

CHAPTER IV

ANALYSIS OF THE TRUTH THROUGH THE IDEA OF WORDSWORTH'S

POEM IN LINES composed a few miles

above Tintern Abbey

IV.1. Analysis on the poem

This study focuses on Wordsworth's poem Lines composed a few miles above Tintern Abbey. The writer tries to describe his thought related to the truth. To clarify and get better understanding on the analysis it would be better to know the poem itself. To understand the meaning of the poem, the writer can't be apart from its form and content since a poem is a special genre of literary works.

In poetry, perhaps more than any other kind of literature, the content and the form are combine to achieve the total effect : they are inseparable elements and intensify to each other (Lee and Gura, 1982: 323).

IV.1.1 Paraphrase of the poem

Here, the writer would like to present the analysis on Wordsworth's Lines composed a few miles above Tintern Abbey. The first step is, by paraphrasing the poem. To paraphrase means to restate a poem with our own words.

In the first stanza, Wordsworth described that after five years had passed, he visited the Valley Wye. There, he still saw the beauty of nature. But would he see the beauty which connects to the landscape of the quiet of the sky as he looked when he was a child. He took a rest under the trees, there were some hovel and unripe fruits in a patch of ground. At that farm, he also saw the hedge-rows that crept and made circles among the trees; and the might seem the Gypsies in their house and some caves where the Hermit sat with the fire.

The second stanza expresses that since his absence for a long time, the beauty, for him, had not been as landscape to blind man's eye. He had two experiences, were the loneliness in the beauty and the crowded in the city. He compared these experiences, such as the beauty felt in the blood, in the heart, and also in the mind. The pleasure of this can't be remembered, while in the city, he had a happiness (because the need of material was enough) but his soul was empty. Because of this comparison, he had a consciousness that the best man's life to do, was, doing the kindness and love to each other; so human being would getting 'gift', or reward that was more worthwhile.

In stanza III, Wordsworth had a question relating to nature after he felt the importance life in the world is materialistics (the life in the city). Because the life in the city gave him a storm and stress. He felt good and fresh when he combined his sense and thought in looking the beauty of nature, though these changed from what he saw in a children. For him, nature gave a protection to man who had problems. The happiness he felt in childhood were gone but for the lost there was an abundant recompense. If he learned to look on nature, not only in the youth but many times, he felt a presence who must be thought (mysterious), has been glorious, which has been stated in stanza II. Here, he described that all things in the world must be thought. Exactly, whatever he saw in the world used to fulfill material and spiritual need.

In stanza IV, the author talked that his sister as the beauty of nature. In hers he found his happiness. May he behold the beauty of nature as what he saw in the childhood ? To fulfill his necessity he made a prayer to nature. As a worshipper of nature, the author came again to nature because he felt there is a holier love. Then may he forget to the valley (nature)?

IV.1.2 The language of poetry

The selection of words in a poem is called its diction. Because poetry is compressed and intense, and because it communicates in many ways at once, the poet chooses his words with great care.... The poet chooses the words most appropriate to his purpose in a given poem, and since the whole range of human activities, ideas, and emotions is now within the province of poetry, the entire vocabulary of the language may be sifted for the right words (Altenbernd and Lewis, 1966: 9).

Another quality of language which is especially important in poetry is its power to produce in the mind and effect very nearly the same as that created by stimulation of the sensory organs. It is called imagery.

Beside these two which stated above, there is figurative language. Figures of speech, however varied, have one thing in common : the deal with something by relating it to something else.

IV.1.2.1. Diction

The words of poetry are for the most part of the same words with that people use to carry on the plain business of living. Individuality those words stand for about the same things and have approximately the same

sounds in poems as they have in everyday speech. But in poetry words are use more precisely and are ordered more carefully than in conversation.

In poetry, each word must carry specific denotative and reach connotative meaning. Denotative words can be found in dictionaries, while connotative one must be guessed according to its context and situation. Its meaning is not important, the important one is its value, style, and meaning extension.

The denotative meaning which found in the poem such as:

No	Lines	The words	dictionary
1.	(4)	Murmur	say in a low voice
2.	(11)	Plots	hovel
3.	(11)	Cottage ground	a patch of ground
4.	(17)	Wreaths	circle of flowers or leaves (as placed on a coffin)
5.	(18)	In silence	condition of being silent
6.	(20)	Vagrant dwellers	person leading a wandering life
7.	(22)	Hermit	person living in isolation from others
8.	(80)	Appetite	desire, longing
9.	(95)	Elevated thoughts	deep thoughts

Why the poet didn't use "voice" or "Whisper" which have

the same meaning with "murmur" ? Because "murmur" has soft sense, it related to heart. The meaning will be different if the word is changed into "voice" or "whisper". The words "wreaths", "in silence", and "elevated thoughts" have a holy sense. They are related to quietness, glorious, etc. While "vagrant dwellers" and "hermit" have free life-style. These refer to a wildness condition.

Beside denotative, connotative meaning is also found in this poem, they are :

No	Lines	Words	Meaning	
			Dennotative	Connotative
1.	(3)	Waters	Liquid (H ₂ O)	Life
2.	(10)	dark sycamore -dark -sycamore	with no or little light type of large tree	give a protection
3.	(16)	run wild -run -wild	act of running be without control	irregular
4.	(16)	pastoral farms -pastoral (pastor) -farms	in charge of a church areas and buildings for growing crops, raising animals etc.	areas which full of quietness, peaceful,

No	Lines	Words	Meaning	
			Dennotative	Connotative
5.	(38)	mystery	Condition of being secret or obscure	conflict in wordsworth's
6.	(40)	unintelligible world -unintelligible -world	that can't be understood the earth	life in the city
7.	(43)	corporeal frame -corporeal -frame	of the human body human or animal body	material life
8.	(49)	the life of things -life -things	state of existence as a human being any material object	the things in the world
9.	(53)	the world	the earth	the life in the city
10.	(56)	Sylvan Wye	one of nature forms	spiritual life
11.	(61)	The picture of the mind	image in the mind an event	the soul is fresh
12.	(69)	deep rivers -deep -river	going a long way from the surface natural stream of water flowing to the sea	life that leads us to be free life (life in the future)
13.	(69)	lonely streams -lonely -streams	without companions or friendship small river or brook	isolated

No	Lines	Words	Meaning	
			Dennotative	Connotative
14.	(85)	dizzy rapture -dizzy -rapture	feeling as if everything were turning around great joys	the joy which felt in the city
15.	(97)	the light of setting sun -light -setting sun (sunset)	cause to become bright sun in the twilight	a good (happy) life in the old

The poet used the word "waters" to express that if water is still rolling, it means that there is a life or life is exist; "dark sycamore" to express about protection, because a large tree gives a protection from the light of the sun, the rain, and so on; "run wild" same as irregular, means that exactly, the nature full of irregularity. Because they grow themselves. Nobody plants or cares the beauty of nature; "pastoral farms" is farms which full with quietness, peaceful, etc; "mystery" means a conflict which happened in Wordsworth's; "corporeal frame", man consists of two, they are material and spiritual life. Corporeal frame is a material life which consists of meat, blood, bones, etc; "the life of things". Through the things in the world we get the quietness, the joyful. It means that in looking the beauty of nature we fell a peaceful in our heart; "the

world" is the life in the city. The author bored the situation in the city which full of crowded, busy; "Sylvan Wye" is a kind of nature form, but here it means that through nature he had spiritual life after he felt the importance of life in the city is materialistics; "the picture of the mind", after he turned to spiritual life his thought is more fresh. Not only thinking about material life but also spiritual. When he thought is clear, then he will fell the fresh of soul; "deep rivers", rivers as a life. It is a natural stream of water flowing to the sea, it is as if a life which is running to the future life. It means that there is a final in life which is called the eternal life. The life is full of happiness, quietness, for the people who have good acts in the world; "lonely streams", are streams in isolated (lonely) area, means that the streams are far from the crowded in the city; "dizzy raptures" is the joys bewildered means that the joys which he felt in the city are only a moment. It is the happiness in material without spiritual, "the light of setting sun", setting sun appears in the twilight. In this time man stops to work, then he take a rest (the life for man is still stop). It connotes to the age of human, it is, the old age. Because this age draws on the death. The setting sun here is light (bright) so it means that in this old age, man has good expectation to his future life. May be, his

act in the youth were good so in his old he has happiness to draw on the death.

IV.1.2.2 Imagery

According to Laurence Perrine in SOUND AND SENSE imagery may be defined as the representation through language of sense experience. It consists of sense of sight, sense of hear, sense of smell, and sense of feeling. Since imagery is a peculiarly effective way of evoking vivid experience and it may be used by the poet to convey emotion and suggest ideas as well as to cause a mental reproduction of sensation, it is a valuable resource of the poet (Perrine 1956:54-57).

In imagery, the writer don't talk about figur of speech (personofication, metaphor, and simile) but the writer put figure of speech into the kind of imagery (sense of sight, of hearing and of feeling).

Imagery found in this poem are sense of sight, of hearing, and of feeling :

Kind of Imagery	No	Lines	Imagery
SENSE OF SIGHT	1.	(11-14)	These plots of cottage ground, these orchard-tufts, which at this season, with their unripe fruits are clad in one green hue, and lose themselves 'Mid groves and corpses

Kind of Imagery	No	Lines	Imagery
	2.	(14-18)	Once again I see these hedge rows , hardly hedge-rows, little lines of sportive wood run wild : these farm, green to the very door; and wreaths of smoke sent up, in silence, from among the trees !
	3.	(19-22)	As might seem of vagrant-dwellers in the houseless woods , or of some Hermit's cave, where by his fire the Hermit sits alone
	4.	(99-102)	in the mind of man : all thinking things , all objects of all thought
	5.	(105-106)	from this green earth ; of all the mighty world of eye ...
	6.	(133-134)	that all which we behold is full of blessings.
	7.	(134-137)	Therefore let the moon shine on the in thy solitary walk; and let the misty mountain-winds be free to blow againts thee
SENSE OF HEARING	8.	(3-4)	These waters , rolling from their mountain-springs with a soft inland murmur
	9.	(91-	The still, sad music of humanity ,
	10.	(141-142)	Thy memory be as a dwelling place for all sweet sounds and harmonies
	11.	(5-8)	Do I behold these steep and lofty cliffs that on a wild secluded scene impress thoughts of more a deep seclusion; and connect the landscape with the quiet of the sky
	12.	(23-29)	These beauteous forms ... in the lonely rooms, and 'mid the din of towns and cities, I have owed to them

Kind of Imagery	No	Lines	Imagery
SENSE OF FEELING	13.	(35-41)	Nor less I trust, to them I may have owed another gift, of aspect more sublime : ...
	14.	(49)	In body, and become a living soul while with and eye made quiet by the power of harmony , and the deep power of joy , we see into the life of things.
	15.	(55-57)	How oft, in spirit, have I turned to thee, O Sylvan Wye ! thou ...
	16.	(61-65)	The picture of the mind revives again : while here I stand, not only with the sense of present pleasure but with pleasing thought
	17.	(77-80)	The tall rock and mountain, and the deep ... then to me An Appetite; a feeling and a love ...
	18.	(86-88)	Other gifts, have followed; for such loss, I would believe, Abundant recompense
	19.	(93-99)	And I have felt a presence that ...

The description, of imageries "plots of cottage ground", "the unripe fruits", "the hedge-rows", "the vagrant dwellers", "The Hermit" have been clear. Besides these, there are some imageries, such as :

All thinking things (4)

It means that things created in the world, as the sun, the stars, the mountains, the flowers, and so on should be thought.

And all of behold
 From this green earth; of all the mighty
 world of eye (5)

By using the words above, the readers see the world which full of greeness.

Therefore let the moon
 shine on thee in thy solitary walk :
 And let the misty mountain-winds be free
 to blow againts thee (7):

Here, Wordsworth described the moon shining and the winds blowing. All of these appeal to sense of sight because the poet hoped the readers will see whatever the poet saw.

The sense of hearing can be seen from the words :

These waters, rolling from their mountain-
 springs with a soft inland murmur --- (8)

It lead to the picture of a beauty and quiet situation.

The still, sad music of humanity (9)

Here is a sadness in nature because of human treatment.
 Could man hear her sadness ?

Thy memory be as a dwelling place
 For all sweet sounds and harmonies (10)

He had a memory to the forms and the sound of the beauty

of nature.

The words below deals with the sense of feeling :

Do I behold these sense and lofty cliffs
 that on a wild secluded scene impress
 thoughts of more a deep seclusion ;
 and connect
 the landscape with the quiet of the sky (11)

Wordsworth wanted to relate the beauty of nature and the quiet of the sky.

These beauteous forms

Through a long absence, have not been to me
 As is a landscape to blind man's eye
 But oft, in lonely rooms, and 'mid the din
 of towns and cities, I have to them (12)

The poet compared the situation in the nature to the situation in the city.

Nor less I trust,

to them I may have owed another gift,
 of aspect more sublime, that blessed mood
 In which the burthen of the mystery
 In which the heavy and weary weight
 Of all this unintelligible world,
 Is lightened. (13)

Here, the poet felt that he would be given something sublime.

In body, and become a living soul :
while with an eye made quiet
by the power
of harmony, and the deep power of joy,
We see into the life of things. (14)

Through the things which created in the world, we will get the quietness, the joy, etc.

How oft, in spirit, have I turned to thee,
O Sylvan Wye ! (15)

After the poet felt that the importance of life in the world is materialistics, could he turned to the nature (Spiritual life)

The picture of the mind revives again
while here I stand, not only with the sense
of present plesure, but with pleasing thought
that in this moment there is life and food
for future life. (16)

He felt good and fresh when combined his thought and his sense in looking the beauty of nature.

The tall rock
and the mountain, and the deep and gloomy wood
their colours and their forms, were then to me
An Appetite; a feeling and a love. (17)

For him, the nature's freshness and forms are full of feeling and love.

Other gifts,
have followed; for such loss, I would believe
Abundant recompense. (18)

In childhood the author had an opinion to the nature, it was just to give a pleasure. In the maturity the pleasure of the beauty of nature was lost but for this, would be changed another pleasure, not only the pleasure of the beauty but also the pleasure in the back of the beauty of nature. Here, he felt a quietness because he had a consciousness to The Almighty God who create the beauty of nature.

His belief to The Almighty God would be described in below.

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling in the light of setting suns,
And the round ocean and the living air,
And the blue sky. (19)

He felt A Presence who has a power to the nature

By appealing to one or more of the physical sense, the poet arouses both the mind and the emotion of the reader so that he is in a measured experience physical sensation. In this case, Wordsworth wanted his readers, as if, had his experience too. So they could feel whatever his sight, hearing and feeling.

IV.1.2.3. Figurative Language

Figurative language refers to expression that conform to particular and arguments of thought. These pattern or rhetorical figures are the tools that make literary works effective, persuasive, and forceful (Roberts and Jacobs, 1989:632).

It is important to remember that all of the figures (personification, metaphor, simile, hyperbole, apostrophe, paradox, etc). This analysis focused on personification, metaphor, simile, and hyperbole only.

IV.1.2.3.1. Personification

Personification is a figure of speech that bestows human traits on anything non human. In another word, it gives the attributes of a human being to an animal, an object or a concept. Personification found in this poem are :

No	Lines	PERSONIFICATION
1.	(3-4)	These waters rolling from their mountain-springs with a soft inland murmur
2.	(41-43)	... that serene and blessed mood, in which the affections gently lead us on, -- until the breath of this corporal frame
3.	(70-71)	... Wherever nature led : ... who sought the thing he loved
4.	(76-77)	The sounding cataract haunted me like a passion
5.	(91-93)	The still, sad music of humanity, though of ample power to chasten and subdue
6.	(94-95)	A Presence that distrubs me with the joy of elevated thoughts; ...
7.	(116-119)	My dear, dear Friend; and in thy voice I catch ... and I read My former pleasures in the shooting lights of thy wild eyes
8.	(121-123)	And this prayer I make knowing that Nature never did betray the heart that loved her
9.	(123-125)	This her priviledge, through all the years of this our life, to lead from joy to joy : ...
10.	(134-135)	Therefore let the moon shine on thee in thy solitary walk : ...
11.	(137-139)	... and, in after years, when these wild ecstasies shall be matured into a sober pleasure

IV.1.2.3.2. Metaphor

A metaphor is a figure of speech which omits the comparative term (like, as) and implies that one thing is another. Metaphors found in this poem, are :

No	Lines	METAPHOR
1.	(2-22)	Do I behold these steep and lofty cliffs that on a wild secluded scene impress. thoughts of more deep seclusion; and connect the landscape with the sky : ...
2.	(94-99)	A Presence that distrubs me with the joy of elevated thoughts; a sense sublime of something far more deeply
3.	(120)	May I behold in thee what I was once, my dear, dear sister !

When a poet used metaphors, there are always a comparison at the back of the poet's mind. It is important to the reader, because they provide him with something concrete. Here, the author wanted to compare the nature situation which full of beauteous, freshness, and peacefull with the quietness in paradise which always protected by God. It is expressed in the first number. He described "the rolling water", "the lofty cliffs", etc, as the beauty of nature; "orchard-tufts ... with their unripe fruits" as the greenness. In them he felt there was a peaceful when he looked at nature. On the other hand, he described "thoughts of more

deep seclusion", "the landscape with the quiet of the sky", "pastoral", "wreaths", "sent up in silence" which expressed the quietness in paradise. Its life different from the life in the city (world), is, the life which protected by The Almighty God.

The second, Wodsworth described "a presence" (of nature) and God's existence. Exactly, he expressed God's existence, eventhough he wrote a presence (of nature). Because he explained that the presence has something which be thinking with elevated thoughts, "a sense sublime of something far more deeply interfused". The presence whose these characteristics is only God. The end, he compared his sister to nature. He loved his sister very much as he loved to nature. Here he expressed his feeling to nature as to his sister.

IV.1.2.3.3. Simile

It is a figure of speech in which two objects are compared. The likeness of the two objects is suggested. The comparison is generally indicated by the word 'like' or 'as'. Some similes in the poem are :

No	Lines	SIMILE
1.	(67)	I came among this hills; when like a roe
2	(70-72)	Whenever nature led : more like a man from something that he dreads that one : who sought the thing he loved

No	Lines	SIMILE
3.	(76-77)	The sounding cataract haunted me like a passion

In this first, the author wanted to compare man with a roe is a small deer which can't refuse somebody treatment.

I came among this hills; when like a roe (1)

Then the author compared the nature and man who sought the thing he loved.

Whenever nature led : more like a man flying from something that he dreads than one :... (2)

IV.1.2.3.4. Hyperbole

Hyperbole is deliberate, and often outrageous, exaggeration. It may be used to magnify a fact or an emotion in such a way as to attribute great importance to it. (Altenbern & Lewis, 1968:23)

No	Lines	HYPERBOLE
1.	(25-29)	But oft, in lonely rooms, and 'mid the din of Towns and cities, I have owed to them. In hours of weariness, sensations sweet, felt in the blood, and felt a long the heart and passing even into my purer mind ...
2.	(123-131)	...this her priviledge, through all the years of this our life, to lead from joy to joy: for she can so inform. The mind that is within us, so impress with quietness and beauty, and so feed with

		lofty thoughts, that neither evil tongues. Rash judgements, nor the sneers of selfish man. Nor greetings where no kindness is all the dreary intercourse of daily life ...
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Exactly, without these words underlined the readers know what the author's meant.

IV.2. Analysis on Wordsworth's Idea in LINES composed a few miles above Tintern Abbey

In England, since the early 18th century, there had been strong tradition of poetry dealing with the beauty of forests, mountains, flowers, animals, and the sea. This was the time of industrial revolution, when the transformation of England and English life had become strong enough to influence every aspect of the people's thought.

This revolution had result in the poet's (of that period) fondness for nature. In their poems they talked about nature, even when they were concentrating on city life. For example, William Wordsworth, who lived in the country. To him, nature was seldom hostile, and was considered more as a source of spiritual influence, or of relaxation.

After reading Wordsworth's poem, we could know his idea, opinion, and his belief. In this case, the writer talked about the idea poured in LINES composed a few miles above Tintern Abbey. The poem expressed three stages of awareness which Wordsworth believed, accompanied by the three stages of human life : childhood, youth, and maturity.

The poem begins by noting that five years have passed since he had beheld the beauty of nature. These beauty did not only influence the mind but also the poet's inner mind. Exactly, Wordsworth who found a peaceful in the valley, wanted to relate the peace of nature and the quiet of paradise. It was described when he was a child. These are the natural formations which the poet had remembered during his five years absence from the Wye Valley and which he now sees again. These are the objects of memory which elevated his mind and restored his peace when wearied by "the din of towns and cities" the poet turned inward to draw upon the resource of his memory and imagination. Here, he came back to nature after he lived in the city wherever made him in storm and streets. Nature gave a protection from world confusion and horror.

The late visit to the Wye was made by a more maturity man at the beginning of the third state of awareness. "The aching joys" and "dizzy raptures" of boyhood are gone. But "for such a loss" there is "an bundant recompense" (84-88). Through the beauty of nature, the poet thought "the great soul of the universe, a power which dwells in the light of setting suns and round the ocean and the living air, and the blue sky" (transcendent) (88-99).

In his loneliness, Wordsworth thought that his memory of beauteous and the city activity made him having a consciousness to think about human capacity, e.g, the relationship to another man, surrounding, and to The Almighty God in order to get His Blessing.

Wordsworth was a Christian, which principle teaches about the goal of creating the world, is only at God's existence. As stated by Dr. C. A. Van Peursen which translated into Indonesia by Dick Hartoko :

"Alkitab tidak melukiskan suatu proses dalam alam raya (evolusi misalnya) juga tidak menyajikan inventarisasi ontologis (adanya materi, kehidupan, dan roh) melainkan menunjukkan tujuan dunia ciptaan ini, maknanya, yaitu arahnya kepada Tuhan. Pandangan ini diungkapkan dalam kitab Mazmur sungai bertepuk tangan, bukit-bukit menari-nari kegirangan, itu bukan pandangan seorang penyair terhadap kenyataan, melainkan pandangan seorang Nabi yang mengungkapkan kenyataan. Didalam kenyataan manusialah yang menjadi pusatnya ...

Manusialah yang merupakan juru taksir segala se ada, dialah yang harus mengungkapkan makna dunia ini ialah terarahnya kepada Tuhan ..."
(via. Hartoko, 1983:120)

God creates the worlds to human prosperities. Here, man is one of creature who be able to think, he is only who treat or damage the beauty of nature. For man whose belief (he close to God), he will treat the nature so he will get the prosperities in his life; otherwise for man who far from God, he will damage it then he will get disaster, distruction, etc. It is clear that the goal of creating the world is only at God, because just the man who close to God will feel the happiness in his life.

After looking at the nature, Wordsworth thought who created it, The Almighty God, of course; then finally he would think about himself, he was a man who consists of material (solid, liquid and air in the body of man, it is consists of meat, bones, blood, etc) and spiritual (consists of sense, thought, heart, and soul). Nature needed for material and spiritual cares. Because in nature, man got foodstuff (rice, fruit, vegetables, fish, water, etc), which are used to body growth. On the other hand, it is also to hive beauteous, peaceful, mysterious, etc which are used to feel, to think. These will be caught if man combined his thought and sense. It is stated on :

"..... and in the mind of man :
 a motion and a spirit, that impels
 All thinking things, all objects of all thought,
 And rolls through all things. Therefore am I still
 A lover of the meadow and the woods,
 A mountains; and of all that we behold
 From this green earth; of all the mighty world
 Of eye, and ear, --- both what they half create
 And what perceive; well pleased to recognise
 In nature and the language of the sense
 The anchor of my purest thoughts and nurse,
 The guide, the guardian of my heart, and soul of all
 my moral being"

Exactly, Wordsworth found some value in the Wye Valley.

IV.3. The analysis of the truth through the idea of Wodsworth's poem in LINES composed a few miles above Tintern Abbey

When someone has a conciousness of his existence, then in his heart appears question about some events. In his deep heart, there is an inclination to know something mysterious that's still kept secret. Such questions as where I come from, why I be here, where I will go, and so on. When our eyes looked at the blue sky, our heart vibrates who built and paints the blue sky which is so strong and beautiful? In the night, we see the stars shine in the sky, there is an amazement from our heart. At the back of this amazement, our heart tries to look for who placed the location. They are so beautiful, and full of harmony.

The inclination is stronger when je is matured and has more experiences. It seems some mysteries are hidden at the back of this period, the inclination does not only come from his instink but also his mind and his logic to think about God's existence.

Man observes the beauty of nature because there is a feeling to know in his heart in the form of questions and thought. That feeling pushes to ask some various realities in the world to seek the answers. These are the same as what Wordsworth sought and poured in his poem, he asked who creates the world.

As states in the previous Chapter that the truth must be oriented on religious concept; and the readers have freedom and authority to interpret the truth according to thier ideology, even their culture and religion, so this analysis on Islam concept as the writer's belief. There are two instructions that must be believed by the Moeslems, they are The Holy Qur'an and Al-Hadist.

According to Wordsworth, "When I learned to look on nature I felt there was a Presence who must be thought glorious, who creates the world for human's prosperity". It is suitable to Islam doctrine. The Holy Qur'an stated that "Nature is a unity to prove the power of The Creator". It is stated by N. J. Dawood, 1989: 187-188.

From these, we can make a description that God creates all of the beauty of nature to show His power (existence).

There is adjustment between nature of nature's incidents to human's life in the world. It means that all of the creating world have advantage for human's life. This adjustment doesn't happen itself but there is tidy and in order creating. There are earth rotation on himself, Earth rotation on the sun, the distance between earth and stars, or, and another planets, the salty water in the ocean, and so on.

With the earth rotation on himself, there is the turn of night and noon in the world. So the situation of the world is always constant (not so hot or so cold). Imagine, if the day is only noon ! From minutes to minutes, hours to hours the situation in the world is hot, then in 100 hours, the air gets 100°C, so all of the water and another liquids in the world will boil. What happen if all of water in the rivers or in he seas boil ? Likewise, the blood which flows in the body of man will boil too. In that situation, no creatures live in the world, they will die or destroy. Moreover, after 100 hours or 1000 hours, not only the water, but also all of the surface of the world (ground, rock, woods) become fire. Otherwise, if the day is only night, the situation is not become fire but will become ice. It is impossible

to live in the world. As it was stated in N.J. Dawood, 1989: 276-277.

On the other hand, it has a benefit to human's life, is, at noon man can work to fulfill their need and in the night man can take a rest.

Man is a perfect creature, he has mind (which is uses) to think and sense to feel. In looking the beauty of nature, he uses both mind and sense. Mind brings to conclusion about God's existence while through his sense, he will close to God. That's why his sense should be sharpen (clean his soul from sins) in order to be always near to God. Just with clear soul, he will feel quiet, peace and happy. It is suitable to N.J. Dawood, 1989: 177.

Man must use his sense good so he can choose and select somethings which one is the best. Then he will walk in truth.

It doesn't mean that man just bounded to his sense without taking care of his mind. They must walk together so he will get material and spiritual progress. If the mind is stronger than sense, man will get material progress and never mind in the spiritual progress. On the other hand, if man just uses his sense without taking care of his mind, the spiritual progress will be reached without thinking about material. Man will get a balance

in material and spiritual progress if his mind and sense walk together.

These are the same as what Wordsworth said in his poem. He said that the acceptance of nature as a whole by combining his thought and his sense.

The picture of the mind revives again :
 While here I stand, not only with the sense
 of present pleasure, but with pleasing thoughts
 that in this moment there is life and food
 for future years. (61-65)

Besides that, he also said that nature pierces material and spiritual life cares as stated above.

From this green earth; of all the mighty world
 Of eye, and ear, -- both what they hafl create,
 and what perceive; well plesed to recognise
 In nature and the language of the sense
 The anchor o my purest thoughts, the nurse,
 The guide, the guardian of my heart, and soul
 of all my moral being (105-111)

Exactly man consists of material and spiritual. Beside giving a material need. The beauty of nature is also giving a spiritual cares. Because from the beauty of nature, we will be given beauteous, peaceful and mysterious here, is someone who is hidden at the back of the beauty of nature. He is the Creator of the nature, is God. In thinking about God we use our mind and sense (and

also heart and soul). Mind, sense, heart and soul belong to spiritual aspect which must be presented in human's.

We not only know about God's existence but we try to close in God. The way to be close in God, is, by doing what His order is and avoid what His prohibition is. It is stated in the poem too. "In looking the beauty of nature we believe in the existence of God", it is one of His order which must be done. And "the life in the city which full of crowd, business, and another material life", must be avoid if it is not balance with spiritual life.

"Do I behold these steep and lofty cliffs,
That on a wild secluded scene impress
Thoughts of more deep seclusion; and connect
The landscape with the quiet of the sky

In metaphor analysis is stated that the statement has a meaning the author wanted to relate the nature situation which full of beauteous, freshness, and peaceful with the quietness in paradise which is always protected by God. Here, Wordsworth believed God's existence in looking the beauty of nature. It is also stated in N.J Dawood as mentioned above.

While the prohibition which must be avoided is materialistic life. It is permitted when combined with spiritual life. We can work to get wealth, rank, so much, but we must do charity to the others. It is stated in the poem :

....., and 'mid the din
of towns and cities, I have owed to them
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
.....
(25-28)

On that best portion of a good man's life,
His little, nameless, unremembered acts
of kindness and of love (34-36)

In N.J Dawood, 1989: 396 stated what Wordsworth thought,
while about we must do charity, stated in N.J. Dawood, 1989:
396 too. When we do charity to others, there are gifts which
is more sublime (glorius), in this case God will give us
paradise life in the future. It is mentioned by Wordsworth :

" Nor less, I trust,
to them I may have owed onather gift,
Of aspect more sublime ; that blessed mood,
In which the burthen of the mystery
.....
(35-41)

Life in the paradise is one which is not only full of
beauteous, but also the quitness. Something that gives inner
satisfaction, happiness, and quietness is someone finds
things he desired. These gives a protection from world
protection and horror (the live in the city)

We must do to get His blessing, then we would be
entered into paradise. It was stated in N.J. Dawood,
1989 : 347

Since the object of Supreme truth is about the existence of God, so the relationship between Wordsworth's idea in LINES composed a few miles above Tintern Abbey and the truth is the same with talking about God's existence.

CHAPTER V

CONCLUSION