



### A Semantic Interpretation of W. B. Yeats' "The Second Coming " and "Leda and The Swan "in Terms of The Employed Mythical / Archetypal Lexical Items

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## Introduction

The present study aims at presenting a semantic interpretation of William Butler Yeats' "The Second Coming" and "Leda and The Swan" in terms of the significance of the employed mythical/archetypal lexical items . The Mythical/Archetypal Approach depends on the works of C. G. Jung and Joseph Campbell .This approach is to be followed in highlighting the significance of the mythical /archetypal employment as it is expressed through the lexical items mentioned in the two poems. The interpretation of "The Second Coming "and "Leda and The Swan" is given with reference to the significant recurrence of certain lexical items that have mythical /archetypal indications. The paper contains an overview about the role of myth in literature in general and in W.B. Yeats' poetry in particular .The lexical items that have mythical indications are of different references : religious, political , and historical .The association between the lexical items mentioned in both of the poems and the mythical /archetypal meaning shows a creative way to convey the themes of these poems . The paper ends up with some conclusions, appendices , and a list of references.

## 1.Myth in Literature

In all types of literature there are a lot of references and illusions to a number of myths and legends whether they are Biblical or Christian or of ancient Greece and Rome , as a result , a knowledge of such myths and legends is necessary for any study to understand and appreciate a particular kind of literature (Tilak,2010:53).

Myth may be defined as a "traditional story that speaks to important issues in the culture in which it is told"(Clark,2012:2). According to this definition , myth is a series of events and actions , but the character is not myth like , Heracles is not mythical character . Myth is taken as the bath to self understanding and the full understanding by establishing a connection with the past, and without this connection we are unable to discover all of our myths and events. In general, myth explains how things come in to being and why or how the world around us works ( ibid).This idea is enhanced with what Alan Dundes thinks about myth .He believes that myth is "a sacred narrative explaining how the world and man came to be in their present form " (as cited in Brasher, 2001:326).



Thus, the role of myth is vital in the gradual development of the human civilization and the growth of the cultures of the different nations. Myth has such a significant role to play because it extends in the ancient past of people to be considered as their heritage and it associates literature with the religious rituals, the political events ,and the social activities.

Myth is closely related to the development of the contemporary ideologies .Myth is regarded as "an ideologically weighted narrative about figures or events from remote past which shape contemporary ideologies comes down to us from about the seventh century BC ,through Homer and Hesiod"(Lincoln 1999 as cited in Halpe ,2010:3).

Myth is to be seen as " a symbolic narrative , usually of unknown origin and at least partly traditional , that ostensibly relates actual events and that is especially associated with religious belief"(The Encyclopedia Britannica as cited in Sperens ,2013:3).Also , myth is defined by "Oxford Advanced Learners Dictionary" as" a story from ancient times , especially one that was told to explain natural events or to describe the early history of people ; this type of..."

According to the definitions that have been mentioned above, myth is the record of the events that took place to certain societies in the past .These events are either religious or historical , that is to say the political and the social events .What is worthy to be regarded in these definitions is that literature is the ideal vessel to contain myth to highlight the religious and ancient events .The relationship between myth and literature in this sense is the reflection of

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the interaction that humanity witnesses along the time.

The employment of "Myth" in certain literary work may connect literature with religion because "in the study of religion , the most general use of the term "myth" refers to a sacred narrative. This definition considers sacred that which engages values ,ideas, and beliefs that are considered to be unquestionably true within their own culture"(Brasher,2001:326). Accordingly, the employment of myth to reveal the values, ideas, and beliefs in form of narration will provide the narration itself with the sense of sacredness. Brasher (ibid) ,adds "the essential components are two : (1) that it be a narrative and (2) that it engage terms that are sacred".

There is an intimate relationship between literature and myth. Literature is regarded as one of the spaces in which myth is kept secure and safe. In the same way , as myth is kept in literature, literature may gain enrichment by myth. The employment of myth in literature can be considered as the way to avoid neglecting the events that happened in the past and to make use of the traditions that were dominating in certain eras. One of the reasons behind the success of some literary works to be considered as masterpieces is the mixture between what is inherited from the past and what is described as a new horizon to a different time and a different place (Vahideh ,2014:489-98).

The writer or the poet can establish a relationship between what he creates in literature with what is found and what happens in the real life of the society .In literature , there are religious , national ,



and social indications can be referred to by using certain mythical or archetypal symbols or metaphors because it is hard or impossible to be expressed frankly and directly.

The employment of myth in literature is significant according to Joseph Campbell , for instance , he considers myths as "metaphors that suggest deep spiritual truths not speakable in ordinary words. These sacred stories , considered to be truthful accounts of what happened in the remote past in the society in which they are told , explain how the world and humans came to be in their present form"(Winn and Kidney ,2010:1).

The close relationship between reality and myth is so clear , such a relationship may lead to the original circumstances in which certain myth has appeared, as Hines (2003:165) states that "it is reasonable to assume that both the truth which is expressed in mythic form , and the form in which it is embedded , will represent topics that were particularly significant in the myth's native circumstances". Depending on the heritage , myths are inherited from race to race .These myths may be embedded in various circumstances , they may be historical and cultural circumstance (ibid).

According to Campbell (2004:6-10), myth has four functions . Myth is used:

1. to evoke in the individual a sense of grateful , affirmative awe before the monstrous mystery that is existence .This function is called the "mystical or metaphysic function of myth".

2. to present an image of the cosmos , an image of universe around about , that will maintain and elicit this experience of awe .Also , to present image of the cosmos that will maintain your sense of mystical awe and explain everything that you came into contact with in the universe around you. This function is called the "cosmological function of myth".

3. to validate and maintain a certain sociological system : a shared set of rights and wrongs , proprieties or improprieties , on which your particular social unit depends for its existence . This function is called the "sociological function of myth ".

4. to carry the individual through the stages of his life , from birth through maturity through senility to death .The mythology must do so in accords with the social order of his group , the cosmos as understood by his group , and the monstrous mystery . This last function is called the "psychological function of myth ".

The functions of myth that have been mentioned briefly above can be found in details in (Thury and Devinney:1997 ).

The poets who did not believe in religions employed "myths of Jupiter , Venus , Prometheus , Wotan ,Adam and Eve , and Jonah for their plots , episodes ,or allusions" (Abrams , 1999:171). He (ibid) believes that mythology is adopted when there is no religion to believe in . Myth is used to denote supernatural tales which are the production of their authors to facilitate the complicated matters and to make certain knowledge as the invention of Plato to fulfill such a goal .



Myth may be used for the sake of establishing a bridge between a "contemporary and ancient text the myth provides a well-known existing narrative or explanation which could affect the reading of the contemporary text" (Sperens , 2013:4).

According to Sperens' opinion the employment of myth in literature is as a device used to illustrate certain moral lesson and to simplify the reading of the contemporary text .

Myth plays an important role in literature and in reading literary texts . For instance , myth has a significance role in the twentieth century fiction . "myth is used as farming device that contains and interrogates historical event , thereby functioning as a form of alternative history " (Halpe ,2010:ii).

The significance of using myth as the corner stone of studying or interpreting certain literary texts depends on one of the features that characterize myths which is their universality as Gillespie (2010 : 56) believes that "myths seem essential to human culture. They explain the natural world , offer guidance on proper ways to behave in a given society , and offer insight into enduring the inevitable milestone of a lifetime (such as birth , passage into adulthood , marriage and death )".

The employment of myth plays a vital role in human life socially in two different dimensions : (1) myth is a bond that binds the tribe or the nation together spiritually and psychologically (according to Philip Wheelwright as cited in Guerin et al 1992). (2) myth is a device of reshaping

of the abstract notions into concrete things . It is a means to live "a fresh life with a childlike wonder " (Larson , 2013 :25).

## 2. Myth in William Butler Yeats' Poetry

Myth plays a basic role in W. B. Yeats' poetry . It is also considered as an important theme in Yeats' poems .Yeats employed myth for the sake of reactivating the Irish folk and recharging the patriotic spirits of the Irish people .

Yeats used the Celtic folklore as a device to re-educate people with special emphasis on the sense of nationalism and the traditional values of the Celtic Irish people .Myth can be found as a component in the ancient Irish folklore .Yeats exploited this source to be considered as one of the main themes in his poetry .

Yeats considered myth as one of the important subject matters because he has been affected with what he has read about the Irish folklore i.e. the stories and the characters of Celtic origin. He has contributed to the literary life through the reference to myth and native legends and he aims at enhancing his national tendency (Abdul Ameer ,2010 : 28).

Yeats poetry is characterized with the association between the ancient mythology and the traditional Irish mysticism . There are different reasons behind the employment of myth in poetry , one of the reasons is the social problems and the political crises that happened in Ireland during the period of time in which Yeats



lived . These historical and political events were caused by external forces and were accompanied with violence ( Beach , 2012 : 1 ).

Myth is associated with history that is why Yeats employs myth in his poetry . Myth represents an important aspect in Yeats' poetry because it is a part of his philosophical work "vision" .Yeats presented in his early poems a clear picture of the Irish mythology which was recharged with various symbolic meanings . Parallel, there was the representation of history throughout the reference to the rise and fall of civilization and he believes that the human civilization needs to be refreshed after two thousand years (Lall, 2009 : 272 ).

The language of myth that is absorbed from the Irish culture is so vivid in Yeats' poetry . Just like the other ancient literature (i.e. Hebrew and Greek ) and the existence of myth in prophetic texts , the Irish literature witnessed a great deal of such mythical existence . Lee (1995 : 56 ) states that " the ancient and even the Irish view a poet as a seer who realizes supernatural will , reveals new philosophical and religious truth , foretells the coming age , and charges a possible preparation through the tool of mythological poetry".

Yeats' poetry contains some religious indications which are sometimes clearly stated or they are implicit in other times . For the sake of presenting the religious indications in his poetry , Yeats felt it is necessary to exploit the ancient mythologies to achieve his aim. The relationship between mythology and particularly the ancient religions may be

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considered as the justification for Yeats' employment of myths to refer to religion . Itu( 2008 : 2) states that " the ancient religions could be understood as mythological religions. The criteria of this understanding should not become absolute " .

Yeats' poetry includes some historical and political references . Myth plays a significant role as a helpful factor for Yeats to fulfill such a purpose . There is an intimate relationship between myth and history .Itu (2008 : 8 ) adds that " myth and history are complementary . Myth is not against history . It incorporates historical facts and events . The historical dimension of myths should be understood the same as the mythical dimension of history " .

Hence, Yeats' poems "The Second Coming " and " Leda and The Swan " are selected to be interpreted in terms of the significant of the mythical uses that can be traced to reveal the crucial religious and historical events that can be interpreted throughout the employed myths.

### 3.1. The Mythical Uses in Yeats' "The Second Coming"

William Butler Yeats' "The Second Coming" contains religious as well as political themes .For the sake of presenting and highlighting these themes , the poet focuses on the employment of certain lexical items that have mythical indications and references. "The Second Coming " comes as an expressive reaction against the violent and tough treatment of the British army in putting down the civil rebellion in



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Ireland .Yeats employs very clear mythical theme in the poem which comes in contrast with the title of the poem. Hence , it is highly significant to examine the lexical items that have been employed to convey the mythical theme. These lexical items are very important and vital in understanding , then interpreting the poem.

The title of the poem "The Second Coming" is very important to be examined .It suggests that the second coming of Christ as the savior of humanity is soon, but the careful reading of the poem as a whole will reveal the opposite .The coming is of the anti-Christ , such a theme is well expressed through the employment of a mythical image .The poet introduces a human-like animal. This figure" with lion body and the head of a man" , will make humanity astonished , because they are waiting for the second coming of "Christ". As a result of the "chaos" in the world and the absence of the moral values and the religious beliefs "the centre cannot hold" and "things are falling apart " , the appearance of this mythical image comes as a sort of punishment that is unexpected by people .Saxena (2012:2)states that " with his encyclopedic range of knowledge , Yeats was able to receive his idea of "The Second Coming " of God in sync with the ancient Greek myth of sphinx , Christian beliefs regarding the birth of Christ".

The "gyre" is a lexical item that has an archetypal indication in Yeats' "The Second Coming". It exposes the poet's "admittedly very weird philosophy of how history work" (Green ,2015 :1).The gyre represents the time circularity and progression ."Turning and turning on the

widening gyre", the gyre makes certain period of time in which the historical events will be repeated again , so it signifies the cyclic nature of time with reference to the starting point which is the birth of Jesus.(See table (1) ).

The "gyre" may be interpreted as a device to discuss the historical dimension of the life of the society and the gap between the norm of life of young and the standards of their parents and grandfathers (Waters , 2001 :1). In addition, the gyre is interpreted as a myth that has a historical indication .It is believed that "each two - thousand –year cycle is dominated by a myth which expresses in semi-fictional terms the central mood of period .Thus , for the last two thousand years European society has been ordered and controlled by Christian myth (which is now as ,we saw in "The Second Coming " , on the verge of total disintegration)(Coles ,1980 :64).

Table (1) The lexical items that carry Mythical/Archetypal referents in W. B. Yeats' "The Second Coming"

The Mythical/Archetypal Lexical Items	The Referent	The Type
The Second Coming	Christ	Religious
Gyre	The cyclic nature of time	Historical



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falconer	Christianity	Religious
The Second Coming	Christ	Religious
Vast image (sphinx-like)	Anti-Christ	Religious
Spiritus Mundi	The soul of the world	Mythical
twenty centuries	The cyclic nature of time	Historical
Cradle	Christ	Religious
rough beast	Anti-Christ	Religious
Bethlehem	Christ	Religious

In the beginning of Yeats' "The Second Coming", and according to table (1) above, the poet refers to the relationship between the role of cultural and religious values in systemizing the life of people. He uses the relationship between the "falconer" and the "falcon" to represent the role of the cultural and the religious values in human life. The falcon is out of the falconer's control, similarly the role of culture and religion is absent in the 20<sup>th</sup> century society. "We are living, Yeats is saying in a time in which the falconer—the sense of good and true – seems to no longer have any hold on us. we have strayed too far from the center. The center does not hold us, Yeats said nothing guides us, nothing corrects us. We fly from extreme to extreme" (Frost, 2001:2). The departure between the role of the cultural and religious values on a hand and the people on the other hand pushed the poet to create mythical images to be a means to punish the sinful people.

Yeats' "The Second Coming" comes to be a reaction to the surrounding event that were taking place. Ireland was suffering the violent Civil War, Europe was suffering the deep pains of World War I, and Russia was bleeding because of the

Bolshevik Revolution and the accompanied Civil War there.

The "Second Coming" is a mythical use in the poem which has a religious indication. With reference to the title and the theme of the poem, it is supposed that what is meant is the second coming of Jesus Christ to save humanity and to "drop the curtain of Satan and bring the peace and light on the earth" (Wardhana, 2015:1). Thus, the "Second Coming" is associated with religion and that can be justified in terms of the need for the religious beliefs to encounter two problems that the poet succeeded to diagnose, namely, the excretes of the World War and the occupation of the British troops. In addition to that, "the mysticism element that related with book of revelation and the 2<sup>nd</sup> coming of Jesus Christ in the earth after his 1<sup>st</sup> coming in Bethlehem long time ago" (ibid).

The Second Coming is an indication of "a new manifestation of God to man" (Sharma, 2017:1). The second coming is used to suggest the coming of Christ to save humanity, but in the poem, it denotes the passive meaning of the word. It refers to the gloomy scene as a result of violence and terror. The second coming is associated to a very huge image which is the "rough beast". (Waters, 2001 :2).

Hence, the "second coming" represents the mythical use that suggests a religious indication, since it explicitly refers to "Jesus Christ", but it implicitly criticizes the chaos and cynicism in the society.

Yeats employs the image of the anti-Christ that has come from "Spiritus Mundi



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" to emphasize the theme of "the struggle between good and evil is eternal and the order is definitely restored after a brief span of chaos" (Saxena , 2012:2).

The mythical image that is presented in Yeats' "The Second Coming" is the "sphinx-like". This image has a body of a lion and a head of a man .The mythical image is the main archetype in the poem .It appeared from a place that is called "Spiritus Mundi". This archetype has a religious significance since it is related to "The Second Coming" , "Surely the Second Coming is at hand " . The "vast image" is supposed to be " Jesus Christ" , the savior of humanity but the employed archetypal image appeared to be anti-Christ image that is described as a creature that has a "pitiless gaze" and as a rough beast.

The poet presents another archetype which is closely related with the "sphinx-like" image .He mentioned "Spiritus Mundi" which is a Latin term means "the soul of the world " as Green (2015:3) states "Yeats is using it to mean sort of communal understanding of knowledge .As I told you , he had all these hocus pocus ideas about the history and society and –what not- this is just another one of them". The poet associates the following respectively : "revelation , the second coming , the vast image , and Spiritus Mundi " . Through this association the poet mixes together his prophetic vision , the religious beliefs , the anti-religious indication , and the mythical use.

According to Islam (2013:365) ,the poem refers to "Spiritus Mundi " or " Soul of Universe " as the place that is supposed to be the place that will witness the Second

Coming of Jesus Christ. What is astonishing is that "Spiritus Mundi" is the place from which a great beast will appear as an image of destruction .

Thus, "Spiritus Mundi " is used mythically to refer to the heart of universe and to the struggle between virtue and vice . As it is stated in Saxena (2012:13), "the image of the anti-Christ has also come out of the Spiritus Mundi that embodies the collective intelligence of the whole universe shared by the individual mind". It expresses the intimacy between West and East regarding "myth and tradition " .

Yeats creates a mythical image that is related to time . He refers to the "twenty centuries" which clarifies his belief in the cyclic nature of time and also he believes that the end of the second thousand will be the end of human misery through out the second coming of Jesus Christ. The expected second coming is related , in this sense , with fighting and beating Satan in a battle that is mentioned in Bible as "Battle of Armageddon". It is described by Wardhana (2015:3) as "the war that ends all war ".It is the war of virtue and justice against vice and violence .Yeats means the war of independence of the Irish people to establish their free country .

The poem contains a very clear mythical use with a religious indication which is the "cradle". The cradle refers to Jesus Christ and the place of birth " Bethlehem". However , the mentioning of the "cradle" and "Bethlehem" has a religious indication but what is unexpected to be seen is the appearance of the "rough beast" .This "rough beast" is the reference to anti-Christianity or "it symbolizes the





new era " (Lee ,1995:69). Instead of being the place of peace , the "cradle" and "Bethlehem" become the place from which "the rough beast" comes out to create the atmosphere of fear , violence , and blood shedding.

### 3. 2. The Mythical Uses in Yeats' "Leda And The Swan"

Yeats creative poetic imagination is revealed through the way he employed certain lexical items that have mythical references in his "Leda And The Swan". The political theme which tells about the political and social life in Ireland is abbreviated in the use of three lexical items that have mythical indications. The poet uses "Leda , The Swan , and Agamemnon" to comment on the political atmosphere which was dominating in his country at that time.

The significant role of the three lexical items that are employed in the poem "Leda , The Swan , and Agamemnon" is worthy to be mentioned because the theme of the whole poem depends on telling about the events of the Greek myth in which "Leda" was raped by "Zeus" who had a shape of a "Swan" to give birth to "Helen of Troy". Babae and Yahya (2014:1) state that by the help of language and structure , Yeats draws a well-known sexual picture without meaning of the poem". The poet illustrates the events through the actions that happened between "Leda and The Swan".

The mythical indication can be realized in the title of the poem. Hence, "the title of the poem is important , because it is the only indication of the characters who are the subject of the poem" (Thomson ,2001 :182). Yeats suggest that the readers have a good deal about the Greek myth that has been indicated in the title. Thomson (ibid:180) adds that "William Butler Yeats daring sonnet describing the details of a story from Greek mythology –the rape of Leda by the god Zeus in the form of a swan-".

The mentioned mythical lexical items "Leda , The Swan , and Agamemnon "have mythical indications and the necessity to present them in such a context is to associate them with the poet's intended subject-matter which is to comment on the political atmosphere in his country. Beach (2012:1) mentions that " "Leda and the Swan" , by William Butler Yeats is an example of Irish poetry which draws on classical Greek and Latin texts to create a commentary on the political atmosphere in Ireland .However, the whole political atmosphere is well-described through the description of Leda who was raped by Zeus who was incarnated into a swan to give birth to Helen of Troy . In the poem "Leda" stands for Ireland while "Zeus" represents the British authority that dominates the social as well as the political life there. What worthy to be mentioned is that "Agamemnon" is a mythical use of a political reference . Agamemnon is Clytemnestra's husband who is a Greek leader succeeded to conquer Troy then he has been murdered by his wife and her lover .It is a reference to the Irish men who supported the British authority in the civil



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war (Thomson, 2001:184). See table (2) below.

Table (2) The main lexical items that carry Mythical/Archetypal referents in W. B. Yeats' "Leda and The Swan"

The Mythical/Archetypal Lexical Items	The Referent	The Type
Leda	Ireland	political
The Swan	Great Britain	political
Agamemnon	The Irish men who support British authority	political

In addition to the basic lexical items that have been mentioned above, there are some other lexical items that should be taken into consideration. These lexical items are employed for the sake of expressing the subject-matter of the poem which is the description of the political atmosphere and the Irish Civil War. The lexical items that enhance the theme of "Leda and The Swan" can be grouped into two groups. The first group represents "violence" which is shown through the actions that have been done by "The Swan". The "swan" which is a basic lexical item that has a mythical indication. These lexical items describe the violence of the British authority against the Irish people. The lexical items that belong to this group are "blow, dark webs, holds, broken, burning, mastered, brute, power, drop". The second group of lexical items convey the meaning of "helplessness". This meaning is expressed through the reactions that have been done by "Leda". "Leda"

which is a basic lexical item that has a mythical indication. These lexical items describe the innocence and helplessness of the Irish people against the violent actions of the British authority. The lexical items that belong to this second group are "staggering, caressed, caught, helpless, loosing thighs". (See table (3)).

Table (3) The supporting lexical items used to clarify the theme of W. B. Yeats' "Leda and The Swan"

Group (1) Violence	Group (2) Helplessness
blow	staggering
dark webs	caressed
holds	caught
broken	helpless
Burning	loosing thighs
mastered	
Brute	
Power	
Drop	

The employment of lexical items that have a mythical indication namely, "Leda, The Swan, and Agamemnon" can be interpreted with reference to religion. According to the religious interpretation "Leda and The Swan" indicate the "Annunciation". Thomson (2001:184) states that "in the Christian tradition, the Annunciation is the announcement by the archangel Gabriel to the Virgin Mary that she would have a child by the Holy Spirit". The Holy Spirit tortured in a form of dove that comes down on Mary to achieve the Divine words. According to the Christian tradition, the result of such action between divine and human is "Jesus Christ". In the



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poem ,Yeats presents "Leda and the Swan" in a similar action between Leda and the god Zeus to give birth to "Helen". He also presents "Agamemnon " who has been murdered by his wife "Leda's daughter" . Agamemnon is mentioned to indicate the religious violence .Thomson (2001 :185) says that "Yeats implies that any union of human and divine must be a horrifying experience ". This violent union is seen to be the origin of violence and blood shedding over the world .( See table (4)).

Table (4) The religious interpretation of W. B. Yeats' "Leda and The Swan"

The Mythical/Archetypal lexical items	The Referent	The Type
Leda	The Virgin Mary	Religious
The Swan	The dove that carries the Divine words	Religious
Agamemnon	Violence and terror	Religious

Moreover , Yeats considered the results of the union between "Leda" and the "Swan" . The result was "Helen" and according to the religious interpretation that depends on the employment of these lexical items, it is the union between divine and human which gives birth to "Jesus Christ" .Helen destroyed the Greek civilization and established a new era similarly Jesus Christ made a huge change in the universe (Babae and Yahya :2014 :1).

As it is shown in table (5), the three mythical/archetypal lexical items refer to

the three mythical characters but with a historical indication .The union between the human "Leda" and the divine the "god Zeus" in form of a "swan" gives birth to "Helen" who has a historical reference to the famous Trojan War of Greek history. Troy has been fallen and Agamemnon the king of Troy has been killed .It is considered as a beginning of a new era . Aneja (2007 :9) states that "when Agamemnon returned from Troy , he was murdered by his wife and her lover " .Hence , Agamemnon's death represents the end of Greek civilization and the beginning of a new historical era".

Table (5) The historical interpretation of W. B. Yeats' "Leda and The Swan"

The Mythical/Archetypal lexical items	The Referent	The Type
Leda	Leda	Historical
The Swan	Zeus the god	Historical
Agamemnon	Agamemnon	Historical

### 4. Conclusions

The research paper ends up with the following conclusions:

1.The mythical /archetypal lexical items are significant in interpreting W. B. Yeats' poetry , namely " The Second Coming " and "Leda and The Swan". The employment of these mythical /archetypal lexical items is considered as a means to interpret semantically the poems that have been mentioned above.

2.The mythical /archetypal lexical items that have been employed in W. B. Yeats' "The Second Coming" are of different types



and different referents . Most of the mythical /archetypal lexical items indicate religious referents so they belong to the religious type . In addition to that , there are some of them indicating the historical referents , they belong to the historical type whereas the pure mythical indication is rare to be found in the poem . According to what has been mentioned it can be concluded that the mythical /archetypal lexical items that indicate the religious type are shown frequently to emphasize the meaning of the absence of the role of Christianity in the modern life of the society which is the subject –matter of the poem.

3.The poet presents the role of mythical/archetypal lexical items in his "Leda and The Swan" in a creative wonderful way . The theme of the whole poem is abbreviated and conveyed through the employment of three basic lexical items which are the important and the expressive mythical /archetypal symbols. The theme of the whole poem is condensed within the employment of "Leda" , "the Swan", and "Agamemnon ".The types of these archetypes have been expressed to be political , religious , and historical . To convey such a great deal of meaning through a limited number of archetypes is a matter of rare poetic creativity .

4.Through the employment of different mythical archetypes within certain lexical items , the poet could convey political , religious , and historical aspects to reshape the suffering of humanity after the First World War in general and the suffering of the Irish people in the civil war in particular .

### Appendix 1

#### **The Second**

#### **Coming**

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all convictions, while the worst  
Are full of passionate intensity.

Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image out of Spiritus Mundi  
Troubles my sight: somewhere in sands of the  
desert  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Reel shadows of the indignant desert birds.  
The darkness drops again; but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born?

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### Appendix 2

#### **Leda and The Swan**

A sudden blow: the great wings beating still  
Above the staggering girl, her thighs caressed  
By the dark webs, her nape caught in his bill,  
He holds her helpless breast upon his breast.

How can those terrified vague fingers push  
The feathered glory from her loosening thighs?  
And how can body, laid in that white rush,  
But feel the strange heart beating where it lies?



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A shudder in the loins engenders there  
The broken wall, the burning roof and tower  
And Agamemnon dead.

Being so caught up,  
So mastered by the brute blood of the air,  
Did she put on his knowledge with his power  
Before the indifferent beak could let her drop?

**W. B. Yeats**

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### خلاصة البحث

تهدف الدراسة الحالية إلى تقديم تأويل دلالي لقصيدتي الشاعر وليم بتلر بيتس "العودة الثانية" و "أليدا و البجعة" في ضوء أهمية توظيف المفردات ذوات الدلالات الأسطورية. يعد منهج دراسة الأسطورة في الأدب هو المنهج المتبع في إبراز أهمية توظيف المفردات



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ذوات الدلالة الأسطورية بحسب ورودها في القصيدتين  
فقد قدم تأويل القصيدتين "العودة الثانية" و "ليدا و  
البجعة" بالإشارة إلى تكرار وقوع مفردات معينة تحمل  
إيحاءات أسطورية. تتضمن الدراسة نظرة شاملة لدور  
الأسطورة في الأدب بشكل عام و في شعر الشاعر ولیم  
بتلر بيتس بشكل خاص. جاءت تلك المفردات ذوات الدلالة  
الأسطورية مصنفة إلى عدة أنواع فمنها ما هو ديني و  
منها ما هو سياسي و منها ما هو تاريخي. إن الارتباط بين  
المفردات الواردة ذكرها في القصيدتين و بين المعنى  
الدلالي المتضمن للأسطورة يشير إلى الأسلوب الإبداعي  
للشاعر في إيصال موضوعي القصيدتين و جوهرهما  
ختم البحث ببعض الاستنتاجات و ملحقين و قائمة  
بالمصادر.

essence.. The research was concluded with some  
conclusions, two annexes and a list of  
References.

### Abstract

The present study aims to provide a semantic interpretation of the poems of the poet William Butler Yeats "The Second Coming" and "Lida and the Swan" in light of the importance of employing vocabulary with mythological connotations. The method of studying myth in literature is the approach used to highlight the importance of employing vocabulary with mythological significance according to their occurrence in the two poems, "The Second Coming" and "Lida and the Swan" was presented with reference to the repeated occurrence of certain vocabulary bearing mythological connotations. The study includes a comprehensive view of the role of myth in literature in general and in the poetry of the poet William Butler Yeats in particular. Those vocabulary with mythological significance are classified into several types, some of which are religious, some political and some of which is historical. The connection between the vocabulary mentioned in the two poems and between the semantic meaning contained in the myth indicates the poet's creative style in communicating the two poems' themes and their