

## CHAPTER V

### CONCLUSION

In this chapter the writer concludes all that are discussed and analyzed. The writer chooses to analyze poetry. Poetry is the interpretation in human life by using the emotional and imaginative to absorb the real meaning inside. The writer's analysis is entitled *A Portrait Of King's Power and Powerlessness as Seen in Imagery in Percy Bysshe Shelly's "Ozymandias"*. The writer is interested to analyze a poem of Percy Bysshe Shelly because it gives the writer learning about life.

In this poem, Shelly applies some words that show imageries on it. Then, all the imageries are analyzed by the writer. The poet figures out a picture of a once powerful king whose kingdom no longer exist. Shelley beautifully uses imageries to show the power and powerlessness of the king which are shown on the shape of Ozymandias' statue. The writer finds some problems that occur and are interesting to be analyzed, it is about the imageries showing the king's power and powerlessness, and the other is about the imageries constituting the symbols.

These problems are analyzed using three theories. They are the theory of imagery, symbol, and setting. The first theory is imagery. Imagery is the use of words to appeal to one of the five senses: touch, sight, sound, hearing and taste. There are seven kinds of imageries, they are, visual imagery, auditory imagery, olfactory imagery, gustatory imagery, tactile imagery, kinaesthetic imagery, and

organic imagery. The second theory is symbol. Symbols can be argued by finding out the deepest meaning. The last theory is setting. It is can be setting of place, setting of time, and setting of condition. They are described by asking where, when, and how.

There are two approaches used to analyze the data, they are structural approach and historical approach. Structural approach is used to analyze the word constituent. The second approach is historical approach. Historical approach is used to analyze the story background of the poem.

The writer has found out the imageries that show king's power. They are visual imagery, auditory imagery, organic imagery. Visual imagery is applied in line 3, "*Stand in the desert. Near them on the sand,*" portrays Ramses II's power as a king who led the widest land. Auditory imagery emerges in line 10 and line 11, "*My name is Ozymandias, King of Kings:*" and "*Look on my works, ye mighty, and despair!*". The writer analyzes that the two lines of the poem represent Ramses II's voice that proudly showed off his status as a king and his successful. Organic imagery that occurs in this poem is in line 6, "*Tell that its sculptor well those passions read*" represents the power of king Ramses II. He had passion for doing anything.

The imageries that show king's powerlessness are visual imagery, kinaesthetic imagery, and organic imagery. Visual imagery is shown in line 2 and line 3, "*Who said: "Two vast and trunkless legs of stone"*" and "*Stand in the desert. Near them on the sand,*". These two lines represent Ramses II's powerlessness in

his glorious reign, he never thought that all what he had done would be broken in the end. His power became powerlessness. Kinaesthetic imagery is shown in line 2, “*Who said: "Two vast and trunkless legs of stone"*” and “*Half sunk, a shattered visage lies, whose frown*” in line 4. These lines show that there once was a vast kingdom, but now that kingdom had vanished. Organic imagery is shown in line 8, “*The hand that mocked them and the heart that fed*”. This condition is portrayed as Ramses II who only cared to his power but he did not care about his citizen and his environment

While, the symbols that are constituted by imageries are destruction, family, and leader. Symbol of destruction is in line 4, “*Half sunk, a shattered visage lies, whose frown*”, the writer prefers to analyze the word “frown”. This line reveals a symbol about Ramses II’s inexistence. The symbol of family is in line 3, “*Stand in the desert. Near them on the sand,*”. The writer analyzes it as a symbol of Ramses II’s family by focusing on word “sand”. Leader is symbolized in line 2 and 3, “*Who said: "Two vast and trunkless legs of stone"*” and “*Stand in the desert. Near them on the sand,*”. Ramses II was like a stone which was strong ruling his kingdom and led the war. He was called the Great because his power and his authority in leading a very wide plain.

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