

*Le Prince d'Aquitaine à la tour abolie*⁹
 These fragments I have shored against my ruins
 Why then Ile fit you. Hieronymo's mad againe.¹
 Datta. Dayadhvam. Damyata.
 Shantih shantih shantih²

1921

1922

The Hollow Men

Mistah Kurtz—he dead.¹
 A penny for the Old Guy²

I

We are the hollow men
 We are the stuffed men
 Leaning together
 Headpiece filled with straw. Alas!
 Our dried voices, when
 We whisper together
 Are quiet and meaningless
 As wind in dry grass
 Or rats' feet over broken glass
 In our dry cellar

Shape without form, shade without colour,
 Paralysed force, gesture without motion;

Those who have crossed
 With direct eyes, to death's other Kingdom
 Remember us—if at all—not as lost
 Violent souls, but only
 As the hollow men
 The stuffed men.

9. "V. Gerard de Nerval, Sonnet *El Desdichado*" [Eliot's note]. The line reads: "The Prince of Aquitaine in the ruined tower."

1. Eliot's note refers to Thomas Kyd's revenge play, *The Spanish Tragedy*, subtitled *Hieronymo's Mad Againe* (1594). In it Hieronymo is asked to write a court play and he answers, "I'll fit you," in the double sense of "oblige" and "get even." He manages, although mad, to kill the murderers of his son by acting in the play and assigning parts appropriately, then commits suicide.

2. "Shantih. Repeated as here, a formal ending to an Upanishad. 'The peace which passeth understanding' is our equivalent to this word" [Eliot's

note]. The Upanishad is a Vedic treatise, a sacred Hindu text.

1. Quotation from *Heart of Darkness*, by Joseph Conrad (1857–1924). Kurtz went into the African jungle as an official of a trading company and degenerated into an evil, tyrannical man. His dying words were "the horror!"

2. Guy Fawkes led a group of conspirators who planned to blow up the English House of Commons in 1605; he was caught and executed before the plan was carried out. On the day of his execution (November 5) children make straw effigies of the "guy" and beg for pennies for fireworks.

II

Eyes I dare not meet in dreams
 In death's dream kingdom 20
 These do not appear:
 There, the eyes are
 Sunlight on a broken column
 There, is a tree swinging
 And voices are 25
 In the wind's singing
 More distant and more solemn
 Than a fading star.

Let me be no nearer
 In death's dream kingdom 30
 Let me also wear
 Such deliberate disguises
 Rat's coat, crowskin, crossed staves
 In a field
 Behaving as the wind behaves 35
 No nearer—

Not that final meeting
 In the twilight kingdom

III

This is the dead land
 This is cactus land 40
 Here the stone images
 Are raised, here they receive
 The supplication of a dead man's hand
 Under the twinkle of a fading star.

Is it like this 45
 In death's other kingdom
 Waking alone
 At the hour when we are
 Trembling with tenderness
 Lips that would kiss 50
 Form prayers to broken stone.

IV

The eyes are not here
 There are no eyes here
 In this valley of dying stars
 In this hollow valley 55
 This broken jaw of our lost kingdoms

In this last of meeting places
 We grope together

And avoid speech
Gathered on this beach of the tumid river

60

Sightless, unless
The eyes reappear
As the perpetual star
Multifoliate rose³
Of death's twilight kingdom
The hope only
Of empty men.

65

V

*Here we go round the prickly pear
Prickly pear prickly pear
Here we go round the prickly pear
At five o'clock in the morning.*⁴

70

Between the idea
And the reality
Between the motion
And the act
Falls the Shadow

75

*For Thine is the Kingdom*⁵

Between the conception
And the creation
Between the emotion
And the response
Falls the Shadow

80

Life is very long

Between the desire
And the spasm
Between the potency
And the existence
Between the essence
And the descent
Falls the Shadow

85

90

For Thine is the Kingdom

For Thine is
Life is
For Thine is the

3. Part 3 of *The Divine Comedy*, by Dante Alighieri (1265–1321), is a vision of Paradise. The souls of the saved in heaven range themselves around the deity in the figure of a "multifoliate rose" (*Paradiso* 28.30).

4. Allusion to a children's rhyming game, "Here we go round the mulberry bush," substituting a prickly pear cactus for the mulberry bush.

5. Part of a line from the Lord's Prayer.

This is the way the world ends 95
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.

1925

Journey of the Magi¹

'A cold coming we had of it,
 Just the worst time of the year
 For a journey, and such a long journey:
 The ways deep and the weather sharp,
 The very dead of winter.'² 5

And the camels galled, sore-footed, refractory,
 Lying down in the melting snow.
 There were times we regretted
 The summer palaces on slopes, the terraces,
 And the silken girls bringing sherbet. 10

Then the camel men cursing and grumbling
 And running away, and wanting their liquor and women,
 And the night-fires going out, and the lack of shelters,
 And the cities hostile and the towns unfriendly
 And the villages dirty and charging high prices: 15
 A hard time we had of it.

At the end we preferred to travel all night,
 Sleeping in snatches,
 With the voices singing in our ears, saying
 That this was all folly. 20

Then at dawn we came down to a temperate valley,
 Wet, below the snow line, smelling of vegetation,
 With a running stream and a water-mill beating the darkness,
 And three trees on the low sky.

And an old white horse galloped away in the meadow. 25
 Then we came to a tavern with vine-leaves over the lintel,
 Six hands at an open door dicing for pieces of silver,
 And feet kicking the empty wine-skins.

But there was no information, and so we continued
 And arrived at evening, not a moment too soon 30
 Finding the place; it was (you may say) satisfactory.

All this was a long time ago, I remember,
 And I would do it again, but set down
 This set down
 This: were we led all that way for 35

1. The three wise men, or kings, who followed the star of Bethlehem, bringing gifts to the newly born Christ.

2. These lines are adapted from the sermon preached at Christmas, in 1622, by Bishop Lancelot Andrewes.