

W.B. Yeats was a symbolist. The symbolists are of the opinion that politics is not to be read in poetry. Yeats is a passionately loved poet. His poetry is full of life and freshness. He is an organic personality. Unlike Pound and Eliot and like Lawrence, W.B. Yeats is rooted in the native soil. Thought is a subordinate thing in his poetry. Therefore, he writes his poetry less by the convention and more by the pressure of personal emotion. Mallarmé and Pater have greatly influenced him. His personality grows naturally. Yeats is not at one with Mallarmé on the point that Mallarmé gives the poetry that is abstract and mathematical. Yeats has avoided the abstraction of Mallarmé. He deals with Symbolical things. Mallarmé wrote the poetry of number whereas ^{Rimbaud} Rimbaud has rejected it. Yeats's

But it is not enough to say that his poetry was totally indebted to Mallarmé and Pater. His symbolism is based upon the concept of the poetry of Blake, Shelley and Rossetti. His symbols are doctrinaire. In his essay "Magic", Yeats has expressed his thought that the great memory of nature "can be evoked by symbols." Like Baudelaire he has become a poetic visionary and like Rimbaud he has ^{got a} mastery over his magic. He had a ~~a~~ belongs to the great transcendental movement of the nineteenth century poets. Thus to him material prosperity ~~begins to seem to~~ ~~for~~ ~~him~~ ~~is~~ has no value for him. He began to search for some supernatural things in

like worldly things, deal with what chaos he knew.
The symbol is a great thing for Yeats. He
says that the value of a symbol is that
richness ~~and~~ or indefiniteness of reference
which makes it far more mysterious and
present than allegory with its single meaning.
In his one of the last essays he has
observed that the symbolism "gives dumb
things voices, and bodiless things bodies."

A few plays of Yeats are similar
to the plays of the French Symbolist. It does
not mean that they are transcendental
reactions against the realistic stage but
because he had Villiers and Maeterlinck
in mind at that time. His poems from
the book *Among the Reeds* and his earlier
poems have got their sources from the
celtic twilight or the English romantic tradition.
They have no connection with the use of occult
symbols and wavering rhythms. Like Rimbaud,
he has avoided his intellect and tried
to explore his unconscious or in search of symbols.
Rimbaud had done it by a systematic
derangement of the senses through drugs, fatigue,
and depravity. Yet he was dibber from
Rimbaud in respect of the formal conscious
patterns he forced upon his images.

When we look towards the
symbolical significance of his poems,
we find that each and every ~~is~~ word
has some symbols. Let us study his
poem "A Coat". Though it is a small
poem, yet it signifies very much. The

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and Beauty. Yeats uses it for absolute Beauty, for absolute peace, and evokes a sense of suffering, a nostalgia for the past something unattainable. But in the poem from the voluminous *Wind Amongst the Reeds* where he still uses Irish legend and mythology, his symbolism becomes personal, more suggestive and so more complex. He now clothes his personal feelings and emotions in an elaborate garb by mythological symbolism; thus Hecate, Hantirahon, Robertes etc are used as symbols. Similarly in the *Wild Swans at Coole*, the Swans is the ever-recurring symbol. Another recurring symbol in Yeats's poetry is Helen symbolising destructive beauty, and the linking up of Helen with Diomedes and Maud Gonne imparts to the poems like *The Second Troy* an unimaginable vastness, complexity and continuous expansiveness.

Thus his symbolism gets more complex with the maturity in his experience. It can be seen in *The Tower* and *The Winding Stair* group of poems. The tower is both a traditional and a personal symbol. It is also suggestive of Yeats's loneliness and isolation. In *A Prayer for My Daughter* the tower suggests his vision of the dark future of humanity.

first line of "A Coat" evokes the image by adding so is a symbolical value: "I made my song a coat" This line is clear enough to indicate that songs cannot either wear or be coats. It signifies more than it. It creates many problems before the reader. When we look towards his short poem "The Moods", we find that the candle image is a symbol. Let us quote some lines from it:

Time drops in decay,
like a candle burnt out,
And the mountains and woods
Have their day, have their day;
What one in the rout
Of the fire-bean moods
Has fallen away?

The imagery of the entire poem is divided between "changing" physical realities (the mountains and woods) and temporal abstractness (time and day). But holding them together is the burnt-out candle that is "like" the decay of the time itself and that echoes in physical shape the mountain and the tree. The first four lines are paralleled by the last three. The dropping in decay of time in the "below" section is matched by the rout of the fire-bean moods. The candle is the symbol of quick destruction.

The symbolism of his earlier works was quite simple, traditional and elementary. Thus his grass fire symbolizes a utopia, a country of the mind, where one can live in peace, away from the fever and fret of the world. In the Rose group of poems, the rose is a traditional symbol of love