



**LOVE IN SAMUEL TAYLOR COLERIDGE'S "DESIRE" AND  
PERCY BYSSHEE SHELLEY'S "LOVE PHILOSOPHY"**

**A THESIS JOURNAL**

**Submitted by:**

**DANANG ARIF NUGROHO ADI APRILIAWAN**

**A2B008107**

**FACULTY OF HUMANITIES**

**DIPONEGORO UNIVERSITY**

**SEMARANG**

**2013**

## LOVE IN SAMUEL TAYLOR COLERIDGE'S "DESIRE" AND PERCY BYSHEE SHELLEY'S "LOVE PHILOSOPHY"

By Danang Arif Nugroho Adi Apriliawan

Faculty of Humanities Diponegoro University

### ABSTRACT

Skripsi ini, menganalisis mengenai perasaan cinta yang ada di dalam kehidupan manusia. Perasaan cinta tersebut digambarkan pada puisi yang berjudul "Desire" karya Samuel Taylor Coleridge dan "Love's Philosophy" karya Percy Byshee Shelley. Tujuan dari penelitian ini adalah untuk menunjukkan unsur instrinsik dari puisi "Desire" karya Samuel Taylor Coleridge dan "Love's Philosophy" karya Percy Byshee Shelley, menganalisis perasaan cinta melalui pembelajaran *id*, *ego* dan *superego*, dan menganalisis kategori cinta yang ditunjukkan pada kedua puisi tersebut. Penulis menggunakan metode penelitian kepustakaan yang berarti penulis melakukan pengumpulan sumber data melalui buku-buku yang terkait di perpustakaan dan berbagai sumber lainnya melalui internet. Penelitian ini juga menggunakan pendekatan psikoanalisis (*id*, *ego*, *superego*) milik Sigmund Freud dan teori cinta milik Elaine Hatfield. Adapun aspek instrinsik yang dianalisis adalah diksi, citraan, simbol, personifikasi, dan metafora. Aspek instrinsik tersebut digunakan untuk mendukung analisis secara keseluruhan. Teori psikoanalisis dan teori cinta digunakan untuk menganalisis aspek ekstrinsik karena memiliki keutamaan dalam menganalisis perasaan cinta yang ada pada puisi tersebut.

Berdasarkan analisis yang dilakukan, penulis menemukan bahwa puisi "Desire" karya Samuel Taylor Coleridge menggambarkan perasaan cinta yang ada pada diri manusia. Perasaan tersebut muncul karena adanya nilai-nilai moral yang berlandaskan kebaikan dalam kehidupan manusia. Ketika manusia mengambil nilai-nilai moral ini, maka dalam usahanya untuk memenuhi kebutuhan dari dalam tubuhnya, dia akan melakukan hal-hal dengan berdasar pada nilai-nilai kebaikan untuk kehidupan sosial. Nilai-nilai kebaikan sosial yang menekan nafsu manusia akan memunculkan sesuatu yang disebut sebagai cinta. Puisi "Love's Philosophy" karya Percy Byshee Shelley menggambarkan perasaan cinta yang dirasakan oleh seseorang terhadap orang yang dicintainya. Perasaan cinta ini membuat seseorang mempunyai keinginan untuk menjalin hubungan dengan orang yang dicintainya. Keinginan untuk saling berbagi cinta ditunjukkan dengan memberi penjelasan kepada orang yang dicintai, bahwa semua hal yang ada di alam mempunyai hubungan satu sama lain. Melalui penjelasan ini, kemudian dia mengajak orang yang dicintai untuk menjalin hubungan cinta dengannya.

Perasaan cinta yang ada pada puisi "Desire" karya Samuel Taylor Coleridge dan "Love's Philosophy" karya Percy Byshee Shelley merupakan bentuk dari *passionate love* atau perasaan yang kuat untuk saling berbagi cinta dengan orang lain. Perasaan ini muncul dari keinginan untuk mencintai dan dicintai oleh orang yang menjadi pilihannya.

### A. Background of Study

Literature includes poetry, prose and drama. They are works of imagination characterized by excellence of style and expression and by themes of general enduring interest. Among those three genres, poetry is the most ancient and difficult one. According to Perrine *"poetry might be defined as a kind of language that says more and says it more intensely than does ordinary language"* (1987: 3).

Romantic Period is one of the literary eras where many poets take a part in the development of poetry. This Romantic Period has so much spirit such as the delight of nature, the world of imagination, the interest in the past, the individual freedom, and the experience and perception about life. Samuel Taylor Coleridge's "Desire" and Percy Bysshe Shelley's "Love's Philosophy" are poems from Romantic Period. These poems are about general condition of human's life. Many things can be learned from these poems such as; how a man always needs a woman as a partner of life; how a woman is weak, an attractive creature that could make a man as the dominant gender who falls down for her; and how love can be the answer for the question of human existence.

Based on some considerations, the writer is interested in analyzing love in a human life as represented in Samuel Taylor Coleridge's "Desire" and Percy Bysshe Shelley's "Love's Philosophy". In this thesis, the author would like to analyze and to describe love as human's aspect of life based on these two poems. These poems

not only have power of telling about romance, love, and desire but also have explanation of the influence of the unconscious mind in behavior in every human being.

This thesis is entitled "Love in Samuel Taylor Coleridge's "Desire" and Percy Bysshe Shelley's "Love's Philosophy." This idea studies love as one of the man's needs which comes from the unconscious mind. The unconsciousness continues to influence behavior and experience even though human is unaware of these underlying influences. Love is a feeling that exists in human being. From the very first time, love is a common thing for living people. It is a basic thing in people's feeling. Love is about an expression and idea in people's lives.

### B. Samuel Taylor Coleridge Biography

Coleridge was born on 21 October 1772 in Ottery St. Mary, Devonshire. His father, who was the priest of Ottery and the headmaster of its grammar school, died when he was a boy, in 1781. Thereafter, to continue his education, Coleridge was enrolled at Christ's Hospital in London. After ten years there, he matriculated in Jesus College, Cambridge, where he was known for his wide reading and impressive persuasiveness. In 1795, Coleridge married Sara Fricker, and their first son, Hartley, was born the following year.

In the Beginning of 1815, Coleridge wanted to consolidate his literary reputation. He continued to involve himself in essentially minor original projects, such as his play *Zapolya* (which appeared

in 1817). Coleridge's major endeavor at this time was to restore his reputation as a significant poet of the age. He accomplished through publishing two successive volumes of verse, *Christabel; Kubla Khan, a Vision; The Pains of Sleep* in 1816, and *Sibylline Leaves: A Collection of Poems* in 1817. Meanwhile, the biographical preface he had contemplated for the latter volume so grew under his retrospective thinking called *Biographia Literaria*, which was published in tandem with *Sybilline Leaves*.

Coleridge's work of criticism, *Aids to Reflection*, was appeared in 1825. His last prose work, *On the Constitution of the Church and State* apparently a contribution to the debate over Catholic Emancipation, appeared in 1830, a year after the law was enacted. A third edition of his *Poetical Works* appeared in 1834 shortly before his death on 25 July.

### **C. Percy Bysshe Shelley Biography**

Percy Bysshe Shelley was born in Broadbridge Heath, England, on August 4, 1792. His parents were Timothy Shelley, a squire and a Member of Parliament. Shelley left home at age of 10 to study at Syon House Academy. In the fall of 1810, Shelly entered University College, Oxford. It seemed a better academic environment for him than Eton, but after a few months, a dean demanded that Shelley had to visit his office. Shelley and his friend Thomas Jefferson Hogg had co-authored a pamphlet titled *The Necessity of Atheism*.

Shelley was interested in a woman named Elizabeth Hitchener, a

schoolteacher who inspired him to create his first major poem, *Queen Mab*. The poem's title character, a fairy originally invented by Shakespeare and described in *Romeo and Juliet*, describes what a utopian society on earth would be like. Around 1817, he wrote *Laon and Cythna; or, The Revolution of the Golden city*. His publishers balked at the main storyline, which centers on incestuous lovers. He was asked to edit it and to find a new title for the work. In 1818, he reissued it as *The Revolt of Islam*. Though the title suggested the subject of Islam, the poem's focus was religion in general and featured socialist, political themes.

Shortly after the publication of *The Revolt of Islam*, Shelley left for Italy. Around this time, Shelley wrote *Prometheus Unbound*. During their residency in Livorno, in 1819, he wrote *The Cenci* and *The Masque of Anarchy and Men of England*, a response to the Peterloo Massacre in England. After moving to Italy, Shelley continued to venture on sailing trips on his schooner 'Don Juan'. It sank on 8 July 1822 in a storm and Shelley drowned, at the age of twenty-nine. His body washed ashore and he was cremated on the beach near Viareggio. His ashes were buried in the Protestant Cemetery in Rome, Italy.

### **D. Theory of The Organization of Personality**

Freud writes that part of the human mind exists in which the individual is not aware of it. This mind part is called the unconscious. The unconscious part forces to operate and dominate the human's

life. Freud divides the human mind into three different parts, but it relates to each other. His theory of personality states that the mind is composed by three different functions, namely: *id*, *ego*, and *superego*.

*Id* is called as the life instincts. It gives the motives to survive in life, such as hunger, self-protection, and sexual desire. "The *Id* consists of all of the primitive, biologically derived drives and impulses with which we start life. This primitive component called instincts." (Wittels,1950:357).

*The process of unconscious are just as a little related to reality. They are subject to pleasure principle; their fate depends only upon the degree of their strength and upon their conformity to regulation by pleasure and pain.* (Wittels, 1950:151)

The aim of the pleasure principle is to get rid off the human tension or to reduce the amount of tension to a low level and to keep it as constant as possible. It is because tension itself is experienced by the human body as pain or discomfort. Therefore, relief from this tension is experienced as pleasure or satisfaction. In Freud's point of view, love is an expression of sexual desire, an effort to relieve sexual tension. Overall, the aim of the pleasure principle consists of avoiding pain and finding pleasure.

Next aspect is *ego*. *Ego* is the executive of the personality that controls the human body. It is different from *id*'s pleasure principle, in which *ego* is concerned by reality principle. The aim of the reality principle is to postpone the discharge

of energy until the actual object that will reduce the tension is discovered. *Ego* uses reality principle to fulfill the need, and then takes some actions to find out something whether it is suitable or not.

*The transactions between the person and the world require the formation of a new psychological system, the ego. The ego is governed by the reality principle. The aim of the reality principle is to postpone the discharge of energy until the actual object that will satisfy the need has been discovered or produced. The reality principle is served by a process which Freud called the secondary process because it develops after and overays the primary process of the Id.* (Hall,1956:28-29).

The third is moral aspect usually called *superego*. *Id* and *ego* have no moral and only seek for satisfaction motives without regarding the other humans. Therefore, *superego* opposes the desires of *id* by enforcing moral restrictions and then striving to reach the ideal perfection. *Superego* is the representative in the personality of the values and ideals from the society.

*The superego is the moral or judicial branch of personality. It represents the ideal rather than the real, and it strives for perfection rather than for reality or pleasure. The superego is the person's moral code. It develops out of the ego as a consequence of the child's assimilation of his parents' standards regarding what is good and virtuous and what is bad and sinful.* (Hall,1956:31)

#### **E. Theory of Love**

Love is a feeling that exists in human being. It is about expression,

emotion and idea in people's lives. Love is an emotional experience that is felt by a person toward another person. It is a more powerful feeling than person who like or attracted to another. The perspectives of love discover how people feel about falling in love one to another. Love is an emotion that makes people want to share experiences, joining emotional senses and getting in physical contact.

There are two basic types of love: passionate love and companionate love. Passionate love is characterized by intense emotions, sexual attraction, anxiety and affection. According to Hatfield and Rapson, passionate love is; *A state of intense longing for union with another. Passionate love is a complex functional whole including appraisals or appreciations, action tendencies, and instrumental behaviors. Reciprocated love (union with the other) is associated with fulfillment and ecstasy. Unrequited love (separation) with emptiness, anxiety, or despair.* (1993:5)

Companionate love is characterized by mutual respect, attachment, affection and trust. Companionate love is a feeling of mutual understanding and respect for one another. Hatfield also says that passionate love appears when the person meets an ideal love, and he or she experiences sensitive physiological stimulation in the presence of the other person. Passionate love is what person feels when in love with another person.

#### **F. Love in Samuel Taylor Coleridge's "Desire"**

As can be observed from the previous discussion, the writer has

strong notion that the feeling of love exists in every human being. In explaining the perception of love, the writer will analyze the psychoanalysis in human being as reflected on the both poems discussed previously. The writer will discuss the extrinsic aspect by using Sigmund Freud's psychoanalysis theory. Psychoanalysis that will be discussed is the theory is the aspect of *id*, *ego*, and *superego*. First, the writer will discuss *id*, *ego*, and *superego* in poetry *Desire*.

#### ***Id* in Samuel Taylor Coleridge's *Desire***

*Where true love burns Desire  
is Love's pure flame* line 1

*It is the reflex of our earthly  
frame* line 2

*Id* on the poem *Desire* is shown in the phrase "*the reflex of our Earthly frame*". As explained in the intrinsic aspect discussion, "*the reflex of our Earthly frame*" is a reflex caused by the human body system. The author shows to the reader about human being that has a physical form. The physical form of human body is a tool to live on earth. The human body has a working system that automatically activates in order to survive. This working system of the human body has the needs that must be fulfilled to keep it working well. When these needs arise, the human body will cause tension that must be reduced by fulfilling the needs. "The reflex" on the second line of the poem is the impact of the tension that occurs in the human body. This tension is suddenly show up when the system inside the human body needs something to keep working and surviving. As Freud said, the principle of the *id* is to reduce the

tension that appears on the human body. Therefore, in this poem, the *id* is shown in the phrase “*the reflex of our Earthly frame*”. Therefore, what is the tension from the needs that is indicated in “*the reflex of our earthly frame*”?

Based on Freud’s psychoanalysis theory, the sexual tension is one of the factors that affect human lives. According to Freud, sexual tension arises because living things have the instinct to breed. It is the law of nature that every species always tries to maintain the continuity of each species. Then, how can the tension or the reflex described in the poem is considered as sexual tension? The answer is in the following analysis, which is the role of *ego* and *superego* in the human body in accordance with the description of *Desire* poem.

#### ***Ego in Samuel Taylor Coleridge’s Desire***

In this poem, “desire” is described as *ego* that becomes the subject of the poem. Freud’s theory of psychoanalysis explains that *ego* is a system that works to fulfill the needs from *id*. As already explained, the reason for *ego* works in the human body is by the fact that *id* cannot fulfill its own needs. When *id* shows the need by issuing the tension or the reflex that must be reduced, *ego* will catch the signal of the tension and then try to fulfill the need. The poem indicates that the “desire” comes up due to the reaction of the human body. This can be proved on line 1 and line 2 from the poem *Desire*.

*Where true love burns Desire*  
*is Love’s pure flame;* line 1

#### ***It is the reflex of our earthly frame*** line 2

In the sentence above, the words in bold printed indicate that the “desire” is *ego* which automatically appears because of tension from the human body. In the previous intrinsic discussion, the writer suggests that “desire” is the human mind, which has the purpose to fulfill the needs of the body. The meaning of “desire” is a state of feeling to have someone or something. As seen in the poem, “*where true Love burns Desire is Love’s pure flame*” indicates that the longing to have someone bring up feelings of love. According to the theory of psychoanalysis by Freud, love and state of longing to have someone comes from human body that needs to release sexual tension. Through love, humans can mutually release sexual tension and fulfill the desire to breed. By applying Freud’s theory of psychoanalysis, the writer decides that love and feeling of longing to have someone, which is shown in the poem, comes from *id*’s need to release sexual tension. In this poem, the author shows that “desire” is *ego* of man. The second line in the poem indicates *ego*, which is “***It is the reflex of our Earthly frame***”. *Ego* is the conscious human mind that tries to fulfill the needs of *id*. When *id* requires releasing sexual tension, *ego* tries to fulfill it by creates “desire” on human being. Attraction to another person has a purpose to get in sexual relationship. This is the working principle of *ego* to fulfill the need of *id*.

#### ***Superego in Samuel Taylor Coleridge’s Desire***

The poem shows *superego* in the third line that is the word “the nobler part”. Analysis *superego* in the poem will be shown below.

***Where true love burns***

*Desire is love’s pure flame;*

line 1

*It is the reflex reflex of our  
earthly frame* line 2

***That takes its meaning from  
the nobler part***

line 3

As discussed in the previous intrinsic analysis, the word “the nobler part” suggests spiritual element or moral values that exist in human beings. Humans have spiritual values and moral kindness in their life. In this poem, the writer believes that “the nobler part” is element of the human life system, which is considered as *superego*.

In this poem, the author shows that when “desire” tries to fulfill the needs of “earthly frame” or the *id*, “desire” as *ego* takes moral values from “the nobler part” or *superego*. It is on the third line of the poem “*that takes its meaning from the nobler part*”. The main task of *superego* is to press the reaction that is released by *id*. When the *ego* tries to fulfill the needs of *id*, the *superego* will appear with moral values of human beings.

Although the “desire” does not strictly lead human into sexual relationship since of moral values from “the nobler part”, “desire” keeps on trying to fulfill the needs of “earthly frame” but in an appropriate manner and considers to the moral values. It is shown in the last line of poem that is “*and but translate the language of the heart*”. The sentence illustrates that *ego* still tries fulfilling

the needs of human body despite by taking the moral values from *superego*.

**G. Love in Percy Byshee Shelley’s *Love’s Philosophy*  
*Id, Ego and Superego in Love’s Philosophy***

In this poem, the first *id* is shown in the title poem “Love’s Philosophy.” As explained in the discussion of intrinsic aspect, “Love’s Philosophy” has meaning that is the real basic condition of love. This indicates that the title of this poem could be interpreted as the main principle of logical thought underlying of love. According to Freud’s psychoanalysis theory, love is basically a manifestation of the human’s desire to release sexual tension or called the human’s *id*. Therefore, the title *Love’s Philosophy* is a form of *id* that exist in human beings because it refers to the human’s basic need.

*Nothing in the world is  
single;* line 5

*All things by a law divine*  
line 6

In line 5 and line 6 above, “*Nothing in the world is single, all things by a law divine*” indicate the state of *ego* that pushed by *id* to fulfill the sexual needs. When *id* wants to release sexual tension, then *ego* attempts to fulfill that sexual desire. These sentence illustrate that *ego* must meet the needs of *id* because the character sees that everything in this world in pairs, so *id* encourage *ego* to have relationship with her partner.

*In another’s being mingle--*  
line 7

*Why not I with thine?*  
line 8



The character "I" in the poem feels the desire to live with someone he already knows (ego). Ego tries to fulfill the sexual need of id by bringing his beloved to establish connection with him. *Ego* is shown on line 7 and line 8, "*In another being mingle, why not I with thine?*". He invites his beloved to live with him by explaining that everything in the world is in pair, and it is the law of nature to complete each other (id). The character "I" in the poem expresses his love toward someone he puts heart on. Then, he gives the question to his beloved that he wants to live with her, "*why not I with thine?*" (ego). His *superego* urges *ego* to tell to his beloved about how the sun clasps the earth and the moon kisses the sea in order to fulfill the need of *id*. Explanation of natural phenomenon is the *superego's* attempt in order to suppress the *ego* when trying to fulfill the needs of *id*. *Id* in that sentence is indicated by the word "clasps" and "kiss", that is attempt to fulfill the sexual need.

Therefore *Ego* tries to fulfill the need of *id*. This state is shown in line 7 and line 8, "*In another's being mingle, why not I with thine?*". He gives the explanation about everything in this world, which is related to each other. All the relations that exist in the world are natural. Along with that explanation, he asks the person that he loves to be in a relationship with him (ego).

. In the poem, it is shown that the character "I" wants his beloved to get in touch with him (id). Desire that is held by the character "I" makes him asks his beloved nicely to give each other's love (ego). *Id* needs to release sexual tension but

suppressed by moral values of the *superego*. When the *ego* fulfills the needs of *id* by taking the moral values from the *superego*, it will produce feelings of ideal love. The author illustrates that nature also interacts with each partner. He wants to describe about physical contact, which is supposed to happen in any couple.

#### H. Passionate love reflected in Samuel Taylor Coleridge's *Desire*

*Where true love burns Desire is Love's pure flame;* line 1

In the first line of the poem *Desire* above, shows that true love appears because of human desire. Desire is a powerful feeling to have something or someone. This feeling is caused by the interest in something of the human mind. Desire is a psychical phenomenon that has purpose to satisfy and fulfill the person's wishes (passionate love). The desire to share a love with someone appears from the natural instinct of human life. Instinct to continue the species encourages people to have sex. After the establishment of moral values in social life, the desire to release sexual tension is turned into a passion and love (passionate love).

#### I. Passionate love reflected in Percy Byshee Shelley's *Love's Philosophy*

*Nothing in the world is single;* line 5

*All things by law divine* line 6

*In another's being mingle* line 7

*Why not I with thine?* line 8

Furthermore, in Love's Philosophy, the author describes the feelings of love for someone. The feeling of love that exists in this poem shows the situation of the character "I", or the author, when in state of intense longing for union with somebody (passionate love). He gives the explanation about everything in this world, which is related to each other. All the relations that exist in the world are natural. Along with that explanation, he asks the person that he loves to be in a relationship with him.

The author shows about this phenomenon intends to explain that he is also supposed to get hug and kiss from his beloved (passionate love). The author shows the phenomena of nature to illustrate that mutual love is the law of nature. In the last sentence "if thou kiss not me?" explains that the author wants the person he is in love with to give the same interaction to him (passionate love). The author shows his intense longing to make relationship toward person that he loves. A strong desire that raises feelings of love, and a desire to create a relationship is an aspect of passionate love.

#### **J. CONCLUSION**

Samuel Taylor Coleridge's "Desire" and Percy Bysshe Shelley's "Love's Philosophy" poems describe human's feeling of love. Love is an abstract concept derived from the value of virtue, an idea in human mind, and can be felt easily rather than to be understood. Love is an emotion felt by humans. Moreover, these poems not only have the power of telling about romance, love, and desire, but also have explanation of

the influence of the unconscious mind in every human being behavior.

Samuel Taylor Coleridge's "Desire" describes how the emergence of love occurs. The process of the emergence of that love comes from the reactions in the human body when he is alive. The human body has a working system that is automatically active to survive. Based on Freud's psychoanalysis theory, the sexual tension is one of the factors that affect human life. Once, the system raises a sexual tension in the body and then needs to be fulfilled, desire appears to oblige. Desire is *ego* that has the objective to meet the needs of *id*. In order to meet the needs, desire takes moral values and kindness of *superego*. Then, with desire, the feeling of love in human life emerges. Humans have a desire to live with his loved ones. It is the human's *ego* in meeting the personal needs. In fulfilling personal needs, *ego* must see the values of *superego* in order not to harm others. *Superego* has moral kindness values that exist in a social environment. Kindness value teaches people to live well for the sake of society. When desire tries to release the sexual tension by meeting the value of moral kindness, and then love will appear.

Furthermore, Percy Bysshe Shelley's "Love's Philosophy" explains the feeling of love that appears in someone. Feeling of love towards others makes him want a relationship and share love with a person. The author gives an image that nature interacts with its companion. He wants to explain that physical contact is supposed to happen in any couples. He

demonstrates this phenomenon to explain that he is also supposed to hug and kiss her partner. His *ego* explains to his loved ones that everything in nature has a pair. With this explanation, he shows his longing to live with her loved ones.

“Desire” and “Love's Philosophy” poems talk about the human experience, the feeling of love. The desire in human's thought is caused by the state of longing for something or someone in the human mind. This phenomenon has a psychical purpose to satisfy and to fulfill the need of someone. This state called as passionate love. The idea to fulfill the individual needs by taking the value of kindness will bring up something called love.

### **Bibliography**

- Abrams, M. H. 2003. *A Glossary of Literary Term*. New York: Holt, Reinhart and Winston, Inc.
- Barnet, Sylan, Morton Berman and William Burto. 1961. *An Introduction to Literature: fiction, poetry, drama; third edition*. Canada: Litle, Brown and Company Limited (Inc).
- Danziger, Marlies K. and Wendell Stacy Johnson. 1968. *A Poetry Anthology*. New York: Random House Inc.
- George, Mary W. 2008. *The elements of Library Research*. New Jersey: Princeton University Press  
 <[http://www.4shared.com/get/7XeJmdMX/The Elements of Library Research.html](http://www.4shared.com/get/7XeJmdMX/The_Elements_of_Library_Research.html)> (Accessed on June 4<sup>th</sup> 2012)
- Hjelle and Ziegler. 1992. *Personality Theories: Basic Assumptions, Research, and Applications*. New York: McGraw-Hill Book Company.
- Hall, C.S. and Lindzey, G. 1978. *Theories of Personality*. New York: John Wiley and Sons.
- Hall, Calvin. S. 1956. *A Primer of Freudian Psychology*, New York: The New American Library.
- Hatfield, E. and Rapson, R.L. 1993. *Love, sex, and intimacy: Their psychology, biology, and history*. New York: Harper Collins.
- Horby, A.S. 2000. *Advanced Learner's Dictionary Sixth Edition*. London: Oxford University Press.
- Perrine, Laurence. 1987. *Literature Structure, Sound and Sense, fifth edition*. Orlando:Harcourt Brace Jovanovich Publishers.
- Wellek, Rene & Austin Warren. 1977. *Theory of Literature*. Florida: Harcourt Brace Javanovich,.
- Wittels, Fritz. M.D. 1931. *Freud and His Time*. USA: Horace Liverlight Inc.
- “Samuel Taylor Coleridge”**  
 ≤  
<http://www.poets.org/poet.php/prmPID/292>>  
 (Accessed on January 16, 2013)
- “Percy Byshee Shelley”**  
 <[http://www.online-literature.com/shelley\\_percy/](http://www.online-literature.com/shelley_percy/)>  
 (Accessed on January 16, 2013)