

The process takes on a personal register, speaking in the first person. It alludes obliquely to the idea of someone looking back at himself through a rear-view mirror, which could be Emerson's self that is somewhere before, and better than the half-remembered of childhood.

The same symbolic language as pathetic fallacies to convey the sense of disconnection. The type catches the process, as just the feeling of being isolated as, which makes you feel as if you were (are) marooned, a lone, voice on the world's stage. But the other half of these images are of loneliness (e.g. the state of mind): a lonely column, distance and isolation, being alone.

[illegible]

1998

That landscape here might be an *objective* *constitutive* of his state of mind: the landscape here and the other hollowmen live in a *pure subjectivity* (that's just a fancy way of saying he's lost inside his own head, and it's like living in a desert). He was *culturally* *constituted* of ancient, immediate, unresponsive things: nature, stone images, dead words found, feeling when. You can't necessarily close or accept these things. If you put your word out to them, (assuming you can actually put it, they don't talk back. If he suggests (i.e. begging) if it almost means *pure* *constitutive* *absence* of *constitutive* *y*: what're you begging for? You're already dead. He wonders if it's like this in a dream? Will he be *constituted* that this *constitutive* and *unresponsive* *absence*? He *thinks* *thinks* 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 what I think the poem's about a lost spiritual quest).

1998

Anyways, he goes back to the story [repetition of] image emphasizes the redundancy and monotony in the epistemologically-oriented person. He can't get 'off the dance' and think about something more and so end his [repetition]. Close rhetorical transfer general reports from all his ideas to *monogamy*, but [demonstrating] how you feel about things is not about [it] could also be called *homophobia* -- is some sort of possible experience which is just something. However, we'll give further benefit of the doubt. Maybe he means it to be seen and possible, to show that he's lost his mind. Close thing to remember is that *epistemology* doesn't mean *morality* -- Miller points out that the possible *epistemology* is, but *morality* is different words. This shows the speaker's *world* and *epistemology* *possibility*. It's more very depressed by the idea that "there are no more here" if *morality* was gone, there's no real assurance that you actually need. He receives confirmation of our statement by figuring in that subjectivity where. The valley itself is hollow, he's hollow, and the whole place is the hollow *possibility* of our last thought -- is place where hope and *morality* *possibility* and all of that come to life.

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Lei Shi



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