

Chapter 1 : Rage: Stanley Lombardo Brings Ancient Greeks to Life in Homer Translation - The Chautauqu

FYI: The first translation of the ILIAD was by George Chapman (), a formal and majestic Elizabethan English version in verse that is of interest today mainly in connection to its role in literary history.

Book 2 Zeus sends a dream to King Agamemnon telling him to rally his troops and mount a massive siege on Troy, because this time it will be successful. When King Agamemnon wakes up from the dream, he calls all of the other chiefs together and tells them about the dream and his plans for attack. All of the troops convene in the gathering area of the camp, their massive numbers cause the ground to shake. But Agamemnon decides to test them by telling them they are going home. The men get excited and run to pack up their equipment and board the boats. She sends Pallas Athena down to get the Greeks to stay. Athena goes to Odysseus and tells him to stop the men from leaving. While running around and yelling at people, Odysseus comes across Thersites. Thersites is the ugly guy that nobody likes, but he is making fun of Agamemnon and Achilles. So Odysseus beats him with the scepter. Ugly people have it hard. Once Odysseus gets everyone back to the gathering area, he gives a rousing speech about some omen that they saw at the beginning of the war in which a snake ate nine sparrows. They took it to mean that they would fight nine years. Afterwards, Agamemnon tells all of the troops to prepare for war by sharpening their spears, balancing their shields and feeding their horses. He tells them that soon they will fight until their shield straps are soaked with sweat and their fists are tired of clenching. Agamemnon gathers all of the chiefs together again so that they can sacrifice cows to Zeus. They slaughter a couple of cows and feast on the meat. Odysseus also suggests to Agamemnon that he divide the troops by their clan, so that the King can see which clans are most valiant. Agamemnon takes the advice and gets his heralds to call the troops to battle, so everyone marches across the Scamander plain. From there Homer goes on to describe each clan and its leader on both the Greek and Trojan side. Summary by Charles Alex Pellett Iliad: From the coast, a cloud of dust approaches thick as a morning fog. The Trojans assemble themselves; a wall to defend yet another. The Greeks move in silence, acknowledging their pledge to fight to the death for pride and brotherhood. From the ranks of the Trojans one emerges. It is the divine Paris, son of Priam. Defiantly, he shakes two bronze spears at the Greeks and mockingly challenges their best warrior to engage him. At the sight of the Menelaus, the audacity possessing Paris flees as he to attempts to seek refuge among his fellow Trojans out of cowardice. For this his brother Hector, commander of the Trojan army, starts on him with abusive epithets. It appears that the source of conflict arises not from the mortals, but the interplay of the gods in their lives. Addressing all, he laid the idea before them; a battle for pride and the love of an unsurpassed enchantress. From this suggestion rose utter silence, broken only by booming voice Menelaus. He agrees to the challenge and requests that a sacrifice to the gods be made to seal the pact before the battle. Iris entices Helen to go join Priam and his council to view the events unfolding between her present and former lover. Yet again it appears that the gods are meddling with the lives of mortals. Think of cicadas perched on a branch, Their delicate voices shrill in the woods. One by one he picks them out of the crowd and Helen places a history behind each face. As the warriors on the plain return with the sacrificial rams, Priam is called down to partake in the ritual to appease the gods. Only with Priam at hand are the blood of the sacrificial rams spilt and the stipulations of the battle set forth by Agamemnon. If Paris Alexander kills Menelaus, Helen and all her goods are his, And we shall sail away in our ships. Ironically, Homer states immediately after this that Zeus would not fulfill their prayers, possibly foreshadowing the events that are to unfold and the siege that is to take place later in the Epic. The assailants arm themselves and the battle ensues with Paris striking first, his spear throw deflected by the shield of Menelaus. Retaliating, Menelaus launches his spear behind which flies a prayer to Zeus. Enraged, Menelaus chastises Zeus for interfering with his revenge and begins to drag Paris by his helmet to the waiting Greek army. If not for Aphrodite aiding Paris by cutting his chinstrap and whisking him away in a veil of smoke, Menelaus would have surely slain him. With this, Paris finds himself in the security of his bedroom. His wife, Helen, is present only to reproachfully question him why he had not died on the battlefield as he was beaten by a real hero, her former husband. Hurt, Paris requests not to be insulted and for Helen to make love to him, as he wants her now like never before.

While the two of them sleep, Menelaus searches the ranks of the Trojans for Paris to no avail. With this, the truce is broken and thus begins the siege of Troy with only the gods to blame for the woes of the mortals. Athena was born to Metis and is the Goddess of Wisdom and the first daughter of Zeus. Zeus pokes fun at Hera and Athena because they claim to be friends of Menelaus but they sit idly by and watch from above. Hera and Athena go through with sacking the city of Ilius which displeases Zeus so Hera offers not to defend one of her three favorite cities if Zeus feels the need to attack them. Zeus then sends Athena to start a conflict between Troy and the Achaeans Greeks. Athena convinces Pandarus to shoot an arrow at Menelaus but then Athena deflects the arrow so that Menelaus does not receive a fatal wound. The fact that someone shot Menelaus upsets Agamemnon and Agamemnon states that the perpetrator will suffer the wrath of the gods. Next, the Trojans attacked the Greeks. During the conflict Agamemnon ran around to his various captains and legions giving commands and trying to encourage his troops to stand fast and counter the Trojans. Agamemnon believed that the gods would enact revenge upon the Trojans for breaking their oath with the Greeks. Agamemnon came upon Nestor who is older and skilled in military tactics. Agamemnon gives approval of his ability to keep all of his soldiers engaged in the conflict by surrounding the weak with his mounted knights and his foot soldiers. A conversation then begins between Agamemnon and Nestor start a conversation in the middle of the battle. After Agamemnon apologizes out of fear he moves on to Diomed and Sthenelus. The point of Book IV is to show the role Agamemnon places in battle and to prove that Achilles would not fight when the Greeks were in need. It also shows the obedience of the soldiers and the leadership that governs the various legions of the Greek army. The next two pages consist of a listing of the people killed and those who killed them. Soon, Pandarus, the man responsible for hitting Menelaus with an arrow, wounds the raging Diomedes as well by shooting an arrow into his shoulder. Diomedes survives, and he appeals to Athena to get him near to the man who hit him with an arrow. Athena responds by reinvigorating Diomedes and granting him the ability to distinguish between gods and men. She also warns him not to harm any god or goddess save Aphrodite. Aphrodite then tries to get her son out of danger, only to be cut on the wrist by Diomedes. Aphrodite retreats to Olympus, leaving Apollo to get Aeneas to safety. Still Diomedes pursues Aeneas, and he stops only because Apollo commands that he do so. Apollo takes Aeneas to Pergamum where Artemis and Leto heal the warrior. The opposing armies meet and trade many casualties, with neither side retreating. This changes, however, when Diomedes sees Ares fighting beside Hector and advises his men to make a limited retreat. Seeing that the Greeks were in danger of defeat, Athena and Hera return to the battle and, in conjunction with Diomedes, Athena went after Ares. Athena too returned to Olympus, having taken Ares out of the battle. Book Five of The Iliad has an abundance of tangential departures from the main story line to describe the history of the people who had just been killed. Coupled with the graphic accounts of severed shoulders, pierced temples, and countless other atrocities, these anecdotes portray warfare as equal parts brutality and waste. He fell into the dust, his teeth clenched on cold bronze.

Chapter 2 : The Iliad Books

The Iliad's characters will seem irrational unless a good professor explains critical elements of ancient Greek culture to you. Ancient Greek culture is extremely foreign to Western culture, but understanding it will help you understand your own culture.

How well readers become conveyed depends on the quality and fidelity of translation. Therein lies the problem: How to decide which translation of the Iliad to choose. Comparing the words of one against those of another leaves a reader blind. Choice must rely on taste or on which one seems to sound better. This critique is intended to open the eyes and reveal the quality and fidelity of ten leading English translations by comparing passages from each to the original Homeric Greek. The Excellence of Diomedes lines Translations of the Iliad are composed using one of the following formats: The original lines of Homer are preserved line-by-line and each is translated in prose. The original lines of Homer are ignored and the text is translated in prose. What makes stacked prose different from prose is that after the text starts at the left margin it only goes on for a set number of syllables before breaking to start the next line. This is done so that the text may look and read like verse, but while stacked prose mimics verse, a line of verse is a unit of composition, a line in stacked prose is not. The lines of Homer are ignored and the text is translated in prose like a novel. Line-by-Line Verse, The lines of Homer are preserved line-by-line and each is translated in some form of verse. The original lines of Homer are ignored and the text is translated in verse. To specify the two most successful formats, two best-selling translations are compared below against the original Greek, one in line-by-line prose by Richmond Lattimore and the other in stacked prose by Stanley Lombardo. The original form of each word in these four lines has been exactly preserved. For example, the first word, deina, is an adverb, the third, homoklesas, is an aorist participle, phroneein in the line is an infinitive, and erchomenon in line a present participle. Several Greek words are roots for English words, such as theo god, iso equal, homo same and anthrop man. The original form of each word remains exactly preserved and the original order of words has been preserved within limits allowed by English syntax. But as can be seen in this comparison, it is infidelity that causes clumsy wording. But first, let us give due praise and recognize his priorities: Lattimore preserved the four lines line-by-line and closely reproduced the Greek words as a word or phrase in English, although not always in the original word form and certainly not in the original word order, or even in the same line. In translation, if an epithet loses its functional position, it becomes divested of purpose and may appear to clutter rather than support a line. Lattimore strove with his OWN style of diction to impose a consistent epic tone, free of modern expressions and anachronisms. The original Homeric lines have a strict poetic structure that varies in length from 12 to 17 syllables. Lattimore composed each of his translated lines to vary in length from 12 to 18 syllables, generally with an X-o pattern on the end. Lattimore claims his lines are poetic with six stressed syllables. In fact, his lines are prose. There is no poetic structure. This is not a criticism. Before him translations were mainly formatted in prose like a novel, because when translating line by line there was this idea that the lines had to have some kind of strict poetic structure, which is very difficult. The poetic structure limits the choice and arrangement of words and ends up sounding alien to the original. An example is the clumsy wording in line To increase the number of syllables in line from 10 to 15, Lattimore took two words from line the breed, and added three useless words who are, who, making the line awkward. Lattimore uses six English words tribe, race, generation, breed, horde and swarm to translate this one Greek word. He habitually uses an assortment of English words to translate one Greek word. Homer relied on the formulas of an art form with centuries of practice. Lattimore ignored the formulas and relied on his own art. He heard a voice that seemed to come. To that end, there is a relentless lowbrow style and a lack of fidelity to the words, ideas, style and character of Homer. Olympian gods are like us in form and nature, but immortal and not limited by time or space. Bugs are unlike us in form and nature, but as mortal as we are. Bugs do not build temples or pray to humans. Humans do not interbreed with bugs. This is one of several stacked prose versions, which cannot really be considered translations, but rather adaptations, personal exercises in creative writing, exploiting the Iliad as a platform. Fighting at the Ships lines Before going on to a comparison of top

translations together, I want to focus on the lack of priority given to finding the right and defining words in translations by Classics scholars. Mendelsohn studied Classics in college and knows the language of Homer by sight and sound. He used the same approach for his review as I do here: Below I have transliterated the original Greek letters in these six lines to English letters, as Mendelsohn did, and I also present my own literal translation of what Homer said: But Mendelsohn at once disavowed his own translation to declare his priorities: But I intend with my translation to do just that. Homer uses this word 7 times to describe a storm or squall, but at 3: Maelstrom is a whirlpool in the sea caused by opposing currents, not a storm of winds. Homer uses argeleon 34 times in the Iliad, and it must have a general meaning. Winds are troublesome, and so is gasping for breath, and standing against Zeus, and so is mischief and fighting and strife. A thunderbolt is lightning. The first syllable of thespesio comes from theo god. Zypheros, the West Wind, and Boreas, the North Wind, as well as storm winds were personified as gods. It is often used as a euphemism for sex. To churn means to agitate. This preposition should not be dropped. The sea is much-roaring, an epithet Homer uses 6 times in the Iliad. For this simile, it is crucial the sea be MUCH-roaring from waves coming one after another. Greatly-roaring would have mega as a prefix, and does not specify repetition. Notice that the second word in and both end with the same last four letters, another Homeric parallel. As waves rise up, the tops start frothing, as beer does when agitated. The waves are after others, but before others in terms of both time and space. Homer ties the simile together with a repeated phrase made up of common words: The meaning cannot be read any other way: The word arerotes is used 40 times by Homer and can best be translated by words such as fasten, engage, attach or affix. Cares were fastened onto or engaged the Trojans. Paris fastened greaves with silver clasps around his shins. Hera fastened, or engaged, her horses to a yoke. When you read the Iliad, you are seeing the world through the eyes and mind of a man who lived over 28 centuries ago. It is a world animated by divinity. When he stood on a shore and saw a storm approach from the sea with the winds and surf picking up, the thunder he heard came from the heavens, from the mighty rain-god, Lord of Heaven, who delights in thunder. Homer envisioned storm winds mingling with the sea to generate waves. Today we know that winds pressing on the water, an incompressible fluid, create the waves. Homer inserted similes of natural or peaceful domestic scenes into scenes of battle to give his audience pauses from the carnage and to emphasize the carnage by contrast. From a word-fidelity outlook, Lattimore, who was a scholar at the University of Chicago, closely followed line-by-line the six lines, and even the original word order, but his penchant for a careless choice of words is evident: Homer has the storm advancing. The other 19 times it occurs Lattimore translates it as: The last line is the worst of all for Lattimore. Homer tied the simile together by repeating words in in Lattimore does not repeat his words in with the same words in , which would be for him: I will only quote five of his statements that go to the heart of the matter. The first two are factual: It can be a bit too looseâ€”it sometimes feels like stacked proses. Poets are skilled at saying a lot with few words. That is not Robert Fagles. A stacked-prose format allows Fagles to continue on for seven lines, or as long it takes, to ensure that his bombast be utterly baffling. The simile is not weakened, it is ruined. The stormy sea seems like a battlefield under an artillery barrage. Readers who do not know the Greek want to understand what Homer said. Sounds effects, if well done, add artistry. To focus on sound effects in an effort to reproduce a sense of the sea is futile if the words do not make sense. As a result, the Iliad of Fagles is much longer than the Iliad of Homer. The Trojans attacked like a blast of a sudden squall that swoops down to earth with lightning and thunder, churning the dark sea into a fury, and countless waves surge and toss on its surface, high-arched and white-capped, and crash down onto the seashore in endless ranks: Mendelsohn had a poor opinion of his sound effects, but made one statement which goes to the heart of the matter:

Chapter 3 : Translation Comparison – Iliad Translations

Accessible as Lombardo's translation is, it is rendered even more so by the superb Introduction by Sheila Murnaghan, which provides a rich but lucid discussion of the classical context of the epic. This handsome, superbly done Iliad will be enjoyed by everyone.

Critical Reviews Reviews Reviews for Dr. What might be meant by this term or what might it signify? What do other translations have for "wooly? What two things are surprising about the behavior of Zeus in Book 2? What sort of psychology IS this? How many points does he make about why they should attack? Would you have wanted to go home or fight? The very god who revealed him turned him to stone. An unmistakable portent from Zeus, son of Cronus This great portent is a message from Zeus. Might it have more than one meaning? What role does it play in The Iliad, what is its purpose? A Dardanian killed him Have you counted up the numbers? What is the purpose of such vignettes as we see in this quote? How is that replicated in our media today? At the end of Book 2, we are prepared for battle. Philosophy in the Iliad: The Dialectic between two ways of resolving conflict: Force and Words Using the idea of this dynamic, how many other examples can we find in The Iliad which show how Force abandons Words and how Words abandon Force? Which commander shows more respect for others as ends in themselves rather than as means to an end, Achilles or Agamemnon? Is it possible to wage war or command troops in battle without using others as an end? How will Achilles or Agamemnon, or Hector or Priam be able to keep their humanity in the inferno to come? Will the gods help or hurt? These are some of the issues we will want to watch, a million things going on at once! How can you lead men into battle and consider them as an end and not a means to an end? Which commander comes closest to this goal? Give us your thoughts! Links to All Questions.

Chapter 4 : The Iliad by Homer, translated by Stanley Lombardo: Discussion Guide

Stanley Lombardo does an excellent reading of his translation and Susan Sarandon's summaries of events at the beginning of each book (chapter) are helpful. 4 of 5 people found this review helpful.

Even such flame did she kindle from his head and shoulders; and she sent him into the midst where men thronged the thickest. These twain separated themselves from the host and went forth against Diomedes, they in their car, while he charged on foot upon the ground. And when they were come near, as they advanced against each other, first Phegeus let fly his far-shadowing spear; and over the left shoulder of the son of Tydeus passed the point of the spear, and smote him not. And Idaeus sprang back, and left the beauteous chariot, and had no heart to bestride his slain brother. Nay, nor would he himself have escaped black fate, had not Hephaestus guarded him, and saved him, enfolding him in darkness, that his aged priest might not be utterly fordone with grief. Howbeit the horses did the son of great souled Tydeus drive forth and give to his comrades to bring to the hollow ships. But when the great-souled Trojans beheld the two sons of Dares, the one in flight and the other slain beside the car, the hearts of all were dismayed. But for us twain, let us give place, and avoid the wrath of Zeus. Then she made him to sit down on the sandy banks of Scamander, and the Trojans were turned in flight by the Danaans. Each one of the captains slew his man; first the king of men, Agamemnon, thrust from his car the leader of the Halizones, great Odious, for as he turned first of all to flee he fixed his spear in his back between the shoulders and drave it through his breast; and he fell with a thud, and upon him his armour clanged. Him even as he was mounting his chariot Idomeneus, famed for his spear, pierced with a thrust of his long spear through the right shoulder; and he fell from his car, and hateful darkness gat hold of him. Yet in no wise did the archer Artemis avail him now, neither all that skill in archery wherein of old he excelled; but the son of Atreus, Menelaus famed for his spear, smote him as he fled before him with a thrust of his spear in the back between the shoulders, and drave it through his breast. So he fell face foremost, and upon him his armour clanged. He it was that had also built for Alexander the shapely ships, source of ills, that were made the bane of all the Trojans and of his own self, seeing he knew not in any wise the oracles of the gods. After him Meriones pursued, and when he had come up with him, smote him in the right buttock, and the spear-point passed clean through even to the bladder beneath the bone; and he fell to his knees with a groan, and death enfolded him. So he fell in the dust, and bit the cold bronze with his teeth. So the arm all bloody fell to the ground; and down over his eyes came dark death and mighty fate. For he stormed across the plain like unto a winter torrent at the full, that with its swift flood sweeps away the embankments; this the close-fenced embankments hold not back, neither do the walls of the fruitful vineyards stay its sudden coming when the rain of Zeus driveth it on; and before it in multitudes the fair works of men fall in ruin. Over him then shouted aloud the glorious son of Lycaon: Smitten is the best man of the Achaeans, and I deem he will not for long endure the mighty shaft, if in very truth the king, the son of Zeus, sped me on my way when I set forth from Lycia. And thereat Diomedes, good at the war-cry, made prayer: Grant that I may slay this man, and that he come within the cast of my spear, that hath smitten me or ever I was ware of him, and boasteth over me, and declareth that not for long shall I behold the bright light of the sun. And the mist moreover have I taken from thine eyes that afore was upon them, to the end that thou mayest well discern both god and man. Wherefore now if any god come hither to make trial of thee, do not thou in any wise fight face to face with any other immortal gods, save only if Aphrodite, daughter of Zeus, shall enter the battle, her do thou smite with a thrust of the sharp bronze. These then he let be, but went his way in pursuit of Abas and Polyidus, sons of the old man Eurydamas, the reader of dreams; howbeit they came not back for the old man to interpret dreams for them, but mighty Diomedes slew them. There Diomedes slew them, and bereft them of dear life, both the twain; but for the father he left lamentation and grievous sorrow, seeing they lived not for him to welcome them on their return; and the next of kin divided his goods. He found the son of Lycaon, goodly and valiant, and took his stand before his face, and spake to him, saying: Therein may no man of this land vie with thee, nor any in Lycia declare himself to be better than thou. But if he be the man I deem him, even the wise-hearted son of Tydeus, not without the aid of some god doth he thus rage, but one of the immortals

standeth hard by him, his shoulders wrapped in cloud, and turned aside from him my swift shaft even as it lighted. Aye, and as I set out hither the old spearman Lycaon straitly charged me in our well-built house: Howbeit I hearkened notâ€”verily it had been better far! So I left them, and am come on foot to Ilios, trusting in my bow; but this, meseems, was to avail me not. Nay, come, mount upon my car, that thou mayest see of what sort are the horses of Tros, well skilled to course fleetly hither and thither over the plain whether in pursuit or in flight. Come, therefore, take thou now the lash and the shining reins, and I will dismount to fight; or else do thou await his onset, and I will look to the horses. I would not that they take fright and run wild, and for want of thy voice be not minded to bear us forth from the battle, and so the son of great-souled Tydeus leap upon us and slay the two of us, and drive off the single-hooved horses. The one is well skilled with the bow, even Pandarus, and moreover avoweth him to be the son of Lycaon; while Aeneas avoweth himself to be born of peerless Anchises, and his mother is Aphrodite. Nay, come, let us give ground on the car, neither rage thou thus, I pray thee, amid the foremost fighters, lest thou haply lose thy life. Not in my blood is it to fight a skulking fight or to cower down; still is my strength steadfast. And I have no mind to mount upon a car, but even as I am will I go to face them; that I should quail Pallas Athene suffereth not. As for these twain, their swift horses shall not bear both back from us again, even if one or the other escape. And another thing will I tell thee, and do thou lay it to heart. If so be Athene, rich in counsel, shall vouchsafe me this glory, to slay them both, then do thou hold here these swift horses, binding the reins taut to the chariot rim; but be mindful to rush upon the horses of Aeneas and drive them forth from the Trojans to the host of the well-greaved Achaeans. For they are of that stock wherefrom Zeus, whose voice is borne afar, gave to Tros recompense for his son Ganymedes, for that they were the best of all horses that are beneath the dawn and the sun. Of this stock the king of men Anchises stole a breed, putting his mares to them while Laomedon knew naught thereof. And from these a stock of six was born him in his palace; four he kept himself and reared at the stall, and the other two he gave to Aeneas, devisers of rout. Could we but take these twain, we should win us goodly renown. Then over him shouted aloud the glorious son of Lycaon: So the stubborn bronze shore off his tongue at its root, and the spear-point came out by the base of the chin. Then he fell from out the car, and his armour all bright and flashing clanged upon him, and the swift-footed horses swerved aside; and there his spirit and his strength were undone. Over him he strode like a lion confident in his strength, and before him he held his spear and his shield that was well balanced on every side, eager to slay the man whosoever should come to seize the corpse, and crying a terrible cry. But the son of Tydeus grasped in his hand a stoneâ€”a mighty deedâ€”one that not two men could bear, such as mortals now are; yet lightly did he wield it even alone. Therewith he smote Aeneas on the hip, where the thigh turns in the hip joint,â€”the cup, men call itâ€”and crushed the cup-bone, and broke furthermore both sinews, and the jagged stone tore the skin away. Then the warrior fell upon his knees, and thus abode, and with his stout hand leaned he upon the earth; and dark night enfolded his eyes. About her dear son she flung her white arms, and before him she spread a fold of her bright garment to be a shelter against missiles, lest any of the Danaans with swift horses might hurl a spear of bronze into his breast and take away his life. He the while had gone in pursuit of Cypris with his pitiless bronze, discerning that she was a weakling goddess, and not one of those that lord it in the battle of warriors,â€”no Athene she, nor Enyo, sacker of cities. She then with a loud cry let fall her son, and Phoebus Apollo took him in his arms and saved him in a dark cloud, lest any of the Danaans with swift horses might hurl a spear of bronze into his breast and take away his life. But over her shouted aloud Diomedes good at the war-cry: Sufficeth it not that thou beguilest weakling women? But if into battle thou wilt enter, verily methinks thou shalt shudder at the name thereof, if thou hearest it even from afar. Anon she found furious Ares abiding on the left of the battle, and upon a cloud was his spear leaning, and at hand were his swift horses twain. She touched the horses with the lash to start them, and nothing loath the pair sped onward. Straightway then they came to the abode of the gods, to steep Olympus and there wind-footed, swift Iris stayed the horses and loosed them from the car, and cast before them food ambrosial; but fair Aphrodite flung herself upon the knees of her mother Dione. She clasped her daughter in her arms, and stroked her with her hand and spake to her, saying: For no longer is the dread battle one between Trojans and Achaeans; nay, the Danaans now fight even with the immortals. So suffered Hera, when the mighty son of Amphitryon smote her on the right breast with a

three-barbed arrow; then upon her too came pain that might in no wise be assuaged. And so suffered monstrous Hades even as the rest a bitter arrow, when this same man, the son of Zeus that beareth the aegis, smote him in Pylos amid the dead, and gave him over to pains. Rash man, worker of violence, that recked not of his evil deeds, seeing that with his arrows he vexed the gods that hold Olympus. But Athene and Hera, as they looked upon her, sought to anger Zeus, son of Cronos, with mocking words. And among them the goddess flashing-eyed Athene was first to speak: Of a surety now Cypris has been urging some one of the women of Achaea to follow after the Trojans, whom now she so wondrously loveth; and while stroking such a one of the fair-robed women of Achaea, she hath scratched upon her golden brooch her delicate hand. Thrice then he leapt upon him, furiously fain to slay him, and thrice did Apollo beat back his shining shield. But when for the fourth time he rushed upon him like a god, then with a terrible cry spake to him Apollo that worketh afar: Aeneas then did Apollo set apart from the throng in sacred Pergamus where was his temple builded. Then unto furious Ares spake Phoebus Apollo: Cypris first hath he wounded in close fight on the hand at the wrist, and thereafter rushed he upon mine own self like unto a god. Shall it be until such time as they fight about our well-built gates? Low lieth a man whom we honoured even as goodly Hector, Aeneas, son of great-hearted Anchises. Nay, come, let us save from out the din of conflict our noble comrade. And Sarpedon moreover sternly chid goodly Hector, saying: For I that am but an ally am come from very far; afar is Lycia by eddying Xanthus, where I left my dear wife and infant son, and my great wealth the which every man that is in lack coveteth. Yet even so urge I on the Lycians, and am fain myself to fight my man, though here is naught of mine such as the Achaeans might bear away or drive; whereas thou standest and dost not even urge thy hosts to abide and defend their wives. Beware lest thou and they, as if caught in the meshes of all-ensnaring flax, become a prey and spoil unto your foemen; and they shall anon lay waste your well-peopled city. On thee should all these cares rest by night and day, and thou shouldest beseech the captains of thy far-famed allies to hold their ground unflinchingly, and so put away from thee strong rebukings. Forthwith he leapt in his armour from his chariot to the ground, and brandishing his two sharp spears went everywhere throughout the host, urging men to fight, and roused the dread din of battle. So they rallied and took their stand with their faces towards the Achaeans; and the Argives in close throng abode their coming and fled not. And even as the wind carrieth chaff about the sacred threshing-floors of men that are winnowing, when fair-haired Demeter amid the driving blasts of wind separates the grain from the chaff, and the heaps of chaff grow white; even so now did the Achaeans grow white over head and shoulders beneath the cloud of dust that through the midst of the warriors the hooves of their horses beat up to the brazen heaven, as the fight was joined again; and the charioteers wheeled round. The might of their hands they bare straight forward, and about the battle furious Ares drew a veil of night to aid the Trojans, ranging everywhere; so fulfilled he the behest of Phoebus Apollo of the golden sword, who bade him rouse the spirit of the Trojans, whenso he saw that Pallas Athene was departed; for she it was that bare aid to the Danaans. And Apollo himself sent Aeneas forth from out the rich sanctuary, and put courage in the breast of the shepherd of the host. And Aeneas took his place in the midst of his comrades, and these waxed glad as they saw him come to join them alive and whole and possessed of valiant courage. Howbeit they questioned him not at all, for toil of other sort forbade them, even that which he of the silver bow was stirring, and Ares the bane of mortals, and Discord that rageth without ceasing. And the son of Atreus ranged throughout the throng with many a word of command: Of men that have shame more are saved than are slain, but from them that flee cometh neither glory nor any avail. Him did lord Agamemnon smite with his spear upon the shield, and this stayed not the spear, but clean through it passed the bronze, and into the lower belly he drave it through the belt; and he fell with a thud, and upon him his armour clanged. And Orsilochus begat greatsouled Diocles, and of Diocles were born twin sons, Crethon and Orsilochus, well skilled in all manner of fighting. Now when the twain had reached manhood, they followed with the Argives on the black ships to Ilios famed for its horses, seeking to win recompense for the sons of Atreus, Agamemnon and Menelaus; but their own selves in that land did the doom of death enfold. Like them two lions upon the mountain tops are reared by their dam in the thickets of a deep wood; and the twain snatch cattle and goodly sheep and make havoc of the farmsteads of men, until themuselves are slain by the hands of men with the sharp bronze; even in such wise were these twain

vanquished beneath the hands of Aeneas, and fell like tall fir-trees. But Antilochus, son of great-souled Nestor, beheld him, and strode through the foremost fighters; for greatly did he fear for the shepherd of the host, lest aught befall him, and he utterly thwart them of their toil. Now the twain were holding forth their hands and their sharp spears each against the other, fain to do battle, when Antilochus came close beside the shepherd of the host. Then Aeneas abode not, swift warrior though he was, when he beheld the two holding their ground side by side; and they, when they had dragged the dead to the host of the Achaeans, laid the hapless pair in the arms of their comrades, and themselves turned back and fought amid the foremost.

Chapter 5 : Iliad : Homer :

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Chapter 7 : SparkNotes: The Iliad: Books 5 – 6, page 2

Odyssey (Lombardo translation) / Edition 1 The Trojan War is over, and the battle-weary soldier Odysseus sets out for home. On his way Odysseus faces many dangers sent by the gods to test him.

Chapter 8 : SparkNotes: The Iliad

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