

### Exploring Literary Devices in the American and Sudanese Poetry of Altruism

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#### Abstract

This paper investigates the literary devices in the American and Sudanese poetry of altruism. However, it analyzes and compares the literary devices of allusion, antitheses, apostrophe, hyperbole, metaphor, metonymy, personification, pun, simile and synecdoche in the two poetic genres. The results indicate that metaphor dominates the two genres but metonymy is used in the Sudanese poetry of altruism more than in American poetry. The American poetry of altruism uses personification, synecdoche, hyperbole, allusion and apostrophe much more than the Sudanese poetry but it uses antithesis less than the Sudanese does. Simile plays a moderate role in the American and Sudanese poetry of altruism. The literary device of pun does not play any role in the American and Sudanese poetry of altruism.

Keywords: poem - poet - kindness – generosity – selflessness

#### المستخلص

تبحث هذه الدراسة في الأساليب الأدبية في الشعر الأمريكي والسوداني عن الإيثار. حيث قامت الدراسة بتحليل ومقارنة الأساليب الأدبية التالية: الإشارة الضمنية، والطباق، والمناجاة، والغلو، والاستعارة، والكناية، والتشخيص، والتورية، والتشبيه، والمجاز الواسع في الشعر السوداني والأمريكي عن الإيثار. تشير النتائج إلى أن الاستعارة هي الأكثر استخداماً من قبل النوعين ولكن الكناية تستخدم كثيراً في شعر الإيثار السوداني. يستخدم شعر الإيثار الأمريكي التشخيص والمجاز الواسع والغلو والإشارة الضمنية والمناجاة أكثر بكثير من الشعر السوداني ولكنه يستخدم الطباق أقل من الشعر السوداني. يلعب التشبيه دوراً معتدلاً في الشعر الإيثار الأمريكي والسوداني. لا تلعب التورية أي دور في الشعر الإيثار الأمريكي والسوداني.

#### Introduction:

Universally, people compose poetry to bring out their feelings, attitudes and emotions and to admire multitude of customs and behaviors that shape their lives, however, altruism is among the morals that is being praised a lot in poetry. Ultimately, this paper investigates the magnitude of literary devices in the Sudanese and American poetry of altruism.

#### Thesis Statement:

No doubt, the persistence of linguistic divergence and poetic convergence

between the Sudanese and American cultures gives a rise to the following substantial question: to what extent does the recurrence of literary devices in the American altruistic poetry differ from its Sudanese counterpart.

#### Objectives:

This paper tries to investigate the difference between the Sudanese and American poetry of altruism in using different types of literary devices and to recognize the most common types of literary devices used in the altruistic poetry of the two cultures

### Methodology and procedure:

This study is a qualitative, which uses descriptive, analytical and correlational methods to investigate the literary devices in the Sudanese and American modern poetry of altruism. The population of this study involves Sudanese and American poetry of altruism. However, the study uses propionate stratified sampling method to choose the sample of the study, which includes thirty poems, stanzas and extracts divided equally between the two types of poetry based on the parameters of generosity, kindness and selflessness. However, this paper solely investigates the following literary devices: allusion, antitheses, apostrophe, hyperbole, metaphor, metonymy, personification, pun, simile and synecdoche.

### Literature review

Generosity is a form of altruism in which an individual gives help without a visible reward (Feigin et al, 2014). The most quoted example of generosity in the Arab culture is the poet Hatim al-Tai, whose generosity stories have made him an icon among Arabs, as evident in the proverbial phrase "more generous than Hatim" (محمد، 1435هـ). The following lines represent the generosity of Hatim:

أَيَا لَبَنَةً عَبْدَ اللَّهِ وَابْنَةَ مَالِكٍ \* وَيَا لَبَنَةً ذِي الْبُرْدَيْنِ  
وَالْفَرَسِ الْوَرْدِ  
إِذَا مَا صَنَعْتَ الزَّادَ فَلَا تَمْسِ لَهُ \* أَكِيلاً فَإِنِّي لَسْتُ أَكُ  
لَهُ وَحْدِي  
أَخَا طَارِقاً أَوْ جَارَ يَتٍ فَإِنِّي \* أَخَافُ مَمَاتِ الْأَحَادِيثِ  
مِنْ بَعْدِي  
وَأَنِّي لَعَبْدُ الضَّيْفِ مَا دَامَ ثَاوِي \* وَمَا فِيَّ إِلَّا تِلْكَ مِنْ  
شِيْمَةِ الْعَدُوِّ

In the first line, Hatim addresses his wife: "O daughter of Abdalla and daughter of Malik", in fact, Abdalla is her father and Malik is her grandfather; addressing people in this way in Arabic poetry – using far person vocative particle aya "أَيَا" – indicates a prestigious statue of the addressee. The speaker continues addressing his wife to say "O daughter of the two-garment man "ذِي الْبُرْدَيْنِ" and the rosy-mare man". Indeed, the nickname of her great grandfather was the two-garment man, which indicates fame and glory; similarly, the rosy-mare man is another nickname of her great-grandfather as well, which indicates heroism and bravery. In the last part of the first line, the speaker uses metonymy by substituting the name of her great grandfather by other phrases to express general ideas. The poet in the second line says that "When you cook me food, make sure to pursuit a diner because I will not eat it alone". The poet here wants to say that there might be a hungry people outside so he will not eat unless those people share him his food. In the third line the poet reveals that this diner might be "... a night visitor or neighbor for I afraid of blaming gossips after my death". Therefore, the poet does not want to be judged as a miser after his death by his own tribal society, which held rigid traditions and age-old moral and social values (Loya, 1974). The fourth line illustrates the extreme generosity of the poet when he says, "I'm a slave to the gust as long he visits and I enjoy none of any attributes but those of slaves". The poet concludes these lines by using metaphor when he compares himself to a slave.

The altruistic tendency for serving people is clearly manifested in the poetry of the great Persian poet Rumi (1207 – 1273), who habitually admired and glorified the people of selflessness (Yalameha, 2017). He believes that these people, due to great friendliness and early fusion that they have, will help others without anticipation of rewards:

The valiant (holy) men are a help in the world when the wail of the oppressed reaches (them).

From every quarter they hear the cry of the oppressed and run in that direction, like the mercy of God. (Yalameha, 2017)

The famous Egyptian Poet Hafiz Ibrahim glorified altruists in his poetry (الشمراي، 2010). In one of his poems, he describes the political and religious reformer Mohammed Abdo as:

كَثِيرُ الْأَيْدِي حَاضِرُ الصَّفْحِ مُنْصِفٌ كَثِيرُ الْأَعَادِي  
غَاذِبُ الْحَقْدِ مُسَيِّفٌ

However, Hafiz Ibrahim describes him as “a man of so many lending hands, always forgive others, a fair-minded with so many enviers, a non-malice and a succorer. In this line, Hafiz Ibrahim uses metonymy when he describes Mohammed Abdo’s generosity with so many hands (الشمراي، 2010).

### **American poems of Altruism**

#### **Kindness**

The American poet Louise Bogan speaks in his poem “Women” about the kindness of the women:

They wait, when they should turn to journeys,

They stiffen, when they should bend.

They use against themselves that benevolence

To which no man is friend. (Bogan, 1923)

The line “They stiffen, when they should bend” includes antithesis because it creates contrast by exploiting the two divergent words “stiffen” and “bent”. Additionally, the figurate expression “They stiffen, when they should bend” means that the women are strong, resilient, and even stubborn and the expression “they should bend” means that women should be more flexible at these times, instead, here the poet uses metaphor by comparing women to a metal.

The poet Bliss Carman wrote a poem about Phi Beta Kappa which is the oldest academic award in the America and the poem is entitled after it. In the following lines taken from the poem Carman writes about the blessing of the academy:

The little province of the saints of God,  
Where lofty peaks rise upward to the stars  
From the gray twilight of Gethsemane,  
And spirit dares to climb with wounded feet

Where justice, peace, and loving kindness are. (Carman, 2012)

The lines “From the gray twilight of Gethsemane,” contains religious allusion since the word Gethsemane refers to an urban garden at the foot of the Mount of Olives in the Jerusalem. In Christianity, it is the place where Jesus suffered the agony in the garden and was arrested the night before his crucifixion. Moreover, the line “And spirit dares to climb with wounded feet” contains personification where the spirit is depicted as human that climbs a beak with injured feet.

The speaker of the “Bronson Howard” poem written by Bliss Carman praises the kindness of the major character in the poem:

The courtly welcome from his cabin door,  
Far from the mainland on his isle of dreams,  
Must hold its spell forever in our hearts,  
To shame ungenerous credence or offense  
With faith in simple kindness and high themes. (Carman, 2012)

This stanza contains metaphor, hyperbole and synecdoche. In this regard, the expression “his isle of dreams” in the line “Far from the mainland on his isle of dreams” is used metaphorically to show that this person has a matchless dream. On the other hand, the line “Must hold its spell forever in our hearts,” reveals hyperbole when the speaker dramatizes that the effect of the spell will persist forever and the synecdoche is achieved when the speaker uses the heart, which is a part of the body to represent it as a whole.

**Meanwhile the speaker in the Bronson Howard poem deals with the simple kindness of his subject, the speaker of the Philip Savage poem concerns himself with the kindness of his subject. The following lines from the poem:**

He your steadfast brother was,  
Lowly field-bird of the grass.  
Shores of Massachusetts Bay,  
Teach us only in our day  
Half as well your face to love  
And your loving kindness prove.  
(Carman, 2012)

Generally, these lines display a number of poetic devices, which include anastrophe, metaphor, personification and synecdoche. The first line contains anastrophe because the normal order of the speech is changed, the speaker says “He your steadfast brother was” instead of saying “He was your steadfast brother,”. The line “Lowly field-bird of the grass” displays metaphor when the speaker refers to the steadfast brother as lowly-field bird of the grass. The speaker assigns human attribute to inanimate object by declaring that shores of Massachusetts Bay teach them. The poetic device synecdoche comes in the line before the last as the speaker mentions the word face to represent the whole body.

The speaker of the “Mirage poem” written by Bliss Carman narrates somebody’s confidence about the presence of the kindness in the heaven:

So there appeared before my eyes,  
In a beloved familiar guise,  
A vivid questing human face  
In profile, scanning heaven for grace,  
Up-gazing there against the blue  
With eyes that heaven itself shone through;  
The lips soft-parted, half in prayer,  
Half confident of kindness there;  
(Carman, 2012)

The poet uses synecdoche twice in these lines. Firstly, he mentions his eyes meanwhile he refers to himself as a whole and secondly, he speaks about a vivid questing human face but in fact, he means the man as a whole.

Metonymically, the speaker mentions the word the blue in the line: "Up-gazing there against the blue" to refer to the sky to construct color association. The line "With eyes that heaven itself shone through" reveals hyperbole as it expresses exaggeration in making the heavens to shine through the eyes of the main subject.

### **Generosity**

The most important noteworthy feature of generosity is giving others regardless to whoever they are and without expectation of whatever kind of reward, even spiritual one. The following stanza is taken from a poem written by Anna Hempstead Branch:

Thou clarity,  
That with angelic charity  
Revealest beauty where thou art,  
Spread thyself like a clean pool.  
(Untermeyer, 1919)

The speaker uses metaphor when claiming that this person enjoys generosity like that of angels. Moreover, he uses simile in the line: "Spread thyself like a clean pool." to show the similarity between his hero and a clean pool.

Unarguably, generosity does not always involve giving material things; it is true that it involves dedicating things like piece of music, song or a dance. The following short poem, written by Jimmy Santiago Baca reveals such kind of generosity:

I am offering this poem to you,  
since I have nothing else to give.  
Keep it like a warm coat  
when winter comes to cover you,  
or like a pair of thick socks  
the cold cannot bite through,  
I love you, (Baca, 1990)

The speaker uses simile to indicate the resemblance between the poem from one

side, and "a warm coat" and "a pair of thick socks" from the other side. In the line "the cold cannot bite through", the speaker creates metaphorical resemblance between the cold and a living organism that bites; it could be an insect, snake, dog or even a human. The line "when winter comes to cover you" personifies the winter as if it is a person moves to cover somebody with a blanket or something else alike.

The speaker of "Recuerdo" by Edna St. Vincent Millay points out the value of sharing:

We hailed, "Good morrow, mother!" to a shawl-covered head,  
And bought a morning paper, which neither of us read;  
And she wept, "God bless you!" for the apples and pears,  
And we gave her all our money but our subway fares. (Millay, 1922)

Clearly, these lines uses a synecdoche in the line "And she wept, "God bless you!" for the apples and pears," here the apples and pears are stand for food as general because they could be any type of fruits or even any kind of food.

The poet John Berryman writes an elegy for his friend, the poet William Carlos William, which is titled "Dream Song 324: An Elegy for W.C.W. the lovely man". Its second stanza as follows:  
At dawn you rose & wroteâ€" the books poured forthâ€"

you delivered infinite babies, in one great birthâ€"

and your generosity  
to juniors made you deeply loved, deeply:  
(Berryman, 1964)



The extended metaphor dominates this stanza, which associates writing poems with delivering babies. In the first verse of this stanza, the speaker uses apostrophe when he addresses WCW, who is a dead person.

Anna Hempstead Branch in her Nimrod poem expresses a mixture of altruist behavior of generosity and self-denial. The Nimrod in the following verses addresses his men:

"Oh! Oh! Ye men of Babel! Wherefore then

Do ye stare round about with dog-like eyes

That beg the sop of charity from me?

There was a man that once on Shinar's plain

Built such a lordly city as not yet

Had Heaven looked upon.... I am not He....

Oh! Oh! Ye men of Babel! Get ye hence,  
(Rattiner, 2012)

The line "Do ye stare round about with dog-like eyes" uses simile in making comparison between dogs and men. The line "There was a man that once on Shinar's plain" portrays religious allusion because in Hebrew the plain of Shinar is the place where Tower of Bible was constructed after the Great Flood and the line "Had Heaven looked upon.... I am not He...." personifies the heaven to be a leaving thing that can sees.

### **Selflessness**

**The "Four Quartets, The Dry Salvages" poem by T.S Eliot reveals that the value of the selflessness is not a characteristic of the ordinary people but it is for the saint instead:**

But to apprehend

The point of intersection of the timeless  
With time, is an occupation for the saint—  
(Murphy, 2007)

However, these line exploit metaphor as they equate the mission of the saints with the intersection of timeless with time this is to indicates that the saints' mission is extraordinary and eternal.

The poet Ella Wheeler Wilcox, in a poem entitled "A plea to Peace", depicts the people who selflessly help others. The following lines show this clearly:

The grandest heroes who have graced  
the earth

Were love-filled souls who did not seek  
the fay,

But chose the safe, hard, high and lonely  
way

Of selfless labor for a suffering world.  
(Wilcox, 1918)

These lines includes synecdoche, which is used in the "love-filled soul" and the second device, is metonymy in "suffering world". In the phrase "love-filled soul" the speaker mentions the part – soul meanwhile referring to the person as a whole, metonymically, in the phrase "suffering world" the speaker states the world to refer to the people.

Eloise Bibb, an Afro-American poet, writes a poem mourns the death of a civil right activist named Arthur Clement Williams and the poem itself is entitled "In Memory of Arthur Clement Williams":

O, let the Negro weep most bitter tears!  
Our brightest star from earth now disappears;  
He would have stretched Ethiopia's hand  
to God  
Had Death not early placed him 'neath  
the sod.  
Ne'er breathed a man who saw that  
classic brow,  
That did not then within himself allow  
He saw a fixed desire to raise his race,  
Imprinted on that noble, comely face.  
(Bibb, 1891)

The speaker in the first verse uses the metonymy by using the "Negro" to describe the Afro-American people and in the second verse; he uses metaphor when he describes the dead person as "Our brightest star". The poet uses hyperbole in the last two lines when he exaggerates that the desire is imprinted on the face their deceased hero.

In a poem written by Robert Hayden, which is entitled "Those Winter Sundays", the speaker recalls how his father was selflessly working for the wellbeing of the family:

Sundays too my father got up early  
and put his clothes on in the blueblack cold, (Hayden, 1966)

The speaker in the second verse employs metonymy when he says that his father "put his clothes on in the blueblack cold". Here, the speaker uses the "cold" which is something that is felt in the place of morning, which can be seen, and this creates an impression of the morning that includes how it feels rather than just how it looks.

The "Constance Hatley" poem written by the poet Edgar Lee Master discloses

the cruel nature of a woman  
guardianship over her sister's orphaned  
daughters - Irene and Mary:  
YOU praise my self-sacrifice, Spoon  
River,  
In rearing Irene and Mary,  
Orphans of my older sister!  
And you censure Irene and Mary  
For their contempt for me!  
But praise not my self-sacrifice,  
And censure not their contempt;  
I reared them, I cared for them, true  
enough!—

But I poisoned my benefactions  
With constant reminders of their  
dependence (Masters, 1916)

The first verse of the poem uses metonymy when the speaker mentions "Spoon River" to refer to the inhabitants of the town. The two lines "But praise not my self-sacrifice, / And censure not their contempt;" contain antitheses because they are of contrasting meaning. Finally, the line "But I poisoned my benefactions" contains metaphor because the speaker compares her behavior towards the two sisters as if it is a poison.

### **Sudanese poetry of altruism**

#### **Kindness**

The prolific Sudanese poet Mohammed Saeed Al-Abbasi refers to the kindness of his native people in a poem entitled "Milliet". In fact, the word Melliet is the name of a town located in North Darfur State:

وما رمى الدهرُ وادينا بدهية  
مثل  
الألمين تفريقاً وإبعاداً

وما لم نجنِ ذنباً، ففيم الحيفُ مُقْتَرَفاً؟  
لنا اليوم في سُدِّ وِلِصَاد  
ما نحن «يَأْجُوج» بل قومٌ ذوو أَرْبِ  
الصالحات ولسنا قومُ إفساد (علي المك،  
(2015)

Translation:

The age has never inflicted a calamity upon our valley worse than the two painful dooms: separation and exile.

We did no mistake then why are we prejudiced? And why today we incur blockage and closing.

We are not Gog but a nation with aptitudes in morals rather than people of corruption.

There is a personification in the first verse when the poet personifies the age as a human being and mentions the word Gog in the last verse represents a religious allusion. The poet uses personification depicting the age as a person who throws stones or something like that and employs antitheses by introducing the two contradicted terms of “morals” and “corruption”.

The poet Abdullah Umar Albana wrote a poem about the kindness of the prophet Mohammed and his companion in the start of the Hijri Year 1339 occasion:

وَعَهْدَ طَيِّبَةٍ فَادْكُرْ فِيهِ كُلَّ قَدَى  
مِنَ الشَّمِّ الْعَرَانِينَ  
وَادْكُرْ لِيَالِي لِفَارُوقِ أَرْقَاهُ  
فِيهِ أَلْقَى  
وَحَظَّنَ بِالسَّاكِينِ  
وَكَمْ تَفَجَّرَ فِيهَا الصُّطَفَى كَرَمًا  
عَطْفًا وَرِفْقًا  
بِبَادِي الْفَقْرِ مَحْزُونِ (علي المك، 2015)

Translation:

Remember the era of Tayba when every boy collects heaps of wood ashes from leaders' homes.

Remember the nighttime of Al Farooq's vigilance because of devoutness and kindness to poor people.

How often Al Mustafa during it – the era of Tayba – flooded the areas of poverty with kindness and generosity.

Metonymy occurs several times in these lines, for example the use of Tayba, wood ashes and Al Farooq in the place of Al Medina, cooking much food and Umar respectively. The last line reveals metaphor when the poet describes the kindness of Prophet Mohammed as a spring that floods with water.

The poet Mohammed Ahmed Mahgoub wrote a poem entitled “The Poet” in which he celebrated the kindness of a poet:

سار فيهمْ مِهَ الحَيَاةِ مُجَبَّأً  
فِي ظِلَامِ الوجودِ يَهْدِي الْحَيَارَى  
بِاسْطًا كَفَّهُ لغيرِ سَوَالٍ  
بِلِ الْمَسْحِ الدُمُوعِ تَهْمِي غَزَارَا  
(علي المك، 2015)

He tenaciously proceeds on a humanity mission guiding those, who have gone astray in the darkness of existence.

He does not stretches his hand to be helped out but to wipe out heavy tears.

The first line show metonymy the poet uses the phrase “darkness of existence” in the place of ignorance and the second verse contains a metaphor when the speaker creates implied comparison between wiping tears and alleviating hardships.



Another Sudanese poet called Mustafa Sanad wrote a poem entitled “The Lost Violin” in which the speaker of the poem describes kindness to the people:

سقيتُ الناسَ من قلبي، حصّادَ العمرِ،  
ذوبَ عروقي الولهي .. بأكواب من النورِ  
أَقْلُ كُلِّ مَنْ أَلْقَى عَلَى الطرقاتِ،  
من فرحي وألثم أعين الدورِ (علي المك،  
2015)

Translation:

I quench people's thirst from my heart  
with my lifetime savings  
The grief-stricken people melted my  
veins with cups of light  
I kiss everybody I meet in the streets,  
Because of my delights, I kiss those at  
homes  
The first two lines consist metaphors  
when the narrator speaks about  
quenching people's thirst, he compares  
his heart with a water bottle and melting  
his veins equates them with metals that  
liable to become liquid. The poet in the  
phrase “cups of light” uses metonymy  
when he introduces the word cups in the  
place of smiles.

Rawda Al-Haj puts emphases on the  
importance of kindness among friends in  
overcoming difficulties of life. She  
expresses her emotion in a poem entitled  
“An Image”:

يا رفاقي  
أنا بعضكم منذ هذا المساء  
تعالوا لنقتسم الجرح والملح والكبرياء  
تعالوا لأتقن منكم نشيد التناسي  
وأسمعكم لحن هذا الشتاء (الحاج، 2007)

Translation:

O, my comrades  
I'm of you right now from this evening  
Come! Let's share wounds, crumbs and  
dignity  
Come! Let me master from you the  
forgetfulness song  
And I'll delight you with the melody of  
this winter.

These lines display metonymy when the  
speaker uses wounds and crumbs to refer  
to bad time and good time respectively.  
Additionally, the speaker uses extended  
metaphor when he talks about learning  
the forgetfulness song and giving his  
friends a recital of the melody of winter.

#### Generosit

The poet Ahmed Mohammed Salih  
glorified the Sudanese religious and  
political leader Imam Abdal Rahman Al  
Mahadi in a long poem:

قل للإمام الذي يمناه من شرف  
والغيث في بأس وفي كرم  
الجود عندك مضروب سرادقه  
حرمة مرعية الذمم  
الفضل في بيتكم طابت منابته  
فأنتم  
زينة الدنيا من القدم (مضوي، 2008)

Translation:

Say to the Imam, who his right hand is  
honorable; He is brave as a lion and  
generous as rain,  
The generosity establishes itself at your  
place and you abide the sanctity of  
religion.  
The courtesy enjoys a good stay at your  
home; surely, you are the allurements of  
life since ancient time.

The first line includes simile as in “brave as a lion and generous as rain” and the next two lines include metaphor when the poet compares generosity and courtesy to a well-established building. Moreover, an instance of hyperbole exists in the last line when the poet used the phrase “since ancient time”.

The poet Taha Ahmed Mohammed Ali Alshalhama wrote an poem about the generosity of a character, who is symbolizes the Sudanese individuality:

الْجُودُ يَا أَبَ هَلْ مَتَكَّنِي بِهِ لِبَاسٌ  
ثَابَتَاتُ الْفَضَائِلِ وَارِثِينَ مِيرَاثُ  
الْقَيْلِ الْبَدَلُ فَحَ شَيْءٌ مَتَوَّ مَا بِنَفَاسِ  
شَوَابُ الصَّحْرَا مَا أَثَّرَ عَلَيْكَ بِي هَاصُ (أبو  
عاقلة، 2016)

Translation:

Oh, Almsgiver, you put on generosity as a garment  
You inherited the values of virtues legacy  
The overflowed Nile does not match you  
The seepage of desert does not drain you  
The first verse of this extract contains metonymy when the speaker calls this generous person as almsgiver and there is a metaphor in drawing similarity between the everlasting taking from this person endowments and the sever aridity of the desert.

The poet Yousif Al Shobali wrote a poem praises the generosity of somebody called Wad Hamad:

الكرم الأصيل في بلادي ما هو حكاوي  
أمثال ود حمد ليلي وبصب فجر اوي  
إيدو تفوق على السيل أب نكيكاً داوي (أبو عاقلة،  
2016)

Translation:

The true generosity in my country is not an empty boastfulness

Those, like Wad Hamad, attend the night visitors until dawn

His opened hand outperforms the raging torrent

There is a synecdoche in these lines when the speaker mentions the hand of wad Hamad but he refers to Wad Hamad himself. In the second verse, there is a metaphor when the speaker gives similarity between the torrent that flows all night until mourning and the generosity of Wad Hamad in feeding visitors continuously throughout the night until early morning.

The poet Ibrahim Ahmed Salah refers in a poem entitled “In a Foreign Land” to the hospitality of his native people:

في بلدي  
حيث يدُّ غُريب الدار، يدُّ حُبُّ الضيف  
ويدُّ خُصُّ بآخر جرعة ماءٍ عَرَّ الصيف  
بعشا الأطفال (علي المك، 2015)

Translation:

In my country,

The stranger is honored; the guest is preferred

And favored with the last mouthful of water a mid of scorching heat

Alongside the children supper

These lines include metonymy for the reason that the phrase “honoring foreigners” replace the word hospitality.

The aforementioned poet Ahmed Mohammed Salih wrote a poem in which he admired the generosity of the Imam Abdal Rahman Al Mahadi:

فكم فرجت كفاك في المحل كربة \* \* وكنت لكل  
النائبات تؤمل  
تهش إذا جاء الفقير ميمماً \* \* وتبدؤه بالنيل من قبل  
يسأل  
أبوك أقام الدين والفسق ضارب \* \* بأطنابه والناس  
للحق تجهل (مضوي، 2008)

Translation:

How many afflictions your hands have  
alleviated in place,

And you were hopefully trusted to deal  
with all calamities

You smile if a poor man approaches you

And you lend him a helpful hand, as Nile,  
before he asks

Your father established the religion when  
immorality

Was outspread and people were ignorant  
about faith

The poet takes advantages of the  
synecdoche by mentioning the hands of the  
Imam while he is referring to the Imam  
himself and uses metaphor in making  
similarity between the flow of the River  
Nile and the flow of the Imam's generosity.  
Moreover, he uses metonymy in using the  
word "Nile" in the place of generosity.

**Selflessness**

**The poet Mohammed Al-Hassan  
Hummaid wrote a very emotional poem  
about a tragic situation of a poor couple  
suffering from a sever poverty:**

امونة الصباح  
قالتلو النعال  
والطريقة انهرن  
قالتلو جيب ما  
ما قالتلو جيب

شيلن يا الحبيب  
غشهن النقنتي  
والترزي القريب  
بس يا ام الحسن  
طقهن آبفيد !!  
طقهن آيزيد !!  
انطقن زمن  
طق الزمن وان  
لازمك توب جديد  
وبى اية تمن  
غصباً للظروف  
والحال الحرن

(حميد، 1990)

Amouna, in the morning,  
Tells him that the soles  
And garbs are worn out.  
Does she ask him new ones!  
She doesn't ask.  
Take them my dear!  
Drop them at the shoemaker  
And the nearby tailor!  
But Um Al Hassan,  
Stitching them doesn't work!  
Stitching them doesn't boost!  
No matter how badly the age strikes.  
No matter how worse it is.  
But you need a new garb,  
No matter how much it is.  
Against the will of fate  
And the jibbing situation.

However, the poet uses metaphor in  
making comparison between the bad  
situation of the hero and a donkey that jibs  
and refuses to move. The poet introduces  
metonymy in using the phrase "Mom of  
mercifulness" in the place of Amouna. This  
extract contains

antitheses in the lines “Does she ask him new ones!/ She doesn’t ask him.” as they include the words asks and doesn’t ask.

The poet Mohammed Saeed Al Abbasi briefly refers to an incomparable selflessness in one of his poem, which is entitled “Days of Jeron”:

كألريم في ذمة الله محبوب كلفت به  
جيداً وكالخيروز في اللين  
أفديه فاطر الحاظوتل له  
حين سعى نحو يد فني (علي المك، 2015)

Translation:

My beloved has gone from our sight. I love her because her neck is like that of a deer and she is soft as bamboo.

I sacrifice myself for the hooded-eyes girl; I sacrifice myself for her when she approaches to sacrifice herself for me.

In the first line, the poet uses simile when he makes a comparison between the neck and body of his beloved girl from one side and a neck of a ream and bamboo from the other side respectively. Moreover, he uses metonymy by replacing the name of the girl with the compound word “hooded-eyes.

The poet Ahmed Mohammed Salih wrote about the selflessness of students, which is entitled “Of the Inspiration of the Gezira):

تركوا الدروس وبموا أرض الجزيرة في سعود  
حتى إذا لاح الصباح تجمعوا من كل بيد )  
علي المك، 2015

Translation

They left classes and headed happily to the Gezira land

When the morning looms, they gathered from each wilderness

The poet metonymically uses the word “wilderness” in the place of towns to give the impression that these students came from far places.

The poet Mohammed Mohamed Ali wrote a narrative poem about a mythical hero, who his family sacrificed everything, since he was born, to provide him with every possible wellbeing:

هناك رمة كأنها القنديل  
تشع من أحشائها الحبوب والقندول  
هي ثروة البيت الحزين  
تنازلولجميعهم منها إلى الوليد  
يطعم كل يوم حبة أو حبتين  
ينمو نمواً حسناً (علي المك، 2015)

Translation

There was a pot as though it is a cresset  
The grains and corncobs radiate from its womb

It is the only treasure of this miserable house

All of them sacrificed it for the baby  
Every day, they nourished him with one or two grains

He was growing up very well

This part of the poem contains a number of poetic devices, which are simile, metaphor and synecdoche. The poet uses simile in making comparison between the pot and a cresset, however, the poet makes another comparison between the pot that discharges grains and corncobs and a firefly that radiates a light but this time he uses metaphor. The poet displays metonymy when he speaks about “miserable house” to refer to the dwellers of the house.

The poet Idris Mohamed Gamaa reflects how poet dedicates their efforts to help the community through their artistic touch:

هو طفل شاد الرمال قصوراً  
هَيَّأَ مَالَهُ  
وَدَكَ الرَّمَالَا

كالعود ينفج العطر للناس  
ويغنى  
تَحْرُقًا وَاشْتَعَالَا  
(علي المك، 2015)

Translation

He is a child that builds castles of sands;  
they are his hopes, then he unbuilds the sands

He is like a sandal wood puffs out fragrance for people as fire consumes it.

The poet uses metaphor to make implied similarity between the poet and a child in term of innocence; also, he makes comparison, by using simile, between the poet and a sandalwood in term of selflessness.

### Findings:

The paper concludes that the two types of poetry use the literary devices. The results indicate that the two types of poetry rely heavily on the literary device of metaphor to describe creatively aspects of altruism. Although, the device of metonymy is important in the American poetry of altruism, but it is not as important as in the Sudanese poetry of altruism. Nevertheless, it almost plays a similar role as metaphor does in the Sudanese poetry of altruism. The American poetry of altruism has a superiority over its Sudanese counterpart in using the devices of personification, synecdoche, hyperbole, allusion and apostrophe although these devices do not play a significant role in terms of

occurrence in the two types of poetry. There is an unsubstantial lead for the Sudanese poetry of altruism over its American equivalent in the use of antithesis device, though this device trivially occurs in the both types of poetry. The literary device of simile, although it is comparable to metaphor, plays a moderate role in the American and Sudanese poetry of altruism with an insignificant predominance of the American over the Sudanese altruistic poetry. Remarkably, the literary device of pun does not play any mentionable role in the American and Sudanese poetry of altruism; this might be attributed to its humorous nature, which contradicts with the manifest altruism and heroism.

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