

THE CHRISTIAN SIGNIFICANCE  
IN THE OLD MAN AND THE SEA



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## CHAPTER I

### INTRODUCTION

Literary works can be analyzed through many different points of view. Novels, for example, as a part of literature can be analyzed through the plots of the stories, characters involved in the stories, the backgrounds of writings, their relations to the authors, and their comparisons with other literary works. One of these points of view is religiousness. In his book, Sastra dan Religiusitas, Father Y.B. Mangunwijaya PR, a well-known Indonesian writer says that from the beginning all literature is religious.<sup>1)</sup> It means that literature can always be analyzed from a religious perspective.

The degree of the religiousness in every novel is not always the same. One novel may show this perspective clearly while another novel has it implicitly and it will not be found out without analyzing the novel.

#### A. The Background of Study

Many people have analyzed Hemingway's life and works. Thereby his novel The Old Man and the Sea has become a very interesting topic of discussion. This is not only because of its being the last novel before he won the Nobel Prize in 1954, but it is also because of the close relation between Hemingway's life and experience and this novel.

In general Hemingway's works cannot be separated from

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1) Y.B. Mangunwijaya, 1982 : p. 11.

his life. He said that he always used his own experiences in writing and developed them through his imagination and knowledge.

Three years ago when I read The Old Man and the Sea, I did not have any ideas about the religious perspective in the novel. Then I read it again because I was interested. The idea that Santiago was a Christ-figure occurred to me, but I was not sure about it. Kenneth Graham in his notes on The Old Man and the Sea assures me. He writes that Santiago, the old man, is like Christ in some scenes in the story. He also gives some suggestions for further study about the novel. One of them is "Discuss in more detail the 'religious' element in the story".<sup>2)</sup> He gives some more examples of the same topic, the Christ-figure, that makes me eager to analyze. In another book, Hemingway, The Old Man and the Sea it is said that Santiago exhibits many of the qualities which are usually regarded as Christ-like.<sup>3)</sup> These two books encouraged me to discuss the same novel in more details.

This religious perspective is important to give balance between scientific analyses and other subjects which can only be perceived through feeling and conscience. In a free situation, for example, when a man is allowed to do and can do anything, he will do this according to what he thinks and feels. An analysis about a novel from a religious perspective will give a balance and comparison to the one from

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2) Kenneth Graham, 1980 : p. 52.

3) Coles Notes, 1982 : p. 59.



a scientific point of view.

Apart from the background mentioned above, I also want to analyze this novel because of its simple plot and language. The other reason is that this short novel has active and vivid conversation. And feeling that I am not an expert at analyzing literary works and should learn a lot about this subject, I, therefore, decide to discuss a topic that I feel myself capable of analyzing.

#### B. Objectives

The purpose of this thesis is to present the events, characters, and themes in The Old Man and the Sea which are significantly parallel to those in the Bible. As I found out when I analyzed the novel, there are many scenes in the story which signify events presented in the Bible. Though there have been some critics and analyses saying the same ideas in general, this thesis talks thoroughly on the details of events in the story which have religious meanings.

Many important events in the story have no religious significance and this is why they are not included in this thesis. And those included here are not merely the results of personal or subjective interpretation, but by themselves they give strong and clear hints toward those religious significance. Standing by itself, an event may not have any religious meaning at all, but related to all of the other events, it may provide support and will be advisably

listed in the same group.

### C. The Scope of Study and the Point of View

This section discusses the point of view of this study. This discussion is, however, important to set a certain point of view because a different point of view will lead to a different understanding. There are two words which should be clarified, namely Christianity and significance based on the title of this study.

#### C.1. Christianity

As one of many other religions in the world, Christianity also conveys its own beliefs and values which are kept going by its believers through their rules and ceremonies. Besides the 'book' on which Christianity is based, it has many other basic elements that make this sect be accepted as a religion. Its 'book', called the Bible, is divided into two parts. The first part is the Old Testament and the other one is the New Testament.

This study is, however, not concerned with the whole Bible. It is mainly focused on the New Testament, especially the Passion. The frame of the story shows that most of the events in the novel are significantly parts of the Passion. The others which are not included here are parts of Christianity in a wider scope.

#### C.2. Significance

According to the Longman Dictionary, the word signi-

ficance means importance; meaning; and value. Based on the meanings of this word, the events in the story are identified. But it is necessarily emphasized again here that those meanings; importances; and values are all christian. So, the criterium of the classification is how far an event in the story signifies a special event in the Bible.

In general, the point of view and the scope of this thesis are the Christian meanings of the events contained by the novel The Old Man and the Sea. This point of view can be considered as a point of reference as well.

#### D. The Frame of Work

In order to achieve the objectives of this thesis successfully, appropriate methods should be applied. Considering that there are two basic materials namely the novel itself and the Bible, a comparison will be a suitable method for this. But, it is not enough because inside those two kinds of materials there are some different points which are related to each other. This is why the method of observation is needed. And still there is another method used namely classification. This method is necessary because the results of the observation may not be well organized yet.

##### D.1. Observation and Comparison

First of all the writer makes a set of the chronology of the Passion, which is used as a point of comparison.

Then the observation of the data in the novel is based on this set. The data which can definitely be included for the purpose of this study are listed chronologically like what happens in the Bible. Next, the classification is done.

#### D.2. Classification

The classification of the data is mainly based on the significantly close relation between one event to another. Apart from this, they are also classified according to the topics of the thesis.

Chapter I, the introduction of this thesis mainly talks about the background, the objectives, and the organization of this thesis. The point of view is also discussed in this chapter. The second chapter discusses Hemingway's life and works, and the sources of the novel, The Old Man and the Sea. There is also section about the summary of the novel. These subjects are important to get more ideas about Hemingway and his works.

Chapter III talks about the events in the novel that are similar to the events in the Bible. Mainly it concerns what happened during the Passion. The next chapter, IV, is about the relationship between the characters in the novel and those in the Bible. Chapter V deals with the other christian themes of the novel. And the last chapter, chapter VI concludes the whole thesis and it deals with the integration as well as the differences between those two literary works. Hemingway's christianity based on the novel is also discussed in this chapter.

## CHAPTER II

### THE OVERVIEW

Seeing that the relation between a writer and his works is very important to know, any personal information about Ernest Hemingway is needed to give the background of the main subjects of this study. This information is also very important here because Hemingway's works are the reflection of his own life.

This overview discusses Hemingway's life and works, the contemporary events when he was writing The Old Man and the Sea, and the summary of the novel itself. There are some topics on which I want to concentrate in this chapter namely Hemingway's parents and their influence of him and the specific events which inspired the novel.

#### A. Hemingway's Life and Works

Ernest Hemingway was born in Oak Park, Illinois, outside Chicago on 21<sup>st</sup> July 1899. His parents' two different ways of life influenced him, but he was characteristically like his father than his mother. The church was a dominant influence in Oak Park and the influence of Hemingway's parents were as important as the events of his childhood. Ernest's sister, Sunny, wrote : "We were a religious family. We always said the blessing before meals. We had morning family prayers, accompanied by a Bible reading and the singing of a hymn or two... Our family expected to go to church each Sunday".<sup>1)</sup>

1) Jeffrey Meyers, 1986 : p. 5.

The Hemingway had six children and Ernest Hemingway was the second child. Dr. Clarence Edmonds Hemingway was a sentimental husband and an affectionate father. His strongest influence toward Ernest Hemingway was through his hobbies: hunting, fishing, and cooking. Despite the efforts of Grace Hemingway, the mother, to raise him with a genteel education, Ernest Hemingway followed the example of Clarence, and made it clear that the only instruments he valued were fishing rods and guns: well cared for, religiously used and almost ritualistically maintained.<sup>2)</sup> His mother's religious life also strongly influenced him. In 1918 he tried to reassure his mother about his religious belief : "Don't worry or cry or fret about my not being a good christian. I am just as much as ever and pray every night and believe just as hard as cheer up! Just because I am a cheerful christian ought not to bother you."<sup>3)</sup>

So Ernest Hemingway was actually brought up in two world (his father's and his mother's) which were very different from each other. This background formed a dominant influence in his life and works.

When he was still at school, although he was not very brilliant, he had been able to show his writing ability in the school magazine. He rejected going to collage like what his older sister did because he wanted to join the army. But his eye injury kept him away from it. Then he became a newspaper reporter in Kansas City. If he could not be a soldier, he would nevertheless taste the bitter

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2) Coles Notes, 1982 : p. 9.

3) Jeffrey Meyers, 1986 : p. 5.

of glory of war. So, he enlisted himself to be a ambulance driver on the Italian front.<sup>4)</sup>

Just a few weeks after arriving at the combat zone, he was hit by a stray shell. He got wounded on his both legs and had to spend three months in hospital in Milan. This 'bitter' glory' left a deep cut in his mind and spirit. He moved to Canada and became a writer for the Toronto Star and Star Weekly where he met Sherwood Anderson. From him he learnt a lot about literature. After his marriage to Hadley Richardson in 1921 he left North America for Europe again.

Still working as a journalist, he travelled widely throughout Europe and at the age of 23, he covered the Greek-Turkish war. At that time he learnt about politics. And when he went to Paris he met Gertude Stein who inspired the idea of 'The Lost Generation. While Hemingway was becoming more and more motivated to write, his wife, Hadley, got pregnant and wanted to return home. But for Hemingway, Paris was a home and his literary works were much more important for his life than anything else.

Then he met many prominent people from different places and they made his world wider. He studied journalism to improve his writing skills. From his father he learnt about woodcarft besides fishing and shooting. The worlds of bullfighting, big-game hunting, and deep-sea fishing were also attracted him.

His first work, Three Stories and Ten Poems, was pu-

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4) Coles Notes, 1982 : p. 10.

blished in 1923 and in 1924, In Our Time, a series of thirty-two fragments was published in Paris. The collection of Nick Adams' stories under the same tittle, In Our Time, was also published in The United States the following year. His next work, The Torrent of Spring, which appeared in 1926, was a hint that his literary career would develop very fast. But the very name Hemingway became very popular when The Sun Also Rises was published in the same year, 1926.

The youth in America who thought that war was a manly world which could make people proud of whatever they did were disappointed. There was nothing in the war that people could be proud of. The Sun Also Rises told people what a war really was. Fortunately people found the positive aspects of it that they considered a war as a stimulus to work harder. Hemingway himself had a chaotic life despite his literary success. In 1927 a divorce was the end of his marriage. He got one son from this marriage called John Hemingway and in the same year he married Pauline Pfeiffer an editor of Vogue. But his life did not go better the next year. A piece of bad news about his father's death by a self-inflicted gunshot wound made him depressed.

Hemingway left Europe and went to Florida where Patrick Hemingway was born in 1929, the same year when his second major work, A Farewell to Arms, was published. This book was also a success and provided financial support for his family. His third son, Gregory, was born here in 1932.



While Hemingway was enjoying his success, people began calling him 'Papa'. Articles about him started appearing but Hemingway did not care much about what people said about him. He was a writer, and the job of a writer was to write. He got the freedom to write, hunt, fish, and travel. That was a freedom that he took enthusiastically. His following works were Death in the Afternoon and Winner Take Nothing published in 1932 and in 1933 when he started publishing the first of thirty-one articles and stories in Esquire regularly for the next six years. Because he liked travelling and was not a man to stay in one place for long, he travelled to Africa and The Green Hills of Africa was published in 1935. During the Spanish Civil War in 1937 he served in Spain as a correspondent for the North American Newspaper Alliance. This experience was reflected in his stories To Have and Have Not and For Whom the Bell Tolls. His experience was not a good influence to his personal life. Again he faced a crisis in his life. In 1940 another divorce ended his second marriage and he promptly wed Martha Gelborn. With his new wife he travelled to China and then settled in Cuba. Men at War was published in 1942 and after that he served as a war correspondent. His last involvement in war was when he saved the Ritz Hotel in Paris during the second world war by posting a guard at the entrance with the notice : "Papa took good hotel. Plenty stuff in cellar".<sup>5)</sup>

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5) Coles Notes, 1982 : p. 14.

His marriage to Martha Gelborn did not last long. They divorced in 1944 and Hemingway wed a Time Magazine Correspondent, Mary Walsh. For some years after World War II Hemingway was not active in writing. His next work was Across the River and into the Trees which appeared in 1950. This book was a reflection of his own personal life. Hemingway's fear of old age directed him always to look backward to his old life instead of forward.

Much critical disapproval made it impossible for him to be what he wanted to be. "What I want to be when I am old is a wise old man who won't bore".<sup>6)</sup> This novel did not increase his fame and some critics said that it was a failure. His fear and the negative critics for him were shown in his last novel before he died, The Old Man and the Sea, which appeared in 1952. Before committing suicide by shooting himself in 1961 at Ketchum, Idaho, Hemingway travelled once again in 1954 when he got an airplane crash and was almost killed. This was the year when he won the Nobel Prize for literature. He left many unpublished manuscripts in the care of Mary. This posthumous work appeared in 1961 under the title A Moveable Feast. This was his best-selling memoir set in Paris.

#### B. Contemporary Events

When Hemingway was writing his novel The Old Man and the Sea, he was very much influenced by the situation around

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6) Coles Notes, 1982 : p. 15.

him and his own condition. These contemporary events include the negative criticism towards his previous novel, his close friends' deaths, his illness, and his fear of old age.

#### B.1. Negative Criticism

The negative criticism towards Hemingway's literary works became increasingly stronger and more personal soon after he had published Across the River into the Trees. Some critics said that Hemingway was not able to create a hero for himself. For Hemingway this criticism was very painful because he was still uncomfortable after Martha Gelborn had left him.

The main criticism was that Hemingway was "indulging himself in blatant self-pity and equally blatant conceit" and that "there is hardly any aesthetic distance between the author and Colonel Richard Cantwell (the main character in the novel).... They have so much in common, in their private history and war experience no less than in their opinions, tastes, attitudes and prejudices, that there is no telling them apart." 7)

These negative critical responses made Hemingway so depressed that he stated, "All criticism is shit." The Old Man and the Sea which appeared in 1952, was seen by some readers as an attack on the critical 'sharks' themselves. He remarked, "It will be nice to win after the shit I had

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7) Jeffrey Meyers, 1986 : p. 457.

to eat about the last book." 8)

## B.2. His Close Friends' Deaths and the Fear of Old Age

Ernest Hemingway who was approaching his old age with no bright spot ahead, found his psychological problems more complex while he was losing his 'ideal hero'. One at a time his friends were leaving him. Between 1947 and 1952 Hemingway was stunned by the premature and unexpected deaths of his boy-hood friend, Katy Dos Passos, his lawyer, Maurice Speiser, his former wife Pauline, his publisher Charles Scribner, and of his aged mother.

Like the old man, Santiago who should face the problem and the critical sharks by himself, Hemingway faced his problems by himself. He, of course, wished his friends were still with him like Santiago always wished that the boy was with him and helping him. He did not want all of the problems but he should take them for his own.

## B.3. His Condition

Ernest Hemingway's psychological and physical condition became worse. Psychologically he was disturbed by his quarrel with his family, critical responses and his son's especially Patrick's illness. While visiting Pauline in Key West in April 1947, Patrick and Gregory had a car accident in which Patrick suffered severe head injury which was followed by a serious illness. At almost the same time

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8) Jeffrey Meyers, 1986 : pp. 454 and 459.

Hemingway and his wife, Mary, also had a car accident. As a result of Hemingway's own accident and his worries about Patrick, Hemingway began to have some emotional problems.

Physically he was not like when he was still young and in fact he always looked back to his old time. His high blood pressure was also a serious disturbance for him. In August 1947, overweight at 256 pounds, Hemingway felt the first signs of the high blood pressure that would plague him for the rest of his life. Hemingway's bad luck continued throughout 1950. In February he had another skin infection from gun powder and in May benign skin cancer developed from his long exposure to the tropical sun at sea.<sup>9)</sup>

#### C. The Sources of the Novel

There are three important things discussed here, they are : his relation with Adriana Ivancich, a fishing tournament held one year before the novel, and an article about an old man who was fishing by himself.

##### C.1. Hemingway's Relation With Adriana Ivancich

The first time Hemingway met Adriana was in Spain. He frequently corresponded with her in the summer and fall 1949. He met her again in Paris during January - March 1950. Some of Hemingway's friends said that Adriana wanted to marry him and he loved her. Nevertheless Adriana who

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9) Jeffrey Meyers, 1986 : p. 426.

was still young was like his daughter and Hemingway who was much older than her was like her father.

When Adriana and her mother, Dora, visited Hemingway in Cuba from late October 1950 to early February 1951, Hemingway became active writing again. Adriana said, "And then I arrived. I had so much life, so much enthusiasm that I transmitted to him. He had begun writing again and suddenly everything seemed easy. He had finished the book and then had written another one - for me - even better. Now he could write again, and well, and he thanked me."<sup>10)</sup> After they had gone back, Hemingway wrote at least sixty-five long letters to Adriana, who inspired both the heroine of Across the River and the composition of The Old Man and the Sea. Adriana had a very important role in Hemingway's life that time. Although she did not give him the real material of the novel discussed here, she contributed the inspiration of it for him and the motivation as well.

## C.2. Fishing Tournament

When he was in Cuba in 1950, Hemingway had a fishing tournament with his friends. In her book, How It Was, his wife, Mary Welsh Hemingway, writes, "Planning the first of what became Cuba's annual marlin fishing tournament with a silver trophy cup provided by himself, Ernest revived his old R.A.F. phrase, 'Wizard ops in prospect,' and I could not restrain my anticipation of three days on the Gulf Stream."<sup>11)</sup> The more detail description about this

10) Jeffrey Meyers, 1986 : p. 440.

11) Mary Welsh Hemingway, 1976 : p. 333.

tournament was her article published in Cosmopolitan magazine.

She described the marlin they had caught. She wrote:

It was not until the second day of the tournament that our luck showed. We were a good five miles offshore and the gray and white hills inland stood high above the coastline when we saw our luck. It was Taylor's fish, since he was senior partner. And while he grabbed the rod, our fragile, old boatman and I danced up and down shouting at the width of our marlin's violet wings showing just below the surface and at what seemed the enormous length between his head and the purple scythe of his tail slicing the water.

As soon as Taylor, whipping his rod back sharply, had driven the hook into his fish's jaw, we discovered problems. This was a white marlin, a rough, tough fighter, extremely difficult to catch on the prescribed light fifteen-thread line. White, striped and blue marlin all count in the tournament; but the ~~striped~~ and the blue, usually more docile although heavier, are seldom seen in late May, the contest season.

Our brave ornery fish jumped thirty times before I stopped counting, lifting himself entirely out of water, vaulting fifteen or twenty feet before the settled down to his underwater fighting. Since Tin Kid has no fishing chair, Taylor's problem was to resist the lunges with nothing but our gunwale to brace against.

When the marlin went into a determined escape effort, diving three hundred yards as the line whirred off the reel, I had a new difficulty at the wheel. Tin Kid, light as a cork, provided no solid platform from which to resist the fish's pull, and our marlin could easily drag us all over the ocean, which is what he proceeded to do, I was trying to follow his circles so that Taylor would not lose all the line on his reel. Pilar had seen our plight and edged near enough so that I could shout our news.<sup>12)</sup>

The description here is very similar with the one in the novel when Hemingway described the marlin. That event inspired him to write about the marlin though it is only a part of the novel.

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12) Mary Welsh Hemingway, 1976 : pp. 334 - 335.

### C.3. The Article

The strongest influence for Hemingway to write the novel as many people said was an article which was published in Esquire in April 1936. Jeffrey Meyer wrote in his book that Hemingway had planned the novel for more than fifteen years. He outlined the essence of the story, which had been told to him by his old mate Gutierrez. The article is as follows:

Another time an old man fishing alone in a skiff out of Cabanas hooked a great marlin that, on the heavy sashcord handline, pulled the skiff far out to sea. Two days later the old man was picked up by fishermen sixty miles to the eastward, the head and forward part of the marlin lashed alongside. What was left of this fish, less than half, weighed eight hundred pounds. The old man had stayed with him a day, a night, a day and another night while the fish swam deep and pulled the boat. When he had come up the old man had pulled the boat up on him and harpooned him. Lashed alongside the sharks had hit him and the old man had fought them out alone in the Gulf Stream in a skiff, clubbing them, stabbing at them, lunging at them with an oar until he was exhausted and the sharks had eaten all that they could hold. He was crying from his loss, and the sharks were still circling the boat. 13)

The story line and the description of this article are almost the same as those in Hemingway's novel. Then Hemingway could have improved this article to be his novel The Old Man and the Sea. So, he used his own further imagination about the article. And those are the three important considerations that constitute the influences to Hemingway before he wrote the novel.

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13) Kenneth Graham, 1980 : p. 12.



#### D. The Summary of the Novel

Santiago was an old Cuban fisherman. He had gone for eighty-four days without catching a fish. People called him a *salao* which is the worst form of unlucky. During the first forty days a boy called Manolin was with him but then he went with a lucky boat as his father asked him to do. But he still help<sup>ed</sup> the old man everyday.

One day the old man was fishing by himself. He had four baits, each at forty, fathoms, seventy-five, one hundred, and one hundred and twenty-five fathoms. Suddenly an eighteen-foot marlin ate one of the baits. It was the largest fish he had ever seen. For forty-eight hours it towed him and his boat out to sea, with Santiago ~~bearing~~ bearing the whole weight of the fish by the line around his back.

To keep himself strong enough to fight against the marlin, he ate some raw fish and drank some fresh water he brought with him. And on the third day at sea, after heroic effort, he succeeded in drawing the weakened marlin to the surface. Bad luck was, however, still with him and fortune was still out of his hands. He harpooned the marlin to death but it was too big to put it in his small boat. Fresh blood came out of its flesh. So, now the old man was not fighting against the marlin, but the shark: which came around the marlin because of the smell of the blood. He used any weapons he had to kill them.

The first shark came and took about forty pounds of

the flesh near the marlin's tail. The old man killed it by hitting its brain using the only harpoon he had, but more blood came out from the marlin and the shark as well. Some other sharks came and attacked the marlin. With the rest of his energy, hope, and desperate defence the old man protected the marlin. The sharks were, however, much stronger than him, and fortune was not yet with him.

By the time he reached the shore, he saw only the huge skeleton of the marlin which was left for him. He was very exhausted and was struggling to walk to his shack with the rest of his strength. He lost what he had fought for, but he won and his struggle had brought him respect. The people and the tourists who came to the shore in the morning, however, did not seem to understand what he had done. Only the boy, Manolin, who knew and understood what and who the old man really was.

## CHAPTER III

## THE PARALLEL EVENTS

The events in the novel which parallel those in the Bible are not chronologically organized. There are some main events which happen in sequence, but the others which are more in number and clearly support the main events, emerge disorderly. That is why the process of the Passion is necessarily set forward first in this thesis and then followed by evidence from the novel. It is also advisable because the topic of this thesis is about the novel, not about the Bible. But there are some events not included here because they are not relevant to the Bible.

The process of the Passion is as chronological as follows :

## The Beginning of the Passion

- Judas betrayed Jesus
- Peter would deny Jesus
- Easter Eve
- The Lord's supper
- The talk about the greatest among the disciples
- Peter's promise

## Gethsemane and the Arrest of Jesus

- The disciples were sleeping
- Jesus woke the disciples up
- The disciples ran away

## Jesus before Pilate and the Council

- Peter denied Jesus

- Pilate washed his hands
- Jesus was lashed
- The crown of thorns

Jesus bore the cross

- They met Simon from Cyrene
- Jesus fell to the ground many times

Jesus was crucified

- Jesus was nailed to the cross
- The pains on the cross
- They gave him wine mixed with gall
- Jesus died

#### A. The Beginning of the Passion

Three important events which happened in the beginning of the Passion are : the Lord's supper and the talk about the greatest among the disciples, Judas betrayed Jesus, and the relationship between Jesus and Peter. In this thesis, however, the events are analyzed according to the chronology of the Bible, not the chronology of the novel.

##### A.1. The Lord's Supper and the Talk about the Greatest among the Disciples

In order to give the real description of what really happened, the writer of this thesis wants to quote its direct source as it is depicted in the Bible.

On the first day of the Feast of Unleavened

Bread the disciples came to Jesus and asked Him, "Where do you want us to get the Passover meal ready for you?" "Go to a certain man in the city", he said to them, "and tell him: 'The Teacher says, My hour has come; my disciples and I will celebrate the Passover at your house.'" The disciples did as Jesus had told them and prepared the Passover meal. (Matthew 26.17 - 19).

From this quotation, it is clear that the disciples prepared the meal. They did as Jesus asked them to do. The part of the story in the novel that clearly signifies this supper is the one when Manolin prepared the supper for the old man, Santiago, and he himself. And both of these events occurred at about the same time, evening. So, in this case, Manolin symbolizes the disciples while Santiago symbolizes Jesus.

Talking about the comparison of those two events, the one in the story may not clearly signify the other one in the Bible. But, including it in the whole story and noticing its relation to the other events in the story, its significance will be easily recognized.

Manolin asked the old man if he could get the meals. First the old man said, "no", but later he let him do what he wanted to do. And then what happened next after this is described by this following quotation.

The boy left him there and when he came back the old man was still asleep.

"Wake up old man," the boy said and put his hand on one of the old man's knees.

The old man opened his eyes and for a moment he was coming back from a long way away. Then he smiled.

"What have you got?" he asked.

"Supper," said the boy. "We're going to have supper."

"I'm not very hungry."

"Come on and eat. You can't fish and not eat."

"I have," the old man said getting up and taking the newspaper and folding it. Then he started to fold the blanket.

"Keep the blanket around you," the boy said.

"You'll not fish without eating while I'm alive."

"Then live a long time and take care of yourself," the old man said. "What are we eating?"

"Black beans and rice, fried bananas, and some stew." (page 19)

Having their meals, the disciples were arguing about who was the greatest among themselves. "An argument came up among the disciples as to which one of them should be thought of as the greatest." (Luke 22.24). But, Jesus told them that the way they thought of the greatest was not right. He asked them, "Who is greater, the one who sits down to eat or the one who serves him? The one who sits down, of course. But I am among you as one who serves." (Luke 22.27).

Santiago and Manolin were also talking about the greatest, but they talked of other people rather than of themselves. They had an argument about the greatest team in baseball which was that time very popular.

"Tell me about the baseball," the boy asked him.

"In the American League it is the Yankees as I said," the old man said happily.

"They lost today," the boy told him.

"That means nothing. The great DiMaggio is himself again."

"They have other men on the team."

"Naturally. But he makes the difference. In the other league, between Brooklyn and Philadelphia I must take Brooklyn. But then I think of Dick Sisler and those great drives in the old park."

"There was nothing ever like them. He hits the longest ball I have ever seen." (pages 21 - 22)

This conversation is continued again in the next argument.

"Should we talk about Africa or about baseball?"

"Baseball I think," the boy said. "Tell me about the great John J. McGraw." He said Jota for J.

"He used to come to the Terrace sometimes too in the older days. But he was rough and harsh-spoken and difficult when he was drinking. His mind was on horses as well as baseball. At least he carried lists of horses at all times in his pocket and frequently spoke the names of horses in the telephone."

"He was a great manager," the boy said. "My father think he was the greatest."

"Because he came here the most times," the old man said, "If Durocher had continued to come here each year your father would think him the greatest manager."

#### A.2. Judas Betrayed Jesus

As it is depicted in the Bible, the way Judas betrayed Jesus was shown by kissing Jesus. "Jesus was still speaking when a crowd arrived. Judas, one of the twelve disciples, was leading them, and came up to Jesus to kiss him. But Jesus said, 'Is it with a kiss, Judas, that you betray the Son of Man?'" (Luke 22.47 - 48). But the meaning of the kiss was a kiss of death. The kiss was an agreement between Judas and the chief priests and the officers of the temple. This betrayal is reflected by the event when Santiago mentioned his hand.

When he was fighting against the marlin, his hands were very important to him. But he did not trust his left hand anymore because it could not do what it was supposed



to do. It could not be trusted.

..... He had tried a few practice matches with his left hand. But his left hand had always been a traitor and would not do what he called on it to do and he did not trust it. (page 71).

In this incident, Judas is Jesus' left hand and Santiago represents Jesus.

### A.3. Jesus and Peter

One day Jesus asked the disciples, "Who do men say the Son of Man is?" Their answers did not satisfy Him. "Some say John the Baptist," one of them said. "Others say Elijah, while others say Jeremiah or some other prophet," the other said. Being discontented by their answers, Jesus asked them again:

"What about you? Who do you say I am?"

Simon Peter answered, "You are the Messiah, the Son of the living God."

"Good for you, Simon, son of John!" answered Jesus. "Because this truth did not come to you from any human being, but it was given to you directly by my Father in heaven. And so I tell you: you are a rock, Peter, and on this rock foundation I will build my church, which not even death will ever be able to overcome. I will give you the keys of the Kingdom of heaven; what you prohibit on earth will be prohibited in heaven; what you permit on earth will be permitted in heaven." (Matthew 16.15 - 19).

Peter was, of course, very pleased with what Jesus had said to him. But later Jesus predicted Peter's denial which, on the other hand, made Peter depressed. He said that the disciples would all leave him. He also said that Peter was Satan and an obstacle in his way.



From that time on Jesus began to say plainly to his disciples, "I must go to Jerusalem and suffer much from the elders, the chief priests and the teachers of the Law. I will be put to death, and on the third day I will be raised to life."

Peter took him aside and began to rebuke him. "God forbid it, Lord!" he said. "This must never happen to you!"

Jesus turned round and said to Peter, "Get away from me, Satan! You are an obstacle in my way, because these thoughts of yours are men's thoughts, not God's!"

Peter's regretful feeling was the end of his betrayal. he did exactly the same as what Jesus had predicted. And this made his belief in him even stronger.

This special and personal relationship has its significance in the relationship between Santiago and Manolin. They are close to each other and they trust each other. Manolin knew who the old man was. His declaration about him has the same meaning as Peter's declaration about Jesus. When they were talking about the greatest manager, they has a conversation as follows :

"Who is the greatest manager, really, Luque or Mike Gonzalez?"

"I think they are equal."

"And the best fisherman is you."

"No. I know others better."

"Que va," the boy said. "There are many good fishermen and some great ones. But there is only you."

"Thank you. You make me happy. I hope no fish will come along so great that he will prove us wrong."

"There is no such fish if you are still strong as you say."

"I may be not as strong as I think," the old man said. "But I know many tricks and I have resolution." (page 23).

Peter promised Jesus and so did Manolin that they would never ever leave their masters. But they did not keep their promises. The next quotation is about how Manolin expressed his promise.

"Tomorrow is going to be a good day with this current," he said.

"Where are you going?" the boy asked.

"Far out to come in when the wind shifts. I want to be out before it is light."

"I'll try to get him to work far out," the boy said. "Then if you hook something truly big we can come to your aid."

"He does not like to work too far out."

Although Manolin had promised the old man that he would stay with him, the old man was alone when he had problems with the marlin. "I wish I had the boy," he said. (page 45). But when the old man got back home, Manolin admired and loved him more than before. It is like Peter who believed Jesus more after his denial.

## B. Gethsemane and the Arrest of Jesus

This section presents two main topics. The first one is when the disciples were sleeping after the transfiguration and Jesus woke them up and the other one is when they ran away after Jesus had been arrested. Although these two topics are not very important as they are in the story, they are strongly signified in the novel.

### B.1. The Disciples Slept and Jesus Woke Them Up

Making everything ready for the old man's fishing

the next day, Manolin went home to sleep, promising the old man that he wanted to help him in the morning like he usually did. It means that Santiago should wake him up early because as a young man Manolin did not like to wake up early.

"You ought to go to bed now so that you will be fresh in the morning. I will take the things back to the Terrace."

"Good night then, I will wake you in the morning."

"You're my alarm clock," the boy said.

"Age is my alarm clock," the old man said.

"Why do old men wake so early? Is it to have one longer day?"

"I don't know," the boy said. "All I know is that young boys sleep late and hard."

"I can remember it," the old man said. "I'll waken you in time."

"I do not like for him to wake me. It is as though I were inferior."

"I know."

"Sleep well old man." (pages 23 - 24).

This short event signifies its similar event in the Bible when Jesus was praying and the disciples were sleeping. Jim Bishop in his book, The Day Christ Died, says that they were sleeping because they had drunk too much wine according to the customs so that they could not stay awake. And when the people came to arrest him, Jesus woke them up to be ready.<sup>1)</sup> It is like Santiago who woke Manolin up to be ready with everything for fishing.

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray." He took with him Peter, and Zebedee's two sons. Grief and anguish came over him, and he said to

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1) Jim Bishop, 1967 : pp. 12 - 89.

them, "The sorrow in my heart is so great that it almost crushes me. Stay here and watch with me." (Matthew 26.36 - 38).

Then he returned to the three disciples and found them asleep; and he said to Peter, "How is it that you three were not able to watch with me for an hour? Keep watch, and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak." (Matthew 26.40 - 41).

Then he returned once more and found the disciples asleep; they could not keep their eyes open. (Matthew 26.43).

Then he returned to the disciples and said, "Are you still sleeping and resting? Look! The hour has come for the Son of Man to be handed to the power of sinful men. Get up, let us go. Look, here is the man who is betraying me!" (Matthew 26.45 - 46).

## B.2. The Disciples Left Him

Knowing that the people wanted to arrest Jesus, the disciples ran away and left him alone though at first Peter tried to show him his bravery to fight back against the people to protect him. "Then all the disciples left him and ran away." (Matthew 26.56b).

Some of them were still curious about what was going to happen to Jesus. But, they could not do anything to help him when Jesus needed them. Peter, for example, was following him. However, he was completely defeated when people were asking him if he was a friend of his. Then he denied him.

Those who had arrested Jesus took him to the house of Caiaphas, the High Priest, where the teachers of the Law and the elders had gathered together. Peter followed him from a distance, as

far as the courtyard of the High Priest's house. He went into the courtyard and sat down with the guards, to see how it would all come out. (Matthew 26.57 - 58).

Judas did the same thing. He followed him to see what would happen to him. But knowing that Jesus was sentenced to death, not like Peter who regretted of what he had done, he hanged himself.

When Judas, the traitor, saw that Jesus had been condemned, he repented and took back the thirty silver coins to the chief priests and the elders. "I have sinned by betraying an innocent man to death!" he said.

"What do we care about that?" they answered. "That is your business!"

Judas threw the money into the sanctuary and left them; then he went off and hanged himself. (Matthew 27.3 - 5).

It is the same as Manolin. Only because of his father who asked him not to go with Santiago, he left him and let him face the problem to fight against the marlin by himself. He was left by his close friend and by everybody he knew.

But you haven't got the boy, he thought. You have only yourself and you had better work back to the last line now, in the dark or not in the dark, and cut it away and hook up the two reserve coils. (page 52).

..... There were other boats from the other beaches going out to the sea and the old man heard the dip and push of their oars even though he could not see them now the moon was below the hills. (page 28).

The sun was two hours higher now and it did not hurt his eyes so much to look into the east. There were only three boats in sight now and they showed very low and far inshore. (pages 32 - 33).

### C. Jesus Before Pilate and the Council

The physical pains that Jesus suffered started when he was taken to the Council and then to Pilate. In this section, there are two important subjects. The first one is about what happened to Jesus and the second one talks about Pilate as the key of the whole tragedy. What happened to Jesus is discussed only as far as it parallels events in the novel and Pilate is analyzed through the point of view of his responsibility and complexity. How and why did he make his decision? The analysis is, however, based on the availability of proof.

#### C.1. What Happened to Jesus

After they had arrested Jesus, they brought him to their Council. "When day came, the elders of the Jews, the chief priests, and the teachers of the Law met together, and Jesus was brought to their Council". (Luke 22.66). Then they took him before Pilate. They wanted to know what Pilate's decision would be, and they wanted him killed. Seeing that Jesus came from Galilee, Pilate asked them to take him to Herod. But, Herod felt he was lower than Pilate, therefore, he thought he should not make any decision at all about Jesus. So Herod sent Jesus back to Pilate. Pilate said to them, "You brought this man to me and said that he was misleading the people. Now, I have examined him here in your presence, and I have not found him guilty,

because he sent him back to us. There is nothing this man has done to deserve death. I will have him whipped, then, and let him go". (Luke 23.14 - 16).

The people were getting excited and they did whatever they wanted to do to Jesus. What happened to Jesus is paralleled in the novel though only some of it. When Santiago felt the sea water, 'the aqua mala' that struck him, it was described as follows :

....., he would have welts and sores on his arms and hands of the sort that poison ivy or poison oak can give. But these poisonings from the aqua mala came quickly and struck like a whiplash. (page 36).

This quotation is closely related to the pains that Jesus suffered when people were whipping him.

They made fun of him as the **K**ing of the Jews and they made a crown for him. "Then they made a crown out of thorny branches and placed it on his head, and put a stick on his right hand; then they knelt before him and made fun of him. 'Long live the King of the Jews!' they said." (Matthew 27. 29). How this crown hurt Jesus' head is clearly portrayed in the story when Santiago was talking about his straw hat.

He had pushed his straw hat hard down on his head before he hooked the fish and it was cutting his forehead. (page 46).

## C.2. Pilate

Pilate was the key of the whole tragedy. If only he had said "no", nothing would have happened as it did. He

was the most powerful person who held the authority. Herod was much lower than him and the people were in his palm of his hand. But, he was also afraid of them because the people could tell the more powerful person in Rome about what ever Pilate had done wrong. He did not make the decision based on what he thought was right but under the fear and pressure of the people. He did not want to be too much involved in and responsible as he should be. His irresponsibility is shown by these two following quotations :

When Pilate saw it was no use to go on, but that a riot might break out, he took some water, washed his hands in front of the crowd, and said, "I am not responsible for the death of this man! This is your doing!" (Matthew 27.24).

But they kept on shouting at the top of their voices that Jesus should be nailed to the cross: and finally their shouting won. So Pilate passed the sentence on Jesus that they were asking for. He set free the man they wanted, the one who had been put in prison for riot and murder, and turned Jesus over to them to do as they wished. (Luke 23.23 - 25).

In the story this event was clearly illustrated by the event when the old man washed his bleeding hand. The blood here was real blood while in the Bible the blood was the symbol of sin. So in this comparison it is not the characters which are important but the events.

Shifting the weight of the line to his left shoulder and kneeling carefully he washed his hand in the ocean and held it there, submerged, for more than a minute watching the blood trail away and the steady movement of the water against his hand as the boat moved. (pages 56 - 57).



#### D. Bearing the Cross

This section discusses one single event that is when Jesus was holding the cross. It describes the process and the pains that Jesus was suffering from. Though in the Bible this event was not sufficiently illustrated, in the story the illustration was much more real. First the description was :

..... He adjusted the sack and carefully worked the line so that it came across a new part of his shoulders and, holding it anchored with his shoulders, he carefully felt the pull of the fish and then felt with his hand the progress of the skiff through the water. (page 52).

Like it was in the Bible, this incident happened almost at the end of the story. Jesus did not have enough energy to carry the cross and neither did the old man who was not strong enough to hold the mast of the skiff. Therefore, he fell many times before he reached his shack. The illustration of this happening was very clear.

He unstepped the mast and furled the sail and tied it. Then he shouldered the mast and started to climb. It was then he knew the depth of his tiredness. He stopped for a moment and looked back and saw in the reflection from the street light the great tail of the fish standing up well behind the skiff's stern. He saw the white naked line of his backbone and the dark mass of the head with the projecting bill and all the nakedness between.

He started to climb again and at the top he fell and lay for some time with the mast across his shoulder. He tried to get up. But it was too difficult and he sat there with the mast on his shoulder and looked at the road. A cat passed on the far side going about its business and the old man watched it. Then he just watched the road.

Finally he put the mast down and stood up. He picked the mast up and put it on his shoulder and started up the road. He had to sit down five times before he reached his shack. (page 121).

## E. The Crucifixion

The crucifixion was the most crucial incident in the Bible and it will be illustrated clearly and sufficiently in this paper. The description was repeated again and again. Each sequential event reinforces the parallel between the Bible and the novel.

### E.1. Nailed to the Cross

The clearest illustration was the event when Jesus was nailed to the cross. In the Bible it is said, "When they came to the place called 'The Skull', they nailed Jesus to the cross there, and the two criminals, one on his right and one on his left". (Luke 23.33).

Hemingway described this event in real and human way. He writes :

"Ay," he said aloud. There is no translation for this word and perhaps it is just a noise such as a man might make, involuntarily, feeling the nail go through his hands and into the wood. (page 107).

The phrase 'feeling the nail go through his hands and into the wood', clearly illustrates a relationship to the crucifixion. It talks about nails, hands, and wood. Those are the things in the crucifixion.

## E.2. On the Cross

Jesus was nailed on his two hands and feet. Although Hemingway did not give any description of the feet at all, his painful hand description can represent the pains that Jesus suffered from. This is depicted in his novel on page eighty two (82).

He woke with the jerk of his right first coming up against his face and the line burning out through his right hand. He had no feeling of his left hand but he braked all he could with his right and the line rushed out. Finally his hand found the line and he leaned back against the line and now it burned his back and his left hand, and his left hand was taking all the strain and cutting badly. (page 82).

Another depiction of this event is on page 74.

He let his hand dry in the air then grasped the line with it and eased himself as much as he could and allowed himself to be pulled forward against the wood so that the boat took the strain as much, or more, than he did. (page 74).

Jesus died on the cross because he could hardly breathe. Besides his weakened body, his difficulty to breathe made him die quickly. Everytime he wanted to breathe he had to lift his body up and it means that he made the scars on his hands and feet fresh again. But, that was what he had to do. It is the same with Santiago, the old man. In order not to make a fresh scar, he should carefully hold the line.

He tried to increase the tension, but the line had been taut up to the very edge of the breaking point since he had hooked the fish and he felt the harshness as he leaned back to pull

and knew he could put no more strain on it. I must not jerk it ever, he thought. Each jerk widens the cut the hook makes and then when he does jump he might throw it. Anyway I feel better with the sun and for once I do not have to look into it. (page 54).

He took hold of the line carefully so that it did not fit into any of the fresh line outs and shifted his weight so that he could put his left hand into the sea on the other side of the skiff.

"You did not do so badly for something worth less," he said to his left hand. "But there was a moment when I could not find you." (Pages 84 - 85).

In the Bible it is said that Jesus once was thirsty and given cheap wine that made his mouth sour. "The soldiers also made fun of him; they came up to him and offered him cheap wine, and said, 'Save yourself, if you are the King of the Jews!'" (Luke 23.36). This event is also described in the story.

The old man could hardly breathe now and he felt a strange taste in his mouth. It was coppery and sweet and he was afraid of it for a moment. But there was much of it. (page 119).

When Jesus did not have enough energy left in his body, he could not lift his body up and it meant he could not breathe. It was the end. He died. His position on the cross was also depicted by the old man's position when he was sleeping in his shack. The position was described as follows:

Inside the shack he leaned the mast against the wall. In the dark he found a water bottle and took a drink. Then he lay down in the bed. He pulled the blanket over his shoulders and then over his back and legs and he slept face down on the newspapers with his arms out straight and the palms of his hands up. (pages 121 - 122).

## CHAPTER IV

### THE OTHER THEMES

Besides the events included in the previous chapter, there are still many other events which are separated because of their different significance. In the Bible their significance are not found within the Passion and in this chapter they are divided into four different sections. The first one is about numbers and the second one talks about the lessons conveyed by the story. The next two sections talk about the old man as he is compared to Jesus and his mission and the last one talks about the effects of what the old man has done.

#### A. The Numbers

There are four numbers used in the story which are important in the Bible, namely, 3, 4, 7, and 40 and its multiples. It is said that number three was a sacred number in early Babylonian religious cults, and appeared in the New Testament in the concept of the Trinity. Number four was thought of as a symbol of perfection through its pictorial representation as a square, and YHWH (Yahweh), the Hebrew name of God, contained four letters. Number seven is also important because it is said that this number was probably the most common of the Hebrew sacred numbers and appeared, best known, in the concept of Creation being completed on the seventh day. The last number, forty, was mentioned as the time Moses spent in leading the Jews

through the Sinai and also as the period of time which Jesus fought temptation in the wilderness.

This section is, however, not talking about all those numbers. The numbers four and seven are not discussed here because they are seldom used in the book. In fact the frequency here shows the writer's intention to use the numbers in his work. Finding that numbers four and seven are rarely mentioned in the story, they do not give clear hints that the writer had strong intention to mention them.

#### A.1. The Number "Three"

This number appears more than ten times and modifies different things. In the beginning of the story, after the boy, Manolin, has left the old man, the number "three" shows the number of fish caught by the boy and his father. "....., and the boy had gone at their (his parents') orders in another boat which caught three good fish the first week". On the next page, page 10, this number describes how many weeks the old man has gone to fish.

"But remember how you went eighty-seven days without fish and then we caught big ones every day for three weeks." (page 10).

On page thirty, the number "three" is used again though it does not clearly show a strong intention. It only tells the order of the baits the old man has thrown out. "The second was at seventy-five and the third and fourth were down in the blue water ....." (page 30). On page thirty-one this number appears twice. The first one is about the

depth of the bait and the other one is about the stick where the line is stuck on. ".... a fish could take out over three hundred fathoms of line." And "Now the man watched the dip of the three sticks over the side of the skiff ....." (both of them are on page 31). The number of the lines is also described by using this number. "He had three forty-fathom coils of line in reserve now, as well as the coil he was using." (page 44).

When the old man is enduring the pain of his cramped hands, he talks about three things. "It will uncramp though, he thought. Surely it will uncramp to help my right hands. There are three things that are brothers: the fish and my two hands." (page 64). Fighting against the marlin, the old man is thinking about boxing. There is a description about the fighting boxers and here the number "three" is also used. "..... once he (one of the boxers) had the old man, who was not an old man then but was Santiago El Campeon, nearly three inches off balance". (page 70).

One of the many considerations for the old man to fish is the weather. When the day has good weather, he can fish easily. In this case, the day is also mentioned using the number "three". "There will be bad weather in three or four days". (page 80). The moment when the fish starts turning the boat is also depicted with the number "three". "'I'll rest on the next turn as he goes out," he said. "I feel much better. Then in two or three turns more I will have him.'" (page 9). There are two grey

sucking fish that swam around the marlin. The number "three" appears again. "Sometimes they would swim easily in his shadow. They were each over three feet long and when they swam fast they lashed their whole bodies like eels".

After the old man has got back and been strong enough, he was talking to Manolin about fishing together again. In this conversation the number "three" is used for the last time.

"I'll get another knife and have the spring ground. How many days of heavy brisa (breeze) have we?"

"Maybe three. Maybe more." (page 125).

In the Bible the number "three" is also very often used. Some necessary events using this number are discussed here whereas the others are not included because the purpose of this thesis is not to talk about the Bible but about the novel.

One of the very popular stories in the Old Testament is the story about Jonah, the prophet. It was told that God came to him one day and said, "Up! Go to Nineveh, the great city, and inform them that their wickedness has become known to me." (Jonah 1.2). But Jonah did not listen to him and decide to run away to leave him. He went to Joppa and got a boat which went to Tarshish. But God sent a storm to him which caused the boat to almost sink.

But Yahweh unleashed a violent wind on the sea, and there was such a great storm at sea that the ship threatened to break up. The sailors took fright, and each of them called on his own god, and to lighten the ship they threw the cargo overboard. Jonah, however, had gone below and



lain down in the hold and fallen fast asleep. The boat-swain came upon him and said, "What do you mean by sleeping? Get up! Call on your god! Perhaps he will spare us a thought, and not leave us to die." Then they said to each other, "Come on, let us draw lots to find out who is responsible for bringing this evil on us." So they cast lots, and the lot fell to Jonah. Then they said to him, "Tell us, what is your business? Where do you come from? What is your country? What is your nationality?" He replied, "I am a Hebrew, and I worship Yahweh, the God of heaven, who made the sea and the land." The sailors were seized with terror at this and said, "What have you done?" They knew that he was trying to escape from Yahweh because he had told them so. They then said, "What are we to do with you, to make the sea grow calm for us?" For the sea was growing rougher and rougher. He replied, "Take me and throw me into the sea, and then it will grow calm for you." The sailors rowed hard in an effort to reach the shore, but in vain, since the sea grew still rougher for them. They then called on Yahweh and said, "O Yahweh, do not let us perish for taking this man's life; do not hold us guilty of innocent blood; for you, Yahweh, have acted as you have thought right." And taking hold of Jonah they threw him into the sea; and the sea grew calm again. At this the men were seized with dread of Yahweh; they offered a sacrifice to Yahweh and made vows.

Yahweh had arranged that a great fish should be there to swallow Jonah; and Jonah remained in the belly of the fish for three days and nights. (Jonah 1.4 - 16 and 2.1).

In the New Testament the number "three" becomes very important since Jesus had taught the people around him especially the disciples about the Trinity: The Father, The Son, and The Holy Spirit. This integration is very important because it is a part of the basic christian belief as it forms the christian creed. Christians believe in The Father, The Son, and The Holy Spirit. They say this when they make the sign of the cross before and after they pray. "In the name of The Father, of The son, and of The Holy

Spirit. Amen."

The story about Jonah is mentioned again in the New Testament. One day some of the scribes and Pharisees asked Jesus to give them a sign, but Jesus only gave them the sign of Jonah and in this case Jonah was compared to Jesus.

Then some of the scribes and Pharisees spoke up. "Master," they said "we should like to see a sign from you." He replied, "It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah. For as Jonah was in the belly of the sea-monster for three days and three nights, so will the Son of Man be in the heart of the earth for three days and three nights. On Judgment day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here. On Judgment day the Queen of the South will rise up with this generation and condemn it, because she came from the ends of the earth to hear the wisdom; and there is something greater than Solomon here. (Matthew 12.38 - 42).

When they asked for a sign again, Jesus told a similar story and used the number "three". He said that he would rebuild the Temple in three days after they destroyed it. What was meant by the Temple here was his own body and this is why this story is closely related to the one he had told them before.

The Jews intervened and said, "What sign can you show us to justify what you have done?" Jesus answered, "Destroy this sanctuary, and in three days I will raise it up." The Jews replied, "It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?" But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this and they believed the scripture and the words he had said. (John, 2.18 - 22).

One of Jesus' faithful followers is Saint Paul. He travelled a lot to preach and he sent encouraging letters to the people to whom he had given his speeches. One of the most popular and strongest lessons he said in his letters is about love. It was written in his letter to the Corinthians. Talking about it in length, finally he said that there were three things left, namely, love, belief, and hope. Although he said that love was the greatest among them, principally they cannot and should not be separated from each other. Because of love a man hopes everything and because of love a man believes in everything.

Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. (I Corinthians, 13, 4-7).

In short, there are three things that last: faith, hope, and love; and the greatest of these is love. (I Corinthians, 13.13).

#### A.2. The Number "Forty"

The number "forty" is also often used. It appears seven times in the story not including its multiples. On the first page of the story this number appears twice already. Both of them tell the days the old man has been fishing.

"In the first forty days a boy had been with him. But after forty days without a fish the boy's parents had told him that the old man was now definitely and finally *salao*, ....." (page 9).

On pages 30 and 31 this number comes again to describe the length of the lines. "One bait was down forty fathoms". (page 30). And the other one is "..... each line had two forty-fathom coils which could be made fast to the other spare coils ...." (page 31). This description is continued on page 51. "After it is light, he thought, I will work back to the forty-fathom bait and cut it away too and link up the reserve coils". The last two times the number "forty" is used is to tell the weight of the marlin flesh taken by the sharks. "'He took about forty pounds,' the old man said aloud". (page 103), and "'Think about something cheerful, old man,' he said. 'Every minute now you are closer to home. You sail lighter for the loss of forty pounds.'" (page 104).

In the Old Testament there is a very popular story which uses the number "forty" within it. The story is about Moses when he led the Jews through the Sinai. God chose Moses the leader of the Jews, and for forty years the Jews were following God's direction through Moses to the promised land.

A similar story exists in the New Testament about Jesus when he was tempted by the devil after he had been fasting for forty days in the wilderness. The story is similar to the previous story because it also happened in the desert and included the number "forty".

"Then Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and a tempter came .... (Matthew, 4.1 - 2).

## B. The Lessons

There are some lessons in the story which significantly parallel parables in the Bible. Though they are not many, they constitute important parts because of their strong support toward the whole theme. This section is about those lessons which are divided into two different points, namely, "how to follow Jesus" and "Jesus' other teachings".

### B.1. How to Follow Jesus

Following the old man for Manolin is as difficult as following Jesus for the people around him. It is not only what he says which is difficult but its implementation is also a matter. Right on the first page it is said, "In the first forty days a boy had been with him. But after forty days without a fish the boy's parents had told him that the old man was now definitely and finally *salao*, which is the worst form of unlucky, and the boy had gone at their orders in another boat which caught three good fish the first week". The parents' roles are very important. Manolin does whatever his parents want him to do though he does not want to do it. He is not free to do and to choose what he wants. This segment can be contrasted as well as paralleled to the one in the Bible.

"Do not supposed that I have come to bring peace to the earth: it is not peace I have come to bring, but a sword. For I have come to set a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be those of his own household."

Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it. (Matthew, 10.34 - 39).

Jesus brings a sword with him to set a tied person like Manolin free. Moreover Jesus even asks them to forget anybody else and follow him. It should not, however, be interpreted literally. "Another man, one of his disciples, said to him, 'Sir, let me go and bury my father first'. But Jesus replied, 'Follow me, and leave the dead to bury their dead'". (Matthew 8.21 - 22).

On page ten in the story Manolin is talking to Santiago. He wants to go with him again, but Santiago wants him to be with the lucky boat.

"Santiago," the boy said to him as they climbed the bank from where the skiff was hauled up. "I could go with you again. We've made some money."

The old man had taught the boy to fish and the boy loved him.

"No," the old man said. "You're with a lucky boat. Stay with them."

"But remember how you went eighty-seven days without fish and then we caught big ones every day for three weeks."

"I remember," the old man said. "I know you did not leave me because you doubted."

"It was papa made me leave. I am a boy and I must obey him."

"I know," the old man said. "It is quite normal."

"He hasn't much faith."

"No," the old man said. "But we have. Haven't we?"

"Yes," the boy said. "Can I offer you a beer on the Terrace and then we'll take the stuff home." (pages 10 - 11).

There are ~~three~~ important things conveyed in the story,

faith, and parents' role. The last one is included in the previous discussion. Going with the old man means not having luck. He is an unlucky person. He does not have anything and the only thing he has is faith. This story can be contrasted to the story in the Bible.

When Jesus saw the great crowds all about him he gave orders to leave for the other side. One of the scribes then came up and said to him, "Master, I will follow you wherever you go". Jesus replied, "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head".

Another man, one of his disciples, said to him, "Sir, let me go and bury my father first". But Jesus replied, "Follow me, and leave the dead to bury their dead". (Matthew, 8. 18 - 22).

Jesus does not have anything, "..... the Son of Man has nowhere to lay his head". He wants the people around him to have faith in him. Although they will not get anything if they follow him, their faith will keep them survived.

## B.2. Jesus' Other Teachings

This section also consists of two points namely 'the birds' and 'belief, love, and hope'. Both of them are comparable to the stories in the Bible of the same matters. On pages 33 and 37 it is said that a man-of-war bird gets something to eat. He should not work hard to get the food. He is just flying.

Just then he saw a man-of-war bird with his long black wings circling in the sky ahead of him. He made a quick drop, slanting down on his back-swept wings, and then circled again.

"He's got something," the old man said aloud. "He is not just looking." (page 33).

Now the old man looked up and saw that the bird was circling again.

"He's found fish," he said aloud. No flying fish broke the surface and there was no scattering of bait fish. But as the old man watched, a small tuna rose in the air, turned and dropped head first into the water. (pages 37 - 38).

In the Bible there is also a theme which talks about birds and food. Jesus takes birds as an example when he is telling them not to worry about their lives and what they are to eat. "Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth more than they are?" (Matthew, 6.26 - 27).

The other story is about a bird which perches on the line because he is very tired.

A small bird came toward the skiff from the north. He was a warbler and flying very low over the water. The old man could see that he was very tired.

The bird made the stern of the boat and rested there. Then he flew around the old man's head and rested on the line where he was more comfortable.

The bird looked at him when he spoke. He was too tired even to examine the line and he teetered on it as his delicate feet gripped it fast.

"Take a good rest, small bird," he said. "Then go in and take your chance like any man or bird or fish."

It encouraged him to talk because his back had stiffened in the night and it hurt truly now.

"Stay at my house if you like, bird," he said. "I am sorry I cannot hoist the sail and take you in with the small breeze that is rising. But I am with a friend." (pages 54 - 55).

What will happen to the bird if he cannot find any place to rest? He may drop to the sea and die. But fortunately he finds the old man's skiff. Of course the old man





has not thought that there will be a bird which wants to rest on his line. All of these happen accidentally, and it can be paralleled to the following story:

"Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than hundreds of sparrows. (Matthew, 10. 28-31).

In the story we can also find the theme "belief, hope, and love". When the old man is fighting against the sharks, he is by himself and does not have proper weapons to fight. Yet he is not in despair. The marlin gives him a new hope and the marlin itself is his hope.

It is silly not to hope, he thought. Besides I believe it (killing the fish) is a sin. Do not think about sin, he thought. There are enough problems now without sin. Also I have no understanding of it. (pages 104-105).

Besides his hope, the old man also has a belief and a love too. He believes that he does not believe in sin. But he believes that killing the marlin is a sin. At least this is what he thinks. Because he loves the marlin very much he thinks that to kill the marlin is either not a sin or worse than a sin.

Saint Paul, a strong and strict follower of Jesus, wrote a letter to the Corinthians. In this letter he emphasized three important things as the conclusion of his topic about love. "In short, there are three things that

last: faith, hope, and love; and the greatest of these is love".

### C. The Mission

The old man's mission as a fisherman is comparable to Jesus' as a savior. The old man wants to show the other fishermen that he is a real fisherman by catching the marlin with all its risks. Jesus wants to show the people that he is sent by his Father and wants to do whatever his Father wants him to do. And he should also take the risks. Another point included here is how the old man keeps his struggle going on. The boy is his only hope who will continue his mission. This is why he always worries about the boy. "There is only the boy to worry, of course". (page 113). It is like the case that the disciples are Jesus' only hope who will continue his mission.

#### C.1. The Same Purpose

The only thing the old man should do is to fish because he is a fisherman. Santiago does not want to leave his mission as a fisherman. Apart from fishing he does not want to do or even think about anything else. His life is to catch fish and that is what he was born for. "Now is the time to think only one thing. That which I was born for". (page 40).

Though he knows what he was born for and what he should do, the old man is sometimes doubtful. He thinks that he

should not be a fisherman. He thinks that he might be someone else, not a fisherman. But it is too late to regret since he is now fighting against the marlin. "Perhaps I should not have been a fisherman" he thought. "But that was the thing that I was born for. I must surely remember to eat the tuna after it gets light". (page 50).

Until the end of the tragedy, the old man is still a fisherman. He is a real fisherman. He does not betray his own life and his decision is just too strong. He is willing to give his life in order to get the fish. "'Fish', he said softly, aloud, 'I'll stay with you until I am dead.'" (page 52). But, what he has done is not enough to show his pride. People do not appreciate his struggle and think that he is an unlucky, *salao* fisherman. Though he says, "A man can be destroyed but not defeated," it is only true for him. But for the people, "The sail was patched with flour sacks and, furled, it looked like the flag of permanent defeat."

The same thing happens to Jesus. He is sent by God to come to this world, and he is the Son of God. It is, however, difficult for him to convince the people about who he really is and what he comes for. Neither is it easy to do his duties according to what his Father asks him to do. He knows it exactly and he believes it, but as a human-being he is doubtful under his scare. He wishes he could do something else. "And going on a little further he fell on his face and prayed. 'My Father,' he said 'if it is possible,

let this cup pass me by. Nevertheless, let it be as you, not I, would have it.'" (Matthew 26.39).

Since he is sent by his Father, he lets him make the decision. He himself decides not to do what he wants but what his Father wants him to do. And when Peter, one of his disciples does not believe him, he strongly scolds him. He is telling them about what is going to happen to him and Peter says, "Heaven preserve you, Lord, this must not happen to you". But Jesus turned to him and says, "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's". (Matthew, 26. 22-23).

Like Santiago, Jesus is also faithful to his own promise. He sticks to this promise until the end of his life. He gives everything he has even his life to his Father who sends him.

## C.2. The Follow-up

Santiago is an old man, and he still wants what he has done to be continued. For the boy, Manolin, is his only hope, Santiago wants the boy to be like him. He takes him to the sea and teaches him to be a fisherman. He even does this when Manolin is still young.

"How old was I when you first took me in a boat?"

"Five and you nearly were killed when I brought the fish in too green and he nearly tore the boat to pieces. Can you remember?"

"I can remember the tail slapping and banging and the thwart breaking and the noise of the

clubbing. I can remember you throwing me into the bow where the wet coiled lines were and feeling the whole boat shiver and the noise of you clubbing him like chopping a tree down and the sweet blood smell all over me." (page 12).

Doing the same things, Jesus teaches his disciples to do the same things like what he has shown them. To them, especially Peter, he says that he wants to make him a fisher of men. Peter who is a fisherman will become a fisher of men. "As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men'. And they left their nets at once and followed him". (Matthew 4.18 - 20). And before the Last Supper Jesus gives the bread and wine to them. "Then he took some bread, and when he had given thanks, broke it and gave it to them, saying, 'This is my body which will be given for you; do this as a memorial of me'. He did the same with the cup after supper, and said, 'This cup is the new covenant in my blood which will be poured out for you'". (Luke 22.19 - 20). It is like what Santiago says to Manolin before they have dinner together. Santiago says, "Then live a long time and take care of yourself." (page 19).

When Santiago is in trouble fighting against the marlin, he thinks that the boy will keep him alive. He keeps him alive by continuing his work and telling the truth about him to the people.

"I killed him in self-defence," the old man said aloud. "And I killed him well."

Besides, he thought, everything kills everything else in some way. Fishing kills me exactly as it keeps me alive. The boy keeps me alive, he thought. I must not deceive myself too much. (page 106).

And Jesus wants the same thing from his disciples. He wants them to continue his work and tell the truth about who he really is. He sends his spirit to make them strong enough to be his witnesses.

'Be on your guard; they will hand you over Sanhedrins; you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear witness before them, since the Good News must first be proclaimed to all the nations.

And when they lead you away to hand you over, do not worry beforehand about what to say; no, say whatever is given to you when the time comes, because it is not you who will be speaking; it will be the Holy Spirit.' (Mark 13. 9 - 11).

#### D. The Effect of the Mission

The crucifixion of Jesus Christ brings effects toward the people and so does the tragedy of the old man. These effects are the topics of this section and here they are divided into two related points. The first one is whom this tragedy is for and the next one is who are really effected by this tragedy. Many people know what is happening to the old man, but not all of them are effected. There are special characteristics of those who feel the impacts of the old man's efforts.

### D.1. For Everybody

Everybody knows what the old man is and what he has done. The boy, Manolin, knows him well since he is the only person who is close to him. He knows what and who the old man really is. One day when they are talking about the greatest manager, Manolin states that he is the best fisherman.

"Who is the greatest manager, really, Luquer or Mike Gonzalez?"

"I think they are equal."

"And the best fisherman is you."

"No. I know others better."

"Que va," the boy said. "There are many good fishermen and some great ones. But there is only you." (page 23).

Moreover, Manolin understands him more than the others. He knows how to make the old man happy and both of them are getting along well. What the old man has done with the marlin affects the boy strongly that he has a strong belief in the old man. This effect is not strong enough toward the other people that they do not believe the old man.

The other fishermen also know him, especially the older fishermen. But, the young fishermen who do not know the old man, think that the old man is just an unlucky man. They think they are better than him. On the other hand the older fishermen, who know him better than the young fishermen, are more tolerant and sad about the old man.

They sat on the Terrace and many of the fishermen made fun of the old man and he was not angry. Others, of the older fishermen, looked at him and were sad. But they did not show it and

they spoke politely about the current and the depth they had drifted their lines at and the steady good weather and of what they had seen. (page 11).

The tourists, who come in the morning, know the old man too. Though they think more about the bone of the fish, at least they know what the old man is and what he has done. They might not know him as much as the people around the old man know him, but they know him into some extent.

What he has done and who he is has been already known by the people and because they know it, they, of course, get its effect in different ways which cause different results. Everybody who knows is effected and the old man's struggle is for everybody who knows about it. It is like the Passion of Jesus Christ. It is not only for the Jews or special people in this world, but for everybody. Rising to heaven, Jesus comes to his disciples and asks them to teach all people in the world like what he has done to them.

Jesus came up and spoke to them. he said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I give you. And know that I am with you always; yes, to the end of the time.' (Matthew 28.18 - 20).

He comes here to save all the people in this earth. This salvation is not only for the Jews, 'the chosen people' but for everybody wherever and whatever they are.

Everybody around him knows who he is and what happens



to him. Yet they are differently effected and this difference causes different results. They think and feel differently of what has happened to him. It is like what the other fishermen, the tourists, and the boy think and feel about the old man's tragedy.

#### D.2. Faith

Though everybody knows what has happened to the old man, they are effected in different ways. As a result, not all of them are able to appreciate his struggle. Some of them even think and consider him as a tragic hero. They fail to understand what he wants to show them. There are, however, a few people who appreciate him of his pride because they do not only think about the result (the marlin) but they also think about the way the old man has been struggling to get the marlin. Through this point of view they do not think that the old man is a tragic hero, but on the contrary, they think that the old man is a successful fisherman. They believe him as a great fisherman. They do not judge him as a fisherman only but they judge him through his pride and dignity as well. They boy, Manolin, does the same thing. Through the old man's pride and dignity, Manolin is able to appreciate the old man's struggle and greatness as a fisherman.

In the story there is a paragraph that shows how the old man's work brings effects toward the people.

Then he was sorry for the great fish that

had nothing to eat and his determination to kill him never relaxed in his sorrow for him. How many people will he feed, he thought. But are they worthy to eat him? No, of course not. There is no one worthy of eating him from the manner of his behaviour and his great dignity. (page 75).

He does what he thinks is good for the people, but of course not all of them can take its values. "But are they (the people) worthy to eat him (the fish)? No, of course not". Manolin is the first person who cares and thinks of him, and that is why Manolin admires and appreciates what he has done. He believes him and has faith in him. There is a fisherman who does not only take the result of his work as the main consideration in judging him but he also thinks how the old man has been fighting.

Many fishermen were around the skiff looking at what was lashed beside it and one was in the water, his trousers rolled up, measuring the skeleton with a length of the line.

The boy did not go down. He had been there before and one of the fishermen was looking after the skiff for him.

"How is he?" one of the fishermen shouted.

"Sleeping," the boy called. He did not care that they saw him crying. "Let no one disturb him." (page 122).

The other fishermen and the tourists who only think of the skeleton of the marlin judge the old man superficially. They do not think of him through his struggle, pride and dignity but only through the result he has got. They do not have enough faith in him and they do not believe him as a great fisherman.

In this matter, what happens to the old man is exactly

the same as what happens to Jesus. Without his resurrection, people think that he is just a tragic hero. He says that he wants to save the people but in fact he is killed before he is able to do anything for the people. People who think of him and what happens to him superficially do not believe him and of course they are not saved. But those who have enough faith in him without questioning through their minds are saved.

The disciples who believed him were saved, and so is anyone who believes in him. The boundary between those who are saved and those who are not saved is faith.

Having risen in the morning on the first day of the week, he appeared first to Mary of Magdala from whom he had cast out seven devils. She then went to those who had been his companions, and who were mourning and in tears, and told them. But they did not believe her when they heard her say that he was alive and that she had seen him.

After this, he showed himself under another form to two of them as they were on their way into the country. These went back and told the others, who did not believe them either.

Lastly, he showed himself to the Eleven themselves while they were at table. He reproached them for their incredulity and obstinacy, because they had refused to believe those who had seen him after he had risen. And he said to them, 'Go out to whole world; proclaim the Good News to all creation. He who believes and is baptised will be saved; he who does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands, and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover.'

And so the Lord Jesus, after he had spoken to them, was taken up into heaven: there at the right hand of God he took his place, while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs

that accompanied it. (Mark 16.9 - 20).

The head and the long backbone of the great fish convey special christian symbolism too. The long backbone shows that the people in general know the old man's tragedy. In the Bible the people know what happens to Jesus and what he is suffering for. The backbone is the frame or general ideas of the crucifixion. But, the problem is that they only perceive it in their heads as it is symbolized by the head of the fish. They do not perceive it in their hearts. In other words, it can be said that the people know the values of the tragedy but they do not believe it, though in fact faith here is a compulsary to judge and take the values of the targedy. Their heads are full but their hearts are empty. Only those who have faith are saved.

## CHAPTER V

## THE CHARACTERS

The Old Man and the Sea is a simple novel or rather it does not have a complicated plot. There are not many characters involved in it and every character has his own distinct personality. Santiago, the main character, is very much different from Manolin, the second important character. And both of them are easily separated from the others; fishermen and the tourists functioning as a background of the whole story. This chapter talks about those characters as they are compared to the characters in the New Testament; Jesus Christ, the disciples especially Peter, and the people in general. Because there are three different characters, this chapter is divided into three parts. The first section is about the comparison between Santiago and Jesus Christ. The second section is about the relation between Manolin and the disciples and the last section is about the other fishermen and the tourists as they are compared to the people involved in the Passion.

## A. Santiago

Santiago in the story is parallel to Jesus Christ in the New Testament. They appear in most events in both stories. Besides the fact that they are comparable to each other, there are many things they have in common. In this section the comparison of Santiago and Jesus Christ focuses

on three different points.

#### A.1. A Lonely Man

It is already clear that through most of the events, like it is already discussed in chapter III, Santiago in the story is like Jesus Christ in the New Testament. Through different aspects, there are still many other characteristics or situation they have in common. One of them is that both Santiago and Jesus Christ are lonely men during the tragedy.

In his daily life, Santiago is always with other people. Though he is not close to all of the other fishermen and he does not talk too much to them, he meets them everyday in the Terrace, drinking coffee, or beer. And most of the time the boy, Manolin, accompanies him. He always has someone who is always ready to help him anytime he needs help. The boy always helps him whenever he gets home from fishing. "Can I offer you a beer on the Terrace and then we'll take the stuff home," the boy says. He helps the old man with anything; carrying the stuff for fishing, foods and also drinks.

Santiago having trouble fighting against the marlin and the sharks, however, he must be by himself. No one is around him who is ready to help him. In the beginning of his fishing, he sees some other fishermen coming off the beach. But, they are far away from him and will not do anything if something happens to him. He can only talk to

the bird which accidentally comes to his skiff. Then he talks to the things around him. And when he is in serious trouble, he talks to his cramped arms and bleeding hands. This one way communication, however, does not completely drive his loneliness away, but it does his feelings good. It releases his pains and makes him feel a bit better.

Until nearly the end of his struggle when he has only the rest of his energy, Santiago is by himself. But, until the time when the boy comes to him that loneliness stays with him. And in this very matter, Santiago is like Jesus. What happens to them is alike and they are in a similar situation and nearly the same condition. They feel the same thing, loneliness.

Since he was still young, Jesus was almost always with other people. He lived with his parents for thirty years before he started teaching. Once he was by himself when he was fasting for forty days and nights in the desert. Apart from this fasting time, he was brought up and lived with his family. He helped his father as a carpenter.

When he left his family and started teaching, he got a new companion. First of all, he called his twelve disciples. He helped them and they helped him by listening to him, talking to him, and doing what he asked them to do. They were still following him when his only serious problem was about to come. Even Peter still wanted to know what was going to happen to Jesus though he could not do anything for him to take him out of his problem. But, when he

had to face his difficulties, Jesus was alone. Those difficulties were his own problems to overcome.

Some people tried to talk to him, and he knew that people were talking about him, but he did not give any comments. Only when Pilate talked to him did he answer. Unfortunately, Pilate did not understand what he was talking about. And this incomprehensible conversation did not help him at all. Loneliness was still covering him.

Jesus was completely exhausted when he was hung on the cross. It was even difficult for him to breathe, and with the last of his energy he said something to God, his Father, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you deserted me?" This was the strongest and clearest expression of his loneliness. He could see some of his disciples and his mother, but it did not help him. It was too late and at the end he gave everything to his Father. "Father, into your hands I commend my spirit".

#### A.2. A Faithful Man

Besides their loneliness, Santiago and Jesus also have their faith and loyalty. They keep their faith with them through their loneliness. They cannot be converted by other people nor by their own thoughts. They know and want to do something else to run away from the problem, but they do not make it because their faiths stops them. Whatever will happen to them they decide to stay still with their difficulties.



The old man's loyalty is shown when he is thinking about baseball instead of about the meaning of his presence. "Now is no time to think of baseball, he thought. Now is the time to think of only one thing. That which I was born for". (page 40). It is a very strong decision. He does not even want to think about the baseball, although for him baseball is a part of his life. And thinking about it may take him away from his pains and difficulties. Though he can think of anything, he does not think of things he likes or things that make him happy but he thinks of subjects which are better for him to think. His strongest decision is made when he is in the middle of his problems. He is fighting against the fish and sometimes he considers the fish as his enemies, but his doubt is not strong enough to make him change his decision. "Perhaps I should not have been a fisherman, he thought. But that was the thing that I was born for". (page 50).

He can cut the line to avoid the sharks if he wants. He does not, however, do it. The people will not be surprised if he goes home and does not catch any fish because for eighty-four days he has not caught any fish, not even the small one. He keeps staying with the marlin and its consequences because his faith grants him pride and dignity.

Jesus felt the same way. His decision was just too strong though he was covered with fear. He expressed his loyalty when Peter said that he would not suffer because God would protect him. Jesus was very angry with him. He

said, "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's." (Matthew 16.20). Jesus did not even want to think about this possibility. He only wanted to think that whatever his Father wanted to happen to him would happen to him. He could think about this possibility if he wanted and he might feel a bit better because it may drive his fear away, but he did not think about anything else.

When he was prying, there was a crucial argument in him. His part as a human being was scared and wanted to say, "no", whereas his divine spirit wanted to say, "yes" and stay with the problem. Therefore, his loyalty was expressed in this difficult situation. His spirit was stronger than his part as a human being that made him decide to say "yes" and stay with the problem. In the Bible his fear and his doubt were clearly described.

Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples, 'Stay here while I go over to pray'. He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Then he said to them, 'My soul is sorrowful to the point of death. Wait here and keep awake with me.' And going on a little further he fell on his face and prayed. 'My Father,' he said 'if it is possible let this cup pass me by. Nevertheless, let it be as you, not I, would have it.' He came back to the disciples and found them sleeping, and he said to Peter, 'So you had not the strength to keep awake with me one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.' Again, a second time, he went away and prayed: 'My Father,' he said 'if this cup cannot pass by without me drinking it, your will be done!' And he came back again and found them sleeping, their eyes were so heavy. Leaving them there, he went away again

and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them, 'You can sleep on now and take your rest. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is already close at hand.' (Matthew 26.36 - 46).

Christ, as a human being asked for any possibilities to take the 'cup' away. He knew that for God everything was possible and he asked for those things. However, it would not happen because the main message of the crucifixion would be corrupted. And it was corrupted because the way it should go was also corrupted. This desperate plea was balanced by the honesty and testimony of his heart. He was his Father's and he had to do what his Father wanted him to do for this was what he was sent for.

### A.3. A Defeated Man?

Right at the beginning of the novel it is said, "The sail was patched with flour sacks and, furled, it looked like the flag of permanent defeat". For eighty-four days he has not caught any fish. He is definitely *salao* and people have got used to the fact that the old man has not caught and will never catch any fish. If he does, it will not be a valuable one. People do not think that he is a good fisherman who knows a lot of tricks about fishing. They do not even consider him as a fisherman.

After fighting against the marlin and the sharks to protect the marlin, his hard work does not promise any results which are able to create the people's appreciation

for him. They think more about the old man's sail which is patched with flour sacks and looks like the flag of permanent defeat. The head and the backbone of the fish do not change the people's ideas of the old man. For them, the old man is an unlucky fisherman, he is a defeated man.

Very few people, especially the other fishermen who are close to him, particularly Manolin, do appreciate his hard work. These particular people are able to understand the meaning of what the old man has been doing. On the contrary, though the old man does not care much of what and who they think he is, begins to think that he is a defeated man. But later in the middle of his struggle he keeps saying that a man can be destroyed but not defeated. For the people, the meaning of a defeated man is that he is not strong enough to fight against the fish, he even loses it. By this definition he is, however, a defeated man. But for the old man himself, a defeated man is a man who has lost his pride and dignity. When he says that he is a defeated man, he thinks of what people think about him. Manolin is, however, very much different from them. He says, "He did not beat you. Not the fish". As one of those who trust the old man, it is his responsibility to change the people's opinions about the old man.

Jesus' experiences were not very much different from the old man's. Most of the people did not believe him. They did not understand him and his mission. When he was hanging on the cross, one of the two criminals who were

crucified together with him scolded him. "'Are you not the Christ?' he said. 'Save your-self and us as well.'" Some passers-by critized him as well. "'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen one.'" Even Thomas, one of the disciples was not sure of him.

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe'. Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you', he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me.  
Happy are those who have not seen and yet believe.' (John 20.24 - 29).

Apart from those people, there are still some who do believe in him and understand him and his mission. And it is their responsibility to tell the truth to those who do not believe. They should stop them thinking that Jesus is just a failed hero or a defeated man. And in this case, his resurrection is really important. In his letter to the people in Philippi Saint Paul said:

His state was divine  
yet he did not cling  
to his equality with God  
but emptied himself  
to assume the condition of a slave,  
and became as men are;  
and being as all men are,

he was humbler yet,  
even to accepting death,  
death on a cross.  
But God raised him high  
and gave him the name  
which is above all other names  
so that all beings  
in the heavens, on earth and in the underworld,  
should bend the knee at the name of Jesus  
and that every tongue should acclaim  
Jesus Christ as Lord,  
to the glory of God the Father.  
(Philippians 2.6 - 11).

## B. Manolin

In most events, Manolin, the boy in the story is almost like Peter the disciple. In most cases this boy represents Peter obviously through the way he follows Santiago and through his characteristics created by the situation in the story. This section talks about his characteristics as he is compared to Peter. And there are two major points here namely 'a loyal character' and 'a strong faith'. Those two points are obvious characteristics that those two figures, Manolin and Peter, have in common.

### B.1. A Loyal Character

A mutual good understanding between Santiago and Manolin creates a situation where these two characters can deal with each other. Through such communication their relationship is going on and it is getting stronger and stronger from time to time. Manolin's loyalty results in Santiago's trust in him. In the story, Manolin's loyalty is proven in everything he does and says to the old man,

in the beginning and in the end of the tragedy.

In the beginning of the story, Manolin helps him carry the stuff for fishing home. He has voluntarily done this for months and years since the old man has taught him how to fish. Though he stops fishing with him because of his parents, in his heart he still wants to be with him.

"Santiago," the boy said to him as they climbed the bank from where the skiff was hauled up. "I could go with you again. We've made some money."

The old man had taught the boy to fish and the boy loved him.

"No," the old man said. "You're with a lucky boat. Stay with them."

"But remember how you went eighty-seven days without fish and then we caught big ones every day for three weeks."

"I remember," the old man said. "I know you you did not leave me because you doubted."

"It was papa made me leave. I am a boy and I must obey him."

"I know," the old man said. "It is quite normal."

"He hasn't much faith."

"No," the old man said. "But we have. Haven't we?"

"Yes," the boy said. "Can i offer you a beer on the Terrace and then we'll take the stuff home." (page 10-11).

And in the evening before the old man goes far away to the sea, Manolin serves him with the supper. He also prepares everything that he thinks is needed by the old man. He asks the old man to wake him up in the morning and he willingly helps him with the fishing stuff. Moreover, when the old man does not go home the next day, he manages to search for him with the coast guards and with planes.

"Did they search for me?"

"Of course. With coast guard and with planes." (page 124).

He might not do everything by himself, but at least he is involved in searching for the old man.

Most of all, Manolin's faith is described by the conscious decision that he wants to fish with him again. He does not care of luck at all though his parents keep telling him that it is important for a fisherman. His decision is his own, not his parents', and he does not care too much about them and what they say.

"Now we fish together again."

"No. I am not lucky. I am not lucky anymore."

"The hell with luck," the boy said. "I'll bring the luck with me." (page 125).

In the Bible the way Peter came to the decision that he would never leave Jesus is comparable to what Manolin has done and whatever happens to him. When Jesus called him and said that he wanted to make him a fisher of men, Peter could have laughed him and thought that he was only joking. But he did follow him and as he was getting to know more about him, he then trusted him and showed his loyalty to him by listening, questioning, and doing things Jesus wanted him to do. Together with the other disciples, he served the last supper for him. He became one of the most loyal disciples.

When Jesus was caught by the soldiers accompanied by the people, Peter tried to protect him though what he did was not what Jesus wanted him to do. He hurt one of the people with a sword.

Simon Peter, who carried a sword, drew it



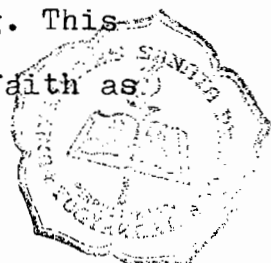
and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter, 'Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?' (John 18.10 - 11).

His loyalty did not stop here. He was still curious of what was going to happen to Jesus, so he followed him from a distance. But, his part as a human being was not as strong as his spirit. He denied him only because people asked him whether or not he knew Jesus. He lost his hope in him and his regret did not make him strong enough to stay with Jesus after Jesus had died. He returned to his old job as a fisherman. If only Jesus had not come to him after his death, Peter may have been a fisherman for the rest of his life. But, he became strong again in his faith in him and this was the time when he made the very strong decision not to leave him anymore but stay with him forever.

one day after his resurrection, Jesus asked Peter whether or not he loved him. As Peter said, "Yes", Jesus said, "Feed my lambs". Peter knew the risks of saying "yes" to him, but he did not seem to doubt it. He followed him until the end of his life.

## B.2. A Strong Faith

This section is closely related to the previous one. It is, however, separated because of its different emphasis. The above section shows the loyalty of the characters as it is shown through what the characters are doing. This section differently talks about the characters' faith as



it is shown in what and how Manolin and Peter think about Santiago and Jesus Christ.

Manolin says when he stops fishing with Santiago that it is his father who asks him not to go with the old man. He does not think that Santiago is unlucky but on the contrary he thinks that the old man is the best fisherman. Moreover, he has a strong faith in him and it makes him stay with the old man. For Manolin, Santiago can do things much better than the other fishermen, though the others think about him the other way around. And they think he is not a good fisherman because they do not have enough faith in him to be able to appreciate what he has done. The only difference here is that Manolin has a strong faith in the old man whereas the others do not. And of course this difference makes a big difference in treating and dealing with the old man.

Basically the same thing happened to Peter and the others who followed Jesus. Because they believed in every word Jesus had told them, they were strengthened. They became strong when they had a strong faith in him. On the other hand, the people who did not believe him would not get anything from him, at least that was what they thought. They could not even appreciate his work and feel how it worked on them.

He also said to them, 'Take notice of what you are hearing. The amount you measure out is the amount you will be given - and more besides; for the man who has will be given; from the man who has not, even what he has will be taken away.' (Mark 4.24 - 25).

### C. The Other Fishermen and the Tourists

In the story, besides Santiago and Manolin, there are still others who are not really involved in the main plot, but their presence is necessary. They are the other fishermen and the tourists. They are quite similar to the people in the Bible who want Jesus to be crucified. This section talks about the comparison between the people in the story and those in the Bible. There are two important topics here, namely: 'Have No Faith' and 'Do not Try to Understand'.

#### C.1. Have No Faith

Like what has been discussed in the previous chapter, most of the people and the tourists in the story, do not have faith in the old man. And this is the reason that they cannot understand and cannot appreciate what he has done. When the old man is drinking with them in the Terrace, for example, some of them make fun of him though he does not care of them. Even after his long fishing, they still think that he is definitely a *salao* fisherman. They only think of the bone of the fish instead of the way the old man is fighting for it against the sharks. If only they have faith in him, they might understand more of him.

Some of the tourists are the same as they are. They think of the bone itself and do not have any idea at all of who the fisherman is. They do not even ask who he is. Therefore, they do not have faith in him and consequently

they cannot appreciate his work of which he is proud.

That afternoon there was a party of tourists at the Terrace and looking down in the water among the empty beer cans and dead barracudas a woman saw a great long white spine with a huge tail at the end that lifted and swung with the tide while the east wind blew a heavy steady sea outside the entrance to the harbour.

"What's that?" she asked a waiter and pointed to the long backbone of the great fish that was now just garbage waiting to go out to the tide.

"Tiburón," The waiter said. "Eshark." He was meaning to explain what had happened.

"I didn't know sharks had such handsome, beautifully formed tails."

"I didn't either," her male companion said. (pages 126 - 127).

What Jesus wanted from the people was that they believed him. But, they did not believe the things they heard from him unless they could understand those things. They wanted proof that could make them believe him, but he did not give them any proof. They wanted signs that made it easy for them to understand that 'He is the Son of God', but Jesus did not give them any signs apart from the sign of Jonah.

The crowds got even bigger and he addressed them, 'This is a wicked generation; it is asking for a sign. The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. On judgement day the Queen of the South will rise up with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here. On judgement day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here. (Luke 11.29 - 32).

They did not believe him, moreover they did not even know

the sign of Jonah. This undesirable quality, of course, always resulted disagreements between what Jesus said and did and their comprehension. They wanted to accept everything from him in their minds instead of in their hearts.

The small thing that Jesus told them was not understandable for them and, of course, they did not understand the essential meaning of the crucifixion. In their faith, Jesus was just a failed hero who was not able to set them free.

## C.2. Do Not Try to Understand

It is clear that because the tourists and the other fishermen do not have faith in the old man, they disagree with what the old man has done. Consequently, they do not want to know anything about him. When they make fun of him, they just do it without understanding why he seems funny. Sometimes there are no reasons for this. And the fact that he never brings home any fish makes the word 'salao' that they have given to him strongly attached in their minds and faiths. The old man is not able to change this condition.

His 'great' work does not mean anything to them because of the same reason; they do not want to try to understand. Though it is his last effort to prove his true dignity to them, it does not convince most of them. Santiago after his struggle is not different from the Santiago they knew before. He is a loser.

Jesus Christ experienced the same pain. It was not only because the people did not have faith in him that

they could not understand him, but more than that they did not want to understand him. They always tried to find the weaknesses of what he said and did though sometimes they did not find them and as a result they were embarrassed. It happened when Jesus healed a sick woman on a Sabbath day.

One sabbath day he was teaching in one of the synagogues, and a woman was there who for eighteen years had been possessed by a spirit that left her enfeebled; she was bent double and quite unable to stand upright. When Jesus saw her he called her over and said, 'Woman, you are rid of your infirmity' and he laid his hands on her. And at once she straightened up, and she glorified God.

But the synagogue official was indignant because Jesus had healed on the sabbath, and he addressed the people present. 'There are six days' he said 'when work is to be done. Come and be healed on one of those days and not on the Sabbath.' But the Lord answered him. 'Hypocrites!' he said 'Is there one of you who does not untie his ox or his donkey from the manger on the sabbath and take it out for watering? And this woman, a daughter of Abraham whom Satan has held bound these eighteen years - was it not right to untie her bounds on the sabbath day? When he said this, all the people were overjoyed at all the wonders he worked. (Luke 13.10 - 17).

There were many other events when they found that Jesus was cleverer and wiser than they. But it did not make them understand him more and believe him. On the contrary, they hated him more and had him crucified.

Up to the end when Jesus had to prove the truth of what he had said and done to the people, they did not want to understand. They were such hard people and their hatred on him closed their minds and hearts that they did not believe him. He did not mean anything for them.

## CHAPTER VI

## CONCLUSION

This is the last chapter of the whole thesis and it is about the general ideas basically concluded from the analyses discussed in the previous chapters. This conclusion is divided into two sections. The first one is concerning with the novel itself as it is compared with the Bible and as it is the main subject of this work. The second section is about the writer, Ernest Hemingway, related to his christianity and his novel, The Old Man and the Sea.

## A. The Novel

In the story there are some events which are not chronologically comparable to those in the Bible. The events about the crown of thorns, for example does not happen in the same chronological order as in the Bible. In this case the Bible is used as a point of reference. The crown of thorns happens very soon when the old man feels the straw hat that cuts his forehead. But, in general those misplaced events are not of great importances in the story. The other events are integrative and happen at the same time as they do in the Bible. There are at least three important events which strongly support the plot of the story, namely: the last supper, the mast Santiago hold, and the position in which he sleeps after he

gets home. These three events are inextricable with those in the Bible, namely: the last supper, the cross born by Jesus, and the position in which he hangs on the cross. So, through the events, the story and the Passion are very strongly integrated.

The main character, Santiago, sometimes does not symbolize Jesus Christ. When he washes his bloody hands, for example, he does not act as Jesus. This event signifies the one when Pilate washes his hands because he does not want to be responsible for Jesus. So, in this case Santiago acts as Pilate. And when the old man is drinking beer with the other fishermen, this event does not have any Christian significance at all. He is a fisherman. Physically he is not similar to Jesus Christ. "Everything about him (the old man) was old except his eyes and they were the same color as the sea and were cheerful and undefeated". (page 10). On the contrary, Jesus is still young. He is thirty-four years old at the time of the crucifixion. But, there are many other aspects that show that Santiago has characteristics like Jesus'. From the beginning of the story until the end Santiago acts as Jesus Christ. These two figures are clearly integrated with each other.

Manolin and the people (the other fishermen and the tourists) most of the time symbolize Peter and the masses in the Bible. One exception is when Manolin stops fishing with the old man because of his parents. In this case, Manolin does not act as Peter but as one of the people who



want to follow Jesus. Another exception is that Santiago does not fight against and for the people, but he fights for his own dignity. In the Bible, Jesus fights and suffers for the people by fighting against them. The fish ( the marlin and the sharks), though they constitute very important parts in the story, do not symbolize anything in the Bible.

In the Bible the resurrection and the appearance of Christ after he has died are very important. The people will not believe him unless he comes to them again after his death. But in the story there is no description at all about those events. The conversation between Santiago and Manolin after he has got back does not reveal anything about the resurrection and the appearance. In this case, it is reasonable because the story has a different way to ensure the people to believe the old man, that is the bones of the marlin. These two themes have the same meaning but they are different in the way they are shown.

#### B. The Writer

Ernest Hemingway's actual life cannot easily be separated from his works. He obviously expresses his contemporary life in The Old Man and the Sea. Santiago, the main character, is not more than his own reflection or at least he is a character that Ernest Hemingway wants to look like.

The generalization about Ernest Hemingway's christianity expressed in the novel is another important topic. The

inextricable integration between the novel and the Bible conveys indications about Hemingway's christianity. When he was still young, Hemingway was brought up in a strict christian family and of course to a certain degree christianity influences his life. This christian influence was attached on him through his life although he did not seem to believe in christianity. His behaviours did not show that he was a devout christian. As he grew up, he never went to church, never prayed, and he did not even know how to pray. In the story Santiago says, "I am not religious". This is such a strong statement for Hemingway himself. Although he can say Our Father and Hail Mary automatically, it does not mean that he is religious. It can be the result of the education he has got in his family. Christianity in general is well planted in his mind but it is not deep-rooted in his heart. He knows most of the things that happen during the Passion and understands some of the christian lessons in the Bible. But, they do not go into his heart and as a result he does not believe them. Through the novel The Old Man and the Sea, Ernest Hemingway is christian more in his mind than in his heart. And when he was writing the novel, he was very much influenced by this christianity.

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