

CHAPTER IV
A N A L Y S I S

IV. Literary study on Tone, Imagery and Symbol in Sailing To Byzantium By William Butler Yeats

The analysis will develop to achieve the detailed meaning, to analyze the topic analysis. It was pointed out above that the writer applies literary study as the requirement to the state of the lyrical poetry, to achieve the object specified. It means that the writer applied some elements of poetry to assist her process of ascertaining her analysis. The writer limits the focus of attention on three elements, respectively, tone, imagery, and symbol. It is because they are suppose to be representative to the main elements of its analysis.

As stated in the previous chapters, this analysis focuses on the lyrical poem on William Butler Yeats's in Sailing To Byzantium. The city, Byzantium as the name of honor, towards the golden age at that time. To achieve the understanding of the meaning, the writer therefore appeal the analysis based on the content and the form, as one integral aspects.

The idea of " Supreme Monument To The Artist's Mind and Spirit " spend some personal reflection to W.B Yeats' lyrical poetry. It is proven by the poet by illustrating it through some tone, imagery and symbol, so it can make the poem alive. The writer therefore^(e) would like to analyze based on the work itself, structurally.

The analysis will develop to get the detail meaning, by analysing the parts of the meaning , to the whole, to achieve the object qualified. The writer concentrates on the lyrical poem which also spend the implication of those other elements of the poem, such as tone, imagery and symbol, which then considered as a whole structure, serving a specific aesthetic purpose.

Here the complete poem of William Butler Yeats that the writer would like to analyze, so let's read well the poem in the following :

Sailing To Byzantium 1) 1927
William Butler Yeats

That is no country for old men. The young
In one another's arms, birds in the trees
- Those dying generations- at their song,
The salmon-falls, the mackerel-crowded seas,
Fish, flesh, or fowl, commend all summer long
Whatever is begotten, born, and dies.
Caught in that sensual music all neglect
Monuments of unaging intellect.

1. X.J. Kennedy, Literature An Introduction To Fiction, Poetry and Drama. Boston : 1983

An aged man is but a paltry thing,
 A tattered coat upon a stick, unless 10
 Soul clap its hands and sing, and louder sing
 For every tatter in its mortal dress,
 Nor is there singing school but studying
 Monuments of its own magnificence;
 And therefore I have sailed the seas and come 15
 To the holy city of Byzantium.

O sages standing in God's holy fire
 As in the gold mosaic of a wall,
 Come from the holy fire, perne in a gyre,
 And be the singing-masters of my soul. 20
 Consume my heart away; sick with desire
 And fastened to a dying animal
 It knows not what it is; and gather me
 Into the artifice of eternity.

Once out of nature I shall never take 25
 My bodily form from any natural thing,
 But such a form as Grecian goldsmiths make
 Of hammered gold and gold enameling
 To keep a drowsy Emperor awake;
 Or set upon a golden bough to sing 30
 To lords and ladies of Byzantium
 Of what is past, or passing, or to come.

In stanza one, the poet expresses his idea in his poem, old age compare with youth. The old -men life versus the young. Since the poet is belong to modern time, so the way he expresses his utterance, influences to his poem, specifically his background. Above all , concerns with the title of the poem, Sailing To Byzantium, Yeats identifies the speaker and gives the setting who speaks purely as himself. The writer holding on to the title of the poem to achieve the main idea in its analysis and most of all to inquire towards the detailed meaning. Let's read well the stanza in the following :

That is no country for old men. The young
 In one another's arms, birds in the trees
 - Those dying generations - at their song,
 The salmon - falls, the mackerel - crowded seas,
 Fish, flesh, or fowl, commended all summer long 5
 Whatever is begotten, born, and dies.
 Caught in that sensual music all neglect
 Monuments of unaging intellect.

An old man faces the problem of old age and death .
 Old man, Yeats tells us, excludes a man from the sensual
 joys of youth; and the world appears to belong complete-
 ly to the young (lines 1 - 3). The young is busy
 loving, and all appears in this world is belong to them.
 Those lines are showing to the sense of lost. The poet's
 feeling of lost of his youth, ~~but not really lost~~ . All
 he is found now, is ignorance, neglect. at his old age.

The internal conflict appears in this stanza one
 that all he has is gone or passed. All he ever ad-
 mired is passed. That is why he illustrates it by com-
 paring the youth's world and his world. While, the fol-
 lowing lines recall his memory about his passed youth ,
 that is now is belonging to the others' :

The salmon-falls, the mackerel-crowded seas,
 Fish, flesh, fowl, commend all summer long 5
 Whatever is begotten, born and dies.

Youth, offering with something cheerfulness and loveli-
 ness. The " salmon-falls " recalls his favourite food at
 his youth,¹⁾ it also suggest Yeats' native Ireland used to
 spend his time with his friends when he was young at
 the sea-shore, Ireland.

" The mackerel crowded seas " suggests the world's condition, struggle, limited survival and time. " Fish , flesh, or fowl, commend all summer long " (line . 5) , simply recall whether the world of youth he is looking now, or the past world that appears but belong to the young, still fresh in his memory. It is noteworthy feature of the verbal meaning of "summer long" suggests the image of romance. Simply recall to his youth which is now is passed and there he will find his other life , the old age world.

Therefore those recall to his memory that is now neglected and belong to others, never to be find again . The persona in a lyric poem is usually a single speaker, whose primary purpose is to share an emotional experience . The process is sharing the experience, not explaining. (Gura : 1982 : 329).

William Butler Yeats' poem, Sailing To Byzantium , is a poem that expresses personal emotion and belong to the ode. The ode is a lyric poem that is formal in the manner, lofty in tone and dignified in its subject.

To borrow a phrase from Gura, that a process is sharing the experience, not explaining. The writer deals with the title of the poem, Sailing To Byzantium, literally, means to take a trip or to take a travel to. Someone who is traveling must has a purpose and destination.

In relation with the process of experience, because although the poet is imaginative, but his traveling is really traveling to Byzantium, at Ravenna, in Sicily, Italy. The content of the poem holding on to the facts, the process of Yeats' traveling to the Holy City. And the poet pours his idea in his works, which the content, expresses of his sharing to us, the readers.

Sailing To Byzantium, might appreciate such as I am Sailing To Byzantium. Might simply has associate to a "souvenir" in our memory from past to the present. What is it called by a "souvenir" it may associate to literally or metaphorically. Literally, simply means thing kept as reminder of person or place or event, etc. Metaphorical sense associates to another meaning, that tells us his "Sailing" gives him a souvenir, that is, what he wish, at his old age.

In stanza two, the poet tells us his feeling and thoughts. The lyrical poem, is directly expressed in this stanza. Let's see the stanza in the following :

An aged man is but a paltry thing,	
A tattered coat upon a stick, unless	10
Soul clap its hands and sing, and louder sing	
For every tatter in its mortal dress,	
Nor is there singing school but studying	
Monuments of its own magnificence;	
And therefore I have sailed the seas and come	15
To the holy city of Byzantium.	

Marlies K. Danzieger stated that Its subject matter consists of personal emotions, such as love or grief, or public emotions, such as the patriotic admiration of national heroes or reverence for the Gods or God. The tone may be either serious or light. For the most part, the lyric makes use of neither historical and legendary nor fictitious material. It draws mainly on the immediate experience or mood of the poet, whether as a personal or a public individual (Danzieger : 1961 : 68)

From this definition the writer would like to inquire the specificity of the style, to achieve the detailed meaning. To understand the essence of the poem, the writer would like to explore the detailed of its analysis. The poet speak purely as himself and the essence of the poem is old age and death, precisely, his age is close the death, is evident reason. The poet utters that an aged man is merely a paltry thing. It has a literal and metaphor sense of its meaning. Since an aged man here refers to the poet himself, and therefore, the poet utters his confession, that he is merely like a 'paltry thing'. Literal sense, it might have associate to something worthless, old and the word "a tattered coat upon a stick " association to something old and ancient to be used again.

Metaphorical sense, the essence of the lyrical poem

that the "paltry thing and a tattered coat upon a stick" associates to an ignorance of his activities, worthless. In relation with the essence of the poem, it means that, the power of man, when he is getting old, automatically, will be reduced. All his activities he is used to do, is reduced compare to when he was young. So, in conclusion none in this world can survive long, nothing can live so long or eternal, since all creatures must has it's own limited survival, before they have to die. All living in this world has it's own time, is plausible evident.

The reason why he comes to the holy city of Byzantium identified with the following lines in this second stanza, (lines 11 to 16). " Soul clap its hands and sing, and louder sing." The singing song here refers to the bird, the birds that picturized in the mosaic of a wall. According to the picture of Encyclopedia Britanica, this bird in the mosaic of a wall is called a plaintive bird, in latin this bird is belong to *Cocomantis merulinus lanceolatus*'s species.

According to the myth, when he heard the singing of the bird's, there will be someone who is died. After all, it is still argue about. And some people still believe about this myth. But however Encyclopedia records, that this a plaintive bird has an image of sign of someone's death, to where the singing birds is heard.

To understand the most lyrical poem in W.B. Yeats' Sailing To Byzantium, will require special attention in the matters such as the symbol and imagery behind its surface meaning.

In the third stanza, Yeats tells us the essence of his sailing there and pours in his work. He also describes the magnificence of the building. This stanza is the main part of the analysis towards the topic discussion. The writer therefore, has to undertake the careful line by line examination of the development of its meaning.

The country of Byzantium mentioned in the opening line is not merely the capital of the Byzantine empire, which is called now, Istanbul. But it also has the detailed meaning behind. The first, that Byzantium refers specifically to the mosaics art at Ravenna which is now is known as the church. This mosaics (see also I.8) is a kind of painting but still surpasses those kind of painting. The picture of the mosaics illustrates the circle of man's life, and it's around them. And those, all are design in a spinning down a spiral.

When we look it up in Encyclopedia after a while, the design of the building (read: mosaics art) is like a tribune motion. Those tribune has its own phenomena, about all living creature in this world, specifically, about people and other creature at King Byzas' age.

The mosaics also picturizes the people at 1463 A.D, or King Byzas' imperial, ladies and lords of Byzantium, the saints, the Christ, the King, the ceremonial baptistry, those all are settling in each place. Those all are known as a level, or stratification that reflects in society at that time. And in this poem, Yeats illustrates in his choice of word, "perne in a gyre," in the stanza following :

As in the gold mosaic of a wall,
Come from the holy fire, perne in a gyre,
(lines 18-19)

In relation with the topic analysis, the lyric of the poem as "Supreme Monument To The Artis's Mind and Spirit," it means, the second, to Yeats' those image of sages are prayers that the sages will take him in. The holy men, like pantocrator, saints etc, awake his spirit up. The situation became intense when people sing their ceremonial song. So it can make awake his spirit to study not that "singing of school" but studying a "lesson" from those phenomena he has seen, from past to present and wish those will bring a wisdom. It can be seen in the following line :

And be the singing - masters of my soul.
(line 20)

The word "God's holy fire" is "God's holy spirit" that He gives to us, his creation. Yeats hope that this " God's holy fire " will " consume his heart away " which is " sick with desire." Those God's fire is wish can pure his heart. These lines has corelation with the following lines :

Consume my heart away; sick with desire
And fastened to a dying animal
(lines 21 - 22)

Those two lines means that a human heart is bound to the body that perishes, that is dependent or tightened to the flesh. This shows us that not the whole of man's life is " pure " perfect-good. This is because man creates within a complex characters, such as a wish, will, desire jealousy, etc. Their bad and good characters are hard to be measured. This can be seen, for instance when they can not resist a temptation. At sometimes, people said it is a humane. But of course people have a self - control to handle it. The poet hopes that God's fire can pure his side of his " dying animal."

The third, the lyric of the poem is the poet's emotion and feelings, suggests the process of sharing to us. Yeats remind us that time is has a limit, while knowledge is unlimited, timeless, is the answer why he come to visit to Byzantium. To get a knowledge, by studying the phenomena around us is never run out. As the poet's sug -

gestion at the last line of stanza three :

It knows not what it is; and gather me
 Into the artifice of eternity.
 (lines 23 - 24)

Stanza four tells us about the poet's consolation in facing life. This stanza also describes a resignation in facing a wild world. A consolation to prepare about what we are going to do better in years to come.

The living thing in this world must have a border line. Sailing in this wild world finally arose our cognition, to where we are going to sail ... for the next... ?

This stanza recall in his imagination towards " a form as Grecian goldsmiths " which is showing a magnificence of the mosaic art itself " relates to the characteristics of Greece about the workers in gold. The surface of it's enameling radiance it's own Greece's imperial . It also suggests the golden age at that time, to which people regard this city as the name of honor and is remembered by them in the form of monuments of unaging intellect.

And now all sources of the internal conflict , are resolved. All he ever done become a lesson to study for years to come . As the poet's utterances in this last two lines in the following :

To lords and ladies of Byzantium
 Of what is past, or passing, or to come.
 (lines 31 - 32)

IV.1. TCNE

Sailing To Byzantium belongs to a poem in which the poet writes about his thoughts and feelings, speaks purely as himself. In the essence of the lyrical poetry, it is an attempt to confront and understand some aspects of life experience. The poet tries to order and organize his feelings and impressions. Along with the essence and lyrical poetry, the tone states the mind between the poet's conflicts and its solution. The chief purpose of the tone here, however, is to prepare a rite for the order. The order had as one of the chief purposes to serve the speaker who is identified . . . The tone operates, as in this poem more precise sense of literary tone, as the expression of attitude, the equivalent of the tone in the written language.

Here we are touching on a larger subject, one that involves all the elements of style, including diction, imagery, syntax, sound, and rhythm. This is the subject of tone. Although the word is now and then used loosely as if it were a synonym for atmosphere or mood, the usual and more precise sense of literary tone is the expression of attitude, the equivalent in written language of a tone of voice. (Marlies. K. Danziger : 1961 : 59).

William Butler Yeats' Sailing To Byzantium suggests the tone of voice, which presents so gently by the poet. To know the essence of the tone of voice, we must understand the elements of tone and the image presented in it work.

As the definition given above, the tone must also include those other elements of poetry, such as diction, imagery, syntax, sound, and rhythm. The writer, somehow limits her analysis merely on ~~diction~~^{tone} and imagery to sufficed and achieved the objects specified in the lyrical poem.

A literary tone in William Butler Yeats' Sailing To Byzantium presents calm, serious and give us to the sense of consolation. The language employed presents us whether symbolic or daily language. The lyrical poem in W.B. Yeats can be understood by searching the meaning through the who or the poet's utterances, by examining the " I " in his work.

To understand the detailed meaning, the writer classified that the writer make the meaning in coherence and more apt towards the object specified. Since the tone signified to the poet's attitude, so it can however be analyzed through the textual or the work itself. by searching through the poet's expression as in stanza two or three and four in this poem.

Stanza one, the poet reveals his attitude and feeling. The tone presented is resignation to the poet's as he expresses in his work. Since in stanza one, the poet reveals the youth versus the old age. The world of the youth is revealed with some vivacity, happiness compares to what the old's world has. The Youth's world, associates to the sense of possibility, opportunity and vivacity, specifically when they're falling in love. The season is summer, they're still young and the people around them influenced the situation. The warm season, that is the situation offers to youth's world. As the poet utters in his following stanza :

That is no country for old men. The young
 In one another's arms, birds in the trees
 - Those dying generations - at their song,
 The salmon - falls, the mackerel - crowded seas,
 Fish, flesh, or, fowl, commend all summer long 5
 Whatever is begotten, born, and dies.
 Caught in that sensual music all neglect
 Monuments of unageing intellect,
 (lines 1 - 8)

The situation that the poet found is neglected. While the youth has is warm, since youth is living in summer season. The tone may be serious and calm. It is called serious, since the poet's attitude towards the season is give him an advice. There's sense of lost, but not really lost. Since the poet's own-self admitted, that he's old already. And therefore the tone may be called serious but calm. It is called calm since there's sense of resignation as the poet's own-self

admitted in stanza one in the following :

Whatever is begotten, born, and dies.
(line 6)

Stanza two, the appearance of the " I " become obvious since the poet identified his own self. The poet associates " an aged man " as " a paltry thing " and as " a tattered coat upon a stick." The poet associates " an aged man " as " a paltry thing " since to the poet's feeling, he is worthless at his old age. " A tattered coat upon a stick " suggests the poet's attitude and his condition of being old, instead of saying the condition of old man is reduced compared to when they're still young.

An old age may be treated just like " a tattered coat upon a stick " said the poet. And he continues his reasons by suggesting his assertion in his second stanza in the following :

... unless,
Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress,
Nor is there singing scholl but studying
(lines 10 - 13)

The word " unless " is the poet's attitudes and feeling of suggestion, signifying the poet's tone of voice. The tone reveals the poet's internal conflict at being old . But the poet suggests by asserting his idea. He consoles himself and asserts that all men will die, (first stanza, " Whatever is begotten, born and

dies) and in his (second stanza, " For every tatter in its mortal dress,"). Those all as the poet's utterances identifying the actual facts happening in man.

The poet's tone of voice is continued in the thirteenth line, " but studying." It means there is a reason why he comes to visit to Byzantium. There must be a purpose, since the poet's destination is obvious asserted , whether in his title of the poem, or in his stanza. The tone controls a response. A response we can catch here is, that the poet's tone of voice is identifying his own self. The title give us a response as the poet said in his second stanza. It might be said "I am Sailing To Byzantium " as the poet's utterances in his last two lines in the following :

And therefore I have sailed the seas and come
To the holy city of Byzantium.

(Lines 15 - 16)

The tone of voice which identified to the poet own self become obvious. Since he asserts his purpose come to visit to Byzantium is " Studying Monuments of its own magnificence." (lines 13 - 14). There after all, some reasons why he is fascinated by his visit, unless, his " Sailing " gives him an advice. Instead of saying that, he's an artist and his " Sailing " has inspired in his works, gives him wishes.

The poet's decision which is meant here is searching for knowledge as his destination, his purpose, in traveling to Byzantium. A decision which gives him an advice. Since the poet also reminds to youth, that nothing could be survive long. While man offers to live in this temporal world. This aroused our cognition to where we are going to sail ... for the next ?

The poet's utterances as his tone of voice, might be found in the third stanza which suggest to sense of admiration, as the poet utters in the following :

O sages standing in God's holy fire
As in the gold mosaic of a wall,
(lines 17 - 18)

The tone of voice gives us to the setting to where the poet achieved his inspiration, his idea in writing his work. It also gives us the sense of admiration as in first line of the third stanza. While the poet reveals to us an advice since he utters his gratefulness to God's The Almighty Will, and his bestowal to achieve a guidance through someone else's creation.

In relation to the topic analysis, " Supreme Monument To The Artist's Mind And Spirit " the tone of voice suggests to the name of honor towards King Byzas' imperial power towards his achievements and most of all, people and history records it as the significant momentum during King's imperial at 1453 A.D.

The poet's tone of voice might be considered as the poet's feeling towards magnificent of the picture of mosaic of a wall, which gives him an inspiration of man's creation. Since the poet's "Sailing" gives more than he expects. And most of all, the poet's tone of voice showed to us his gratefulness to God's... and His guidance and gives him a spirit and wisdom in his "sailing" as he stated it in the lines following :

Come from the holy fire, perne in a gyre,
And be the singing - masters of my soul. 20

The poet's destination become appearance since he suggests us to get a knowledge and achievements, that is all he shows and suggests to us in facing the temporal world.

The fourth stanza, the poet arranged in his tone of voice from the symbol revealing to tone accepted. The entrance of the "I" is the characteristics of the tone of voice reveals his feelings and attitudes at the end of his purpose. Instead of saying that the poet gives his decision.

The internal conflict (the poet's problem of old age and death) is resolved by the poet's own consolation , since the poet realized as in his stanza I " whatever is begotten, born, and dies " and then also utters, in stanza II, " For every tatter in its mortal dress." Those all utterances suggests the image of the circle of

life and suggests the sense of limited survival and time. It means that all men are dying for. they live in temporary world. All that remains is a provision of what we've done which is worth to guide us for others or after life.

The poet therefore consoles himself and suggests to us to face this wild world with resignation and devoted to save the best for last to what we achieve and reminds us that those all belong to youth, cheerfulness, vivacity is temporary and merely happened once in man. The poet utters in

Once out of nature I shall never take
My bodily form from any natural thing,
(lines 25 - 26)

The eternal of knowledge which might be usefull for others is the poet's utterances in last stanza. It might useful for ourselves and others if the purpose is gives us something worth even the owner has died. On the contrary it meaningless if the purpose is deatructive.

The poet at last reveals that those all of man's has and creation cannot survive long. It can most of all , guide us to achieve our wishes and it bring and suggests to an image of wisdom to what we are doing which hopefully useful or worth from past, present or years to come and after life. The poet reveals it in the last two lines as the following :

To lords and ladies of Byzantium
Of what is past, or passing, or to come.
(lines 31 - 32)

IV.2. IMAGERY

As applied to diction, the term image suggests a thing seen, when speaking of images of poetry we generally mean a word or sequence of words that refers to any sensory experience. Often this experience is a sight (visual imagery), but it may be a sound (auditory imagery) or a touch (tactile imagery, as a perception of roughness or smoothness). (X.J. Kennedy : 1983). The imagery is established in the analysis' part as a way to explain and clarify sets of subject of lyrical poetry which is employed.

The poet seeks to give life to his emotion of idea through imagery. Therefore, the poet is generally limited to communicating his experience by sight through the use of words, he employs language to arouse the entire sensory perception. To borrow a phrase from X.J. Kennedy stated that an image may occur in a single word , a phrase, a sentence, or as in this case an entire short poem.

Every stanza in this poem contains some image, some appeal to the senses of : Byzantium, gyre, God's holy fire, artifices of eternity, and monuments of unaging intellect, a tattered coat upon a stick - those all appeal to the sense of sight and hearing. Further to make it easier to observe the detailed meaning, the writer classified it based on each arrangement of each stanza due :

That is no country for old men. The young
 In one another's arms, birds in the trees
 - Those dying generations - at their song ,
 The salmon-falls, the mackerel-crowded seas,
 Fish, flesh, or fowl, commend all summer long 5
 Whatever is begotten, born, and dies.
 Caught in that sensual music all neglect
 Monuments of unageing intellect.

The sharpness and vividness of any image deepened and intensified in W.B. Yeats poem, might be explain to the sense of sight and hearing. The phrase " That is no country for old men " reveals to the sense : of sight. Since it reflects to the idea of time and poet's wish . Generally, it refers to the youth's world versus the old age's world or the twentieth century world. Specifically it refers to the poet's own world, which also influenced his works.

The poet's words " Birds in the tress " gives us to the sense of sight, and suggests the idea of freedom. The birds may also suggests to the sense of spirit.

The phrase " Those dying generations - at their song " suggests the image of sight. Since the poet reveals youth with those of " dying generations." It presents to us that " those dying generations " ignore to what ^{they} are doing. It recalls to our memory that youth used to live in summer season, since they come from spring , and summer season suggests the image of romance. While the old man, they have passed those of spring and summer season, and now, they might be in autumn or winter . season.

The lyrical poem in W.B. Yeats's poem suggests to youth in order to spend their time to achieve the appropriate wishes. The poet's phrase " Those dying generations - at their song " reveals to the sense of sight . It presents to us how excited of youth's world. But the poet also reveals in the following line " Caught in that sensual music all neglect " (line 7) might be suggested to the sense of hearing.

The poet's utterances in stanza one reveals that youth sometimes neglected about their obligation as the poet reveals in " Caught in that sensual music all neglect " They pursue about cheerfulness, desires, etc , and might drunk in it without realizing that those all , are temporary.

So the phrase " Caught in that sensual music " suggests to the sense of sight and hearing interconnected . Since the word " sensual music " might be meant the musical life. Since life offers to us vivacity, bitterness, deceit, struggle. , and limited survival, etc. Those all showed to us how wild of the world is

The poet's words " Those dying generations " of course refers to some youth, doesn't mean to Youth in general but some of youth. And most of all, the writer would like to focus on the lyrical poem in W.B. Yeats' poem through the work itself.

The poet's words " The salmon-falls, the mackerel - crowded seas " suggests to the image of sights and hearing. It might be meant as the image of limited survival, time and struggle.

Finally, certain conventions may strike us as so old - fashioned that we have to adjust our minds to their use. Personification, for instance, writing of an inanimate object or an abstraction as if it were a person - Father time, Mother Earth, sorrow as a woman or Death as a man - is familiar device. (Marlies K. Danzieger : 1961 : 43).

The poet also employs personification in his work . Personification may be defined as a figure of speech in which animals, ideas, and inanimate objects are endowed with human form, character, traits, or sensibilities. In personification, an entirely imaginary creature or person also may be conceived of as representing an idea or object. (Harry Shaw : 1972 : 283)

The poet's word " the mackerel-crowded seas " and " Fish, flesh, or fowl," suggests to the image of the world's condition, the struggle, and people's condition . It might also suggest to the image of youth's world , since the poet continues by asserting in his " Commend all summer long " suggests to the image of romance season.

The words " Monuments of unageing intellect " gives us to the sense of sight. It reflects the beauty of the magnificence of the mosaics art. But it also presents to us to the image of achievement (s) during King Byzas' imperial power at 1453 A.D.

Second stanza, the poet compares an aged man , to " a paltry thing " and " a tattered coat upon a stick. " These phrase suggests to the sense of sight. And it reflects to the image of old. It suggests to literary device, that is metaphor. W.B. Yeats addresses an aged man, is implied like " a paltry thing. "

Metaphor is an implied comparison between things, that are essentially unlike. A metaphor implies , that something is something else. (Guches : 1980 : 82).

To do this, W.B. Yeats uses several images. The words " a paltry thing " suggests metaphorically to the image worthless. By which, we assume that he means it in his imagination, metaphorically. "A tattered coat upon a stick" address to something old of what man used to have. It suggests to the image of sight. But above all, it has some in it. Since " something old " has it's own value if it is worth, useful, (" Monuments of its own magnificence" for instance, etc) On the contrary, " something young " is meaningless if it is worthless. Those all, the poet compares it in the second stanza , (" Those dying generation at their song ")

The poet suggests and reminds that both of old men, and young men will die. Since all men will die. As the poet reveals in stanza two in the following :

Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress, (lines 11-12)

The poet's word " soul clap its hands " suggests to the image of sight. William Butler Yeats identified the singing of the " birds " and the " Soul which is claps its hands " suggests the image of admonition and time. Since the poet continues with his phrase " . For every tatter in its mortal dress " suggests the image of limited survival and time. So, here the poet used personification to illustrate bird's and soul interconnected as if it were man's soul. While soul suggests the image of freedom or spirit. Every soul has a freedom to liberate their wishes and the poet reminds to us that " Whatever is begotten, born, and dies " in stanza I and " For every tatter in its mortal dress " in stanza II.

The poet's destination become obvious for he wishes, could accomplish his internal conflict and achieve a wisdom after his " sailing " to the holy city of Byzantium. He consoles himself and found his wishes, a wisdom. The poet reveals it as the image of advice. As the poet utters in the following lines :

Nor is there singing school but studing
Monuments of its own magnificence;
And therefore I have sailed the seas and come 15
To the holy city of Byzantium

The word "studying" may be suggests as the image of learning. And "Monuments of its own magnificence" may reveal as the image of a knowledge. The magnificence of the mosaics arts remains reflected in the imege of achievements and identified by people as the symbol of achievement (s) during King Byzas' imperial power. The word "sailed" suggests the image of mental sight, and "holy city" suggests the image of sight. While the word "seas" suggests the image of life.

In stanza three, the poet reveals his destination as "Sailing" in a wild world. His life experience tells us how complicated life is, that life offers us happiness, bitterness, obstacles, etc. And we are living in there, a temporary world.

Meanwhile some people neglect about the desires that they're chasing. Those all the poet reveals as "sick with desire" and "fastened to a dying animal." It suggests as the image of mental sight. It reveals metaphorical sense.

The topic analysis reflects "Supreme Monument To The Artist's Mind And Spirit" first, as the image of name of honor and identified to achievement (s) by people at that time. It suggests to the sense of feeling.

The second, the poet's "Sailing" reveals it as a guidance, to achieve his wishes, a knowledge. The poet reveals it as the image of God The Almighty bestowal that He gives to His creation. The spirit that God's Will

that God The Almighty gives to us, can guide us to achieve our wishes, as the poet utters in the following lines :

Come from the holy fire, perne in a gyre
And be the singing - masters of my soul. 20

The word " holy fire " suggests the image of feeling and it suggests to the sense of spirit, that God bestowed to his creation. So is the word "singing masters" suggests the image of feeling which is means or reflects the poet's consolation and resignation in facing life.

The poet therefore utters his reasons to come and visit to Byzantium, to achieve knowledge. The poet considers that those phenomena he has been seeing suggests him an advice which is comes from others. The poet's words " Monuments of its own magnificence " has given him a guidance, to achieve his wishes and gives him knowledge. The poet reveals it in the following :

It knows not what it is, and gather me
Into the artifice of eternity.
(lines 23 - 24)

Those last two lines as the poet's utterances , to suggest us to save the best for last, of what we are doing. " The artifice of eternity " might suggests as man's creation which is temporal, really artificial, and limited survival. But after all it has own its own worth value , if it has something useful for ourselves, others as the poet imagined it as the image of feeling.

In stanza four the poet reveals his consolation in accomplishing his internal conflict and getting his wish. The poet reveals that the actual world is temporary, it recalls our memory that it happened once in man's life. Those all suggests the image of feeling as the poet presents in " Whatever is begotten, born, and dies " , and he confirms as well in stanza four as follows :

Once out of nature I shall never take
My bodily form from any natural thing,
(lines 25 - 26)

The poets reveals " the Grecian goldsmiths " as the image of sight. It reflects the triumph of the golden age at that time. It gives to the sense of achievements, during King Byzas's imperial power, 1453 A.D. It also suggests the name of honor, to which people at that time took honor to their King and then remembered that momentum in the form of the mosaics art.

The poet's words " drowsy emperor awake " suggests ~~the~~ image of feeling and showing to the world, about the triumphant or the golden age during King Byzas's imperial at 1453 A.D.

The poet's word " golden bough " suggests the image of sight and feeling and recalls the golden age specifically showing to their achievements at that time.

At last the poet suggests to us to achieve our wishes to save the best for last of what we are doing. whether for ourselves or others,

IV.3 . Symbol

We may call the structure of a poem symbolic when it is specifically designed to convey more than one meaning. Something used for, or regarded as, representing something else, is called symbol. To know the symbol that reflects in W.B Yeats' Sailing To Byzantium, is of course we have to understand the detailed meaning of the poem.

Literary symbols are best defined functionally that is, according to how they work. A literary symbol is a thing (or an event, a person, a quality or a relationship.) (Petter. J. Seng : 1961, 1965 : 133). William Butler Yeats' Sailing To Byzantium presents us the particularity of the symbol through it's setting.

It is worth noting that in the poem the function of the symbol and imagery is sublime, work togetherness. The writer therefore tries to identify based on its own function.

Holding on the title of the poem, Sailing To Byzantium, W.B. Yeats identifies the setting and symbol and give each its due. W.B. Yeats' Sailing To Byzantium established and organized his own set symbol. The essence of the detailed meaning after all, still familiar or inevitably with our daily life.

The operation of the symbol in W.B. Yeats' work , is available to inquire and achieve the relationship between the topic analysis and the detailed meaning through it's symbol.

In stanza one the poet directly identifies the object specified in his work. He presents us the world of old age is neglected and give an advise to him. In stanza one, we found some symbolic values, since the poet conveys so softly to achieve the symbol he is establishing. " That is no country " symbolizes time and aged man. It refers...literary, to the country itself, that is, Byzantium. It also has symbolic value that is the realm of arts or the magnificence of the mosaics art itself.

The conjunction word " that " symbolizes the Poet's Irish country and belong to the world of the twentieth - century. When we tried to understand deeply the Poet 's utterances in his poem, means that he also admires with the magnificence of the mosaics art, his literary achievements, and the holy city of Byzantium. Those all at last provide him to contribute in his literary work. As the poet signified in his first line in Sailing To Byzantium. " That is no country for old men, " recalls his memory to his literary works, his life experience of past to the present. In short, it simply means the world appears now, to belong completely to the young.

The symbol determined in this poem therefore can easily inquiry through the text or the work itself. The request is appeared at the last line in stanza three . . . A request that expects to awake the young, but it is ignored by them. Since they also have their own life.

The symbol in W.B. Yeats' Sailing To Byzantium can be traced from the relationship of the person identified and the event established. As in the following line in this stanza following :

That is no country for old men. The young
 In one another's arms, birds in the trees
 - Those dying generations - at their song,
 The salmons - falls, the mackerel - crowded seas,
 Fish, flesh, or fowl, commend all summer long 5
 Whatever is begotten, born, and dies.
 Caught in that sensual music all neglect
 Monuments of unaging intellect.

To understand the symbol of stanza one above, the writer would like to inquiry the detailed meaning line by line in its due.

In stanza one, the poet describes the situation of youth and the symbol conveys in its due. This stanza symbolizes the circle of life. The poet shifts his utterances from the word " old men " to " the young " as in lines 1 - 6 in stanza one . The symbol suggests is symbol of youth, as the poet said in stanza one following :

Fish, flesh, or fowl, commend all summer long
 Whatever is begotten, born, and dies.
 (lines 5 - 6)

" The mackerel-crowded seas " symbolizes the world's condition. The word " seas " itself contains the symbol of life. It also symbolizes the world's condition, struggle . While the words " Fish, flesh or fowl " as the symbol of the people who is living in this wild world.

So, the poet describes his " sailing " in the " seas " in the expectation there he will find his wish in peace. " The birds " appear in stanza one , may be a symbol of liberation, freedom, as youth's life described by the poet. The young have their own rights to liberate their wishes.

The poet tells us that the young men are busy loving during their youth. To youth, of course in this poem, the poet goes on the following statement " commend...all summer long." We have tried to understand this word after a while, since summer symbolizes the romance season so it means to youth that life is short, death is not far off, love me now, for I shall be gone forever.

A request (the last line in the third stanza) is ignored, some youth merely know the loveliness, cheerfulness, vivacity, (stanza one). While the poet reminded them that the world is so wild. And from such reasons , the poet suggests them by studying a lesson to achieve a knowledge besides to keep them away from the wild world.

In stanza one, the shift of the image to that of symbol is gently inserted. To understand and to achieve the detailed meaning, the poet identifies those all of the living things in its due and present it through that of symbol.

A suggestion, but it seems ignored, neglected by those who still drunk in their own way of life, as the poet utters in the last two lines in the following :

Caught in that sensual music all neglect
Monuments of unaging intellect. (lines 7 - 8)

They're drunk in the youth's world. Life offers us a complexity of cheerfulness, bitterness, vivacity, deceitness, struggle, etc and also whatever can make us drunk.

" Caught in that sensual music " may symbolize the musical life. The world to which some youth dreams about, in fact is the temporary world, while the actual world. is the wild world, is an evident reason.

William Butler Yeats symbolizes the city of Byzantium as the symbol of the knowledge he achieved to contribute in his literary works. All living and non living things in this world have their own limited survival, none or nothing can endure to live long. But a knowledge, is timeless, eternal, is an evident reason.

The symbol presented in Yeats' work, in Sailing To Byzantium is the symbol that the poet's creates own symbol. The symbol reflects in Yeats' work, therefore is called as the private symbol. Many conventional symbols, after all, are private symbols that have become widely known and therefore no longer private; the Cross was once a symbol meaningful to only a few Christians. (James.L. Potter : 1967 : 190)

Finally, before we examine some of the different manifestations of symbolism in literature, let us realize that symbols vary in other ways than those indicated. Some are more intense, more powerful than others, as the American flag means more than a fraternity pin ; and the Cross, to a Christian, means more than a figure of Buddha. This difference is due to experiences and the knowledge of the persons who encounters the symbols rather than to variations in the symbols themselves. Symbols differs also in their immediacy - in their degree of familiarity, the quickness with which we recognize them - even when they are of the same general kind (natural or conventional.) The immediacy of a symbol varies according to the reader's cultural background, rather than to his personal experience. (James. L. Potter : 1967 : 190)

In second stanza, the poet identifies the phrase " for every tatter in its mortal dress " as a symbol of the death. Since the poet identifies " an aged man " as " a paltry thing " and " a tattered coat upon a stick. " This is showing us that an aged man is identified with " mortal dress " which may be a symbol of limited survival. Because, to the poet, they are close to the death . But, most of all, this is also encompasses to the sense of advice towards the others.

The phrase " For every tatter in its mortal dress," is the symbol of admonition towards others (including the young man), that none in this world is eternal . That death may happen to whoever he or she is. Because the word " tattered coat upon a stick " is identified by the poet as " an aged man," and may identify to people in general. But most of all, the poet's utters these lines as the symbol of an admonition to which it also has the sense of an alert. Since none or nothing in this world is eternal, as the poet utters in the stanza following :

Soul clap its hands and sing, and louder sing
 For every tatter in its mortal dress,
 (lines 11 - 12)

When we tried to understand the detailed meaning in this poem, the essence is familiar with our daily life . The private symbol that the poet established is not far from our daily life, to which those often happen... and

reflected to people in general. And the poet utters it, through the symbol so gently.

The symbol here, encompasses the significant symbol since it spends so meaningful besides the detailed meaning. When we tried to relates the symbol with the lyrical poem, it has some spirit, to invites us and remind to think over to - what we are doing.

The poet's intention to come to visit to Byzantium, become so obvious when the poet utters in his second stanza in the following :

Nor is there singing scholl but studying
 Monuments of its own magnificence;
 And therefore I have sailed the seas and come
 To the holy city of Byzantium.
 (lines 13 - 16)

Indeed, all we have known about knowledge is a little . Because although man is created by God The Almighty with a knowledge, and how smart and bright he or she is, but after all still within a limitation.

Even a baby is created by God The Almighty with a certain knowledge. Someday, when he or she is growing up and provide within all knowledge they got from schools , it doesn't mean that they are everthing, since all we have got and know about a knowledge is a little and of course within a certain limitation and certain competence.

People sometimes ignored to such matters. They still did not realize, all we have got is a little. All men created by God The Almighty within limited survival, none is eternal. But after all, people did not see this as an advice, that they were created with limited survival and limited competence.

In real life people used his knowledge as a competition among others as a purpose, without realizing that a knowledge is merely an equipment to guide us. A knowledge is not a purpose, but most of all, it is an equipment which gives us a guidance to which it should be share and applied to achieve a good prospects in real life.

In the second stanza, the poet utters it in his poem, "studying monuments of its own magnificence," (lines 13 - 14) symbolizes the eternity of a knowledge. All the poet searching for is studying a lesson, to achieve his wish, a guidance.

"Monuments of its own magnificence" might symbolizes the eternity of a knowledge. Since in the mosaics of a wall, pictured the vision of men, their activity, and other phenomena. Those all what the poet called as "studying monuments of its own magnificence" may also symbolize an advice which comes from others. The poet therefore utters so gently in his poem.

An Advice might come from ourselves, such as when we are getting sick, old . And an advice which comes from others, such as the war, the murder, disasters, etc. An advice is a guidance towards our wishes, prepares us for something to get a good prospect for years to come, as the poet's utters in his last two lines :

And therefore I have sailed the seas and come
To the holy city of Byzantium.
(lines 15 - 16)

The setting of the poem is arranged in the opening line and the title of the poem which might simply serves as a symbol or imagery is interconnected. According to Clarence L. Barnhart in his Handbook Of English Literature stated :

Thereafter the empire waned in size and power, and in 1204 it fell an easy prey to the Venetians and their allies of the fourth Crusade, who maintained it as a seat of empire, but oriented it toward the west in religion and culture (under their control , the Byzantine Empire became once again a Latin, or Western, Empire). The empire was thereafter maintained, often precariously, until the Ottoman Turks captured Constantinople in 1453 A.D. at which time the Byzantine Empire, as a continuation of the Roman Empire, came finally to an end. At its greatest extent it had included all or most of SE Europe , W Asia, N Africa, part of Italy, and various islands in the mediterranean and Black Sea.
(Clarence L. Barnhart : 1956 : 188 - 189)

In relation with the topic analysis that the lyrical poem reflects " Supreme Monument To The Artist's Mind and Spirit " or as the name of honor, recalls our memory what the poet would like to convey in his poem.

The writer therefore would like to analyze the essence of the poem, through the lyrical poem in stanza three . It is noteworthy to stated that the topic analysis not merely quoted in this stanza three, but the interconnected stanzas corelates each other.

The history records the artistic values of the mosaics art and people at that time regards it in the form of " Monument of unageing intellect." People identified it with the symbol of the Golden age during King Byzas's emperial, in conducting the country, political, social - concerns, and succeeding in economical welfare, artistic and arts and also religious faith.

The poet after all involves his own life experience which he pours in his work. He is not merely as a subject but an object interconnected one another in his poem. An old age and approaching death in this poem , is the poet own self, but it may also include others. when we tried to understand after a while the essence of the poem, the way of the poet expresses his idea and feeling after all are familiar with our daily life.

By lyrical poem we understand that the personal emotions, such as love, grief, public emotions, reverence to God as the characteristics of the lyrical poem . , may permit us to arranged and inquire towards the detailed meaning.

First, the lyrical style in this poem may symbolize a self confidence which bring him a spirit in his " sailing " and at the end of his " sailing " guide him to achieve his wish, that is wisdom. As the poet said in his stanza three in the following :

O sages standing in God's holy fire
 As in the gold mosaic of a wall,
 Come from the holy fire, perne in a gyre,
 And be the singing - masters of my soul. 20
 Consume my heart away; sick with desire
 And fastened to a dying animal
 It knows not what it is; and gather me
 Into the artifice of eternity.
 (lines 17 - 24)

In relation with the topic analysis, as reflected in this poem, Sailing To Byzantium, the writer would like to inquire the main idea. The second, as the symbol of spirit and achievements. It symbolizes a spirit, since the poet's " sailing " has inspired and bestowed to him a wisdom. The poet's utterances and style signified him to belong to Irish background. The language that the poet presents belong to twentieth century poet, besides the poet that he presents is simply understandable as in daily language.

Byzantium, people regards as the holy city in West - ern Europe, to where it has a monument and spend historical values which people identified in the form mosaics art. It is after all merely Byzantium monuments, and to the poet, it does not mean everything. But most of all, it gives him significant view, specifically after his

visit there. It recalls his memory about achievement (s); since people regards and identifies to the " Monument of unageing intellect " as the historical momentum or the golden age during King Byzas' imperial power. Therefore it gives us a spirit as the mosaics of a wall reflected . People and history records and identifies their holy city to their native King Byzas (William Durant : 1963 : 84) In short, it recalls the poet's memory as an artist's , especially about achievement (s).

The third, the poet's admiration may also be symbolized the poet's gratefulness to God's The Almighty best - owal and his blessing to give him a guidance. As the poet utters in " God's holy fire " which means that : God 's fire is used whether to purify man's heart or guiding us as the poet's utterances in the following lines :

O sages standing in God's holy fire
 As in the gold mosaic of a wall,
 Come from the holy fire, perne in a gyre
 And be the singing - masters of my soul.
 (lines 17 - 20)

The word " God's holy fire " symbolizes a spirit as everyman has, and God's will that He gives to his creat - ion. The spirit used to guide us when we're in bad time , or in trouble, etc. The spirit as God's will, that can guide us to achieve our wishes. The spirit might also inspire our cognition with knowledge in facing world.

The lyrical poem therefore reflects as " Supreme Monument To The Artist's Mind And Spirit " might symbolize the spirit that guide us achieve our wishes to get knowledge, and took a wisdom in its due.

Literary study on William Butler Yeats' Lyric in Sailing To Byzantium as " Supreme Monument To The Artist' Mind And Spirit " reflects the name of honor of the people at that time and besides historical books and encyclopedia records this momentum as the symbol triumphant of King Byzas's emperium at 1453 A.D.

So based on the notion above, in relation with the essence of the poem, the writer concludes that old age is an advice which come from ourselves. Death is an advice which come from others. It is an admonition which guide and remind us about what we are doing now or at least we can take an example from someone else experience. A wisdom in fact may be taken from a significant events, or someone else experience. But before it happened to us, we can learn from someone else or a phenomena around us, which may remind us, and prepare it for better and better in years to come.

The poet's fascination towards the magnificence of the mosaics art may also be remind him that all we have known about knowledge is a little. While a knowledge may begin in man own self, and finish when they're old, and then die. The poet somehow, is grateful with what he

has done to God The Almighty since He admonish him and give him guidance. He also is fascinated with God's The Almighty other side - man's creation. As the poet's declares in his stanza three below :

O sages standing in God's holy fire
 As in the gold mosaic of a wall
 Come from the holy fire, perne in a gyre,
 And be the singing - masters of my soul. 20

The fourth, the picture in those mosaic-of a wall , has influenced and recalled his memory, about his own self as a poet , his literary works, his youth, and someone else works. It also remind him that all he has done is merely a little, and therefore he invites us to prepare cur works and to save the best for last. An admonition which recalls our spirit up about what we are doing, is God's The Almighty will that He gave to his creation, as a guidance and might cure and console our spirit up. As the poet's utters in his line in the following :

And be the singing-masters of my soul
 (line 20)

So it is obvious that " God's holy fire " may also be symbolized God's The Almighty bestowal that He gives to us, his Creation. In relation with the topic analysis " Supreme Monument To The Artist's Mind And Spirit " may be said that God's The Almighty bestowal has blessed his mankind's creations which is remembered by people there as the symbol of achievement (s).

The poet continues his utterances by saying that all he has done is nothing without " God's holy fire " as the medium to achieve his wishes. All he has done recall his memory about another side of man's desire, such as suspicion , jealousy, greedy authority, etc and the poet symbolizes as " a dying animal." While human heart is bounded with or tightened with those another side of human characters which perishes and the poet hopes that " God's holy fire " can cure his other side of his heart which perishes, as the poet utters in the following

Consume my heart away; sick with desire
And fastened to a dying animal

(lines 21 - 22)

Indeed man is trained with something which is not far from his competence. It is called as an admonition, something which gives us an advice to keep and remind us steady in facing real life. The firmness and resignation, is needed to keep and maintain our confidence in facing the wild world.

While people so often justify by all means to reach their wishes. This can be seen in real life such as, the war, murder, vengeance, etc. Those all are as the reflection of man's desires to reach a progression and showing to us how sophisticated of man's knowledge is . Although it is hopefully that a knowledge shouldn't be use as the purpose to get a desire but, it should be used as a medium , an equipment to achieve prosperity in peace, for now and

years to come, as the poet said in his following last two lines :

It knows not what it is; and gather me
into the artifice of eternity.
(lines 23 - 24)

It is noteworthy stated that the word " the artifice of eternity " symbolizes the limited survival of man's creation compares to what God's The Almighty has... Meanwhile the so often ignore or did not realize that an advice may from around them.

A weakness oftenly caused and make man to do as they desire or want, without realizing that those all they have and pride is temporary. Nothing or none can survive or be eternal.

The artificial of building as somehow symbolizes man's creation which is temporary survival. Therefore, the poet lets us to save the best for last to reach our wishes.

An admonition is an alert to which we should realize of. An advice may give and guide us to reach our wishes. Finally, an advice is an admonition to which we have to keep steady and must have a firmness in facing wild world, to reach or achieve a wisdom.

" The artifice of eternity " may also symbolize the temporary of life. Meanwhile some people fascinated with such temporal life, such as pride , authority, triumph, vivacity , etc, without realizing that all man's

creation perishes or destructs at the certain time .. While knowledge is eternal , since it reflects God's will, God's creation, and " God's holy fire " that He bestowed to us as a guidance to prepare our wishes better and better. Because a knowledge is significant and worth to guide us, moreover. it's worth from past, now or after life.

The fourth stanza, the poet tells us the end purpose of his " Sailing." Above all, he suggests his message , that " whatever is begotten, born, and dies." (stanza I) and therefore suggests us to save the best for last (stanza IV , last two lines). The poet also tells us how wonderful life would be, if we used it for something useful.

In relation to the topic analysis " Supreme Monument To The Artist's Mind and Spirit " those of vivacity , cheerfulness, triumphant matters, etc are temporary, which we pursue.

A knowledge is merely an equipment which can be used as a medium to guide us. It is not a purpose, since it can pursue and draw us into a destruction. So, it depend on the person who applied it. It become a temporal if the purpose is destruction. And it become eternal is the purpose is something useful or progression whether to us or others, from past, now, or years to come and after life.

The forth stanza symbolizes as a wisdom which can be learned. A wisdom which is meant is God's Will which He gives to His creation. And this symbolized by the poet as a knowledge, as the poet utters in the last two lines in the following :

To lords and ladies of Byzantium
Of what is past, or passing, or to come.
(lines 31 - 32)

" Once out of nature " suggests the world of sense , or the circle of birth and death. It means that the actual world is temporal, it can be realized when we're old. It seems that what ever has been happened is so quick as in " Whatever is begotten, born, and dies " stanza I, and it happened so fast, and then passed. It happened once , and cannot be reached again, as the poet utters in the following lines :

Once out of nature I shall never take
My bodily form from any natural thing,
(lines 25 - 26) .

The poet reminds that the temporal world merely happened once in man, and lets us achieve our wishes , by studying a knowledge which can guide us to get a wisdom of our learning (stanza III) as the poet is fascinated by the magnificent art which is still radiant of it's Greece imperial Goldsmith's.

" Grecian Goldsmiths " symbolizes the achievements and the golden age at that time, which is now memorized as in the form of the mosaics art. " The Grecian Goldsmiths " relates or characterizes to Greece's, while the radiance of the surface enameling symbolizes the Golden age during King Byzas' emperial. And for such reasons, people identified it as the name of honor or as " Supreme Monument To The Artist's Mind And Spirit " . As the poet utters in the following stanza :

But such a form as Grecian goldsmiths make
 Of hammered gold and gold enameling
 To keep a drowsy Emperor awake;
 Or set upon a golden bough to sing
 To lords and ladies of Byzantium
 Of what is past, or passing, or to come.
 (lines 27 - 32)

An advice is an admonition to which it might suggests us to save the best for last of what we would be or of what wonderful of life if we use it for something useful for today, now, tommorow or after life. . At last, an advice gives us a wisdom to prepare hopeful something better for years to come.

CHAPTER V

CONCLUSION