

# Third Stage\Najlaa Kamil\2023

## Kubla Khan

BY SAMUEL TAYLOR COLERIDGE

*Or, a vision in a dream. A Fragment.*

In Xanadu did Kubla Khan  
A stately pleasure-dome decree:  
Where Alph, the sacred river, ran  
Through caverns measureless to man  
Down to a sunless sea.  
So twice five miles of fertile ground  
With walls and towers were girdled round;  
And there were gardens bright with sinuous rills,  
Where blossomed many an incense-bearing tree;  
And here were forests ancient as the hills,  
Enfolding sunny spots of greenery.

But oh! that deep romantic chasm which slanted  
Down the green hill athwart a cedarn cover!  
A savage place! as holy and enchanted  
As e'er beneath a waning moon was haunted  
By woman wailing for her demon-lover!  
And from this chasm, with ceaseless turmoil seething,  
As if this earth in fast thick pants were breathing,  
A mighty fountain momently was forced:  
Amid whose swift half-intermitted burst  
Huge fragments vaulted like rebounding hail,  
Or chaffy grain beneath the thresher's flail:  
And mid these dancing rocks at once and ever  
It flung up momently the sacred river.  
Five miles meandering with a mazy motion  
Through wood and dale the sacred river ran,  
Then reached the caverns measureless to man,  
And sank in tumult to a lifeless ocean;  
And 'mid this tumult Kubla heard from far

Ancestral voices prophesying war!  
The shadow of the dome of pleasure  
Floated midway on the waves;  
Where was heard the mingled measure  
From the fountain and the caves.  
It was a miracle of rare device,  
A sunny pleasure-dome with caves of ice!

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.

Third class\ Kubla Khan

This poem is written by Coleridge when he was under the influence of opium. The poem contrasts a man-made, earthly paradise, which proves unable to resist demonic forces. Kubla Khan is a man of great power.

1-5 shows the place of great natural beauty and of mystery "Xandu" where Kubla lives. It is a place provides all kinds of physical and mental pleasure "stately pleasure-dome decree". It is near the spring of the sacred river "Alph". It streams through the endless "measureless" caves down to a dark sea "sunless". Beside the

romantic elements "river", caverns, sea" these lines contain supernatural elements "scared river. Measureless, sunless" to show how mighty and beautiful place it is.

6-12 show a vivid picture of the fertile place that surrounds Kubla's palace. The area is surrounded "girdled" by walls and towers erected for protection. Then, the poet gives a beautiful landscape with meandering rivulets or streams "gardens bright with sinuous rills". This beauty, also, comes from the large incense trees "incense-bearing tree" that give fragrance disperses everywhere. Amiest "ancient hills" shelter is offered by "ancient forests", a densely wooded area developed over a long period of time without human interference. These lines present romantic elements as "fertile ground, gardens, tree, and forests". Besides, beautiful green places with a warm sun give a very beautiful romantic scene "enfolding greenery".

12-16 these lines start with a sigh "oh". The poet is surprised with the deep crack on the hills. It runs down and through the cedar trees. It shows the savage nature that is not speeded by Man "a savage place". The last two adjectives used in this section "holy and enchanted", explicitly hint at mystical aspects, connection with religious or magic powers. Secondly, the comparison "as...as", or association, of the place with a haunted place in this case with a place visited frequently by a woman, or a woman's spirit qualities it as a cursed place and makes it an ideal setting for a scene of forbidden longing or mourning) "wailing", and forbidden love between humans and demonic powers. The woman is connected with evil as the source of disaster. Classically, such as a scene is set beneath a waning moon "atmosphere.

(17-24) with the help of illustrative comparisons, a graphic description of an eruption is give. "and from this chasm", a mighty fountain is driven out of the ground by geological or supernatural forces. The gigantic and powerful action of huge fragments of seething with ceaseless unroll. The huge fragments break forth with very great speed at short intervals, or continuously, with increasing and decreasing intensity "swift". And, enormous boundaries of rock are jumping into the air. The rocks are likened to rebounding hail, the grains of which hit the ground, bounce off, and far again (grains of wheat" Or chaffy..."it behaves in a similar way when, in order to separate the chaff from the unusable grain,

wheat...etc. is "beaten beneath the thresher flail. The sacred river throws itself up violently "flung up) amidst these "dancing rocks".

29-30 "heard from far", Kubla Khan hears Ancestral voices" they come from far from heaven, announcing the event of war "prophesying war!" which implies the destruction of the pleasure-dome, and loss of human life. The exclamation mark shows the supernatural power that Kubla has. 31-34 a final view shows a particular section of the river. The waves carry the end of the pleasure "the shadow...the waves". The waves come with audible noises that are mangled from the fountain and the caves.

35-36- Repeating the contrasting images of " A sunny pleasure-dome "and "the caves of ice", the speaker gives his evaluation of the phenomenon depicted it as a miracle.it is an unexpected event of a super natural kind and at the same time, as based upon a very strange kind of design (of rare device).

37-41 the speaker recalls a beautiful sight and\or dreamlike experience. He recalls a young unmarried woman from Abyssinia "a damsel". She sings about "Moum Abora" with her "dulcimer". Kubla wishes to experience and hear her symphony and her song again "could I revive...".

42-47) such experience gives him him a very intensive profound pleasure "the such a deep...in me". he would like to build his paradise-like place in air "I" would...caves of ice". The process of "building" this paradise-like place would. According to the speaker's imagination, is accompanied by the damsel's music. Here it is extremely supernatural.

48-54) Kubla leaves the place open to everybody who hears the music. He expects the reaction of all who hear the music and see the place. He expects that they would cry because of the fear, warning, or awe. In addition to his reaction that the speaker demands the listener to perform acts of great reverence or awe. The speaker considers himself as a semi-god with flashing eyes and floating hair. So, he has been entitled to share the rights of gods by drinking the milk of paradise and the honey dew "for he...paradise".

The poem contains supernatural and mysterious elements which give the poem its ambiguity "holy dread, milk of paradise".

