

**LOVE AS REPRESENTED IN JOHN DONNE'S
"LOVE'S ALCHEMY"**

A GRADUATING PAPER

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A FINAL PROJECT STATEMENT

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LOVE AS REPRESENTED IN JOHN DONNE'S "LOVE'S ALCHEMY"

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ABSTRACT

This John Donne's poem, "Love's Alchemy" is about the miracle of love. The unique of this poem is showing love in reality, not the idealized view of love. This research is intended to describe the representation of love in this poem. It analyses the intrinsic elements of the poem by using Cleanth Brooks' New Criticism theory. For the process, the researcher uses close reading method for collecting data and descriptive analysis method for analyzing data. Based on the research, the researcher has found representation of human coupled love. It is about the miracle/power of human coupled love that is considered as imposture and fake. There are four elements that build it: the ambiguity that is showing the hesitation of love and its miracle, the paradox that is stating both positive and negative thought to show the fake and contradiction, the irony that is complimenting but means criticism, and the tension that is giving stressing on the negative thought which is built by the difference views of love.

Keywords: Love, "Love's Alchemy", New Criticism

CINTA SEBAGAIMANA DIREPRESENTASIKAN DALAM “LOVE’S ALCHEMY” JOHN DONNE

Aftiyari Nurin Nisak

INTISARI

Puisi John Donne ini tentang kekuatan/keajaiban cinta, tapi uniknya ialah ketika puisi ini menunjukkan tentang bagaimana cinta dalam realitasnya, bukan cinta yang idealis. Penelitian ini ditujukan untuk mendiskripsikan cinta di dalam puisi ini. Penelitian ini menganalisis unsur intrinsiknya menggunakan teori New Criticism Cleanth Brooks'. Dalam prosesnya, peneliti menggunakan metode close reading (membaca dengan seksama) untuk teknik pengumpulan data dan metode analisis deskriptif untuk analisis data. Berdasarkan penelitian ini, peneliti menemukan representasi cinta manusia. Ini tentang kekuatan cintanya yang dianggap semu dan palsu. Ada empat elemen yang membangunnya: ambiguitas yang menunjukkan keraguan terhadap cinta dan keajaibannya, paradox yang menyatakan kedua pemikiran positif dan negative untuk menunjukkan kepalsuannya serta kontradiksinya, ironi yang memuji namun sebenarnya berarti kritik, dan tensi yang memberikan penekanan pada pemikiran negative yang dibangun dengan perbedaan pandangan tentang cinta.

Kata kunci: Cinta, “Love’s Alchemy”, New Criticism

MOTTO

Life must go on



DEDICATION

I dedicated this to myself

&

Everyone who ever feel love



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Bismillahirrahmanirrahim,

Praise be to Allah, Lord of the world. Peace and blessing be upon the Messenger of Allah the Almighty for His blessings leading to the completion of this research.

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Love is a part of life. It is one of the most interesting topics. It can connect many aspects of life and it really affects human life. Love connects someone to the God and many other objects like what Fehr and Russel say that “[l]ove is a relationship” (1991: 426). For example, in religiosity, love connects the Sufi, Rabi’ah Adawiyah, to her God, so she can do worshipping sincerely because of love than because of fear (Daradjat, et all, 1981/1982: 62). Love is also able to be an inspiration to reach success. When people do love their hobbies, they will focus and improve their skill until it becomes their successes as seen in Aristoteles, Soichiro Honda, Amelia Earheart and Merie Curie.

Love concept has been discussed for a long time ago. Many thinkers and philosophers have discussed about it. Socrates states that love is neither good nor beautiful, as when love is beautiful, it is only the desire to possess it, but Diotima argues that “the object of love is giving birth to the beauty” (as cited in Levi, 1979: 285). However, these statements that relate love to the beauty are different from Erich Fromm’s in his book “Art of loving” that love is an attitude, oriented to the relation with whole world not toward an object of love only (1956: 46). Then, this discussion about love keeps going on without an exact result even until now. It is an abstract

thing which people are free to define. People can think variously up to how they want to mean it.

Mainly, love is about interest as stated by Fehr and Russell that “love” is the word used when a person is interested in (1991: 428). It is still too general and almost all of people have felt it from children to the old ones. Love is generally divided into two: love to the human and love to non-human like things or nature. Love to humans is also classified into many kinds, more than twenty such as mentioned in Journal of Personality and Social Psychology that types of love are friendship, sexual love/erotic love, parental love, brotherly love, motherly love/ maternal love, sibling love, self-love, passionate, romantic, familial, puppy, paternal, infatuation, sisterly, affection, committed love, love for humanity, platonic, homosexual, understanding, admiration, and as alike (Fehr and Russell, 1991: 428). On the other hand, love to non-humans includes love to the work, things, pets, nature, and love to God for people who believed in God.

In Islamic perspective, a true love is love for God even love for creatures should be for God like said in Hadith:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ
الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

“Three things, when someone has them, he will feel the sweet of faith, are love Allah and prophet more than love to neither both, love to someone because of Allah, and

hates infidelity like he hates to be thrown to the hell.” (Bukhori Muslim as cited in Rijal, 2012: 079)

So, for the believers, love to God should be the priority. Otherwise, people tend to prioritize love to the others, like love for humans or any other objects. They, especially humans are concrete things that make people easily get connected. Besides, the humans are same creature as them which means they can communicate and understand better. They consist of not only biological aspects but also psychological aspects which are very complex. Loves to humans often occur emotionally, and they are uncontrollable. Many rules are broken in the name of love. The desire of love conquers them until many messes happen like free sex, cheating, and raping. There are free sex of kids couple happened in Manado, the female is just in elementary school and the boy is just 15 years (Warouw: 2016); the wife and his affair that make affair until killing the husband for their love (Wirajaya, 2016); raping cases of Enno that is raped sadistically based on romance (Syah Beni, 2016). Beside of its bad effects, love also gives positive effects such as for literature. Love is about feeling and men of letters need it to create literature, so it often becomes inspirations for them. However, people should not love too much like said in hadits :

أَحِبُّ حَبِيبِكَ هَوْنًا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا، وَأَبْغِضُ بَغِيضَكَ هَوْنًا، عَسَى أَنْ يَكُونَ

حَبِيبِكَ يَوْمًا

“Love the one you love in sufficient, who knows he will be your enemy some day and hate the one you hate in sufficient, who knows he will be your darling someday“

(H.R. Tirmidzi).

There are a lot of literary works expressing loves, especially poem. Its components like diction, rhyme, rhythm, imagery, and figurative language are very meaningful. Each component that poets choose must have meaning; the poets must have a reason and an aim to reach when choosing certain kinds of diction, rhyme, rhythm, imagery, and figurative language over the others. For instance, why John Donne prefer to choose using the word ‘elixir’ and does not use the other words in line 7 of his “Love’s Alchemy” poem, it perhaps because *elixir* is an alchemic term and it has not be found yet like *the miracle of love* that has not been found and seems impossible to be found too, then John Donne also must have a reason why he chooses that kind of rhyme, rhythm, imagery, and figurative language.

Besides, a poem is also able to rise up human emotion. It can be seen in the rhyme and rhythm that are usually considered to create certain atmosphere until evoke human emotions. The patterns of various words, sounds, and accents in rhythm are composing association of sound and meaning in the human’s mind which then sweep up the emotion literally (Reaske, 1966: 13), while rhyme, like an alliteration, with its repetition which is like an echo affords to create calming and pleasing effects (Reaske, 1966: 21, 26). That is how poets choose the compatible and harmonious sound to establish melodious harmony and euphony in the poem. In addition, an atmosphere is also able to be created by the poets' description like when he creates

the atmosphere of storminess by describing large wave, churning sea, and torrential rain (Reaske, 1966: 28).

One of the literary works with love theme is this John Donne's "Love's Alchemy". John Donne is well-known with his metaphysical poems, he is even considered as the pioneer of metaphysical poetry (Guskara Mahavidyalaya, 2012: 447). Metaphysics is "the part of philosophy that is about understanding existence and knowledge" (Cambridge Advance Learner's Dictionary 3rd edition "CALD3": 2008). He explores arguments of scholastic philosophers in his poetry "Affects the Metaphysics" and then it became a school of poets in 1779. He used this metaphysical mode on the poem to oppose idealized view of life and love pleasure that is considered as central tradition in Elizabethan poetry (Abrams and Harpham, 2009: 192-193), and it is very visible in this "Love's alchemy" poem. This poem, by its 'alchemy' metaphors, chooses to talk about metaphysics of love, the essence that loves to human are only imposture like stated in the poem "O! 'tis imposture all". This poem represents the alchemy, the miracle of love that can change something to be better as a lie. It is really contradicted to the general view of love that love can give happiness and power as love means like and having strong feeling of like (CALD3).

There is a poem that also talks about the alchemy of love, it is Rumi's "The alchemy of Love", but John Donne's "Love's Alchemy" poem is different. Rumi's poem states it positively, stating the miracle of love amazingly but John Donne's states it negatively and even does not believe it by stating that it is imposture. This

poem even gives contradiction of marriage in the second stanza. When marriage usually makes many couples happy, this poem criticizes lovers as if they should give all of theirs just for love like can be seen in marriage. This poem is like against the mainstream of love's miracle and love's pleasure. It makes the writer curious to dig it deep about what does it actually means as how high the metaphysics in this poem is.

As John Donne is a well-known poet, there are many studies about his poems like "Extasie" and "The Sunne Rising" poems even there are many studies comparing John Donne's poems to the other metaphysical poet's like Constan Naden's and Milton's.

The first research is about love's wealth in his "The Sunne Rising" poem by Phillip C. Kolin in 1983. The second is study about glorious love in his "The Extasie" poem entitled "Donne's 'The Extasie': Love's Sublime Knot" by Charles Mitchell in 1968. The third study is comparing about expressing love by science in John Donne's poems and Constand Naden's by Mahitosh mandal in 2011. The next study is comparing mystical alchemy in the poetry of Donne's and Milton's by Shams and Anushiravani in 2013. However, the writer cannot find the study about this "Love's alchemy" poem, there is only one study by Byung-Eun Lee entitled "'Mummy' in Donne's Love's Alchemy" (2006). Therefore, it is needed to study this John Donne's "Love's Alchemy" poem. The writer explores further the representation of love in this poem through its intrinsic elements.

As people know, a poem is complex. It needs more interpretation to get its deep meaning, and this research helps understanding the poem through understanding

John Donne's "Love's Alchemy" intrinsically by new criticism. It can be used as reference for any people who relate to literature. Besides, this research also gives perspective about love, so people can see love more variously and wisely.

1.2 Research Question

Based on the background of study above, it is clear that this research is about love. Concerning the interest of the issue, the problem answered in this research is as follow:

- How is love represented intrinsically in John Donne's "Love's Alchemy"?

1.3 Objective of Study

The objective of this study is to analyze the representation of love in John Donne's "Love's Alchemy" intrinsically.

1.4 Significance of Study

Theoretically, this research can be used as a reference to understand the content of "Love's Alchemy" poem and how New Criticism theory is applied in this research. This research also can be used by any people who are related to literature especially from English Department.

Practically, criticizing this “Love’s Alchemy” poem will improve human perspective of love. Through this research, people will be asked to understand love and not to love humans too much. Besides, this research implicitly leads people to look for true love. Thus, people will be able to think about love more openly and wisely.

1.5 Literature Review

The writer has found some researches on John Donne’s poems like “The Ecstasy” and “The Sun Rising” even there also found many studies that compare among John Donne’s poems or comparing to other metaphysical poet’s like Constance Naden’s and Milton’s. Researches on John Donne’s poems are:

The first research is qualitative research on ‘The Sunne Rising’ poem titled “Love’s Wealth in ‘The Sunne Rising’” by Philip C. Kolin in *The South Central Bulletin* and was published by The Johns Hopkins University Press in 1983. It contains about the love’s wealth in Donne’s “Sun Rising” poem.

The second is research on ‘The Ecstasy’ which is about its glorious love titled “Donne's ‘The Extasie’: Love's Sublime Knot” by Charles Mitchell in *Studies in English Literature*. It uses qualitative methods and was published by Rice University in 1968.

Researches that compare his poem to other poet’s is “Science, Love, Literature: John Donne and Constance Naden” by Mahitosh Mandal. It compares Donne’s poem and Naden’s poem which both are expressing love by science. This

research is qualitative research. It was published in *Rupkatha Journal on Interdisciplinary Studies in Humanities*, 2011.

There is also qualitative research that compares alchemy of John Donne and alchemy of Milton which is titled “Mystical Alchemy in the poetry of Donne and Milton” by Shams and Anushiravani. It was published in *Jung Journal*, 2013.

However, the writer only found one research on John Donne’s “Love’s Alchemy” by Byung-Eun Lee titled “‘Mummy’ in Donne’s ‘Love’s Alchemy’” which contains what ‘mummy’ means in John Donne’s “Love’s Alchemy.” It was published in 2006 in *Milteon Yeongu Je*. This research uses mixed method research where the researcher did a survey to the scholars’ comment on John Donne’s word of “mummy” and researcher also gives interpretation on his/her own reading. Then, “Mummy” was concluded as the mindless woman that men want to possess.

Thus, this research is different from the others. Although there are many researches on John Donne’s poems, the researcher only found one research which is analyzing “Love’s Alchemy” poem. It analyzes the word “Mummy” in this poem, while the researcher could not find research which analyzes love that is represented intrinsically in the poem. It is also needed to analyze poem wholly.

1.6 Theoretical Approach

Since this research is conducted to analyze the representation of love in Donne’s “Love’s Alchemy” intrinsically, it thus will use new criticism as the tool to analyze. New criticism considers poem as the central concern and also as the object

itself that is cut from the author and the surrounding world (Carter, 2006: 26-27), so this object is really suitable to be analyzed by this theory. New Criticism appeared among American academics since the late 1940s until 1960s (Carter, 2006:26). The prominent figures of this theory are John Crowe Ransom, W K Wimsatt, Monroe C Beardsley, Cleanth Brooks, and Mark Schorer, but this research will focus on new criticism by Cleanth Brooks. Brooks said that although poem is seen as a poem, he does not mean to imply that poets do not inherit his idea, his literary concepts, his rhythms, his literary forms (Brooks, 1960: 197). He is more focus in analyzing poetry, in his books *Well-wrought Urn*, he is even analyzing Donne's "Canonization." He is also said that Donne does not take love seriously; he considers it as exercise in developing wit (Brooks 1960: 10).

As the main object is the poem itself, the analysis of the interrelationship, the ambiguity of the words and figurative components must be emphasized. The first step must be done is close reading or "explication de texte" by reading the work repeatedly and deeply understanding any kind of information of the text. Thus, the essential of works in this theory is the words, images, and symbols (Abrams and Harpham, 2009: 217).

In analyzing by this theory, Brooks emphasizes paradox and irony. He even states that "the language of poetry is the language of paradox" and it is the brilliant beautiful and witty language, the hardest language (1960: 3-4). Paradox is inevitable which poets will use it naturally (Brooks, 1960: 10-11). Paradox and Irony are related, paradox is insisting in irony (Brooks, 1960: 7). When two opposites words

come together in time, there must be the implied meaning. It is like paradox, when paradox insists on the irony, the two opposite things must have a meaning that is usually critical. Poets use them to extend the normal language and make poem more artistic (Brooks, 1960: 10). Besides the paradox and irony, the ambiguity and tension is also analyzed. So, the main things to be analyzed in new criticism are four: irony, paradox, ambiguity (multiple meaning) and tension which is usually built by the rhyme, rhythm, imagery and diction. Brooks states, "...[T]he imagery and the rhythm seem to set up tensions with it, warping and twisting it, qualifying and revising it" (1960:180).

Beside of paradox, Irony is also an important element to analyze by new criticism. Brooks even said that irony supports paradox as paradox insists on the irony (Brooks, 1960: 7, 16). Irony is a statement whose meaning is very different from what is expressed, even the opposite. It is used for hiding what is actually the case, not for deceiving but to get special rhetorical or aesthetic effect (Abrams and Harpham, 2009: 165).

Ambiguity is double meaning or when something has more than one possible meaning and therefore causes confusion. It is rich and meaningful which gives great effect in poem (Brooks, 1960: 115). Scientific prose called it a mistake but in literature it is considered as having complex interpretation and a mystery (Altenbernd and Lewis, 1966: 25; Reaske, 1966: 26). This element is also as important as paradox and irony to analyze poem, and there might found the emphasis

on these element (Brooks, 1960: 153,160). Those are necessary elements (Brooks, 1960: 195).

Rhythm is the result of repeated sounds in duration, quality and idea. It includes patterns in the beat of stress and accents. The recurrence is usually known as meter. This is one of the elements that build tension in the poem. Some suspense of literal meaning builds rhythm. Rhythm is one of the way the assertion is made in the poem as the way of assertion is made by sound, tempo, association of words, sequence of idea, imagery, fantasy and unifying rhythm (Brooks, 1960: 180).

Rhyme is repetition of word sounds, for example is the repetition of the last vowel in *told-old* (Reaske, 1966: 12). Kinds of rhyme according to Abrams and Harpham are masculine and feminine (double and triple rhyme), perfect and imperfect rhyme: partial, slant, and para rhyme (2009: 317).

The other elements that build tension are imagery and diction. Imagery is the image or picture produced by poem in the reader's mind such as what their sensory organs get (Alternbernd and Lewis, 1966: 12). They are visual imagery, auditory imagery, tactile imagery, and olfactory imagery. While Diction is words, phrases, and sentence structures that are used. It is about style and poetic license, the liberty of poet which can be analyzed through its variety (Abrams and Harpham, 2009: 269). B

Those intrinsic elements of poem will be analyzed in this research. Brooks says that poem's structure and meaning are united and he against the separation of both which means that poem cannot be paraphrased, then it is called "the heresy of paraphrase" (Abrams and Harpham, 2009: 217). Structure here is structure of

evaluation, meaning, and interpretation; and structure that makes unity like creating balance and harmonious connotation and meaning (Brooks, 1960: 178). When a poet chooses certain dictions, rhymes, ambiguity, and the other elements, there must be a certain structure and the meaning behind them. Through those elements, the researcher will try to dig up the meaning.

This poem will be analyzed by those components of irony, paradox, ambiguity, rhyme, and diction to know the depth of “Love’s Alchemy” poem. So, the researcher will be able to classify love in this poem and the representation of love in this poem will be known.

1.7 Method of Research

In this section, the type of research, source of data, method of collecting data, and method of analyzing data are explained. Each will be described below.

1.7.1 Type of Research

This paper uses a qualitative method. It is library research; all supporting data are collected from books and website. According to Creswell in his book entitled *Research Design*, “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (2009: 1).

The strategy of inquiry that is used in this research is a case study. It is chosen in order to make the case being explored deeply by practicing a theory. Creswell states, “... [the] researcher explores in depth a program, event, activity, process, or one

or more individuals” in the case study. The researcher collects detailed information and gives a detailed description of the setting or individuals (Creswell, 2009: 9).

1.7.2 Data and Source of Data

Data in this research is the main data and supporting data. The main data will be taken from the poem itself, John Donne’s “Love’s Alchemy” poem. The supporting data are from any references that are related and support the research. There are the theory and dictionary that helps in research.

1.7.3 Method of Collecting Data

The writer uses close reading as the method for collecting data in this research. The writer comprehends the poem. Then, the researcher looks for the data based on the figurative languages and makes a list of them, which ones that are concluded in ambiguity, paradox, irony, and tension.

1.7.4 Method of Analyzing Data

The method of analyzing data that is used in this research is a descriptive qualitative method. It consists of three steps. First, the researcher close reads the main source of data, “Love’s Alchemy” poem. Next, the researcher describes and analyzes the classified data like the ambiguity, irony, paradox, and the tension in the poem. Last, the researcher interprets the data and makes the unity of them to make conclusion and then the researcher gives suggestion.

1.8 Paper Organization

The paper consists of four chapters. Chapter one is introduction that mentions background of study, research question, significance of study, objective of study, theoretical approach, literature review, method of research, and paper organization. Chapter two is the poem and its intrinsic elements. Chapter three is the analysis of the poem's content including its diction, rhyme, imagery, paradox, irony, and ambiguity; it also contains how the elements representing love. Chapter four is the conclusion and suggestion.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

The love as seen in Donne's "Love's Alchemy" poem is love among humans or couple love as seen in the word */bridegroom's/* in the second stanza. There are four main elements that are used to describe love in this poem, they are ambiguity, irony, paradox, and tension. The ambiguity tells about how ambiguous the existence of love, its miracle, and its sacrifice are; whether they are real or not. The paradox shows the unreal existence of love; love, its miracle and its sacrifice are fake/imposture. The Irony finds that love is not really exist, its miracle and its sacrifice are false, while the tension appears from the belief in spiritual love and bodily love, also from the differences between the idealized view and the reality.

In the first stanza, the intrinsic elements are criticizing the miracle of love. It shows the negative thought of love and its miracle. The ambiguity in this poem is firstly mentioning two opinions about the miracle of love that is exist and not. It is used as there are some views about love. The paradox in this poem is used to express both thought of the lovers and "I/Some" in a time. It is actually used to state the imposture of love like when there is statement about the pleasure of love; it is then opposed by the negative thought of it. While its irony, it is used to criticize the lovers implicitly. "I" uses it to criticize the imposture of love by showing the positive thought of lover but contains negative meaning. For instance, when the lovers'

thought looks wise but in the reality is not, it is used to criticize love and to show the falseness of love. The tension in this poem, it is used to give tension on the negative thought of love and its miracle, stressing on how love and its alchemy (its miracle) are just lie.

The Elements are also expressing negative thought of love's sacrifice (marriage). Beside of hesitating love and its miracle, the ambiguity is also used to express hesitation of marriage and hesitation of its necessary. So does the paradox, it is also used to express how lovers think about marriage but it is opposed by negative thinking of "I"/ "Some." The Irony is criticizing that marriage is just like the vain and play or even torturing. While the tension, it is used to give stressing on how vain a marriage is, sacrificing many things just for love and criticizing the reality of marriage that is different from the idealized marriage.

4.2 Suggestion

The writer realizes that this paper is still far from perfect. There are a lot of shortcoming which is caused by the researcher herself like the limited knowledge and source. Besides, as this research is using New Criticism by Cleanth Brooks to describe the representation of love in "Love's Alchemy, this analysis is limited in the intrinsic elements of the poem only. The researcher suggests the future researches to analyze this poem both the intrinsic and the extrinsic elements, so the poem will be understood originally. On the other hand, as literary works is depends on the reader, the researcher also suggest to analyze this poem based on the readers.

In addition, the researcher also suggests the reader to love wisely. Love is important, but as the creatures in this world are not long-lasting, people should love them at sufficiently and try to look for the true/eternal love. For the believers, almost all of religion thought about the true love. The truest love is for the One who creates love, God.



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APPENDIX

1. "Love's Alchemy" Rhyme and rhythm

STANZA I		
1	<i>Some that have deeper digg'd love's mine than I</i>	10a
2	<i>Say, where his centric happiness doth lie;</i>	10a
3	<i>I have loved, and got and told,</i>	7b
4	<i>But should i love, get, tell, till i were old</i>	10b
5	<i>I should not find that hidden mystery.</i>	10a
6	<i>O! 'tis imposture all:</i>	6c
7	<i>and as no chemic yet th' elixir got,</i>	11d
8	<i>But glorifies his pregnant pot,</i>	8d
9	<i>If by the way to him befall</i>	8c
10	<i>Some odoriferous thing, or medicinal,</i>	12c
11	<i>So, Lovers dream a rich and long delight,</i>	10e
12	<i>But get a winter-seeming summer's night.</i>	10e
STANZA II		
13	<i>Our ease, our thrift, our honour, and our day,</i>	10a
14	<i>Shall we for this vain bubble's shadow pay?</i>	10a
15	<i>Ends love in this, that my man</i>	7b
16	<i>Can be as happy as I can, if he can</i>	11b
17	<i>Endure the short scorn of a bridegroom's play?</i>	10a
18	<i>That loving wretch that swears,</i>	6c
19	<i>'Tis not the bodies marry, but the minds,</i>	10d
20	<i>Which he in her angelic finds,</i>	8d
21	<i>Would swear as justly, that he hears,</i>	8c
22	<i>In that day's rude hoarse minstrelsy, the spheres.</i>	10c
23	<i>Hope not for mind in woman; at their best,</i>	10e

24	<i>Sweetness and wit they are, but mummy, possess'd</i>	11e
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2. Ambiguity, paradox, irony, tension of “Love’s Alchemy”

No	The poem	ambiguity	paradox	irony	Tension		
					Rhyme & rhythm	diction	imagery
1	<i>Some that have deeper digg'd love's mine than I</i>	V		V	V masculine	V	
2	<i>Say, where his centric happiness doth lie;</i>	V			V masculine	V	auditory
3	<i>I have loved, and got and told,</i>				V masculine		
4	<i>But should i love, get, tell, till i were old</i>	V			V Masculine		
5	<i>I should not find that hidden mystery.</i>				V Feminine		
6	<i>O! 'tis imposture all:</i>				V Masculine	V	

7	<i>and as no chemic yet th' elixir got,</i>		V		V Masculi ne	V	
8	<i>But glorifies his pregnant pot,</i>		V	V	V Masculi ne	V	visual
9	<i>If by the way to him befall</i>				V masculi ne		
10	<i>Some odoriferous thing, or medicinal,</i>			V	V Feminin e	V	
11	<i>So, Lovers dream a rich and long delight,</i>				V Masculi ne		
12	<i>But get a winter- seeming summer's night.</i>		V		V Masculi ne	V	Tactile
13	<i>Our ease, our thrift, our honour, and our day,</i>				V Masculi line		
14	<i>Shall we for this vain bubble's shadow pay?</i>				V Masculi line	V	Visual
15	<i>Ends love in this, that my man</i>				V Masculi line		

16	<i>Can be as happy as I can, if he can</i>			V	V Masculine		
17	<i>Endure the short scorn of a bridegroom's play?</i>	V	V		V Masculine	V	
18	<i>That loving wretch that swears,</i>				V Masculine	V	Visual and auditory
19	<i>'Tis not the bodies marry, but the minds,</i>			V	V Masculine		
20	<i>Which he in her angelic finds,</i>				V Masculine		
21	<i>Would swear as justly, that he hears,</i>				V Masculine		
22	<i>In that day's rude hoarse minstrelsy, the spheres.</i>				V Masculine		
23	<i>Hope not for mind in woman; at their best,</i>	V		V	V Masculine		

24	<i>Sweetness and wit they are, but mummy, possess'd</i>	V		V	V Mascu line	V	
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