

<p>summoning the ghosts (hero cult of Homer's time)</p> <ol style="list-style-type: none"> 1) in the land of Cimmerians, along the shore of Ocean; (2) there a blood offering (3) Teiresias drinks blood to speak truly (4) slumming with the natives (catalogue of women) 	<p>journeying into depths (the old katabasis):</p> <ol style="list-style-type: none"> 1) to the confluence of the rivers; (2) there make a burnt offering; [3] Teiresias needs no blood revival [4] Odysseus sees the great heroes and criminals, in their separate realms,
<p>(Bk 11) ...when the sun went down and darkness was over all the earth,</p> <ol style="list-style-type: none"> 1) we got into the deep waters of <i>the river Oceanus, where lie the land and city of the Cimmerians who live enshrouded in mist and darkness which the rays of the sun never pierce neither at his rising nor as he goes down again... we beached the ship, took the sheep out of her, and went along by the waters of Oceanus till we came to the place of which Circe had told us (??)</i> 2) I drew my sword and dug the trench a cubit each way. I made a drink-offering to all the dead, first with honey and milk, then with wine, and thirdly with water, and I sprinkled white barley meal over the whole, praying earnestly to the poor feckless ghosts, and promising them that when I got back to Ithaca I would sacrifice a barren heifer for them, the best I had, and would load the pyre with good things. I also particularly promised that Teiresias should have a black sheep to himself, the best in all my flocks. When I had prayed sufficiently to the dead, I cut the throats of the two sheep and let the blood run into the trench, whereon <i>the ghosts came trooping up from Erebus</i> 3) <i>Then came also the ghost of Theban Teiresias, with his golden sceptre in his hand. He knew me and said, 'Odysseus, noble son of Laertes, why, poor man, have you left the light of day and come down to visit the dead in this sad place? Stand back from the trench and withdraw your sword that I may drink of the blood and answer your questions truly.</i> (4) anon Persephone sent up the ghosts of the wives and daughters of all the most famous men. They gathered in crowds about the blood, and I considered how I might question them severally. In the end I deemed that it would be best to draw the keen blade that hung by my sturdy thigh, and keep them from all drinking the blood at once. So they came up one after the other, and each one as I questioned her told me her race and lineage. <p>...the ghost of Agamemnon son of Atreus came sadly up to me, surrounded by those who had perished with him in the house of Aegisthus. As soon as he had tasted the blood he knew me, and weeping bitterly stretched out his arms towards me to embrace me... the ghost of Achilles came up to us with Patroclus, ... 'I would rather be a paid servant in a poor man's house and be above ground than king of kings among the dead.' [An answer to 'the song of fame'?)]</p>	<p>(Bk 10) Circe advises: <i>You must go to the house of Hades and of dread Proserpine to consult the ghost of the blind Theban prophet Teiresias whose reason is still unshaken. To him alone has Proserpine left his understanding even in death</i>[3], ...</p> <ol style="list-style-type: none"> 1) <i>beach your ship upon the shore of Oceanus, and go straight on to the dark abode of Hades. You will find it near the place where the rivers Pyriphlegethon and Cocytus (which is a branch of the river Styx) flow into Acheron. ... offer them a ram and a black ewe, bending their heads towards Erebus ...many dead men's ghosts will come to you,.. tell your men to skin the two sheep that you have just killed, and offer them as a burnt sacrifice with prayers to Hades and to Persephone</i> <p>(4) Then I saw Minos son of Zeus with his golden sceptre in his hand sitting in judgement on the dead, and the ghosts were gathered sitting and standing round him in the spacious house of Hades, to learn his sentences upon them. After him I saw huge Orion in a meadow full of asphodel driving the ghosts of the wild beasts that he had killed upon the mountains, and he had a great bronze club in his hand, unbreakable for ever and ever. And I saw Tityus son of Gaia stretched upon the plain and covering some nine acres of ground. ...</p> <p>I saw also the dreadful fate of Tantalus, who stood in a lake that reached his chin; he was dying to quench his thirst, but could never reach the water, ... I saw Sisyphus at his endless task raising his prodigious stone ...</p> <p>After him I saw mighty Hercules --</p> <p>[← <i>but it was his phantom only, for he is feasting ever with the immortal gods</i>]</p> <p>Hercules knew me at once when he saw me, and spoke piteously, saying, my poor Odysseus, noble son of Laertes, are you too leading the same sorry kind of life that I did when I was above ground ...</p> <p>I would fain have seen Theseus...but so many thousands of ghosts came round me and uttered such appalling cries, that I was panic stricken lest Persephone should send up from the house of Hades the head of that awful monster Gorgon. ...</p> <p>I hastened back to my ship and ordered my men to go on board</p>

1) why do we do this? cultural difference gives us a deeper understanding of our own values.

No clearer contrast than the ancient vision of the afterlife...

A sense of how values and beliefs evolve: here we have the product of a long oral tradition

somewhat artificial exercise but striking how much the Homeric product seems composed of two fairly disparate versions

2) Not so easy but cf. Enkidu and Netherworld: late elements, just possibly as Jac., the grim description of conditions in the underworld?

But just possibly the invention of hockey, and turning that to the reason for E's descent/ tied to

Old elements, surely, the bridge from Sumerian creation. tree that Inanna planted after that deluge (not the flood of later tradition)?