

CHAPTER II

REVIEW TO RELATED LITERATURE

This chapter, will discusses the review of literature which involved some definition of poetry, hermeneutics, the history of hermeneutics, and the elements of hermeneutics.

2.1 The Definition of Poetry

Literary works can be divided into several kinds, based on Rees' view (1973:3) that there are some genres in literature, such as; prose fictions, poetries, dramas, auto biographies, and essays. Based on Mark Flanagan "Poetry is an imaginative awareness of experience expressed through meaning, sound, and rhythmic language choices so as to evoke an emotional response. Poetry has been known to employ meter and rhyme, but this is by no means necessary. Poetry is an ancient form that has gone through numerous and drastic reinvention over time. The very nature of poetry as an authentic and individual mode of expression makes it nearly impossible to define."(About.com Guide definition of poetry, November 2012).

Furthermore, "Writing that formulates a concentrated imaginative awareness of experience in language chosen and arranged to create a specific emotional response through its meaning, sound, and rhythm. It may be distinguished from prose by its compression, frequent use of conventions of metre and rhyme, use of the line as a formal unit, heightened vocabulary, and freedom of syntax. Its emotional content is expressed through a variety of techniques, from direct description to symbolism, including the use of metaphor and simile." (Merriam Webster.com definition of poetry)

From the above description, we can say that poetry is writing expression form which to show the author's imagination that may occur based on their experiences in their own life. Poetry is one of literary works that bring us to enjoy it deeply.

There are three Emily Dickinson's poetries will be discussed of the study, they are; "Some keep the Sabbath going to Church", "I Never Saw a Moor", "I Died For Beauty, But Was Scarce".

2.2 Hermeneutics

Hermeneutic is interpretation theory which is related about social and philosophy. In this recent year, hermeneutic has become popular one of methodology to interpret literary text in research and usually is chosen by researcher as a theory to catch the author's mean so that they are able to comprehend about the content. Hermeneutic has also become a subject of considerable subject.

Hermeneutic is defined as the process of changing something or ignorance to understand the situation (E. Palmer, 1969: 3)

In this chapter, the writer attempted to outline the general theory of hermeneutic and its relation with an unique's background Emily Dickinson's life which are going to be explained in this following some chapter.

2.2.1 The History of Hermeneutics

Hermeneutics comes from the Greek word Hermeneuine and Hermenia, each of which means "interpreting" and "interpretation". The term in its various forms can be read in a legacy of Ancient Greek literature. Organom like Aristotle in which there are well-known treatise Peri Hermeneias (On Interpretation). According to Richard E. Palmer Hermeneutic as one of human's

interpretation which originally appear to interpret on bible then developed to interpret on literary work. Hermeneutics is a term that has existed since long ago, and was first used by a variety of theological study group to refer to a number of rules and standard rules that should be followed by an interpreter to understand the religious texts (scriptures).

In this sense, a different hermeneutic interpretation (English: commonly called Exegesis). If exegesis is the interpretation itself with a variety of practical details, the more likely the hermeneutic theory of interpretation. In the modern era, the notion of hermeneutic experience such expansion and shift of terminology in the field of theology, has widened to include a variety of disciplines in the humanities, such as history, sociology, anthropology, aesthetics, literary criticism and folklore (folklore). (Nasr Hamid Abu Zayd, *Al-Qur'an, hermeneutics, and Power, Controversies and Penggugatan Hermeneutics of the Qur'an*, Bandung, RQiS (Research for Qur'anic Studies), 2003. Thing. 33-34)