

The breaking up of syntax into lines, into units of breath, into high-profile rhythms and rhymes and repetitions, was not an aid to drawing conclusions, or to examining the development of moral choices into moral consequences, but a way of suspending consequences, of perceiving the nature of conditions with minimal befores and afters. The eye did not travel fast towards an end, but hung on lines in open spaces. It invited contemplation of language itself as a subject.

There is a marvelous story I keep coming back to of Finn MacCool, that legendary Irish giant, who is asked what he believes to be the finest music, that of the drum or of the harp. He replies that the finest music is the music of what happens. Not, you understand, of what happens next, but of what happens, the nature of happening.

Understanding this makes a considerable difference to our reading of Empson's "Missing Dates." It is not about what happened to make it come about, or about what might happen next: it is itself, as Auden put it in his poem in memory of W.B. Yeats, "a way of happening, a mouth." The music, in other words, of what happens. So the despair in the poem is not a consequence of a locatable previous event but a state with its own internal dimensions involving dogs, Chinese tombs, slag hills, soil, and time. That is not to say that there were no previous events that led to that state, only that those events are not the subject. The poem is distillation. The despair is not located here or there in the poem. The despair has a narrative form and shape, in that the poem begins somewhere and ends somewhere, but it is diffused or distilled within the text. It has soaked into the very walls of the language. So despair is not the only subject. The other subject of the poem is language itself, the mode of utterance that is everywhere prominent as utterance, that pecks at us with its rhymes, that hammers at us with its pentametric rhythm, saying *Notice me! Sing me!*

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When I was a young poet, before my first book appeared, I was launching a small chapbook of poems at the local Hertfordshire library where we lived. I was teaching art and art history at the time in a local girls school that had once been a grammar school, and where the head of English was a sweet, thin, elderly woman with a great love and knowledge of literature. She kindly came along to listen and congratulated me at the end, adding, "I don't think I could ever do that, wearing my heart on my sleeve like that."

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Raffaella Di Napoli



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