

## NORSE MYTHOLOGY IN M.L. KISER'S "TREE OF LIFE"

Bertha Praditya Octofani<sup>1)</sup>, Rr. Arielia Yustisiana<sup>2)</sup>

<sup>1)</sup>English Study Program, Faculty of Letter  
Catholic University of Widya Mandala Madiun  
berthaoctovany@gmail.com

<sup>2)</sup>English Study Program, Faculty of Letter  
Catholic University of Widya Mandala Madiun

### Abstract

This research discussed the depiction of Norse mythology and personification in M.L. Kiser's "Tree of Life". The aims of this research were to give a depiction of the Norse mythology about tree of life and to analyze the personification dealing with mother nature of Norse mythology in M.L. Kiser's "Tree of Life". In finding the data, library research was applied as the technique of collecting the data. The data consisted of ideas related to Yggdrasil in Norse mythology and personification that were depicted in M.L. Kiser's poem. The theory of mythology, Norse mythology, Norse legend of the tree of world, humanity, mother and personification were applied in this research. Furthermore, the approach that were used were mythological approach, ideological approach, archetypal approach, structural approach, and formalist approach. The result of this research was the whole stanza telling the act of Yggdrasil from the beginning of the world until the world fell into two contradictive sides. Moreover, it also told the act of Yggdrasil as a mother who took care of her children. In conclusion, by analyzing this poem, the researcher knows that Yggdrasil as the tree of life gave life to all over the creatures.

**Keywords:** *mythology, Norse mythology, Yggdrasil, mother, humanity, personification*

### 1. INTRODUCTION

Norse mythology is the main body of myths of North European, from Denmark, Norweign, Iceland and Sweden. This happened in 13th century before Christ spreading in North Europe. The myths are from the archaic people in North Europe who believe in Cosmology, Supernatural, and Magical Creatures which are written in some poem or prose. All of them are summarize in Poetic Edda.

Poetic Edda is the name for an unknown collection of Old Norse anonymous poems. Some of the versions are exist, all consisting primarily of text from the Icelandic medieval manuscript known as the Codex Regius. The Codex Regius is arguably the most important extant source on Norse mythology and Germanic heroic legends, and from the early 19th century onwards, it has had a powerful influence on later Scandinavian literatures, not merely by the stories it contains but also by the visionary force and dramatic quality of many of the poems.

M.L. Kiser, the illustrated the tree in the poem, tries to provide human what they need. From the way the tree give human something, the poet depicted the Yggdrasil like a human. The human form here depicted like a mother. Mother gave the children what they needed.

The aim of this research is to explain how M.L. Kiser depicted the tree of life image and reveal the personification used in the poem. Then to solve the problems some of the theory are applied.

## **2. LITERATURE REVIEW**

### **2.1 Review of Related Theories**

Some theories are used to answer the problems. The theories are mythology, Norse mythology, Norse legend of tree of world, humanity, mother, and personification.

#### **2.1.1 Mythology**

According to the William G.Doty, *Mythology: The study of Myths and Rituals* (1986: 28), mythology is a study about magnificent story which is tell about tradition. The tradition could be about something heroic or tragedy. But most of the story is about Gods or Goddesses, mortals, elemental form and etc. the myth explains how great their existence and explain the possible of human being in that time which is impossible for human in this time.

#### **2.1.2 Norse Mythology**

Before the Norse (a.k.a. the Vikings) were converted to Christianity during the Middle Ages, they had their own vibrant native pagan religion that was as harshly beautiful as the Nordic landscape to which it was intimately connected. The centerpiece of that religion was what we today call “Norse mythology.” the set of religious stories that gave meaning to the Vikings’ lives. These myths revolved around gods and goddesses with fascinating and highly complex characters, such as Odin, Thor, Freya, and Loki. In the book *Norse Mythology: Legend of Gods and Heroes* written by Peter Andreas Munch (1926: 1) said the Norse religion that contained these myths never had a true name – those who practiced it just called it “tradition.” However, people who continued to follow the old ways after the arrival of Christianity were sometimes called “heathens,” which originally meant simply “people who live on the heaths” or elsewhere in the countryside, and the name has stuck.

For the Vikings, the world as they found it was enchanted – that is, they didn’t feel the need to seek salvation from the world, but instead delighted in, and marveled at, “the way things are,” including what we today would call both “nature” and “culture.” Their religion and myths didn’t sugarcoat the sordidness, strife, and unfairness of earthly life, but instead acknowledged it and praised the attempt to master it through the accomplishment of great deeds for the benefit of oneself and one’s people. A life full of such deeds was what “the good life” was for the Vikings

#### **2.1.3 Norse Legend of Tree of World**

Peter Andreas also mention that There is one of the world where the Gods lived. Asgard, the primary place for Gods. The gods here rule every world in Yggdrasil. In this world all of the creature is Immortal, which mean they cannot die because of age or the time. They have to be killed if they want to die. This world is beyond of mortal world in Midgar, the place where mortal lived.

According to Peter Andreas Munch in *Norse Mythology: Legend of Gods and Heroes* (1926: 6), Midgar location in the middle of the Tree of World. The ancestor believe that Midgar is suppose to be the safest and peacefully place in the universe. For the Gods and the Heroes take a rest or mourn, the beautiful place. This world is full of human, although once there are also some giant lived in here, but since there is some controversial between human and giant the giant being move by the Gods into another world.

#### **2.1.4 Humanity**

Humanity is the human race, which includes everyone on Earth. It is also a word for acts that make us human, such as the ability to love and have compassion, be creative, and not be a robot or alien. The word of humanity is from the Latin word called *humanitas* for the human nature, kindness. It also refers to the kind feeling of human.

According to Zwart (in Aquinas, 1922:94) there are four basic human goals, namely, self-preservation, securing the future existence of the human race, seeking the company of others (participating in social life) and improving the knowledge about the world and God. Moreover, Aquinas elaborates that it has to correspond between naturally inclined and moral obligation. He also emphasizes that human should observe more about what human wants to achieve and what human ought to achieve.

#### **2.1.5 Mother**

According to Aurobindo in the book entitled *The Mother*, he convinced that mother is above all the living creatures. She dominates all the living creatures. Without her presents, the world would never exist. It is impossible to follow her movement because she has the consciousness and force of the Supreme and far above all she creates. Aurobindo explained that the mother is like a Goddess, because she dominates all of the existence. And she has a vigour that can never be imitated by anyone or anything. In the other words, mother is a center of life. She gives life to the creature that she gives birth and she gives an affection. There is no power in this world can replace her character.

#### **2.1.6 Personification**

Personification is the one of popular poetic. According to Padillah in (Keraf, 2001:140) personification is a figure of speech in which a thing an idea or an animal is given human attributes. The non-human objects are depicted in such a way that we feel they have the ability to act like human beings. For example, "The wind roaring in the middle of a dark Night it adds another of our fears" the poet is giving the wind the ability to roar or scream, which mean an animal quality.

### **3. METHODOLOGY**

In this research, descriptive qualitative method is used. According to Vickie and Clinton (2012:255), qualitative descriptive studies focuses on discovering the nature of the specific events under study. Thus, data collection involves minimal to moderate, structured, open-ended, individual or focus group interviews. In other words, this research describes the data that will be analyze.

The data of research are presented in form of words, phares, caluses and line of the poem which related with Mythology. The data are taken from poem "Tree of Life" which is written by M.L. Kiser. The poem tells about the tree world which is related with Yggdrasil the mythological tree in the Norse Mythology. In M.L. Kiser, the poem is using the personification which depicting the characteristic of the Yggdrasil. M.L. Kiser takes the explanation of the tree into a human form. He depicted the tree is like a mother which is bear the burden of this life and also give a purpose.

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In this research, the technique of data collecting is needed. This research uses observation method. Then, read the poem to indicate the data of the "Tree of Life" poem and

highlighted and take a note. By using those ways, the research also include the other technique to analyze the poem. The documentation technique apply the image of the Tree of Life which is used

To finish this research, the research applied some steps. First, read the poem entitled The tree of Life to get the information for this research. The second, find the using of personification and the depicted of the Tree of Life. And then the third is solving the problem, choose which line using of personification and the depicted of the Tree of Life. The fourth is analyzing the poem. To analyze this poem five approaches are applied in this research. They are mythological approach, archetypal approach, ideology approach, structural approach, formalis approach.

The mythological approach is the main the approach related to the research. This approach is to analyze mythology in the poem. The second approach is archetypal approach. It is to analyze universal symbol which recur something in the different place and different time. The third approach is ideological approach. It is related with belief that guide the way of works. It is not individual attitude and value. The fourth is Structural approach is to analyze the element of human culture must be understood by many ways. The fifth is Formalist approach. It is to analyze the style which the author use to come up with the poem or literary works..

#### **4. FINDINGS AND DISUCSSION**

This legend happens in mediaval era. In that era, people learn something from the legend, they believe legend is a lesson. Scandinavians or Norwegians believe in legend of Norse mythology. Nordic mythology is the belief of the people of Northern Europe before the arrival of Christianity. According to Norse mythology, there are three groups of creatures that are more powerful than humans, namely: Ærsir, Vanir, and Jotun. Ærsir and Vanir are very close groups, because they are a group of Gods. Irsir and Vanir together created the universe, regulating human life.

##### **4.1 The Depiction of Norse mythology in “Tree of Life”**

The speaker depicted Norse mythology in “Tree of Life” to make the mythology sounds beautiful like nature. It is different from the other poems, because, the speaker shows the great things about the Yggdrasil. It can be seen in the first stanza until third stanza. The second line of the first stanza “*tree of wisdom*” tells about the quality of the wise. The third line of the first stanza “*tree of secrets*” tells about the undercover thing, the struggle of power and chaos will be tell in the line fourth until eighth. the gift of knowledge “*give knowledge*” will be tell in the third line of the second stanza. In the third stanza tells about justice againts evil. The fourth stanza tells about advice and that can be a warning for the people in the future.

In the second line of the first stanza, “*tree of wisdom*” the speaker shows the greatness of the tree. Since the high diety is Odin who is the one and has the rightful to own the tree of life. He named the tree “Yggdrasil”. Odin also carries the attribute of wisdom. He is the father of all fathers, so he has many names. The attribute of wisdom made him become wise and rule the universe. The Norse believes that Odin will put a warrior and a knight who have died in fight along with him into the beautiful place named Valhalla. Valhalla is a heaven for Norse beyond time, beyond life and death. All Norse people believe that Valhalla exist somewhere in the Yggdrasil. Valhalla is made of shields, and has spears for its rafters. Seats made of breastplates surround the many feasting tables of the vast hall. Its gates are guarded

by wolves, and eagles fly above it. In the other words, Valhalla is the last resort for fallen heroes.

Moreover, the speaker tells about the secret lies within the tree. In the third line, the big secret that only Odin knows about undercover thing which hidden in the tree of life. The undercover thing here must be important and determine the future of all living creatures. Yggdrasil whispered the secret through his vision, therefore, Odin does not mention it to all the living creatures which he has made, even for Æsir and Vanir who are loyal to Odin. Even for Volva, the shaman and oracle from the Asgard cannot look and pierce into the secret of the tree. Norse believes the secret which lies within the tree of life is the fate of the tree itself. The fate that can never be changed even for he Gods and Goddesses. The fate was determined the destiny of the tree.

Odin carried the attribute of wisdom just like Yggdrasil and also he kept the secret of the Yggdrasil. Although he carried the wisdom from the tree, this wisdom does not descend to the Æsir and Vanir, even for his children. In the Norse faith, Æsir and Vanir have no wisdom, they only have obsession. Obsession is the attitude of desire for something they which they never have. This attitude can lead them into the wrong way or right way. In the fourth line, "*and tree of strife;*" the speaker tells about the strife. The "*strife*" is not the attribute of the tree. It is the depiction of circumstance out of the tree. This circumstance happens between Æsir and Vanir. The two races have an object of the struggle. They struggle for something precious which they never have or even feel it. Norse believes the object that precious thing is the desire of having high prestige just like their leader, Odin. Since Æsir's obsession causes a damage, Vanir who has the lower race of God and Goddesses, they begin to be provoked by Æsir's attitude and emerge to the argue. Æsir's obsession became more powerful but still they are a loyal to the Odin. As the time passes, Æsir's obsession fall into the desire of war. Therefore, it made Æsir's become vague and gloomy, unlike Vanir has bright light.

Both Æsir and Vanir have different points of view. Vanir's obsession is creating peace within all world. Norse people always pray and give an offer for Vanir and not for Æsir. Æsir only protects them from the dark elf or evil thing that threat the world. When Norse involve into the war between the other race in the Midgar, where the place they call earth or terra, they begin to pray and ask for bless to the Æsir for the glory.

In the fifth line of the first stanza, the speaker tells about fruit "*eat her fruit*". Norse believes that each tree produces some fruit. Then, thus fruit should have a deep benefit. In the sixth line of the first stanza, the speaker proceeded the explanation of the fruit. "*the mind will grow*", this line made the fifth line become clear that the fruit has a beneficial meaning to anyone who eats it. These mean have a high knowledge and become wise just like Odin. Odin has the right to own the tree because his wisdom is unquestionable, but Norse people believe that Odin's wisdom attribute is because of the fruit of Yggdrasil. In that reason, he became the high diety of all Gods and Goddesses.

Furthermore, In the third line of first stanza the speaker has already mentioned about the "*secrets*" but in the seventh line of the first stanza "*all her secrets*" the speaker tells more about the secrets of the tree of life. There is a reason why the speaker has mentioned it twice. As the third line of the first stanza, this secret is about the destiny of the tree, the destiny determined the fate of the tree. In faith of Norse, this secret must be sealed in order to avoid multiple domination and fall into chaos. If anyone finds the secrets of the tree of life, the tree of life will show the path and the way to become a high diety. Every creature has their own demand espeacially to dominates the land or the universe.

In the eighth line of the first stanza, the speaker tells about the undercover thing which is no longer undercover "*she will show*". The tree of life gives a wisdom to anyone who finds

the secrets of the tree. Yggdrasil, the tree of life, cannot deny the truth of the secrets. "*she will show*" is a promise that Yggdrasil will give a power of wisdom and have a high prestige above all. In other words, Odin is the high diety has a selfishness inside him. He forbids anyone who comes near the fruit of yggdrasil in order to avoid the multiple of domination in this realm. He does not want a competition in his throne, he only wants to be the one who has a wisdom inside. Instead of wisdom, he hid and sealed the truth from anyone about the Yggdrasil's fate.

Since Odin sealed away the truth from anyone, Yggdrasil, the tree of life, decided to share the knowledge to all worlds. The whole second stanza tells about the Yggdrasil which crosses the border between Gods and the other living creature. In the first line of the second stanza, "*her tentacle*", the speaker wants to tell about movement of the tree of life which spreads to the other world and reaches the edge and the hidden place of each world just like a wave. Moreover, the speaker tells about an intelligence of the tree of life in the second line of the second stanza "*like gray brain matter;*". The intelligence means that Yggdrasil has its own thought beside of gives the wisdom to the Odin the high diety of all Gods and Goddesses. The Norse believes, the human obtains a knowledge from the Yggdrasil. Without Yggdrasil, human does not have their own thought and fall into useless living creature. The word "*gray*", in literal meaning, gray is the combination of black and white. Therefore, gray is not black nor white. it means that Yggdrasil does not play favor to anyone. Yggdrasil gives the knowledge to all living creatures whether they are bad or good.

In the third line of the second stanza "*give knowledge*", the speaker tells that Yggdrasil gives knowledge. Knowledge is a blessing, the blessing of knowledge, critical thinking and expansion of fantasy and imagination. It is not only a simple thought about thinking of something but also the thought of making decision and act. In the fourth line of the second stanza "*that all life*" means that the knowledge reach to all living creature. Every living creature, humans, animals, and natures deserve that.

In the fifth line of the second stanza explained about the attitude of Yggdrasil "*will shatter*". As the Norse's belief, Odin is the Gods of wisdom, but Yggdrasil is the most wise of all. The word "*will*" is a tastament. At first the testament of Yggdrasil has given the knowledge only to the Gods and Goddesses. However, Yggdrasil thinks if Odin concealed the gift of knowledge from everyone it could be unfair. Norse people believe everyone deserves knowledge but on the different scale and based on what they need. Therefore, Yggdrasil changes the will. It gives the knowledge to everyone. And the word "*shatter*" means that Yggdrasil has been broken through the border. Yggdrasil's gift is not only in the Asgard or Vanaheim but also in the other world like Midgar, Alfheim, Nidhavelir, Svartalheim and etc. In brief, the second stanza tells the justice of Yggdrasil.

The third stanza is about the circumstance of life in the outside the Yggdrasil. After Yggdrasil blesses the knowledge to the human and all other living creatures have their own thought. They expand the Yggdrasil's blesses into contradictive senses, love and hatred. Both of them become obsession. Because their knowledge has grown stronger, they can differentiate between right and wrong. In the first line of the third stanza "*in the right hands*" the speaker tells about the right thing. The word "*right*" represents of correctness. It means the attitude of "not being harm" to each other and bring peace. This attitude belongs to the Vanir who always brings peace and all what Vanir wants is conciliation. The word "*hands*" means the doer. It means the agent who use the gift of Yggdrasil. The second line "*this world*" and third line "*will grow*" of the third stanza, tell about what happen to the world if the bless of Yggdrasil has been used well by the right hand or the right agent. The agent does not think about obsession and stay neutral just like Yggdrasil. The word "*grow*" means an

advance. The world becomes advanced and beyond knowledge. In the other words, the world will be better if the power of Yggdrasil is used well.

In contrast, the fourth line "*in the wrong hands*" and fifth line "*destruction flows*" of the third stanza, tell about the bad thing. The "*wrong hands*" means that the attitude against the rules. The rules are made by living creatures who think with common sense and have thought about what is right and what is wrong. If the agent who is blessed by Yggdrasil's knowledge use it against the rules, the world will fall into destruction. In the fifth line "*destruction flows*", destruction is the action or process of causing so much damage to something which no longer exists or cannot be repaired. Therefore, the world will fall into chaos and wrath. In the other words, Ragnarok will occur. Ragnarok is the war of Gods and Goddesses against the Jotun and the other monsters. This war determined the fate of Gods, whether they still live or dead. It also causes devastation and wound. Damage that can never be repaired, wound that can never be healed. In brief, the blessing of Yggdrasil can go right or wrong, it depends on the agent who carries it.

In the first line "*take great heed*" and the second line "*of what you do*" of fourth stanza, the speaker wants to show a caution. It means we as a human must be careful and stay focus or look sharp about what we do in this world. Once we fall into the wrong decision, it cannot be revoke again. In the fourth line "*this world is left*" and fifth line "*to me and you*" of the fourth stanza, it means the speaker says an announcement that this world of human or Midgar is handed over to the human who lives in it. As the human who lives in the Midgar, we should take care of it.

#### **4.2 The Personification Revealed the Humanity in M.L. Kiser's "Tree of Life"**

The speaker tries to tell the reader that the tree of life is like a mother. It can be seen in the word of "her". "Her" is about motherly things which mean she can give us something what we need. In Norse's belief, woman is has a responsible to take care of a baby. Even though the baby is not the one who gives birth, she still has to take a responsibility. Norse's religion is a little opposite to our modern era in order to appreciate the woman. Norse people believes that level of man is higher than woman. Woman only gives birth to a child and take the responsibility of it, she also has to serve the husband well. Odin, the God of wisdom, has many children with other women. many children are born as a result of his marriage. He married many unknown women in order to fulfill his lust. In order to avoid misunderstanding about Odin's attitude, Norse people depicted Odin only married one woman. In other words, Odin considered woman nothing more tool for breeding and servant for man.

When a mother baby sits her children, she gives the children a knowledge, food, clothes and shelter. The word "eat her fruit" is not a common things about fruit, it means she wants you to do something. "Fruit" represent a things what will you do, "eat" represent order. Therefore, the meaning of "eat her fruit" is to obey what mother ordered. After the children finish the order of mother, the children will be rewarded. The reward could be a thing what they like, food and knowledge. Knowledge is important thing for the children when they are still young. In the seventh line "*all her secrets*" and the eighth line "*she will show*" mean that the children who has been finish the order will be granted by a knowledge. Knowledge is a main fact that a child must know. Therefore, the child can understand how to talks, walks, eats and distinguish which is right and wrong. The meaning of children is people who live in the world which protected by Yggdrasil including the Gods or the Goddesses and Jotun.

All of creatures are orphan by the same parents named Yggdrasil as known as the tree of life. Norse believe the tree of life act like a human, it treats human as human. Therefore, the tree of life has a humanity inside. Humanity is the human race, which includes everyone on Earth, it also an act that make us human. Humanity cares about each other, make the life

become meaningful. Especially, they have someone to care about. When human has someone to care about, they already have purpose in their life. Their attention to each other become stronger and as the time passes their attention become love. Love divided into three acts, they are giving, sharing and caring.

#### 4.2.1 Giving

In this poem The speaker uses personification to represent about humanity character in the fifth line said that the speaker asks human to eat her fruit. This fifth line "*eat her fruit*" of the first stanza tells about gift. In the Norse, they called the gift is fruit. Fruit is a product of tree or other plant that contains seed and can be eaten as food. Fruit is not only can be eaten but also contains vitamins and other substances to fulfill human needs. It is clearly that the speaker tries to tell us about the act of humanity that always giving to each other. Human give to other human something they need. The needs is the basic needs of human. Each human needs something to satisfy their life, such as food. The "*fruit*" is not only a food but also represent human basic needs. A basic human needs is a main thing which needed by human to survive in this life. There are three basic human needs, they are food, clothe, and shelter.

Food is the most basic human needs which is really needed, because every human needs to get energy form food for their activity. *Food* contains substances consumed to provide nutritional support for human. It is usually comes from plant or animal origin, and contains essential nutrients, such as carbohydrates, fats, proteins, vitamins, or minerals. Without food the body cannot produces any energy, and without energy the body cannot moves the muscle. Food is not only for human but also for the other living things, for example, plants and animals. With human involvement, all the living things can produce food for their self or for human too. Therefore, the attitude of Yggdrasil produces foods for the living creatures is intended to preserve life for the world she cared for. It is the attitude of mother who cares about her children. She gives the children a food intended to raise them.

The next basic human need is clothe. Clothe is the thing that human need to protect them from the extreme weather. In some places the weather are freezing, in that reason, human who lives in a cold or freezing weather needs a warm clothe and thicker. The human who lives in the warm weather needs thinner clothes and has the long sleeves in order to protect the human from sunburn. It is because the weather make them sweaty and the sun shine brightly everyday, hotter than the cold place. The function of clothe is not only to protects them but also to covers their body in the certain situation and location. Clothe is a collective term for items worn on the body. It is typically made of fabrics or textiles but over time has included garments made from animal skin or other thin sheets of materials put together. In the other hands, the tree of life gives a source to make a clothe that can protect the human from the cold and sunburn. This attitude is also considered as the mother. A mother would never leave her children without clothes to worn. She will gives her children a protection even from the nature which always happens naturally.

The next is the shelter. The shelter is not only a zone but also an area that the human can tells to the other human where they belong. The area from their belong is also called as home. It means a house. The shelter provides everything that cannot does by the clothe, such as heavy rain, snow storm, heat from the sun and etc. This Yggdrasil's motherly attitude proves that she provides a place to live not only to protect the human but also to make them remember who has cared for them when they was a child and where they came from.

In conclusion, the word "*her*" is represent Yggdrasil as a mother who always caress to the living creatures who live upon her existance. The word "*fruit*" is the act of Yggdrasil that gives everything what human needs in order to survive in the world. In the Norse mythology, a woman is nothing more than a servants for man, this contradictive to a woman who bears a

child. Norse people believe a woman who loyals to her husband and loves her child will be respected by all people. Therefore, a woman becomes a mother is above all women.

#### 4.2.2 Sharing

In the seventh line "*all her secrets,*" and eight line "*she will show.*" of the first stanza tells about covered things she will discovered it all. The word "she" is represent the tree itself as the doer. The speaker thought that the Yggdrasil is beautiful like a woman being. In that reason, the speaker represents the tree as a woman.

These lines tell about woman characteristics that like to share to each other. It proves that human especially a mother is not only an individual being but also social being. They socialize to each other, so it can make their life become meaningful. This also happens in woman, she will share to someone she loves. It means that she already trust the person who she share with. It also happens to a mother share a story that she had been through to her child. The word "*secrets*" in the seventh line is represents a precious thing. This precious thing means a knowledge, a thing, or an experience. Mother not only gives food, clothes and shelter but also gives her knowledge and experience in order to make her children has a basic knowledge to decide what they must to do and what must not to do.

In the Norse mythology, there is a proverb that Yggdrasil will shows a way for lost people. It means the tree of life which act as a mother would never leave the human lost and does not know what to do. As the mother of all life, Yggdrasil shared her knowledge to the human in order to make them insightful. Norse people hope that human can also share their knowledge to each other no matter where they come from and how they act.

#### 4.2.3 Caring

The last personification is about care, in the first line of the second stanza "*Her tentacles,*" tells about the caring of Yggdrasil to the human. After already been closed, human will care to each other. They already know what they need, what they desire and what they hate. The "tentacles" here represent hands. With their hands they can make and give something. The word "*tentacles*" means about hands. Hands that more than one like an octopus. In the Norse mythology, hands are parts of body that have a function to create and do something. It is not only creates but also does something and helps to each other. Therefore, the word "*her*" is represents a mother. This hands that woman is multitasking. Multitasking is an act that the mother can do anything else while she do the main thing. In the other words, the sepaiker tells that Yggdrasil does everything for human needs. Not only gives the basic human needs but also protects the universe. Yggdrasil, the tree of life has a big focus to bear. The focus is to keep the world stay in order. In that reason, Yggdrasil has to be multitasking.

### 5. CONCLUSION

In M.L. Kiser's "tree of life" depicted the goodness of human mankind through the action of Yggdrasil. The researcher finds the story of Norse through each stanza. The first Stanza tells about the relation between Gods and Yggdrasil. It explains that Yggdrasil has a power to give a wisdom to the God named Odin. Odin as the high diety and father of all fathers who has two servants called Æsir and Vanir. These two races have an obsession of Odin's wisdom. Their obsession makes the two races have different thought to fulfill Odin's tasks. The second stanza tells about Yggdrasil which gives a knowledge to all living creatures. Yggdrasil has its own thought to bring the gift in order to give a justice for everyone. The third stanza tells about the good and the bad emerge to the chaos. The gift of Yggdrasil makes the every living creatures become smart and have an obsession as Æsir and Vanir.

They struggle to have a high prestige. In the fourth stanza tells about warning. It means that the gift of Yggdrasil can be used in different purpose, good or bad. Once the user of the gift takes the wrong step, the destruction will happen to all over the world. All of the world depends on one big tree named Yggdrasil. Furthermore, the researcher finds the personification that used to tells us about human kind who should be caring, sharing and giving to each other like the tree of life did. The Yggdrasil acts like a mother who cares to her children. She cares about her children and she will protect them whatever it takes. She shares her knowledge to her children in order to differentiate between right and wrong. She also gives food, clothe and shelter in order to survive in their life.

Finally, by writing this research, it can be learnt that the tasks of mother is handful and cannot be ignored. The act of Yggdrasil makes the world become harmonious. Moreover, she needs Odin, father of all fathers, to make sure the world stay in order. For leaners, this research may improve the knwoledge of humanity and myhtology of norse. Additionally, the researcher hopes the human kind shows not only kindness but also the care to each other, not only to the human but also to the other living things.

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