

SYMBOLISM IN ROBERT FROST'S SELECTED POEMS



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BY

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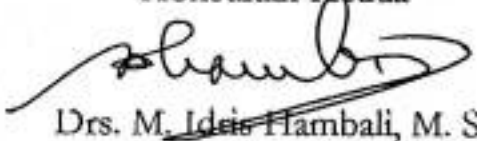
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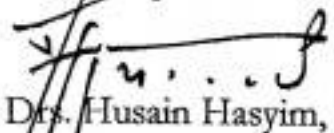

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SYMBOLISM IN ROBERT FROST'S SELECTED POEMS

Untuk memenuhi salah satu syarat ujian akhir guna memperoleh gelar sarjana Jurusan Sastra Inggris program studi kebahasaan pada Fakultas Sastra Universitas Hasanuddin.

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ABSTRACT

Skripsi ini berjudul *Symbolism in Robert Frost's Selected Poems*. Karya Robert Frost ini sarat dengan makna hidup dan kehidupan melalui penggunaan objek dan bahasa-bahasa yang bersimbol. Analisis terhadap puisi ini bertujuan untuk mengetahui makna dari simbol-simbol yang digunakan, sehingga memudahkan untuk mengungkapkan makna puisi tersebut secara keseluruhan.

Dalam pencapaian hasil analisis yang maksimal, penulis menggunakan pendekatan semantik-semiotik. Pendekatan ini menggunakan dua analisis yaitu analisis makna simbol-simbol dan analisis makna puisi secara keseluruhan yang terbagi dalam dua makna, yaitu makna leksikal dan makna significance atau makna puitik.

Setelah penulis menganalisis data, diketahui bahwa Robert Frost dalam menggambarkan puisinya banyak menggunakan simbol, yaitu simbol-simbol alam yang mewarnai pemaknaan puisi itu secara keseluruhan. Berdasarkan simbol-simbol tersebut, dapat disimpulkan bahwa makna yang ada dalam puisi itu merupakan gambaran kehidupan yang penuh dengan tantangan, dan membutuhkan pengorbanan serta kebulatan tekad.

CHAPTER I

INTRODUCTION



1.1 Background.

Poetry is one of literary work that contains a lot of meaning. To decide bad poetry or not is not to see its form only, but the meaning that is contained in it through the words that have been chosen by the poet to represent his message. Gani (1988:173) states that a poem is a literary work that is meaningful but limited word. If we want to understand and to get the writer's message in it, we have to fully concentrate. This is because a poem may emerge from something around us; from what we see, what we feel, and what we want.

There are several aspects that might be used by the poet to present the meaning of his poem, they are: symbol, imagery, and myth (Wellek & Warren, 1990; 235). To find out the meaning of a poem, we can use one of the three aspects above. For example: we may use symbol to discover the meaning.

Symbol is a system that has meaning where the readers and the poets have already agreed with to use in the literary communities. The meanings reflect through symbols in the literary works are the meanings

which are based on the literary language. The symbol in the poetry is the symbol that is constructed from words, phrases and images where they are literarily taken.

In this thesis, the writer chooses Robert Frost's poems as the object of research, because he is one of the most popular poets whom always discover the main idea of his poem by using symbols. He uses a nature symbol that interpret its reference difficult. His poems are written in a popular language. The writer believes that this is a new style in literature, particularly on poetry that is contributed by Robert Frost in that time. This specific style has also made his work different from the other poets' works. Although the author uses a popular language in his poem, it does not mean that his poems are of little value. On the other hand, his poems have provided the effective of a popular language to bring out a good idea of life or everything in our environment.

Based on the statements above, language in the poetry is very interesting to observe, and to find out what the symbol means in a poem. So, the writer is interested to take *symbolism in Robert Frost's selected Poems* as a topic in this writing. Then, the writer tries to confront between linguistics in semantic-semiotic and literature in poetry.

1.2 Identification of Problem

Based on the above statements, the problems that have been identified are:

1. The using of symbols which are employed in Robert Frost's poems.
2. The meaning of symbols, which are employed in Robert Frost's poems.
3. The reason Robert Frost uses many symbols in his poems.
4. The meanings of the poems, which are employed in Robert Frost's poems.

1.3 Scope of Problem

In this research, the writer focuses her discussion only in semiotics as one of linguistics study. Semiotics is not simple. Therefore, the writer limits this research just on symbol aspect as one of semiotics aspect.

The data are taken from Robert Frost's selected poems. They are "*Stopping by Woods on A Snowy Evening*", "*The Road Not Taken*", and "*Birches*".

1.4 Statement of Problem

The statement of problems can be formulated as follows:

1. What are the meaning of symbols used by Robert Frost in his three poems?
1. What are the meanings of Robert Frost's three poems?



1.5 Objective of Writing

1. To explain the meaning of symbols that are used by Robert Frost in his poems.
2. To find out the meanings of Robert Frost's three poems.

1.6 Sequence of Presentation

This thesis consists of five chapters in which sub chapters are included. They are:

Chapter one is the introduction which discusses the background, identification of problem, scope of problem, statement of problem, objective of writing, and sequence of presentation.

Chapter two is the theoretical background, which provides a little bit of the theories that are going to be used in supporting the analysis.

Chapter three is the methodology, which discusses the method of collecting theories and data, population and sample, and the method of analyzing data

Chapter four is the analysis of Robert Frost's selected poems.

Chapter five is the conclusions of all the previously discussed. Some suggestions are also provided in this chapter.

CHAPTER II

THEORETICAL BACKGROUND

2.1 Semiotics

In the study of language, the field that deals with the symbol is the study of semiotic. Semiotic is the study about meaning and principles or process of appearing the signification. Signification deals either with how the process of events, attitude, words or certain objects for the certain group of people who use language or the context that they want to use (Poli, 1991: 8).

The concept of semiotics is derived initially from the concept of the sign; and the modern word harks back to the terms *semainon*, *semainomenon* (signifier, signified) used in ancient Greek linguistics by the stoic philosophers. The stoics were the first to evolve a theory of the sign, in the 3rd-2nd century BC; and the conception they had of the linguistic sign was already well advanced along the lines in which it was developed two thousand years later in the work of Ferdinand de Saussure (Halliday & Hasan, 1985:3).

Semiotics was initiated by two figures who worked in different field of study. They were Charles Sander Pierce (1839-1914) as a

philosopher, and Ferdinand de Saussure (1857-1913) as a linguist. Pierce called his study *semiotics*, while Saussure called it *semiology* (Van Zoest, 1992:1).

Pierce established a theory of semiotics based on logic. For Pierce, something or an object can be regarded as sign only if it is apparently visible, means that its appearance can be observed and caught by someone. Pierce confidently remarked that visibility and observability of an object are the important natures of sign.

So far, Pierce also studied that sign must *refer to*, or *represent* something else. Sign that he often called *representament* refers to something or object in the world, *designatum* or *denotatum* that more recently known as *referent* (Nurgiyantoro, 1995:41). Between sign and referent undergo a process of representation, and sign along with representation lead to an interpretation activity in the mind of the sign observer. The result of this interpretation is called *interpretant*. Interpretant is crucially considered as a new sign, which is accumulated by the sign observer when he is observing the first sign (van Luxemburg, 1993:105). Semiotics process of Pierce can be illustrated as follows:

Sign → representation → interpretation → sign

By examining this model, Pierce concludes that a semiotic process that demands the presence of sign, referent, and interpretant could be run continuously. This means that an interpretant produces a new sign, which represents a new object or referent, and thus will create another new interpretant. Representation and interpretation are said to be the typical nature of sign.

While, Saussure developed his theory of general linguistics. Saussure argued that a scientific linguistics could never be based on a *diachronic* study but only by approaching language as a *synchronic* system, a system of all the elements and rules are in the theory simultaneously available to the users of the language. Saussure's discussion of the object of study in linguistics depends crucially on the distinction between *langage*, *langue* and *parole*, translated as language (universal human phenomenon of language). A *langue* is a particular language system, for example English; and *parole* is language in use, specific speech acts (Lodge, 1988:1).

Language is made up of words, and another seminal contribution of Saussure was his analysis of the word as a verbal sign having two sides, an acoustic image or sound pattern and a concept. The former he called *signifiant* that translated as *signal*, and other *signifie* that translated as *significance*

(the more usual translation are *signifier* and *signified*). Saussure's crucial point was the connection between them are arbitrary; that is to say, a convention accepted by all users of given language, not the result of some existential link between word and thing. It is the arbitrariness of sign that necessitates a systematic structure for language (Lodge, 1988:1).

Saussure rejected the idea that language is a word-heap gradually accumulated over time and that its primary function is to refer to things in the world. In his view, words are not symbols that correspond to the referents, but rather are *signs*, which are made up of two parts: a mark, either written or spoken called *a signifier*, and a concept (what is thought, the mark is made) called *a signified*. The view that he is rejecting may be represented thus:

Word (symbol) = thing

Saussure's model is as follows:

$$\text{Sign} = \frac{\text{signifier}}{\text{Signified}}$$

Things have no place in the model. The elements of language acquire meaning are not as the result of some connections between words

and things, but only as part of system of relation. Consider the sign system of traffic lights:

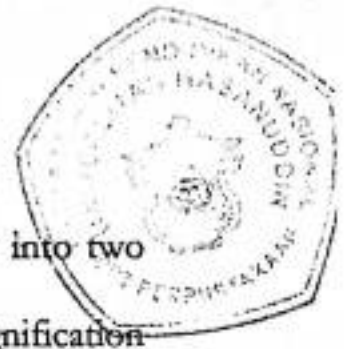
Red—amber—green

Signifier (*red*)

Signified (*stop*)

The sign signifies only within the system “red=stop/green=go/amber=prepare for red or green”. The relation between signifier and signified is arbitrary, there is no natural bond between red and stop, no matter how natural it may feel.

In our mind, both of the theories that are given by Saussure and Pierce seem the same. But if they are analyzed more, Pierce’s theory gives more than Saussure’s. Because Pierce’s theory could be generally applied in any kinds of sign system. In Pierce’s, sign is something that represents something else, which could be experiences, thoughts, feelings, ideas, and so on. Furthermore, he said that language is not the only sign system, but everything that exist in our surrounding can be said *sign*, such as gesture, writing, art, etc. Semiotics thus can be operated in linguistics, arts, literature, film, philosophy, anthropology, archeology, architecture, etc (Nurgiyantoro, 1995:40).



The development of semiotic discipline nowadays falls into two types of study field: the communication semiotics and the signification semiotics. Communication semiotics stresses itself to the production of sign, while signification semiotics concentrates on the understanding and searching of the meaning of a sign (Nurgiyantoro, 1995:40-41). Eco in van Zoest (1992:26) explains that the production of sign in communication semiotics requires an existence of informer (sender), receiver, sources, signs, reading process and code. This study is more or less related to Saussure's semiology. Signification semiotics, on the other hand, ignores such production process but attempt to establish its field on the process to understand and discover the meaning of sign and how the process of interpretation takes place. This field seems to be occupied by Pierce's semiotics.

It is nowadays customary to recognize three areas within the field of semiotics. They are *syntactics* (syntax), *semantics*, and *pragmatics*. Morris in Lyons (1977:114-115) defines *pragmatics* as the study of *the relations of signs to interpreters*, *semantics* as the study of *the relations of signs to the objects to which the signs are applicable*, and *syntactics* as the study of *the formal relations of signs to one another*.

The field of semiotics is many discussed about their definitions. In sign definition, there are two principles: signifier and signified. Pierce recognize up to ten different classes of signs, with further subdivisions, but we will be concerned with only one of the dimension of his classification, which yield a distinction of three kinds of signs: symbols, indices, icons. An icon is *a sign which would posses the character which renders it significant, even though its object had no existence*. An index is *a sign which would, at once, lose the character which makes it a sign if its object removed, but would not lose that character if there were no interpretant*. A symbol is *a sign that conventionality or arbitrariness of the relationship between the sign and its signification* (Lyons, 1977:100-105)

2. 1. 1 Symbol

Naturally, language appears together with human beings. All of the concepts in the brain can only be illustrated and explained in a different forms of language in various symbols. Language has many kinds of symbol's forms. It may be the attitudes or action, pictures, colors, and written forms. People who have already made the agreement in using those symbols can only understand these kinds of symbols.

Jacobson illustrates how the sign and form are used in trying to deliver the message and thus received. Both of them must be agreed with

the codes, messages, contexts and language conventions in order to be able to communicate properly. The creative communication has already agreed by the user (Poli, 1991:5).

The above definition points out that language are the symbol systems which are used by the people who have already made agreement to use it in their daily activities. It means that they agree with the codes, context, symbols and the language convention.

It is clear that the language is known by the people as the symbol system that used by the group of people or communities from the past to the present time. They use language in their daily activities as the symbol system that has meaning.

Barthers says that the whole within the anything are a part of symbol systems. Everything that exists in this real life can be supposed as a symbol, either it is abstract or concrete. A symbol or sign (Words, actions, and pictures) have two aspects. The first aspect that can be touched our perception or signifier. The second aspect is the concept that represents the first or signified (Poli, 1991:9).

The above definition points out that the symbol or sign is the physical part of the object or material (sound, action and objects) which

exist in the position that can be touched or watched by the perception while signified represent anything which are hidden from the background of the reality. It means that the sign or the symbol always deal with the thing or other, as tear represents the sad feeling, and the red color at the traffic lights represent the information to stop.

Pierce says that the meaning of symbol actually expresses something as named representament and posses three aspects i.e. ground, object and interpretant. Anything represents the meaning of symbol is ground sometimes this is usually named with the code though formally not same. Code itself is a rule system and code characterizes the 'I'ran individual (passes the individual limitation). But the sign is interpreted from the original sign after correlating with the contexts and develops the new sign, which is named interpretant (van Zoest, 1990: 9).

It points out that the meanings of the symbol represent the object, action and sound: While the sign represent the correlation between the physical and the concepts, as Wet Street represents the rain just now.

Pierce divides it into three aspects. They are the icon, index and symbol. An icon is a sign which would possess the character which renders it significant, even though its object had no existence. An index is a sign

which would, at once, lose the character which makes it a sign if its object were removed, but would not lose that character if there were no interpretant. A symbol is a sign that conventionality or arbitrariness of the relationship between the sign and its signification (Lyons, 1977:100-105).

The writer concludes from the statement above that the symbol is the unit system that has already been agreed by the people. The word chair represents the place for sit down. This word will be functioned if the people have already agreed for the communication. So the language itself is the symbol that is arbitrarily used by the people for their communication and interaction.

Symbol in a daily communication is not the same with the symbol that is used in the literary works, especially in the poetry. The symbols used in the poetry are the symbol that has already been agreed by the literary communities (the readers, criticizer, and the poet). However, for some extents, there is a peculiarity, especially poetic diction.

Every poet has right in choosing the word or diction that suitable for them in representing their minds and viewing that they want to deliver or to send to the reader. These dictions depend on the cultural background and environmental condition where the poet lives. Robert Frost as the

American popular poet who usually lives in the farmer situation always expressing his ideas and mind through out using the words from farm situation.

Frye (1973: 120) says that poetic diction represent poetic symbol which primarily itself in relating to the poem. The unity of the poem is the best apprehended as unity of mood. Mood being a phase of emotion being the ordinary mood for the state of mind direct towards the experiencing of beauty.

Language in literary work is not a part from the language itself. This is not caused of what has been mentioned that language is a symbol system that based on the conventions. However, the poets must consider to the language that they use in their works. If it is apart from public language, their works will be away from public attentions. Moreover, the readers and criticizers cannot understand what they mean in their work.

Symbol is a system that has meaning where groups of people as readers and the poets have already agreed to use in the literary communities. The meaning reflects through symbols in the literary works are the meaning which based on the literary language conventions.

According to Pradopo (1987: 123), the literary conventions that play an important role in bringing out the meaning of the literary works are setting, sound pattern, character, word classes, and sentences (Language style), diction. Visual unities as typography. The rule exclude from the literary language conventions as the enjambment and assonance.

Frye (1973: 71) says that the symbol in the poetry was any units of any literary structure as word, phrase or an image use with some kinds of special references in what symbol usually taken to mean. Again, he says that the certain elements as alliteration and spelling would be excluded from the literary structure.

The two definitions above points out the major ideas between symbol in literary works as drama and prose with the symbol in the poetry. Those were the word classes, sentences (language style), dictions, phrases and images. These were the units of symbol where the certain references literarily be taken.

Frye (1973:71) divides symbols which play in literary work language in any certain phrases: as the descriptive phase where symbol as a motif and a sign, formal phase where symbols as images, mythical phase



where symbols as archetype, and anagogic phase where the symbols as monad.

Furthermore, he says that every phase has its particular approach to narrative and meaning. In the descriptive phase, narrative is an imitation of the actual objects. In the literal phase, narrative is a flow of significant sound and meaning that is an ambiguous and complex verbal pattern. In the formal phase, poetry between example and precepts and archetype phase studies poem as unit of poetry as a whole and symbol as unit of communication.

Descriptive phase illustrates when the people read and watch anything. Their attention moving in two directions at once. One direction is outward and centrifugal in which they keep going out side their reading from individual word to the thing they mean in practice to their memory of the conventional association between them. The second direction is inward on centripetal in whom they try to develop from word to a sense or a large verbal pattern. In both cases, they deal with symbol. It means that when they see the horse, at once their image about horse appears (Frye, 1973:71).

Archetype phase illustrates the symbol as the communicable units to which typically recurring the image in this phase, symbols connect one

poem to another and thereby help to unify and integrate the literary experience. Archetype concerns with the literature as social facts and as a model of communication by the study of convention and genres. It attempts to fit into the body of poetry as a whole (Frye, 1973: 80).

Formal phase illustrates the symbol as image. This formal criticism begins with an examination of the imagery of a poem with a view to bring out its distinctive pattern. The recurring or most frequently repeat image form. Therefore, to speak and modulate of episodic, and isolate images relate themselves to this hierarchy of the poem itself. Every poem has its peculiar spectroscopic band and imagery, caused by the requirement of its genres, the predilection of its author and countless other factors. While in anagogic phase, poetry as a total unit or unlimited social action of omnipotent human society that contain all of the power of nature within itself (Frye, 1973: 120).

David Lodge (1972: 32) says about symbol in the poetry that anything belong to another kinds, according to the way we speak of them and companion we give them for symbol associated with ideas that are more than fragment of shadow.

From above illustration, it points out the major ideas about symbol. Those symbols are functioned in the society as total unit, communicable units, and band of imagery. These depend on the way we speak about symbol.

The writer concludes that the symbol in literary works have a great field. In this case, the writer chooses the symbol analysis that is constructed from image. The symbol here gives a concrete description that appears a particular mood. It makes a life the images in our mind, perception, memory and to make more favourable. The poet uses the imagery of mind and other poetic equipments in order to achieve a particular mood for the readers. Imagery is an effect in thought; mind that similar with the picture that is produced by our expression towards the objects. Concerning with this, the meaning of word as must be understood and ever be experienced and know clearly the characteristic and description of the object (Pradopo, 1987: 80).

The definition above points out the people should understand of the words and also able to memorize that object. Those objects have already been mentioned imaginatively established the new experience that

exclude from the word. Therefore, those words really give the meaning for us.

The symbol units are used in a daily activities or communication and different with the symbols that is used in literary works, particularly in the poetry. A symbol that is used in a daily communication is the symbol that has become the conventional rules. While the symbol in the literary works, especially in the poetry, the symbol that is constructed from words, phrases and images where literarily be taken. (Reaske, 1987:110)

It is clear that the symbol, which the writer uses in this thesis, is constructed from images that the writer knows through out reading concerning book. However, the writer of this thesis realizes that the symbol that is constructed from image will be perfect of all if the object ever were experienced. But the writer sure by reading concerning books, the writer will be able to get the complete information about the object that are mentioned in the selected poem by Robert Frost.

2.2 Semiotics in Linguistics Analysis

Linguistics is a part of semiotics. Because language is a sign which has meaning and that meaning is arbitrary. Language is a sign system which is used by men to cooperate, to interact and to personal identify. From the

limited definition, the writer concludes that language is a system and can be a language system, and it is arbitrary. As an arbitrary system, language can be used to interact well with the other man or by ourselves.

As a system, language has elements that are arranged hierarchically. Those elements consist of phonology, morphology, syntax, and semantics. Every element gives meaning to each other, correlation and determining. Every element also has its own system. The system in the word is analyzed by morphology, and analyzing system in the sentence is consisted in syntactic area. As a sub system, those elements have consisted with semantics aspect. So it can be arranged and combined to be use in communication potentially. The system that arranges the meaning relation in linguistics sign or the meaning relation in sign with linguistics external is semantics analysis.

In this case, language is not the only one of tool that is used to interact in communication form. In linguistics external, there is still another sign, i.g: morse code, traffic light, math sign, etc. By analyzing the different between linguistics sign with the other sign in linguistics external, it can be known with the specific characters that are had by language and it has

special attitude. As a reality in using, language has its own system and also the relation with other system outside it.

By relating linguistics structure with the external world, its referent can be decided absolutely. Based on the statement above, it can be concluded that linguistics analysis as a code that appear in using, beside focused on relation characteristics between form and sign or a word to another, relation between linguistics form with external world that is referred, and focused on relation between code and its users. According Aminuddin (1988:37) that study about sign system; linguistics sign or another form of sign that is used by men in communication; it is in semiotic area.

Even though the sign with signified is not systematic, but that sign itself is systematic. It is caused that the systematic and the specific rule are called structure. Not all sound that can be used has a rule, start from the lowest level to the highest level. The part which is talking about sound is called phonology, and relating between word and its form is called morphology, and the part which is talking about phrase, clause and sentence is called syntax, and the next is called discourse. So, linguistics sign is

systematic and hard, while the relation with meaning is not systematic and easy.

After that, de Saussure explains that language is not the only one of sign system used in society. There is another sign system, e.g. in modern society; we use the system of traffic sign which has the same principle with language. Traffic sign is arbitrarily (red is stop and green is go), and conventional too (L'eeuw, 1988:46).

Language is the hardest sign, the smooth and growth than the other sign. We know that the conventional of the people can be a sign for another thing. We call language as the conventional system. For example, if our nervous system knew a specific animal, we can create a sound like "there is a cat". Every man that hear our voice will get the same event in their nervous system, if they look at the same direction.

Jurij Lotman states that language is a primary of sign system or the first level of sign system. The primary of sign system is used in communication, thinking, or interpreting of everything that consist in the language itself. The thinking process always uses the language, because the thinking will be a brilliant by the language and we will be difficult to formulate it without the language (Atmazaki, 1990:79).

Language as semiotics system is divided into three field, they are syntactic, semantics, and pragmatics. The three field classification goes back ultimately to Pierce, but was first clearly drawn and made more generally familiar by Morris. In his earlier work, Morris in Lyons (1977:115) defined pragmatics as the study of "the relation of signs to interpreters", semantics as the study of "the relations of signs to the objects to which the signs are applicable", and syntactic as the study of "the formal relations of signs to one another". The revised definitions run as follows: "pragmatics is that portion of semiotics which deals with the origin, uses, and effect of signs within the behavior in which they occur; semantics deals with the signification of sign in all modes of signifying; syntactic deals with combinations of signs with regard for their specific significations or their relation to the behavior in which they occur".

Aminuddin (1988:37) classifies language as semiotics system. That system is divided in three component system; 1) syntactic, the component that relates with symbol or sign and its relation form, 2) semantics, the component that relates with the relation of problem between symbol with the external world which is referred, and 3) pragmatics, the component that relates with the relationship between user with the sign in its using.

Study about sign that focuses at its classification, its relation with another signs, and its manner to cooperate in implementing its functions consists of syntactic-semiotics field. If this study appears the signs relation with its reference (such as icon, index, and symbol) and the interpretation which is produced, it is in semantics-semiotics work. If study about that sign emphasizes the relation between sign with sender and receiver, it is pragmatics-semiotics work (van Zoest, 1989:27). That statement is suitable with interpretation dividing and semiotics by Pateda (1989:30) who classifies it into three branches, they are: 1) syntactic whom relates with signs combination, 2) semantics whom relates with signs meaning, and 3) pragmatics whom relates with origin, using and the result of sign using in human habitat. Based on specialize statement that have been talked above about semiotics branches, the writer concludes that language as a semiotics system can be divided into three branches, they are: 1) syntactic, whom relates with sign combination, 2) semantics, whom appears the relation with sign and its reference and the interpretation which is produced (relation of sign meaning), and 3) pragmatics, whom emphasizes the relationship between signs with its sender and receiver.

CHAPTER III

METHODOLOGY

In the methodology of this writing, the writer uses two methods. They are method of collecting theories and data, and method of analyzing data.

3.1 Method of Collecting Theories and Data

In order to accomplish the purpose of this writing, the writer uses the specifically arrange method in collecting data needs.

3.1.1 Library Research

In collecting the theories, the writer reads books and other materials relevant to the subject matters of this thesis. In collecting the data, the writer uses the secondary data i.e. by reading the numbers of Robert Frost's poems and other related materials. This is done in the university library and other private collections. Having identified all the data, the writer looks carefully at the symbols that are found in Robert Frost's poems.

3.2 Population and Sample

3.2.1 Population

The population of this research is taken from all Robert Frost's poems. Some poems of the population will be taken as the sample.

3.2.2 Sample

The sample of this research is three poems by Robert Frost, which are chosen from the population. The writer chooses the samples by purposive sample that the sample is taken be based on definite purpose, which is suitable with the researcher's import. The writer regards them suitable with the topic of this thesis.

3.3 Method of Analyzing Data

The writer uses descriptive method in analyzing data. In this case, descriptive method is done by following these steps:

The first step: to determine the sample that will be analyzed in this writing.

The second step: to read the poems by *close reading method*. This is to find out the symbols in the read poems.

The third step: to identify symbols in Robert Frost's poems.

The fourth step: to establish the data for analyzing comprises of *stopping by woods on a snowy evening, the road not taken, and birches*.

The fifth step: to classify the data from the data collected comprises of *stopping by woods on a snowy evening, the road not taken, and birches*.

CHAPTER IV

ANALYSIS OF ROBERT FROST'S SELECTED POEMS

Poetry is one of literature genres that different from others. As many people think that poetry is more formal and imaginative nature only, but actually it is more formal and elaborate construction. It is caused that to understand the meaning of the poem is not easy. Today, the meaning of poem has got some different meanings from the original one. So, we have to understand what it is the poetry says. Because sometimes a piece of writing is said to be poetic if it implies beauty and imagination. As Perrine (1983:517) says that "poetry might be defined as a kind of language that says *more* and says it *more intensely* than does ordinary language. In order to understand this fully, we need to understand what it is that poetry *says*". In other words, if we want to understand it, we have to analyze it. According to Pradopo (2000:280) that analyzing poetry is an effort to get the meaning of the poem or to give a meaning to the text of the poem.

In this chapter, the writer tries to analyze Robert Frost's selected poems by using semantic-semiotic approach. It focuses only on the symbolic meaning and the whole meanings of the poems, which are hidden in Robert Frost's poems.

4.1 The Meaning of Symbol in Robert Frost's Selected Poems.

A symbol may be roughly defined as something that means more than what it is. Symbol varies in the degree of identification and definition given by the authors. Sometimes poets are much more specific in identifying their symbols, sometimes they do not identify them at all.

In looking for the symbols in this poem, the writer picks out all the references of concrete objects and they are considered with special care. The writer notices any symbols that the poet emphasizes by detailed description, by repetition, or by placing them at the very beginning or end of the poem. When the poem is paraphrased, the paraphrase depends primarily upon the meaning of certain concrete objects; these richly suggestive objects may be the symbols.

4.1.1 Stopping by Woods on a Snowy Evening.

STOPPING BY WOODS ON A SNOWY EVENING

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow. 4

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year. 8

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

12

The woods are lovely, dark and deep,
But I have promised to keep,
And miles to go before I sleep,
And miles to go before I sleep.

16

(Gottesman et al,1980:1294-1295).

The symbols of this poem can be found in the words "woods, horse, sleep" and in the lines "to stop without a farmhouse near, between the woods and frozen lake, the darkest evening of the year" and "the only other sound's the sweep, of easy wind and downy flake". The symbolic meanings of those are as follows.

The word "woods" in the first stanza and the fourth stanza is a symbol. The word "woods" may symbolize a life, the life which is not everlasting. The word "woods" is said symbol because the wood is a land which is full of many kinds of trees. In Hornby (1995:1373) the wood means "an area of land, smaller than a forest, covered with growing trees". In the wood, everything can happen. Someone can be faced with something different from what he wants. No one knows what will happen it before he passes on it. Perhaps he is happy and very glad if he looks at amazing things

like the beauty of woods which are filled up with snow, or be scared or worried if he remembers that he just alone in the woods and there are many wild animals, and so on. The woods are a mystery for any one, because no one knows many things about the wood before he faces the woods by himself. It puzzles any one because someone still feels worried, scared or anything else before he goes out from the wood safely.

While, life is a gift from God to human, animals, and plants to differ them from the dead ones. In Hornby (1995:680) means "the ability to grow and produce new forms that distinguishes living animals and plants from dead ones and from rocks, metals, etc. In other meanings that life is the period between birth and death. The life gives a chance for anyone to collect a foothold in their life like skills, wisdoms, etc. No one knows about his life before he passed. Sometimes someone is amazed about the beauty of life till he forgets his duty, his responsibility, and so on. He is amazed as if he forgot that everything in this world is just awhile, not everlasting. The beauty usually is pretending only. So, anyone must not be amazed so much about that till he forgets everything he must do. Because in human's life, sometimes he faces bad reality. But he must not feel very sad and think that the world is a bad and cruel place. Every event in this world is a destiny

for anyone and no one can reject it. Everyone has responsibility in their life and make those as a priority in theirs. The life contains many mysteries, puzzles, etc. The man just passes the life and makes his passing as a lesson for his life in the future.

Therefore, if the writer looks at the character of wood and life, the word "woods" in this poem may symbolize a life. Because between wood and life are two things that have many mysteries which no body knows about them before they pass on. Sometimes they make anyone are hypnotized till they forget their responsibilities and duties to life in this world. It can be looked in the first stanza as follows:

"Whose woods these are I think I know
His house is in the village though:
He will not see me stopping here
To watch his woods fill up with snow"
(Gottesman et al, 1980:1294)

The traveler is interested in the snow, which fills up the woods. Because the traveler is interested, he stops to watch it without allowing from the owner of the woods. In our imagination that how beautiful those woods; which make the traveler interested and brave to get a risk to stop in a lonely place like the woods, and he forgets to go home. Anyone will do the same action as the traveler if they get the same position with him.



The description of this woods reminds us that when someone is amazed the beauty of world as if he would not be dead, he will get lost and miss his chance to get many things in his life. Because sometimes someone faces bad reality like he fails or many things that he does not want. So, he will feel that the world is cruel, dark and anything that makes the world as the worse place.

So, the woods is the description of life or the natural life such as lovely, dark and deep. It can be seen in the fourth stanza as follows:

“The woods are lovely, dark and deep,
But I have promised to keep,
And miles to go before I sleep,
And miles to go before I sleep.”

(Gottesman, et al. 1980:1295)

This means that life and woods are two things that have the same characters. They can be beautiful or lovely if they feel happy or glad. They look dark if they feel sad, and they look deep if they feel worried or scared of something. Although we have to face one of them, we must not be engaged with it till we forget our responsibilities and duties to life in this world. We have to use our life before the death is coming.

The words “horse” in the second and “he” which refers to the horse in third stanza may symbolize conscience, inner voice. The word

“horse” means “a large animal with four long legs, a mane and a tail”(Hornby,1995:574). Horses are used for riding on, pulling carts, etc. It is generally known that horse is a kind of animal that has a sensitive feeling to react. He will react if there are wrong or strange things. While conscience means “a person’s awareness of right and wrong with regard to her or his own thoughts and actions” (Hornby,1995:244). It means that conscience or inner voice is our heart function to warn everyone about right and wrong, good and bad.

In this poem, the horse uses an attribute of human, such as thinking and talking which are the same as our heart function that warns when we do a mistake or everything that can make us lost. By stressing the horse word itself, automatically the horse meaning here is more than a usual horse that soliloquy. The author describes unusual horse attitude by saying that when the horse feels there is something strange or mistake by the traveler stopping in the far place from the village, between the woods and frozen lake, while the evening is darkest of the year. We can understand what the horse’s thinking. It is caused that if someone stands or stays alone in the same situation, it will give a worried and afraid feeling. So, it is logical if that horse thinks like in the second stanza. They are as follows:

“My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.”

(Gottesman et al, 1980:1294)

Those situations cause nervousness and uneasiness to the horse. His nervousness is expressed by his attitude such as making his tail wag, shaking his head. So, his bell shakes and makes the traveler conscious. He does not understand that what is wrong with his master. He is still hypnotized, while the evening is coming soon, and only other sound is sweep of easy wind and downy flake. We can look in the third stanza, as follows:

“He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.”

(Gottesman et al, 1980:1295)

It is generally known that horse is a kind of animal that has a sensitive feeling to react. So, the symbolic meaning of this which is presented by Frost is relevant with inner voice or illuminated that makes it different between egoistic which keep on staying to watch the beautiful thing around him or continuous his travel to go home; which is signed by the traveler is going home to live in his primordial life.

The lines "to stop without a farmhouse near (6) between the woods and frozen lake (7) the darkest evening of the year (8)" in the second stanza and "the only other sound's the sweep (11) of easy wind and downy flake (12)" in the third stanza may symbolize silence. In Hornby (1995:1101), silence means "the condition of being quiet or silent; the absence of sound". So, if the evening is coming, and the easy wind is blowing with the snow and only us with our pet, we can imagine that the situation around us will be silence. In this case, the author describes about silence of those woods by stressing the position of the traveler with his horse.

The word "sleep" in the last two lines "and miles to go before I sleep (15) and miles to go before I sleep (16)" may symbolize death. The word "sleep" means "the natural state of rest in which the eyes are closed and the mind and body are not active or conscious" (Hornby,1995:1112). In other words that someone stops his activities. He cannot feel anything around him or what happen in that time. While, death means "the end of life; the state of being dead" (Hornby, 1995:299). It means that he does not active any more like he was life before. So, the words "sleep" and "death" are two things that have same characters. They cannot feel and see anything

happen around them. It causes the word "sleep" is often used figuratively that refers to death.

In this poem, the traveler wakes up from his hypnotizing of the beautiful thing at around him; which is caused by the horse's moving. The horse's moving makes him remember that he must go home and do everything he can do before he sleeps. The author wrote down that statement twice as follows:

"
And miles to go before I sleep
And miles to go before I sleep"
(Gottesman et al, 1980:1295)

It means that it must give a priority before all, because everyone have to use their chance before they are lost their time or useless it. And that statement gives a symbolical interpretation that "and many years to live before I die". It means that he has to do everything he can do before he dies.

The small conflict in the poem is symbolical of a larger conflict in life. One part of the sensitive thinking person would like to give up his life to enjoyment of beauty and art. But another part is aware of larger duties and responsibilities; even though the responsibilities owed at least in part, to other human beings. The speaker in the poem would like to satisfy both

impulses. But when they come into conflict, the speaker seems to suggest the “promises” must be given priority.

Based on the interpretation of symbols above, the writer formulates it in the table to make it clear as follows:

Table 1

The symbols of “Stopping by Woods on a Snowy Evening”

No	Symbolized	Symbolizes	Examples
1.	Life	Woods	-To watch his <i>woods</i> fill up... -The <i>woods</i> are lovely...
2.	conscience, Inner voice	Horse	-My little <i>horse</i> must think... - <i>He</i> gives his harness bells...
3.	Silence	-To stop without a farmhouse near...(lines 6-8) -The only other sound's the sweep...(lines 11- 12)	-To stop without a farmhouse near.. -The only other sound's the sweep of easy wind and downy flake
4.	Death	Sleep	-... before I <i>sleep</i>

4.1.2 The Road Not Taken.

THE ROAD NOT TAKEN

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth; 5

Then took the other as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same, 10

And both that morning equally lay
In leaves no step had trodden black
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back. 15

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I_
I took the one less traveled by,
And that has made all difference. 20

(Gottesman et al, 1980:1286-1287)

The symbols of this poem can be found in the words "roads, wood, undergrowth, and grassy". The symbolic meanings are as follows.

The word "roads" in the first, the last stanza, and "the other" which refers to the roads in "then took the other as just as fair" of the

second stanza are symbols. The word "road" means "a way between places, especially one with a prepared surface which vehicles can use, such as *the road to Bristol, etc.* or the way to achieving something, such as *be on the road to success, etc.*" (Hornby, 1995:1016). In other words, the road is a tool to get something or a way for reaching something. The road meaning above gives assumption that the road itself can be described as skill, life orientation, profession, etc. that must be chosen by someone to get his dreaming, his success in the future.

While a profession is "a paid occupation especially one that requires advanced education and training, eg. architectures, law and medicine" (Hornby, 1995:924), it means that profession is a way to get something like money, popularities for his happiness in the future. It gives a happy life for anyone who succeeds to get his dreaming such as profession in the future. He has to choose his profession correctly to get a happy life.

So, this poem forces us to interpret the choice of roads symbolically by importing degree that he gives it in the last stanza. We must interpret his choice of the road as a symbol for any choices in life. In other words, there are two alternatives of life or there are two professions or jobs that seem the same in our mind and hope us to choose one of them which

is suitable for ourselves. In this case, the road meaning which is presented in the first, the second and the last stanzas may symbolize profession. Because it is suggested by Frost experience when he had to choose between two professions. The first road is a farmer as his grandfather suggested and the second road is a poet, as he wanted. His hesitation to choose both of them seems clearly in the first and the second stanzas. The first describes about his hopeless but the second describes about hopeful. The first road can be found in the first stanza as follows:

“.....
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth.”
(Gottesman et al, 1980:1286)

And the second road can be found in the second stanza as follows:

“Then took the other as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
.....”
(Gottesman et al, 1980:1286)

The next symbol is the word “wood” in the first stanza “two roads diverged in a yellow wood” and in the last stanza “two roads diverged in a wood, and I_”. The word “wood” means “an area of land, smaller than a forest, covered with growing trees” (Hornby, 1995:1373). As we know, the

wood is something that uncertainty, mysterious, puzzle and no one knows what will be happen in it before passed on. While life means "the qualities, events and experiences of human existence" (Hornby, 1995:680). It means that everything happens in someone's life is a life and destiny for anyone and no one knows about his.

So, the describing of the wood may symbolize life. It is caused by the wood character, such as mysterious, uncertainty, confusing, and no body knows it. In this case, we always face and have to choose two things or two alternatives in our life, such as good and bad, success or fail, etc. So, when someone starts to walk in the beginning of the wood, it describes about someone who just born and see the world firstly. He cannot know about his life after he passed it. In his traveling, he got any experiences as his foothold in his life. But when someone stoped to walk in the wood or he has arrived at the finish line of the wood, it means that his life was finished or dead, and no body can reject this.

The next symbol is the word "undergrowth" in the line "to where it bent in the undergrowth". The word "undergrowth" means "a mass of bushes, etc. growing close together, especially under trees" (Hornby, 1995:1259). The "undergrowth" is bushes and plants growing thickly under

trees. It gives assumption that it does not have a better claim because never grow up or undervalue.

While "undervalue" means "to put too low a value on somebody/something" (Hornby, 1995:1299). It means that it is not interesting for someone who likes a challenge. Because it just stands on the same place and never develops such as the first profession that be a farmer. We know that be a farmer just do the same work every time and it is uninteresting for someone who likes a challenge. It is like with Frost who does not like something that do the same action in the same place.

So, the "undergrowth" may symbolize uninteresting future or undervaluing future. Because the undergrowth character which never grow is the same with the character of the undervaluing future or fail. We can look at the first stanza as follows:

“.....
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth.”

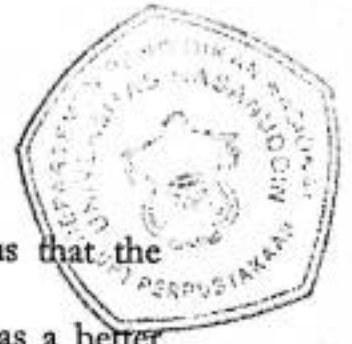
It gives interpretation for us that the word "undergrowth" is a future that is doubted to choose by the traveler. It is caused that he has to stand for a long time to decide that he has to choose it or not. In another

word, that he doubts about his successful in the future if he chooses the first road.

The next symbol is the word "grassy". The word "grassy" in "because it was grassy and wanted wear" of the second stanza is an adjective from the "grass". The word "grass" means "something (over) to cover an area of ground with grass"; while "grassy" means "covered with grass: a grass bank/hillside" (Hornby, 1995:519). The character of grassy describes about something grows up or something develops of human life. Then, "successful" means " a person or thing that succeed" (Hornby, 1995:1193). It means that it gives a better claim for someone who chooses it. Because he does something that gives variation in his life. In other words, grassy describes about a successful of someone who has got many challenges, risks in his life. So, the word "grassy" may symbolize a successful future. Because grassy and successful mean two things that develop or grow. It can be found in the second stanza, as follows:

"Then took the other as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear,
....."

(Gottesman et al, 1980:1286)



The explanation above gives an interpretation for us that the word "grassy" in this poem describes about the future that has a better claim for him. In other words that the future will be developing or growing if he chooses the second road. His future will be successful and makes difference for his life. It can be looked with the poet's statement in the last stanza as follows:

".....
I took the one less traveled by,
And that has made all the difference."

(Gottesman et al, 1980:1287)

Based on the explanation of symbols above, the writer formulates it in the table to make it clear as follows:

Table 2

The Symbols of "The Road Not Taken"

No	Symbolized	Symbolizes	Examples
1.	Profession	Roads	-Two <i>roads</i> diverged in a yellow wood
2.	A life	Wood	-Two <i>roads</i> diverged in a wood, and I_
3.	Undervaluing future	Undergrowth	-Two roads diverged in a yellow <i>wood</i>
4.	A successful future	Grassy	-Two roads diverged in a <i>wood</i> , and I_
			-To where it bent in the <i>undergrowth</i>
			-Because it was <i>grassy</i> and wanted wear

4. 1. 3. Birches

BIRCHES

When I see birches bend to left and right
 Across the lines of straighter darker trees,
 I like to think some boy's been swinging them.
 But swinging doesn't bend them down to stay
 As ice-storms do. Often you must have seen them
 Loaded with ice a sunny winter morning
 After a rain. They click upon themselves
 As the breeze rises, and turn many-colored
 As the stir cracks and crazes their enamel.
 Soon the sun's warmth makes them shed crystal shells
 Shattering and avalanching on the snow-crust
 Such heaps of broken glass to sweep away

5

You'd think the inner dome of heaven had fallen.
They are dragged to the withered bracken by the load,
And they seem not to break; though once they are bowed 15
So low for long, they never right themselves:
You may see their trunks arching in the woods
Years afterwards, trailing their leaves on the ground
Like girls on hands and knees that throw their hair
Before them over their heads to dry in the sun. 20
But I was going to say when Truth broke in
With all her matter-of-fact about the ice-storm
I should prefer to have some boy bend them
As he went out and in to fetch the cows-
Some boy too far from town to learn baseball, 25
Whose only play was what he found himself,
Summer or winter, and could play alone.
One by one he subdued his father's trees
By riding them down over and over again
Until he took the stiffness out of them, 30
And not one but hung limp, not one was left
For him to conquer. He learned all there was
To learn about not lurching out too soon
And so not carrying the tree away
Clear to the ground. He always kept his poise 35
To the top branches, climbing carefully
With the same pains you use to fill a cup
Up to the brim, and even above the brim.
Then he flung outward, feet first, with a swish,
Kicking his way down through the air to the ground. 40
So was I once myself a swinger of birches.
And so I dream of going back to be.
It's when I'm weary of considerations,
And life is too much like a pathless wood
Where your face burns and tickles with the cobwebs 45
Broken across it, and one eye is weeping
From a twig's having lashed across it open.
I'd like to get away from earth awhile
And then come back to it and begin over.

May no fate willfully misunderstand me
And half grant what I wish and snatch me away 50
Not to return. Earth's the right place for love:
I don't know where it's likely to go better.
I'd like to go by climbing a birch tree,
And climb black branches up a snow-white trunk 55
Toward heaven, till the tree could bear no more,
But dipped its top and set me down again.
That would be good both going and coming back.
One could do worse than be a swinger of birches.

(Gottesman et al, 1980:1288-1289)

The symbols of this poem can be found in the words "birches, a pathless wood, a swinger" and in the line "I'd like to get away from earth awhile". The symbolic meanings are as follows.

The word "birches" in the title and in the line "when I see birches bend to left and right" is a symbol. The word "birches" means "a type of tree, common in northern countries, with smooth bark and thin branches" (Hornby, 1995:108). By looking for the tree it self, it describes about a rural life. Because at the village, there are still a lot of trees, flower, etc. It is not the same with the town where just a bit of trees or no one. The town is full of many buildings. So, the word "birches" may symbolize peaceful in a rural life where the small boys were swinging in the birch trees. It can be found as follows:

“When I see birches bend to left and right
Across the lines of straighter darker trees,
I like to think some boy’s been swinging them.
But swinging doesn’t bend to stay
As ice-storms do. Often you must have seen them
Loaded with ice a sunny winter morning
.....”

(Gottesman et al, 1980:1288)

The explanation above, gives assumption that the beautiful scenery, season where children can play fully always suitable with the rural life. They are just a small part of the describing about the peaceful in a rural life. It explains to us that the world is good place for love. It is described with a rural life symbolically by birches and the explanation after.

The next symbol is the word “ a pathless wood”. The word “ a pathless wood” in the line “and life is too much like a pathless wood” may symbolize the details of life or difficulties in life. It is caused that we are going to face many difficulties in our life as a pathless wood. The word “path” it self means “a way or track made for or by people walking”(Hornby, 1995:849). While “details” means to give a full list of something, item by item; to describe something fully” (Hornby, 1995:316). In other words that our life has many things that sometimes make us happy, sad, angry, worried, etc. and we have to face it. We cannot reject our destiny

whatever we do. It can be found in the next line "where your face burns and tickles with the cobwebs". It gives assumption for us that we have to face everything our problems in this world and we cannot refuse it.

The word "a swinger" in the line "one could do worse than be a swinger of birches" is a symbol. The word "a swinger" may symbolize a noble person. It means that everybody can do some mistakes but a noble person can't do. The word "swing" means "to move or make something/somebody move backwards and forwards or round while hanging or supported" (Hornby, 1995:1209). While "noble" means having or showing very fine personal qualities, eg honor and honesty" (Hornby,1995:785). By looking the usual life that children usually swing on the tree, and the children are noble person because they still have a holy soul which different with an adult.

The line "I'd like to get away from earth awhile" may symbolize the death. Because get away from earth means pass away. The word "death" means "the end of life; the state of being dead" (Hornby, 1995:299). The character of get away from earth and death is the same. Because get away from earth and death are the same thing by leaving something. If soul has

left from our body, so we will die and we cannot refuse it if the dead is coming.

Based on that statement above, we can conclude the symbolic meanings of this poem in the table below:

Table 3
The Symbols of "Birches"

No	Symbolized	Symbolizes	Examples
1.	Peaceful in a rural life	Birches	-When I see birches bend to left and right
2.	Details of life difficulties in life	A pathless wood	-And life is too much like a pathless wood
3.	A noble person	A swinger	-One could do worse than be a swinger of birches
4.	Death	Get away from earth	-I'd like to get away from earth awhile

4.2 The Meaning of Robert Frost's Selected Poems.

Semantic may be defined simply and provisionally as the study of meaning. Oxford Dictionary by Hornby (1995:1068) states "semantic is the branch of linguistics (linguist) dealing with the meanings of words and

sentences". Furthermore, Lyons (1977:1) states "semantics is generally as a study of meaning".

After looking at definition above, the writer concludes that semantic is the study of meaning since meaning is a part of language and semantic is a part of linguistics. This research is talking about meaning in literary work, particularly the meaning of the poem, a word, etc. may include everything that communicated by it.

The writer means "meaning" in this point is the lexical meaning of the sentences of the poems without giving an interpretation from the outside of the sentences. While significance, it can be the literary or poetic meaning.

4.2.1 The Lexical Meaning of the Poems.

4.2.1.1 Stopping by Woods on a Snowy Evening.

The meaning of the first stanza could be meant that the author thinks he knows whose woods these are. The owner of the woods lives in his house in the village, but at that time he could not see the author stopping to watch his woods that have filled up with snow.

The meaning of the next two stanzas could be meant that the author thinks that his little horse must think it queer to stop in the dark

evening without a farmhouse and between the woods and frozen lake. His horse gives his harness bells a shake to ask his master if there is some mistakes, because the forest is most silence.

The meaning of the last stanza could be the woods that have been mentioned such as lovely, dark and deep, but the author is unable to stay there. It is caused that there are some promises he has to keep and he has a long way to go before he sleeps.

4.2.1.2 The Road not Taken.

The meaning of the first two stanzas could be that there were two roads that branched in a yellow wood, but the author was sorry since he looked down as far as he could until they bend in the undergrowth. It is hard to choose the one of road since they are similar although one perhaps had the better claim, because it was grassy and hoped we would pass by on it. Though if we were passing there, they are really the same.

The meaning of the last two stanzas could be that one morning, the two roads spread out with their leaves scattered around covering both of them. There were no steps shown on both roads. The author chooses one of two roads, though he doesn't know where that path leads to and he doubts if he will be telling with a sigh whenever he walks too far. Finally,

the author takes the road that has been less traveled and that makes difference.

4.2.1.3 Birches.

The meaning of the ten lines of the poem could be that the author likes to see the birches bend to left and right, and he imagines some boys were swinging on the birches. They were swinging but do not bend them, like ice-storm does. When the storm comes, the birches were loaded by ice. But after raining, the ice makes crystal shells.

The meaning of the next ten lines of the poem could be that the author describes the situation when the winter comes, the birch trees can be swept away by snow-crust, and the inner dome of heaven had fallen. Although the snow loaded them, they seem not to break.

The meaning of the next fifteen lines of this poem could be meant that the author keeps the truth in any kind of situation. He prefers boy bend the birches than the ice-storm, because the boys are very simple characters. They take the father's trees and riding them to the ground, but they always keep their poise.

The meaning of the next fifteen lines could be that the author was going to climb to the top of branches with his pains to leave the earth

where he lived, because he wants to forget his pains. The author imagines that he was to be a swinger of birches, but he was afraid flung outward through the air to the ground. Then, he dreams going back to be him self but it is too hard, since life like a pathless wood where your face burns with the cobwebs.

At the meaning of the last nine lines of this poem could be that the author shows that his expectation has granted from what he wishes, but everything is hopeless. He thinks that the earth is a good place for love, but the fact is not the same as he thinks. He does not know where the good place to go. And he wants to leave anything in the world by climbing the branches to the heaven. It is better to leave the world and begins a new life, because he does not want to see violence in the world.

4.2.2 The Significance or Poetic Meaning of the Poems.

4.2.2.1 Stopping by Woods on a Snowy Evening.

The significance or poetic meaning of this poem could be meant that we face a beautiful or an interesting thing in our life but sometimes the beauty is pretending. The words "wood" and "woods fill up with snow" in the first stanza of the poem are actually the description of the beautiful thing that sometimes pretends for us, and we often find in our daily life. If

we notice well the last stanza of the poem, we may thus understand that we are hoped only to enjoy the beauty or the happiness in our lives, but how long we are going to enjoy it. We have to work; there are a lot of things we have to do for ourselves, our families, or perhaps for our country before died. So, life is not only for pleasure and do not be hypnotized so much at a beautiful thing or beautiful world only but we have to remember that we would be dead.

4.2.2.2 The Road not Taken.

The poetic meaning of the poem could be meant that there are two alternatives that sometimes we face in our life. We have to choose one of them. Two roads mean two alternatives that are faced by everybody in his life. The two alternatives must be decided which one is suitable or the best for us. In choosing the two alternatives, we have to be careful which one is the best since it is hard to state because they are similar.

The two alternatives that have been explained before are really the same in the author's mind. But in another day, the author chooses only one, though he does not know if his choice is correct. He doubts if he can return and begin exploring the other alternatives. The author thinks that he is going to find many difficulties if he tries to think his alternative for a long

time, since he has no ideas about it. The author takes one of the two alternatives or roads that he thinks suitable for him. In other words that we will always face two choices in our lives, anywhere, anytime. We must make a decision and must decide which way to go.



4.2.2.3 Birches.

The poetic meaning of this poem could be meant that the word "birches" indicates animate thing that remind us a rural life setting where the birch trees grow. Someone who likes the rural life where the birch trees grow would make a peace in his heart of the situation like that.

Although there is ice-storm but the birches can stand, and they are dragged to the withered bracken by the load for a long time, but they seem not to break. The author's compare to the girls on hands and knees that throw their hair to dry in the sun. Actually, what the author describes in lines 11 to 20 is a description of someone's firm through the experience of life that has full of obstacles.

The word "truth" is of course the someone's character or attitude is very important thing in our life, since someone is not going to believe you if you do not say the truth. The writer would like to state that the truth, which the author describes, is character of persons who must be owned by

each person. He creates the boys as a symbol who has a simple character. Furthermore, the author is going to inform is a description of the firm attitude in facing life experience in any kinds of conditions. Everybody must have firmness or able to endure difficulties in his life.

Sometimes anyone faces the life problems that he does not know to solve them. So, he chooses to go to the good place for love. The word "heaven" means the good place where there is no evil, and suffering in his life. If we notice the last lines of this poem, thus we understand that at once anyone needs a place where he could spend the rest of his life peacefully although he lastly found disappointment.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

Robert Frost uses many symbols of universe that represents what he wants to tell in his three poems: *Stopping by Woods on a Snowy Evening*, *The Road not Taken*, and *Birches*. The meanings of his poems consist of many things of life and life philosophy which life is often faced by two contradiction things. It is signed by using symbols of the poet correctly. Based on the explanation above, it can be concluded as follows:

1. The symbols that are very often used by the poet are universe symbols, such as *woods* that describes about *life*, *horse* that describes about *inner voice* because he reacts his surround quickly, *roads* that describes about *choice of life*, *undergrowth* that describes about *undervalue or fail*, *grassy* that describes about *successful*, *birches* that describes about *a peaceful in a rural life*, *a pathless wood* that describes about *many problems in life*, etc. The using of universal symbols consists of life philosophy meaning that full of contradiction things and need a strong spirit to face it. It needs sacrifice to get a peaceful life and a peace of mind in this life.

2. The meanings of those three poems consist of the really life meaning such as we are hypnotized by the beautiful of life but actually sometimes that beauty is only a pretend. We are often faced two choices in our life but we have to choose one of them. We often face many problems that we cannot solve. Those three poems give us interpretation that we have to decide what is the best for ourselves in the future and we have to remember that this world is not for pleasure only, but someday we will die. We have to use our time, whenever and whatever it would be.

5.2 Suggestions

1. Doing the research on the symbols of poems is very important. Therefore, this research can be extended.
2. Since the scope of analyzing uses semantic-semiotic approach is important in research focusing on symbolic meanings of the poems itself. Then, the next research is suggested to analyze other scopes that doesn't use different approach.

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