



El tema de Ulises (Spanish Edition)

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“Ulises, el Ulises de la modernidad y aún más de nuestra contemporaneidad, se hace verdaderamente Nadie, fi gura de ese nadie contemporáneo que es el individuo. El viaje se vuelve entonces un camino sin regreso al descubrimiento de que no existe, no puede y no debe existir regreso. No el feliz arribo a Ítaca, sino la partida hacia el loco vuelo del Ulises dantesco. El viaje circular, tradicional, clásico, edípico, conservador de Joyce, cuyo Ulises regresa a casa, es sustituido paulatinamente por el viaje rectilíneo, nietzscheano de los personajes de Musil; un viaje que continúa siempre adelante, hacia un malvado infi nito, como una recta que avanza tambaleándose en la nada. Ítaca y más allá, como dice el título de un libro que he escrito; las dos modalidades existenciales, trascendentales del viajar” (Claudio Magris, “Ulises después de Homero”). No mucho después de que apareciera en 1938 la Odisea del escritor cretense Nikos Kazantzakis, la segunda de las dos grandes entregas de tema uliseico del siglo XX, con un Ulises centrífugo frente a aquel del viaje circular o centrípeto de la primera, el Ulises de James Joyce (1922), el profesor del Trinity College de Dublín, William Bedell Stanford, tras su edición comentada de la Odisea homérica (1947, 1948), sintió la necesidad de satisfacer su curiosidad de saber por qué diferían tanto de los prototipos clásicos algunas variaciones modernas sobre el tema del héroe antiguo, como ocurría en Dante, en Calderón, en Tennyson y otros. El resultado fue un estudio modélico y siempre actual (lo que justamente no le permite quedar a salvo de la controversia) que pretende abarcar el conjunto de la tradición, rastreando el desarrollo del tema en continuidad, desde los tiempos antiguos hasta los modernos más recientes. Una referencia imprescindible, ampliamente reconocida, si se desea abordar, desde la perspectiva comparatista que el propio tema requiere, “las extraordinariamente variadas andanzas de Ulises a través de la literatura europea”, según afirma Stanford, o, dicho de otro modo, la lectura de un palimpsesto maravilloso que permite la reescritura incesante sobre él, el crecimiento de la textura al tiempo que la ganancia de transparencia.

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