NAGINI BEING INTERPRETED USING PEIRCE'S TRIADIC IN
J.K. ROWLING'S *HARRY POTTER AND THE DEATHLY HALLOWS*

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Abstrak

Studi ini berkaitan dengan simbol ular yang muncul dalam novel *Harry Potter dan Reliku Kematian* oleh J.K. Rowling. Ular dalam novel ini tampaknya menjadi salah satu peran yang penting dalam novel. Ular ini adalah Nagini. Ular ini dimiliki oleh karekter antagonis, Voldemort. Peran Nagini menjadi penting baik untuk cerita dan pembaca. Dalam cerita, ular ini dibenci oleh protagonis. Harry, Ron, dan Hermione juga menunjukkan bahwa Nagini harus dibunuh. Mereka membenci Nagini, begitu juga Nagini membenci mereka. Para pembaca akan mengerti cerita ketika mereka mengerti Nagini. Sebelum pemahaman itu terjadi, pengetahuan diperlukan untuk menjadi pedoman bagi para pembaca karena Nagini adalah karakter yang dibuat oleh penulis. Nagini di *Harry Potter and the Deathly Hallows* adalah simbol. Oleh karena itu, tindakan Nagini dalam novel dapat dipahami oleh proses interpretasi. Menganalisi Nagini dengan proses penandaan yang sesuai adalah fase penting untuk memahami novel sepenuhnya. Fase inilah yang coba dikaji dan diteliti oleh studi ini untuk memahami karakter guna memahami apa yang terjadi dalam novel. Secara keseluruhan, analisis memverifikasi bahwa teori dari Daniel Chandler tentang semiotik muncul di novel. Proses penandaan menggunakan triadik Peirce juga digunakan untuk menganalisis tentang Nagini. Triadic Peirce terdiri dari pengetahuan yang diperlukan penelitian ini untuk menganalisis Nagini. Pengetahuan lain berasal dari teori dari Vladimir Propp, juga diperlukan untuk menganalisis Nagini. Akhirnya, masuk akal bahwa menganalisis satu karakter tertentu sangat membantu untuk memahami keseluruhan cerita.
Kata kunci: *Semiotik, Simbolisme, Triadik*

Abstract

This study deals with a symbol of snake or serpent that appears in the novel *Harry Potter and the Deathly Hallows* by J.K. Rowling. The serpent in this novel appears to be one of the important roles in the novel. This serpent is Nagini. This serpent is owned by the villain, Voldemort. The roles of Nagini becomes crucial both for the stories and the readers. In the story this serpent is opposed by protagonists. Harry, Ron and Hermione also show that Nagini need to be killed. They are hate Nagini, as Nagini hates them. The readers will understand the story when they understand Nagini. Before it happens, knowledge is needed to be the guideline for the readers since Nagini is a character created by the author. Nagini in *Harry Potter and the Deathly Hallows* is a symbol. Therefore, Nagini's acts in the novel can be understood by a process of interpretation. Examining Nagini with the suitable process of signification is the important phase to fully understand the novel. The phase is what this study tries to elaborate and examine to understand a character in order to make sense of what happens in the novel. Overall, the analysis verifies that theory from Daniel Chandler about semiotic appears on the novel. The process of signification using Peirce's triadic is also used to analyze about Nagini. Peirce's triadic consist of knowledge that this study need for analyzing Nagini. Another knowledge comes from a theory from Vladimir Propp, also needed to analyze Nagini. Finally, it makes sense that analyzing one particular character is helpful to understand the whole story.
Keywords: *Semiotic, Symbolism, Triadic*

INTRODUCTION

As the study of semiotic, symbolism has many correlations with linguistic with theory from Ferdinand 'de Saussure formulating his model of sign of *semiology* (Chandler, 2007, p. 3-29). On the other hand, Charles Sanders Peirce has different

perspective using semiotic. With the term *trichotomy of signs*, Peirce says that a sign may present in term of *Icon, Index* or a *Symbol*. A symbol is a sign that represents an object. The relation between them is intervened by the feature of law that comes from general idea. Furthermore, the intervention somehow operates to cause the object being representation of that symbol. Because of the object and symbol occur by the feature of such regulation, Peirce called it as *Legisign*, and it acts by replica (Peirce, 1932).

This study uses the novel from J.K. Rowling's *Harry potter and the Deathly Hallows. Harry Potter and the Deathly Hallows* told about the experience of Harry Potter in Hogwarts, the school of magic in his seventh year. This book told the story when Harry Potter and his friend tried to defeat *Voldemort* who had gained an army to help him killed Harry Potter. Harry knew the secret of Voldemort's eternal power and also how to defeat it. In the sixth book, *Harry Potter and the Half-Blood Prince* Harry helped by *Dumbledore* to reveal the secret. As such, Harry knew about *Horcrux.* Horcrux was the dark magic which could make witches and wizards immortal with the ability to split and hide their soul into separate objects (Rowling, 2005, p. 497). So if a wizard with Horcrux they could not die easily. Their enemy had to find several hidden souls of them, and destroyed it one by one. In *Harry Potter and the Deathly Hallows*, Harry also knew about *The Deathly Hallows*, three magical powerful equips. One of them was *The Elder* wand which possibly becomes alternate way to defeat Voldemort (Rowling, 2007, p. 429-433). In the middle of the story Harry seems confused which one that had to be the priority to bequest (Rowling, 2007, p. 484), but Harry finally prefer to found the Horcruxes (Rowling, 2007, p. 500). There were total seven of Voldemort's Horcruxes that had to be searched and destroyed. In the chapter thirty-five *The King's Cross* there was surprising fact that, Harry himself was one of the Voldemort's Horcruxes, but neither Harry nor Voldemort knew that before (Rowling, 2007, p. 709).

In the seventh book, *Harry Potter and the Deathly Hallows* there was specific creature that appeared and showed important part in the novel. Since its first appearance at the Malfoy Manor on the first chapter of the book *The Dark Lord Ascending*, this creature was beside Voldemort all along. This specific creature was serpent, or snake. In the novel, this snake as big long angry snake (Rowling, 2007, p. 10). This serpent also appeared before in *Harry Potter and the Goblet of Fire* when Voldemort and Wormtail drew an evil plot to kill Harry (Rowling, 2000, p. 17). In the following chapter, this serpent also appeared in the grave yard when Voldemort finally gained his power and a human form (Rowling, 2000, p. 719).

Analyzing *Harry Potter and the Deathly Hallows* requires symbolism as the vital point to write this study. Symbolism also helps this study to find proper meaning about Nagini that describes in the novel. Structural analysis provides full understanding about the relationship of all elements in the novel. Daniel Chandler borrows a statement from Jonathan Culler (1975), states that semiotic is probably best approach that ever known to criticize word-based analysis. In its form, it is called as structural analysis. The structural analysis focuses on functional, structural relations in the concerned system at specific occasion in history. Semiotic study associated with the primary units in semiotic system, which includes text or social and cultural practices. Above all, it conducts the structural relation between them in oppositions, correlations, and logical connection. (Chandler, 2007, p. 83).

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In Marthe Dahlin (2014), Christian reference may provide a good reference in analyzing Harry Potter series. Dahlin's thesis analyze Nagini and Voldemort, based on the explanation on the Bible. Lucifer, based on Bible and Lord Voldemort in Harry Potter series, may share common desires. This thesis stated that, either Lucifer or Voldemort has common fall. Lucifer expelled from being God's angel when he decides to fulfill his own desires of power and glorious rather than willingly to serve God's will. It shares the same problem with Voldemort.

Voldemort is a clever student at Hogwarts, but his desires of searching power and immortality on the dark side has make him deteriorate at all costs. Moreover, both Lucifer and Voldemort have the same snake symbol. Voldemort has Nagini and he can speak with Nagini. The common explanatory comes when Lucifer attempt to seduce Adam and Eve to eat from the Tree of Knowledge by transformed into snake (Dahlin, 2014). However, this study that entitled "Serpent Symbol in J.K. Rowling's *Harry Potter and the Deathly Hallows*" only explore serpent symbol in the novel, specifically Nagini.

This study is using structural analysis rather than religion approach for that matter this study find reliable when analyzing symbol in structural analysis. In conclusion, this study hopefully may provide the reader of *Harry Potter and the Deathly Hallows* has the same understanding about Nagini both in significance and function as J.K. Rowling does.

REVIEW OF RELATED LITERATURE

Semiotic comes from Greek word *semeion*, means sign. Semiotic is a literary criticism model that paying attention in signs. The signs in literary work considered as a representation of an object. The term semiotic has regularly used together with the term of semiology. In addition, semiology probably preferred by Europeans when semiotic is common in English speaker. Another example also stated that semiotic probably accurate when it refers to the linguist Ferdinand 'de Saussure and followed by other advanced theory written by Charles Sanders Peirce and Umberto Eco. On the other hand, the term semiology will refer to the theory from Roland Barthes. Above all, both terms are the branch of literary criticism, or precisely as scientific approach. Both are the theory which concerns and discussed the correlation among signs with specific code (Hawkes, 2003, p. 101).

Semiotic cannot be separated from the work by Ferdinand 'de Saussure. As a respectable linguist, Ferdinand 'de Saussure elaborates sign using *dyadic* models. It has an image (*signified*) and the spoken (*signifier*). Both image and spoken, for Saussure are psychological process. The result from Saussure's dyadic model of sign is the association of the signifier with the signified and creates another term, *signification*. This signification Chandler represented

Saussure's theory by the diagram and arrows (Chandler, 2007, p. 14-15). The enrichment in linguistic theory also happens after Saussure theory about sign in language. Furthermore, among linguistic sign, scholars have to distinguish between the significant units which are each of them has been gifted with one meaning (Barthes, 1968, p. 39).

Chandler borrows a statement from Jonathan Culler (1975), states that probably the best approach that ever known to criticize textual analysis is semiotics. In its form, it is called as structural analysis. The structural analysis focuses on functional, structural relations in the denote system at specific occasion in history. Semiotic study associated with the fundamental units in a semiotic system, which includes text or social and cultural practices (Chandler, 2007, p. 83). Semiotics is a similar to the branch of philosophy that concern in the study of inference. Since logic and semiotics both have task to codify the rule of mind, semioticians never agree to distinguish them (Sturrock, 1993, p. 76). Furthermore, it conducts the structural relation between them in oppositions, correlations and logical relations (Chandler, 2007, p. 83). For Chandler, semiotics engage not only in the study of language of daily speech that refer as "sign", but also expand in everything that "stands for" something else. Which are include words, images, sounds, gestures and object (Chandler, 2007, p. 2).

Chandler gifted semiotics as "an exclusive club" with uncertain members. By that, Chandler means semiotics is uninterested for anyone. Since semiotics is approach to the process of representation, semiotics deny the postmodernist claims that there is no external reality beyond sign-system provides the awareness to the role that played by social construction and realities. Furthermore, semiotics perspective comes with reality that information and meaning do not conclusively exist in the books, computer or audio-visual media. It such an empowering human intellectual when paying attention to such codes, and understanding anything the only way to do that is through sign, code that already organized (Chandler, 2007, p. 10-11). Consequently, the range of semiotics is exceptionally large. It started from the study of communicative behavior to the analysis of signifying system, olfactory signs, aesthetic theory and rhetoric (Hawkes, 2003, p. 101).

Another theorist, Roland Barthes, who uses the term of semiology pursue to discuss any system of signs. Where including images, gestures, musical sounds, object, and the complicated connection between those (Barthes, 1968, p. 9). Barthes agree with sign that has the quality of arbitrary. Because in the most of semiological system, the language elaborated by the "deciding group", and not by the "speaking mass". It means that sign system sometimes doesn't qualified with the common sense of the majority. The deciding group is most likely to be the origin system, can be more or less specific to elaborating the sign system (Barthes, 1968, p. 31). Barthes's semiological, as he stated also has system like preceding attempts. The Semiological sign also forms a signifier and a signifier. Barthes also mention the sign-function, which is probably seen as anthropological value. It is so, because the connection between technical and significant are laced together (Barthes, 1968, p. 41-42).

Barthes developed theory from Saussure and proposed the term *denotative* and *connotative* sign. Denotative sign refer to the literal meaning of a word, or shall this study called it as *dictionary form*. Such the word "cat" when checks out into the dictionary, there will be "a small animal with fur that often kept as a pet". (Sobur, 2009, p. 69). For Barthes, connotative sign itself is a system that made from signifier, signified, and the process that connects to its signification. How Barthes seen sign has the quality of arbitrary, and his statement guided him with further development. He states that sign will have association with initial aspect of signification, and that association will trigger any extensive association (Barthes, 1968, p. 91). Therefore, connotative will stated "cat' as "brilliant, or independent (Sobur, 2009, p. 69).

PEIRCE'S TRIADIC

A philosopher Charles Sanders Peirce elaborates his model of sign which has three elements. Peirce called it as the *trichotomy* of sign, when Chandler refers it as *triadic* of sign. It consists of *representament*, *interpretant*, and *object*. To be considered as sign, those three elements are critical. According to Chandler, Saussure's *signifier* is seemed equal to Peirce's representament. Peirce elaborates about *semeiosis* which explain about the interaction between representament, interpretant, and object. In addition, when Chandler presented Saussure's dyadic using a diagram, Chandler presented Peirce's triadic with triangle. There is one term that Saussure doesn't apply but Peirce does. There is *dialogical thought*. This term make appearing in Peirce's concept of interpretant. Because for Peirce, the concept of interpretant is dynamic. Furthermore, Peirce's model obviously gives some space to accommodate materiality and reality separate from the sign system. For Peirce, the object is not only the variety of interpretant but also critical to the significance of the sign. The significance of sign, for Peirce, is including both concept and more broadly representation and interpretation (Chandler, 2007, p. 29-33).

From Peirce's paper second volume edited by Charles Hartshorne and Paul Weiss, he stated that semiotic is just another term of what he called as *Logic*. Sign, or Peirce also mentions it as a representamen is something that created in the mind of somebody and produces either equal sign or more progress sign. The sign that established is called interpretant of the first sign. Peirce also mentions object, as the sign stands for something. The sign stands for that object, not in all detail but a reference to an idea. That idea Peirce called it as *ground of the representamen* (Peirce, 1932). Moreover, Sign also called the vehicle carrying the meaning of something, the vehicle is its meaning, and the idea that creates the discourse is its interpretant. Above all, Peirce stated that representation is an unlimited series and can be interpreted into several discussion based on the interpretant (Peirce, 1931).

Peirce argument about representament, for Peirce it is the first elements that genuinely formed triadic relation in his model of sign. Representament has its object and its capability to define its interpretant. The object and interpretant, both are belonging to the representament by one triadic relation. The triadic relation is authentic, with three members bound together. For Peirce, that is why the interpretant may not stand alone in dyadic with its object, but it has to relate to its representament. Equally important, the triadic relation proposed by Peirce has the interpretant which must have the capability to define itself by creating second triadic outside its first triadic with the first representament. Based on that explanation, it is clear how Peirce

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triadic relation has infinite system (Peirce, 1932). Here Chandler draws a triangle to explain how Peirce's triadic has infinite system. "i" stands for Interpretant, "r" stands for Representament and "o" stands for Object (Chandler, 2007, p. 32).

The diagram below shows that Peirce's semiosis to decoding the sign is a process, a process of signification (Peirce, 1932). More importantly, Chandler gives three step to decoding the sign according to Peirce. First, is to realize the box, and what labeled the box (representament), then naturally it comes the realization to guess what inside the box (object). However, the object is always hidden. Thus, it takes knowledge (interpretant) to examine what is inside the box (Chandler, 2007, p. 31). Here is the diagram shows how Peirce's triadic works.
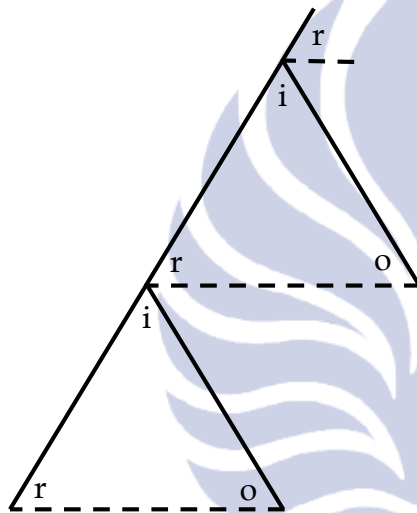
DEFINITION EVIL

There are several ideas on how something can be called as an *evil*. There are progressive and thoughtful when defining the term of evil. In the modern day, evil define by an act of hypothetically dangerous and emotional charges. The idea of evil involves in the dark forces that hard to understand by common human motivation. It deals with personal or group of people act with chaos and violence (Dews, 2008, p. 1-2).

The concept evil can be defined by as either explaining or solving. (F. Childress & Macquarrie, 1986, p. 213-214). The concept of evil frequently associated with supernatural powers and creatures precisely in the fictional and religious discussion. The evil in a fictional story such as vampires, witches and werewolves are some of the archetypes of evil. Many popular cultures also depicted evil with dark

forces or Satanic power (Cadler, 2013). Evil is often called as harmful and unaccountable. Evil also described as potentially dangerous and emotional charges, which may be suitable for satanic in the ancient era but broadly expand in the modern. Evil in the contemporary day has to have *agency*, and someone cannot be born with it (Romig, 2012). Furthermore, the broad term of evil in contemporary day happened only in sort of unpleasant moment of actions, events or character. When this study stated an "action" it refers to "evil action". The evil action is caused unpleasant harm to others. For John Kekes (2005), the repulsive harm is caused by people who have moral flaws or immoral behavior. The people may be coward, careless, silly, cruel or envious, and these behavior are seen through their actions (Cole, 2006).

According to Immanuel Kant, evil decay human's moral nature. The evil tendency always be *moral* and cannot be *physical*. The evil tendency (or Kant says that as "propensity") is occurring as a coherent action that has done and easily recognized by an apparent reason without any time condition (Kant, 2009, p. 20). The term propensity is a reason determining the power of choice that precedes every deed (A. Gressis, 2007). Finally, Kant stated that evil is a feature in human experience (Kant, 2009, p. 26).

Another explanation by Hanna Arendt (1951) which she borrows the term *radical evil* from Immanuel Kant about evil states that a feature of radical evil is not something that humanity could understand the motives of their action. Arendt prefers to explain radical evil as the term to reinforce totalitarian control and the faithful that everything is possible. Furthermore, some theorists believe that evildoers must be feeling pleasure in causing harm, on the other hand, evildoers feel hatred toward their victims (Cadler, 2013).

For John Kekes, evil involves serious harm that occurs to the victims physically. The harm is a long-lasting fatal injury such as murder, torture, and mutilation. Besides, Kekes added that evil action not only severe but also excessive. At first, Kekes argues that evil actions are consist of motive, consequence, and lack of excuse, but Kekes followed the explanation by elaborating that lack of excuse he refers to the lack of morally acceptable excuse. The unacceptable excuse that can cause evil action, therefore, the action can be called as evil. The excuse

may perform as religious, scientific, aesthetic or prudential considerations. Because the excuse is morally unacceptable, the action can be called as evil. For Kekes, as long as the action is motivated by excessive harm to pursue a reasonable non-moral goal, and goes beyond what necessary it can call as evil (Kekes, 2005, p. 1-3). Since theologians stated that evil is harmful, Kekes attempt to elaborate the required harm for something to be called as evil. For Kekes, he argues that evil must be seriously harmful and extreme, the one that "intolerable". By "intolerable" it means that the world human living in is not worth living anymore (Cadler, 2013).

ANALYSIS

This study particularly refers to Peirce's theory on sign to interpret Nagini as symbol in novel *Harry Potter and the Deathly Hallows*. It is so because Peirce's triadic is used to interpret any sign including symbol. Meanwhile, Peirce's also states that sign may present either as *symbol*, *icon*, and *index* (Peirce, 1932). Thus, when this study refers Nagini as symbol, it is wise to interpret Nagini using Peirce's triadic.

A triadic relation consists of one *representament, interpretant, and object, and* (Peirce, 1932; Chandler, 2007). Nagini, in the novel, is the first representament of the first triadic. As its interpretant to define the object of Nagini, this study will be used quotation from the novel to define its object. Here is Nagini's interpretant:

> "[…] Oh yes, You-Know-Who's snake turned up […]"
> (Chapter 19, p. 383).
> "Dinner, Nagini," said Voldemort […] and the great snake swayed and slithered […]
> (Chapter 1, p. 12).

The quotation "[…] Oh yes, You-Know-Who's snake turned up […]" mention that some character has a snake. And "You-Know-Who" is referring to Voldemort (Rowling, 2007, p. 288). As noted above, Voldemort has a snake, he keeps it as pet. Voldemort shows a good care of his pet by serving it dinner "[…] Dinner, Nagini," said Voldemort […]". The quoatation has been proved that Nagini is Voldemort's snake. Here is another quotation that shows Nagini is the name of Voldemort's snake:

"You know Voldemort's snake, Neville? He's got a huge snake. . . . Calls it Nagini . . ." (Chapter 34, p. 695).

The quotation once again defines that the snake, the Voldemort snake is called Nagini; "[…] He's got a huge snake. . . . Calls it Nagini […]". Furthermore, Nagini is not only an average snake. These quotations will show what kind of snake Nagini is:

> […] he saw the old body collapsing and the great snake pouring from the place where her neck had been.
> (Chapter 17, 340).
> "There can't be anything there. He'd already made five of his Horcruxes before he went into exile, and Dumbledore was certain the snake is the sixth,"
> (Chapter 15, p. 288).

Here, this study finds what kind of snake Nagini is from the quotation "[…] the old body collapsing and the great snake pouring from the place where her neck had been […]". Nagini appears from the neck of an old lady, is something that an average snake could not do. Therefore, Nagini is a magical creature. Furthermore, the quotation "[…] the snake is the sixth […]", the *sixth* in this context refer to a Horcrux, Voldemort Horcrux. In other word, Nagini is the sixth Horcrux that Voldemort make (Rowling, 2007, p. 288). As described, Nagini is also Voldemort's Horcrux.

Based on Peirce's triadic relation, the *object* is a snake which has magical power that Voldemort make him into a Horcrux. Then, the *interpretant* is Nagini based on the process from *interpretant*, which is selected quotations from the novel *Harry Potter and the Deathly Hallows*. However, the triadic that elaborated above is the first triadic based on Peirce. After that, this study will examine that the quotations from the novel are able to define its own interpretant on the second triadic relation, to complete the process of Peirce's successive interpretant.

> […] Snape's face losing the little color it had left; it whitened as his black eyes widened, as the snake's fangs pierced his neck […]
> (Chapter 32, p. 656).

[…] and Snape moved no more.
(Chapter 32, p. 658).

The quotations above shows Nagini's killing action towards Snape. As an interpretant to define Nagini's action in the quotations above, the knowledge from Immanuel Kant (2009) states that evil action in life situation decay human's morale nature (Kant, 2009, p. 12). At the same time, following Kant's statement, John Kekes states that evil actions are fatally harm, severe and excessive, that includes torture and murder (Kekes, 2005, p. 1-3). In addition, Nagini's action also pursues a reasonable non-moral goal (Rowling, 2007, p. 655-656). Therefore, Nagini can be called evil (Kekes, 2005, p. 1-3).

"Ron, we're the only ones who can end it! Please — Ron — we need the snake, we've got to kill the snake!" said Hermione.
(Chapter 32, p. 640).

Here, Hermione tells Ron the urgency to kill Nagini to end the terrible things happened. In other words, the terrible things cannot end if the Nagini is still alive. The quotation again proved the statement from Kekes. According to Kekes, when evil action exist the world will not be a worthy place for living anymore. When that happened, it seems that Nagini action is intolerable (Cadler, 2013).

[…] wondering whether there was any spell that might penetrate the protection surrounding her […]
(Chapter 32, p. 653).

The quotation above shows Harry desperately want to penetrate the protection and kill Nagini. He hates Nagini, the hatred from Harry may occur because Harry is the victim from Nagini's action. It examines Kekes's arguments that evildoers will feel the hatred from their victims (Kekes, 2005, p. 12).

Based on Peirce's triadic relation, the *representament* is quotation from the novel about Nagini. Meanwhile, based on the process from *interpretant*, which is several discussion about the term of evil. It concludes that the quotation has been proved that the action is called an evil action. Therefore, the *object* is evil, and the second triadic has finished. From the process, it is proved that the first interpretant be able to define itself. In conclusion, the

two triadic has been established through a process (Peirce, 1932), that Nagini is symbolized evil. Last but not least, this study would like to simplify the process of Peirce's triadic relation using the diagram in Daniel Chandler (2007).

Figure below, shows how Nagini being interpreted in Peirce's triadic relation. Peirce's successive interpretant from the diagram, consist of two triadic relations. This study finds reliable that using only two triadic is enough to find the significances of Nagini in the novel *Harry Potter and the Deathly Hallows.*
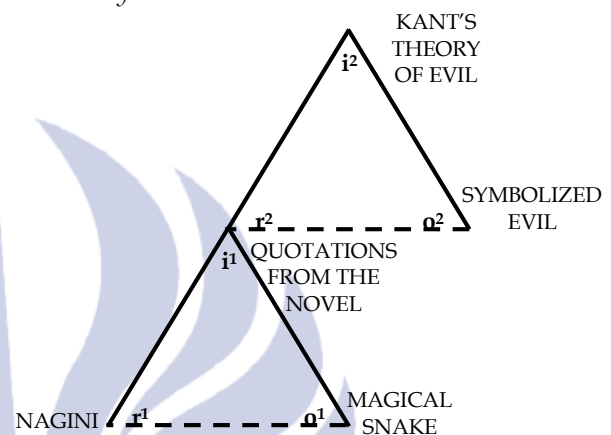
First triadic consist of r^1: Nagini in *Harry Potter and the Deathly Hallows*. This representament is a character in the novel. Meanwhile, i^1: Quotation from *Harry Potter and the Deathly Hallow* about Nagini. This study scan for quotations from the novel that describes Nagini. The quotations which has been elaborating above is taken from direct action from Nagini, or other characters that have conversation about Nagini. Finally, o^1: A snake which has magical power that Voldemort make him into a Horcrux. The object defined by its interpretant after the process of a close reading conducted.

The second triadic consist of, r^2: Quotation from *Harry Potter and the Deathly Hallow* about Nagini. The quotations again, is taken from selected direct action from Nagini or other characters that talked about her. The quotations taken, may be different from the first interpretant but still within the same source. Afterwards, i^1: Immanuel Kant's *Religion within the Bounds of Bare Reason*. The theory of evil present as knowledge and take action as the interpretant. The theory also provided by another theorist, but is considered as the following elaborations from Kant's. Finally, o^2: Nagini

symbolized evil. After the knowledge from interpretant has been understood, and cross-checked to the representament, this study concluded that Nagini symbolized evil.

CONCLUSION

In the second problem, this study tries to find the significance of Nagini in the novel. What is something beyond Nagini by using Peirce's theory to interpret sign. A triadic relation by Peirce consists of at least two *representament, interpretant, and object, and* (Chandler, 2007, p. 32). Nagini, in the novel, is the first representament of the first triadic. As its interpretant to define the object of Nagini this study has been choose several quotation about Nagini. Based on the process of the interpretant, this study concluded that the *object* of Nagini in the first triadic is a snake which has magical power that Voldemort make him into a Horcrux. Furthermore, the interpretant on the first triadic becomes representament in the second triadic. It happens because, the first interpretant (the second representament) has to be able to define its own interpretant and object (Peirce, 1932). Finally, based on the process of the interpretant Nagini is represent evil (Kant, 2009; Cadler, 2013; Kekes, 2005; Soares, 2008).

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