Iliad: Tutorial Plan

Week 1: The opening of the *Iliad*.
Consider Book 1 as an introduction to the poem: pay close attention to the proem (μῆνις; the plan of Zeus);
the presentation of Achilles and Agamemnon; what is at issue in their argument, the narrative art with
which the argument is narrated; the characterisation and function of the gods.

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Commentaries:
G. S. Kirk, *The* Iliad*: A commentary*, vol. 1 (Cambridge, 1985).
S. Pulleyn, *Homer:* Iliad *Book One, edited with an Introduction, Translation, and Commentary* (Oxford, 2000).
M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 173–87.

See also
M. Bowra, *Homer* (London, 1972), 97–9
M. W. Edwards, 'Convention and Individuality in *Iliad* 1', *HSCP* 84 (1980), 1–28
J. Griffin and M. Hammond, 'Critical Appreciations VI: Homer, *Iliad* 1.1–52', *G&R* 29 (1982), 126–42
J. Th. Kakridis, *Homer Revisited* (Lund, 1971), 125–37
W. W. Minton, 'Homer's invocations of the Muses: Traditional Patterns', *TAPA* 91 (1960), 292–5, 306–7
J. M. Redfield, 'The proem of the *Iliad*. Homer's Art', *CP* 74 (1979), 95–110
O. Taplin, *Homeric Soundings* (Oxford, 1992), 46–66, 83–8

[It might also be worth skimming the following, omitting what is said about the *Odyssey*:
S. E. Bassett, 'The proems of the *Iliad* and the *Odyssey*', *AJP* 44 (1923), 339–48.]

Week 2: *Iliad* 9.
What is the place of the book in the poem as a whole? What (if anything) is wrong with Agamemnon's
overtures? What is the nature of the appeal made by each of the three speakers, and how do their speeches
characterise them? What of Achilles: how does his language characterise him, and has he changed ground
since Book 1? What is the function of Phoenix' story about Meleager?

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Jasper Griffin, *Homer:* Iliad *Book Nine* (Oxford, 1995).
J. B. Hainsworth, *The* Iliad*: A commentary*, vol. 3 (Cambridge, 1993).
M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 214–37.

See also:
J. Griffin, 'Homeric Words and Speakers', *JHS* 106 (1986), 52–7
R. P. Martin, *The language of heroes: speech and performance in the* Iliad (Ithaca, 1989) 146–205
A. Parry, 'The language of Achilles', in *The Language of Achilles and other papers* (Oxford, 1989), 1–7
S. L. Schein, 'On Achilles' speech to Odysseus, *Iliad* 9.308–429', *Eranos* 78 (1980), 125–31
S. Swain, 'A note on *Iliad* 9.524–99. The story of Meleager', *CQ* 38 (1988), 271–6
M. M. Willcock, 'Mythological Paradeigma in the *Iliad*', *CQ* 14 (1964), 147–53, repr. in D. L. Cairns, *Oxford
    Readings in Homer's* Iliad (Oxford, 2001), 445–53
D. F. Wilson, 'Symbolic violence in « Iliad » book 9', *CW* 93 (2) (1999–2000), 131–47

Week 3. What is the tragedy of Hector? (With particular reference to books 6 and 22.)

Commentary:
M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 206–13, 287–300.
B. Graziosi and J. Haubold (edd.), *Homer,* Iliad *Book VI* (Cambridge, 2010).

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P. E. Easterling, 'The tragic Homer', *BICS* 31 (1984), 1–8.
S. Farron, 'The character of Hector in the *Iliad*', *Acta Classica* 21 (1978), 39–57.
J. Griffin, 'Achilles kills Hector', *Lampas* 23 (1990), 353–69.
R. J. Rabel, 'The shield of Achilles and the death of Hector', *Eranos* 87 (1989), 81–90.
J. M. Redfield, *Nature and Culture in the* Iliad: *The tragedy of Hector* (Chicago, 1975), esp. 109–27, 128–59.
H. G. Robertson, 'Another look at Hector', *Echos du Monde Classique* 10 (1966), 6-10
O. Taplin, *Homeric Soundings* (Oxford, 1992), 115–27, and consult index s.v. Hektor.

Week 4: The end of *Iliad*, books 23–24.
What is left unresolved after 22? How important are the funeral games? What is the role of the Gods in these books, and does it differ from earlier in the poem? What themes are recapitulated in these books? Is the end of the poem really a resolution?

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Commentaries:
C. W. Macleod, *Homer: Iliad 24* (Cambridge, 1982).
N. J. Richardson, *The* Iliad: *A commentary*, vol. 6 (Cambridge, 1993).
M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 301–23.

See also:
M. Davies, 'The judgement of Paris and *Iliad* Book 24', *JHS* 101 (1981), 56–62
D. P. Fowler, 'First thoughts on closure: problems and prospects', *Materiali e discussioni* 22 (1989), 81–2
G. F. Held, 'Phoinix, Agamemnon, and Achilleus. Problems and paradeigmata', *CQ* 37 (1987), 245–61
R. B. Rutherford, 'Tragic form and feeling in the *Iliad*', *JHS* 102 (1982), 159–60
R. R. Schlunk, 'The theme of the suppliant-exile in the *Iliad*', *AJP* 97 (1976), 199–209
O. Taplin, *Homeric Soundings* (Oxford, 1992), 251–84
M. M. Willcock, 'The funeral Games of Patroclus', *Bulletin of the Institute of Classical Studies* 20 (1973), 1–11
G. Zanker, 'Beyond Reciprocity: the Akhilleus-Priam scene in *Iliad* 24', in C.Gill, N. Postlethwaite, R. Seaford (edd.), *Reciprocity in Ancient Greece* (Oxford, 1998), 73–92

Week 5: What do the Gods contribute to the *Iliad*?

Bibliography
M. Bowra, *Tradition and Design in the Iliad* (Oxford, 1930), 215–33.
B. C. Dietrich, *Death, Fate and the Gods: the development of a religious idea in Greek popular belief and in Homer* (London, 1965), 297–326.
M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 124–42.
J. Griffin, *Homer on Life and Death* (Oxford, 1980), 144–204 (of which a longer version of ch. 6 appears as: 'The divine audience and the religion of the Iliad', *CQ* 28/1 (1978), 1–22.)
——Commentary on *Iliad* 9 (Oxford, 1995), 9–14
G. S. Kirk, *The* Iliad: *A commentary*, vol. 2 (Cambridge, 1990), ch. 1: 'The Homeric Gods: Prior Considerations.'
W. Kullmann, 'Gods and men in the *Iliad* and *Odyssey*', *HSCP* 89 (1985), 1–23.
S. Pulleyn, Commentary on *Iliad* 1 (Oxford, 2000), 26–35.
R. Rutherford, *Homer* (Oxford, 1996), 44–9.
O. Taplin, *Homeric Soundings* (Oxford, 1992), 128–43.

See also:
W. Burkert, *Greek Religion* (Cambridge, MA, 1985), 119–89, with comments on Homer throughout, esp. 119–25.
S. Pulleyn, 'Homer's religion: philological perspectives from Indo-European and Semitic', in M. Clarke, B. Currie and R. O. A. M. Lyne (eds.), *Epic Interactions: Perspectives on Homer, Virgil and the Epic Tradition* (Oxford, 2006), 47–74.

Week 6: What are the values attributed by Homer to the society that he depicts? How helpful are the notions of a 'heroic code' and a 'shame culture'?

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A. Adkins, 'Homeric Ethics', in I. M. Morris and B. Powell, *A New Companion to Homer* (Leiden, 1997), 694–713.

D. Cairns, *Aidos: The psychology and ethics of honour and shame in ancient Greek Literature* (Oxford, 1993), introduction (esp. 27–47) and 48–146.

Roger Crisp, 'Homeric Ethics', in id. (ed.), *The Oxford Handbook of the History of Ethics* (Oxford, 2013), ch. 1.

E. R. Dodds, *The Greeks and the Irrational* (Berkeley, 1951), ch. 2, 'From shame-culture to guilt- culture', 28–63.

M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 149–58.

M. Finley, *The World of Odysseus* (London, 1956), ch. 5 'Morals and Values' (extract sections on *Iliad*).

J. Griffin, *Homer and Life and Death* (Oxford, 1980), 95–102.

——'Heroic and unheroic attitudes in Homer', *Chios: a conference at the Homereion in Chios 1984* (Oxford, 1986), 3–13.

J. T. Hooker, 'Homeric society: a shame-culture?', *G&R* 34 (1987), 121–5.

A. Long, 'Morals and values in Homer', *JHS* 90 (1970), 121–39.

Week 7: How are females presented in the *Iliad*?

Bibliography

(i) On women

M. B. Arthur, 'The divided world of *Iliad* 6', in *Reflections of women in antiquity*, ed. H. P. Foley (New York, 1981), 19–44

C. R. Beye, 'Male and female in the Homeric poems', *Ramus* 3 (1974), 87–101

S. Farron, 'The portrayal of women in the *Iliad*', *Acta classica* 22 (1979), 15–31

B. Graziosi and J. Haubold (edd.), *Homer,* Iliad *Book VI* (Cambridge, 2010), esp. 40–7 (47–56 are a bit reception-ish, but read them if you're keen).

J. Th. Kakridis, *Homer Revisited* (Lund, 1971), 25–53, 68–74

K. J. Reckford, 'Helen in the *Iliad*', *Greek, Roman, and Byzantine Studies* 5 (1964), 5–20.

J. T. Sheppard, 'Helen with Priam', *Greece and Rome* 3 (1933–4), 31–7.

O. Taplin, *Homeric Soundings* (Oxford, 1992), index s.v. women in the *Iliad*.

Have a look in particular at the Shield of Achilles, Bk. 18, accompanied by Mark Edwards' Cambridge commentary ad loc.

(ii) As a coda, consider also: Is there any disjunction between Greek and non-Greek in the *Iliad*?

E. Hall, *Inventing the Barbarian: Greek Self-Definition Through Tragedy* (Oxford, 1989), 14–15.

O. Taplin, *Homeric Soundings* (Oxford, 1992), 110–15.

Week 8: What is the Homeric Question? What difference does it make to our reading and criticism of the poem?

Bibliography:

Milman Parry's work is collected as: *The Making of Homeric Verse: the Collected Papers of Milman Parry*, ed. A. Parry (Oxford, 1987). The most important book by A. B. Lord, his pupil and continuator, is *The Singer of Tales* (Cambridge, MA, 1960).

See also:

E. R. Dodds, in *Fifty Years (and twelve) of Classical Scholarship* (Oxford, 1968), 1–17

M. W. Edwards, *Homer: Poet of the Iliad* (Baltimore and London, 1987), 15–28.

H. Lloyd-Jones, 'Remarks on the Homeric Question', in H. Lloyd-Jones / V. Pearl, B. Worden (edd.), *History and Imagination* (London, 1981), 15–29 = *The Academic Papers of Sir Hugh Lloyd-Jones: Grek Epic, Lyric, and Tragedy* (Oxford, 1990), 3–20

A. M. Parry, 'Have we Homer's *Iliad*?', and 'The Making of Homeric Verse', in *The Language of Achilles and other papers*, ed. H. Lloyd-Jones (Oxford, 1989), 104–40, and 198–212

R. Rutherford, *Homer* (Oxford, 1996), 9–15

O. Taplin, *Homeric Soundings. The Shaping of the Iliad* (Oxford, 1991), 31–44

R. Thomas, 'Oral Poetry', *Literacy and orality in ancient Greece* (Cambridge, 1992), 29–51

F. M. Turner, 'The Homeric Question', in I. M. Morris and B. Powell, *A New Companion to Homer* (Leiden, 1997), 123–45