



A comparative study between W.B. Yeats “A Prayer for My Daughter” & “Joler Konya” by Jasimuddin: A Structural Analysis.

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Abstract

This paper explores W.B. Yeats's "A Prayer for My Daughter" and Jasimuddin's "Joler Konya", focusing on the portrayal of paternal concern and the inherent ironies of life reflected in both poems with a structural analysis. At the root of these works is the father's anxiety about his daughter's future in a harsh and unforgiving world. Both poets emphasise the desire for virtue over superficial beauty and the importance of preserving innocence. In Yeats's poem, the tone reflects his disillusionment with his lost love, Maud Gonne, and how this influences the ideals he wishes to pass on to his daughter, revealing the contradictions and complexities of paternal love and guidance. In contrast, "Joler Konya" expresses the poet's urgent concern for his daughter's beauty and way of life, celebrating the traditional rural aesthetics and values. Both poems critique materialistic notions of beauty, favouring a connection to cultural and moral values. The paper examines these themes through a structural lens, analysing how each poet's style reinforces their message and emotional depth, while also incorporating irony and epigrammatic elements to enrich their portrayals.

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1. Introduction

“A Prayer for My Daughter” by W.B. Yeats and “Joler Konya” by Jasimuddin both emphasise the representation of feminine connection through the figures of a daughter and a traditional rural girl. Yeats commences his poem with the image of a newborn child sleeping in a cradle during a storm, symbolising the turbulence and uncertainty of life. In contrast, Jasimuddin initiates “Joler Konya” with a confident girl walking through her surroundings, evoking an image of strength and determination despite the odds. Yeats expresses his hopes & aspirations for his daughter's future, wishing for her to grow up with virtues that will help her navigate a materialistic and chaotic world. His reflections are shaped by personal loss particularly the death of his first child and a growing disillusionment with the modern age. Through this, Yeats criticises the moral decay of contemporary society, advocating for spiritual richness over superficial beauty in a certain way. His poem becomes both a personal prayer and a philosophical meditation on what truly matters in life.

On the other hand, Jasimuddin portrays the rural Bengali girl as an embodiment of natural and cultural beauty. He uses rich imagery and simple, lyrical language to celebrate the traditional aesthetic of village

life. His poem contrasts sharply with the modernist concerns of Yeats, instead focusing on how traditional values and local customs shape the identity and beauty of a woman. Both poets use their daughters or daughter figures as symbols that reflect broader societal concerns: Yeats mourns the loss of innocence and meaning in a material world, while Jasimuddin cherishes and elevates the traditional values embedded in everyday rural life. Ultimately, the poems not only reflect paternal concern but also offer insights into the evolving perceptions of beauty, culture, and identity.

2. Literature Review

A Prayer for my daughter and Joler Konya mainly opines on the direct entry of a girl from her childhood to adulthood. From this perspective, both poems primarily organise their content in a manner that highlights the traditional beauty of a girl. In our motion, we can say that in most cases, A Prayer for My Daughter signifies the paternal concern of a father. In the poem, fatherhood is portrayed as the most common form of life, where a father sacrifices his common trends towards the beauty of life. In most cases, traditional beauty enhances the core relationship of our lives, allowing us to organise our ideas and protect our mental peace. Like the paternal sense, the poet defines hatred as a killer of innocence, and this idea embodies the most popular view of paternal instinct, which is to protect one's daughter from hatred. In a sense, our beauty is primarily designed to complement traditional outfits with the necessary elements. From the originality to the last, we need to create a balance between our life and work. From the starting poem, both poems primarily define the origins of traditional attire in our lives, highlighting its beauty and standard. A Prayer for My Daughter is a reflection on the daily thoughts of a father who strives to be successful as the world defines it.

According to Leona Toker (January 1, 1999), "There is a difference between the paternalistic attitude towards women and the belief of a father that his child may tackle the murderous disbelief about the rustic sea and his tide towards her daughter that it may kill the innocence of her daughter. The poem is traditionally related to The Second Coming, where the world initially appears faded, but the idea logically supports the overall view of the poem. The speaker assumes the role of a father to console his daughter and establish a relationship that contributes to a fulfilling life. Here, the speaker takes on the role of a father towards her daughter to enrich her life with beautiful things."

According to Supriya Mitra (July 7, 2015), "In the poem, Yeats wanted his daughter not to be affected by this cruel world. His anger primarily defines the world as it emerges from the daughter's equilibrium in the real world. The world seems very cruel at first to the people who care for their daughter. The daughter must be cared for with a gentle nature, as the poet expected that his daughter would be beautiful enough to calm the world's emotions. The poet doesn't want to be like Maud Gonne in her previous life. The other purpose may have led to the rejection of the quality of the previous lover, and this may happen from time to time. The quality of love given by a father in the poem shows how a father can love his child without any boundary."

According to Azim Hossain Imo (January 4, 2018), "The poem is about the ideas of protecting the baby girl from the anxiety and all the odds in the world. It's all about showing his fatherly concern for his baby girl as she brings beauty to the world. He wants his daughter to become virtuous and wise so that she can survive the difficulties. He uses imagery of her previous fallen love, where the lover rejected him and forbade his daughter from being like her. He supports that his daughter will be a flourishing girl who wants to be respected by society."

In the following paper, the authors aimed to portray only the paternal urges of a father, without comparing it to another poem like Joler Konya. Joler Konya and A Prayer for My Daughter are both poems that never research their subject matter, highlighting the irony of the paternal standpoint.

3. Theoretical Framework

The paper includes the theory of structuralism by Ferdinand de Saussure, where the researcher tries to engage with the form and pattern of the text. The literary analysis primarily examines the ongoing

engagement of the text & structural analysis of the two poems. The theoretical framework mainly outlines the process by which different literary terms highlight the contrast between the two poems. Here, the pattern includes synchronic and diachronic analysis.

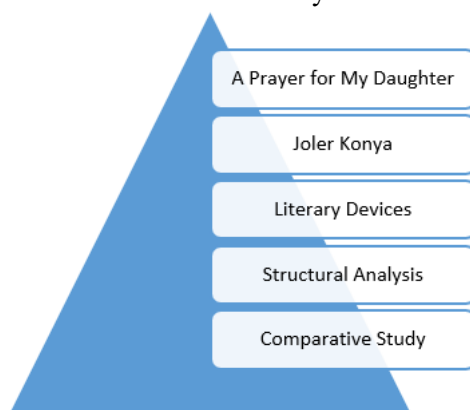


Figure 1: Literary Analysis Hierarchy

4. Research methodology

This research mainly shows the qualitative approach of the two poems. In this paper, the data primarily support the qualitative analysis of two distinct poems. The researcher selected "A Prayer for My Daughter" and "Joler Konya" as samples for the qualitative research. The researcher used structural analysis to conduct this research.

5. Discussion & Findings

From the very beginning, the poem "A Prayer for my daughter" primarily presents a picture of how a poem begins with a tone of paternal intuition. He would like her to be beautiful, and in most cases, he wishes to be her partner, not to indulge in jealousy or any bad things. Joler Konna by Jasimuddin presents an image of a girl who is deeply traditional about her beauty, and the audience perceives this beauty as a romantic poem. Joler Konna defines the beauty of a girl who celebrates her beauty at the end of an era. Joler Konna enhances the beauty of a girl who is not capable of facing the cruel world. In the poem "A Prayer for My Daughter," the speaker fears that those who consider beauty sufficient for engaging the world may feel uncomfortable finding the world a better place to live in or cooperating with society. Yeats suggests that she may find it challenging to engage the world as intimately as with loved ones, or that the world seems complicated to form friendships with others.

Yeats refers to Helen as a symbol of beauty, highlighting that it can be dangerous to live as a woman, as some men seriously bother them. In most cases, it seems that being too beautiful is a curse for some women. In the poem, Yeats is sometimes disheartened by the inner beauty of women, as some women feel very shy, and the outside beauty may cause discomfort for some people. A Prayer for My Daughter uses symbols like storms, trees & birds as a regeneration of hope for his daughter. The symbol of storms is used to represent the depression, sadness & agony of human feelings, as Yeats attempts to portray the sufferings of a personal life to enrich his experience with the world. On the contrary, the symbol uses trees to represent human psychology, specifically fatherly love, as a father protects his children from storms that can uproot the tree or cast a shadow over the human being, allowing them to relax from the excessive heat. Yeats used birds as a symbol of home and aspiration for the future. Birds are also used as a symbol of peace and tranquillity in human life. The poem opens with the image of a child or daughter sleeping in her cradle as the storm approaches from the opposite direction. The storm also symbolises the political unrest of Ireland at that time & the poet wants to protect his child from that storm, ensuring her safety. Joler Konya mainly defines the characteristics of a conventional beauty of a

girl who is going in complete confidence towards her goal. She aspires to embody the hopes and aspirations of a girl of great significance. The determination and sympathy she showed in achieving her goal have a special appeal to the world. Here, Joler Konya mainly defines the original beauty of a girl by saying that “Pollibodhura udash noyone cheye thakey toto paney”. “baper barir momotay aj poran keno je taney” by saying this, the poet indulges the aspiration of a girl to enhance or reminisce about the childhood that she passed during her childhood.

The girl deeply desires to preserve her childhood memories for future generations. “Choroney tahar alta poratey hijol porechey jhori” evokes the beauty of a girl & the significance of her existence in society. “Because of the great gloom that is in my mind”, by saying this, W B Yeats wants to remind his past life where he was rejected by his beloved. “That the future years had come, dancing to a frenzied drum.” Through this line, Yeats aims to recall his past experiences to confront the future. “Joler Konya Jol poth diye jay” by saying this, Jasimuddin tries to enrich the flow of a few things that describe the ongoing process of self-discovery. The imagery used to portray the life pathways chosen to engage in life with a better future. The poem primarily explores how life connects with nature.

“Helen being chosen found life flat and dull” This imagery by Yeats mainly explores the beauty as a method of depression & anguish. Here, the poet remembers Helen as an image of beauty with a thorn. Life becomes a stranger to excessive beauty, as it is only for the sake of man's attractions. Life is considered a nonchalant attraction of traditional consequences to the traveller. “And may her bridegroom bring her to a house, where all's accustomed, ceremonious.” In this line, Yeats portrays the most significant image of life. Here, the writer describes a life filled with substantial photos, where her daughter will be welcomed with glorious gratitude & care in a friendly manner. This is something that Joler Konya mostly does, where the poet used to welcome the girl with special care & reference to others. In most cases, we would pay special attention to the reference with others. The literary term used in the poem “A Prayer for My Daughter”

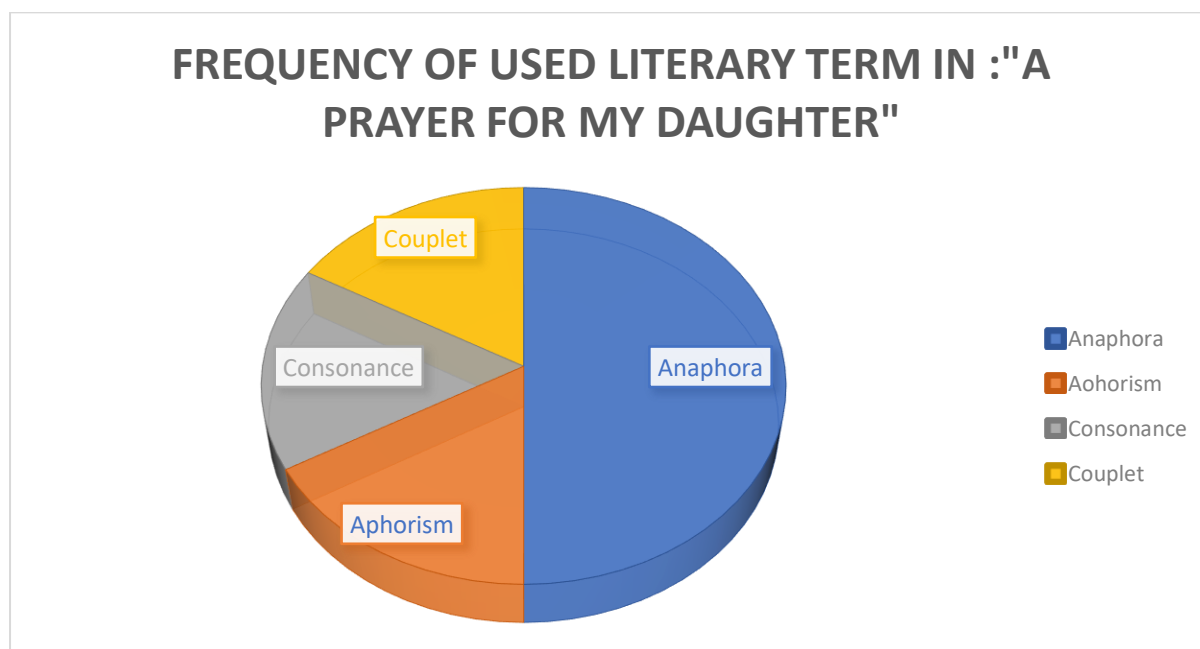


Figure 2: A Prayer for My Daughter

From the above chart, we can find that Yeats used a significant amount of anaphora in his writings, for example: **Nor but in merriment** begin a chase, **Nor but in merriment** a quarrel, **that I have** loved, **that I have** approved, **Self-appeasing, self-affrighting**. Yeats used aphorism in his writings to enhance the beauty & misery of Helen, “**Helen being** chosen found life flat and dull” Yeats used several couplets in his poems, “chiefly **learned**, hearts are **earned**, man that has **roved**, **Loved** and thought himself **beloved**, but dispensing **round**, of **sound**, dried up of **late**, Yet knows that to be choked with **hate**.”

Yeats used several consonances in his writings: loveliest woman **born**, out of the mouth of Plenty's **horn**.

Yeats used several other literary texts in his writings. For example, he used allusion in his writings, as seen in: “**Helen** being chosen found life flat and dull, and later had much trouble from a fool”. “While that great Queen, that rose out of the spray”. The Queen from the spray: Likely refers to Aphrodite, the Greek goddess of love. Here, he uses allusion to define the beauty of the great Helen. Yeats used several literary devices like “alliteration” in his poem, for example we can find alliteration in his last line when he was trying to describe an image like laurel tree, “Ceremony's a name for the rich horn, And custom for the spreading laurel tree.” Here, we can find the alliteration in the repetition of C & S sound as an alliteration.

The poet employs literary devices such as personification in his poems. He uses nature, like abstract qualities, as a personification in his writings, for example: “May she be granted **beauty** and yet not **Beauty** to make a stranger's eye distraught”. Here, beauty serves as a powerful force that influences people and acts as a human organ, enabling people's minds to find inner peace. Yeats contrast ideas throughout the poem, he uses a significant number of contextual examples to rectify his writings, for instance, he uses peace and on the other hand he uses chaos, he uses beauty as innocence and hereafter he uses experience to justify his writings, he uses inner feelings as a criterion to glorify the beauty and public life to contrast the feelings to the audience.

Yeats used symbol in his poem to engage the audience like paternal viewpoint so that people can examine the rights to enhance beauty, he uses innocence as well as experience to emerge the audience in a common ground, for example, the use of symbolism we can find in the symbol of “**the sea & the storm**”, it indicates the political condition of that time and emphasize the chaos of the world order, in other line he uses the word, “**Cradle & Coverlid**”, that denotes the human innocence from the birth & after the adulthood the experience he faced from the world by comprehending agony & pain. He uses phrases like “horn of Plenty” to define the characteristics of human feelings and the dangers of excess in the real world.

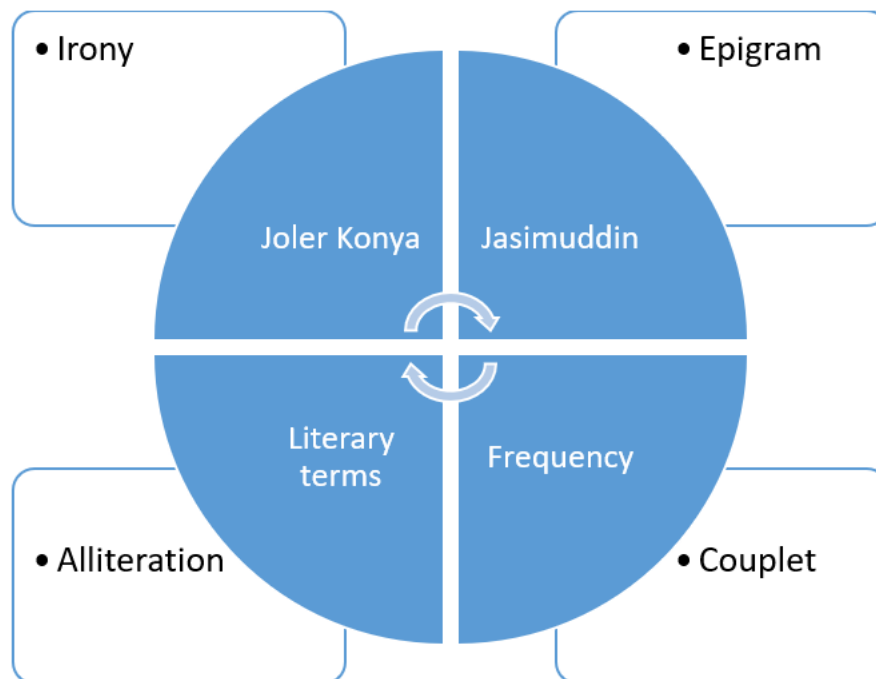


Figure 3: Joler Konya

In the poem, Jasimuddin shows the irony about how the image of a person portrays the memory of a girl enjoying her life through the lens of ordinary people. In the poem, we can see that Jasimuddin enhance the beauty of ordinary people towards the life the girl wanted. In that sense, the girl is

showcasing her innocence to the world. In the poem, we can find an epigram by the portrayal of the word “machera cholechey doley doley photti thahar dhorey”, “A flock of fish went by the riverside in a group.” By adding an epigram, a writer's work is enhanced, much like the literary term used to describe a girl's beauty. The writer employed a couplet to engage the audience, effectively managing the common trend of writers. For example, in the poem, he used couplets like “kolshi dhoriya tani” in the second line, “Noya juarer pani”. Here, **tani(to pull)** & **pani (water)** used as a couplet. “nachichey amon dhan”, “fulhashi korey dan” here the word, “**dhan(paddy)& dan(to donate)**” used as a couplet. In another example, the term like alliteration used frequently in the line in between the story of the writer, “joraye joraye ghuri, firiya korechi churi” here in the two lines, we can find the alliteration in both of the words like, “**joraye, joraye (by attracting) & ghuri (to travel), churi (to steal)**”. In the poem, the writer tells the story of a girl by using examples of literary terms from the literary genre. Here, the writer employs this term to convey certain words & phrases that evoke the beauty of a village girl. The concern engages the audience with the portrayal of these senses.

6. Conclusion

At the conclusion, we can say that the poem portrays a father's general prayer for his daughter's future happiness & welfare. By the same attitude, Jasimuddin shows the traditional blessings of a girl who is capable of enriching beauty with the welfare of society. The poet suggests that instead of growing up as a beautiful girl, his daughter should develop a good attitude & nature of a pure soul. She should be well-mannered and well-behaved rather than conforming to the conventional beauty standards of a stigmatising society. In most cases, Joler Konya employs imagery to convey the message of deescalating paternal imagery in society. The irony of the poet's rejection of his beloved Maud Gonne from a paternal standpoint is that this betrayal taught him his daughter would not grow up like Maud Gonne; instead, she would possess a beautiful mind that enriches glory, love, happiness & enthusiasm. Joler Konya opines on the beauty of a kind soul that influences the lovely atmosphere of a paternal image, which is opposite to the traditional society. These papers structurally analyse the overall attention of the poems that have been accepted throughout the society & culture of the real world.

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