

CHAPTER IV

CONCLUSION

As the writer has analyzed in the previous chapter, he concludes that the contribution of the symbols to the theme is expressed in the meaning of the symbols and the representation of the symbols. The symbols are becoming the center of the metaphorical sentence in the poem. This means that the meanings of the symbols become the central ideas, which supports the theme. There are many symbols that become the central symbols in this poem but this position is taken by five symbols that become the center symbol in every part.

In Part I, "The Burial of the Dead", the central symbol is the earth as the first element in four natural elements. The earth is representing the waste land as the dust that Sybil had to hold, which may also symbolizes the death, the dead land, the dry stone, and Unreal City. The symbols are supported by the symbols of fertility, represented by water, Sirius, the dead sound in The Saint Mary Woolnoth church; and symbols of failure in prophecy, represented by the Tarot cards and Madame Sosostis,

In Part II, "A Game of Chess", the central symbol is the Philomel symbol. This symbol is symbolizing the emptiness in lovemaking, which is also symbolized by the game of chess. The symbol is supported by the symbols of high-class life, represented by the Chair, and lacqueria; symbol of impotency, represented by "the dead men who lost their bones"; and the symbol of the low-class life, represented by the pub where the two cockney women had the conversation.



In Part III, "The Fire Sermon", the central symbol is fire, the second natural element. Fire is representing the male persons in this poem. The symbol is represented by The Fisher King as the impotent man; Sweeney, as the symbol of misguided man; King Tereus, as the man who raped Philomel; Mr. Euginides, as the homosexual man; Tiresias, as the man who lives the life of a woman; Siegfried, as the man who has to give back the "beauty of the river"; Leicester, as the man with the emptiness of love; and St Augustine, as the man who has committed sins. Fire also symbolizes the burning passion of the characters in the poem.

In Part IV, "Death by Water", water, the third natural element, is the central symbol, which symbolizes the purifying death or the dead of the sins and guilt. This is supported by the symbol of the man, represented by Phlebas, which may refer to Ferdinand and Mr. Euginides. It is also supported by "the wheel" or The Tarot wheel depicted as responding to two competing forces—Anubis, an Egyptian divinity who conducts and watches over the dead; the Greek Typhon (Typhocus): an all-devouring monster of evil—and thus it symbolizes the nature of man's fate in eternity.

In the last part, "What The Thunder Said", air, the fourth natural element, is the central symbol. It symbolizes the divinity that is coming to the waste land after the sins and guilt are purified. The symbol is supported by the symbols of fertility: water, the symbols of Christ: Rock and Fish, the symbol of power that chases evil: cock, and another symbol of purification: the "refining" flame.

They all support the main symbol that is reflected by the title *The Waste Land*. The symbol of the emptiness of life is represented there: a barren and empty land without fertility. The fertility itself is symbolized by water. Water here may also

symbolize religion that can guide and purify the sins in life. Those symbols express the theme in the way that they all support the theme. The symbols exemplify each other although they are put separated in parts.

The intertextual references also support the theme of the emptiness of life. They are taken from many sources not randomly but with very deep thinking that they will support the theme. The important references are Jessie L. Weston's *From Ritual to Romance*, Frazer's *The Golden Bough*, Shakespeare's *The Tempest*, Ovid's *Metamorphoses*, Dante's *Inferno*, Henry Clarke Warren's *Buddhism in Translation*, and others more. They all support the theme in the way that they are becoming the examples of the emptiness of life. They also support the symbols in the poem in the way that some symbols are inspired by the references.

This poem is a poem that needs a profound understanding. This is why it gives the pleasure to the writer and, it seems, will continue to do so to others. The emptiness of the life of the characters the writer finds in the real life. The way the universal comes through the particular gives the writer more understanding about the poem and especially about life and the importance of belief.

There is a story in Al Qur'an when the prophet Ibrahim left his wife Hajar and his baby Ismail in a desert between the hills of Shafa and Marwah. After seven times Hajar running from Shafa to Marwah, searching for water, the water came out on the land under the feet of Ismail. Then, when he grew up, he became a prophet and from his descendants, Muhammad, the last prophet who brought Islam, was born.

BIBLIOGRAPHY