



## Daffodiles and Solitude in William Wordsworth's *I Wandered Lonely as A Cloud*

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### **Abstract**

#### **Purpose**

*This study aims to identify the meaning of Wordsworth's poem entitled I Wandered Lonely as a Cloud by analyzing its intrinsic elements.*

#### **Method**

*The present study is qualitative interpretive, focusing on the meaning conveyed in the poem entitled I Wandered Lonely as a Cloud using objective approach by interpreting the poem's intrinsic elements through repeated reading of the poem as a whole and its details to achieve trustworthy analysis and conclusion.*

#### **Results/findings**

*Different from general trend in the analysis Wordsworth's I Wandered Lonely as a Cloud, the meaning of the poem is the experience of recalling the sight of the daffodils, which brought solitude to the speaker of the poem. The poem's subject was not the daffodils, but the experience of encountering them and its recollection. As a traveler traveling in the countryside, the speaker viewed the sight of the daffodils in a positive tone through imageries of sight, internal sensation, and muscle movements related to good experiences, as well as dictions of natural views with positive connotations. The poem includes simile, personification, metonymy, and symbols to compare the beautiful crowd of daffodils and the solitude they bring to the speaker of the poem's mind when he was recalling the sight of the dancing daffodils.*

#### **Conclusion**

*Using Abram's objective point of view, the analysis reveals the daffodils as representative of nature become the remedy for human's loneliness as represented by the speaker of the poem by recalling the experience of seeing them, sending the message that appreciation of nature and the experience with nature should be maintained to create a tranquil life.*

#### **Keywords**

*experience, meaning, message, nature, tranquility*

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### Abstrak

#### Tujuan

Penelitian ini menganalisa makna puisi Wordsworth yang berjudul *I Wandered Lonely as a Cloud* melalui interpretasi unsur-unsur intrinsiknya.

#### Metode

Penelitian ini adalah penelitian kualitatif interpretatif, yang berfokus pada makna yang terkandung dalam puisi *I Wandered Lonely as a Cloud* karya Wordsworth dengan pendekatan objektif melalui interpretasi elemen intrinsiknya dalam proses pembacaan yang berulang terhadap bagian-bagian puisi ini sebagai keseluruhan untuk memastikan analisis dan kesimpulan yang dapat dipercaya.

#### Hasil/temuan

Berbeda dengan temuan kajian terdahulu terhadap puisi *I Wandered Lonely as a Cloud* karya Wordsworth, makna puisi ini adalah pengalaman membayangkan keindahan pemandangan bunga-bunga bakung yang membawa ketenangan bagi si aku dalam puisi ini. Topik puisi ini bukanlah bunga bakung, tetapi pengalaman melihat dan membayangkan bunga-bunga bakung. Sebagai pelawat yang sedang melintasi pedesaan, ia menganggap pemandangan bunga bakung dengan pandangan positif melalui penggunaan diksi yang mengandung pengalaman menatap, merasakan, dan bergerak serta denotasi tentang alam yang berkonotasi dengan ketenangan. Puisi ini juga menggunakan simile, personifikasi, metonimi, dan simbol untuk membandingkan indahnya gerombolan bunga bakung dengan ketenangan yang mereka berikan saat si pelawat membayangkan bunga-bunga bakung yang menari-nari itu.

#### Kesimpulan

Dengan menggunakan sudut pandang objektif dari Abrams, terungkap bahwa bunga-bunga bakung sebagai perwakilan dari segala yang alamiah menjadi pelipur kesepian si pelawat melalui apresiasi pengalaman melihat bunga-bunga itu, sehingga dapat disimpulkan bahwa pesan yang disampaikan puisi ini adalah agar manusia bisa mengapresiasi alam dan pengalamannya berada di lingkungan yang alamiah agar mendapatkan ketenangan hidup.

#### Kata kunci

pengalaman, makna, pesan, alam, ketenangan

#### المخلص

#### الهدف

تحلل هذه الدراسة معنى قصيدة وردزورث بعنوان *I Wandered Lonely as a Cloud* من خلال تفسير عناصرها الجوهرية.

#### الطريقة

هذا البحث هو بحث نوعي تفسيري يركز على المعنى الوارد في القصيدة *I Wandered Lonely as a Cloud* لـ Wordsworth بنهج موضوعي من خلال تفسير عناصرها الجوهرية في عملية القراءة المتكررة لأجزاء هذه القصيدة باعتبارها كلها لضمان التحليل والاستنتاجات التي يمكن استخلاصها.

#### النتائج

إن معنى هذه القصيدة هو تجربة تخيل جمال المناظر الطبيعية للزنايق التي تجلب الصفاء لي في هذه القصيدة. أما موضوع هذه القصيدة فليس الزنبق، بل تجربة رؤية الزنبق وتخيله، وبصفته مسافرًا يعبر الريف، إنه يرى منظر الزنبق بنظرة إيجابية من خلال استخدام الإلقاء الذي يحتوي على تجربة التحديق والشعور والحركة بالإضافة إلى دلالات عن الطبيعة التي تدل على الصفاء. وتستخدم القصيدة أيضًا التشبيهات والتشخيصات والمرادفات والرموز لمقارنة جمال وسادة الزنبق بالصفاء الذي يعطيه المسافر عندما يتخيل الزنايق الراقصة.

#### الخلاصة

أن الزنايق كمثل لكل ما هو طبيعي توفر العزاء لوحدة المسافر من خلال تقدير تجربة رؤية الزهور، لذلك يمكن الاستنتاج أن الرسالة التي تنقلها هذه القصيدة هي أن يتمكن البشر من تقدير الطبيعة وتجربة التواجد في بيئة طبيعية من أجل الحصول على سلام الحياة.

#### الكلمات الرئيسية

الخبرة، المعنى، الرسالة، الطبيعة، الصفاء.

## INTRODUCTION

Gill (1995) describes poetry as literature composed of words written into fixed lines of verses that count the pattern of rhythm and rhyming sounds. Its unique use of words may include additional meanings than its denotative meanings. Thus, according to Gill, to understand a poem, it needs repeated readings, including reading, to allow the sounds of the words to be pronounced to get the poem's tone. The beauty of a poem lies in the beauty of the sounds of the words and the meanings they represent (Anindita et al., 2017; Fabb & Halle, 2008). Poems use words for expressing intentions, may that be an expression of feelings, descriptions of landscapes or people, events, or experiences (Perrine, 1982; Rahayu & Widyastuti, 2016; Rohmah, 2016). Through these descriptions, poems can deliver a more profound meaning beyond what is stated in the poem. The poem's meaning is the experience that the poet wants to convey through the words. According to Perrine (1982), the meaning of a poem is the experience that the poem expresses. When readers read a poem and get the poem's meaning, they can experience its emotions (Perrine, 1982). In understanding the poem's meaning, readers need to understand the meaning of the words in the poem, what is being expressed, whom the speaker is expressing the meaning in the poem, from what situation the speaker speaks, and what point of view the speaker takes toward the meaning (Boynton & Mack, 1965; Perrine, 1982).

Romantic poets are famous for using words to express poetic feelings (Levy, 2020; Ruston, 2007). Most poems published during this period were written to share individual expressions (Chandler, 2009). According to Sachs (2018) and Chandler (2009), romantic poems express concerns over England's declining quality of life due to industrialization. For romantic poets, nature became the source of solitude amidst the rapid pace of industrialism and the intrusions it brought to human life (Gill, 1995; Robinson, 2010). One of English literature's most famous romantic poets is William Wordsworth (Chandler, 2009; Khan, 2005; Sharma, 2020). William Wordsworth has written many poems that describe the beauty of nature in England, and his poems are related to the invention of English landscape tourism (Yoshikawa, 2014). However, his poems have been read as more than just descriptions of beautiful landscapes and comforting wildlife but also as critics criticizing modernization's toll on human health and life. Hence, humans should return to nature to heal themselves and purify their spirits (Fatmasari, 2017; Fernández-Giménez et al., 2019; Fulford, 2019; Huang et al., 2014; Jabeen, 2018).

It is befitting that previous studies on Wordsworth and other romantic poets have leaned closely to the two ends of Abram's orientation of critical theories he elaborates in his famous *The Mirror and the Lamp* (1953). When focusing on how the poem impacts its readers, these analyses lean onto the pragmatic and expressive traditions. Most romantic poets are deemed to express the protest against industrialism and the pollution it carried; and how the movement to return to nature healed the loss caused by industrialism (Albert, 1979, 2017; Fatmasari, 2017; Fernández-Giménez et al., 2019; Fulford, 2019; Gill, 1995; Huang et al., 2014; Jabeen, 2018; Robinson, 2010; Yoshikawa, 2014). While some romantic poets would reject the idea of taking considerations how their readers respond to their poems to uphold the expressive liberation of their art (Wainwright, 19: 177-188); Wordsworth has been notably perceptive of the pragmatic impact of his poems upon his readers, believing that 'Poets do not write for Poets alone, but for Men' (Abrams, 1953: 26). The famous *I Wandered Lonely as a Cloud* is one of Wordsworth's most famous poems, giving him the nickname "daffodil poet," is an example of how expression of the poet is considered beneficial for its readers because the poem describes the beauty of wild daffodils as the remedy for human's soul (Averil, 1976; Huang, 2014; Williams, 2002; Wulansari & Waluyo, 2016; Yang & Wordsworth, 2018). However, such analyses may put too much focus on the message of the poem and less on how the message is delivered. Analysis on Wordsworth's *I Wandered Lonely as a Cloud* has concluded that the daffodils have brought tranquility for *I* as the personae of the poem while assuming that *I* who speaks in the poem is Wordsworth himself, expressing his feelings about the daffo-

dils and sending message to his readers to enjoy nature as remedy for loneliness as the side effect of industrialization without elaborating much how the daffodils could perform such function.

However, such a premise poses two weaknesses. While Boynton & Mack agree that the speaker of the poem is the poet himself (1965: 33), this premise dismisses the existence of the poem as complete entity free from the poet himself as pointed by Abram's objective theories (1953). Abrams have pointed out the importance of treating a poem as a poem, formed from its intrinsic elements that work together build the poem together as a unity (1953: 26 – 27). More importantly, to consider the speaker of the poem in Wordsworth's *I Wandered Lonely as a Cloud* would limit the interpretation of the meaning of the poem as a total experience communicated by the poem, meant to be re-experienced by the readers as they read the poem and assume the personae *I* of the poem (Perrine, 1982; 2004). Thus, this study takes side with Gill's opinion that the speaker of the poem considered poets themselves but imaginary character retelling or describing the subject of the poem (Gill, 1995). This study argues that only by taking this objective theoretical stand point that the question of *how* the daffodils could bring tranquility for the speaker of the poem can be elaborated. Thus, taking a detour from these previous studies, the present study takes Abram's objective approach to literature by focusing on the elements of the poem to trace the meaning of the poem and to reveal what message, if any, is delivered through the experience.

## METHOD

The present study is qualitative interpretive research, using close reading as its analysis method. The subject of the study is William Wordsworth's poem entitled *I Wandered Lonely as a Cloud*, which was included in Wordsworth's later collection of poems, published in 1807, *Poems, in Two Volumes* (Robinson, 2010). In the present study, the poem is taken from the republication of Wordsworth's poems in *21<sup>st</sup> Century Oxford Authors William Wordsworth*, edited by Stephen Gill (2010: 265-266). The object of the research is the meaning conveyed in the poem. The poem is at the end of this section.

The main instruments of the research's data collection and analysis are the researchers, supported by field notes and tables of data collection (Miles et al., 2014). The data collection is conducted by reading the poem repeatedly to get a general idea of the poem, followed by closer readings to identify the elements of the poem. Guided by the combination of Abram's objective theories (1953), Boynton and Mack's (1965) concepts of the poem's subject, speaker, occasion, and tone, added with Perrine's (1982; 2004) definitions of imagery, diction, figurative language, and meaning of the poems. Interpretations of the imagery, diction, and figurative language used in the poems help elaborate the poem's subject, speaker, occasion, and tone. This inter-related analysis of the poem's elements would guide the interpretations of the poem's meaning and the possible message. Close reading is conducted repeatedly, from details of the poems' elements to draw a general conclusion, which is further compared with more details to confirm or revise the initial general conclusion. The analysis is considered saturated, and the conclusion is considered trustworthy when the repeated close readings result in a consistent conclusion.

## FINDINGS AND DISCUSSION

After conducting a close reading, the meaning of Wordsworth's poem *I Wandered Lonely as a Cloud* is implied through the intrinsic elements. Those intrinsic elements harmonized together to form the total experience expressed in the poem. The elaborations of its subject, the poem's speaker, the tone, and the literary devices used in the poem, are presented below.





em is written in the past tense, so the speaker delivered the experience like he was telling a story. Hence, most lines narrate how the speaker saw the view of the daffodils that made him feel happy. Thus, the first-person point of view of the poem's speaker focuses more on the recollection of the experience of watching the dancing daffodils.

### The Tone of the Poem

The poem's tone is the poem's attitude toward the subject of the poem (Boynton & Mack, 1965; Perrine, 1982). The tone of a poem can be identified through the choice of words, meanings, and figurative language in expressing the experience expressed in the poem (Gill, 1995). The tone is subjective, and the judgment depends on how the readers view the poem based on the interpretation of the emotion expressed through the poem's words (Perrine, 1982). In *I Wandered Lonely as a Cloud*, the poem's subject is the recollection of daffodils, as conducted by the speaker who has travelled in the countryside and reflected in his meditative sitting about the daffodils, from which he gained solitude and pleasure. Thus, the attitude expressed by the speaker of the poem towards the daffodils and their recollection was positive. This study argues that the words solitude and pleasure invite interconnected interpretations of the poem's tone.

The emotion of pleasure is evoked repeatedly in this poem as felt by the speaker of the poem. This positive attitude toward the poem is expressed in every Stanza. In Stanza 1, Lines 1 and 2 state the lonely feeling of the speaker, as he "*wandered lonely as a cloud/ That floats on high o'er vales and hills/*. Yet Line 3 marks a change of emotion from being lonely to a better feeling when he suddenly saw the daffodils (Wiadnyana, 2013). Lines 3, 4, and 5 show that the speaker saw a crowd of golden daffodils beside the lake, fluttering in the breeze. The daffodils are described with positive tones through the words "golden" and "dancing," evoking positive emotion towards the flowers. Stanza 2 further illustrates the daffodils as comparable to the beauty of shining stars (line 7), with the twinkle of the constellation of the stars in the Milky Way (Line 8). Meanwhile, the words "never-ending" (Line 9) and "ten thousand...at a glance" (line 11) signify abundance. The description of this abundance is similar to the daffodils' position compared to the Milky Way stars is not a coincidence. The comparisons show that the abundance of the daffodils is an abundant blessing from the universe, as represented by the Milky Way. Here, the daffodils represent nature untarnished by human meddling and are considered divine blessings that come in abundance.

Further, Stanza 3 connects the daffodils' beauty with its possible effect on poets by comparing the daffodils' beauty with the lake's waves. Still, the daffodils are said to be more beautiful without much effort, as they */Out did the sparkling waves in glee/*. It continues with the effect of this beauty on a poet that any poet who sees such view would be happy */A poet could not but be gay/* (Line 15). However, at this point, the speaker recalled that for himself, he had "little thought" of the impact of the daffodils on himself (Line 17), which would be "wealth" (Line 18).

However, it is in Stanza 4 that the impact of the daffodils on the speaker of the poem is described. The expression "bliss of solitude" highlighted as the first emotion experienced by the speaker of the poem in his recollection of the poem can be seen in Line 22: */Which is the bliss of solitude/*. The position of the line in the poem's final stanza is essential to note. The final stanza is like the poem's conclusion because it is in this last stanza that the speaker of the poem expressed the "effect" of the daffodils internally. In the first three stanzas, the poem describes the beauty of the daffodils and the immediate impression resulted in the speaker's mind upon seeing the poems: that the daffodils are beautiful. But what is beauty without a purpose to serve? Thus, the poem includes the effect of the daffodils on the speaker's life in Stanza 4 by stating that the recollection of the daffodils as */They flash upon that inward eye/* (Line 21). *The recollection* brought the feeling of "bliss of solitude" that made the speaker's "*heart with pleasure fills.*" This happiness equaled the dancing daffodils in the countryside as they encountered the gentle breeze of the lake shore. Here, the solitude was brought by the recollection of

the daffodils when the poem's speaker was lying on his couch (Line 1) in a meditative mood (Line 2). It implies a lone situation of the speaker, as the words "vacant and pensive mood" signal in line 20. Zid & Amri (2022) argue that Wordsworth's *I Wandered Lonely as a Cloud* depicts a 'lonely' speaker who admired the daffodils' beauty.

This claim is valid, but this study argues that it so only partly. The word lonely has a negative connotation that includes "forlorn" and "desolate" feelings, hence, being alone and sad. It could be true, as Line 1 of the poem states */I wandered lonely as a cloud/*, marking the speaker "I" as a lonely traveler. Yet, other than the change of emotion that happened in Stanza 1, the speaker of the poem experienced another change of emotions in Stanza 4, as the speaker lied alone with a "vacant" and "pensive" mind. He was again caught in loneliness, which only changed after the speaker recalled his encounter with the daffodils. After this recollection, his loneliness changed into a "bliss of solitude" (Line 22). The speaker was still alone at this point, yet he was not forlorn, dissolute, or lonely. Instead, his solitude was filled with "pleasure." His happiness in private was a peaceful happiness created by a combination of the absence of undesired company and the presence of soothing memory of the daffodils.

### Denotations and Connotations in *I Wandered Lonely as a Cloud*

Poems are composed of carefully selected words to convey the experience it expresses (Perrine, 1982). Denotation in poetry is a specific word meaning in a literal way and has been agreed upon by everyone (Setiani, 2020). Meanwhile, the connotation is the additional meaning attached to the basic denotative meaning of the words (Perrine, 1982). Connotative meaning can be associated positively or negatively, depending on the context and perspective of the person interpreting it (Setiani, 2020). In Wordsworth's *I Wandered Lonely as a Cloud*, the words are mainly composed to describe the beauty of the daffodils and how they affected the speaker of the poem's feelings.

The word 'daffodils' is mentioned frequently in the poem. Daffodil is a type of plant that has yellow-colored and trumpet-shaped flowers. Daffodils live in temperate and subtropical regions which bloom in springtime. However, in *I Wandered Lonely as a Cloud*, the word "daffodils" also connotes further meaning, especially when viewed from the speaker of the poem's attitude toward the poem. As elaborated in the previous sections of the analysis, the view of the daffodils provided passing happiness for the loneliness he felt when travelling. And then, the recollection of the encounter with the daffodils afforded him solitude and pleasure. With this interpretation, the denotation of daffodils as mere wildflowers is no longer sufficient to create such an impact on the speaker of the poem.

However, considering the importance of the daffodils in settling the mind of the poem's speaker, there should be a connotative meaning attached to the daffodils. The connotative meaning can be traced from their relationship with the surroundings of the and the poem's speaker. The daffodils were found by the lake, along its bays, as the speaker of the poem was passing, either on foot or by certain means of transportation. It is shown in Stanza 1 of the poem, especially in Line 2, where the speaker was "o'ver vales and hills." Later in Line 5, the poem states that the daffodils he saw were by the lake beneath the trees. This environment points to the landscapes of a rural area, with hills, valleys, and a lake. Thus, the daffodils were part of a rural landscape. As the poem continues to describe the daffodils' impact on the speaker of the poem's happiness, the daffodils can be interpreted as representing the entire rural landscape. In this case, the daffodils connote the rural landscapes.

Further interpretation of the flowers' connotative meanings can be derived from the status of the flowers as wildflowers, which grow without being tended. It indicates further connotation that the rural landscape was somehow that of a rustic one, which had not been touched by modern architecture and machinery. In this case, the daffodils connote the natural environment. Besides, the flowers are compared with the shining stars in the Milky Way in the first two lines of Stanza 2: *"/Continuous as the stars that shine/ And twin-*



kle on the milky way/.” These lines compare the wildflowers’ beauty with the stars in the Milky Way. Thus, the daffodils in this poem carry a divine connotation. The lines indirectly point to the daffodils as the stars, parts of the divine constellation of the Milky Way. Thus, the rustic rural landscape was marvelous divine flowers, bringing the bliss of solitude to observant eyes like the speaker’s.

The flowers’ relationship with the speaker of the poem provides another connotation for the daffodils. The daffodils changed the speaker’s mood from lonely to happy and peaceful. Thus, the daffodils connote happiness and solitude for the poem’s speaker, as elaborated in the previous analysis of the fourth Stanza. Rahman (2022) also argues that daffodils can be interpreted as inspiration and hope. This interpretation is justified when it is viewed from how the sight of the flowers, or the recollection of them, can create the feeling of solitude and pleasure that can inspire a man to live more happily with the gratitude that the wildflowers transpire. It is depicted in Stanza 4, Lines 23 and 24: / *And then my heart with pleasure fills,* / *And dances with the daffodils*/. These lines depict the speaker experiencing pleasant feelings as he dances with the daffodils. As this poem tells the speaker’s happiness in recalling the sight of yellow daffodils, it can be concluded that experience of looking at the daffodils was someone’s source of joy.

How precious the daffodils and the experience of encountering them are emphasized in this Stanza 3 through the word “wealth” in lines 17 and 18, which go: / *I gazed-and gazed-but little thought,* / *What wealth the show to me had brought*/. For the speaker, the experience brought “wealth.” What kind of wealth the daffodils brought to the poem’s speaker can be traced from what the word denotes and connotes. “Wealth” denotes assets, properties, treasures, resources, valuable possessions, or money. However, in Wordsworth’s *I Wandered Lonely as a Cloud*, the word “wealth” may connote something other than material wealth. This wealth can only be accessed through meditative thinking, as depicted in Stanza 4. Lines 19 and 20 in Stanza 4 state that the speaker of the poem later lied in the comfort of his couch; he felt lonely; and started to be pensive. During this pensive mood, the image of the daffodils came across his mind and brought “bliss of solitude” and filled his heart with “pleasure.” It is the “wealth” received by the poem’s speaker, brought to him by the daffodils. The wealth that he received was the opposite of material wealth. Instead, it was more of a divine wealth in the form of solitude and pleasure. As the poem’s speaker is marked at the beginning of the poem as a lonely traveller (Zid & Amri, 2022), recollections of the daffodils brought him the wealth of the mind, which changed his loneliness into a feeling of solitude, a contented happiness in one’s own company. Thus, the word “wealth” in Stanza 3 connotes divine wealth in the form of solitude and pleasure in one’s own company. For the poem’s speaker, this wealth was considered more important, as he saw the happiness inwardly, into his soul. And this wealth was rooted in nature, the rustic rural landscapes, in the form of small yellow flowers in the wilderness of the countryside.

### Imageries in *I Wandered Lonely as a Cloud*

Imageries are words that invoke the experience of sense, be it the experience of seeing, hearing, touching, moving, internal feelings (such as thirst and hunger), and emotions (such as sadness, happiness, joy, and hatred) (Perrine, 1982). Imagery is mainly used in poetry to help readers imagine the experience of sense experienced by the speaker of the poem (Sulaiman, 2017). By using imagery, readers can involve their senses in understanding the words in poetry. Wordsworth’s *I Wandered Lonely as a Cloud* depicts the experience of looking at a host of daffodils as they danced with the breeze of the lake shore and how he felt when thinking about this experience. Thus, the poem includes many imageries of visions and emotions.

Visual imagery uses words to invoke the experience of seeing (Perrine, 1982). Visual imagery gives the “sight” experience in the poem to the readers. Wordsworth’s *I Wandered Lonely as a Cloud* has many lines that describe the visual experience of the speak-

er's poem. The first visual imagery appears in Line 2 */That floats on high o'er vales and hills/*. Height, valleys, and hills are usually perceived through the eyes. But Line 3 that goes */When all at once I saw a crowd/* provides stronger visual imageries through the word "saw." The word "saw" in this line evokes the experience of looking done by the poem's speaker. What the speaker saw is stated in Line 4, */A host, of golden daffodils/*. Again, the word golden is a color, an entity that can only be perceived through the eyes by seeing. Besides, the word "host" also invites the sense of great numbers. However, the numbered entities are flowers, which cannot make sounds and their presence can only be perceived through seeing.

Stanza 2 further describes the beauty of the wildflowers compared to the shining stars. The words used in this description and comparison are "shining" or "shining stars," "twinkle," "milky way," "never-ending line," "margin of the bay," and "sprightly dance." The speaker of the poem perceived all these descriptions through his "glance," which is also an experience of seeing. What he "glanced" at were the flowers that look like "shining stars," which "twinkle," like the stars of the "milky way," that form a "never-ending line" by the "margin of the bay," as they perform "(sprightly) dance." All of these descriptions are visual imagery. The word dance is kinesthetic imagery that evokes the movement of the flowers, yet the speaker could only perceive this movement through his eyes. Likewise, the third Stanza also includes visual imageries, such as waves, besides, and dance in Line 13; sparkling in Line 14; and the word "gazed" that occurs twice in line 17. Stanza 4 includes the words "flash" and "eye" in Line 20; and the words "dances" and "daffodils" in Line 24.

These visual imageries invite the poem's reader to imagine the experience of looking at the daffodils. By encompassing the many visual imageries, the poem's speaker was inviting the readers to look at the wildflowers with him and experience them together. The poem also employs the imagery of hearing and movements to intensify the experience. The imageries of movements are presented through the words "wandered" in Line 1; "floats" in Line 2; "fluttering" and "dancing" in Line 6; "stretched" in Line 9; "tossing" and "dance" in Line 12; "waves" and "dance" in line 13; "did" and "waves" in Line 14; "brought" in Line 17; "lie" in Line 19; and "dances" in Line 24. It is important to note that most of these imageries of movements evoke either passive movements or their absence. The word "wandered" signifies aimless movements, while the words "float," "stretched," and "lie" relates to the passive position or the absence of movements. The words "fluttering," "dancing," "tossing," and "waves" seemed to be more active movements. However, these movements are only the effect of outside power. The daffodils flutter and dance because of the breeze. The word "brought" in Line 17 appears to be the most aggressive movement in this kinesthetic imagery. However, the words were used inwardly and figuratively. The daffodils brought a feeling of solitude and pleasure into the speaker of the poem's mind. These kinesthetic movements relate to the immateriality of the experience, described as a wealth of mind by the speaker. When placed into the context of the Romantic Era and the poets' flights from modernity and its corrupt materialism, the absence of movements prominent in these kinesthetic imageries signify a rejection of movements, which can be most closely interpreted as modernism and the industrial revolution.

As elaborated in the analysis of the speaker and the occasion from which the speaker spoke, the experience of seeing the daffodils significantly impacted the speaker's mind. This impact was expressed through the imagery of emotions. These imageries can be divided into two groups, the positive and the negative emotions. The imagery of negative emotions can be seen in the word "lonely" in Line 2; and "vacant" and "pensive" in Line 24. Meanwhile, the positive emotions are expressed through the word's "glee" in Line 14; "gay" in Line 15; "jocund" in Line 16; "bliss" and "solitude" in Line 22; and "pleasure" in Line 23. However, beyond these explicitly emotion-related words, it is essential to note that the sight and movements presented in the poem also invoke positive emotions, such as "twinkle" in Line 2; "sprightly" in Line 12; and the word "dance" in Lines 13 and 24. These words can also reflect positive emotions felt by the speaker of the poem. Hence, he described the movements with positive tones.

These imageries of emotions function to invite the readers of the poem to feel the same emotions as felt by the speaker of the poem. In this case, the feelings are mostly happiness and solitude. Even though a few imageries of negative emotions are included, the

poem shows that the negative emotions immediately changed into positive ones when the speaker of the poem encountered the daffodils or recalled this encounter. Thus, in general, the poems use the imagery of emotions to convey positive emotions evoked by the daffodils and invite the readers to feel the same emotions towards the daffodils. Since the daffodils also connote deeper meanings of natural landscapes and trigger solitude and pleasure, the poem uses the imagery of emotions to evoke positive feelings toward nature and rustic landscapes.

### Figurative Languages in *I Wandered Lonely as a Cloud*

Figurative language is the use of language meant to carry a different meaning than what is stated (Perrine, 1982; Gill, 1995). Previous sections of this analysis have pointed out that some words in the poem contain connotative meanings, which indicate that the poem conveys deeper meanings than what is stated. In this case, the poem may utilize figurative language to heighten the description of the daffodils and the experience of encountering them. Some of the figurative languages indicated in Wordsworth's *I Wandered Lonely as a Cloud* are simile, metonymy, personification, and symbol.

Simile is a comparative figurative language that is signaled by the use of words "as, like, and resemble" (Kendenan, 2017; Perrine, 1982). In applying similes, the poet compares two things to create an appealing meaning. In Wordsworth's poem, two comparisons dominate the poem. The first simile appears in the first line */I wandered lonely as a cloud/*, comparing the poem's speaker with a cloud. In this case, the poem's speaker found a similarity between the floating clouds and his wandering thoughts (Liu, 2016). The second simile appears in Line 7 */Continuous as the stars that shine/*, which compares the daffodils with the stars of the Milky Way. Both similes use the comparative signal "as" when comparing two different things: the speaker with the cloud and the daffodils with the stars. The comparison between the speaker and the clouds invokes the fleeting and wandering mind of a lonely traveler. Meanwhile, comparing the daffodils with the stars invokes admiration toward the little wildflowers as divine sights. Both comparisons heighten the speaker's experience and mark the changes in the speaker's mind from lonely as the cloud to lively as the daffodils. The simile is used to describe the speaker and the daffodils, highlighting the improvement of the speaker's mind upon looking at the daffodils.

Metonymy is a figure of speech that uses a representative part of a whole as a substitute for the whole (Perrine, 1982). Metonymy shifts a specific word from the original meaning to a different context but still "associates" with each other (Chaerunnisah, 2020). In Wordsworth's poem, metonymy occurs in Line 23, */And then my heart with pleasure fills/*. This line places the speaker's "heart" as a representative of his whole being. The heart is an appropriate representative of a human, because it functions to pump blood to all body parts, allowing oxygen and nutrients to be distributed by the blood to all parts of the human body. The blood flows created by the heart also transports residual wastes from the body parts into the excretive organs, allowing the body to function optimally. Thus, the human body cannot function without the heart, justifying the heart as the metonymy for the whole body. However, as this poem focus on "inward" experience, the entire entity represented by the heart is not merely the body. It contributes more to the representation of the human mind. We often hear and even use the word "heart" to describe feelings, which is also an essential part of humanity. All feelings, including happiness, sadness, or anger, can be associated with the word "heart," as people argue that the heart is the figurative part of the body that contains emotions. Therefore, the word heart is a metonymy of two things: body and feeling.

Personification is the use of language that gives 'human attribution' to non-human objects (Hutauruk, 2016; Trisnawati et al., 2017). Wordsworth's *I Wandered Lonely as a Cloud* includes several personifications. As pointed out by Wiadnyana (2013), the daffodils performed activities that could only be performed by humans, such as "fluttering and dancing" in Line 6; "Tossing their heads" and "sprightly dance" in Line 12; "Out did the spar-

ling waves in glee” in Line 14; and “brought wealth” for the speaker in Line 18. Furthermore, personification is also applied to the stars that “twinkle” in Line 8 and the “waves” (of the lake) that “dance” in Line 13. These personifications invoke a more joyful experience in encountering the daffodils. The poem’s speaker’s excitement is personified by the excitement of the golden daffodils when the breeze passed them.

A symbol means an object that stands for some idea or condition (Oktariani et al., 2017; Perrine, 1982; Sulaiman, 2019). In Wordsworth’s poem, several symbols are included. The “stars” and the “Milky Way” in Lines 7 and 8 can be interpreted as symbols of divinity, as many believe that the excellent arrangement of the universe must be the creation of a higher power. However, the most prominent symbol in the poem is the daffodils. The daffodils are a flower that generally grows in spring and has a dominant golden yellow color. The color yellow in itself is often considered a symbol of happiness. Its bright hue is often associated with cheerfulness. Therefore, the color yellow in this poem can symbolize feelings of joy. Thus, the yellow daffodils are symbols of happiness in Wordsworth’s *I Wandered Lonely as a Cloud*. In a deeper investigation, the daffodils can also be read as a symbol of a rustic plant, untended by human gardening. When placed into the context of the industrial revolution that became the backdrop of the Romantic Era, the daffodils can be read as a symbol of nature, untouched by human engineering. In this case, the poem represents sympathetic feelings toward nature, as opposed to the absent rural pollution in the poem, which marks the poem’s aversion to the polluted cities brought by industrialism.

### **The Meaning and Message of I Wandered Lonely as a Cloud**

According to Perrine (1982), the meaning of a poem is the experience conveyed by the poem. This total meaning, Perrine emphasized, is different from the prose meaning of a poem, which is the paraphrasing of the poem into a prose-like recount of the experience expressed from the lines of the poem. According to Perrine, it is only a part of the total meaning of the poem because the total meaning of the poem contains the experience described by the poem. However, to present a more structured analysis of the poem’s meaning, the present section will first proceed with elaborating on the poem’s prose meaning before elaborating on its total meaning.

The prose meaning of this poem can be identified from the analysis of the intrinsic elements of each Stanza (Perrine, 1982). Previous sections of the study have elaborated on these intrinsic elements, and this section will summarize the analysis to form the argument of the poem’s prose meaning. The first stanza tells about the natural scenery seen by the speaker of the poem as he sank into his loneliness while travelling in the countryside. He saw the appearance of the daffodils lining the path by the lake and how they moved in the wind. The second stanza reveals the description of the daffodils from the speaker of the poem’s point of view. He continued to describe the daffodils: the number of daffodils the speaker of the poem saw, how beautiful they were, and how their movements were described as if they were dancing. The third stanza describes the speaker’s opinions about the beauty of the daffodils, which he argued would make a poet happy. However, this stanza is ended with a note that as the speaker was looking at the daffodils, he had not realized that the view would be precious to him. The fourth stanza contains the recollection of the daffodils as the speaker of the poem was lying alone in a pensive mood, presumably sinking again in his loneliness. Then he remembered the beauty of the daffodils, and his spirit started to calm down, and he began to feel happy. Such is the prose meaning of the poem.

To trace the total meaning of the poem, it is crucial to relate the poem’s prose meaning with the poem’s tone and the speaker’s point of view when looking at and remembering the daffodils. As elaborated in the previous section of this analysis, the poem’s subject is the experience of remembering the sight of dancing daffodils that created contented solitude brought by the recollection of the daffodils. This subject implies a positive tone of

the speaker toward the daffodils and the recollection of their views. Thus, the poem's speaker was describing his experience in seeing the daffodils and recalling the sight of the daffodils with a positive attitude. On the first occasion when the speaker of the poem was looking at the daffodils, the speaker of the poem was describing his experience upon looking at the wildflowers: how amazed he was at their beauty, how they changed his loneliness into an appreciative mood, how the beauty of the daffodils reminds him of the divine beauty of the cosmos, and how he was still ignorant of the value of the experience. Later, as described in Stanza 4, as he recalled the sight of the daffodils, he re-experienced the view in his mind, this time in a leisurely setting. At this point, the value of the sights dawned on him, as again, he changed moods from pensive to contented calmness filled with happiness when he was re-experiencing the sight of the daffodils in his mind.

To get this poem's total meaning, the reader has to grasp the two experiences of the speaker: when he was looking at the daffodils and when he recalled the sight in his imagination. First of all, the speaker was *feeling* lonely and pointless. However, this feeling changed as soon as the sight of the daffodils caught his attention. From this point, his mood improves as he is reminded of nature's beauty and the Milky Way's divine work. He was *happy* because of the sight. However, this mood change is only superficially felt by the poem's speaker as merely a good and enjoyable view. Only when he looked at the daffodils with his *inward eyes*, he started to view them differently. His recollection of the dancing flowers reminded him of the twinkling stars of the milky way. At this point, his recurring loneliness was again improved, not merely into passing happiness as when he encountered the daffodils. His feeling has changed into gratitude, and he describes his feelings as the "*bliss of solitude*." The choice of selecting the word "solitude" to express the speaker's feeling sends a more profound meaning about the kinds of "*pleasure*" that filled his heart. The comparison of the daffodils with the stars of the milky way had reminded him of the greater power that creates and maintains the universe. The change of emotions experienced by the speaker upon the sight and the recollection of the poem is the total meaning of Wordsworth's *I Wandered Lonely as a Cloud*.

It is important to note here why the daffodils could bring such enlightenment to the poem's speaker. How can a host of wildflowers inspire such calm and contented happiness in the speaker's mind? This question can be answered by placing the poem into context in the Romantic Era when England underwent the first Industrial Revolution. As elaborated previously in the section on denotation and connotation and the section on figurative language, the daffodils connote deeper meaning than mere flowers. They are wildflowers that grow without the interference of human technology, depending solely on how the universe works on nature. Their comparison with the stars of the Milky Way relates to how nature is part of the divine constellation. Thus, the daffodils represent this untarnished nature, as intended by the cosmic power, abstain from human meddling as what happened with the cities that became the centers of the industrial revolution. The speaker's positive attitude toward the daffodils represents the poem's attitude toward nature and the poem's aversion to the polluted cities brought by industrialism.

Thus, by highlighting how the daffodils and the recollection of their sights could bring such blissful solitude for the speaker, the poem sends a message about how nature can heal the despondency caused by the ruined environment, much like the wildflowers improve the speaker's mood. As argued by Gunada & Yasa (2021), Jabeen (2018), and Sharma (2020) Sharma (2001), and Jabeen (2018), Wordsworth's works tend to show how experiencing nature can give humans such a "healing power" that soothes and calms humans. More specifically, the poem is believed to raise readers' awareness that humans have to appreciate nature and the experience of being in nature if they want to find peace (Huang et al., 2014). It is evidenced in Line 18, which reads, */what wealth the show to me had brought/* to show that nature is precious to human wellbeing (Yang et al., 2018). By underlining the value of nature, the poem sends an implicit message for readers to appreciate God's creation and to maintain a harmonious relationship with nature.

## CONCLUSION

Analyzing the poem's intrinsic elements reveals the poem's meaning and message of Wordsworth's *I Wandered Lonely as a Cloud*. The poem's subject is the experience of seeing daffodils and recalling the sight, which created the contented solitude to the speaker of the poem's mind. The occasions of the speaker were when he was travelling in the countryside with a view of daffodils by the lake and when he was lying on his couch thinking about the sight of the beautiful daffodils. The daffodils were perceived as a reminder of solitude and pleasure by the speaker, signaling the positive tone of the poem toward the subject. The poem has included carefully selected words to denote the beauty of the daffodils and connote their more profound meaning as a reminder of nature and the divine cosmos for the speaker of the poem. Simile and personification are used to describe the beauty of the daffodils, metonymy is used to point out the strong impact of the daffodils, and symbol is used to signify the more divine meaning of the flowers and the blissful solitude nature brought for the speaker. These intrinsic elements of Wordsworth's *I Wandered Lonely as a Cloud* work together to express the poem's meaning, namely the transcendental bliss experience by the poem's speaker when he saw the golden-yellow daffodils and then thought about them in his leisure. From this experience, the poem implicitly conveys that nature is crucial for human wellbeing. Hence people have to maintain a harmonious relationship with nature.

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