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## Whoso List to Hunt, I Know where is an Hind

By Sir Thomas Wyatt

Whoso list to hunt, I know where is an hind,  
 But as for me, *hélas*, I may no more.  
 The vain travail hath wearied me so sore,  
 I am of them that farthest cometh behind.  
 Yet may I by no means my wearied mind  
 Draw from the deer, but as she fleeth afore  
 Fainting I follow. I leave off therefore,  
 Sithens in a net I seek to hold the wind.  
 Who list her hunt, I put him out of doubt,  
 As well as I may spend his time in vain.  
 And graven with diamonds in letters plain  
 There is written, her fair neck round about:  
*Noli me tangere*, for Caesar's I am,  
 And wild for to hold, though I seem tame.

## The Hind by Thomas Wyatt

### Summary of “The Hind”

If anyone wants to go hunting, I know where you can find a deer. But, alas, I cannot keep hunting. The pointless pursuit has left me so exhausted that I'm all the way at the back of the group of hunters who are going after the deer. Even so, I cannot stop my tired mind from pursuing the deer, and so as she runs away I follow her, almost fainting.

I am giving up, since trying to catch her is like trying to catch the wind in a net. If anyone wants to hunt her, let me assure you, you will be wasting your time, just like me. There is written in diamonds in easy-to-read letters around her beautiful neck, “Don’t touch me, for I belong to Caesar, and I am wild, though I seem like I’m tame.”

### **Analysis of poem**

The poem “Whoso List to Hunt” by Sir Thomas Wyatt, often referred to as “The Hind,” is a Petrarchan sonnet that delves into the themes of unattainable love and rejection. The speaker in the poem compares the pursuit of a hind, or female deer, to his pursuit of a lady’s affection. However, he realizes that just like the hind belongs to Caesar and is unattainable, the lady he desires is also out of his reach due to her existing commitment. In the first section or octave of the poem, the speaker expresses his weariness and frustration in trying to win over the lady. He describes himself as falling behind and unable to capture her attention despite his efforts. The imagery of hunting and chasing after the hind symbolizes his futile attempts at gaining her favor. The second part or sestet reveals the reason behind the impossibility of winning the lady’s heart. The reference to Caesar signifies that she belongs to someone powerful and unattainable, much like a monarch’s possession. The engraved message on her neck, “Noli me tangere,” meaning “Do not touch me,” further emphasizes her unavailability and loyalty to another. Through this analysis, it becomes evident that “The Hind” explores themes of unrequited love, rejection, and the harsh realities of pursuing someone who is already committed to another. The poem serves as a poignant reflection on the pain and hopelessness experienced by the speaker in his quest for love.

The opening line of the poem is a question which summons the reader to be excited. As the hunting game "was a popular pastime in the court of Henry VIII, this suggests a poem along the lines of Henry VIII's own most famous lyric, "Pastime With Good Company". However, the problem that the question in the first line raised is solved when the the speaker or the hunter gives up chasing. Line 3 reveals that the efforts which have been exerted by the hunter are in vain: "vain travail". We can conclude that "the poem is an extended metaphor for the end of a relationship". The hunter is now at the last line of the hunting game even though he is still interested in the match. Wyatt uses an enjambment which means breaking a phrase over more than one line of verse, and caesura which means concluding a phrase within the first half of a line of verse, across lines six and seven to "highlight the discord represented by the end of the relationship as he subverts and challenges his own chosen structure." In line 8, the poet states the concluding line of the octave to emphasize that the chase is useless by using

the metaphor of the wind and net. The final sestet begins with line 9 reveals the poet's wish to surrender and informs the other hunters that the chase for them is in vain too. Line 11 explains why the speaker's "hunt of this „hind“, and that of others who pursue her, is so pointless." The hind's neck is surrounded by a "bejeweled collar", referring in Latin that she shouldn't be touched: "Noli Me tangere". This Latin phrase "refers to a phrase spoken by Jesus to Mary Magdalene in the Bible". Also, another phrase in English tells us that she does not belong to any of the list of hunters but to the king or Caesar: "for Caesars I am." The historical chronicles stated that the Caesar or the king was Henry III and the hind was Anne Boleyn. They married but afterwards the queen was accused of adultery and sentenced to death. The identification between Caesar and King Henry III proves correct because: Caesar was, like Henry, a leader early in late teens, a handsome and strong young man and was significant in the political and aesthetic changes and developments of his realm. Both were literate, charismatic and influential. However, other less favorable parallels can be drawn. Both Caesar and Henry VIII incurred huge debt during their respective offices. There were many subjects who were held captive, sometimes executed, on charges of treason. Caesar faced questions regarding his sexuality and his unsuitable choices of women.

### **Form of poem**

Wyatt writes this sonnet according to the Petrarchan pattern in the octave and some changes in the sestet according to his creation for the English sonnet. The rhyme scheme is abba abba cddc ee. The meter is iambic pentameter.

## **"Leave me, O Love " BY SIR PHILIP SIDNEY**

### **The Theme**

The theme of this poem is not only about human love , but rather the divine love or the spiritual love. The first line shows a kind of familiarity between the poet and love as if they are friends.

### **Summary**

In his sonnet 'Leave Me O Love,' as in most of his work, Sidney does not use the Petrarchan form. He uses, instead, the 'Shakespearian' form of three quatrains rhyming alternately abab, ending with a rhymed couplet, a variation developed by Wyatt and

Surrey. In the sonnet, 'Leave Me O Love,' Sidney begins by writing, 'Leave me O Love which reacheth but to dust.' This can be understood to mean that he is asking for the temporal loves that turn into nothingness and depart from his experiences during the course of his existence. Then in line two, 'And thou my mind aspire to higher things,' through his reference of his aspiration to 'higher things,' he affirms that he doesn't desire fleeting concepts, but, rather, seeks lasting concepts such as knowledge or religion. He then goes on in line three writing, 'Grow rich in that which never taketh rust, so we can derive by way of metaphor, that he doesn't seek the material wealth of gold or other valuable metals, but, rather, seeks the eternal values of soul. He continues with the theme that all temporal pleasures will fade, as all that fades does. We see this in his words: 'Whatever fades but fading pleasure brings'.

In the first quatrain the message Sidney conveys is very clear. Temporal love, fading pleasures, and material wealth are not worthy of his attentions. He would rather find a noble and divine pursuit that he will not carry with him to the grave. Sidney begins the second quatrain with 'Draw in thy beams, and humble all thy might/ To that sweet yoke where lasting freedoms be. To my understanding, Sidney is referring to the love that is temporal, desires for material riches, and temporal pleasures mentioned in the first quatrain, asking that the forces of temporal and material things contract and nullify themselves to the yoke of the soul. With this contraction and nullification, accomplishing anything is possible, as he uses the metaphor of breaking through the clouds and shining, giving us a vision that transcends the temporal world and reveals to us eternity. This can be understood from what Sidney writes in lines seven and eight, 'Which breaks the clouds and opens forth the light, That doth both shine and give us light to see.'

Sidney begins in the third quatrain by telling us how to achieve our desired goal. This is seen in the words of line nine 'O take fast hold; let that light be thy guide'. I understood this to tell us we must be strong and steadfast, holding ourselves true to the eternal, and allowing the pursuit of such to be our guide. The time we have in life is a short period in contrast to eternity. From the time of birth, it begins to draw to an end in what can be understood on the surface, in the words of line ten, 'In this small course which birth draws out to death.' After giving it some thought, the idea came to me that, if each cycle of birth and death were viewed as short courses of a larger cycle of life, one can connect to that what was before him and what will be after him. He can attach himself to eternity by holding strong in his pursuit of the soul. This is seen from what Sidney writes in line eleven 'And think how evil becometh him to slide.' Those that seek

connection to the eternal soul must seek the way of heaven and that is through the words of heaven, as Sidney explains in line twelve, 'Who seeketh heaven, and comes of heavenly breath.' It seems, after reading line thirteen, 'Then farewell world; thy uttermost I see;' that Sidney is telling us that he has become aware of his own mortality. He is also saying that he has discovered the uttermost finding in the world. Realizing it's value, he goes on and asks if he can take this love of God that he has found into his next small course of life and continue on, writing : 'Eternal Love, maintain thy life in me.'

This poem is about physical love that leads to death, and earthly love vs the divine one. When the man's mind is corrupt, he becomes unable to see the light of god physical love leads to slavery through desires, but the divine love leads to freedom, because man's love for god is the only savior toward an eternal life. orbit leads us to our grave, so we have to follow the light of god. man can never be perfect because he is a sinner by nature by we have to fight desires to live a transcendental life, and only god's love will save us from hell.

Though the Christian feeling of the poem has often been noticed, the Christian thought and Biblical allusions have not, so far as we know, been made clear. The poem has been associated with Petrarch's "solemn and impressive renunciation of love's empire" and more often with Renaissance Platonism. But these associations are vague and conjectural, while the Biblical background of the sonnet is unmistakable and the Christian meaning paramount. The contrast emphasized throughout the sonnet is between the brevity of the things of this world and the duration of things heavenly.

**In lines 1—2**, the renunciation of Earthly Love is sufficiently contrasted with the aspiration toward Heavenly Love, despite the generality of "higher things," by the phrase "which reachest but to dust." All the things of this world must pass and return to the dust of which God made man even the love of a man for a woman. This thought is likewise suggested by the first quatrain of Sidney's poem. "Draw in thy beams....." The association in lines 1-4 of worldly love and its objects with the lustrelessness of that "which moth and rust doth corrupt", of that which "fades" and brings "fading pleasures", may suggest that the mind of the worldly man bent upon worldly pleasures tries to emit its own light (dark though this be in comparison with the light of God), to live by this false light, competing, as it were, with God's light. The true penitent will want to forsake the feeble "light" of his own mind (which is really the darkness of willfulness and sin) and will submit himself in all humility to God's light.

The act of submission and the accompanying mood of humility are further enforced from two other texts. Jesus said : “Take my yoke upon you, and learn of me : for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy and my burden is light”. And Jesus also said : “I the light of the world he that followeth me shall not walk in darkness, but shall have the light of life”. The reason for associating “that sweet yoke where lasting freedoms be” with the breaking forth of light “that doth both shine and give us sight to see” in lines 6-8 is now clear and indeed compelling. Sidney has brought into conjunction two of the most memorable texts in the Gospels, and they are beautifully consistent with each other. We may then paraphrase lines 5-8 somewhat as follows: Cease to follow the pitiful illumination of your own mind in its worldness, for its light is but darkness. ‘ Submit humbly to the yoke that Jesus lays upon men for He has promised that by assuming this yoke you will find the only lasting freedom, freedom to follow the path that leads to eternal life by the light of Jesus who is the light of the world.

“O take fast hold.....” Of what ? The answer is, of Christian faith and eternal life. The image is a favorite of St. Paul’s though it also occurs elsewhere in the scriptures. The imagery and allusions of the first two quatrains are all related to the Gospels. In the third quatrain the mood and imagery become predominantly Pauline. The concluding couplet is a prayer to the eternal God who is love ; for it is by the grace of the Eternal Love that the Christian finds salvation. The sonnet is thus a very careful and beautiful expression of Christian doctrine and Christian feeling. It is an important commentary upon Sidney’s Christian experience and attitude.