**They - Siegfried Sassoon Traduzione**

 The Bishop tells us: 'When the boys come back

       'They will not be the same; for they'll have fought

       'In a just cause: they lead the last attack

       'On Anti-Christ; their comrades' blood has bought

       'New right to breed an honourable race,

       'They have challenged Death and dared him face to face.'

       'We're none of us the same!' the boys reply.

       'For George lost both his legs; and Bill's stone blind;

       'Poor Jim's shot through the lungs and like to die;

       'And Bert's gone syphilitic: you'll not find

       'A chap who's served that hasn't found some change.

       ' And the Bishop said: 'The ways of God are strange!’

Il vescovo ci dice: “Quando torneranno i ragazzi
non saranno più gli stessi, perché avranno combattuto
per una giusta causa: guidano attacco finale
contro l’Anti-Cristo; il sangue dei loro camerati
avrà guadagnato un nuovo diritto a generare una razza onorevole;
hanno sfidato la Morte, affrontandola faccia a faccia”.

“Nessun di noi è lo stesso!” rispondono i ragazzi.
“George ha perso le gambe, Bill è cieco,
al povero Jim gli hanno sparato nei polmoni e probabilmente morirà,
Bert è sifilitico: non troverai nessuno che sia stato
sotto le armi senza ritrovarsi cambiato in qualche modo”.
E il vescovo disse: “Le vie del Signore sono curiose!”

The intelligent reader considering the title asks himself immediately a question “They who?” because there aren’t specific references to anybody. The poem consists of two stanzas with six lines each.

The first word of the first line is “bishop” who is a religious institution and the report is made quoting the exact words of him. “The boys” (line 1) implies that they are young, and when they came back from war they are not the same people. Directed speech is the bishop idea, the prospective of the England church. Bishop is quoted in the direct speech, delivery and homely. The bishop says during this homely that young boys are not the same and he tries to justify telling the soldiers that fighting in war is a right thing so this remind to Rupert Brooke’s poem to take part in battles during the war. “On Anti - Christ” (line 4) is a metaphorical use of the language because the bishop speaks about the enemy, the enemy is the symbol of an Anti - Christ, of a demon. The enemy is personified in using a metaphorical expression of the language. Justification for the bishop to tell the audience that the people who have fought and given their blood “has bought new rights to breed an honorable race” so there is an ironical use of the language. He is criticizing the position of the church. They will be able to grow, he says irony to say the exact opposite. They had the courage to dying and it is different from death = ironically because death symbolizes an abstract concept, on the contrary Sassoon is criticizing the rhetorical bishop’s speech. He uses the direct speech to mean the exact words to mean the exact opposite message. At the end of the direct speech comes the second sestet that remind to the structure of the Petrarchan sonnet to provide the possible solution to the problem. Two points of view: the church and they. The abstract “they” has got an identity in George, Bill, Jim and Bert. Life here is rendered throw metonymies to speaks of the bodies that have been wounded. Tutti sono stati cambiati dalla guerra. “The ways of God are strange!” the abstract vs the concrete.

**Glory of women - Siegfried Sassoon Traduzione**

You love us when we're heroes, home on leave,
Or wounded in a mentionable place.
You worship decorations; you believe
That chivalry redeems the war's disgrace.
You make us shells. You listen with delight,
By tales of dirt and danger fondly thrilled.
You crown our distant ardours while we fight,
And mourn our laurelled memories when we're killed.
You can't believe that British troops “retire”
When hell's last horror breaks them, and they run,

Trampling the terrible corpses—blind with blood.

O German mother dreaming by the fire,

While you are knitting socks to send your son

His face is trodden deeper in the mud.

Voi ci amate quando noi siamo eroi, a casa, in licenza,
O feriti in qualche posto importante.
Voi amate le onorificenze, credete
Che la cavalleria redima dalla disgrazia della guerra.
Ci rendete bombe. Ascoltate con piacere,
Storie di sporcizia e pericolo teneramente emozionate,
Voi onorate i nostri lontani impeti mentre noi combattiamo,
E piangete le nostre memorie coronate d’alloro quando veniamo uccisi.
Non potete credere che le truppe britanniche “si ritirano”
Quando l’ultimo orrore infernale le spezza, e loro corrono,
calpestando i corpi terribili – accecati dal sangue.
O madre tedesca che stai sognando vicino al camino,
Mentre stai facendo le calze da mandare a tuo figlio
Il suo viso è calpestato più profondamente nel fango.

Reading the title “Glory of women” the reader can understand that the poem might glorify women. Very short lines that sticks in the reader’s mind. When we speak we generally have an addressee.

The word “glory" has the spiritual connotation of miraculous or magnificence. The poem consists of 14 lines of different length and each lines begin with a capital letter. The rhyme scheme is ABAB-CDCD-EFGEFG.

This poem is a very sarcastic poem. It marks the beginning of anti-women literature. Men resented the fact that they had to fight in the war, while the women could stay home and pretend that everything was the same as it always had been. Men and women could not relate to one another as they had before. The poet condemns women who wait at home while the men fight and die.

In the poem the poet uses many rhetorical figures; the alliteration: “By tales of dirt and danger” (line 6) and “mourn our laurelled memories” (line 8). There are also some metaphors “you make us shells” (line 5) a comparison between the lack of understand on the woman's part toward the emptiness this gives the man and “you crown our distant ardours while we fight” (line 7), the woman thinks romantically about the love of her soldier while he is shooting and killing people.

From the third line the poet illustrates that it not just the British women who don’t face the authenticity of war but also the German one who sit at home making socks for their men while they too die a horrible death in war.