Sept. 14  A BIBLIOGRAPHY
for the students of the poetics program
in relation to my H.D. work.¹

FOUNDATION WORK
I The Prehistoric
*1. Gertrude Rachael Levy, the Gate of Horn (Faber and Faber, 1948)²
*2. ----- The Gate of Horn: The Sword from the Rock (1953)³
[other titles by Levy: The Violet Crown (1954)⁴
   a fictional autobiography of the fifth century B.C.;
   The Phoenix Nest (1961)⁵ autobiography
*3  Sigfried Giedion, The Eternal Present: The Beginnings of Art⁶

II Egypt

[In reading H.D. it is essential to research and reflect upon what the temple and the
tenemos⁸ [sic] was]

*  see above, No. 2
*  R. T. Rundle-Clark, Myth and Symbol in Ancient Egypt⁹
*  Budge, trans. The Book of the Dead¹⁰
*  J. H. Breasted, Development of Religion and Thought in Ancient Egypt¹¹

*Sibylle von Cles-Reden, The realm of the Great Goddess¹²

Ancient
III Jewish Mysteries
*1. Genesis¹³
*2. Albright, Archaeology and[the]Religion of Israel¹⁴
*3. Patai, Rafael The Hebrew Godess{sic} (Avon Books)¹⁵
*4.  The Zohar\textsuperscript{16} (have, to date, read only vols. I, II, \& III of the five volumes in the Soncino{})

*5.  Ginsberg\textsuperscript{sic}, Louis. The Legends of the Jews\textsuperscript{17}

IV Greek

1.  Homer, \textit{The Iliad}\textsuperscript{18} and \textit{The Odyssey}\textsuperscript{19}
2.  Hesiod, \textit{The Theogony}\textsuperscript{20} together with \textit{The Homeric Hymns}\textsuperscript{21}
3.  [Shelley, trans. from \textit{The Homeric Hymns} \textsuperscript{22}]
4.  The Palatine Anthology (Fitts, trans.)\textsuperscript{23}
5.  The Pre-Socratics [sic] Philosophers, Kirk \& Ravene [sic]\textsuperscript{24}
6.  H. J. Rose, Handbook of Greek Mythology\textsuperscript{25}

ORPHISM

*6.  Robert Eisler, \textit{Orpheus the Fisher}\textsuperscript{26} (1921; but it appeared [sic] serially in the Quest,\textsuperscript{27} magazine edited by G. R. S. Mead before the War.)
*7  W. K. C. Guthrie, \textit{Orpheus and Greek Religion}\textsuperscript{28}
*8  Sir James Frazer, \textit{The Golden Bough}\textsuperscript{29}, the abridged version gives the thesis and thematic development. An edition by Gaster “corrects” and amends Frazer.\textsuperscript{30}
*9  Jane Harrison, \textit{Prolegomena to the Study of Greek Religion}\textsuperscript{31}
*10 ------Themis;\textsuperscript{32} together with \textit{Epilegomena to Greek Studies}\textsuperscript{33}
*11 Zeus in three volumes, A. B. Cook\textsuperscript{34}

GREEK

*12  Richard Broxton Onians, \textit{The Origins of European Thought}\textsuperscript{35}
*13  E. R. Dodds, \textit{The Greeks and the Irrational}\textsuperscript{36}
*14  Norman Austin, \textit{Archery in [sic] the Dark of the Moon}\textsuperscript{37}
15  C. Kerényi, \textit{The Gods of the Greeks}\textsuperscript{38} 1951
  ----- \textit{The Heroes of the Greeks}\textsuperscript{39} 1952-1959
  ----- \textit{The Religion of the Greeks \& Romans} 1962\textsuperscript{40}
  ----- \textit{Eleusis} [sic] 1960, 1962, 1967\textsuperscript{41}
  ----- \textit{Athene: The Virgin and Mother in Greek Religion}, 1952\textsuperscript{42}
  ----- \textit{Hermes The Guide of Souls} [sic] 1944
*16  Walter Otto, \textit{The Homeric Gods}\textsuperscript{43}
16 [sic] \textit{Theocritus, Bion and Moschus} (trans. A. Lang 1928)\textsuperscript{44}

\footnotesize

1 September 14, 1982. Notebook 72, Robert Duncan Collection, The Poetry Collection, University at Buffalo, The State University of New York. Robert Duncan taught at New College, San Francisco from 1980 to 1986. The last class he taught there was the H.D.


8 Bracket is Duncan’s own. “Temenos” is the Greek word denoting consecrated space and often refers to the sacred space around a temple or altar. The translation, as recorded in the Liddel and Scott Lexicon that Duncan preferred, is as follows: `Τεµενιζω, f. Att. ἐν, to make a sacred grove (τεµενος), to consecrate, Plat., τεµενος, α, ον, of or in the sacred precincts, Soph. An Intermediate Greek-English Lexicon Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon 7th ed. (Oxford: Oxford University Press, 1963), 799. It is no surprise that Duncan’s statement here about the importance of the temple for reading H.D. comes after his Gideon entry in the bibliography. See in particular Part IX “The Great Temples and the Eternal Wandering,” 349-400 and “The Three Architectural Space Conceptions,” Part XII, 521-526.


16 † Harry Sperling, Maurice Simon, and Dr Paul P. Levertoff, trans., The Zohar. 5 vols. (London: Soncino Press, 1931–4). The set of five volumes, a student edition of which was produced in 1978, is still widely available. Often referred to as The Soncino Zohar, for several decades it constituted the largest portion of the Zohar in English. The Dr Levertoff
among its translators, controversial due to his conversion to Christianity and promotion of a dialogue between Judaism and Christianity, was the father of Duncan’s close friend, the poet Denise Levertov (who changed the spelling of her own surname). Duncan introduced Levertov to H.D., and, in his correspondence with her, frequently discusses his work on H.D., together with the two younger poets’ reading of H.D. and their differing opinions of her relationship with Bryher. See Gelpi and Bertholf, eds, The Letters of Robert Duncan and Denise Levertov (Palo Alto, CA: Stanford University Press, 2003).


18 † Duncan owned several editions of the Iliad, including: The complete works of Homer; the Iliad and the Odyssey; the Iliad done into English Prose by Andrew Lang, Walter Leaf, and Ernest Myers; the Odyssey done into English Prose by S.H. Butcher and Andrew Lang (New York: Modern Library, 1935). Copy contains Duncan/Collins bookplate. In the “H.D. Book,” Duncan discusses the “strong tradition in Greek thought that Homer falsified the story of Helen” and recounts how the poet Stêsichorus was said to have regained his sight after retracting his own words vilifying Helen “‘That tale was never true! Thy foot never stepped on the benched gall’y, nor crossed to the towers of Troy’” (Book II, Chapter 10, n.p.). The legend held that the sixth century lyric poet Stêsichorus (‘choir-setter’) was blinded immediately upon writing his first version of a palinode portraying Helen. Like the Helen of Euripides, and H.D., his subsequent version was a phantom Helen, created by Zeus, that went on to Troy while the real Helen remained in Egypt.

19 † The edition H.D. owned, now held at the Beinecke Rare Book and Manuscript Library, is: Odyssey: With Introduction, Notes, etc. by W.W. Merry, ed. W. W. Merry (Oxford: Clarendon Press, 1899-[1902?]).


21 Ibid.


23 Dudley Fitts, trans., One Hundred Poems from the Palatine Anthology: in English Paraphrase, Part of the Greek Anthology, English Series (New York: William R. Scott, 1938). See also Fitts, trans., More Poems from the Palatine Anthology: in English Paraphrase, Part of the Greek Anthology, English Series (Norfolk, Conn: New Directions, 1941). For Duncan in the “H.D. Book,” it is Fitts (who had reviewed The Flowering of the Rod) and Randall Jarrell who typify a direct criticism and subsequent neglect of H.D.: “The critics of the day – Dudley Fitts and Randall Jarrell – found her concept of history silly, if not dangerous, an offense to any common sense.” (Book II, Chapter 5, n.p.). In Duncan’s discussion of the close of Trilogy, the two come to stand for the critic in general: “We may see then behind or over or included in the scene between the Wise Man Kaspar and the Fallen Woman Mary another scene. Let us not imagine now a critic—the distaste of the fundamentally unsympathetic and then antagonistic Fitts or Jarrell must not stand for the caution, the discretion, that Kaspar with his tradition and profound gender carries. It must be the poet Williams or the poet Pound or the poet Baudelaire then that confronts the poetess. .
29 † Duncan owned: Sir James Frazer, *The Golden Bough. A Study in Magic and Religion*, 3rd ed. 12 vols. (New York: Macmillan Company, 1951). The first edition of the work comprised 2 volumes (1890), the second edition, 3 volumes (1900) and the third edition, 12 volumes (1906-15), with a supplementary 13th volume (1915). Duncan owned several other works by Frazer. For H.D. on Frazer, see her unpublished essay “Pausanius” and, for H.D.’s account of a session with Freud in which she tells Freud that she has been reading *The Golden Bough*, see *Tribute to Freud* (Norfolk, Conn: New Directions, 1974), 182.
35 September 10, 1982. *Notebook 72 [65], box 31, index entry 29*. Facing left-hand page in notebook is a continuation of an essay on Jabès, dated September 14, 1982. “Dawn” most likely refers to Duncan’s student, the poet Dawn Michelle-Baude, then Dawn Kolokithas, who wrote a dissertation on H.D. A draft copy of it, complete with Duncan’s annotations, is held in the Duncan McNaughton papers in the Cecil H Green Library Special Collections, Stanford University. The poet Judith Roche also completed her dissertation at

36 Richard B. Onians, The Origins of European thought: About the Body, the Mind, the Soul, the World, Time and Fate (Cambridge: Cambridge University Press, 1951). Well known in its various draft forms, this text was cited throughout the 1930s and 1940s prior to its publication after the end of World War II.


42 The first two dates in Duncan’s entry refer to publication in German. The last date indicates the first edition in English, which Duncan owned: Kerényi, Eleusius: Archetypal Image of Mother and Daughter, trans. R. Manheim (New York: The Bollingen Foundation [Pantheon Books], 1967).


44 Duncan owned Kerényi, Hermes Guide of Souls: The Mythologem of the Masculine Source of Life with a Prefatory Note by Magda Kerényi, trans. Murray Stein (Zürich: Spring Publications, 1976). The text is based on Kerényi’s 1942 Eranos lecture, initially published in the Eranos Jahrbuch IX (1943). The date of 1944 in Duncan’s entry refers to a second edition, a monograph of the lecture that was number 1 of the “Albæ Vigilæ” series (Zürich: Rhein Verlag, 1944). It was from this monograph that the 1976 translation was produced.


Evans refers to H. J. Ford’s illustration of the fairy books (Book II, chapter 8, section V) and refers to H.D.’s reading of the fairy books in relation to his own reading of *Trilogy* (Book II, chapter 2, section II).