

[ULYSSES DREAMGATHERER]

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IN USUM EORUM POST LABORES SOMNUM PETENTUM

SUBJECT MATTER

Scenes of beauty and enjoyable interest. Variety important.

crafts, nature, human relations; in their broadest senses, perhaps that's all that's needed. All with interesting detail and connections of the sort that engages the mind, in poetry that entertains and justifies the time spent.

(Food and sex only alluded to in posse and in passing: sex too exciting otherwise; food not for bedtime).

Where the anticipation of romance is discussed, give thoughts of woman and man.

Gods can be brought in, their real nature as human concepts being appropriate here, and esp. appropriate to the dreamlike beauty of reality. Might be a book for every major god, but that would be too confining: just keep the epiphanies spaced out.

There are challenges which demand U's virtue, but not strife.

PLOT

And being of the company, he was called to tell of his deeds, and he told them as one he had in the halls of Phaeacea, and was hailed as a worthy peer. But in the end it seemed that the days were all the same, and he looked at his companions ... and Ulysses thought, "their work is over." [Bodhisat] mortal; he was made for it. The only way open for a dead mortal.

Or rather, since you now have them doing work (to be echoed to mortals) in Elysium, there is no real challenge in that work, no strife (in the good sense). Beyond is what his heart wants, what the Fates made him for, and thus he feels unfulfilled even in that company.

Also, he has told all his stories there, and they will always echo.

At this point, Mercury arrives on an unspecified errand.

In Elysium meets Hermes, who talks to him as fellow wanderer. U wishes to join rest with seeing new things—good strife, not evil strife, striving, not strife—: "I am a mortal" (he is in fact the epitome of the wisdom proper to mortals, and thus, given his wisdom and some luck, does not die early); but what just mortal wants strife? Hermes grants him the rarely given gift of living as a mortal but without death, and the unprecedented gift of living as a mortal a good and pleasing life without *evil* strife. [This will require the aid of Hypnos], to whom he sends Ulysses.

H sends him to Sleep, (after sending word to Sleep of the visit) who sends him to gather dreams to give restful sleep, and inspiration to heroes, long-wanderers, and all honestly weary, and to all others who courageously see clear and use their minds to the utmost. ALSO: Dreams gathered: hypotheses and natural data, relationships, etc.—the appropriate basis for the new age of mortals that succeeds the age of heroes.

They will be those components of the dreams that come through the gate of horn, including the half-waking dreams that come to the good when they are tired beyond staying fully awake, and when at last they recline for well-deserved rest, [unwinding first before they can sleep], and also those inspired thoughts that come in a rush when one has just arisen from healthy sleep.

gates of horn & ivory: *Odyssey*, book 19, lines 560-569. The play upon the words κέρασ, "horn", and κράϊνω, "fulfil", and upon ἔλεφας, "ivory", and ἐλεφαίρομαι, "deceive", cannot be preserved in English.

And this, in fact, was Mercury's errand in Elysium, for Zeus, at the end of Ulysses' life, thought that something more might be made of a man made as Ulysses was, who, mortal though he was, had so proven his mettle, so that Ulysses' path, though the longest ever trodden by mortals, might eventually come to Olympus, and he be a companion to Mercury (the story of a family relationship is post-Homeric; Autolykos was a diligent votary of Hermes, so his line was by way of being family retainers to the god). But this is far off in the future, and not at all part of this story. ACTUALLY, eternal wandering (and dreamgathering—mcv) is his fate: see notes [Nilsson] re his destiny.

METRICAL WORKING

See *Speluncum Somnis* for notes on the meter.

Look for ways to vary the enjambment. The hemistichal structure works against this, which makes for monotony.

One might also experiment with eliminating the anacrusis when the effect is more appropriate to the content, as for content that is more troublous in one or another sense, or just to keep the verse from becoming too even when that is inappropriate (as it is in the dreamy *Speluncum Somnis* and the dreamtime introductory section of [*Ulysses Dreamgatherer*]).

NOTES

Later life of Ulysses

See these notes passim. See esp. West, *Epic Cycle* 297ff, esp. 307–15.

Epithets of Ulysses (generally common to both *Odyssey* and *Iliad*)

Note several together at *Il.* 10.137, 144.

Il. II. 169, "Odysseus, equal to Zeus in counsel", Δι μῆτιν ἀτάλαντον. V. Stanford ad III.110. West, *TMOTO*, says that only Odysseus is given this epithet. *Il.* II. 407, "a man like Zeus himself for counsel"; in Greek, the same formula as at 169: Δι μῆτιν ἀτάλαντον; also *Il.* 10.137.

Od. I. Begins with a conference of the gods about the plight of Ulysses; Poseidon absent. 19–20: all pitied him except Poseidon, who bore a grudge for the killing of his son Polyphemos. 52: Calypso daughter of Atlas. 65–7: Zeus speaks: "How could I forget Odysseus the godlike, he who | is beyond all other men [lit. mortals] in mind, and who beyond others | has given sacrifice to the gods [lit. immortals], who hold wide heaven?"

Od. I.1, πολύτροπος, "the man of many ways"

Od. I.205, πολυμήχανός, "a man of many resources". Also *Il.* VIII.93, 10.144.

Od. II.173, πολύμητις Οδυσσεύς, also noted at *Od.* VIII.486, IX.1, XIX.382; *Il.* I.311, IV.349; doubtless occurs at many other locations. See West, *TMOTO*, on this epithet.

Od. X.401: Circe addresses O as "son of Laertes, seed of Zeus (διογενέσ), resourceful (πολυμήχανός) Odysseus." Not noticed

before, but occurs later, perh. esp. in this book, as a frequent formula. Inter alia, O's men address him thus at X.443, as does Tiresias at XI.92; also *Il.* 10.144.

"godlike": Lots of people are called godlike, even the suitors. Stanford points out that "godlike" has no moral connotations. mcv: It is perhaps no more than a synonym for 'noble'.

Ancestors of Ulysses

Odyssey: Autolykos was a beloved votary of Hermes; his daughter was Anticlea, who was the mother of Odysseus by Laertes. (Autolykos "surpassed all men in thievery and the art of the oath" (that is, the carefully worded oath): *Od.* XIX.392–466; much more of relevance in the story; also v. Stanford ad loc. Autolykos names Odysseus ("child of woe": Stanford), whom he loves; Odysseus, on a visit to him at Parnassus, receives in a hunt the tusk wound by which Euryclea recognizes him.) It is a later tradition that makes Sisyphos, rather than Laertes, the father of Odysseus. According to *OLD4* (s.v. Od.), this dates from the time of the tragedians, when Odysseus was commonly seen in a bad light, as a cynical sharper. Odysseus sees Sisyphos in the land of the dead, at XI.593ff, but no mention is made of any relationship. According to Stanford, it was Ovid (*Met.* XI.312) who made Autolykos the son of Hermes. More on Ulysses' family at at XIV.117ff.

Miscellaneous

Sanford ad II.430: Tennyson and Dante (*Inf.* 26) show O restlessly setting out again for new adventures.

Lattimore's intro to *Iliad*, pp. 50ff.: section in Odysseus, entitled "Odysseus: the prudent counsellor and complete man": (excerpts):

"Odysseus of the *Iliad* foreshadows Odysseus of the *Odyssey* not only in his epithets ... but in his whole character. I do not know whether this means that the same man composed both *Iliad* and *Odyssey*; but it does mean that the author of the *Odyssey* thoroughly understood the Odysseus of the *Iliad*. We can, I think, argue from one to the other."

"Odysseus is crafty, resourceful, daring, and merciless. ... But guile and unscrupulousness are only secondary characteristics of the Homeric Odysseus. Essentially, he can be described by the Greek word *sophron* though the word is not Homeric). This is untranslatable. It means, not necessarily that you have superior brains, but that you make maximum use of whatever brains you have got. Odysseus is the antithesis of Achilles. Achilles has a fine intelligence, but passion clouds it; Odysseus has strong passions, but his intelligence keeps them under control. Achilles, Hektor, and Agamemnon, magnificent as they are, are flawed with uncertainty and can act on confused motives; Odysseus never. So those three are tragic heroes, but Odysseus, less magnificent but a complete man, is the hero of his own romantic comedy, the *Return of Odysseus*, or *Odyssey*."

"A single purpose guides Odysseus in the *Iliad*. The expedition against Troy must succeed. ... A single purpose guides Odysseus through the *Odyssey* as well. He must get home and put his house and kingdom in order."

"He has no recklessness, but he does have stark courage when that is needed."

"Not the noblest or stately of Homer's heroes, he is the one who survives."

Willcock, *CTTI* 100: "Odysseus is probably Homer's favorite character."

**Nilsson, *TMOOGM* 204, obiter, no reference given: "Eternal life but not a place among the gods was ... promised to Odysseus."

*****Nilsson, *TMOOGM* 108, referring to Hesiod, *Works* 161ff: "Zeus destroyed the generation of the heroes in two great wars", the Theban and Trojan. Thus Hesiod's account of the heroic age, in the ages of human history. But Hesiod does not there say specifically that Zeus set out to destroy them, though Zeus did send some of them to the Lands of the Blessed. West ad v. 161, in his commentary on the *Works*, says matter-of-factly "they killed each other off", like the men of Bronze, though Hesiod puts the heroes in a better light. West, however, refers us to the *Catalogue*, where "the poet ... makes the removal of the $\eta\mu\iota\theta\epsilon\omicron\iota$ to a happier place a feature of Zeus' great plan for the ending of the heroic age." This is to fr. 204.95ff. Cf. West in *The Hesiodic Catalogue of Women* 3, 38 ("Zeus plans Trojan War"), 43 "Zeus is meditating a great plan to bring the heroic age to an end and put a stop to the free traffic between gods and mortals described in the proem of the *Catalogue*." (I can make nothing of the Greek on my own, and have no translation.)

West, *TMOTO*

8ff: Some scholars take O to be the hero of a old NW Greek cycle originally independent of the Trojan, and take the prophecy of Tiresias to O as reflecting earlier stories that gave O a role in the history of the NW. West seems to think that the stories reflect rather the attempt to find roots in the national epic by the NWern peoples who were latecomers to the common Hellenic heritage. West—12ff & passim—does accept the prior existence of stories about O, including the early placement of O as hero of the Cyclops story—though not the original hero, since the story was a widespread folk tale in the Old World. Nilsson also, *TMOOGM* does not credit any serious pre-Homeric mythos of Odysseus.

Miscellaneous: Odyssey

Od. III.218–22. Athena's special favor for Odysseus, recounted by Nestor to Telemachos, who is accompanied by Athena in the guise of Mentor. Also *Il.* 23.782–3.

Od. V begins with the continuation of the conference of the gods on the plight of Odysseus. Athena pleads for him, notes his fairness and justice. Zeus decrees the preservation of Telemachos against the plot of the suitors, and the homecoming of Odysseus, with gifts from the Phaeakeans greater than his plunder from Troy. He sends Hermes to order Kalypso to release Odysseus.

Od. X intr. Aiolos 19: bag of winds. 277ff Hermes aids O. against Circe.

Od. XI: Land of darkness at the end of the earth, where the Kimmerians live, near [the entry to Hades]. O sails there with his men in his ship. Land of the dead. XI.134: ****Tiresias prophesies O's homecoming—alone, if his men can't keep their hands off Helios' cattle—, and the means by which he must then conciliate Poseidon (walk inland with an oar until it is mistaken for a winnowing fan, there offer a suovetaurilia to Poseidon, then go home and offer hecatombs to all the gods). ****Tiresias then prophesies O's death: "Death will come to you from the sea, in some altogether unwarlike way, and it will end you in the ebbing time of a sleek old age. Your people about you will be prosperous." On this prophecy, v.q. West *TMOTO* 14. The prophecy and task recounted again, 23.267ff.

Od. XI.615ff: Herakles' statement invites cpns of O's travails to his own. Cf. XII.21ff.

Od. XIII.84–92: cf. your intro. 250–300: O, arrived on Ithaka, lies to the disguised Athena, who praises his sharpness. Also 330–36.

Od. XVI.190–91: O cried when he first embraced Telemachus on his return. "Until now, he was always unyielding." *Od.* XX.18–24: O's habitual conscious self-restraint pending thinking his way out of a problem.

Od. XIV.483ff: Zeus decrees lasting peace and prosperity for O, and for Ithaka under his rule; this is established by oath in the presence of Zeus and Athena, at the end of the poem.

Miscellaneous: Iliad

Il. 3.191–224: Helen and Antenor speak of Odysseus. Helen: "This is Laertes' son, resourceful Odysseus, who grew up in the country, rough though it be, of Ithaka, to know every manner of shiftiness and crafty counsels." Antenor: more lordly than Menelaos, the bigger man, when both were seated; Menelaos a lucid and concise speaker; describes O's unaffected manner of speaking in council: "but when that other drove to his feet, the resourceful Odysseus, he would just stand and stare down, eyes fixed on the ground beneath him, nor would he gesture with the staff backward and forward, but hold it clutched hard in front of him, like any man who knows nothing. Yes, you would call him a sullen man, and a fool likewise. But when he let the great voice go from his chest, and the words came drifting down like the winter snows, then no other mortal man beside could stand up against Odysseus". ****Willcock ad loc.: "the comparison of his words to the falling snow is of slow inevitability and cumulative effect."

Il. 4.356–360 (& preceding): O rebuffs Agamemnon's rebuke of hanging back in battle; Agamemnon's contrite and cordial reply, saying "what you think (τὰ γὰρ φρονέεισ) is what I think."

O in battle: 4.–490; 5.–670; 7.–170, 8.–95 (flees, like everyone else, from the thunder of Zeus). O, like some others, apparently not in the fight over Patroklos' body.

Il. 8.–237 (also 11.–808): O's ships in the middle of the line, near the council-place and altars; those of Achilles and the greater Aias at the ends.

Il. 9.–170: Embassy to Achilles; it is from O that Nestor expects the most in persuading Achilles. He seems to be considered a leader by the others who go. He has a lengthy speech, 216–308 (as does Phoinix later). (Later in the poem, it is O who cements the reconciliation—though he is hardly its sole mover; the death of Patroklos is the turning point, and that is with the gods—, moderating the wrath of Achilles—which wrath is indeed the theme of the poem.)

Il. 10.136 (+ preceding & following): O among the leaders summoned to a council. 231–2: O one of the volunteers for the spying foray, for, sings Homer in his own voice, "patient Odysseus ... forever the heart in his breast was daring". 242ff: Diomedes chooses O as his sole companion in the foray, saying "how could I forget Odysseus the godlike, he whose heart and whose proud spirit are beyond all others forward in all hard endeavours, and Pallas Athene loves him. Were he to go with me, both of us could come back from the blazing of fire itself, since his mind is best at devices." Meriones lends O a boar's tusk helmet once stolen by Autolykos. ~280: O prays to Athene, who has always aided him. Foray described to end of book 10.

Il. 11–300: O & Diomedes in battle. ~396: O left alone; he is wounded in the side by a pike; Menelaos and Aias come to his aid; Menelaos leads him from the field.

Il. 14.–80: Dissuades Agamemnon from withdrawing the Achaeans during a disastrous battle. He says to Agamemnon "Son of Atreus, what sort of word has escaped your teeth's barrier? Ruinous! I wish you directed some other unworthy army, and were not lord over us to whom Zeus has appointed the accomplishing of wars, from our youth even into our old age until we are dead, each of us."

Il. 18.106–7: Achilles wishes that strife (ἔρις) would vanish from among gods and mortals.

Il. Book 19 begins, the day after (19.141) the embassy to Achilles, with the reconciliation of Achilles. Achilles wish to go immediately into battle. 19.–140--248: O counsels a rest for food before resuming the fight. He cements the reconciliation of Achilles and Agamemnon.

Il. 20.–60: *****Power of the opposed gods terribly unleashed at Troy; v. Willcock ad loc. Book 21: Theomachy.

Il. 23, from ~700: Funeral games for Patroklos. O, "skilled in every advantage" competes against the greater Aias in wrestling. Achilles declares a tie, lest they hurt themselves too gravely. O competes in the footrace, and wins with the aid of Athene, who gives him strength, and also trips the lesser Aias so he falls face-first in a cowpat. (mcv: The touch of comedy was probably intentional, and says something about the role of O as a real-world comedy counterpart to the other, more magnificent but tragic, heros; see Lattimore's comments.) Antilochos, who comes in third, declares O the fastest of the Achaeans after Achilles.

Il. 24.1ff: Hermes leads the gibbering souls of the dead to hades. Dialog of Achilles and Agamemnon; funeral mound of Achilles

MISC.

An excellent poem on Odysseus is Samuel Daniel's "Ulysses and the Siren" (*OBOEV* 159). Daniel, a contemporary and friend of Shakespeare, was an accomplished and successful court poet. Note also Andrew Lang's "The Odyssey" (*OBOEV* 1014).

- 9 Homer regularly refers to Calypso as a goddess (thea).
- 11 Ulysses, of all people, would have taken to heart the Delphic maxim “know thyself”, with its emphasis on recognizing what is proper to the nature of mortals. In any case, everything he does manifests that knowledge.
- 40 hubris: Essentially, getting above oneself: the vice advised against by the maxim “know thyself”. (Expand on this.)
- 43 Elysium: *Od.* IV.561–70. Elysium described; Menelaus destined there. V. Stanford ad loc. Hesiod, *Op.* (West tr.) ~165: the fourth age of man, “the godly race of the heroes who are called demigods, our predecessors on the boundless earth. As for them, ugly war and fearful fighting destroyed them, some below seven-gated Thebes, the Cadmean country, as they battled for Oedipus’ flocks, and others it led in ships over the great abyss of the sea to Troy on account of lovely-haired Helen. There some of them were engulfed by the consummation of death, but Zeus the father, son of Kronos, granted a life and home apart from men, and settled them at the ends of the earth. These dwell with carefree heart in the Isles of the Blessed Ones, beside deep-swirling Oceanus: fortunate Heroes, for whom the grain-giving soil bears its honey-sweet fruits thrice a year.” Pindar, *Ol.* 2, gives an orphicizing account of Elysium, perhaps reflecting the religious views of Theron, his client. He says that Achilles is there.

[ULYSSES DREAMGATHERER]

To Elysium came then Ulysses, when the days of his labors were over,
of bold adventures of youth that tossed up the foundations of wisdom,
of kingship assumed and established, of striving in ships and in council,
of foresight for family and people, looking out from his mind's lonely tower,
of the war sent by Zeus in his anger, to rend all of Greece and of Asia, 5
of the terrible deeds of his valor, of the fate-burdened horse of his cunning,
of the end of the glorious city in a welter of blood and of fire;
of the homecoming balked by Poseidon and prolonged throughout ten years of trial
through the love of the goddess Calypso and the loss of each loyal companion;
of return to his hall and his country, to the mate of his youth's choice and winning, 10
which he knew, as Apollo commanded, were his end and his all as a mortal—
to be won all again at his peril, for to mortals is no end of striving;
of rule reassumed and extended, each day with new cares and new knowledge,
till at last he prepared his successor, and timely gave over the kingship.
For he kept to the laws of the Father and the precepts sent down by Apollo, 15
lest his deeds should engender fresh evil. Yet the Fates when they fashioned Ulysses
made a hero for times of no respite, to be sung to the end of the ages
for the virtues, complete and in measure: neither hubris that calls down the Furies
nor treason of easy surrender, but courage for learning and trial
to provide for the future with knowledge—the virtue that musters all others, 20
sets them out in each new combination, to encounter each ever-fresh trouble.
For Necessity keeps to no measure, and cares not for past or for future:
she exists but from moment to moment, as her being is Law that is timeless.
It is mortals must keep to the Measure, in the brief bit of time that defines them,
for no man can foresee the next turning, and his excess may lead to his ending—
or set off a vendetta of evils if it call down the vengeance of others. 25

So Ulysses gave over the kingship, yet could not suffer ease as his master.

For a time then he wondered and fretted; soon enough came again the old knowledge that he was what he was, and still ready: not yet stricken with age that would change him—in wisdom indeed a young Nestor—and in Ithaka nothing to claim him.

No Muse ever sang to Achaeans of whither and how he departed, 30
for they sing of the will of their Father, and that will with Ulysses was finished
for a time, and his life was his own now. Then he went forth his own man and boldly,
and in lands from which no word comes winging, doughty heroes and men of wise counsel
saw fresh deeds of Ulysses, and wondered. And perhaps they had bards there to sing him,
but received not that gift of Athena, by which song is preserved through the ages, 35
so the songs have died out into nothing. Far he wandered, and many his years were,
until, weary but great still in honor, he paid the last forfeit of mortals.

On Olympus they had not forgotten, how he proved himself one with the masters
in all things that fitted man's nature, but looked not beyond mortal measure
though ten years of war tempted hubris, though later he faced the mad powers 40
that the Fates in that time set in motion to balance the gods' wrath in Troy-land,
to offset the forces turned loose there, and keep whole the taut fabric of being.
To the uttermost West runs the highway shining straight on the path of the sunset.
This the gods and the Fates joined to open to enduring, far-faring Ulysses,
and he came to the Fields of the Blessed. Here was rest—even, aye, for Ulysses— 45
in converse with heroes and sages. Here they feasted—but not as beforetime
when the lust of the platter and goblet paid for seasons of risk and privation—
here serene and superb and in measure, here they sat at their boards in the Meadows
in the lush flowered grass, and the breezes freshened all and caressed without troubling,
while they passed in exchange draughts and viands, that hold traces in savor and power
of ambrosia and nectar immortal from the halls of the gods on Olympus. 50

. variations: walks and excursions, vales woods and waters

And delighting in discourse with equals they mingled and all heard the stories
of how this one had routed the war-bands, though outnumbered and starved and encircled;
of how that one averted an onslaught, seen from decades ahead, by maneuver
of resources and minds and far peoples, of trade and of gifts and alliance,
until all had forgotten the danger, save the frustrated lords his old rivals; 55
of how this one drove through to an answer that all men before had sought vainly;
of how that one brought doom to an evil that had baffled the kings and the cities.
Each new hero that came to the Meadows brought new tales, new examples, new knowledge,
and connected old thoughts in new courses, to broaden the circle of wisdom.
And the echoes of all that is said there are heard in the minds of the wisest 60
of the mortals who sweat in the noonday, of the eaters of bread in their travails,
for só Zeus the Father ordained it for the guidance of those who will listen.
Soon Ulysses was called into converse, and he told then the tales of his labors,
as before in the halls of Phaeacia. And his will and his wiles and his wisdom,
as the wills of the gods he confronted, moved each hero to call for the stories 65
until each had them all as possessions—and again for the joy of the hearing.

(To Ionia once came the echo, to a blind man, a singer to cities,
the latest of long generations who were trained to weave words into stories.
There the shape of the tale of Ulysses filled his mind and inspired a yearning
to gather the tales of Ulysses handed down through the years among mortals
and to weave from them fabric of wisdom. Then the bard wove the song of Ulysses, 70
[and it rang through the lands, and it taught them] of mortal self-knowledge, and courage
to try all that to mortals is proper, accepting no bounds to endeavor
until, by the test of bold faring, the bounds set by the Fates are discovered—
lest we think ourselves gods in our corners for want of the courage to leave them,
feign to live as if careless immortals, in our fear of the limit of living, 75

trade our virtues for languishing gestures—and our grandchildren pay for our folly.

For the world in the end grants no respite, and Necessity works without mercy—

if ignored, she is never evaded, if foreseen and obeyed she grants wisdom

to know her and fathom her workings in the doings of gods and of mortals. [and Nature]

and to [seek and find] far wider wisdom, to the measure of mortal achievement. 80

For the Age of the Heroes was ending as Zeus had resolved [and established]

implemented with the Trojan War (see notes; add note to ftnts)

(the decision presented as temporal, the end of the age of the Heroes (ημίθιοι, see notes,

Nilsson), the new age of men, of reason. ? transformed with Reason the kn. received

from the East, and men began to question, and find what had never before been sought) 85

90

lead in to:

And so, for a time, it was granted, and the centuries mirrored the strivings

of high-hearted, far-faring Ulysses. In Ionia first — — — — 95

then in Hellas entire, and it burgeoned and sailed out unto Thule and Indus

[then in the world and to all down the ages, who look upon Hellas as the origin of their tradition]

100

redundant after 70–78:

to cultivate knowledge and foresight, to hand down to their sons and their daughters
to employ, when the times do not press them, for the ends that a wise heart desires,
to preserve them, when times shall press grimly, [without loss of the core of their win-
nings,]