

## CHAPTER IV

### FINDING AND DISCUSSION

#### **4.1 Finding on *Marriage* Poetry**

The result of the analysis also found 30 figurative languages includes 16 metonymies, 2 hyperboles, 10 metaphors, and 2 personifications as the figurative languages that used in the poem entitled "Marriage". In this first poem, the researcher found "white wings", "the heavens", "a moving sea", and "The Hand of Life" which interpreted as an angel of death, good deeds, Supreme Power, and God. White wings or the angel of death means there is a world after life, and there is a divine creature like an angel, they reflecting spirituality or a content of the divine message. The heaven means there is a world after life too. "A moving sea" it is depicting beside the other will of humans, there is also a supreme will of God among human activities in daily life. The Hand of Life is like "a moving sea", depicting beside the other will of humans, there is also a supreme will of God among human activities in daily life. Those findings are depicted the divine message in Kahlil Gibran poem.

## *Marriage*

Number	Line from the poem	Types of Figurative Language						Discussion	
		Simile	Metaphor	Personification	Hyperbole	Understatement	Metonymy		Paradox
1	Then Almitra spoke again and said, "And what of Marriage, master?"								
2	And he answered saying:								
3	You were born together, and together you shall be forevermore.						V		"Born together" is a metonymy figurative language. It means born to live together as a husband and a wife.
4	You shall be together when white wings of death scatter your days.							V	What makes this line paradoxical is the use of 'white wings' for 'death'. As death is known most the use of dark mood. But if we look deeper into the meaning, "the white wings of death" denotes that death is assumed as a sacred thing.

5	Aye, you shall be together even in the silent memory of God.		V						This line implies that Couple should be always together in the before and after life. 'The silent memory of God' implies the before life, and 'the white wings of death' implies after life.
6	But let there be spaces in your togetherness,						V		"Spaces in togetherness" means give time to couple to have alone time
7	And let the winds of the heavens dance between you.		V						In this line 'the winds of heaven' implies the happiness couple will get for keeping spaces in their marriage. Personification: In this line, Gibran gives human custom 'dance' to 'the winds of happiness' which means happiness.
8	Love one another but make not a bond of love:						V		Love one another but make a bond of it. It is paradox while common people consider love is everything that also make a bond beside love one another
9	Let it rather be a moving sea between the shores of your souls.						V		Let one another or condition make something between the couple's love

10	Fill each other's cup but drink not from one cup.		V						Cup as needs in life
11	Give one another of your bread but eat not from the same loaf.		V						Bread and loaf as needs in life
12	Sing and dance together and be joyous, but let each one of you be alone,		V						Doing something or enjoy something, but let your couple alone sometimes
13	Even as the strings of a lute are alone though they quiver with the same music.	V							In these lines, the spaces between couple is being compared with the strings of a lute that nevertheless they are alone, they sing the same music.
14	Give your hearts, but not into each other's keeping.				V				the heart means your attention, not real heart
15	For only the hand of Life can contain your hearts.		V						In this line 'The hand of Life' means God. This implies that couple should give their hearts to God.
16	And stand together, yet not too near together:						V		"Stand" here means life together.

17	For the pillars of the temple stand apart,		V						Pillar means the couple. Temple means togetherness in life
18	And the oak tree and the cypress grow not in each other's shadow.		V						These lines imply that couple should love but not to give boundaries like drink from one cup, eat from the same loaf or always stand near each other.

#### **4.2 Finding on *Children* Poetry**

The result of the analysis of the poem entitled “Children” are found 28 figurative languages includes 8 metonymies, 20 metaphors, and 1 paradox. Kahlil Gibran in this second poem stated “not from you”, “not to you”, “the archer”, “He bends”, and “He loves” that refer to The God Almighty. “not from you” and “not to you” means the rejection of human belonging in this life, they prove that there is another belonging besides human, that is God. The Archer in this poem means God, that the parents like a bow and the children like arrows. “He bends” and “He loves” in this poem means God have much influence in human life. "bends" means the parents are nothing or can give wrong false direction to their children without God guidance. "He loves" means human thirst of love feeling, especially from their creator, that is God. Those findings are depicted the divine message in Kahlil Gibran poem.

*Children*

Number	Example from the poem	Types of Figurative Language						Discussion	
		Simile	Metaphor	Personification	Hyperbole	Understatement	Metonymy		Paradox
1	And a woman who held a babe against her bosom said, "Speak to us of Children."								
2	And he said: Your children are not your children.						V		This line seems not make any sense for stating "Your children are not your children". But if we look deeper into the meaning, we can infer that children are not the possession of their parents. Children have their own thoughts about how they will live.
3	They are the sons and daughters of Life's longing for itself.		V					V	"Life" is a metonymy for the world. "longing for itself" is a metaphor for "their contribution".
4	They come through you but not from you,		V						"come through" is a metaphor for birth given by their parents. "not from you" is a metaphor that means our children is not our creation.

5	And though they are with you, yet they belong not to you.		V						"with" is a metaphor that our children live with us. "belong" here means they are not belong to their parents, they are belong to our God Almighty, "belong" is a metaphor for claim.
6	You may give them your love but not your thoughts.						V		"thought" is a metonymy for life. our children have their own path of life.
7	For they have their own thoughts.						V		"thought" is a metonymy for life. our children have their own path of life.
8	You may house their bodies but not their souls,		V						These lines imply that children have their own future that parents can do nothing about.
9	For their souls dwell in the house of tomorrow,		V						These lines imply that children have their own future that parents can do nothing about.
10	which you cannot visit, not even in your dreams.		V						"visit" is a metaphor that the parents do not know how is their children future.



11	You may strive to be like them, but seek not to make them like you.						V	"like them" and "like you" here is a metonymy for thoughts.
12	For life goes not backward nor tarries with yesterday.		V				V	"life" is a metonymy for the time or life of human being generation. "backward" is a metaphor for back to the past. "tarries with yesterday" is a metaphor that we cannot be being stagnant without development.
13	You are the bows from which your children as living arrows are sent forth.		V					In this line, children is compared with arrows.
14	The archer sees the mark upon the path of the infinite,		V					'the path of infinite' implies the unknown future.
15	and He bends you with His might that His arrows may go swift and far.		V					In this line, children is compared with arrows.
16	Let your bending in the archer's hand be for gladness;		V					In this line, children is compared with arrows.

17	For even as he loves the arrow that flies, so He loves also the bow that is stable.	V							In this line, children is compared with arrows.
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### 4.3 Discussion on *Marriage Poetry*

*The Prophet* is a Kahlil Gibran's book that contains narrative poetry. This book tells about Almusthafa's saying about many things in life. From love until death. The poems that researcher choose is *Marriage* and *Love*.

*Then Almitra spoke again and said, "And what of Marriage, master?"*

Almitra is a woman and the second character in *The Prophet's* narrative poetry after Almusthafa. It is stated "again" because Almitra often asks Almusthafa. Almitra asks about *Marriage* to Almusthafa. She calls Almusthafa as a master. Almitra asks Almustafa's perspective of marriage.

*And he answered saying:*

*You were born together, and together you shall be forevermore.*

"You" in this sentence means a couple, a husband and his wife. "Born together" is a metonymy figurative language. It means born to live together as a husband and a wife. "Forevermore" in this clause "and together you shall be forevermore" is a hyperbole, because "forever" means that the couple must make an effort to live together as long as they can.

*You shall be together when white wings of death scatter your days.*

Together even when "white wings of death", death, ruins their togetherness. "White" is a metonymy that means "holy". "wings" is a metonymy that represents an angel. "white wings" means the holy angel. "scatter" is a hyperbole to a problem of death, that means "take someone life". Death is not everything, death is a natural human cycle. "days" is also a metonymy that represents "life". "white wings of death scatter your days" means holy angel takes someone life among other's life.

*Aye, you shall be together even in the silent memory of God.*

This line implies that Couple should be always together in the before and after life. 'The silent memory of God' implies the before life, since "memory" is a metonymy that represents the past, and 'the white wings of death' in the line implies after life.

*But let there be spaces in your togetherness,*

"Spaces" means there must a time where the couple does not together every time. "spaces" is a metonymy that represents space and time. It is true that couple must live together, but remember to give some spaces to the partner, since they have some personal matters.

*And let the winds of the heavens dance between you.*

Between in distance, let some good things happen. "winds" is a metonymy that represents something. "the heavens" is a metonymy to that represent goodness. "dance" is a personification since dance can be done by human and winds cannot do that. "dance" here means happen. So "winds of the heavens dance between you" means something good happens.

*Love one another but make not a bond of love*

Love each other, but not expect pure love from your couple. "bond" here is a metonymy that represents commitment or agreement. Give love to partner, give everything, since love sometimes means everything, but make sure to not very dependent to the partner, since they are also human who have limited capabilities.

*Let it rather be a moving sea between the shores of your souls.*

Let something comes in in your life, between your love. "a moving sea" is a metaphor for something bigger outside the couple or human. "the shores of your souls" is a metaphor that means one's feeling or self. "a moving sea between the shores of your souls" means something bigger outside the couple or human come between one's feeling or self.

*Fill each other's cup but drink not from one cup.*

Give your love to your couple, but do not depend on your life to your couple. "cup" is a metonymy that represents one's life need. It is like the line before that couple must give many things but not dependent to the partner. One can give care to his/her partner, but remember not to ask the caring so much from them.

*Give one another of your bread but eat not from the same loaf.*

Give your love to your couple, but do not depend on your life to your couple. "bread" and "loaf" is a metonymy that represents one's life need. It is like the line before that couple must give many things but not dependent to the partner. One can give care to his/her partner, but remember not to ask the caring so much from them.

*Sing and dance together and be joyous, but let each one of you be alone,*

Make some time where you both do something together and enjoy it, but give time to your couple to being alone. "sing and dance" is a metonymy that represents daily activity in life. "alone" here is a metonymy that represents time and place where the couple does not do something together.

*Even as the strings of a lute are alone though they quiver with the same music.*

Everyone actually life for themselves, as in afterlife everyone will judge with their self-good or bad, even they do something together in the world. "strings of a lute" is a metaphor for one's life as an individual human being. "alone" is a personification to the strings of a lute, since a thing cannot be being stated as alone. Alone is just for human. "quiver with the same music" is a metaphor that means everyone is doing something together as a social human being.

*Give your hearts, but not into each other's keeping.*

Give your love, give your life to your couple, but do not rule or restrain him/her too much. "hearts" here is a metonymy to our life. "each other's keeping" is a metonymy that represents other's personal life. One can give care to his/her partner, but remember not to ask the caring so much from them.

*For only the hand of Life can contain your hearts.*

Because it is just God, who can fulfil their heart, give judgment, or give a good feeling. "The Hand of Life" is a metaphor for God. "contain your hearts" is a metonymy. Contain means filling, and hearts as a bowl. Just God who can filling our heart.

*And stand together, yet not too near together:*

Live together with your couple, but not every time or everywhere. "stand" is a metonymy for life. "near" is a metonymy for live together every time or everywhere.

Live together, doing something together, but give your partner sometimes to live a bit distance, doing something separately.

*For the pillars of the temple stand apart,*

Some good design, become good design because there is a rule in it, in appropriate distance. "pillars" is a metaphor for each person. "temple" is a metaphor for the human community. Live together like pillars in a temple, but remember to still have a bit distance among each other.

*And the oak tree and the cypress grow not in each other's shadow.*

Because of some beautiful nature design, like Oak tree and Cypress, have a distance among each other even they grow in the same field. "the oak tree and the cypress" is a metaphor for each person. "grow" is metaphor for life. "shadow" is a metaphor for a dependent life. It is true that human must grow together through life, but still remember to no dependent our life to others people.

In this *Marriage* poetry, Almusthafa said that a couple must live together, even when the death coming. Also, give it space to allow some good things get into. Give him/her your love, but do not too force him/her to follow your wills. Give many things each other, but do not depend on your life to your couple. Do something together, but sometimes let your couple alone. Human lives for their selves, even they do the same thing together. Do not too force your couple to be or do what you want.



Besides social being, human also as individual being that responsible to their selves, in the afterlife. Just God who can give us satisfied heart. Live together but not too near like beautiful nature design, oak and cypress, near but still have a certain distance that keeps it growing. Love each other, but do not depend to human, because actually just God that can fulfil your life.

#### **4.4 Discussion on *Children* Poetry**

The second poem from Kahlil Gibran's "The Prophet" is "Children". This poem talks about how we as human treat our children.

*And a woman who held a babe against her bosom said, "Speak to us of Children."*

Approach a woman to Almusthafa's side, bring her baby in her hand in front of her chest and asking about children. This woman represents parents in human life. The women want to know Almusthafa's perspective of children. She wants to take care her baby appropriately as the prophet said.

*And he said:*

*Your children are not your children.*

"your" in this poem means we as all as a human being especially who have been become a parent. "Children" in this line is our children. This is a metonymy.

The children are our children, as human, children as a part of human, but in other hands, they belong to God. Parents must treat their children as God's creature.

*They are the sons and daughters of Life's longing for itself.*

"They" is our children. They are children of "Life" who longing for their contribution to the world. "Life" is a metonymy for the world. "longing for itself" is a metaphor for "their contribution". Life is a period of time from the birth of Adam until the death of the last man in the world. Longing is a strong feeling of wanting something or somebody. "itself" here refer to the "life". "life's longing for itself" is placed children as something which expected so much by life to make improvement in the world. Children are life forms, God's creation that the parents must direct their children to contribute to the good life in the world.

*They come through you but not from you,*

"they" is our children. Their birth to the world through their parents, but they are not created by their parents, they are created by God. "come through" is a metaphor for birth given by their parents. "not from you" is a metaphor that means our children is not our creation. That is right children's birth is from their parents, but it doesn't mean the children fully belong to their parents. There is God who creates the children in their mother's womb.

*And though they are with you, yet they belong not to you.*

This line means although our children live with us, they are not belong to us as their parents. "with" is a metaphor that our children live with us. "belong" here means they are not belong to their parents, they are belong to our God Almighty, "belong" is a metaphor for claim. Belong here means creation, creation of God. The children live with their parents, but since the children are God creation, the parents must treat their children as God direction. Children are born from and live with their parents, but God is The Creator of the children and God input a good mission in the children for the future.

*You may give them your love but not your thoughts.*

This line means their parents can give love to their children, but their parents cannot force their thoughts on their children, their parents only have to direct their children with the virtue value. "thoughts" is a metonymy for path of life. Thought is substitution of path of life, since it is closely associated with it. As parents, they must give love, or everything, to their children, but remember that our children have God purpose in their future. Parents can give their full support to the children, but parents cannot direct their own wants to the children since God has a good purpose for the children in the future.

*For they have their own thoughts.*

"they" in this line means our children. Our children have their own thoughts. "thought" is a metonymy for life. Thought is substitution of path of life, since it is

closely associated with it. Our children have their own path of life. Since the children created by God in their mother's womb, the thought of the children also a God creation. God input His mission in children's thought. Children have their own thought or life from God, parents function to support children to manifest it.

*You may house their bodies but not their souls,*

Their parents can place their children in their house, but the parents cannot limit their children's development. "house their bodies" is a metonymy for placing the children in their parent's house. "souls" is a metonymy for the children's potential. It like the line before that, parents must take care of their children carefully, but not to direct them as parents want, but direct them as God's wants.

*For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.*

The children potential is in the future, that cannot be visited even by their parents, even in their parents' dreams. Souls mean thought, life path, or purpose of the children. "in the house of tomorrow" is a metaphor for the future. "visit" is a metaphor or connotative that the parents do not know how their children future is.

*You may strive to be like them, but seek not to make them like you.*

The parents may be like their children, but do not make the children like their parents. "like them" and "like you" here is a metonymy for thoughts. Parents may take an effort to be like their children, but never think to make the children as the parents' thought, since they have God's wants in their mind.

*For life goes not backward nor tarries with yesterday.*

The time or the generation life of human being cannot back to the past, or stagnant in there without development. "life" is a metonymy for the time or life of human being generation. "backward" is a metaphor for back to the past. "tarries with yesterday" is a metaphor that we cannot be being stagnant without development.

*You are the bows from which your children as living arrows are sent forth.*

The parents are bows which direct their children to the future. "bows" is a metaphor for support. "arrows" is a metaphor that the children are human who must be being supported by their parents. Bow is a weapon used for shooting arrows, consisting of a long curved piece of wood with a tight string joining its ends. Arrow is a thin stick with a sharp point at one end, which is shot from a bow. Parents as a bow, function to throw children as far, accurate, and fast enough to hit the appropriate target.

*The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.*

This line means that God knows who will be of our children. The God Almighty commands the parents to direct the children as God wants. "the archer" is a metaphor for our God. "mark" is a metaphor for children's future. "the path of the infinite" is a metaphor that the parents as a human cannot know the children's future. "he bends you" is a metaphor that God commands the parents. "far" is a metaphor for the future itself.

*Let your bending in the archer's hand be for gladness;*

This line means the parents must willingly to follow God's wants. "let your bending in the archer's hand" is a metaphor that the willingness of the parents to follow the God's wants. Parents must follow God direction happily in order to educate their children, as a proud mission from God, since if human doing what God wants God will fulfil their life with kindness.

*For even as he loves the arrow that flies, so He loves also the bow that is stable.*

This line means God loves the children who make their full potential in the future, God also loves the parents who follow His command obediently. "arrows" is a metaphor for the children. "flies" is a metaphor for children potential in the future.

"bow" is a metaphor for the parents. "stable" is a metaphor for parents who obedient to the God's will.

This poem tells us that there is a mother who asked to Almusthafa. She asks about children. Almusthafa said that your children are not your children, they are children of life. They are created by God that sends to their parents to direct them to God's will. The parents may give them a birth, together with them, give their love, direct them, house their bodies, but they are belong to God. God has His own mission in our children in their future. Life goes on to the future, develop among the generation. We cannot be being stagnant and not develop. For the parents, direct your children as God's will, because He loves children that make their good potential in the future, God also loves the parents who obey His command.