

## Analysis of the Wild Gazelle

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**Abstract:** In this poem, the poet expresses homesickness of the Jewish people for their hometown. In this paper, the author aims to describe the research background of the poem and to analyze the contents, rhyme scheme, images and rhetoric devices. For images, there are the wild gazelle, hills, rills, cedars, palm, temple, and stone and so on. Each image has its own meaning, but they all have the same similarity, which is the homesick feeling for the hometown. There are also many kinds of rhetoric devices used by the poet, including contrast, personification, repetition, exaggeration and alliteration. These rhetoric devices and the contents as well as images are combined well, expressing the deep passion of the people for their land.

### 1. Research Background

The poem *The Wild Gazelle* is created by the famous poet George Byron. This poem, together with the poems named *Oh! Weep for Those, On Jordan's Banks* and *By the Rivers of Babylon We Sat Down and Wept* and some other poems, is derived from the stories of the Bible and is composed to express the homesickness of the Jewish from all over the world for their home land[1].

In this poem, there are some images and writing devices in it and the contents are well organized. In this paper, the author aims to analyze the poem from the following aspects, including contents, images and wiring devices. For each aspect, the author will discuss the relationship between the intention of the poet and the writing forms.

### 2. Research Elements

**Contents.** There are four stanzas in the poem. In the first stanza, there comes the wild gazelle from the very beginning. In this stanza, the poet depicts a picture in which the gazelle is very happy in its own hometown. It can be seen from the words that even an animal is very happy to live in his own motherland, for there are hills and rills that provide its people with colorful resources and very good life. We can see from the lines "Its airy step and glorious eye/ May glance in tameless transport by" that the life of the gazelle relaxing, without any anxiety at all.

In the second stanza, there is the contrast between the moment and the past. In the past, the Jewish live happily in their hometown just like the gazelle. However, the Jewish people do not even have their own home now. The lines "And o'er her scenes of lost delight" and "The cedars wave on Lebanon, But Judah's statelier maids are gone!" indicate that their homeland does not exist anymore. There is a kind of miserable feeling in this stanza.

In the third stanza, the poet says directly that the life of the Jewish people is not as good as a palm because the tree can live in its own land but people there have to live away their home and wander throughout the world. From the lines "More blest each palm that shades those plains/ Than Israel's scatter'd race; For, taking root, it there remains/ In solitary grace.", it can be seen that the Jewish people who are far away from their home are missing their motherland deeply in their heart.

In the last stanza, the poet expresses a sad feeling that the people have to live in other lands till the death. They have no home to go back to. Even they get back to their motherland one day, they will also find that "Our temple hath not left a stone, And Mockery sits on Salem's throne", and their

home changes a lot and even they themselves cannot get familiar with it. In this condition, the poet feels very pitiful to the Jewish people. It ends with such a direct ending that readers cannot be ready for it. Although the poem comes to an end, the perpetual passion and deep demotion of the poet still echos in the brain of readers.

**Rhyme scheme.** The rhyme scheme in this poem is ababcc. The poem is iambic. There are four steps in the first, third, fifth and sixth lines and three steps in the second and the fourth lines[1]. This kind of rhyme scheme can express the feelings of the poet in a melodious and perpetual way. In each stanza, the first and the third line are rhymed and the second line and the fourth line are also rhymed. There is an apparent difference in this poem is that the fifth line and the sixth line are rhymed as well. If we say that the first four lines make the poem sound melodious, then the last two lines of each stanza make it sound continuous and perpetual, which can add the bottomless deep emotion for the mother land. The poem is just like a song to sing out the interior emotion of the poet. In this way, the rhyme, the images and the other writing devices are well combined in order to explain the homesick passion for the native land.

**Images.** There are many images in this poem, which are combined well to express the homesick feeling of the poet.

First of all, the most important image in the poem is from the topic “the wild gazelle”. From the first stanza, the gazelle begins to come to the readers. In the first stanza, the gazelle is very happy and jump here and there, for he is in his hometown. As a consequence, the image of the gazelle indicates the people who have or live in the hometown. This composes a comparison and contrast with the Jewish people who are far away from their hometown and do not have a home at all. From the image of the gazelle, we can see the deep miserable emotion of the Jewish people.

In addition, there are some images combined to express happiness and well-being. For example, in the first stanza, there are images like hills, rills, step and eye. In the first line, hills mean the motherland of its people. In other words, hills are made up of dust. However, for the people who are far away from their hometown, the life of them is just as the dust. They cannot go back to their own land, which means that they are not as good as the dust there. The image of rills indicates that the happy life in the motherland. The rill is the clear stream and the water is very clean. The rill indicates the pure happiness as well as the pure deep love for the mother land. Additionally, the images of step and eye means that every corner of hometown and every part of the gazelle is happy and quiet, both emotionally and physically.

In the second stanza, there is the image of cedars, which also simplifies the the land in the hometown. The cedars are still there, but the Jewish people have to leave away and wander all over the world without a home. Consequently, the life of people is more miserable than even a tree.

In the third stanza, there is a image named “palm”. Here, the word of palm indicates the mark of the mother land. Even though the Jewish people have to travel around the world here and there, the palms can still have their own shades in solitary grace. The palm lives very quietly and peacefully because “it cannot quit its place of birth, it will not live in other earth”. A tree can choose to stay in its hometown, but people there cannot stay there and have to leave away. In the eyes of the poet, the life of Jewish people is not as good as even a tree.

In the last stanza, there is the image temple. In the lines, the temple simplifies the holy status in the heart of its people, for it cannot be found a better place for the Jewish than the hometown. “Our temple hath not left a stone” means that even a stone is not left there, indicating that their mother land is totally damaged. The result is that one day, although they want to go back and have a look at their land, they may find that their hometown is ruined and does not exist at all.

**Rhetoric devices.** In this poem, there are many kinds of writing devices used by the poet. All of the wring devices are combined well enough to convey the deep emotion of the poet to his readers.

For a start, contrast is used in many lines of the poem. There is contrast between the image of the wild gazelle and the Jewish people. The wild gazelle indicates the people who can stay at their own home and live a happy life. However, the Jewish people have to leave far away from their home and are so unfortunate. In the poem, the wild gazelle is so happy that his steps are airy and his eyes are glorious. For the Jewish people, “we must wander witheringly/ in other lands to die”. From this

contrast, wit can be seen that the life of the people is no better than even an animal. In the second stanza, there is also contrast between the cedars and the Jewish people. The cedars wave happily on Lebanon, but Judah's stately maids are gone. Here, the image of cedars signifies the people living in their hometown. On the contrast, even the maid is young, beautiful and full of energy, she also has to leave her hometown and wander in other land. Besides, there is also contrast in the third stanza between the palm and the Israel's. The palm can shade the plains in the mother land, but the Israel's have to scatter. Through the contrast, we can see that the life of the people is far worse than that of the plants, for they do not even have a home.

In addition, there is personification used in some lines. For example, in the first stanza, there is personification in the last line. The poet says the wild gazelle may glance in tameless transport by. The gazelle is happy and tameless because he does not need to be subservient to anyone else. In the third stanza, there is also personification in the lines "it there remains in solitary grace". From these lines, it can be seen that the palm is just like a man and does not want to leave his own hometown.

There is also repetition used in this poem. For example, there is repetition in the lines in the third stanza "it cannot quit its place of birth; it will not live in other earth". There is also repetition in the lines of the last stanza "and where our father's ashes be, our own may never lie: our temple hath not left a stone, and Mockery sits on Salem's throne". The device of repetition is very useful in expressing the perpetual passion for his hometown.

Exaggeration can also be found in the poem. In the last two lines of the last stanza, the poet says "our temple hath not left a stone". It is not likely that there is nothing of the hometown. The poet says so because he wants to express the damage of others to his mother land. Although the land is still there, it has been changed a lot and the people cannot go back home again, which shows the deep pity as well as misery in the heart.

Finally, alliteration is used in some lines of this poem. In the lines "But we must wander witheringly", "our temple hath not left a stone, and Mockery sits on Salem's throne" as well as some other lines, alliteration is used. By using this device, the poem sounds very melodious, which has a kind of sound beauty. Moreover, this kind of device can make the feeling of each word is stressed and can also make the emotion of the poet is stressed.

### **3. Summary**

In this poem, the poet expresses homesickness of the Jewish people. There are four stanzas in the poem. The rhyme scheme is ababcc and the poem is iambic. There are four steps in the first, third, fifth and sixth lines and three steps in the second and the fourth lines. This kind of rhyme scheme can express the feelings of the poet well and can arouse the emotion and imagination of its readers. For images, there are the wild gazelle, hills, rills, cedars, palm, temple, and stone and so on. The images are combined well with the contents, indicating that there are some images in each of the four stanzas. In addition, there are many kinds of rhetoric devices used by the poet, including contrast, personification, repetition, exaggeration and alliteration. All of the rhetoric devices are combined well enough to convey the deep emotion of the people to their home land.

### **References**

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