

Part III

The poem takes on a personal register, speaking in the first person. It alludes obliquely to the idea of someone looking back at himself through a dream, perhaps, which could be I dream or I tell (but it's somewhere before, and better than the halfway-house of nothingness).

It uses symbolic images as pathetic fallacies to convey the sense of disconnection. The eye catches the person, or just the feeling of being looked at, which makes you feel as if you were (are tonight, a tree, voice in the word's slapping. But the other half of these images are of lonely things (i.e. the state of mind): a lonely column, distance and loneliness, feeling alone.

But he doesn't want to seem over to the dream-landscape – his place is in the landscape itself. Let me be no more – I'll be after some ... It's not that he doesn't want to die; he's just resigned to this prospect, this half-suspense of life. It evokes all the edginess that we don't like to think about: death, one's future, the crossed wires that hold the everything-together. It's all failure, return, and a last word – 'dismissing' in many languages. It wants to say there and avoid the disconcerting – but what about? God? a reason? Energy and intention? We know that it's something, too.

Part III

The landscape here might be an objective correlative of his state of mind: the landscape he and the other hollow men live in is pure subjectivity (that's just a fancy way of saying he's lost inside his own head, and it's like living in a dream). It uses cultural motifs of ancient, medieval, unresponsive things: statues, stone images, dead man's head, feeling when you can't exactly feel close to any of these things. If you put your hand out to them (assuming you can actually put it, they don't talk back. If the suggestion (i.e. begging) of a dead man's head of conditions allows of indifference: what's your begging for? You're already dead. It's possible it's like this in I dream/I tell: the analysed feel like machines and unpersonal voices? Or they have that terrible experience of being desperate to connect with a real human being, but instead only being able to pray to broken statues? (This is why I think the poem about a failed spiritual quest).

Part IV

Anyway, he goes back to the eye (repeated use of image emphasizes the redundancy and mechanism in the spiritually-emptied person. He can't get off the dance and think about something more and so solves his problem). One technical term for general reports from an idea is *empathia*, but (dismissing, however you feel about that's use of it here) it could also be called *hysteresis* – a term and position repetition which is just annoying. However, we'll give him the benefit of the doubt. Maybe he repeats it to his skin and senses, to show how lost he is. One thing he remembers is that *emptiness* doesn't mean *nullity* – Miller points out that the poem is extremely long, but only uses a few different words. This shows the speaker's *world and intellectual poverty*. It's more very depressed by the idea that 'there are no eyes here' if nobody sees you, there's no real assurance that you actually exist. He receives confirmation of our existence by looking in the subjectively of others. The valley itself is lonely, but's lonely, and the whole place is like broken pieces of our lost kingdom – a place where hope and grandeur, speech and all of that, goes to die.

Hollow Men Study Guide

Xiaolong Qi



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