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)

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STATE ISLAMIC UNIVERSITY “SYARIF HIDAYATULLAH”
JAKARTA
2010
FIGURE OF SPEECH ANALYSIS ON THREE POEMS OF JOHN DONNE
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A Thesis
Submitted to Letters and Humanities Faculty
In Partial Fulfillment of the requirements for
The Strata 1 (S1) Degree

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ABSTRACT

Dedi Efendi, *Figure of speech analysis on three poem of John Donne (Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud)*, Strata 1 Degree, Thesis: English Letters Department, Letters and Humanities Faculty, State Islamic University “Syarif Hidayatullah” Jakarta, 2009.

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 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 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.
APPROVEMENT

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Approved By:

Moh. Supardi, SS., M. Hum
Advisor

ENGLISH LETTERS DEPARTMENT
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2010
LEGALIZATION

A thesis entitled “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) has been defended before the Letters and Humanities Faculty’s Examination committee on March 4, 2010. The thesis has already been accepted as a partial fulfillment of the requirements for the Strata 1 (S1) Degree.

Jakarta, March 4, 2010

Examination Committee

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DECLARATION

I hereby declare that this submission is my original work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, March 4, 2010

Dedi Efendi
ACKNOWLEDGEMENT

In the Name of Allah, the Most Gracious, the Most Merciful

First of all the writer would like to thank to Allah SWT, the Lord of the world, the King of the kings who has authority of all creation in the whole worlds; blessing and salutation be upon the most honorable prophet and messenger Muhammad SAW, his relatives and followers.

This thesis is presented to the English Department at Humanities Faculty of State Islamic University “Syarif Hidayatullah” Jakarta as a partial fulfillment of the requirements for degree of Strata 1 (S1).

Second, the writer would like to express his gratitude to his beloved mom and dad; Sutiah and Muhammad for all the contribution that he needs until the end of his study in this university. The writer would like to thank to his sister and brothers Sarifah Aini (Aini), Kusnadi (Addie), and Rudy Hario (Rio), for always motivating and giving moral encouragement to finish his study. And the unforgettable thanks go to all of his family for giving the inspiration. May Allah blessing and giving the greatest award for them.

Next, the writer would like to thank to his supervisor Mr. Moh. Supardi, SS., M. Hum., for his great patient and contributions in finishing this thesis. May Allah always bless him and his family.

The writer also would like to express his deepest gratitude to the following persons:
1. Dr. H. Abd. Chair, MA, the Dean of Letters and Humanities Faculty State Islamic University Syarif Hidayatullah Jakarta.

2. Dr. H. Muhammad Farkhan, M. Pd, the Chief of English Letters Department.

3. Drs. Asep Saefuddin, M. Pd, the Secretary of English Letters Department.

4. All the lecturers of English Letters Department, for teaching and educating his precious knowledge and giving wonderful experience.

5. All of the staff of UIN Jakarta Center Library, American Corner UIN Jakarta’s Library, FAH UIN Library, FIB UI Library, for helping him to get many extraordinary references to finish this thesis.

6. All of his friends at the campus especially his classmates of BSI extention in English Letters Department; Didin, Vie, Andien, Qaid, Daus, Hidayat, Mella, etc. for always giving the inspiration and motivating the writer to finish his thesis. May Allah bless them.

Jakarta, March 4 2010

The writer
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CHAPTER I
INTRODUCTION

A. 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.”¹ 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 feels 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 man

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 figures of speech of the poem describe 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 non fiction 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 the 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.

Donne chose poetry as media to write whatever he had felt. All of experiences in his life were written by him into poetry. He always gets the ideas from the condition around him such as from his sickness, people around him and also from his family. Donne’s interest in death, become the reason why the writer chooses Donne’s poems to be analyzed.

To understand more about the theme in Donne’s poem, the writer chooses three of John Donne’s poems as he mentioned above. The writer wants to analyze the figure of speech to find the nature theme in his poems.
B. Focus of the Study

In this paper, the writer focuses on studying 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) by analyzing figures of speech used, dealing with the form or the intrinsic of the poems.

C. Research Question

Based on the background and the focus of study, the writer would like to identify these problems:

1. What are the main idea of these three poems (Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud)?

2. What types of figure of speech are used in the these poems (Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud) and what are the meaning of them?

3. How do the figures of speech in those poems convey or build the theme?

D. Significance of the Research

The writer hopes that this research can help the reader to have good understanding about the meaning of poems, by analyzing the intrinsic elements, particularly in John Donne’s three poems. The result of this research hopefully will be useful as input for the Student of English Letter Department. Finally, the purpose of this paper is to understand more John Donne’s poems through figure of speech definition.
E. Research Methodology

1. The Objective of the study

The objectives of this study are to find out the main idea of these poems, to find out the figure of speech used in John Donne’s three poems, to find out the meaning of figure of speech in three poems (*Hymn to God my God, in my Sickness*, *A Hymn to God the Father* and *Death, be not Proud*), and to find out the contribution of figure of speech in building theme.

2. Research Method

The analysis of John Donne’s poems applies qualitative analysis. The writer tries to describe and explain the content of the poems by using figure of speech definition.

3. Technique of Data Analysis

In this research, the writer uses descriptive analysis technique to analyze the data. The writer reads the poems line by line, and then he analyzes the meaning of figure of speech and the theme of the selected poems.

4. The Unit of Analysis

The units of analysis are three of John Donne’s poems, they are *Hymn to God my God, in my Sickness*, *A Hymn to God the Father* and *Death, be not Proud* from John Donne selected poems.
CHAPTER II
THEORETICAL FRAMEWORK

A. Definition of poem

Poem has no simple satisfactory definition. It is one of the literary arts; because it uses words as its medium of expression art and it is something in which man tries to give lasting form to an experience which seems to him important. According to Larry M. Sutton, at al. “Poetry is Universal as language and almost ancient.”

The most primitive peoples have it, and the most civilized have to cultivate it. Poetry has the meaning; the term for the many literary forms through which man has given rhythmic expression to his most imaginative and intense perceptions of himself and his universe. Poetry written after selected process by poet and choosing the supported elements such as figure of speech, rhyme, rhythm, imagery, alliteration or assonance, association between word and the meaning to give their experiences. All of them can not be separated because they have relationships that make one coherent structure. By figure of speech, rhyme, rhythm, imagery, alliteration or assonance, a poet can convey information and experiences through medium of poetry. The subject of poem is for form being so restricted, very often does, deal with beautiful and profound themes: music, spring, love, courage, religious, faith, but many also deal with squalor, suffering,

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2 Perrine Laurence and Thomas R. ARP, Sound and Sense; An Introduction to Poetry, 8th ed, (Southern Methodist University, 1992) p. 347
injustice, intellectual or spiritual poverty. The language with which a poet handles this variety of experience may be pleasant dignified, or unusual.

There are three major kind of poem; Narrative, Dramatic, and Lyric.

1. Narrative

A narrative poem tells a story, whether it is simple or complex of the many kinds of narrative poems the most important are ballads, epic, and metrical romances. A ballad, meant to be sung or recited, presents a single exiting episode in a single narrative. An epic meant a long narrative poem, in elevated style that recounts the adventures of a figure of heroic proportions. A metrical romance is a long romantic tale in verse, in which the chief figures are king, knights, or distressed maidens, acting under the impulse of love, religious faith, or a search for adventures.

2. Dramatic

Poetry that employs dramatic form or some elements of dramatic technique as a means of achieving poetic ends is called dramatic poetry.

3. Lyric

Originally intended to be sung to the accompaniment of a lyric-hence, the name – a lyric poem is a brief, subjective statement, marked by strong imagination, melody, and feeling, and designed to create in the reader a single, unified, and intense impression.\(^4\)

\(^4\) *Ibid* p. 277
B. Elements of Poems

The intrinsic elements in a poem consist of four important elements:

1. Form
2. Language
3. Theme
4. Tone

In addition of poem language element, it is divided into:

1. Figure of speech
2. Diction
3. Imagery

In this research the writer focuses on elements “Language”, because one of discussion in this element is figure of speech. It has been explained before, that figure of speech is the main of data analysis that is used in this research.

C. Explication

An explication has been defined as an examination of a work literature for knowledge of each part for the relation of these parts to each other, and for their relation to the whole.\(^5\)

To get the content of the poem, explication is the important one. Some fundamental elements of poetry above help us in understanding what the poem is talking about. In explication of a poem, the writer explains the poem entirely in

\(^5\) *Ibid* p. 60
detail to reveal complexities to be found in it. This method is valuable in approaching a lyric poem, especially if the poem is rich in complexities.

D. Definition of Figure of Speech

According to Perrine, “Figure of speech may be defined as any way of saying something other than the ordinary way.” Figure of speech is one of the important intrinsic elements in a poem which is more dominant than other element. Poets feel, that by the usage of figure of speech in their poetry they can say more vividly and forcefully than they can say it directly. The definition of figure of speech itself based on Encyclopedia of literature in page 415:

*Figure of speech is a form of expression used to convey meaning or heighten effect, often by comparing or identifying one thing with another that has a meaning or connotation familiar to the reader or listener. It effectiveness way to say what does she/he mean, because (1) figure of speech afford to the reader imaginative pleasure because the reader can imagine what the poet means; (2) figure of speech is a way of bringing additional imagery into verse, of making poetry more sensuous; (3) figure of speech is a way of adding emotional intensity to otherwise merely information statement and of conveying attitudes with information.*

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*Ibid* p. 61
E. Kinds of Figure of Speech

Generally figure of speech is divided into five categories:

1. Figure of resemblance of relationship, e.g. simile, metaphor, kenning, conceit, parallelism, personification, metonymy, synecdoche, and euphemism.
2. Figure of emphasis or understatement, e.g. hyperbole, litotes, rhetorical question, antithesis, climax, bathos, paradox, oxymoron, and irony.
3. Figure of sound e.g. alliteration, repetition, anaphora, and onomatopoeia.
4. Verbal games and gymnastics e.g. pun and anagram.
5. Errors e.g. malapropism, periphrases and anagram.

In this research the writer focuses on ten figures of speech:

a. Personification

Personification is the method of handing over human characteristic to nonhuman objects, abstractions or ideas. Personification may be defined as “A figure of speech is a rhetorical device that achieves a special effect by using words in distinctive ways.” From the definition above, the writer can get the conclusion that personification is treating something as human being by giving the attribute of human being to inanimate object, to animal, concrete or abstract things. A poet usually uses personification to make great effect and bring the reader imagination to her/his minds. Canavan said: “Personification is a figure of speech endowing animals,
ideas, abstraction and inanimate objects with human characteristics.”\(^9\) For example, *My computer hates me* It’s mean that he/she can not doing his/her job because his/her computer is broken. Shortly, we can say that personification is the language to express thing or nonhuman to be or have the human characteristics.

b. Hyperbole

Hyperbole may be defined as “*simply exaggeration, but exaggeration in the service truth.*”\(^10\) Hyperbole is a figure of speech that used by poet in the effect to depict an object, idea and other that may seem strained and ridiculous. Hyperbole is a rhetorical figure which consists in an exaggerated statement that is not meant to be taken literally.\(^11\) Its means, the understatement passes beyond realistic and logical thinking, but actually has logical meaning, it used to emphasize something. Hyperbole is used with the redundantly pressure to get the intensive effect. Sometimes poets also overstate the truth as a mean of showing enthusiasm, but, they of course find fresh and original ways of revitalizing tired hyperbolic formulas.

In daily words, hyperbole is very often happened in student expression when they falling in love, for example, *I will bring you a moon tonight.* It exaggerates sentence, since it is impossible for person to take


\(^10\) Laurence Perrine and Thomas R. ARP. (1992), *op.cit* p.64

or to bring the moon, the moon is outer space thing that can not be reached.

c. Simile

Simile is a figure of speech in which two things are compared using the word "like" or "as" to draw attention to similarities about two things that are seemingly dissimilar. Like a metaphor, simile also compares two different things, but it uses a connective word. According to Perrine simile may be defined as “figure of speech in which two essential dissimilar object are expressly compared with an another by used sign-posting such as like, as, than similar to, resembles, or seem.

To have more understanding about simile, we can see an example of the poem “The World is Too Much With Us” by William Wordsworth that using simile inside in the first stanza, line seven in that poem “And are up-gathered now like sleeping flower” It mean that sleeping flower is similar to the nature. We can not see how beauty of flower if we never watering the flower, so it can make the flower wit and finally will die. Similarity to the nature, if we never give the attention and treat them, the nature can be sick that usually they expressing by natural disaster.

d. Symbol

Symbol is thing (could be an object, person, situation or action), which stand for something else more abstract. Symbol is a trope that combines a literal and sensuous quality with an abstract or suggestive

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aspect. The symbol shares with the image a concrete referent in the objective world—a referent that it evokes on the primary level\textsuperscript{14}. For example, in the poetry entitled The Love Song of J. Alfred Prufrock by T.S Eliot. The 	extit{mermaids in line 124} point beyond the literal meaning the word suggest functioning as a symbol of Profrock’s sexuality.

e. Metaphor

Metaphor is an implied comparison between two similar things—an analogy that imaginatively identifies one object with another and either ascribes to the first with connotation inherent in the other\textsuperscript{15}. For example, in the poetry entitled For My Lover, Returning to His Wife by Anne Sexton. It is in line 45-46 	extit{I am a watercolor, I wash off}

f. Synecdoche

Synecdoche is a figure of speech in which part is used for the whole (as hands for sailor) the whole for a part (as the law for police officer), the specific for the general (as cutthroat for assassin), the general for the specific (as steel for word). For example, in the poetry entitled The Naked and The Nude by Robert Graves. It is in line 9 	extit{the Hippocratic eye will see} it refers to a doctor.

g. Metonymy

Metonymy is figure of speech that uses a concept closely related to the thing actually meant. In the poetry entitled Spring by William Shakespeare. It is in line 4 	extit{do paint the meadows with delight} Shakespeare

\textsuperscript{14} Ibid
\textsuperscript{15} Ibid
uses metonymy when he says that the yellow cuckoo-buds *paint the meadows with delight* for he means with bright color that produces delight.

h. **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 writing prose. For example, in the poetry entitled *People* by Yevgeny Yevtushenko. It is in line 25-26 *we who knew our fathers, in everything, in nothing* suggest our inability to know or understand fully another human being, even a parent.\(^{16}\)

i. **Apostrophe**

Apostrophe is figure of speech in which the narrator or the speaker addresses something nonhuman as if it is present or alive. For example, in John Donne apostrophizing the death in his sonnet *death be not proud, though some have called thee*.

j. **Litotes**

Litotes is an emphatic statement made by saying that the opposite idea is not true. For example, *they were not a little comported, A citizen no mean of city and when no small tempest lay on us*\(^{17}\)

\(^{16}\) Sylvan Barnet et al., *An Introduction to Literature*, (United State of America, 1961) p. 72

\(^{17}\) Khaterina Barnwell, *Introduction to semantic and Translation*, (England: summer Institute of Linguistic, 1980) p. 144
F. Theme

According to James Pickering, theme may be defined as “the controlling idea or meaning of a work of art.” In literature, theme is the central idea or statement about life that unifies and contrast the total work. In this definition, then; the theme is not the issue or problem, or subject with which the work deals. Theme in literature whether it takes the form of a brief in meaningful insight or a comprehensive vision of life can be said as the vehicle on author uses to establish a relationship with the larger world in which he/she lives and works. When we observed that the preceding discussions on form, Figure of speech or imagery, all included, the greater or lesser degrees, some comment on the ideas in the poem and the statement the poem makes – in other words, on its theme.

CHAPTER III
RESEARCH FINDINGS

A. Data Description

To support the analysis in this research the writer uses the following data description containing the kinds of figures of speech that are found in three poems “Hymn to God my God, in my sickness, A hymn to God the Father and Death, be not Proud” by John Donne. The writer will have three tables as the data description and each table contains of figures of speech of one poem.

<table>
<thead>
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<th>No.</th>
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<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
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<tr>
<td>1</td>
<td>Personification</td>
<td>(13) What shall my west hurt me? As west and east (15) So death doth touch the resurrection</td>
<td>The speaker’s condition in his dying There is eternal life after died</td>
</tr>
<tr>
<td>2</td>
<td>Symbol</td>
<td>(1) Since I am coming to that holy room, (7)Cosmographers, and I their map, who lie (8) Flat on this bed, that by them may be shown (10) Per fretum febris, by these straits to die, (11) I joy, that in these straits, I</td>
<td>The best place from God (Heaven) The physicians of the speaker The place that human being live World One of the way to direction of death The place of dying</td>
</tr>
</tbody>
</table>
(13) What shall my west hurt me? As west and east

(16) Is the Pacific sea my home? Or are

(17) The eastern riches? Is Jerusalem?

(20) Whether where Japhet dwelt, or Cham, or Shem.

(22) Christ’s Cross, and Adam’s tree, stood in one place;

(25) May the last Adam’s blood my soul embrace.

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<th>No.</th>
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<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Metonymy</td>
<td>(13) I have a sin of fear, that when I have won</td>
<td>The speaker’s feeling to face his death, but he has the original sin.</td>
</tr>
<tr>
<td>2</td>
<td>Hyperbole</td>
<td>(10) A year, or two: but wallowed in, a score?</td>
<td>The speaker feels that he has a lot of sins like wallowed in his body.</td>
</tr>
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**TABLE II**

A Hymn to God the Father

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<th>Line</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>3</td>
<td>Metonymy</td>
<td>(26) So, in his purple wrapp’d receive me Lord,</td>
<td>Christ's salvation obtained through his death</td>
</tr>
<tr>
<td>4</td>
<td>Metaphor</td>
<td>(14) In all flat maps (and I am one) are one,</td>
<td>The processes and direction to facing the death seem totally different, but in fact is same.</td>
</tr>
</tbody>
</table>
(16) *Shall shine as he shines* now, and here heretofore; The speaker’s hope to God the Father should swear by himself to allow his son Jesus to shine like the sun.

### TABLE III

**Death, be not Proud**

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<th>No.</th>
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<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Personification</td>
<td>(1) <em>Death, be not proud,</em> though some have called thee Death, be not proud, though some have called thee Death, be not proud, though some have called thee</td>
<td>Death is given negative human traits: pride mainly, but also pretence and inferiority and Death is likened to sleep, a commonplace image.</td>
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<tr>
<td></td>
<td></td>
<td>(14) And Death shall be no more; <em>Death, thou shalt die.</em></td>
<td>Stop fearing the death and accept it as a rest of our bones.</td>
</tr>
<tr>
<td>2</td>
<td>Paradox</td>
<td>(5) From rest and sleep, which but thy pictures be, From rest and sleep, which but thy pictures be, From rest and sleep, which but thy pictures be,</td>
<td>Death must be even more pleasurable, death is simply a deeper form of sleep. The pictures being sleep, which tells the readers that sleep during life is simply a short experience of death. A break between one life and the next.</td>
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<td></td>
<td></td>
<td>(13-14) <em>One short sleep past,</em> we wake eternally, / And death shall be no more</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Metaphor</td>
<td>(8) <em>Rest of their bones,</em> and soul's delivery</td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(11) <em>And poppy, or charms</em> can make us sleep as well,</td>
<td></td>
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</tbody>
</table>
B. Explication of Poems

Explication is a detail explanation of the entire poem, unraveling many complexities that can be found. According to Barnet and Stubb’s Explication (literally, unfolding or spreading out) is commentary, usually line by line, on what is going on in a poem or in a short passage of prose. 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 book of “John Donne Selected Poems” and they are explained respectively.

1. Hymn to God my God, in my Sickness

Since I am coming to that holy room,
Where, with thy choir of saints for evermore,
I shall be made thy music, as I come
I tune the instrument here at the door,
And what I must do then, think now before.
Whilst my physicians by their love are grown
Cosmographers, and I their map, who lie
Flat on this bed, that by them may be shown
That this is my south-west discovery
Per fretum febris, by these straits to die,

I joy, that in these straits, I see my west;
For, though their currents yield return to none,
What shall my west hurt me? As west and east
In all flat maps (and I am one) are one,
So death doth touch the Resurrection.

Is the Pacific sea my home? Or are
The eastern riches? Is Jerusalem?
Anyan, and Magellan, and Gibraltar,
All straits, and none but straits, are ways to them,
Whether where Japhet dwelt, or Cham, or Shem.

We think that Paradise and Calvary,
Christ’s Cross, and Adam’s tree, stood in one place;
Look Lord, and find both Adams met in me;
As the first Adam’s sweat surrounds my face,
May the last Adam’s blood my soul embrace.

So, in his purple wrapp’d receive me Lord,
By these his thorns give me his other crown;
And as to others’ souls I preach’d thy word,
Be this my text, my sermon to mine own,
Therefore that he may raise the Lord throws down.

“Hymn to God in 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 of 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 line 4, he will be made into the music of God as sung by a 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 2 in line 6 until line 9, he likes his doctors to cosmographers and himself as a map or it is meant 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 four and stanza five) 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 falls on the west, the west signifies death. Even though everyone must be die, on these 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 to 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 the remaining 3 stanzas. In line
16 to 17, *Is the pacific sea is 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 (Donne) 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 surrounds his face, he says may the second Adam’s blood
embrace his soul. He asks God to receive him wrapped in the purple of Christ,
and, “by these his thorns,” to give him Christ’s other crown. As he preached the
word of God to others’ souls, he says let this be his sermon to his own soul
*Therefore that he may raise the Lord throws down.*
2. A Hymn to God the Father

Wilt thou forgive what sin where I begun,
Which is my sin, though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still: though still I do deplore?
When thou hast done, thou hast not done,
For, I have more.

Wilt thou forgive that sin by which I have won
Others to sin? And made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two: but wallowed in, a score?
When thou hast done, thou hast not done,
For, I have more.

I have a sin of fear, that when I have won
My last thread, I shall perish on the shore;
Swear by thyself, that at my death thy son
Shall shine as he shines now and here heretofore;
And, having done that, thou hast done,
I fear no more.

"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 forgives 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 has made before “thou hast not done, For, I have more”. The speaker also hopes that his God will forgive his sin 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 “others” 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 die.

3. Death, be not Proud

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those, whom thou think'st thou dost overthrow,
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure, then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou'rt slave to Fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well,
And better than thy stroke ; why swell'st thou then ?
One short sleep past, we wake eternally,
And Death shall be no more ; Death, thou shalt die.

“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 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 to 4, Donne explains why Death thinks that he is "overthrowing" men when he takes them, which are conquering, vanquishing, defeating, ruining, and causing to fall. Instead, and 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", hearkens back to the same idea that Death does not kill, but is instead the enabler of 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 is 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 to line 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 to 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 the idea that Death is the one who should be afraid, not the one to be feared.

C. Figure of Speech Analysis

This section discusses what kinds of figure of speech used in the three of John Donne’s analysis poems. The writer does not only analyze kinds of figure of speech in each line but also the meaning and the application of each figure of speech in three of John Donne’s poems. By analyzing every figure of speech used by the poet, the writer can conclude the real meaning of the poems.

1. Hymn to God my God, in my Sickness

a. Personification

Personification consists in giving the attributes of a human being to an animal, an object, or a concept\textsuperscript{21}. While according to encyclopedia, personification is a figure that endows, object, animal, idea or an abstraction with human form character or sensibility\textsuperscript{22}. 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 this poem west has meaning as a human in dying, even though hurt according to free dictionary means deranging or embittering\textsuperscript{23}.

\textsuperscript{21} Perrine Laurence and Thomas R. ARP, Op.cit, p. 64
\textsuperscript{22} Ibid p. 197
\textsuperscript{23} Ibid p. 196
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 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.

b. 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.\(^{24}\)

In this poem the most dominating figure of speech is symbol. There are some symbols that can be founds in this poem. The writer next will analyze 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

\(^{24}\) *Ibid* p. 163
meaning “the something about God” and “room” itself according to free
dictionary has meaning a part of a building with its own walls, so the
writer concludes that the phrase “holy room” in this line has the meaning
as a symbol.

The second symbol in the first stanza 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 ‘Southwest 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 in this poem 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 taken a rest by human being. In this poem the writer uses himself as a guide for another people life. After the writer analyzes the whole poem, 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.

\[25\text{ Ibid p. 359}\]
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 ‘strights’. 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 in this poem is in line 11, I joy, that in these straits, I see my west; In this line there is one symbol also, it is the word “west”. If it is translated the word west according to Oxford dictionary has meaning the kind of world side where the sun set. After the writer analyzes the whole poem and based on explication point of view, he concludes that west is a symbol of the speaker’s moment of dying. In Christian symbolism the west is “the place of dying. In Christian teaching, however, the moment of dying is also the moment of entering into a new life”.

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 the word east according to Oxford dictionary has meaning the kind of world side where the sun

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rise. In Christian symbolism the *east* is “the place of resurrection for new life”.

The seventh symbol in this poem is in line 16, *Is the Pacific sea my home? Or are.* In this line, the writer chooses word “*pacific*” as a symbol. In Christian symbolism, the “*Pacific sea*” which is symbolically means ‘peaceful’ and therefore heaven, the place of peace. If it is translated literally *pacific* has meaning life with peace or all about war is wrong.

And the eighth symbol in this poem is in line 17, *The eastern riches? Is Jerusalem?*. The word in this line which is categorized as a symbol is *Jerusalem*. In our daily life *Jerusalem* known as the name of a country in the world, but in Christian medieval geographers believed that “Paradise (the Garden of Eden) was located where Jerusalem now stands”. 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*. In this line there are three words that categorized as symbols, they are *Japhet, Cham, and 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

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30 *Ibid* p. 223
31 *Ibid* p. 245
the earth; Japhet of the Indo-European races, Shem of the Arabs and Jews and Cham of the African groups.

The tenth symbol in Hymn to God my God in my Sickness poem is in line 22 “Christ’s Cross, and Adam’s tree, stood in one place;” in this line, the writer finds one symbol, 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 in this poem is in line 25 of the 5th stanza, 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/Christ because the Christian people believe that Jesus/Christ is the son of God. He shares the nature of Adam (as a human being) and He also shares the nature of Christ (as someone who has been forgiven and given new life by God).

c. 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

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of the grow” for “hard labor”\textsuperscript{33}. In this poem the writer finds one of metonymy based on explication point of view.

The metonymy in this poem is in line 26, \textit{So, in his purple wrapp’d receive me Lord}. In this line, there is one word that categorized as a metonymy is \textit{purple}. If it is translated literally has meaning as the name of color. But, after the writer analyzes the whole of this poem, the writer concludes that \textit{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 to obtain his crown.

\textbf{d. Metaphor}

According to Canavan metaphor is an implied comparison without the introductory word \textit{like} or \textit{as}\textsuperscript{34}. While according to Barnet, metaphor asserts the identity, without a connective such as “like” or a verb such as “appear” of term those are literally incompatible\textsuperscript{35}.

In this poem the writer finds only one metaphor, it is in line 14, \textit{In all flat maps (and I am one) are one}. In this line, the metaphor is \textit{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 \textit{flat map}. So, the writer concludes that \textit{flat map} is the

\textsuperscript{33} Encyclopedia Americana, Op. cit, p. 197
\textsuperscript{34} P. Joseph Canavan, \textit{Paragraph and theme 2\textsuperscript{nd} ed}, (New York: D.C. Heath and Company, 1975), P. 150
\textsuperscript{35} Sylvan Barnet, \textit{An Introduction to Literature}, (United State of America, 1961), p. 104
processes and directions to facing the death seem totally different, but the fact is same.

2. A Hymn to God the Father

a. 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. Different with symbol, which almost always appear in every line of this poem. The metonymy in this poem can be finds in line 13, *I have a sin of fear, that when I have won*. In this line we can find one word that categorized as a metonymy, it is *fear*. As it has been explain before that metonymy is the use of something closely related for the thing actually meant.

After the writer analyzes and finds the meaning the whole line of the poem, the word *fear* has meaning a feeling condition. Donne uses 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.

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36 Perrine Laurence and Thomas R. ARP, *Sound and Sense; An Introduction to Poetry, 8th ed*, (Southern Methodist University, 1992), p.65
b. 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.°

In this poem there are two hyperboles. 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 shine as he shines now. This line has exaggeration implication, because after the writer analyzes the real meaning of this line is 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 poet describe this condition with shall shine as he shines now.

The next hyperbole in this poem can be founds in line 10 “A year or two: but wallowed in, a score?” the word that writer calls as a hyperbole is wallowed. If it is translated according to Oxford dictionary the word wallowed has meaning roll about in mud. Based on explication point of view the speaker feels that he has a lot of sins like in wallowed in his body. The poet chooses to describe this condition with wallowed in a score.

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3. **Death, be not Proud**

   **a. Personification**

   Personification consists in giving the attributes of a human being to an animal, an object, or a concept. While according to encyclopedia, personification is a figure that endows, object, animal, idea or an abstraction with human form character or sensibility.

   The main figure of speech in *Death be not Proud* is the personification. The first personification in this poem is from line 1 until line 4; here the speaker said that “Death” is not powerful or mighty because he does not kill, but simply a peaceful escape from life. Death gives negative human traits, pride mainly and Death is like a sleep, a commonplace image. The speaker suggesting that death is just a short sleep.

   The final reference to sleep is in the couplet: ‘One short sleep past’. Death really is no more than a short sleep. It has been reduced step by step in this extended metaphor. The personification of death is evident from the initial line of the sonnet "Death, be not proud, though some have called thee". This first personification shows the attitude of the poet towards death throughout the poem by making the audience immediately aware that death is not above being addressed by a mortal. Using "thee" John Donne puts death on the same level as himself, and demonstrates his lack of fear and awe for death.

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40 *Ibid* p. 197
b. 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. While according to Perrine, Paradox is an apparent contradiction that is nevertheless, somehow true, it may be either a situation or statement.

In this poem the writer finds only one paradox, it is in line 14 And Death shall be no more; Death, thou shalt die. Paradox in this line is “Death, thou shalt die” 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 their soul delivery" as they depart from one life into another. The writer concludes this line uses paradox.

c. Metaphor

According to Canavan metaphor is an implied comparison without the introductory word like or as. While according to Barnet, metaphor asserts the identity, without a connective such as “like” or a verb such as “appears” of terms those are literally incompatible.

After the writer analyses the contain of the whole stanza of this poem, the writer finds two metaphors, the first metaphor is in line 5, From rest and sleep, which but thy pictures be. The metaphor explains that a

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41 Encyclopedia Americana, Ibid, p. 197
42 Ibid, p. 100
sleep is such a pleasurable activity, death must be even more pleasurable, since Donne believes that death is simply a deeper form of sleep.

The same metaphor also refers to the "pictures" of death, the pictures being sleep, which tells the readers that sleep during life is simply a short experience of death, in which case, death is obviously not as terrible as is generally believed. This metaphor very effectively expresses the theme because it entirely removes the mystery from death, and makes it seems simple and understandable. The metaphor Donne uses refers to the sleep induced by the opium from a poppy or from charms. The metaphor suggests that while death uses terrible methods to achieve its purpose, while other simple and inoffensive causes can induce sleep more effectively and more peacefully.

The next metaphor in this poem is in line 13 to 14 Donne alludes to an afterlife by using the metaphor "One short sleep past, we wake eternally, / And death shall be no more" (13-14). 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 showing 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 death is sort-lived or a "Rest", and not an everlasting state
d. Synecdoche

There are many definitions of synecdoche, but in this research the writer prefers to write definition of synecdoche from The Free Dictionary by Farlex. Synecdoche is A figure of speech in which a part is used for the whole (as hands for sailor) the whole for a part (as the law for police officer), the specific for the 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). In this poem the writer finds two synecdoches, the first synecdoche is in line 8 “Rest of their bones, and soul's delivery”. The word that writer 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 meant stop doing some activities. Based on the writer analysis from explication point of view, this poetry talking about death, so the writer analyzes that Rest of their bones is their bones getting to their rest (in the grave). The human body does not do anything anymore but it must be put in the grave forever.

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 the 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

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46 Ibid
that is the opiate, not literally the flower itself. But then death is like a slave as well, and this is the startling conceit. It has no choice where it is to fall. ‘Fate, Chance, king’ are all examples of metonymy, suggesting certain reasons why death occurs, Chance we can understand as accidents, Kings as the whole judicial or the military system and Fate must suggest a wider concept, that our length of life is decreed elsewhere, and death is therefore no more than an executioner. Although Fate is not in itself a Christian concept, the Bible does suggest a sense of destiny in the matter ‘Just as man is destined to die once’.

C. 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; finding the poem subject and formulating the poet main statement about that subject. It is easy to determine the subject of most poems; often 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. To get the theme of the poem, explication and figures of speech analysis are very valuable.
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 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.

The using of figures of speech in this poem like personification, metonymy and hyperbole explains that all of them give a significant contribution in conveying the theme.

The use of the word “hurt” in line “*What shall my west hurt me? As west and east*” for example, the poet in this poem absolutely describes about his 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 poet 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 figures of speech of the poem above help the poet 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 Donne’s asking to his God’s forgiveness for different types of sins, but feeling as if he will never finish confessing them 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. Like the poet 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 figures of speech in this poem, as analyzed above gives a significant contribution in theme building. The poet exploits them well and they 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 poet in this poem 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 scare. 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 poet 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”

John Donne’s Death, be not Proud poem is one of Donne's Holy Sonnets or Divine Poems. Clearly the theme is about death, but the poem is considerably more positive about death and dying. In the poem the speaker tells about the reasons why human beings should not be afraid of death. We should believe 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.

Based 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 metaphor 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 form of 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, he concludes that the theme of Death, be not Proud is death is not the mighty and dreadful.
CHAPTER IV

CONCLUSION AND SUGGESTION

A. 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 “Hymn to God my God, in my sickness” is *we should make preparation of ourselves to face the death.*

In the “Hymn to God my God, in my sickness” poem, the death must become to everyone that is always being afraid by of him/her, but at last, everyone has to face it sincerely. It is because it is the law of nature that everyone must die, so before we face it we should prepare it. In the “Hymn to God my God, in my Sickness” poem the sickness 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 death. Like the poet in this poem, he is very scared 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. So, before he faces the death he needs his sins apologized by his God. He hopes to his God to apologize his fear sin, the sin 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 three figures of speeches the writer concludes that “A Hymn to God the Father” 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 the poem the speaker tells about the reasons why human beings should not fear 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. 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.

The three 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.

B. Suggestion

From the result of this research, there are three poems with the theme of death and from the three poems the writer found seven kinds of figure of speech. Each poem has a different way to explore and point of view about death. The following are the writer suggestions for the readers who are interested in analyzing about death poems and figure of speech from the same poet;

1. To read a poem repeatedly because the language of the poem is usually different from the daily language.
2. To use the explication method.
3. To explore the author’s life and focus the study on poet’s bibliography. It is because the writer ensures that there is significant relation between the poet’s poems.
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John Donne was born in 1572 in London, England. He is known as the founder of the Metaphysical Poets, a term created by Samuel Johnson, an eighteenth-century English essayist, poet, and philosopher. The loosely associated group also includes George Herbert, Richard Crashaw, Andrew Marvell, and John Cleveland. The Metaphysical Poets are known for their ability to startle the reader and coax new perspective through paradoxical images, subtle argument, inventive syntax, and imagery from art, philosophy, and religion using an extended metaphor known as a conceit. Donne reached beyond the rational and hierarchical structures of the seventeenth century with his exacting and ingenious conceits, advancing the exploratory spirit of his time.

Donne entered the world during a period of theological and political unrest for both England and France; a Protestant massacre occurred on Saint Bartholomew's day in France; while in England, the Catholics were the persecuted minority. Born into a Roman Catholic family, Donne's personal relationship with religion was tumultuous and passionate, and at the center of much of his poetry.

He studied at both Oxford and Cambridge Universities in his early teen years. He did not take a degree at either school, because to do so would have meant subscribing to the Thirty-nine Articles, the doctrine that defined Anglicanism.
At age twenty he studied law at Lincoln's Inn. Two years later he succumbed to religious pressure and joined the Anglican Church after his younger brother, convicted for his Catholic loyalties, died in prison. Donne wrote most of his love lyrics, erotic verse, and some sacred poems in the 1590's, creating two major volumes of work: *Satires,* and *Songs and Sonnets*.47

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Three of John Donne’s Poems

1. Hymn to God my God, in my sickness

Since I am coming to that holy room,
Where, with thy choir of saints for evermore,
I shall be made thy music, as I come
I tune the instrument here at the door,
And what I must do then, think now before.

Whilst my physicians by their love are grown
Cosmographers, and I their map, who lie
Flat on this bed, that by them may be shown
That this is my south-west discovery
Per fretum febris, by these straits to die,

I joy, that in these straits, I see my west;
For, though their currents yield return to none,
What shall my west hurt me? As west and east
In all flat maps (and I am one) are one,
So death doth touch the Resurrection.

Is the Pacific sea my home? Or are
The eastern riches? Is Jerusalem?
Anyan, and Magellan, and Gibraltar,
All straits, and none but straits, are ways to them,
Whether where Japhet dwelt, or Cham, or Shem.

We think that Paradise and Calvary,
Christ’s Cross, and Adam’s tree, stood in one place;
Look Lord, and find both Adams met in me;
As the first Adam’s sweat surrounds my face,
May the last Adam’s blood my soul embrace.

So, in his purple wrapp’d receive me Lord,
By these his thorns give me his other crown;
And as to others’ souls I preach’d thy word,
Be this my text, my sermon to mine own,
Therefore that he may raise the Lord throws down.
2. A Hymn to God the Father

Wilt thou forgive what sin where I begun,
Which is my sin, though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still: though still I do deplore?
When thou hast done, thou hast not done,
For, I have more.

Wilt thou forgive that sin by which I have won
Others to sin? And made my sin their door?
Wilt thou forgive that sin which I did shun
A year, or two: but wallowed in, a score?
When thou hast done, thou hast not done,
For, I have more.

I have a sin of fear, that when I have won
My last thread, I shall perish on the shore;
Swear by thyself, that at my death thy son
Shall shine as he shines now, and here heretofore;
And, having done that, thou hast done,
I fear no more.

3. Death, be not Proud

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those, whom thou think'st thou dost overthrow,
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure, then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou'rt slave to Fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well,
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And Death shall be no more; Death, thou shalt die.
A. Background of the study

Poetry is a 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.” 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 feels 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 man

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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 figures of speech of the poem describe 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 non fiction which are expressed by the author.

Donne chose poetry as media to write whatever he had felt. All of experiences in his life were written by him into poetry. He always gets the ideas from the condition around him such as from his sickness, people around him and also from his family. Donne's interest in death, become the reason why the writer chooses Donne’s poems to be analyzed.

B. Research Methodology

The objectives of this study are to find out the main idea of these poems, to find out the figure of speech used in John Donne’s three poems, to find out the meaning of figure of speech in three poems (Hymn to God my God, in my Sickness, A Hymn to God the Father and Death, be not Proud), and to find out the contribution of figure of speech in building theme.

The analysis of John Donne’s poems applies qualitative analysis. The writer tries to describe and explain the content of the poems by using figure of speech definition.
In this research, the writer uses descriptive analysis technique to analyze the data. The writer reads the poems line by line, and then he analyzes the meaning of figure of speech and the theme of the selected poems.

The units of analysis are three of John Donne’s poems, they are *Hymn to God my God, in my Sickness*, *A Hymn to God the Father* and *Death, be not Proud* from John Donne selected poems.

C. Theoretical Framework

1. Definition of poem

Poem has no simple satisfactory definition. It is one of the literary arts; because it uses words as its medium of expression art and it is something in which man tries to give lasting form to an experience which seems to him important. According to Larry M. Sutton, at al. “Poetry is Universal as language and almost ancient.”49 The most primitive peoples have it, and the most civilized have to cultivate it. *Poetry has the meaning; the term for the many literary forms through which man has given rhythmic expression to his most imaginative and intense perceptions of himself and his universe.*50 Poetry written after selected process by poet and choosing the supported elements such as figure of speech, rhyme, rhythm, imagery, alliteration or assonance, association between word and the meaning to give their experiences. All of them can not be separated because they have relationships that make one coherent structure. By figure of speech, rhyme, rhythm, imagery, alliteration or assonance, a poet can convey information

49 Perrine Laurence and Thomas R. ARP, *Sound and Sense; An Introduction to Poetry, 8th ed.*, (Southern Methodist University, 1992) p. 347
and experiences through medium of poetry. The subject of poem is for form being so restricted, very often does, deal with beautiful and profound themes: music, spring, love, courage, religious, faith, but many also deal with squalor, suffering, injustice, intellectual or spiritual poverty. The language with which a poet handles this variety of experience may be pleasant dignified, or unusual.

2. Elements of Poems

The intrinsic elements in a poem consist of four important elements:

5. Form
6. Language
7. Theme
8. Tone

In addition of poem language element, it is divided into: Figure of speech, Diction and Imagery.

3. Explication

An explication has been defined as an examination of a work literature for knowledge of each part for the relation of these parts to each other, and for their relation to the whole.\textsuperscript{51}

4. Definition of Figure of Speech

According to Perrine, “\textit{Figure of speech may be defined as any way of saying something other than the ordinary way.}”\textsuperscript{52} Figure of speech is one of the important intrinsic elements in a poem which is more dominant than other

\textsuperscript{51} \textit{Ibid} p. 60

\textsuperscript{52} \textit{Ibid} p. 61
element. Poets feel, that by the usage of figure of speech in their poetry they can say more vividly and forcefully than they can say it directly. The definition of figure of speech itself based on Encyclopedia of literature in page 415: Figure of speech is a form of expression used to convey meaning or heighten effect, often by comparing or identifying one thing with another that has a meaning or connotation familiar to the reader or listener.

5. Kinds of Figure of Speech

a. Personification

Personification is the method of handing over human characteristic to nonhuman objects, abstractions or ideas. Personification may be defined as “A figure of speech is a rhetorical device that achieves a special effect by using words in distinctive ways.”

b. Hyperbole

Hyperbole may be defined as “simply exaggeration, but exaggeration in the service truth.” Hyperbole is a figure of speech that used by poet in the effect to depict an object, idea and other that may seem strained and ridiculous. Hyperbole is a rhetorical figure which consists in an exaggerated statement that is not meant to be taken literally.

c. Simile

Simile is a figure of speech in which two things are compared using the word "like" or "as" to draw attention to similarities about two things that are

54 Laurence Perrine and Thomas R. ARP. (1992), op.cit p.64
seemingly dissimilar.\textsuperscript{56} Like a metaphor, simile also compares two different things, but it uses a connective word. According to Perrine simile may be defined as “figure of speech in which two essential dissimilar object are expressly compared with an another by used sign-posting such as like, as, than similar to, resembles, or seem.\textsuperscript{57}

d. Symbol

Symbol is thing (could be an object, person, situation or action), which stand for something else more abstract. Symbol is a trope that combines a literal and sensuous quality with an abstract or suggestive aspect. The symbol shares with the image a concrete referent in the objective world- a referent that it evokes on the primary level. For example, in the poetry entitled The Love Song of J. Alfred Prufrock by T.S Eliot. The mermaids in line 124 point beyond the literal meaning the word suggest functioning as a symbol of Profrock’s sexuality\textsuperscript{58}.

e. Metaphor

Metaphor is an implied comparison between two similar things – an analogy that imaginatively identifies one object with another and either ascribes to the first with connotation inherent in the other. For example, in the poetry entitled For My Lover, Returning to His Wife by Anne Sexton. It is in line 45-46 I am a watercolor, I wash off.

f. Synecdoche

\textsuperscript{56} \url{http://highered.mcgraw-hill.com/sites/0072405228/student_view0/poetic_glossary.html} (Accessed on September 2\textsuperscript{nd} 2009)
\textsuperscript{57} Laurence Perrine and Thomas R. ARP, (1992), \textit{Op. cit} p. 64
\textsuperscript{58} \textit{Ibid}
Synecdoche is a figure of speech in which part is used for the whole (as hands for sailor) the whole for a part (as the law for police officer), the specific for the general (as cutthroat for assassin), the general for the specific (as steel for word). For example, in the poetry entitled The Naked and The Nude by Robert Graves. It is in line 9 the Hippocratic eye will see it refers to a doctor.

g. Metonymy

Metonymy is figure of speech that uses a concept closely related to the thing actually meant. In the poetry entitled Spring by William Shakespeare. It is in line 4 do paint the meadows with delight Shakespeare uses metonymy when he says that the yellow cuckoo-buds paint the meadows with delight for he means with bright color that produces delight.

h. 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 writing prose. For example, in the poetry entitled People by Yevgeny Yevtushenko. It is in line 25-26 we who knew our fathers, in everything, in nothing suggest our inability to know or understand fully another human being, even a parent.\(^5^9\)

a. Apostrophe

Apostrophe is figure of speech in which the narrator or the speaker addresses something nonhuman as if it is present or alive. For example, in John Donne apostrophizing the death in his sonnet death be not proud, though some have called thee.

\(^5^9\) Sylvan Barnet et, al., *An Introduction to Literature*, (United State of America, 1961) p. 72
i. Litotes

Litotes is an emphatic statement made by saying that the opposite idea is not true. For example, *they were not a little comported, A citizen no mean of city* and *when no small tempest lay on us*.\(^{60}\)

6. Theme

According to James Pickering, theme may be defined as “the controlling idea or meaning of a work of art.”\(^{61}\) In literature, theme is the central idea or statement about life that unifies and contrast the total work. In this definition, then; the theme is not the issue or problem, or subject with which the work deals. Theme in literature whether it takes the form of a brief in meaningful insight or a comprehensive vision of life can be said as the vehicle on author uses to establish a relationship with the larger world in which he/she lives and works. When we observed that the preceding discussions on form, Figure of speech or imagery, all included, the greater or lesser degrees, some comment on the ideas in the poem and the statement the poem makes – in other words, on its theme.\(^{62}\)

D. Research Findings

1. Data Description

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<tr>
<th>No.</th>
<th>Figures of speeches</th>
<th>Line</th>
<th>Meaning</th>
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\(^{60}\) Khaterina Barnwell, *Introduction to semantic and Translation*, (England: summer Institute of Linguistic, 1980) p. 144


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<tbody>
<tr>
<td>1</td>
<td>Personification</td>
<td>(13) What shall my west hurt me? As west and east</td>
<td>The speaker’s condition in his dying</td>
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<tr>
<td></td>
<td></td>
<td>(15) So death doth touch the resurrection</td>
<td>There is eternal life after died</td>
</tr>
<tr>
<td>2</td>
<td>Symbol</td>
<td>(1) Since I am coming to that holy room,</td>
<td>The best place from God (Heaven)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(7) Cosmographers, and I their map, who lie</td>
<td>The physicians of the speaker</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(8) Flat on this bed, that by them may be shown</td>
<td>The place that human being live World</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(10) Per fretum febris, by these straits to die,</td>
<td>One of the way to direction of death</td>
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<td></td>
<td></td>
<td>(11) I joy, that in these straits, I see my west;</td>
<td>The place of dying</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(13) What shall my west hurt me? As west and east</td>
<td>The place of resurrection for a new life</td>
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<td></td>
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<td>(16) Is the Pacific sea my home? Or are</td>
<td>The peaceful place</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(20) Whether where Japhet dwelt, or Cham, or Shem.</td>
<td>The located of Adam’s tree</td>
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<td></td>
<td></td>
<td>(22) Christ’s Cross, and Adam’s tree, stood in one place;</td>
<td>The ancestors of some of the main racial groups of the earth.</td>
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<td></td>
<td></td>
<td>(25) May the last Adam’s blood my soul embrace.</td>
<td>Christ’s clothes and crown of thorns.</td>
</tr>
<tr>
<td>3</td>
<td>Metonymy</td>
<td>(26) So, in his purple wrapp’d receive me Lord,</td>
<td>Christ's salvation obtained through his death</td>
</tr>
<tr>
<td>4</td>
<td>Metaphor</td>
<td>(14) In all flat maps (and I am one) are one,</td>
<td>The processes and direction to facing the death seem totally different, but in fact is same.</td>
</tr>
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</table>
### TABLE II
**A Hymn to God the Father**

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

### TABLE III
**Death, be not Proud**

<table>
<thead>
<tr>
<th>No.</th>
<th>Figures of Speeches</th>
<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Personification</td>
<td>(1) <em>Death, be not proud</em>, though some have called thee</td>
<td>Death is given negative human traits: pride mainly, but also pretence and inferiority and Death is likened to sleep, a commonplace image.</td>
</tr>
<tr>
<td>2</td>
<td>Paradox</td>
<td>(14) And Death shall be no more; <em>Death, thou shalt die.</em></td>
<td>Stop fearing the death and accept it as a rest of our bones.</td>
</tr>
</tbody>
</table>
### 3. Metaphor

(5) From *rest and sleep*, which but thy pictures be,

(5) From rest and sleep, which but thy *pictures* be,

(13-14) *One short sleep past, we wake eternally, / And death shall be no more*

Death must be even more pleasurable, death is simply a deeper form of sleep.

The pictures being sleep, which tells the readers that sleep during life is simply a short experience of death.

A break between one life and the next.

### 4. Synecdoche

(8) *Rest of their bones, and soul's delivery*

(11) *And poppy, or charms 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.

### 2. Explication of Poems

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

Since I am coming to that holy room,  
Where, with thy choir of saints for evermore,  
I shall be made thy music, as I come  
I tune the instrument here at the door,  
And what I must do then, think now before.  
Whilst my physicians by their love are grown Cosmographers, and I their map, who lie Flat on this bed, that by them may be shown  
That this is my south-west discovery  
Per fretum febris, by these straits to die,  

I joy, that in these straits, I see my west;  
For, though their currents yield return to none.  
What shall my west hurt me? As west and east  
In all flat maps (and I am one) are one,  
So death doth touch the Resurrection.

Is the Pacific sea my home? Or are  
The eastern riches? Is Jerusalem?  
Anyan, and Magellan, and Gibraltar,  
All straits, and none but straits, are ways to them,  
Whether where Japhet dwelt, or Cham, or Shem.
We think that Paradise and Calvary,
Christ’s Cross, and Adam’s tree, stood in one place;
Look Lord, and find both Adams met in me;
As the first Adam’s sweat surrounds my face,
May the last Adam’s blood my soul embrace.

So, in his purple wrapp’d receive me Lord,
By these his thorns give me his other crown;
And as to others’ souls I preach’d thy word,
Be this my text, my sermon to mine own,
Therefore that he may raise the Lord throws down.

“Hymn to God in 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 of 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 line 4, he will be made into the music of God as sung by a 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 2 in line 6 until line 9, he likes his doctors to cosmographers and himself as a map or it is meant 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 four and stanza five) 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 falls on the west, the west signifies death. Even though everyone must be die, on these 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 to 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 the remaining 3 stanzas. In line 16 to 17, Is the pacific sea is 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 (Donne) 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 straights 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 surrounds his face, he says may the second Adam’s blood embrace his soul. He asks God to receive him wrapped in the purple of Christ, and, “by these his thorns,” to give him Christ’s other crown. As he preached the word of God to others’ souls, he says let this be his sermon to his own soul Therefore that he may raise the Lord throws down.

A Hymn to God the Father

Wilt thou forgive what sin where I begun,
Which is my sin, though it were done before?
Wilt thou forgive that sin, through which I run,
And do run still: though still I do deplore?
When thou hast done, thou hast not done,
For, I have more.
Wilt thou forgive that sin by which I have won
Others to sin? And made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two: but wallowed in, a score?
When thou hast done, thou hast not done,
For, I have more
I have a sin of fear, that when I have won
My last thread, I shall perish on the shore;
Swear by thyself, that at my death thy son
Shall shine as he shines now and here heretofore;
And, having done that, thou hast done,
I fear no more.

“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 forgives 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 has made before “thou hast not done, For, I have more”. The speaker also hopes that his God will forgive his sin 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 “others” 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 die.

**Death, be not Proud**

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those, whom thou think'st thou dost overthrow,
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure, then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou'rt slave to Fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well,
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And Death shall be no more; Death, thou shalt die.

“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 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 to 4, Donne explains why Death thinks that he is "overthrowing" men when he takes them, which are conquering, vanquishing, defeating, ruining, and causing to fall. Instead, and 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", hearkens back to the same idea that Death does not kill, but is instead the enabler of 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 is 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 to line 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 to 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 the idea that Death is the one who should be afraid, not the one to be feared.

3. Analysis of the Theme

d. 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 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.

The use of the word “hurt” in line “What shall my west hurt me? As west and east” for example, the poet in this poem absolutely describes about his 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 poet 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 figures of speech of the poem above help the poet 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.

e. The Theme of “A Hymn to God the Father”

Donne’s A Hymn to God the Father is a poem tells us about Donne’s asking to his God’s forgiveness for different types of sins, but feeling as if he will never finish confessing them 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. Like the poet 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 figures of speech in this poem, as analyzed above gives a significant contribution in theme building. The poet exploits them well and they 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 poet in this poem 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 scare. 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 poet 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.

f. The Theme of “Death, be not Proud”

John Donne’s Death, be not Proud poem is one of Donne's Holy Sonnets or Divine Poems. Clearly the theme is about death, but the poem is considerably more positive about death and dying. In the poem the speaker tells about the reasons why human beings should not be afraid of 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.

Based 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 metaphor 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 form of 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.

E. Conclusion and suggestion

1. 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 “Hymn to God my God, in my sickness” is we should make preparation of ourselves to face the death.

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 death. Like the poet in this poem, he is very scared 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. So, before he faces the death he needs his sins apologized by his God. He hopes to his God to apologize his fear sin, the sin 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 three figures of speeches the writer concludes that “A Hymn to God the Father” 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 the poem the speaker tells about the reasons why human beings should not fear 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. 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.
The three 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.

2. Suggestion

From the result of this research, there are three poems with the theme of death and from the three poems the writer found seven kinds of figure of speech. Each poem has a different way to explore and point of view about death. The following are the writer suggestions for the readers who are interested in analyzing about death poems and figure of speech from the same poet;

4. To read a poem repeatedly because the language of the poem is usually different from the daily language.
5. To use the explication method.
6. To explore the author’s life and focus the study on poet’s bibliography. It is because the writer ensures that there is significant relation between the poet’s poems.

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