

The poem takes on a personal register, speaking in the first person. It is allusive allusively to the idea of someone looking back at himself through a dream-figure, which could be Freud or Hall (but it's somewhere before, and better than the halfway-house of Lacan).

The same symbolic language as pathetic fallacies to convey the sense of disconnection. The eyes catch the person, as just the feeling of being looked at, which makes you feel as if you exist are highlighted, a tone, voice on the word's slipping. But the other half of these images are of loneliness (i.e. the state of mind): a lonely column, distance and isolation, being alone.

[illegible]

2003

That landscape here might be an objective correlative of his state of mind: the landscape here and the other hollowmen live in a great *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 sensitive to ancient, immediate, unresponsive things: nature, stone images, dead man's hand, feeling when you can't actually close or accept those things. If you put your word out to them, something you've actually proved, they don't talk back. Her suggestion (i.e. begging) of an ideal world based *on conditions of modernity*: what're you begging for? You're already dead. The question of it's like this is I know/I'll do that/already had this machine and unresponsive? He says how that terrible experience of being desperate to connect with a real human being, but instead only being able to pray to broken statue? (This is what I think the poem's about a failed spiritual quest).

1000

Anyways, he goes back to the story [repetitions of image emphasize the redundancy and monotony in the epistemologically-oriented person. He can't get "off the dance" and think about something new and so end his problem]. One technical term for general reports from all our ideas is *consensus*, but [demonstrating how you feel about things] is not a [not a] consensus. The so-called *technologies* -- as well as possible experiments which is just engineering. However, we'll give further benefit of the doubt. Maybe the reason it is so hard and painful, to show that we've lost our minds. One thing to remember is that *epistemic* doesn't mean *merely* -- Miller points out that the possible *epistemic* being, but *merely* is different words. This shows the epistemic is *verbal* and *intellectual* *possibility*. It is more very dependent by the idea that "there are no *epistemic*" if *merely* was you, there's no real assurance that you actually get. We receive confirmation of our existence by figuring in the subjectivity of others. The valley itself is *valley*, it's *valley*, and the whole place is the *valley* of our *valley* *valley* -- is place where *valley* and *valley* *valley* and all of that *valley* is.

Hollow Men Study Guide

Xiang Xie



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