

# LA MORT DE PAUVRES AND LES ENFANTS PAUVRES BY CHARLES BAUDELAIRE AND VICTOR HUGO (A COMPARATIVE STUDY)

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**Abstract** : This study aims to examine the intrinsic elements in terms of the nature of the poems *La Mort Des Pauvres* and *Les Enfants Pauvres*. Characterizing the similarities and differences between the two poems in terms of the essence of poetry serves to be the focus of this study. The method used is descriptive qualitative method using a semiotic structuralism approach. Data collection in this study was carried out in two ways according to the object to be studied. First, by collecting literary materials, in this case the poems of *La Mort Des Pauvres* and the poems of *Les Enfants Pauvres* which will be studied. After that, the listening method is used, a technique by letting the informant intuitively determine certain literary elements as aesthetic elements contained in poetry. The results of the research Poetry '*La mort des pauvres*' has the theme of failure, and sees that only death can end all failure, gloom and suffering of the life of the poor, while the poem, '*Les enfants pauvres*' with the theme of God and humanity shows that the poet is a religious person. Meanwhile, through the poem '*Les enfants pauvres*' the poet wants to give messages and appeals to human beings who have a sense of humanity and are obliged to love, respect, and protect those around us.

**Keywords** : *Poem, Poetry, Comparative Study*

## INTRODUCTION

In general, literature can be said as a selective and creative work of art by writers so that it makes the reader interested in knowing what is in the literary work. Talking about literature means that we also talk about humans. Literature is born from the source of human experience itself which is expressed through language as expressed by Semi (1989: 8) that literature is a form and result of creative art work whose objects are humans and their lives by using language as a tool. the medium. In line with what Sumarjo and Saini (1986:3) say that literature is an expression of human personality in the form of experiences, thoughts, feelings, ideas, enthusiasm in a concrete picture,

which generates charm with language tools. So literary works basically reflect on human life and the surrounding nature which is expressed through language, it is also the result of human work and its complexity to be enjoyed, understood. and used by humans too.

To be able to understand and enjoy literature well, it is necessary to have sufficient understanding and knowledge of literature. If not, then the enjoyment of literature will only be superficial and cursory, causing communication between the creators of literary works and the connoisseurs of literary works to be cut off. In other words, the true meaning of a literary work, which is put forward by the creator of literary works for literary

connoisseurs, cannot be found without sufficient understanding and knowledge about the literary work itself.

What is important in understanding poetry is understanding the poem itself and the elements that shape and influence it. Because poetry is a structure of meaningful signs, it is understood by analyzing the structure of meaningful signs in the poem itself. To be able to fulfill the analysis of the structure of signs in poetry, one way is the theory and method of semiotic-structuralism, which focuses its attention on poetry (literary work) itself. Structuralism and semiotics cannot be separated, because literary works are structures of meaningful signs. Without paying attention to the sign system, signs and their meanings, and sign conventions, the structure of literary works (poetry) cannot be understood optimally.

Structuralism based on the semiotic concept by Mukarovsky and Vodicka is called Dynamic Structuralism (Teeuw, 1983:62), namely to be able to fully understand literature as a structure, one must realize the characteristics of literature as a sign. The sign is only meaningful if it is given a meaning by the reader based on the conventions associated with it. With the theory and method of Semiotic Structuralism, it is hoped that poetry can be studied in depth, and can analyze the complexity of the structure of poetry, so that the meaning of poetry can be achieved as much as possible.

French literature in the XIX century was marked by the birth of various literary genres such as: romanticism, formalism, symbolism, realism, and naturalism which also influenced world literature at that time. So is the world of poetry.

Some of the French writers in the 19th century who were very involved in the world of poetry were Charles Baudelaire and Victor Hugo, who through their works have enriched the repertoire of French literature, where Baudelaire's style in writing poetry is a contradiction between realism and idealism built from mysterious relationship between human feelings and the world. Meanwhile, Victor Hugo is a romantic poet where each of his works sings of happiness, sadness, love, humans, human relationships with God and with nature.

**Les Fleurs du Malis** a collection of poems by Baudelaire that became the center of attention in the world of poetry at that time, because these poems depicted oddities, rudeness and ugliness and beauty. In his poetry Baudelaire tries to pour out all his heart and mind, which is also the author's sincere confession of his hopes, vices and destruction. one of the poems, namely *La Mort des Pauvres*, is an interesting poem, which contains a message that the author wants to convey to the reader or connoisseur of his poetry. This poem tells about the death of the poor (us), which is caused by the failure of (us) in finding or finding a way out for the problems and gloom of life (us), thus making (us) life suffer.

**Les Enfants Pauvres** Victor Hugo's work depicts us as human beings created by God who have a conscience to care for and protect children with love so that they do not suffer and so that they can feel the beauty of the life that God has given them. In this poem there is a very high moral message, especially from the human side that as humans we deserve to appreciate and love what God has given us in this case children.

Two authors who lived in the same century but adhered to different

schools were the basic reason for researchers to analyze their work. And the analysis carried out focuses on the intrinsic element in this case the essence of poetry.

The nineteenth century was a century full of political, economic, social and cultural upheaval in Europe, especially in France, which resulted in several successive changes of government from monarchy to republic. The monarchy that was formed lasted until the French Revolution in 1789 by Louis XVI and his wife Marie Antoinette who later founded the Republican government in 1793. The government he led did not last long and was then taken over by Napoleon Bonaparte in 1799 who became the first consul or who known as the first empire that ran in 1804-1814. During his reign Napoleon Bonaparte controlled most of Europe and the arena of his power he was later appointed as King. In 1815 Napoleon Bonaparte was defeated at the Battle of Waterloo then the Monarchy government was re-established but with the use of so-called constitutional restrictions until in 1870 Napoleon resigned from power and his regime was replaced by the Third Republic. From the three changes of government that caused France to develop into an Industrial Country, the rise of the 'Bourgoists' into a strong and steady middle class, led to the emergence of a modern culture represented by various streams in all fields of art such as romanticism, realism, decadentism, and the spread of the occult at the time. that.

It was in the nineteenth century that the first novelists and fiction writers such as Victor Hugo, Alexander Dumas, and Jules Verne emerged. They are novelists who are very famous among other novelists. While other fiction writers who are

very famous are Emile Zola, Guy de Maupassant, Théophile Gautier and Stendhal. Not only that, there are also symbolic poets who have proven that their movement is very strong in the world of French poetry such as Charles Baudelaire, Paul Verlaine, and Stéphane Mallarmé and other French authors such as Charles Nodier, Gerard de Nerval, Honoré de Balzac, Prosper Mérimée, Lautreamont, and several more names, each with a different name.

## RESEARCH METHOD

The method used in this study is a descriptive qualitative method using a semiotic structuralism approach. Bogan and Taylor in Moleong (1989) suggest that qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior.

Data collection in this study was carried out in two ways according to the object to be studied. First, by collecting literary materials, in this case his poems, *Mort Des Pauvres* and *Les Enfants Pauvres*, will be studied. After that, the listening method is used, a technique by letting information intuitively determine certain literary elements as aesthetic elements that are contained or poetry. Informants are identical with readers or researchers themselves (Sudaryanto quoted by Pradopo, 1987: 8).

Data analysis in this study was carried out based on the structuralism-semiotic analysis technique, according to Pradopo et al (2001:99), with the following working steps:

- a. Poetry is analyzed into its elements by paying attention to the interrelationships between its elements and the whole.
- b. Each element of the poem and the whole is given a meaning

according to the conventions of poetry.

- c. After the rhyme is analyzed into its elements, meaning is carried out, the rhyme is returned to its totality meaning in a semiotic framework.
- d. For that meaning, semiotic reading is needed, namely heuristic and hermeneutic reading or retroactive reading.

The primary data sources used in this study were the texts of the poems *La Mort Des Pauvres* and *Les Enfants Pauvres*.

In accordance with the formulation of the research problem, the objectives of this study are:

- a. To examine intrinsic elements in terms of the nature of the poetry of *La Mort Des Pauvres* and *Les Enfants Pauvres*.
- b. Look for the similarities and differences between the two poems in terms of the essence of the poem.

This research took place in the reading room of the French Education Study Program, Faculty of Languages and Arts, UNIMA. This research was conducted from 10 June to 10 September 2021

### **Structuralism-Semiotic Approach**

In fact, the theory of semiotic-structuralism is a combination of two theories, namely the theory of structuralism and the theory of semiotics. Structuralism and semiotics are closely related; Semiotics is a development of Junus' structuralism cited by Pradopo et al (2001:70). In essence, the theory of structuralism assumes that within itself a literary work is a structure whose elements are closely intertwined. In that structure the elements do not have meaning by themselves, their meaning is determined by their interrelationships with, other elements and their whole

or totality, Hawks as quoted by Pradopo et al (2001:97) that the meaning of the elements of a literary work can only be understood and fully assessed on the basis of understanding, place and function of these elements in the whole literary work.

Literary theory that understands literary works as a sign is semiotic. Semiotics is the science of signs. The signs have meaning and meaning, which is determined by the convention, literary works are meaningful sign structures. Literary works are works of art with the medium of language. Language as a material is already a sign system that has meaning. As a literary work, the language is adapted, according to literary conventions, conventions of literary meaning, namely meaning, Preminger quoted by Pradopo et al (2001:99)

## **FINDINGS AND DISCUSSION**

### **LA MORT DES PAUVRES**

*C'est la mort qui console, hélas! Et qui fait vivre;*

*C'est le but de la vie, et c'est le seul espoir*

*Qui. Comme un elixir, nous monte et nous enivre,*

*Et nous donne le Coeur de marcher jusqu'au soir;*

*A travers la tempête, et la neige, et le givre,*

*C'est la claret vibrante □ notre horizon noir;*

*C'est l'auberge fameuse inscrite sur le livre,*

*O □ l'on pourra manger, et dormir. et s'asseoir;*

*C'est un Ange qui tient dans ses doigts magnétiques*

*Le sommeil et le don des rêves extatiques,*

*Et qui refait le lit des gens pauwes  
et nus;*

*C'est la gloire des Dieux, c'est le  
grenier mystique,  
C'est la bourse du pauvre et sa  
patrie antikul,  
C'est le portique ouvert sur les  
Cieux inconnus!*

*Poetry Translation*

### *DEATH OF THE POOR*

*Unfortunately only death is  
comforting! And that makes life;  
He is the purpose of life, and the  
only hope  
Which strengthens us and  
intoxicates us, like a panacea,  
And give us the courage to walk  
into the night,*

*Through the typhoon, and the  
snow, and the cold wind,  
He is the light in our darkness;  
He is the famous inn listed in the  
book,  
Where people can eat, sleep, and  
sit;*

*He is the figure of an angel whose  
fingers are full of miracles  
Sleepiness and the blessing of  
dazzling dreams,  
And who repairs the beds of the  
poor and the naked;*

*He is the splendor of the Gods, he  
is the mystic barn,  
The purse of the poor and his true  
homeland,  
An open gate facing the unknown  
sky!*

### *KEMATIAN KAUM MISKIN*

*Sayangnyahnya kematianlah yang  
menghibur! Dan yang membuat  
hidup;*

*Dialah tujuan hidup, dan satu-  
satunya harapan*

*Yang menguatkan kami dan  
memabukkan kami, bagai obat  
mujarab,*

*Dan memberikan kami keberanian  
untuk berjalan hingga malam,*

*Melintasi topan, dan salju, dan  
angin dingin,*

*Dialah cahaya di kegelapan kami;*

*Dialah losmen terkenal yang  
tercantum dalam kitab,*

*Dimana orang dapat makan, tidur,  
dan duduk;*

*Dialah sosok Malaikat yang jari-  
jarinya penuh mukjizat*

*Kantuk dan berkat dari impian-  
impian yang mempesona,*

*Dan yang memperbaiki ranjang  
kaum miskin dan yang telanjang;*

*Dialah kemegahan para Dewa,  
dialah lumbung mistik,*

*Pundi uang si miskin dan tanah  
aimyayang sejati,*

*Gerbang yang terbuka menghadap  
langit yang tak dikenal!*

**C'est la mort qui console,  
héweld! Et qui fait  
vivre**(unfortunately only death is  
comforting) signifies a gloomy life  
situation, full of problems and failures  
in finding the last way out and the  
source of comfort and the only hope to  
end all the failures, problems and  
gloom of life that I experienced, at the  
same time that death can give life  
eternal life filled with joy, peace, and  
gloom no longer disturbs.

**Crest le but de la vie, et c'est le seul espoir**(he is the purpose of life and the only hope). In the second line this refers to death which is the goal of life and the only hope that can free life from failure, trouble and gloom. This signifies a state of life that is very miserable and depressed by the problems and gloom of life, because the way is looking for a way out, thus choosing death as the way out which leads to eternal life filled with pleasure, peace and happiness which is the only goal of life.

**Qui, comme un elixir, nous monte et nous enivre**, (Which strengthens and intoxicates us, like a panacea), elixir is a medicine that can cure me, a disease or medicine that can give us a long life, this means that death is like a panacea that can give us life, so nous monte et nous enivre (strengthens us and intoxicates us) signifies that death is a panacea that can restore our dreary state of life to a life full of Gr'nurrurr, peace, and eternal happiness.

**Et nous donne le coeur de marcher jusqu'au soir**; (*and gave us the courage to walk into the night*), the hope of a life free from all problems and gloom that makes us dare to walk in the gloom. Soir (night) is a metaphor of gloom or darkness.

**A travers la tempête, et la neige, et le givre**, (traversing typhoons, and snow and cold winds), reflects a state of commotion, which signifies a life full of dissatisfaction and restlessness. La neige (snow) is a description of a cold and frozen state, where there is no more warmth around it. Le givre (cold wind) denotes an uncomfortable and unenthusiastic state, indicating a lack of joy and zest in life.

**C'est l'auberge fameuse inscrite sur le livre**, (he is the famous inn listed in the book), is an allegory of a story that contains teachings in the

Christian scriptures, namely a story where a good Samaritan gives help to a wounded person on the road and takes care of him in an inn. This line contains a satire that in real life there is no human being like the good Samaritan, who helps people selflessly. This line is also a metaphor for death, which signifies that death is an eternal place.

**Où l'on pourra manger, et dormir, et s'asseoir**; (where people can eat, sleep and sit), signify the three basic human needs that cannot be met or obtained.

**C'est un Ange qui tient dans ses doigts magnétiques**(he is an angel whose fingers are full of miracles). Death is described as an angel whose fingers are full of miracles, meaning death as a helper or power to remove the gloom of life which is filled with sadness, suffering, and lack, due to failure to find a way out.

**Le sommeil et le don des révesextatiques**, (*sleepiness and the blessing of dazzling dreams*), the image of eternal sleep, signifying our dead state. And the end of our life in this mortal world also means the beginning of a life full of happiness, comfort and eternal peace which is our dream.

**Et qui refait le lit des gens pauvres et nus**; (and who repairs the bed of the poor and the naked), signifies the condition of the poor and those who have nothing, meaning that the condition of the poor and those who have nothing is restored by death, and in death itself there is life. which is very happy.

**C'est la gloire des Dieux, c'est le grenier mystique**, (he is the splendor of the gods, he is the mystic barn), the god in this array is a metaphor for God, something that is believed, worshiped and worshiped by humans as the Almighty. It can be understood

that death is not only a sign of God's splendor or power, but also a source of happiness or consolation for us because the gloom of life can no longer afflict us, because we are already dead.

**C'est la bourse du pauvre et sa patrie antique**, (the purse of the poor and their true homeland), signifies that death is a source of wealth for us poor people who erase all our poverty, sorrow, and suffering, and the only right place for us poor who have no place and who ostracized by the world.

**C'est le portique ouvert sur les Cieux inconnus!** (the gate on the hill facing the unknown sky), signifies that death is the gate that leads to eternal life full of happiness, comfort and eternal peace.

After reading and analyzing the meaning of the poem "La Mort Des Pauvres" based on its elements, there are several things that can be expressed, namely:

1) The theme of the poem is failure, where in this poem, "we" (the poor) in their lives always fail in finding or finding a way out of the problems and gloom (darkness) of life which is colored by sadness, misery and poverty, which makes "us" life suffering so much, that "we" only see death that can end the failure, gloom and suffering of "our" life (the poor)

2) Flavor

The feeling in this poem is a sense of suffering, because "we" failed to find a solution to the gloomy life experienced by "us", thus making "us" life (the poor) suffer, and seeing death as the only solution that can liberate "us" from the sufferings of life that tormented "us" (the poor).

3) Tone

This poem reflects a cynical attitude, where "we" (the poor) are cynical about the failures and gloom of

life that always disturb "our" life, thus making "our" life miserable.

4) Mandate

Through this poem, the poet wants to give a message that, if in life you always meet failure and gloom, don't dissolve in the failure and gloom of life, but try to rise up to face failure is not the end of the struggle or the end of everything.

### LES ENFANTS PAUVRES

*Prenez garde □ ce petit étre;  
Il est bien grand, il contient, Dieu.  
Les enfants sont, avant de naitre,  
Des lumières dans le ciel bleu.*

*Dieu nous les offrir en sa largesse;  
Ils viennent; Dieu nous en fait don;  
Dans leur rire il me! sa sagesse  
Et dans leur baiser son pardon*

*Leur douce claret nous effleure.  
Hélas, le Bonheur est leur droit  
S'ils ont faim, le paradis pleure.  
Et le ciel tremble, s'ils ont froid.*

*La Misère de l'Innocence  
Accuse l'homme vicieux.  
L'homme tient l'ange en sa  
puissance  
Oh! quell tonnerre au fond des  
cieux,*

*Quand Dieu, clterchant ces étres  
frétutoring*

*Que dans l'ombre oit nous  
sommeillons*

*Il nous envoie avec des ailes,  
Les retrouve avec des haillons !*

### POOR CHILDREN

*Take care of these poor children;*

*He's really big He's in the womb,  
God.*

*Children, born,  
From the light of the blue sky.*

*God entrusted them to us with his  
greatness;*

*They are present; as God's gift to  
us;*

*In their jokes, He puts His power  
And give them the kiss of His  
forgiveness*

*Their soft light touches us.  
Unfortunately, happiness is their  
right.*

*If they are hungry, heaven cries.  
And the skies rumble, if they are  
cold.*

*Their suffering  
Caused by human cruelty.  
Humans attract this new angel that  
appears.*

*Oh !what calamity will descend  
from the sky,*

*When God, looking for their  
whereabouts*

*In our dreams or sleep  
He sends us with His two wings,  
To reinvent them in tattered  
clothes.*

### **ANAK-ANAK MALANG**

*Jagalah keberadaan anak-anak  
malang ini;*

*Dia benar-benar besar Dia di  
kandung, Tuhan.*

*Anak-anak, dilahirkan,  
Dari cahaya langit biru.*

*Tuhan menitipkan mereka kepada  
kita dengan kebesarannya;*

*Mereka hadir; sebagai pemberian  
Tuhan kepada kita;*

*Dalam canda mereka, Dia  
meletakkan kuasaNya*

*Dan mernberikan mereka ciuman  
pegampunanNya*

*Cahaya lembut mereka menyentuh  
kita.*

*Sayangnya, kebahagiaan adalah  
hak mereka.*

*Jika mereka lapar, surga menangis.  
Dan langit bergemuruh, jika  
mereka dingin.*

*Penderitaan yang dialami mereka  
Diakibatkan karena kekejaman  
manusia.*

*Manusia menarik malaikat baru  
yang muncul ini.*

*Oh !bencana apa yang akan turun  
dari langit,*

*Ketika Tuhan, mencari keberadaan  
mereka*

*Dalam mimpi atau tidur kita  
Dia mengirimkan kita dengan  
kedua sayapNya,*

*Untuk menemukan kembali mereka  
dengan pakaian compang-camping.*

The first and second stanzas are expressions that want to show the religious side of the poet whose contents tell about the greatness of Tuhan in giving the breath of life to children who with his power he gives them a kiss of forgiveness, in this stanza it is an expression of the heart of the poet to appeal to mankind to want to look after and protect the existence of poor children so that they can feel happiness.



The third stanza tells about the poet's expression that emphasizes his humanity and compassion for poor children where he expresses what is the right of children, namely to obtain happiness.

The fourth stanza tells about the expression of the poet's heart that feels sad and angry at the inhumane behavior and actions of humans who cruelly make children suffer and feel hurt.

The fifth stanza is an expression of the poet who wants to awaken mankind to realize the mistakes they have made by looking for the existence of poor children as before when God created them. After reading and analyzing the meaning of the poem 'Les enfants pauvres' based on its elements, there are several things that can be expressed, namely:

#### Theme

The poem *Les enfants pauvres* by Victor Hugo has two main themes, namely the theme of divinity and the theme of humanity. The theme is the central idea contained in literary works, in this case poetry which is poured directly by the author to the reader.

#### Flavor

The feelings contained in the poem *Les enfants pauvres* are the deep sadness shown by Victor Hugo where in this poem he feels sad about the fate of poor children who suffer due to human cruelty.

In this fourth stanza, the whole expression clearly expresses the sorrow of the poet, he describes how cruel humans are who make these poor innocent children suffer and even at the end of the fourth line of this stanza he describes what disaster will happen because of letting children poor is oppressed.

#### Tone

The tone contained in the poem *Zes enfants pauvres* is a tone of compassion, cynicism and protest.

#### Mandate

**Poetry *les enfants pauvres*** Victor Hugo's work contains the message: "As human beings who have a sense of humanity we are obliged to love, respect and protect those around us in this case poor children so that they get a decent life and they go through this life with joy. "

#### CONCLUSION

The poem "*La mort des pauvres*" has the theme of failure, and sees that only death can end all failure, gloom and suffering of the life of the poor, while the poem "*Les enfants pauvres*" with the theme of God and humanity shows that the poet is a religious person. The feeling in the poem '*La mort des pauvres*' is the feeling of suffering for failing to find a solution to the gloom of life and considering death as the only way out that can free the poor from the torturous sufferings of life. While the poem "*Les enfants pauvres*" there is a feeling of deep sadness to see the fate of poor children, namely suffering due to human cruelty.

The tone in the poem "*La mort des pauvres*" reflects a cynical attitude towards failure and the gloom of life that always interferes with making life miserable, and in the poem '*Les enfants pauvres*' it conveys compassion, cynicism and a tone of protest. The message in the poem "*La mort des pauvres*" is a message that if in life you always meet failure and gloom, don't dissolve in that failure and gloom but try to get up and face it all, don't give up because failure is not the end of the struggle. Meanwhile, through the poem "*Les enfants pauvres*" the poet wants to give messages and appeals to human beings who have a sense of humanity and are

obliged to love, respect, and protect the people around us in this case poor children so that they can experience a decent life. and can live this life full of joy.

The suggestions that can be put forward by the author are as follows: French language learning, especially literature in this case poetry needs to be improved again so that French language education study program students have an interest in studying literature in general and French literature, especially poetry so that slowly they can have high creativity by creating poetry in French.

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