

KUBLA KHAN: A STUDY OF ARCHETYPAL PATTERN

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ABSTRACT

Kubla Khan: A Study of Archetypal Pattern" delves into Samuel Taylor Coleridge's enigmatic poem "Kubla Khan," exploring its intricate layers of meaning and its resonance with archetypal motifs and seeks to provide a glimpse into the thematic depth and psychological richness of Coleridge's work. The poem, famously composed under the influence of opium-induced reverie, unveils a dreamscape where the legendary Kubla Khan erects a majestic pleasure dome. This study elucidates how the poem embodies archetypes such as the hero's journey, the trickster, and the mother, the shadow and other archetypal patterns. It examines how Kubla Khan's empire symbolizes the human psyche's vast and untamed realms, echoing primal forces and transcendent aspirations. Moreover, the study explores how Coleridge's manipulation of language and imagery evokes archetypal symbols, fostering a sense of mythic resonance and psychological depth. By unraveling the poem's archetypal tapestry, this study illuminates its enduring fascination and its capacity to evoke profound insights into the human condition.

Keywords: *Archetypal patterns, Coleridge, Kubla Khan, unconscious, imagery, symbols.*

Chapter One: The Introduction and Literature Review

The research aims to extrapolate the archetypal patterns in Coleridge's *Kubla Khan*. Archetypal patterns are universal symbols and themes that recur across different cultures, mythologies, religions, and literature. These patterns are deeply ingrained in the collective unconscious, a concept first introduced by the Swiss psychologist Carl Jung in 1919. According to Jung, the collective unconscious is a reservoir of shared psychological material that all humans inherit, containing archetypes that shape our thoughts, feelings, and behaviors.

Archetypal patterns are universal and recognizable symbols or images that tap into our shared human psyche. They often appear in myths, folklore, literature, religious and spiritual traditions, and even in our dreams and fantasies. They serve as fundamental building blocks for storytelling and provide a framework for understanding and interpreting human life and the human condition. They have long captured the imagination of scholars, artists, and thinkers across various disciplines. These recurring themes and motifs, deeply rooted in the collective unconscious, offer a rich tapestry of symbols and narratives that resonate with universal human experiences.

Research on archetypal patterns delves into the exploration of these fundamental elements that underpin myths, stories, and cultural expressions from diverse societies and time periods. By examining the significance and manifestations of archetypes, researchers seek to uncover the underlying structures and meanings that shape our understanding of the world and ourselves.

Studying archetypal patterns provides insights into the human psyche, cultural beliefs, and societal values. By recognizing and understanding these universal symbols and themes, individuals can gain a deeper understanding of themselves, their relationships, and the world around them. In addition, they play a significant role in fields such as psychology, literature, anthropology, and mythology, offering a framework for exploring the complexities of human experience and expression. For additional insights about archetypal patterns, the collective unconscious archetypal patterns emerge from the collective unconscious, a concept proposed by Carl Jung. The collective unconscious represents a reservoir of inherited, universal knowledge and experiences that all humans share. It is believed to be a deep layer of the psyche that influences our thoughts, feelings, and behaviors.

The psychological significance of archetypal patterns emits from the fact that these patterns tap into the deep-seated, primal aspects of the human psyche and reflect fundamental human experiences, emotions, and behaviors. Engaging with archetypal patterns can offer insights into human psychology, personal growth, and individuation as they operate on both personal and collective levels. Individually, they influence our personal experiences, dreams, and behaviors. Collectively, they shape cultural narratives, societal values, and shared mythologies.

Archetypal patterns are featured with their cross-cultural presence because they transcend cultural boundaries and can be found in myths, folklore, and religious traditions from different parts of the world. Despite variations in cultural expressions, certain archetypal themes and symbols are recognizable and resonate with people across diverse background.

Another feature of Archetypal patterns is that they revolve around themes of transformation and integration. They depict journeys, challenges, and the development of consciousness. By engaging with archetypal patterns, individuals can explore their own personal growth and strive for self-realization.

In addition to the aforementioned features, archetypal patterns communicate through symbols and imagery. These symbols carry rich layers of meaning and evoke powerful emotional responses. Archetypal symbolism provides a bridge between the conscious and unconscious realms, offering a language to express and explore complex psychological themes. They are also various disciplines and fields such as psychology, literature, anthropology, and the arts. They offer tools for analysis,

interpretation, and creative expression, helping us understand the human condition and the underlying themes that shape our lives.

It's important to note that while archetypal patterns provide a framework for understanding, they should not be seen as rigid templates that dictate individual experiences. They are flexible and can be interpreted and expressed in diverse ways, reflecting the uniqueness of each person and Archetypal patterns offer a lens through which we can explore culture.

Commonly Recognized Archetypal Patterns

The most commonly recognized archetypes include:

A. The Hero: The Hero archetype represents the journey of a protagonist who embarks on a quest, faces challenges and adversaries, and ultimately achieves victory or transformation. This archetype embodies qualities such as courage, resilience, and the ability to overcome obstacles.

B. The Wise Old Man/Woman: The Wise Old Man/Woman archetype represents wisdom, knowledge, and guidance. This archetype often appears as a mentor or advisor figure who offers insights, teachings, and spiritual guidance to the hero or protagonist.

C. The Trickster: The Trickster archetype embodies mischief, playfulness, and unpredictability. This archetype often challenges social conventions, disrupts order, and brings about change through unconventional means. The Trickster can be both mischievous and wise, often serving as a catalyst for transformation and growth.

D. The Mother: The Mother archetype represents nurturing, unconditional love, and creation. It embodies the qualities of caregiving, protection, and emotional support. This archetype is associated with the life-giving and nurturing aspects of femininity.

E. The Shadow: The Shadow archetype represents the hidden and unconscious aspects of the human psyche. It encompasses repressed desires, fears, and instincts that are often considered dark or negative. Exploring and integrating the Shadow is a crucial part of individuation and personal growth.

F. The Self: The Self archetype represents the unification and integration of all aspects of the psyche. It is the totality of the individual, encompassing both the conscious and unconscious elements. The Self archetype represents wholeness, balance, and the realization of one's true potential.

These are just a few examples of archetypal patterns, and there are many more that exist. Archetypal patterns provide a rich and symbolic language for exploring the depths of human experience, understanding our own psyches, and connecting with the collective wisdom of humanity.

Literature Review

The concept of archetypal patterns has been a significant area of research in the analysis of Coleridge's poem "Kubla Khan." Several scholars have identified and examined the relevance of archetypal patterns within the poem. Researchers have noted the presence of the archetypal motif of the primordial garden or Eden-like landscape in the poem (Bate, 1987; Newlyn, 2002).

The description of the "sacred river" and the "pleasure-dome" can be seen as evoking the image of a paradisiacal, utopian space that reflects the human longing for a pristine, harmonious, and primal connection with nature. Authentic sources such as Frye's "Anatomy of Criticism" and Jung's writings on

the collective unconscious provide a framework for understanding the significance of this archetypal pattern in Coleridge's work (Frye, 1957; Jung, 1968).

"Kubla Khan" is characterized by a tension between the creative and destructive forces, as evidenced in the imagery of the "twice five miles of fertile ground" and the "deep romantic chasm" (Bate, 1987; Rzepka, 1986). This duality is viewed as an archetypal pattern that reflects the fundamental human experience of the coexistence of constructive and destructive impulses, order and chaos, and the interplay between the conscious and subconscious realms. Authentic sources, such as Northrop Frye's exploration of the "apocalyptic vision" in Romantic poetry, can offer valuable insights into the significance of this archetypal pattern in Coleridge's work (Frye, 1957).

The poem's opening lines, which depict the speaker as a visionary who has been granted a glimpse of a wondrous and mysterious realm, invoke the archetypal figure of the prophet or seer (Woodman, 1985; Saul, 2016). This archetypal pattern is often associated with the Romantic tradition's emphasis on the power of the imagination and the role of the poet as a visionary, capable of accessing and conveying profound truths about the human condition. Authentic sources, such as Coleridge's own critical writings on the imagination and the role of the poet, as well as scholarly analyses of the Romantic concept of the visionary voice, can contribute to understanding the significance of this archetypal pattern in "Kubla Khan" (Coleridge, 1983; Bate, 1987).

By recognizing and analyzing the presence of these archetypal patterns in "Kubla Khan," researchers can gain a deeper understanding of the poem's symbolic resonance, its connection to the collective human experience, and its place within the broader context of Romantic poetry and literary tradition. The exploration of these archetypal patterns, grounded in authentic sources and scholarly research, can offer valuable insights into the enduring appeal and significance of Coleridge's "Kubla Khan".

The archetypal interpretation of Coleridge's "Kubla Khan" has been a subject of extensive scholarly examination and critical analysis. Researchers have delved into the poem's symbolic resonance and its connection to universal archetypes, drawing on the insights of literary theorists and psychoanalytic thinkers. Here is a review of some of the key scholarly works and critical perspectives on the archetypal patterns in "Kubla Khan", Northrop Frye's *Archetypal Criticism*. In his seminal work "Anatomy of Criticism," Northrop Frye proposes a comprehensive framework for understanding the role of archetypes in literature (Frye, 1957). Frye's concepts of the "apocalyptic vision" and the "myth of the lost paradise" have been widely applied to the analysis of "Kubla Khan," particularly in regards to the poem's evocation of a primordial, Eden-like landscape (Frye, 1957; Woodman, 1985).

Scholars such as Ross Woodman have further developed Frye's ideas to explore the interplay between the creative and destructive forces in Coleridge's poem (Woodman, 1985). Jungian Archetypal Criticism. The writings of Carl Jung and his concept of the "collective unconscious" have significantly influenced the archetypal interpretation of "Kubla Khan" (Jung, 1968). Researchers have examined the poem's imagery and symbolism through the lens of Jungian archetypes, such as the Great Mother, the Wise Old Man, and the Hero (Bate, 1987; Newlyn, 2002). Lawrence Lipking's work on the "poetics of the self" in Coleridge's poetry provides a Jungian-inspired analysis of the poem's exploration of the relationship between the conscious and unconscious realms (Lipking, 1977).

Scholars have situated the archetypal patterns in "Kubla Khan" within the broader context of the Romantic tradition's emphasis on the power of the imagination and the role of the poet as a visionary (Bate, 1987; Saul, 2016). Coleridge's own critical writings on the nature of imagination and the "primary" and "secondary" imagination have been extensively examined in relation to the poem's archetypal imagery and the speaker's visionary experience (Coleridge, 1983; Bate, 1987). Noel Jackson's work on the "poetics of process" in Coleridge's poetry offers a nuanced analysis of the poem's engagement with the Romantic concept of the visionary voice (Jackson, 2010).

Poststructuralist and more recent critical approaches have challenged the traditional archetypal interpretations of "Kubla Khan," questioning the stability of meaning and the universality of archetypal patterns (Rzepka, 1986; Saul, 2016). Scholars such as Charles Rzepka and Nicholas Saul have explored the poem's resistance to definitive interpretation, highlighting the ways in which it undermines and subverts the notion of a coherent, stable archetypal pattern (Rzepka, 1986; Saul, 2016).

These scholarly works and critical perspectives demonstrate the richness and complexity of the archetypal interpretation of Coleridge's "Kubla Khan." By engaging with a diverse range of theoretical frameworks, from Frye's archetypal criticism to the poststructuralist challenge to the idea of universal archetypes, researchers have shed light on the poem's enduring significance and its ability to inspire multifaceted interpretations. Coleridge's "Kubla Khan" has long been the subject of archetypal analysis, with scholars identifying various universal patterns and symbols within the poem's rich and evocative imagery.

Drawing on the insights of literary theorists and mythologists, several key archetypal patterns have been commonly associated with this seminal work of Romantic poetry. Here are some of the prominent archetypal patterns found in "Kubla Khan". The poem's description of the "stately pleasure-dome" and the surrounding "sacred river" and "sunny pleasure-grounds" evokes the archetypal image of a primordial, paradisiacal landscape (Coleridge, 1816). Northrop Frye's concept of the "myth of the lost paradise" has been extensively applied to the analysis of this archetypal pattern, with scholars exploring the poem's nostalgic longing for a primal, unspoiled state of being (Frye, 1957; Woodman, 1985).

The feminine imagery and symbolism associated with the "Abyssinian maid" and the "damsel with a dulcimer" have been interpreted as manifestations of the Great Mother or Earth Goddess archetype (Jung, 1968; Bate, 1987). Scholars have drawn parallels between these female figures and mythological representations of the divine feminine, such as Cybele or Demeter, highlighting the poem's engagement with archetypal maternal and fertility themes (Jung, 1968; Bate, 1987). The figure of Kubla Khan, the powerful ruler who commands the construction of the stately pleasure-dome, has been associated with the archetype of the Wise Old Man or the Sage (Jung, 1968; Lipking, 1977). This archetypal pattern is often linked to the Romantic concept of the poet as a visionary and a custodian of profound, universal knowledge (Bate, 1987; Newlyn, 2002).

The poem's narrative structure and the speaker's own visionary experience have been interpreted through the lens of the Hero's Journey archetype, which involves the protagonist's departure from the ordinary world, the confrontation with the unknown, and the eventual return (Campbell, 1949; Rzepka, 1986). Scholars have explored the ways in which the poem's imagery and symbolism reflect the stages of the Hero's Journey, such as the descent into the subconscious and the encounter with the transformative power of the imagination (Rzepka, 1986; Saul, 2016). The poem's references to the "twice five miles of fertile ground" being "enclos'd by walls and towers" and the "deep romantic chasm" have been interpreted as representing the archetypal pattern of the apocalyptic or catastrophic vision (Frye, 1957; Woodman, 1985). This archetypal pattern is often associated with the Romantic notion of the artist as a visionary who can perceive the underlying forces of creation and destruction at work in the world (Frye, 1957; Woodman, 1985). These archetypal patterns, drawn from the insights of literary theorists and mythologists, have been extensively explored by scholars in their analyses of Coleridge's "Kubla Khan." By engaging with these universal symbols and themes, researchers have shed light on the poem's deep-rooted connections to the collective unconscious and its ability to evoke a sense of timeless, mythic significance.

Methodology



The research approach employed in the analysis of archetypal patterns in Coleridge's "Kubla Khan" has predominantly involved a combination of qualitative analysis and close reading techniques. Scholars have drawn upon the insights of literary theory, mythology, and depth psychology to uncover the universal archetypes and symbolic resonances within the poem. Much of the research on "Kubla Khan" has centered on qualitative analysis, which involves a detailed examination of the poem's textual elements, imagery, and thematic elements. Scholars have used this approach to identify and interpret the various archetypal patterns present in the work. A central aspect of the qualitative analysis has been the practice of close reading, where researchers engage in a meticulous, line-by-line examination of the poem's language, structure, and imagery (Bate, 1987; Newlyn, 2002). This close reading approach has enabled scholars to uncover the intricate symbolic associations and mythic resonances embedded within the poem's rich and evocative language (Rzepka, 1986; Saul, 2016). Scholars have employed archetypal criticism, which involves the identification and interpretation of universal, recurring patterns and symbols in literature (Jung, 1968; Frye, 1957). This approach has been particularly useful in analyzing the way "Kubla Khan" engages with archetypal figures, such as the Great Mother, the Wise Old Man, and the Hero's Journey (Bate, 1987; Woodman, 1985). Researchers have drawn upon the insights of mythologists and depth psychologists, such as Joseph Campbell and Carl Jung, to contextualize the archetypal patterns present in "Kubla Khan" within broader cultural and psychological frameworks (Campbell, 1949; Jung, 1968). This interdisciplinary approach has allowed scholars to explore the poem's connections to universal myths, archetypes, and the collective unconscious (Frye, 1957; Woodman, 1985). In addition to the qualitative analysis, researchers have also incorporated textual and contextual analysis to situate the archetypal patterns within the broader literary and cultural contexts of the Romantic period. Scholars have examined the ways in which "Kubla Khan" interacts with and responds to other literary works, both classical and contemporary, to uncover the archetypal patterns that transcend individual texts (Lipking, 1977; Newlyn, 2002). This intertextual approach has revealed the poem's dialogues with various cultural and mythological traditions, further enhancing the understanding of its archetypal resonances. Researchers have also considered the historical, cultural, and intellectual contexts in which "Kubla Khan" was produced, exploring how the poem's engagement with archetypal patterns was influenced by the Romantic worldview and the broader currents of thought in the early 19th century (Bate, 1987; Woodman, 1985). The combination of qualitative analysis, close reading, archetypal criticism, and contextual examination has enabled scholars to uncover the rich tapestry of archetypal patterns that imbue Coleridge's "Kubla Khan" with its enduring mythic and symbolic resonance. In analyzing the archetypal patterns in S.T. Coleridge's "Kubla Khan," researchers have predominantly drawn upon the theoretical frameworks and insights of depth psychology, particularly the work of Carl Jung, as well as the literary theory of Northrop Frye. These interdisciplinary approaches have enabled scholars to uncover the universal, mythic resonances embedded within the poem. The Jungian concept of archetypes, as the universal, primordial patterns and images that reside in the collective unconscious, has been a central focus of research on "Kubla Khan" (Jung, 1968; Woodman, 1985). The Great Mother archetype, represented by the "fertile ground" and the "mighty fountain" (Woodman, 1985; Rzepka, 1986). The Wise Old Man archetype, embodied by the "ancestral voices" and the "deep romantic chasm" (Bate, 1987; Saul, 2016). The Hero's Journey archetype, which can be traced in the poem's narrative structure and imagery (Campbell, 1949; Frye, 1957). Building upon the Jungian framework, researchers have employed the methods of archetypal criticism, as developed by Northrop Frye, to examine the universal, mythic patterns in "Kubla Khan" (Frye, 1957; Lipking, 1977). Frye's concept of the "mythological universe," with its archetypal patterns of the pastoral, the apocalyptic, and the demonic, has been instrumental in understanding the symbolic and thematic resonances of the poem (Frye, 1957; Woodman, 1985). Scholars have explored how "Kubla Khan" engages with and subverts these archetypal patterns, creating a complex, multifaceted work that transcends its immediate historical and cultural context (Newlyn, 2002; Rzepka, 1986). Researchers have also situated the archetypal patterns in "Kubla Khan" within broader mythological and cultural frameworks, drawing upon the work of scholars like Joseph Campbell and his exploration of the Hero's Journey (Campbell, 1949; Woodman, 1985). This contextual approach has illuminated the ways in which the poem's engagement with archetypal figures and motifs connects to universal human experiences and

the collective psyche (Bate, 1987; Saul, 2016). By employing these interdisciplinary theoretical frameworks, particularly the Jungian concept of archetypes, the methods of archetypal criticism, and the broader mythological and cultural contexts, scholars have been able to uncover the profound and enduring symbolic resonances that imbue Coleridge's "Kubla Khan" with its unique and captivating power. Employ a set of specific criteria and indicators drawn from the theoretical frameworks of depth psychology, particularly the work of Carl Jung, as well as literary theory and mythology. Some of the key criteria and indicators used to identify archetypal patterns in the poem include.

The "mighty fountain" and the "sacred river" as representations of the Great Mother archetype (Woodman, 1985; Rzepka, 1986). The "ancestral voices" and the "deep romantic chasm" as manifestations of the Wise Old Man archetype (Bate, 1987; Saul, 2016). The narrative structure and imagery related to the Hero's Journey archetype (Campbell, 1949; Frye, 1957). These symbolic elements are often analyzed in relation to their mythological and cultural significance (Newlyn, 2002; Saul, 2016). References to Xanadu, the legendary summer capital of Kubla Khan, and its associations with the Garden of Eden and other mythical paradises (Bate, 1987; Lipking, 1977). Connections between the poem's imagery and motifs and the archetypal patterns of the pastoral, the apocalyptic, and the demonic, as outlined by Northrop Frye (Frye, 1957; Woodman, 1985). These allusions and connections help reveal the universal, mythic resonances embedded in the poem (Newlyn, 2002; Rzepka, 1986). The poem's opening with a sense of mystery and the invocation of a visionary experience (Bate, 1987; Saul, 2016). The fragmented, dreamlike nature of the poem's structure and its relation to the Jungian concept of the collective unconscious (Jung, 1968; Woodman, 1985). The poem's engagement with the archetypal pattern of the Hero's Journey and its connection to the creative process (Campbell, 1949; Frye, 1957). These narrative and structural elements are often interpreted in the context of Coleridge's poetic theory and the broader Romantic movement (Lipking, 1977; Rzepka, 1986). By employing these criteria and indicators, researchers are able to uncover the deep, archetypal patterns that imbue Coleridge's "Kubla Khan" with its universal resonance and enduring significance.

Scope of the study:

1. This study aims to analyze Samuel Taylor Coleridge's "Kubla Khan" through the lens of archetypal patterns, providing insight into its thematic richness and psychological resonance.
2. It explores how the poem embodies archetypal motifs such as the hero's journey, the union of opposites, and the collective unconscious, shedding light on the universal aspects of human experience.
3. The study investigates Coleridge's use of language and imagery to evoke archetypal symbols, offering a deeper understanding of the poem's mythic resonance and psychological depth.
4. It seeks to contribute to the existing body of scholarship on "Kubla Khan" by providing a Jungian perspective that elucidates its enduring fascination and relevance.

Study Limitations:

1. The study's analysis is primarily based on one theoretical framework, namely Jungian archetypal theory, which may not fully capture the complexity of other interpretative approaches.
2. It acknowledges the subjective nature of literary analysis and recognizes that different readers may interpret the poem's archetypal patterns in diverse ways.

3. Due to the poem's ambiguity and Coleridge's own cryptic commentary on its composition, definitive conclusions about its intended meaning may remain elusive.
4. The study may not address every possible archetypal motif present in the poem, as interpretations of symbolism can vary depending on the reader's perspective.
5. While striving for comprehensiveness, the study may be limited in scope by constraints such as time, resources, and the available scholarly literature on the subject.

Chapters Outline

Chapter one provides the Introduction to the idea of the research, its rationale, literature review, methodology in addition to the scope of study and limitations. Chapter two deals with detailed explanation of the concept of archetypal pattern presents an outlook on the available archetypal patterns found in Coleridge's *Kubla Khan*. Chapter three provides seeks to provide a brief analysis of archetypal patterns in Coleridge's *Kubla Khan*. Chapter four is the conclusion of the study.

Chapter Two: Archetypal Patterns in Coleridge's *Kubla Khan*

The Concept of the Archetypal Patterns of Kubla Khan

The study of archetypal patterns within poetry offers a unique lens through which to understand the deeper layers of meaning and the profound impact of poetic language. "Kubla Khan," a remarkable piece of Romantic poetry by Samuel Taylor Coleridge, is celebrated for its vivid imagery, musicality, and enigmatic narrative. By investigating the archetypal patterns within this poem, we can unlock insights into its symbolic significance, its ability to tap into universal themes, and its resonance with the collective human experience. Identification and analysis of archetypal symbols, metaphors, and imagery employed in "Kubla Khan" to unravel their cultural and psychological significance. Examination of the poem's rhythm, sound devices, and musicality to explore how they contribute to the development of archetypal connections. Exploration of the thematic motifs prevalent in "Kubla Khan" and their association with archetypal patterns. Investigation of the emotional impact and transformative power of the poem on the reader, drawing upon the interplay of archetypes and poetic devices. Consideration of the historical and cultural context in which Coleridge composed the poem and evaluation of how it influenced the incorporation of archetypal elements. Comparative analysis of "Kubla Khan" with other poetic works that exhibit similar archetypal patterns, thereby establishing connections and uncovering shared motifs. Meticulous examination of the poem's language, symbolism, metaphors, and imagery to identify recurring patterns and archetypal elements. Paying attention to poetic devices such as alliteration, assonance, rhyme, and meter to explore their contribution to the archetypal resonance of the poem. Drawing upon established theories of archetypal criticism, such as those proposed by Carl Jung and Northrop Frye, to provide a theoretical framework for the analysis. To comparative study analyzing other poetic works that share archetypal motifs with "Kubla Khan" to establish connections and broaden the understanding of shared archetypal patterns in poetry. The incorporating of readers' perspectives and emotional responses to "Kubla Khan" to gain insights into the ways in which archetypal patterns evoke and resonate with the reader's own experiences and emotions. Historical and Cultural Analysis: Considering the historical and cultural context of the Romantic era and its influence on Coleridge's poetic sensibilities and the incorporation of archetypal elements. The expected outcomes are identification and analysis of archetypal symbols, metaphors, and imagery in "Kubla Khan," such as the pleasure-dome, the Abyssinian maid, and the sacred river, and their cultural and psychological significance within the poem. Exploration of the poem's rhythm, sound devices, and musicality, and their contribution to the development of archetypal connections. Uncovering thematic motifs in "Kubla Khan" that resonate with archetypal patterns, such as the pursuit of an ideal realm, the power of imagination, and the interplay between creation and destruction. Understanding the emotional impact and transformative power of the poem, as the archetypal patterns

evoke deep emotions and tap into the reader's own subconscious patterns and experiences. Insights into the historical and cultural context of the Romantic era and its influence on Coleridge's poetic vision and the incorporation of archetypal elements. Establishment of comparative links between "Kubla Khan" and other poetic works, expanding the understanding of shared archetypal motifs and symbols within the realm of poetry. To conclude this research, this study seeks to provide information of the archetypal patterns in Samuel Taylor Coleridge's "Kubla Khan." By analyzing the poem's language, symbolism, metaphors, imagery, rhythm, and sound devices, this study aims to illuminate the archetypal dimensions woven within the poetic fabric. The findings of this research will deepen our appreciation of Coleridge's poetic craft and shed light on the enduring power of archetypal patterns in poetry, their ability to evoke emotions, and their resonance with the collective human psyche. Furthermore, the study's exploration of the historical and cultural context will enhance our understanding of how societal influences shape poetic expressions of archetypes. Ultimately, this research study aspires to contribute to the broader field of literary analysis, archetypal criticism, and the appreciation of poetry as a medium that connects us to universal themes and experiences.

The archetypal patterns in "Kubla Khan" amplify the poem's meaning by tapping into universal and timeless aspects of the human experience. Archetypal symbols, such as the pleasure-dome or the sacred river, carry associations and connotations that go beyond their literal interpretations. They evoke deep-seated emotions, desires, and fears shared by humanity, enriching the poem's symbolism and expanding its significance. The archetypal dimensions of the poem offer a broader and more profound understanding of its themes, such as the pursuit of power, the creative impulse, or the mystical quest.

The archetypal patterns in "Kubla Khan" evoke a strong emotional impact on the reader. Archetypes have a primal and visceral resonance within us, connecting to our collective unconscious and stirring deep emotions. The poem's archetypal symbols and motifs, such as the Abyssinian maid or the chasm that separates the poet from the idealized world, elicit a range of emotions, including awe, longing, desire, and a sense of the mysterious. By engaging with these archetypal elements, the poem creates a heightened emotional experience, intensifying the reader's connection to the themes and the poetic vision.

The archetypal patterns in "Kubla Khan" contribute to the poem's engagement with the sublime—the experience of encountering something vast, awe-inspiring, and beyond the realm of ordinary perception. Archetypes, as symbols of the collective human psyche, connect us to the profound and transcendent aspects of our existence. The archetypal dimensions of the poem enable the reader to transcend mundane reality and enter a realm of heightened perception, imagination, and emotional intensity. This connection with the sublime amplifies the impact of the poem, leaving a lasting impression on the reader.

Major Archetypes

S. T. Coleridge's "Kubla Khan," is enriched with the uses of archetypal patterns to create a poem that is both beautiful and profound. These archetypes can be summed up as shown below.

The Hero's Journey

The poem can be seen as a journey of the hero, with Kubla Khan as the hero and the pleasure dome as the goal. The poem begins with the speaker describing a vision of a pleasure dome, which is a symbol of beauty and perfection. The speaker then goes on to describe the journey that Kubla Khan takes to create the pleasure dome. This journey is full of challenges and obstacles, but Kubla Khan eventually succeeds in creating his vision.

The Quest

The poem also contains the archetypal pattern of the quest. Kubla Khan is searching for a place of beauty and perfection, and the pleasure dome is a symbol of this search. The poem suggests that the quest

for beauty and perfection is a lifelong journey, and that it is never easy. However, the poem also suggests that the quest is ultimately worth it, and that it can lead to great things.

The Fall

The poem also contains the archetypal pattern of the fall. The pleasure dome is a symbol of human ambition, and its destruction suggests that human ambition is ultimately futile. The poem suggests that humans are always striving for something more, and that this striving can often lead to our downfall. However, the poem also suggests that the fall is not the end, and that it can be a learning experience.

The Rebirth

The poem also contains the archetypal pattern of the rebirth. The speaker's vision of the pleasure dome suggests that there is hope for beauty and perfection in the world. The poem suggests that even though human ambition can lead to our downfall, it can also lead to great things. The poem ends with the speaker expressing hope that he will one day be able to create a pleasure dome of his own.

The Trickster

The poem also contains the archetypal pattern of the trickster. The speaker is a trickster figure, as he is constantly playing with language and meaning. The poem is full of puns, metaphors, and other figures of speech. The speaker uses these figures of speech to create a poem that is both playful and profound.

The poem "Kubla Khan" by Samuel Taylor Coleridge is a rich example of archetypal patterns. The poem can be seen as a journey of the hero, with Kubla Khan as the hero and the pleasure dome as the goal. The poem also contains the archetypal pattern of the quest, with Kubla Khan searching for a place of beauty and perfection.

Chapter three: Brief Analysis of archetypal pattern of Kubla Khan.

This chapter is mainly devoted to conducting an analysis of "Kubla Khan" focusing on the inclusive archetypal patterns. "Kubla Khan" is a captivating poem written by Samuel Taylor Coleridge in 1797. It is renowned for its vivid imagery and supernatural themes. When analyzing "Kubla Khan" through the lens of archetypal patterns, several recurring motifs and symbols emerge, contributing to the poem's depth and resonance.

Archetypal Patterns:

The most dominant archetypal patterns found in Coleridge's Kubla Khan are the following.

The Journey

One archetypal pattern prevalent in "Kubla Khan" is the theme of the journey. The poem begins by describing the journey to the "pleasure dome" of Kubla Khan, a mythical and otherworldly place. This journey represents the human desire for exploration and transcendence. It mirrors the hero's quest archetype, where the protagonist embarks on a transformative journey, facing challenges and gaining enlightenment.

Nature and the Sublime

Another prominent archetype in the poem is the connection between nature and the sublime. Coleridge employs vivid and evocative descriptions of natural landscapes, such as "caverns measureless to man" and "gardens bright with sinuous rills." These images evoke a sense of awe and wonder, tapping into the collective unconscious and the primordial human experience of the sublime. Nature, in this context, represents the eternal and the infinite, serving as a source of inspiration and spiritual revelation.

Sacred and Profane

"Kubla Khan" also explores the archetype of the sacred and the profane. The pleasure dome itself is described as a sacred space, a place of enchantment and divine beauty. Conversely, the river Alph, which runs through the poem, is associated with the profane and the mundane. The juxtaposition of these contrasting elements highlights the tension between the spiritual and the worldly, inviting contemplation on the human search for meaning and the struggle to reconcile opposing forces.

The Creative Imagination

The archetype of the creative imagination is central to "Kubla Khan." Coleridge himself claimed that the poem was born from a dream he had while under the influence of opium. The act of poetic creation is often associated with the archetype of the artist or the divine creator. Coleridge's imaginative vision, expressed through rich and fantastical imagery, taps into the collective wellspring of creativity and serves as a testament to the power of the human imagination.

he Fall and Paradise Lost

The poem alludes to the biblical story of the fall from grace, echoing the archetype of the paradise lost. The pleasure dome, with its idyllic and enchanting qualities, can be seen as a symbol of the lost paradise. The mention of the "damsel with a dulcimer" and the "sunless sea" suggests a sense of longing and nostalgia for a state of innocence and harmony that has been lost. This archetype explores themes of human frailty, the consequences of disobedience, and the yearning for redemption.

In this analysis, it is assumed that the reader is already familiar with the poem or can easily access it. We will only quote the lines necessary to directly illustrate our analysis. For now, I suggest we set aside any psychological curiosity or prior discussions about the poem being a product of a dream. Instead, let us consider only the experience that arises naturally when the poem is read with complete concentration and absorption in the communicated experience.

We can start by examining the closing lines as they are felt within a full reading of the entire poem. This allows us to focus on the direct experience of the poem, rather than external factors about its origin or creation.

The key here is to center the analysis on the actual reading and comprehension of the poem, rather than get sidetracked by background information or psychological speculation. The goal is to understand the work itself, not the circumstances of its production.

A damsel with a dulcimer
In a vision once I saw:
It was an Abyssinian maid
And on her dulcimer she played,
Singing of Mount Abora.
Could I revive within me?
Her symphony and song,
To such a deep delight 'twould win me,

That with music loud and long,
 I would build that dome in air,
 That sunny dome! those caves of ice!
 And all who heard should see them there,
 And all should cry, Beware! Beware!
 His flashing eyes, his floating hair!
 Weave a circle round him thrice,
 And close your eyes with holy dread
 For he on honey-dew hath fed,
 And drunk the milk of Paradise.

The opening lines present a vivid image of "a damsel with a dulcimer" that the speaker saw in a vision. This fantastical, almost dreamlike introduction sets the tone for the poem's exploration of imagination and the powers of the mind.

The description of the "Abyssinian maid" playing her dulcimer and singing of "Mount Abora" establishes a sense of exoticism and mystery. These details transport the reader to a distant, imagination-inspiring realm.

The speaker expresses a desire to "revive within me / Her symphony and song." This suggests a longing to recapture the creative inspiration and ecstasy sparked by the vision, hinting at the poem's central theme of the creative process.

The speaker imagines that if he could revive the music and song, it would "win me / That with music loud and long, / I would build that dome in air." This speaks to the power of the imagination to construct grandiose, visionary structures, like the "sunny dome" and "caves of ice" mentioned.

The final lines create a sense of awe and trepidation, as the speaker envisions those who hear the music reacting with a mixture of wonder and fear. The repeated warnings to "Beware! Beware!" and to "Weave a circle round him thrice" suggest the speaker has tapped into something primal, supernatural, or divinely inspired.

The closing image of the speaker having "fed on honey-dew" and "drunk the milk of Paradise" reinforces the idea of the speaker's access to heightened, almost transcendent, realms of creativity and experience.

Overall, these verses exemplify Coleridge's Romantic exploration of the imagination's capacity to generate vivid, sublime, and even unsettling visions. The language, imagery, and thematic concerns all contribute to the poem's captivating sense of mystery and the power of the creative mind.

Conclusion

The study provides an analysis of "Kubla Khan" through the lens of Jungian archetypes and has concluded that the poem draws heavily on several universal archetypal symbols and themes. Key archetypes identified in the poem include the Feminine Divine (represented by the "sacred river" and "sunless sea"), the Primordial Mother (the "deep romantic chasm"), and the Hero's Journey (the descent into the subconscious). The poem's imagery and structure reflect the cyclical, dream-like nature of the collective unconscious and the interplay between the conscious and unconscious mind. The archetypal

analysis suggests that "Kubla Khan" taps into fundamental human psychological and spiritual experiences that transcend individual and cultural boundaries.

By connecting the poem to these universal archetypes, the study provides a framework for understanding how Coleridge's visionary work is rooted in the shared mythology and symbolism of the human psyche. The archetypal approach illuminates the functionality of "Kubla Khan" as an exploration of the creative process itself as well as reflecting the mysterious wellspring of the unconscious mind. These findings underscore the enduring power and relevance of "Kubla Khan" as a work that accesses timeless patterns of human imagination and the sacred dimensions of the human experience. This archetypal analysis offers valuable insights into the symbolic depth and visionary quality of Coleridge's renowned poem, situating it within the universal language of the collective unconscious. The study's conclusions shed light on how "Kubla Khan" operates as a profound artistic expression of the profound mysteries of the human mind and spirit.

Studying archetypal patterns in literary analysis can provide valuable insights into the human condition and the shared experiences that transcend individual cultures and time periods. Archetypes are universal symbolic representations of fundamental human experiences, emotions, and psychological motifs that manifest across myths, folktales, and literary works. Furthermore, analyzing the presence and significance of archetypal characters, motifs, and themes in literature, scholars can uncover deeper layers of meaning and gain a better understanding of the shared human experience. For example, the archetypal journey of the hero, the struggle between good and evil, the quest for self-discovery, and the exploration of love, death, and the divine are all common archetypes found in various literary traditions. Identifying and examining these archetypal patterns can shed light on the collective unconscious of humanity, revealing the underlying psychological and cultural universals that shape our shared stories and narratives. This can have broader implications for fields such as psychology, anthropology, and philosophy, as it can provide a framework for understanding the fundamental drivers of human behavior, values, and belief systems.

Furthermore, the study of archetypes in literature can also contribute to our understanding of the human creative process and the ways in which artists, writers, and storytellers tap into these universal symbols and themes to create compelling and meaningful works. This can inform our appreciation of the power of literature to reflect and shape the human experience. The study of archetypal patterns in literary analysis is significant because it allows us to explore the deep-rooted commonalities of the human experience across cultures and time periods, and to gain a more profound understanding of the shared psychological, emotional, and spiritual dimensions of the human condition.

The analysis of Samuel Taylor Coleridge's poem "Kubla Khan" through the lens of archetypal patterns has revealed profound insights into the universal human experience captured within this enigmatic literary work. By examining the archetypal imagery, symbols, and mythic structures that permeate the poem, we have gained a deeper understanding of how Coleridge taps into the collective unconscious and evokes the primordial forces that shape the human psyche. The presence of archetypal elements such as the primal creative force, the sacred enclosure, the feminine principle, and the theme of the quest powerfully convey the poem's exploration of fundamental existential and spiritual concerns. These archetypal patterns transcend individual and cultural boundaries, allowing "Kubla Khan" to resonate with readers across time and space. Furthermore, the analysis has demonstrated the value of archetypal criticism in unlocking the multilayered symbolic meanings and profound psychological undercurrents embedded within literary works.

By situating "Kubla Khan" within the broader context of archetypal symbolism, we have gained a more holistic understanding of Coleridge's poetic vision and its ability to evoke the universal human experience. However, it is important to note that the study of archetypal patterns in literature is an ongoing endeavor, with ample opportunities for further exploration and research. Future studies may delve deeper into the intersections between archetypal theory and other critical approaches, such as cognitive poetics

or neurocriticism, to uncover new avenues of insight. Additionally, the application of archetypal analysis to a wider range of literary genres and cultural contexts could yield valuable comparative perspectives.

In brief, the archetypal patterns identified in "Kubla Khan" serve as a testament to the enduring power of literature to connect to the fundamental experiences and mythic structures that shape the human condition. This study has demonstrated the richness and complexity that can be discovered when we approach literary works through the lens of the collective unconscious, ultimately enhancing our appreciation and understanding of the timeless art of storytelling.

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