</p> <p>"People of Pelargir!" cried Duitirith. "Back! Back to the city. We can no longer save the ships, but we have yet a strong wall. We shall make the Corsairs pay dearly for their treachery this night. Sound the horns! Call everyone back within the walls!" (<i>Isildur</i>, p. 189)</p> <p>Gil-galad hacked his way free of the press and rode up beside Elendil. He too looked up. "These are neither orcs nor wild Men," he gasped.</p> <p>"No," said Elendil. "They are Dúnedain. They must be knights of Umbar." He turned and looked back at the battle behind them. A few score of their knights were just fighting their way free, but most of the host was in a desperate battle, pressed from all sides. Many were now engaged in hand-to-hand combat with several determined foes on either side. Those that became separated from the main column were soon pulled from their horses and slain horribly.</p>		
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	And yet the column could be seen to be visibly moving forward, still driving toward Sauron. ( <i>Isildur</i> , p. 576)		
10	<p>"That may have been so at that time, when Gondor was the only nation strong enough to protect the Eredrim. But now Umbar too offers its protection. Gondor is pledged to protect you, but it is embroiled in a hopeless war against Sauron. Have they sent their legions here to protect you in these dangerous times? Did they protect the people of Ethir Lefnui? No. They are too busy fighting in Gorgoroth. Instead they ask you to leave your families unprotected and ride away to die in their war in some strange land far away.</p> <p>"But Umbar offers its protection freely, without asking anything in return: no oaths, no sending your young men away to someone else's war. Umbar is not at war, with Sauron or anyone else. And his Imperial Majesty Herumor is on close terms with Sauron. He can protect you from Sauron's wrath. Or from Gondor's, for that matter." (<i>Isildur</i>, p. 69)</p> <p>Those that knew him best read his grim eyes and saw the anger that burned there. This treachery of the Eredrim had struck deep, the last and cruelest blow to all his plans for victory. The Lords of the Alliance had expected a great host to be in his train by the time he reached Pelargir, and for many more to join him here. And they had placed their greatest hopes in the Eredrim. He thought of Malithôr with his proud heritage and bearing, meanly performing Sauron's errands, and his fist clenched on his wine horn. (<i>Isildur</i>, p. 140)</p>	Resistance from Malithor of Umbar	44-45
11	<p>Each of the Three seems to have a will and a character all its own, so that over time the bearers themselves take on some of their nature. "Narya is the Ring of Fire, and it has great strength both to build and to destroy. It excels in bold, physical changes. With it Cirdan has built a mighty city at Mithlond, and some say that the beauty and perfection of form of his swanships is due at least in part to Narya. Cirdan too is strong and bold, unafraid, eager to move forward.</p>	Auratic Weapons: Narya, Nanya, Vilya	46-47

	<p>Perhaps this too is Narya's influence.</p> <p>"Nenya, the Ring of Water, has long been Galadriel's charge. It promotes life and growth. Things touched by its power thrive and endure and do not fade. With its powers, the Lady has built Lothlórien, the Land of the Golden Wood, where the leaves never fall and winter never comes. Galadriel too, thrives and endures, for she yet looks very young and lovely, though she is nearly as old as I. She takes joy in living and growing things, in gardens and trees and fair bowers. But is it Nenya or Galadriel that changed to become so alike, or was it both? We do not know.</p> <p>"Vilya, the Ring of Air, is acknowledged to be the mightiest of the Three, and yet its power is not revealed by great works of either the mason or the gardener. Like the air, it moves swiftly and powerfully, yet invisibly. It is said to give wisdom and judgement in leadership to its bearer, though if that be true, I wish I could be more certain of my decisions. (<i>Isildur</i>, p. 485)</p>		
12	<p>"My father's blade Narsil was wrought in the Elder Days by Telchar of Nogrod, greatest of the smiths of the Dwarves, and it has been borne by all our fathers since. Gil-galad's spear, Aeglos Snowpoint, was forged in Eldamar to be the weapon to slay Morgoth himself. Both are now charmed to be Sauron's bane, and no evil things can withstand their coming. These weapons should have the strength to pierce even the unholy flesh of Sauron, if only they can be brought to bear against him." (<i>Isildur</i>, p. 387)</p>	<p>Super Weapons: Aeglos the Snowpoint and Narsil</p>	48
13	<p>Romach flinched back at the sudden glint of fire in Isildur's eye, the tightness of his voice. He was reminded that Isildur came long ago from fabled Numenor, where deeds of trained will and Elvish arts were practiced. Romach did not know what powers Isildur might wield, but he was rumored to be able to augur the future and to cast spells of power. He looked on Isildur in new wonder, and trembled. Never had he met a man more resolute, more determined to exact revenge. (<i>Isildur</i>, p. 15)</p> <p>Amroth studied Isildur in surprise. He could not say if Isildur had such power, but he looked so</p>	<p>Numenorean</p>	48-50



	<p>grim and determined that he doubted him not. He whispered to Elrond beside him. "These Dúnedain seem to wield powers greater than many an Elf a hundred times older. We Quendi tend to think of Men as our younger brothers, but there may come a time when they rival or even exceed us."</p> <p>Elrond must have been thinking much the same thoughts, for he whispered back, "With allies such as Isildur, perhaps we shall indeed prevail against the enemy." (<i>Isildur</i>, p. 370)</p> <p>"Then hear me, Romach," he roared. "Thou shalt be the last king. And if the West prove mightier than thy black Master, this curse I lay upon thee and thy folk: to rest never until your oath is fulfilled. For this war will last through years uncounted, and you shall be summoned once again ere the end. The Eredrim will never again grow and prosper, but will dwindle until the last of your children's children fade and pass into the shadows, reviled by all honorable peoples. Then these valleys shall stand desolate and barren and even the names and deeds of your people shall be forgotten.</p> <p>"Even death shall not release you from your oath. You shall find no rest in your long barrows and your shades shall wander the deep places under the earth. And so you shall remain forever, lest in some future time you find a way to fulfill your oath to me. This doom do I pronounce on you and all your descendants unto the end of time. Farewell forever, Oathbreakers!"</p> <p>His dire words rang out over the village and came echoing back from the cliffs, as if the mountains themselves were repeating the terrible doom. (<i>Isildur</i>, p. 76)</p> <p>"As for you, foul Mouth of Sauron," said Isildur. "I will not slay you as you deserve for this treachery. But I lay a doom upon you also. You shall live long in the service of Sauron, but you shall ever diminish until you are naught but his mindless tool. All shall forget your name; even yourself. And my gifts for far-seeing tell me more than this -- that these Eredrim you have ruined will yet be the ruin of Umbar." (<i>Isildur</i>, p. 78)</p>		
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14	<p>Isildur knelt there looking down at the shining thing in the dust, and again there came that strong urge to possess it. "No," he said at last. "Sauron was the source of the evil, not his Ring. It is still a Great Ring of Power, and the mightiest of them all. The Three survive and will continue to do good works. I will take this unto myself. With it I shall cleanse Minas Ithil and Osgiliath, too. I shall purge the evil from all of Ithilien."</p> <p>"That would be a grave error, Isildur," said Cirdan firmly. "The One was made by Sauron and he imbued it with all his black arts. Whatever you wrought with it would be tainted and stained with his evil. It was forged here in the Sammath Naur. Let us cast it back into the Flame from whence it came." But Isildur's desire suddenly crystallized into resolve in his heart. "No!" he said. "It is mine. It has cost me my home and my brother, and now my father. I claim it as his werigild, and as recompense for all the losses suffered by Gondor and its people." "Isildur, pray think again," urged Elrond. "This was the focus of all of his evil. Let us destroy it now, while the flames are near at hand. Give it up. It can never be used for good, only for destruction."</p> <p>"Then I will use it to destroy the Barad-dûr and all the works of Sauron. That alone would be a noble deed. It is mine, I tell you. It is precious to me!" And he snatched up the Ring. Instantly he screamed and let it fall again. "Aieeee! It is hot!" He clutched his wrist and looked at his hand in agony. The Ring had seared into his flesh, burning a bright red circle deep into his palm. (<i>Isildur</i>, p. 145)</p> <p>Although discouraged and frustrated, Isildur refused to admit defeat. Many times he told his sons that he was not to be disturbed, and he was not seen for many hours. They thought he was resting or planning new policies, but in fact he was attempting to use the One Ring. He found when he put it on that the Ring transported him into a shadowy world, separate from the world of sun but occupying the same space. The Ring also made him invisible when</p>	The One Ring	51-52
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	<p>he wore it, and he could move about without being detected. Wearing the Ring, he could see the houses and buildings of the city but they were still stained and filthy as they had been when the Ring-Wraiths ruled there. It was as if all their efforts had carried away the physical filth, but left the noisome leavings of evil untouched. But the Ring gave him no new powers to cleanse it away. (<i>Isildur</i>, p. 154)</p> <p>"Swim, Sire, swim, for Eru's sake," screamed Ohtar, dancing about helplessly on the bank. More arrows whistled out of the dark, plunging into the water with a sound like cloth ripping. "Dive, Sire!" shouted Linfalas. "Dive and turn." "I have lost it," moaned Isildur, as if he had not heard them. Another arrow struck only inches from his head. He splashed on slowly. "Why did it come off..." he began. Then they saw an arrow strike him. He cried out and raised one arm toward them. A half dozen more arrows fell all around him. At least one must have struck him, for he suddenly stopped struggling. He looked up toward his subjects watching in horror, his face a white oval in the dark water. "I lost my preciousss..." he wailed, then his face disappeared and did not come up again. From the far shore a hideous cry of triumph went up. Ohtar and his companions stood silently, watching the flowing water, waiting for Isildur to reappear. At last they slumped to the ground, lost and desolate. (<i>Isildur</i>, p. 163)</p>		
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