

FIGURE OF SPEECH ANALYSIS ON THREE POEMS OF JOHN DONNE

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ABSTRACT

Dedi Efendi, Figure of speech analysis on three poems of John Donne (Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud).

The aim of this research is to find out the kinds of figure of speech and their meaning of figure of speech in three metaphysical poems. The writer analyzes the poems entitled Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud by John Donne.

In this research, the writer uses qualitative research with descriptive analysis as the method of the research. He analyzes the poems by reading them intensively and giving attention to each line. After that, the writer tries to explicate the poems by examining the figure of speech and the biography of the poet.

From the three poems, the writer has found eight types of figure of speech, they are: personification, metaphor, paradox, synecdoche, hyperbole, symbol, metonymy and apostrophe. The three poems have different theme, the first poem, Hymn to God my God, in my Sickness is a poem about preparation to face the death. The second poem, A Hymn to God the Father is a poem discussing about poet's regret in his life. And the last poem Death, be not Proud is the most religious value. These poems discuss about considerably more positive about death and dying.

Keywords: *Figure of Speech Analysis on Three Poems*

1. Background of the study

Poetry is piece of literature written by a poet in meter or verse. A poet usually uses poetry to expressing various emotions which are expressed by the use of variety of techniques including metaphors, similes and onomatopoeia. The emphasis on the aesthetics of language and the use of techniques such as repetition, meter and rhyme are what are commonly used to distinguish poetry from prose. Poems often make heavy use of imagery and word association to quickly convey emotions.

Poetry is written to be enjoyed because in poetry a poet usually uses supporting elements to enrich the meaning and bring the readers imagination to his or her minds. The point about

poetry and the other form of literature is that the choice of words and elements inside used by the author (Richard Gill 1995). To create good of poetry, a poet usually uses supported elements in poem that is usually called by intrinsic elements such as figure of speech, rhyme, rhythm, imagery and tone to enrich the meaning and made the reader feel easy to understand what the poet means. By using figure of speech, rhyme, rhythm, imagery and tone, a poet feels that they can express what they have felt into poetry.

Figure of speech has many roles in fiction. It makes the fiction interest in evoking emotion, making vivid sensory experience and eliciting image. On many occasion, figurative language enables a writer to communicate experiences which he would find very difficult or even impossible to do in literal term. It enables the writer to accomplish in many words. For example, Edwin Arlington Robinson communicates a psychological condition of somebody through his poem Richard Corry. The figure of speech of the

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poem describes that someone who looks very healthy and rich in his life, but he chooses commits the suicide at the end of his life. Besides, figure of speech as one of literary element, it creates the sense or power to describe things in unique ways. The readers or literary lovers can explore the words in fiction or nonfiction which are expressed by the author.

In this research the writer would like to analyze three of John Donne's poems (*Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud*). John Donne is known as the founder of metaphysical poet, English essayist and philosopher. Almost all of his poems are talking about death and love. John Donne was born in 1572 in London, England.

2. Research Method

The analysis of John Donne's poems (*Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud*) applies qualitative analysis. The writer tries to describe and explain the content of the poems by using figure of speech definition.

3. Research Finding

Data Description

To support the analysis in this research the writer uses the following data description containing the kinds of figure of speech that are found in three poems by John Donne above. The writer will have three tables as the data description and each table contains of figure of speech of one poem.

TABLE I
Hymn to God my God, in my Sickness

No	Figure of Speeches	Line	Meaning
1	Personification	(13) What shall my <i>west</i> hurt me? As west and east	The speaker's condition in his dying
		(15) So <i>death</i> doth touch the resurrection	There is eternal life after died
2	Symbol	(1) Since I am coming to that <i>holy room</i>	The best place from God (Heaven)
		(7) Cosmographers, and I their <i>map</i> , who lie	The physicians of the speaker
		(8) Flat on this <i>bed</i> , that by them may be shown	The place that human being live (World)
		(10) Per fretum febris, by these <i>straits</i> to die,	One of the way to direction of death
		(11) I joy, that in these straits, I see my <i>west</i> ;	The place of dying
		(13) What shall my <i>west</i> hurt me? As west and <i>east</i>	The place of resurrection for a new life
		(16) Is the <i>Pacific sea</i> my home? Or are	The peaceful place
		(17) The eastern riches? Is <i>Jerusalem</i> ?	The Garden of Eden The located of Adam's tree The ancestors of some of the

		<p>(20) Whether where <i>Japhet dwelt, or Cham, or Shem.</i></p> <p>(22) <i>Christ's Cross,</i> and Adam's tree, stood in one place</p> <p>(25) May the <i>last Adam's</i> blood my soul embrace</p>	<p>main racial groups of the earth</p> <p>Christ's clothes and crown of thorns.</p> <p>Jesus the son of God</p>
3	Metonymy	(26) So, in his <i>purple wrapp'd</i> receive me Lord,	Christ's salvation obtained through his death
4	Metaphor	(14) In all <i>flat maps</i> (and I am one) are one,	The processes and direction to facing the death seem totally different, but in fact is same

TABLE I
A Hymn to God the Father

No	Figure of Speeches	Line	Meaning
1	Metonymy	(13) I have a <i>sin of fear</i> , that when I have won	The speaker's feeling to face his death, but he has the original sin
2	Hyperbole	<p>(10) A year, or two: but <i>wallowed</i> in, a score?</p> <p>(16) <i>Shall shine as he shines</i> now, and here heretofore;</p>	<p>The speaker feels that he has a lot of sins like wallowed in his body</p> <p>The speaker hope to God the Father should swear by himself to allow his son Jesus to shine like the sun</p>

TABLE I
Death, be not Proud

No	Figure of Speeches	Line	Meaning
1	Personification	(1) <i>Death, be not proud</i> , though some have called thee	Death is given negative human traits: pride mainly, but also pretence and inferiority and Death is likened to sleep, a commonplace image.
2	Paradox	(14) And Death shall be no more; <i>Death, thou shalt die</i>	Stop fearing the death and accept it as a rest of our bones
3	Metaphor	<p>(5) From <i>rest and sleep</i>, which but thy pictures be,</p> <p>(5) From rest and sleep, which but thy <i>pictures</i> be,</p>	<p>Death must be even more pleasurable, death is simply a deeper from of sleep.</p> <p>The pictures being sleep, which tells the readers that sleep during life is simply a short</p>

		(13-14) <i>One short sleep past, we wake eternally, / And death shall be no more</i>	experience of death. A break between one life and the next.
4	Synecdoche	(8) <i>Rest of their bones</i> , and soul's delivery (11) <i>And poppy, or charms</i> can make us sleep as well,	Their bones getting to their rest (in the grave) The use of opium and magic to produce sleep or ambiguously to produce a gentle death.

b. Explication of Poems

Explication is a detail explanation of the entire poem, unraveling many a complexities that can be found. According to Barnet and Stubb's Explication (literally, unfolding of spreading out) is commentary, usually line by line, on what is going on in a poem or in a short passage of prose (Barnet and Silvan 1968). To support the description of the poem, the writer presented some opinions about the poems according to literary critics. This explication consists of three of John Donne's poems from a book of "John Donne Selected Poems" and they explained respectively.

a. *Hymn to God my God, in my Sickness*

Hymn to God my God, in my Sickness is one of Donne's last poems. The poem was written just eight days before his death. This poem tells about the speaker's preparation for his death in his illness. In his illness Donne is not asking for healing but to be prepared for death. Like many Donne's religious poems, the "Hymn to God my God, in my Sickness" is formally somewhat simpler than many of his metaphysical secular poems. Each of the six five-line stanzas follows an ABABB rhyme scheme, and the poem is metered throughout in iambic pentameter.

Even though the poem is in 6 distinct paragraphs, it can be separated into three central parts. Part one are the first and second stanza stand on their own. In this part the speaker tells to the readers about to die. In line 1 *Since I am coming to that holy room*. The speaker says since he will soon die and come to that holy room (heaven), he needs to prepare himself before he finally enters '*thy Quire of Saints*', that is to say heaven. Where in line 2 until 4, he will be made

into the music of God as sung by choir of saints, he tunes "the instrument" and in line 5 "And what I must do then, think now before". The speaker says that now he should prepared for himself and thinks what he will do when the final moment comes.

The second stanza in line 6 until line 9, he likes doctors to cosmographers and himself as a map or it is means that his body is a world, and his physicians are mapping it to lying flat on the bed to be shown "*that this is my south-west discovery per fretum febris, by these straits to die*". In line 10 *per fretum febris* is Latin for through the straights of fever.

The next two stanzas (stanza 4 and 5) make up another part of the poem. In line 11 to 12, *I joy, that in these straits, I see my west; For, though their currents yield return to none*. The speaker rejoices, for in those straits he sees his *west*, his death, whose currents *yield return to none*, yet which will not harm him. In line 13 to 14, the speaker (Donne) makes himself a conceit of a map of the world. He tells the readers that he sees his *west*. As the sun rises from the *east* and fall on the *west*, the *west* signifies death. Even though everyone must be die, on this straights that only go towards the *west*, that death shall do not damage to him. He uses rhetorical questioning to carry across the point that he is not scared of death. Donne also suggests that *east* and *west* are the same anyway, alluding the cycle of life to death then resurrection. Line 15 is the only line which differs from the iambic pentameter with one less syllable than 10. This cuts the consistency at the word "resurrection", perhaps signifying that resurrection does not end, but starts to life again.

The last part of the poem is identified by remaining 3 stanzas. In line 16 to 17, *Is the Pacific Sea my home? Or are, The eastern riches? Is Jerusalem?* The speaker asks whether his home is the *pacific sea*, or the eastern riches, or Jerusalem. The speaker makes many biblical references such as Jerusalem, Japhet, Christ, Adam and Adam's tree, creating a lexical string of religion. In line 18 until 20 he lists the straights of *Anyan, Magellan, and Gibraltar*, and says that only straits can offer access to paradise, whether it lies *where Japhet dwelt, or Cham, or Shem*.

The speaker says that in line 21 to 22, *We think that Paradise and Calvary, Christ's Cross, and Adam's tree, stood in one place*. Paradise and Calvary, / Christ's Cross, and Adam's tree stood in the same place. He asks God to look and to note that both Adams (Christ being the second Adam) are unified in him, as the first Adam's sweat surround his face, he says may the second Adam's blood embrace his soul. He asks God to receive his wrapped in the purple of Christ, and "by these his thorns" to give him Christ's other crowns. As he preached the word of God to others' soul, he says let this be his sermon to his own soul *Therefore that he may raise the Lord throws down*.

b. A Hymn to God the Father

A Hymn to God the Father is a poem which is tells about the speaker's supplicating to penance for his sins. The poem itself divided into three stanzas, each stanza divided into six lines. The entire rime scheme of the poem rests on two rimes; each stanza's scheme is ABABAB.

The first stanza in the first line, *Wilt Thou forgive that sin where I begun* means that the speaker begins his prayer asking for forgiveness for his sin to his God, the sin since he ever begun in his life. In line 2, *Which is my sin, though it were done before?* He says that he has the original sin of being born of man and woman, the sin since he was born. Although he knows he does not remember choosing to be born, he knows that the fact that he is incarnated indicates that he is not soul perfected, he has karma to burn, and he must reap what he has sown. The speaker's sin consciousness demonstrates that he has made significant progress as a devotee from the days

when he was using his wit and charm to seduce a virgin.

But in addition to the original sin, he is aware that he has been locked in the physical body with animal lusts that he has difficulty controlling. In line 3 to line 6, *Wilt thou forgive that sin, through which I run, And do run still, though still I do deplore? When thou hast done*. When his God has forgive the sins that he made before "*thou hast not done, For, I have more*". The speaker also hopes that his God will forgive his which is still he does in his life continuously. He is ashamed of that sin and hates it, but he needs divine aid in overcoming it.

Second stanza in line 1, "*Wilt Thou forgive that sin which I have won*". The speaker repeat again his prayer to his God to forgive his second sin that he has encouraged "other" in the same sin, that is the engagement with lust. He is also afraid that his sins become the door for the other people. In line 10, he has been able to control that lust, "*A year or two*" but he "*wallowed*" in it for about twenty years. After the Great Soul has unburdened him from that sin, the speaker has still more to ask to his God.

Third stanza in the first line "*I have a sin of fear, that when I've spun*". The speaker then names his final sin, and that is the "a sin of fear". He fears that when he dies he shall simply disappear. He believes in his immortal, eternal soul, but he confesses to doubts, he knows he has not yet achieved union with the divine.

He then aver that he strongly believes in Christ, and with God the Father's help, he will become aware of Christ's shining presence. In line 4 of last stanza, he knows that his Christ-consciousness *shines now and heretofore*. With that strong faith and complete reliance of "God the Father", the speaker then can finally say "*I fear no more*". He does not afraid anymore to face a death.

c. Death, be not Proud

Death, be not Proud is one of Donne's holy sonnets or divine poems. In the poem the speaker tells about the reasons why human beings should not be afraid of the death. Clearly the theme of "Death, be not Proud" is death, but the poem is considerably more positive about death and dying. The scheme of the poem is ABBA ABBA.

The first and the second line of the poem the speaker said that Death likes to think of himself as powerful, terrifying and indeed some people have called him that, but it is not so in truth. In the next lines or line 3 or 4, Donne explains why Death thinks that he is “overthrowing” man when he takes them, which are conquering, vanquishing, defeating, ruining and causing to fall. Instead, this is the “Holy” conceit of the sonnet a very Christian concept. He does not cause them to fall, but helps them to raise death is the means by which man finds Resurrection, eternal life and immortality through Christ in heaven. Donne is patronizing and sarcastic with “Poor Death”, who is so deluded as to think himself a bane on man’s existence. And again, “nor yet canst thou kill me”, harkens back to the same idea that Death does not kill, but is instead the enabler or new, immortal life.

In line 5 to line 8, the speaker said that here we have the Renaissance idea of sleep as death’s image that is, death’s likeness, semblance a sleeping man looks much like a dead man and vice versa. Thus, if man gets much pleasure out of rest and sleep, which are but copies of death, how much more pleasure then must be gotten from death, the original? This is why, Donne posits, the best men of the era go unhesitatingly to their deaths they have wisely realized this to be the case. They go with Death, their bones get to their rest (in the grave), and their souls get “*delivered*”, containing the meanings at the same time of being freed from the human body, freed from the fear of death, delivered into heaven, and delivered in the sense of being born or reborn.

In line 9 to line 10, the speaker said that here, he furthers the idea that Death is not mighty, but indeed is a slave, with “*Fate, chance, kings, and desperate men*” as his masters. The personified Death does not always have the power to choose who is to die Fate and chance may suddenly take someone, kings on a whim may doom people to their deaths, and desperate men, who see no way out, may take their own lives, thus cheating Death of his control and mastery.

Next, Donne likes Death to a scavenger who cleans up where poison, war and sickness have raged. How proud is his position now. The next lines (line 11 to line 12) going back to the

sleep/death image, Donne notes that drugs alike have the power of producing sleep, and in fact, create a truer sleep than Death (since Death, as Donne already pointed out, but a fleeting moment’s sleep before resurrection). Thus, Death’s omnipotent self-image is again belittled and shown as false *hubris*, and the insult is delivered home with “*why swell’st thou then?*” i.e., ‘since this the case, what reason have you, Death, to be Proud?’ the image used is that of a chest swelling with pride.

The last lines are line 13 and 14 thus, “one short sleep past”, that is after we are dead a fleeting moment, “we wake eternally”, that is we will wake up resurrected, to eternal life, never sleep or die again. Then, death will cease to exist altogether, will die. Here now the personified Death has been shown to be not “mighty and dreadful” but a mere mortal or rather less than we mortals, since he will die an eternal death at the resurrection, whereas we mortals will enjoy eternal life. The final pronouncement, “Death, thou shalt die” completes that Death is the one who should be afraid, not the one to be feared.

1. Figure of Speech Analysis

a. Hymn to God my God, in my Sickness

1. Personification

Personification consists in giving the attribute of a human being to an animal, an object, or a concept (Laurence and Thomas 1992). While according to encyclopedia, personification is a figure that endows, object, animal, idea or an abstraction with human form character or sensibility (Connecticut 1892).

In this poem the writer finds two personifications, first in line 13, *What shall my west hurt me? As west and east*. In this line the phrase that categorized as a personification is *my west hurt me*. In this line after the word *west* there is the word *hurt*, it makes the word *west* as a human character. In the poem word *west* has meaning as a human in dying, even though *hurt* according to free dictionary means deranging or embittering (Connecticut 1892). And if it is translated the entirely sentence *my west hurt me* has meaning of personification of the speaker in his dying or the moment of dying.

The next or the second personification in this poem is in line 15, *So death doth touch the resurrection*. In this line the sentence that categorized as a personification is *death doth touch the resurrection*. The word *touch* is one of human character which can do or touch something. But, before the word *touch* there is a word *death*, this makes emphasizing that eternal life will comes to everyone after died. In this poem the speaker uses word *touch* as a personification.

2. Symbol

Symbol is the dominant figure of speech of *Hymn to God my God, in my Sickness*. According to Dictionary by Farlex, symbol may be roughly defined as something that means more what it is and the symbol is a thing (could be an object, person, situation, or action) which stand for something else more abstract. For example rose is a symbol of love or cross is a symbol of Christian (Connecticut 1892).

In this poem the most dominating figure of speech is symbol. There are some symbols that can be found in this poem. The writer next analyzes those expressions in this poem. The first symbol in this poem is in line 1 of the first stanza, *Since I am coming to that holy room*. In this line, the phrase that the writer calls as a symbol is *Holy room*. Based on stanza 1, before the word *room* there is also a word *holy* which has the meaning "something about God" and "room" itself according to free dictionary has meaning a part of a building with its own walls (Connecticut 1892), so the writer concludes that the phrase *Holy room* in this line has the meaning as a symbol.

The second symbol is in line 7, *Cosmographers, and I their map, who lie*. The word that categorized as a symbol is *map*. It is symbolic geography, because in human being life, *map* is usually used for guidance to show something like a place or area. *Map* which is contains references to fairly recent discoveries, for instance the 'South-west discovery, alluding to efforts to sail round the tip of South America. Cape Horn was a dreadfully stormy place, so the effort had been made to find a more sheltered route, which finally succeeded in the discovery of

the Strait of Magellan. In this poem *map* has meaning the physicians of the speaker.

The third symbol is in line 8, *Flat on this bed, that by them may be shown*. In this line the word that categorized as a symbol is *bed*. *Bed* is usually used for taken a sleep or take a rest by human being. In this poem the writer uses himself as a guide for another people life. After the writer analyzed the whole poems, the writer concludes that *bed* is a symbol of the speaker's position in this world as a preacher; he can guide another people to do not afraid about death.

The fourth symbol in this poem is in line 10 *Per fretum febris, by these straits to die*, the word that categorized as a symbol is *straits*. The speaker also plays with the word *straights*. In geography this can denote a narrow and often turbulent channel of water (strait) between two land masses, leading from one sea to another. In general usage it can also mean a period of difficulty and could certainly symbolize death. *Per fretum febris*, is Latin for 'through the straights of fever'.

The fifth symbol is in line 11, *I joy, that in these straits, I see my west*. The symbol is the word *west*, if it is translated according to Oxford dictionary has meaning the kind of world side where the sub set (Martin 1991). After the writer analyzes the whole poem and based on explication point of view, he concludes that the word *west* is a symbol of the speaker's moment of dying. In Christian symbolism the word *west* is the place of dying. In Christian teaching, however, the moment of dying is also the moment of entering into a new life (Charlyle 1937).

The sixth symbol in this poem is in the third stanza or in line 13, *What shall my west hurt me? As west and east*. In this line the word that categorized as a symbol is *east*. If it is translated based on Oxford dictionary has meaning the kind of world where the sun rise. In Christian symbolism the *east* is the place of resurrection for new life (Charlyle 1937)

The seventh symbol in this poem is in line 16, *Is the Pacific sea my home? Or are*. In this line the word *Pacific sea* is a symbol. In Christian symbolism, the *Pacific sea* is symbolically means peaceful and therefore heaven, the place of peace (Charlyle 1937). If it is translated literally *pacific*

has meaning life with peace or all about war is wrong.

The eighth symbol is in line 17, *The eastern riches? Is Jerusalem?* The word *Jerusalem* is categorized as a symbol. In our daily life *Jerusalem* known as the name of a city in the world, but in Christian medieval geographers believed that “Paradise (the Garden of Eden) was located where Jerusalem now stands (Charlyle 1937). Thus the tree, from which Adam ate the forbidden fruit and first sinned, is seen as having occupied the same spot as the cross on which Christ died so that humankind could be forgiven.

The ninth symbol in this poem is in line 20, *Whether where Japhet dwelt, or Cham, or Shem*. According to Encyclopedia Americana the three of those words are refer to the three sons of Noah who were symbolically the ancestors of some of the main racial groups of the earth, Japhet of the Indo-European races, Shem of the Arabs and Jews and Cham of the African groups (Connecticut 1829).

The tenth symbol is in line 22, *Christ's Cross, and Adam's tree, stood in one place*. The word symbol that writer found is the famous symbol in Christian people it is *Christ's Cross*. It is a prove that Jesus against his enemies for his faith. The speaker will be received by God because symbolically he wears Christ's clothes and crown of thorns. He believe that this life by God but will be raised up after death to a new life.

The last symbol is in line 25, *May the last Adam's blood my soul embrace*. From this line the symbol lies on the word *last Adam*. According to explication point of view, the writer concludes that the *last Adam or second Adam* is the symbol to call Jesus/Chris because the Christian people believe that Jesus/Chris is the son of God. He shares the nature of Adam (as a human being) and He also shares the nature of Chris (as someone who has been forgiven and given new life by God).

3. Metonymy

Metonymy is the substitution of the name of one thing for that of another with which it is closely associated as “crown” for “king” or “sweat of the grow” for “hard labor” (Connecticut 1829).

The metonymy in this poem is in line 26, *So, in his purple wrapp'd received me Lord*. The word that categorized as a metonymy is *purple*. If it is translated literally has meaning as the name of color. But, after the writer analyzes the whole of the poem, the writer concludes that *purple* is metonymy for Christ's salvation obtained through his death, because at Christ crucifixion, a purple robe put on him, a symbol of royalty. The speaker hopes to be received by God wrapped in the purple garment of Christ purple with blood and with triumph and obtain his crown.

4. Metaphor

According to Canavan, metaphor is an implied comparison without the introductory word *like* or *as* (Canavan 1975). In this poem the writer finds only one metaphor, it is in line 14, *In all flat maps (and I am one) are one*. In this line, the metaphor is *flat map*. Based on the writer analysis about meaning of stanza 3 talking about the speaker's point of view about death, the way of our life in this world is same like in *flat map*. So, the writer concludes that *flat map* is the process and directions to facing the death seem totally different, but the fact is same.

b. A Hymn to God the Father

1. Metonymy

Metonymy is a figure of speech that uses a concept closely related to the thing actually meant. The substitution makes the analogy more, and meaningful (Laurence and Thomas 1992). The metonymy in this poem is in line 13, *I have a sin of fear, that when I have won*. The word that categorized as metonymy is *fear*. After the writer analyzes and finds the meaning the whole line of the poem, the word *fear* has meaning a feeling condition. Donne uses the word *fear* to describe his afraid about his sins. *Fear* is a word that related with anxiety feeling, bad experience and frightened condition. Based on that analysis the writer concludes that *fear* is a metonymy of the speaker's feeling to face his death.

2. Hyperbole

Hyperbole or overstatement is simply exaggeration, but exaggeration in the service of truth. Like all figure of speech, overstatement may

be used with a variety of effects. It may be humorous or grave, fanciful or restrained, convicting or unconvincing and according to encyclopedia hyperbole is a conscious exaggeration used without intent of literal persuasion (Laurence and Thomas 1992). There are two hyperboles in this poem. The first hyperbole is in line 16, *Shall shine as he shines now and here heretofore*. The word that categorized as a hyperbole in this line is *Shall shines as he shines now*. This line has exaggeration implication, because after the writer analyzes the real meaning of this line is a condition of the speaker's hope to God the Father should swear by Himself to allow His son Jesus to shine like the sun.

The next hyperbole in this poem is in line 10, *A year or two: but wallowed in, a score?* And the word that writer calls as a hyperbole is *wallowed*. If its translated according to Oxford dictionary the word *wallowed* has meaning roll about in mud (Oxford Dictionary 1991). Base on explication point of view the speaker feels that he has a lot of sins like in wallowed in his body.

c. Death, be not Proud

1. Personification

Personification consists in giving the attribute of a human being to an animal, an object, or a concept (Laurence and Thomas 1992). While according to encyclopedia, personification is a figure that endows, object, animal, idea or an abstraction with human form character or sensibility (Connecticut 1892). The first personification in this poem is in line 1 until 4, it is the word *Death*. Here the speaker said that "Death" is not powerful or mighty because he does not kill, but simply a peaceful escape from life. Death give negative human traits, pride mainly and Death is like a sleep, a commonplace image. The speaker suggesting that death is just a short sleep.

2. Paradox

Paradox is a statement that appears to be logically contradictory and yet may be true. It is widely used in poetry and in epigrammatic prose writing (Encyclopedia Americana 1829). While according to Perrine, paradox is an apparent

contradiction that is nevertheless, somehow true, it may be either a situation or statement (Laurence and Thomas 1992). Paradox in this poem is in line 14, *And Death shall be no more; Death, thou shalt die*. The paradox phrase is *Death, thou shalt die* or the final statement of the poem, displays Donne's stands against death, and his wish for societies to stop fearing death and accept it as a "rest of their bones, and soul delivery" as they depart from one life into another.

3. Metaphor

According to Canavan, metaphor is an implied comparison without the introductory word *like* or *as* (Canavan 1975). In this poem the writer finds two metaphors, the first metaphor is in line 5, *From rest and sleep, which but thy pictures be*. It's explained that a *sleep* is such a pleasurable, since Donne believes that Death is simply a deeper from of sleep.

The next metaphor in this poem is in line 13-14 Donne alludes to an afterlife by using the metaphor *One short sleep past, we wkae eternally, And death shall be no more*. The metaphor in this line is *we wake eternally*. Donne compares the relationship of death to the afterlife to that of sleep to waking up. This metaphor encompasses the religious aspect of the theme by shoeing that death is not everlasting, but is merely a break between one life and the next.

Another comparison that illustrates the shortness of time spent in death is evident when Donne tells death that *soonest our best men with thee do go, Rest their bones and soul's delivery*. This metaphor implies that is sort-lived or a *rest, and not everlasting state*.

4. Synecdoche

Synecdoche is a figure of speech in which a part is used for the whole (a hands for sailor) the whole for a part (as the law for police officer), the specific for general (as cutthroat for assassin) the general for the specific (as the thief for pickpocket), or the material for the thing made from it (as steel for sword) (The Free Dictionary 1968). The first synecdoche in this poem is in line 8 *rest of their bones, and soul's delivery*. The word that categorizes as a synecdoche is *rest*. According to the meaning of synecdoche from

encyclopedia, it means of a part to mean the whole and *rest* itself mean stop doing some activities, so the writer analyzes that *Rest of their bones* is their bones getting to their rest (in the grave).

The next synecdoche is in line 11 *And poppy, or charms can make us sleep as well*. The synecdoches in this line are *poppy* and *charms*. It refers to use of opium and magic to produce sleep or ambiguously to produce a gentle death. Technically *poppy* is a synecdoche rather than a metaphor: it is what is derived from the poppy that is the opiate, not literally the flower itself. But then death is like a slave as well and this is the startling conceit.

5. Analysis of the Theme

Discussing theme is important to get central idea or statement about life that unifies and controls the total work. It is the main point an author wishes to make about his subject. To identify a poem theme involves two steps, they are: finding the poem subject and formulating the poet main statement about the subject. It is easy to determine the subject of most poems; often of it is named or suggested by the title and of course it is the focus of the whole poems. Analyzing figure of speech definition above produces the theme of each poem and all of the poems have nature theme.

a. The theme of "Hymn to God my God, in my Sickness"

John Donne's *Hymn to God my God, in my Sickness* poem is representing about Death as a friend; we should know that Death is a transition from one place to another or an entry into a sacred space. The geographical images bring this out strongly. Here, Donne said that sickness is likely to lead to death focuses attention on the afterlife and gives a map or direction finder to find it. Life is a journey for a moment, and the process of dying seen as the final passage through to the ultimate destination.

In this poem, Donne present figure of the sickness as the mediator to die. But, before the death comes or the final moment comes, Donne tried to invites the readers to give the information that we should make some preparation to face it,

because death will comes to everyone, in every times and everywhere.

All of the figures of speech in this poem give a significant contribution in conveying the theme. For example, the use of word *hurt* in line *What shall my west hurt me?* Is the absolutely describes about the speaker feeling toward his sickness. *Hurt* in this poem is a personification of death time. Another example is the word *map* in line *Cosmographer, and I their map, who lie*, the writer describes about his feeling toward his sickness also, he belief that before the final moment (die) is comes we need to make some preparation for it. Both and all other figure of speech of the poem above help the speaker build the theme and deliver it to the readers to make them understand about the poem intention. Finally, based on figure of speech analysis of the poem the writer concludes that the theme of *Hymn to God my God, in my Sickness is Preparation of ourselves to face the death*.

b. The Theme of "A Hymn to God the Father"

Donne's *A Hymn to God the Father* is a poem tells us about his asking to his God's forgiveness for different types of sins, but feeling as if he will never finish confessing the all. This gives him a fear that when he dies, he will not have received God's forgiveness and will perish on the shore. In this poem Death is something which is full of mystery; in real life all of people are afraid of death. As the speaker in this poem, he is very scares to face the death because he has a lot of sins in his life, the original sin and the sins that he has done by himself.

The theme conveyed within the poem is supported by many kinds of figure of speech in it. The using of figure of speech above gives a significant contribution in theme building. The speaker exploits them well and them even proven able to produce a sense that cannot be seen or explained just from the title. In the second stanza he says; *A year, or two: but wallowed in a score?* The use of the word *wallowed* for instance, the speaker perfectly describes his feeling toward his life who has a lot of sins. He has wallowed in it for twenty years and it makes him so scares. Another supported word of figure of speech which conveyed the theme is proven by the word *fear* in the first line of the third stanza *I have a sin of*

fear, that when I have spun. He fears that when he dies he shall simply disappear. It will not be easily performed by any visual act. Yet, the figure of speech has delivered it well. This and all other figures of speech of the poem said so much in so little word. They are there to help the speaker build the theme of the poem and deliver it to the readers to make them understand it well along with all the senses they carried. So, from figure of speech analysis of the poem the writer concludes that the theme of *A Hymn to God the Father* is *Asking for forgiveness to God is important before we die.*

c. The Theme of “Death, be not Proud”

Donne’s *Death, be not Proud* poem is one of Donne’s Holy Sonnet or Divine Poems. Clearly the theme is about death and dying. In the poem the speaker tells about the reasons why human beings should not be afraid of the death. We should belief that the death is not the “Mighty and Dreadful” entity that people fear. Death that it is not powerful as it believes, but simply a peaceful escape from life and an entity dependant on others to accomplish his wishes.

Base on figure of speech analysis in previous section, the writer finds out some sentences that are supported the theme of this poem. For example, Donne uses some metaphors in this poem. In line 5, *From rest and sleep, which but thy pictures be.* Donne believes that death is such a pleasurable activity and death is simply a deeper from sleep. The other metaphor is in line *One short sleep past, we wake eternally, And death shall be no more; death, thou shalt die.* Donne compares the relationship of death to the afterlife to that of sleep to waking up. Death is not everlasting, but a break between one life and the next.

The writer presents those examples to reveal the theme of the poem based on figure of speech analysis above. Finally, the he concludes that the theme of *Death, be not Proud* is Death is *not the mighty and dreadful.*

4. Conclusion

After analyzing the three poems of John Donne in the previous chapter, the writer concludes that *Hymn to God my God, in my Sickness*, *A Hymn to God the Father* and *Death*,

be not Proud poems by John Donne use the same theme. The writer analyzes the figure of speech in those poems using a major of theme about death with different concepts and point of view. The poet who is known as the founder of the Metaphysical Poet is has his own opinion about death.

In his *Hymn to God my God, in my Sickness* poem the poet has opinion about death from his sickness point of view. In this poem the poet writes about his preparation to face the death, the day where is the final moment comes. The figures of speech in this poem are personification, symbol, metonymy and metaphor. From those four figures of speeches the writer concludes that the theme of the poem is “we should make a preparation of ourselves to face the death”.

In the *Hymn to God my God, in my* poem, the death must become to everyone that is always being afraid by him/her, but at last, everyone has to face it sincerely. It is because of the law of nature that everyone must die, so before we face it we should prepare it. In this poem the sickness is becomes the mediator.

In the *A Hymn to God the Father* poem, John Donne wrote about death with different way. Death is something which is full of mystery; in real life all of people are afraid of the death. Like the poet in this poem, he is very scared to face of the death because he has a lot of sins in his life, the original sin and the sins that he has done by himself. So, before he faces the death he needs his sins apologized by his God, his fear sins or the sins that he has done and the sins that he still do in his life. The figures of speeches that used in this poem are metonymy and hyperbole. From those figures of speech the writer concludes that this poem is a poem with theme “Asking for forgiveness to God is important before we die”.

Another major theme of death by John Donne is in *Death, be not Proud* poem. In this poem the speaker tells about the reasons why human being should not fear of the death. We should belief that death is not the “Mighty and Dreadful” entity that people fear. Death that it is not powerful as it believes, but simply a peaceful escape from life and an entity dependant on other to accomplish his wishes. The figures of speeches in this poem are personification, paradox, metaphor and

synecdoche. Clearly the theme of *Death, be not Proud* is *Death is not the mighty and Dreadful*, but the poem is considerably more positive about death and dying.

Three of the poems that are analyzed by the writer have different characteristics and point of views in seeing death. But the point is, death still becomes something mystery in everyone's level of live. The writer concludes that three poems have been analyzed based on the figures of speeches and their explication of each poem, has helped the writer in his research.

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