

Part II

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 purgatory, this half-way-house of life. It evokes all the edginess that we don't like to think about: war's close, war's distance, the crossed states that hold the everywhere-together. It's all hell, yes, and a bit more – 'dismantling' is everything. It wants to stay there and avoid the disconcerting – but what about God? Is heaven? 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: nature, 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 redundancy: 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 unresponsive? 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 dream and think about something more and so solves his problem). One technical term for general reports from an idea is *empathy*, but (disparagingly) however you feel about that's not what it's for (it could also be called *empathy* – a vain and pointless repetition which is just annoying. However, we'll give him the benefit of the doubt. Maybe he means it to be vain and pointless, to show how lost he is. One thing he remembers is that *empathy* doesn't mean *merely* – Miller points out that the poem is extremely long, but only uses six different words. This shows the speaker's *word* 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 hell, but's hell, and the whole place is the broken power of our lost kingdom – a place where hope and grandeur, speech and all of that, goes to die.

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