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Odysseus Meets Tiresias (After Seferis)

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- 4 Fyfe, p. 23.
- 5 The case of the *bad* man who passes from bad to good fortune does not qualify because "such a plot is the least tragic of all, having none of the requisite qualities, neither poetic justice nor pity nor fear" (*Poet.* 13.3-4). The case of the *good* man who moves from bad to good fortune is the one case which Aristotle does not consider, possibly because he thought the alleviation of misfortune at the end would negate all earlier effects of pity and fear.
- 6 For some reason Aristotle says of this plot that it "does not arouse fear or pity, but shocks our feelings" (*Poet.* 13.2), when it seems that he should have said, "it does arouse pity and fear, but shocks our feelings." Perhaps this inconsistency was due to carelessness.
- 7 Andre Michalopoulos, *Homer*, Twayne's World Authors Series, No. 4 (New York: Twayne Publishers, Inc., 1966), pp. 71-72.
- 8 All quotations of the *Iliad* in this essay are from the translation of Richmond Lattimore (Chicago: Univ. of Chicago Press, 1951).
- 9 H. J. Rose, *A Handbook of Greek Literature*, 4th ed. (1951; rpt. Norwich, Gt. Britain: Jarrold & Sons, 1965), p. 19, n.16.

ODYSSEUS MEETS TIRESIAS

(After Seferis)

Kostas Myrsiades

We anchored below the setting of the sun
 past the cape of dogs that howl,
 seeking the other life beyond the statues.

On the dark side of the sun
 we dug our votive pit
 and there the murky blood gushed
 from slashed and bleating ewes.

Slowly, slowly they came,
 thin and thirsty rustling forms
 to drink of the somber blood.

And I with drawn sword crouched
 to keep from the gurgling pit
 the driving apparitions
 until the old man came.

I knew the dark prince of Thebes
 by his golden staff
 as his faint image bent toward the blood and spoke,
 "Anguish lies ahead on the godly sea,"
 and our souls became entwined with the oars and rowlocks.