



## The Plight of the Elderly in Yeats' Poetry

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### Abstract:

This paper examines the plight of the elderly in W.B. Yeats' poetry. Through a close reading of five poems "Three Old Hermits," "When You Are Old," "The Old Men Admiring Themselves in the Water," "Sailing to Byzantium," and "The Lamentation of the Old Pensioner". This study explores how Yeats portrays aging and its effects on individuals and society. In these poems, Yeats presents a range of perspectives on aging: from the longing for an idealized past to a resigned acceptance of mortality; from a desire for spiritual transcendence to a sense of being trapped in physical decline; from admiration for those who have lived long lives to pity for those who have been forgotten by society. By examining these themes in detail, this paper reveals how Yeats captures both the beauty and tragedy of growing old. Ultimately, this study shows that Yeats' poetry offers an insightful exploration into the complexities of aging and its impact on the lives of the elderly.

**Keywords:** Yeats, Aging, Poetry, View, Plight.

### 1. Introduction

William Butler Yeats was an Irish poet, dramatist, and one of the foremost figures of 20th century literature. Born in Dublin in 1865, he studied poetry from an early age and to become one of the most influential writers of his time. He wrote extensively on themes such as love, death, aging, mortality and the supernatural, often drawing inspiration from Irish folklore and mythology. He was awarded the Nobel Prize for Literature in 1923. Yeats

died in 1939 at the age of 73. His legacy lives on through his timeless works, which continue to inspire readers around the world. (Foster, 1998)

Yeats is considered one of the 20<sup>th</sup> century's most renowned poets. The themes of love, mortality, and aging are explored in his works. As he wrote many of his poems in his final years, Yeats's poetry frequently reflects his personal experiences with aging and death. Aging is a prevalent theme in W.B. Yeats's poetry. Throughout his career, Yeats dealt with the passage of time and its effects on the human experience. Bornstein (2012) declares that, aging for Yeats, was more than a motif in his poetry; it was an obsession. The concept of aging tormented Yeats throughout his career; his treatment of it altered over time, getting gradually deeper and more powerful in both topic and style. (Bornstein, 2012)

The plight of the elderly is a timeless theme that has been explored in literature for centuries, William Butler Yeats, was no exception. In his poetry, Yeats often addressed the struggles and hardships faced by those in their twilight years. Through his works, he sought to bring attention to the plight of the elderly and to encourage readers to reflect on their own mortality. This study will explore how Yeats used five of his poems – “Three Old Hermits,” “When You Are Old”, “The Old Men Admiring Themselves in the Water,” “Sailing to Byzantium” and “The Lamentation of the Old Pensioner” – to portray the struggles faced by those in their later years.

This article investigates this goal by carefully examining the relationships between a text's meaning and its linguistic and formal details using the close reading method of New Criticism. It also goes through the analysis of key components in each of the five poems.

In “Three Old Hermits,” Yeats paints a picture of three elderly men who have chosen to live out their days in solitude. The poem expresses a sense of loneliness and isolation that can come with old age as well as a desire for peace and quiet away from society. In “When You Are Old,” Yeats uses a more direct approach to address aging by speaking directly to an individual who is growing older. He speaks of how beauty fades with age and encourages the three old hermits not to be discouraged by this fact but rather take solace in memories made when they were young. (Yeats, 1989)

In “The Old Men Admiring Themselves in the Water,” Yeats takes a more lighthearted approach as he tells a story about two old men who are admiring themselves in a pool of water. While this poem may seem humorous on its surface, it also speaks to deeper themes such as vanity and mortality as it shows how even old age cannot stop people from wanting to look their best.

In "Sailing to Byzantium," Yeats conveys a yearning to flee the physical world and its constraints. He desires a spiritual dimension where he may be liberated from the effects of

time and aging. He “triumphantly confronts and liquidates his fears of aging and death.” (Lesser, 1967, P. 291). The poem examines mortality and its influence on our lives. It also serves as a reminder that in order to experience genuine pleasure, we must embrace our mortality and make peace with it. (Lesser, 1967)

Finally, “The Lamentation of the Old Pensioner” paints a stark portrait of an elderly man who is struggling with poverty and loneliness due to his advanced age. Through this poem, Yeats brings attention to issues such as poverty among seniors and how society often overlooks them despite their contributions throughout life. (Kitamoto, 1994)

These five poems demonstrate how William Butler Yeats used his poetry as a platform for exploring issues related to aging and mortality. Through these works, he sought not only to bring attention to these issues but also encourage readers to reflect on their own mortality and consider how they can make life better for those in their later years.

## **2. Analysis Results and Discussions:**

### **2.1. “Three Old Hermits” (1885)**

This poem is a meditation on the aging process and the resulting knowledge. The poem is set in an Irish countryside where three elderly hermits coexist with nature. Martin (1975) states that the hermits are satisfied with their life, since they live in harmony with nature and find delight in simple pleasures. They are defined as having no thoughts of violence or hatred, indicating that they have accepted life as it is and found inner peace. This idea is further shown by the fact that they do not want worldly possessions or authority. Instead, they seek spiritual development and inner tranquility. The poem also implies that age confers a unique type of knowledge that can only be gained through experience. The fact that the hermits are able to “read the secrets of the sky” implies that they have obtained insight into life's bigger truths via years of study and observation. This wisdom has allowed them to live in peace and contentment despite their senior years.

In this poem, three elderly shepherds who have spent their lives shepherding, praying, reading the Bible, adoring God, singing on the seashore, and pondering nature represent another part of the old man. The components of water and wind, which are disclosed in this poem, are present because people relax on the sea. Stone and wind are also there as two additional elements of nature, in addition to birds and other symbols that leave this material realm and pass over into another. There, a man is reborn a second time from a different material. This poem offers a Buddhist perspective on death. Second birth is a Sufi notion, representing the soul's departure from this realm and liberation from the bonds of matter, as shown in these lines:

That the shades of holy men  
 Who have failed, being weak of will,  
 Pass the Door of Birth again, (ll. 12-14)

In this poem, the door symbolizes the division between life and death, the separation between planting and stitching, the conclusion of labor, and the moment when awards are distributed. Therefore, in front of this door, holy people, rabbis, religious leaders, and clergy should examine their thoughts and deeds as shadows and consider what is beyond. The only element not addressed in this poem is fire! Man suffers from old age because he craves God, is bored with people and social life, and smokes too much. But the weeping is absurd since every thought and action has ended, this existence has ended, and man stands at the threshold of death like a shadow.

'They are not changed to anything,  
 Having loved God once, but maybe  
 To a poet or a king  
 Or a witty lovely lady.'

While he'd rummaged rags and hair,  
 Caught and cracked his flea, the third,  
 Giddy with his hundredth year,  
 Sang unnoticed like a bird.

(ll. 25-32)

In the last stanza, Yeats portrays aging as something to be embraced rather than dreaded. He implies via his portrayal of the hermits that age offers a kind of knowledge and satisfaction that can only be earned by experience; therefore, he advises them to quit obsessing about their appearance and instead concentrate on inner tranquility and spiritual development. (Martin, 1975)

## 2.2. “When You Are Old” (1891)

William Butler Yeats’ poem ‘When You Are Old’ is directly addressed to his lover, most probably, Maud Gonne who was an Irish revolutionary. The poem starts with describing the effects of aging on the mind and intellect, drawing a vivid image of a wise old man who has used books, fireplaces, and reading. The fire element analyzes aging from a cognitive perspective. Following this vision, he remembers the times that were shaped by the power of love. A man explores the world and a traveler's life as he becomes acquainted with his traveler's spirit. Being a traveler signifies a young person who is always on a spiritual, physical, intellectual, and cultural journey. The intellect of the traveler becomes the

substance and content of the young man whose face exudes youth and bestows upon him the capacity to cohabit in harmony with the spirit of the world and the spirit of life.

When age advances and one matures, one looks at oneself in the light of love and wonders how age has extinguished the spirit of the journey. How did time steal a man's love? How did humans lose their wanderlust? This mental tone dominates the poem, which depicts an old man who, with a smile, silently witnesses the departure of the youthful spirit, which is as strong and beautiful as fire. This power was gone, and it was lost beyond the heavens.

“When you are old and grey and full of sleep,  
And nodding by the fire, take down this book,  
And slowly read, and dream of the soft look  
Your eyes had once, and of their shadows deep;” (ll. 1- 4)

This opening stanza paints a picture of an elderly person sitting by a fire in a state of drowsiness. The speaker invites them to take down a book and read it slowly, while reflecting on the beauty of their youth. The phrase "soft look" suggests that the speaker is referring to the person's eyes when they were younger, as well as the shadows that those eyes cast. This imagery creates a sense of nostalgia for the past.

How many loved your moments of glad grace,  
And loved your beauty with love false or true;  
But one man loved the pilgrim soul in you,  
And loved the sorrows of your changing face; (ll. 5-8)

The second stanza speaks to how many people may have admired or been attracted to this person's physical beauty. However, there was one person who was able to look beyond that and to appreciate their inner beauty - their "pilgrim soul." This fact suggests that this person was able to see beyond physical appearances and recognize something deeper within them. The phrase sorrows of your changing face implies that this person was able to recognize and accept the changes that come with age.

And bending down beside the glowing bars,  
Murmur, a little sadly how Love fled  
And paced upon the mountains overhead  
And hid his face amid a crowd of stars. (ll. 9-12)

The last stanza is dark; the speaker is telling his ex-mistress that their love did not endure, and she should regret this for the rest of her life. The speaker goes on and paints an image of someone standing near a fireplace (the "glowing bars") musing sadly on how love has left them. They imagine love pacing on mountains above them and hiding its face among

stars in the night sky. This imagery conveys feelings of loneliness and longing for something lost. (Ryding, 1979)

### 2.3. “The Old Men Admiring Themselves in the Water” (1903)

It is unclear how Yeats thinks about aging, leaving youth behind, and even death. His poetry juxtaposes youth and age by examining what age is and exploring youth by demonstrating what age is not. Throughout his works, Yeats suggests a strong symbolism between old age and water, whereas youth is connected with fire.

The poem is a reflection on the vanity of old age. It begins with a description of two old men standing in a pool of water and admiring their own reflections. It is about two elderly men contemplating aging and their impending forgetfulness as they see their reflections in a river. The objective of this poem is to help readers see that all wonderful things must come to an end, which, although appearing tragic and frightening, is also lovely and natural. This poem is incredibly tranquil and pleasant; it compares death to floating away on the lake.

I heard the old, old men say,  
 'Everything alters,  
 And one by one we drop away.'  
 They had hands like claws, and their knees  
 Were twisted like the old thorn-trees  
 By the waters. (ll. 1-6)

In this short poem, Yeats examines a distinct aspect of aging and how, like water, time flows both slowly and quickly. As the two men's bodies get dry and old, their fists change into claws, and their knees begin to crumble and break like old souls. This poem uses water as a metaphor for moisture and the essence of life to show that people can't stop life from flowing easily like water.

Water is a particularly significant element for poets because it belongs to the domain of matter and physics and may easily and rapidly transform into another state by evaporating and dispersing or by transforming into rock and appearing as a solid body. In religious philosophy, water is not only the source of the power and mystique of life but also a force that may assume three distinct forms when united with the other elements of existence—air, fire, and earth. It scalds beneath its heat and fights fire. As it evaporates in the air, it falls back to earth like a meteor. When interacting with other components, human life moves through numerous soft, liquid, and solid phases, similar to water. It is in flight. It

creates a passionate connection with a power and adapts to each setting, producing a range of outcomes among its constituents as shown in these lines:

I heard the old, old men say,  
All that's beautiful drifts away  
Like the waters.'

(ll. 7-9)

Water combats with fire and smolders beneath its heat. As it evaporates in the air, it falls back to earth like a meteor. When interacting with other components, human life moves through numerous soft, liquid, and solid phases, similar to water. It is in flight. It forms a romantic bond with a force and adapts to its environment, generating a range of events among its constituent parts.

Heraclitus famously states that one cannot put his foot in the water again. As a powerful element, water flows and flows and moves away without ever stopping or remaining the same. The human experience is unique and cannot be duplicated. Age has a condition like that of water in that it continuously develops and advances, is in constant motion, does not stop for a second, and creates events between states. It loops back and forth, converting the man's softness, beauty, and tenderness into his hardness, aridity, and ugliness. That they have no reservations. Everything in life, both monetary and spiritual, drains away from this individual like water. The energy of life, the force of love, the joy, and the knowledge of how to live a better life run away like river waters.

Everything in that part disappears like water, leaving only the old man's wistful melody as he watches each elderly person pass away, signifying the end of the world of love and beauty. Complete and publish the chapter about his human existence!

The poem is short, but it tells the story of the greatest human sorrow: the agony of aging, dying, and exhaustion from all the glories of the world! It ends with an image of the men walking away from the pool, leaving behind only their reflections in the water. This image serves to emphasize the idea that time passes quickly and that youth is fleeting. It also serves to remind us that we should make the most of our lives while we still can, before it is too late. (Martin, 2019)

#### **2.4. “Sailing to Byzantium” (1927)**

In "Sailing to Byzantium" (1927), Yeats again depicts an elderly man confronting the issues of old age, death, and rebirth. Yeats picked this historical city because he thought that in early Byzantium, and perhaps never before or since, religious, artistic, and practical life were one. However, as a mature poet, Yeats, like other mystic poets, is concerned with the interpretation of the spiritual and the material, and the study of the journey of the soul.

Thus, the travel is metaphorical; an imagined journey from the sixteenth century to the sixth. Yeats was sixty-three years old when he wrote this poem; it naturally addresses the subject of aging and the pain it causes. Therefore, the situation of the poem is the speaker's consciousness of aging. The poem contrasts the physical and sensory world with the realm of intellect and imagination, the human with the immortal, and nature with art. Since it is mortal and primal, the life of the senses is something the elderly speaker can't fully participate in, and he longs for something else instead. (Al Khafaji, 2007)

Kennedy (1992) declares that the speaker is an elderly man who reflects on his life and mortality. He longs for a place of beauty and tranquility, which he finds in Byzantium. The poem is composed of four stanzas of eight lines each.

The first line in the first stanza is the author's description of his previous homeland (perhaps Ireland): a romanticized view of the natural environment. It starts with this line: "That is no country for old men" (l.1), which means that, in the country where our speaker lives, it stinks to be old. This line sets the mood for the whole poem, which is a search for everything the old country is not. The speaker explains his present condition: he is an elderly guy who has grown tired of life's joys. He wants to flee this world and discover a sanctuary of beauty and tranquility. He compares himself to an elderly bird that has been imprisoned for too long and yearns for its freedom.

The second stanza starts with these lines:

An aged man is but a paltry thing,  
A tattered coat upon a stick, (ll. 9-10)

Despite the fact that the first stanza of "Sailing to Byzantium" highlights the natural world, the beginning of the second stanza looks very artificial. Age removes the flesh from people's bones, leaving only their former clothing. In this stanza, the speaker expresses his wish to find a location where he might be liberated from the physical restrictions of age. He imagines a place where he could be incorporated into the structure of eternity and become a part of something bigger than himself.

In the third stanza, the speaker focuses on Byzantium, which he perceives as a symbol of calm and beauty. He depicts it as a silent metropolis, composed of golden mosaics and sculptures that would never deteriorate or age. He imagines being changed into one of these sculptures in order to stay in this magnificent city forever.

Once out of nature I shall never take  
My bodily form from any natural thing, (ll. 25-26)

In the fourth stanza, the speaker has experimented with nature. It is now time to move forward. He believes that art is not subject to the same worries about age and destruction



as biological organisms. Perhaps being a picture is not that terrible after all. He completes the poem by returning the speaker to his present state: an elderly man who is getting bored of life's joys. He says that he wants to leave this world and find a place like Byzantium where he can be free of his body and be a part of something bigger than himself.

"Sailing to Byzantium" is a powerful poem about death, beauty, and tranquility. Yeats reveals via rich imagery and symbolism that there is something higher than our physical selves, a realm where we might transcend our mortality and become a member of something everlasting.

"Sailing to Byzantium" has psychological, intellectual, literary, and historical elements. The habitation, state of mind, and spirit of William Butler Yeats are inextricably connected to sailing, notably the nautical trip from the west to the east. From there, they sailed to the rest of the world. William Butler Yeats' recollections of his early experiences impacted the content and imagery of his poetry.

The voyage described in this poem is more cerebral and spiritual than physical. Because sailing or traveling by sea, that is, by water, is associated with ancient mystery, knowledge, art, and comprehension, as shown by the imagery in the poem.

Both the Greeks and Muslims see water as the essential to life and resurrection. If there is no water, there can be no life. According to William Yeats, this voyage inside is associated with life and immortality. He aims to get to Byzantium by sea.

The visuals in this poem demonstrate that the water is always in motion. Fish perform dances, birds fly in and out, and people come and leave. This movement produces a spontaneous melody that rises to the water's surface. This song is essential to survival and renewal. Since the water is continuously fresh, there is a constant movement, dancing, crashing waves, and singing. In contrast, according to one of the symbols the poet discovers, the elderly guy is a useless person.

In the poetic image, the older man seems to be like an old cloak concealing a Gopal. Both the old coat and the Gopal represent a lack of water and dryness. Art can only exist for the elderly guy if it sings, and it can only sing for his unbuttoned clothing. That is, to devise a strategy for his own death. An aged person cannot study music or art; he can only reflect on his age as a wise man and see his futility, doom, and desolation. Thus, the poet flees to Byzantium by water after seeing these horrifying events! (Kennedy, 1992)

According to Frye (2005), this poem compares the temporal and sensual world of the here and now with the eternal and transcendent world of beauty in art. The opening line, "That is no country for old men," refers to this world, which is devoid of art and is filled with temporality and physical pleasure.

When Yeats writes about this city, he reveals his knowledge and understanding of the city in general and Byzantium in particular. Byzantium is known as a city rich in history, art, wisdom, and vitality. How someone talks about a city, neighborhood, or any other natural or built area depends on how much they know about it. Each part of a person's mind has its own information, which is especially true for poets and artists.

Cities are tangible things that have been seen, photographed, occupied, sat in, and inhabited. In this poem, Byzantium portrays the city as the embodiment of man, expressing William Butler Yeats' experience of city life.

Yeats' emotional and spiritual position is tied to Byzantium by his aging. He wants nothing more than to grow up in an atmosphere that recognizes him as an aware individual, a poet, an artist, and a sage. According to Yeats, the city embodies the concepts that give life and vitality meaning and value.

According to the poet, Byzantium is a sacred city that represents immense spiritual and intellectual brilliance, as well as enormous physical might. The sacred gives Byzantium spiritual and intellectual value, elevating it to a noble moral ideal. The terms (wisdom, sacred instruments, and sacred fire) convey the poet's idea that Byzantium is a holy place where knowledge, sanctity, and light are gathered. They are lofty, holy, and spiritual, and they contain divine, marvelous, and sacred attributes. He wants to avoid death, become an everlasting being, rid himself of the hunger and desires of the world's cities, and hear music for his soul. A person who is capable of achieving and comprehending oneself! This is the objective of the conscious person.

The journey to Byzantium symbolizes the pursuit of immortality and independence from the material world and aging. The body ages and dies similarly to clothing. Because only nature can provide a man with vitality, creativity, and life, creating it would be worthless. As a sleeping king, no amount of materialism can rouse him, regardless of his might. Here, gold is utilized as a tangible symbol, which is useless in comparison to the soul. Sleep is a metaphor for death; it must be consumed. Things cannot rescue the soul. In a holy city, only one person must attain greater self-awareness and transcendence! (Frye, 2005)

## **2.5. “The Lamentation of the Old Pensioner” (1939)**

Fullwood (1972) recognizes William Butler Yeats's poem "The Lamentation of an Old Pensioner" as a moving meditation on the difficulties of aging and the passage of time. The poem is written from the viewpoint of an old guy who is bemoaning his present condition in life. He considers how his life has changed since his youth and how he must now depend

on a pension to exist. He laments being neglected by society and feeling like a burden on others. (Fullwood, 1972)

ALTHOUGH I shelter from the rain

Under a broken tree

My chair was nearest to the fire

In every company

That talked of love or politics,

Ere Time transfigured me.

(ll. 1-6)

In this poem, Yeats depicts another facet of aging by describing how time changes a person's appearance. As time passes, a person's face, physique, and external appearance represent their manifestation, image, and essence.

As a measure of the flow of existence, the cosmos, and life, time appears on the human essence through outward appearance, which is always heated, burning, and drawing upwards. In other words, a young man resembles the element of fire in that he is strong and lustful of heights, capable of consuming all within him and elevating him along with it, as well as the force of war and tyranny. Youth has a burning ambition to spark transformation in the world, in people, and in things. Consequently, in youth, the nature of fire and man are the same. As one ages, one becomes more self-aware of one's appearance and image, as well as knowledge of how life's movements, welfare, and welfare have influenced one's perception of human essence. fixed a human portrayal, aging is now just on schedule! a spit for destroying the depiction of the holy essence that causes the deterioration of the universe.

This man changes into a splintered tree in the rain, not near the furnace, as Yeats describes in his poem. Just as a woman would not find shelter beneath a fallen tree, so does love! Old men, blonde women, love, broken trees, and rain have come to symbolize the aging cliché. Yeats explores another aspect of aging in this poem by explaining how time alters a person's look. A person's face, body, and outer appearance indicate their manifestation, image, and essence as time passes. Time manifests on the human essence through outward appearance, which is perpetually heated, burning, and ascending, as a gauge of the flow of existence, the universe, and life. In other words, a young man is like fire in the sense that he is powerful and lustful for heights, capable of devouring everything within himself and elevating himself along with it, as well as the force of war and tyranny. Youth have a strong desire to affect change in the world, in people, and in things. As a result, in youth, the nature of fire and man are the same. Age adds self-awareness to one's appearance and image, as well as awareness of how one's life's motions, welfare, and welfare have influenced one's concept of human essence. As a depiction of humans, aging is now right

on track! a spit for destroying the portrayal of the holy essence that is responsible for the universe's degradation. This person becomes a splintered tree in the rain, not beside a furnace, as William Butler Yeats's poem suggests. As a lady cannot find a refuge behind a fallen tree, neither can love! The aging cliché has come to be associated with old men, blonde ladies, love, shattered trees, and rain.

I spit into the face of Time

That has transfigured me. (ll. 17-18)

In the last two lines, the elderly man is lamenting that he is a burden to those around him. He hopes he can be helpful once more, but is aware that, owing to his age and infirmities, this is no longer feasible. The poem serves as a reminder of how fast time goes and how rapidly our lives may change, leaving us feeling helpless and alone. (Daniels, 1971)

### **Conclusion:**

In conclusion, the poetry of William Butler Yeats on aging displays a complicated and nuanced perspective on the aging process. Even as a young man, the poet was acutely aware of his passing youth, which he associated with a decline in creativity. Yeats depicts both the beauty and sadness of aging via his poetry. He examines the topic of aging with great depth and breadth. He devotes close attention to aging and life in his writings. He studies aging from several perspectives. Elderly people fall, their life energy progressively diminishes, cities and locations become undesirable for them, they become socially regressive, their capacity to love diminishes, and they no longer share their worldly experiences with others. They become isolated, shattered, motionless, and obliterated. Time changes human being from a rebellious and loving young person into a drowsy, loveless, aloof, and lonely old man waiting for death. Aging, a sign of change, shows how this happens.

The plight of the old in Yeats' poetry is a complex one, full of both sorrow and hope. In his works, Yeats paints a vivid picture of the struggles and joys that come with age. From the three old hermits who have found solace in their faith to the old man admiring himself in the water to the pensioner who has been forgotten by society to the sailing to Byzantium that praises the knowledge and experience that come with age and to *When You Are Old* that laments the bodily deterioration that follows old age, Yeats captures both the beauty and tragedy of growing old. Ultimately, Yeats' works remind us that although life may be difficult for those in their later years, it is still possible to find joy and meaning in life.

Yeats' poetry about aging is a reflection of his own life experiences and his deep understanding of the human condition. His poems explore the physical and emotional

effects of aging, from the joys of growing old to the sorrows of mortality. Through his use of vivid imagery and symbolism, Yeats conveys a range of emotions, from nostalgia to despair. He also highlights the importance of accepting one's age and embracing life's changes with grace. Ultimately, Yeats's poetry about aging serves as a reminder that life is precious and should be cherished at every stage. By exploring themes such as mortality, nostalgia, and acceptance, Yeats encourages readers to appreciate their lives in all their stages—from youth to old age—and to make the most out of every moment.

Yeats's poetry on aging is a potent reminder of the significance of valuing the knowledge and experience of our elders. It also acts as a reminder that aging is a natural process that should be embraced rather than dreaded. By examining both the beauty and sorrow of aging in his poems, Yeats inspires us to reflect on our own views about aging and to value all that it brings.

## گیرۆده‌بونی پیری له شیعره‌کانی بیتس دا

زیاد محمد حمدامین

به‌شی زمانی ئینگلیزی، کۆلیژی په‌روه‌ده‌ی شه‌قلاوه، زانکۆی سه‌لاحه‌ددین، شه‌قلاوه، هه‌ریمی کوردستان، عیراق.

### پوخته

ئهم توێژینه‌وه‌یه به‌دواداچون بۆ دۆخی گیرۆده‌بونی پیری له شیعره‌کانی ویلیام به‌تلهر بیتس ده‌کات. له ریگه‌ی خۆیندنه‌وه‌ی وردی پینج شیعره‌وه "سه‌ی په‌به‌نی پیر"، "که پیر ده‌بیت"، "ئه‌و په‌یرانه‌ی سه‌رسامی خۆیانن"، "گه‌شتی ده‌ریایی به‌ره‌و بیزه‌نته" و "سه‌ردولکه‌ی خانه‌نشینی پیر". ئهم توێژینه‌وه‌یه لیکۆلینه‌وه له‌وه ده‌کات که بیتس چۆن پیری و کاریگه‌رییه‌کانی له‌سه‌ر تاک و کۆمه‌لگا نیشان ده‌دات. بیتس له‌م شیعرانه‌دا کۆمه‌لیک دیدگا سه‌باره‌ت به‌ پیربون ده‌خاته‌په‌و: له‌حه‌سه‌ره‌تی رابردویه‌کی ئایدیالیزه‌کراوه‌وه تا قبولکردنی ده‌ستله‌کارکی‌شانه‌وه‌ی مردن؛ له‌ ئاره‌زوی تیپه‌رانندی رۆحیه‌وه بۆ هه‌ستکردن به‌ گیرخواردن له‌ دابه‌زینی جه‌سته‌یی؛ له‌ سه‌رسامبون به‌و که‌سانه‌ی ته‌مه‌نیان درێژه‌تا به‌زه‌یی به‌و که‌سانه‌ی که‌ کۆمه‌لگا له‌بیریانی کردوه. ئهم توێژینه‌وه‌یه به‌ وردیبنی له‌م بابه‌تانه، ئاشکرای ده‌کات که چۆن بیتس هه‌م جوانی و هه‌م کاره‌ساتی پیربون باس ده‌کات. له‌ کۆتاییدا ئهم لیکۆلینه‌وه‌یه نیشانی ده‌دات که شیعره‌ی بیتس گه‌رانیکی تیژمان په‌شک‌ه‌ش ده‌کات بۆ ئالۆزییه‌کانی پیربون و کاریگه‌رییه‌کانی له‌سه‌ر ژیا‌نمان.

و‌شه‌ی سه‌ره‌کی: بیتس، پیربون، شیعر، دیدگا، گیرۆده‌بون.

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