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اسم المحاضرة الأولى باللغة الإنكليزية: *'The Hind'* by Sir Thomas Wyatt

'The Hind ' by Sir Thomas Wyatt

Summary

'*Whoso List to Hunt*' by Sir Thomas Wyatt is a sonnet that talks about a hind that is impossible to be captured. In the first section or [octave](#), the poet refers to his mental state after following the hind before. It was a fruitless venture that he undertook. Neither he nor others can catch it. The poet became so exhausted that he says it was like catching air with a net. It soon becomes evident the deer is a woman and the [speaker](#): one of her suitors. However, in the [sestet](#), the poet provides the reason. Here, he says why the hind can't be caught. As it belongs to Caesar, a likely reference to Henry VIII and already his property. So, those who are trying to catch it, can't own the creature.

[Lines 1-4](#)

In line 1 of "Whoso List to Hunt," the narrator states that for those who wish to hunt, he knows of a particular hind, a female deer. The narrator himself is trying to abandon the hunt, acknowledging in line 2 that this hind is beyond his reach. Indeed, he is "wearied" from the "vain travail," the useless work, of the hunt; he has begun to recognize the futility of the pursuit. He laments in the fourth line that he is the last of the pursuers, the one "that farthest cometh behind."

[Lines 5-8](#)

In the second stanza, the narrator states that he cannot take his "wearied mind from the deer." When she flees, he proclaims, "Fainting I follow." Nevertheless, he is ultimately forced to indeed abandon the chase, as she is too fast and all that he can catch is the wind that rises after she passes. In sum, the first eight lines, the octave, state the problem of

the writer's wasted hunt.

Lines9-14

In the closing sestet, the invitation initially offered by the narrator to whoever wishes to hunt this particular hind is partly rescinded; in line 9, the narrator states that he will remove any doubt about the wisdom of doing so. Just as his hunt was in vain, so would be those of other hunters, as the hind wears a diamond collar around her neck proclaiming her ownership by another. The concluding couplet notes that the collar reads "Noli me tangere," or "Touch me not" in Latin. Thus, the first part of the warning is "Touch me not, for Caesar's I am." According to legend, long after the ancient Roman emperor Caesar's death, white stags were found wearing collars on which were inscribed the words "Noli me tangere; Caesaris sum," or "Touch me not; I am Caesar's." The first part of that phrase, "Noli me tangere," is also a quotation from the Vulgate Bible, from John 20:17, when Christ tells Mary Magdalene, "Do not touch me, for I have not yet ascended to my Father." In the final line, the warning on the collar continues: the deer herself declares that while she appears tame, holding her is dangerous, as she is wild

Literary Devices

'*Whoso List to Hunt*' by Sir Thomas Wyatt begins with a metaphor. Here, the poet compares hunting to wooing a lady. Moreover, "hind" is an [extended metaphor](#) for a lady. In the third line, the poet uses a [personification](#). And, in this line, "so sore" contains an [alliteration](#). Thereafter, in "wearied mind" there is a use of personal metaphor. The poet also uses [consonance](#) in the neighboring words, "fleeth afore" and "Fainting". Again, the poet uses a metaphor in the line, "Sithens in a net I seek to hold the wind". This line contains [irony](#) too. However, here the poet compares the pursuit of

catching the wind. Apart from that, there is [synecdoche](#) in the usage of the word “diamonds”. Here, Wyatt refers to the shining letters engraved on the hind’s neck. In the last line of the poem, there is an [antithesis](#).

In this way, the speaker provides the reason for not being able to win the lady’s heart. The letters of the inscription around the hind’s neck have a shining quality that refers to the truth of the writing. The reference to the “diamonds” in this section makes it clear how precious the deer is. However, on her neck, it is written, “Noli me tangere”. It means, “touch-me-not”. So, it’s sacred too. Apart from that, the deer belongs to the Roman emperor, Caesar. Hence, it’s not an ordinary deer that can be chased by such a lowly person like the poet himself. Lastly, the poet creates a contrast. Here, the poet says not to trust the creature’s look as it seems tame but, in reality, it’s a wild one. One can see her and applaud her beauty but can’t tame her with his desirous eyes.