

To Students and Parents/Guardians,

While class policy is usually “No Late Work”...these are strange times and calls for some changes. As long as you complete your assignments, you will earn full points. If you choose not to complete the assignments or do not finish, you will fail to earn all possible points. Full credit will be given as long as you complete the work and turn it in.

All assignments will be posted on Google Classroom. The given assignments are to be turned in to Google Classroom or in hardcopy form to the bins provided at the high school if anyone has a difficult accessing Google Classroom.

If you need to reach me you can email me at orvl_aduxbur@tccsa.net or contact me through Google Classroom. If you have a question about the reading or any worksheet, you can also contact me during my office hours on Google Classroom (through Meet) on Monday from 9am -10am & on Wednesday from 12pm-1pm (I will send out a code through Google Classroom). Remember- If you ever need help or have a question: email or Google Classroom ... we can also set up an individual Google Meet if needed.

Below you will find a schedule of readings and assignments for the following weeks. Also, I will attach a pdf of each reading and worksheet. These can be printed and completed or everything will be on Google Classroom. Work can get turned into the bins at the highschool or turned in all onto Google Classroom. (School doors are open 10am-12pm)

Week of April 13-17

1. Complete the Perseus Quiz on google classroom or as a hard copy.
2. Read “The Great Heroes before the Trojan War”. This includes Atlanta and Theseus. The readings are on google classroom, hardcopies are at the highschool, and attached.
3. After reading, fill out the worksheet either on google classroom or as hardcopy turned into the bins at the high school.

Week of April 20-24

1. Read “The Heroes of the Trojan War” and “The Trojan War”. These readings are attached, hard copies are at the highschool, and on google classroom.
2. After reading, answer the questions on the worksheet on google classroom or as a hardcopy turned into the highschool.

Week of April 27- May 1

1. Read “The Fall of Troy” and answer the questions on the worksheet. The reading is on google classroom, attached, and hard copies can be found at the high school.
2. After reading and answering questions, watch the Odyssey. Here is the link on youtube after searching “The Odyssey 1997 full movie”, https://youtu.be/6S_I12WWM_KM, but it is also linked on google classroom.

Perseus Quiz

1. The oracle at Delphi predicted what event?
2. How did the king imprison his daughter?
3. In what form did Zeus visit Danae?
4. How did the king get rid of his daughter & grandson?
5. Name the god who helped Perseus?
6. Name the god who helped Perseus.
7. Describe the Gray Women.
8. What gift did #5 offer Perseus?
9. What gift did #6 offer Perseus?
10. Name the three gifts given by the Nymphs of the North.

The Great Heroes before the Trojan War

Atalanta

Her story is told in full only by the late writers Ovid and Apollodorus, but it is an old tale. One of the poems ascribed to Hesiod, but probably of a somewhat later date, say, the early seventh century, describes the race and the golden apples, and the Iliad gives an account of the Calydonian boar hunt. I have followed in my account Apollodorus, who probably wrote in the first or second century A.D. Ovid's tale is good only occasionally. He gives a charming picture of Atalanta among the hunters which I have put into my account, but often, as in the description of the boar, he is so exaggerated, he verges on the ridiculous. Apollodorus is not picturesque, but he is never absurd.

Sometimes there are said to have been two heroines of that name. Certainly two men, Iasus and Schoenius, are each called the father of Atalanta, but then it often happens in old stories that different names are given to unimportant persons. If there were two Atalantas it is certainly remarkable that both wanted to sail on the Argo, both took part in the Calydonian boar hunt, both married a man who beat them in a foot race, and both were ultimately changed into lionesses. Since the story of each is practically the same as that of the other it is simpler to take it for granted that there was only one. Indeed it would seem passing the bounds of the probable even in mythological stories to suppose that there were two maidens living at the same time who loved adventure as much as the most dauntless hero, and who could outshoot and outrun and outwrestle, too, the men of one of the two great ages of heroism. Atalanta's father, whatever his name was, when a daughter and not a son was born to him, was, of course, bitterly disappointed. He decided that she was not worthy bringing up and had the tiny creature left on a wild mountainside to die of cold and hunger. But, as so often happens in stories, animals proved kinder than humans. A she-bear took charge of her, nursed her and kept her warm, and the baby grew up thus into an active, daring little girl. Kind hunters then found her and took her to live with them. She became in the end more than their equal in all the arduous feats of a hunter's life. Once two Centaurs, swifter and stronger by far than any mortal caught sight of her when she was alone and pursued her. She did not run from them; that would have been folly. She stood still and fitted an arrow to her bow and shot. A second

arrow followed. Both Centaurs fell, mortally wounded. Then came the famous hunt of the Calydonian boar. This was a terrible creature sent to ravage the country of Calydon by Artemis in order to punish the King, Oeneus, because he forgot her when he was sacrificing the first fruits to the gods at the harvest-time. The brute devastated the land, destroyed the cattle, killed the men who tried to kill it. Finally Oeneus called for help upon the bravest men of Greece, and a splendid band of young heroes assembled, many of whom sailed later on the Argo. With them came as a matter of course Atalanta, "The pride of the woods of Arcady." We have a description of how she looked when she walked in on that masculine gathering: A shining buckle clasped her robe at the neck; her hair was simply dressed, caught up in a knot behind. An ivory quiver hung upon her left shoulder and in her hand was a bow. Thus was she attired. As for her face, it seemed too maidenly to be that of a boy, and too boyish to be that of a maiden." To one man there, however, she looked lovelier and more desirable than any maiden he had ever seen. Oeneus' son, Meleager, fell in love with her at first sight. But, we may be sure, Atalanta treated him as a good comrade, not as a possible lover. She had no liking for men except as companions in the hunt and she was determined never to marry. Some of the heroes resented her presence and felt it beneath them to go hunting with a woman, but Meleager insisted and they finally gave in to him. It proved well for them that they did, because when they surrounded the boar, the brute rushed upon them so swiftly that it killed two men before the others could come to their help, and, what was equally ominous, a third man fell pierced by a misdirected javelin. In this confusion of dying men and wildly flying weapons Atalanta kept her head and wounded the boar. Her arrow was the first to strike it. Meleager then rushed on the wounded creature and stabbed it to the heart. Technically speaking it was he who killed it, but the honors of the hunt went to Atalanta and Meleager insisted that they should give her the skin. Strangely enough this was the cause of his own death. When he was just a week old the Fates had appeared to his mother, Althea, and thrown a log of wood into the fire burning in her chamber. Then spinning as they ever did, twirling the distaff and twisting the thread of destiny, they sang, To you, O newborn child, we grant a gift, To live until this wood turns into ash. Althea snatched the brand from the fire, quenched the flame, and hid it in a chest. Her brothers

were among those who went to hunt the boar. They felt themselves insulted and were furiously angry at having the prize go to a girl—as, no doubt, was the case with others, but they were Meleager's uncles and did not need to stand on any ceremony with him. They declared that Atalanta should not have the skin and told Meleager he had no more right to give it away than anyone else had. Whereupon Meleager killed them both, taking them completely off their guard. This news was brought to Althea. Her beloved brothers had been slain by her son because he had made a fool of himself over a shameless hussy who went hunting with men. A passion of rage took possession of her. She rushed to the chest for the brand and threw it into the fire. As it blazed up, Meleager fell to the ground dying, and by the time it was consumed his spirit had slipped away from his body. It is said that Althea, horror-stricken at what she had done, hanged herself. So the Calydonian boar hunt ended in tragedy. To Atalanta, however, it was only the beginning of her adventures. Some say that she sailed with the Argonauts; others that Jason persuaded her not to do so. She is never mentioned in the story of their exploits and she was certainly not one to hold back when deeds of daring were to be done, so that it seems probable that she did not go. The next time we hear of her is after the Argonauts returned, when Medea had killed Jason's uncle Pelias under the pretext of restoring him to youth. At the funeral games held in his honor Atalanta appeared among the contestants, and in the wrestling match conquered the young man who was to be the father of Achilles, the great hero Peleus. It was after this achievement that she discovered who her parents were and went to live with them, her father apparently being reconciled to having a daughter who really seemed almost if not quite as good as a son. It seems odd that a number of men wanted to marry her because she could hunt and shoot and wrestle, but it was so; she had a great many suitors. As a way of disposing of them easily and agreeably she declared that she would marry whoever could beat her in a foot race, knowing well that there was no such man alive. She had a delightful time. Fleet-footed young men were always arriving to race with her and she always outran them. But at last one came who used his head as well as his heels. He knew he was not as good a runner as she, but he had a plan. By the favor of Aphrodite, always on the lookout to subdue wild young maidens who despised love, this ingenious young man, whose name was either Melanion (Milanion) or

Hippomenes, got possession of three wondrous apples, all of pure gold, beautiful as those that grew in the garden of the Hesperides. No one alive could see them and not want them. On the race course as Atalanta—poised for the starting signal, and a hundredfold more lovely disrobed than with her garments on—looked fiercely around her, wonder at her beauty took hold of all who saw her, but most of all the man who was waiting to run against her. He kept his head, however, and held fast to his golden apples. They started, she flying swift as an arrow, her hair tossed back over her white shoulders, a rosy flush tinging her fair body. She was outstripping him when he rolled one of the apples directly in front of her. It needed but a moment for her to stoop and pick the lovely thing up, but that brief pause brought him abreast of her. A moment more and he threw the second, this time a little to the side. She had to swerve to reach it and he got ahead of her. Almost at once, however, she had caught up with him and the goal was now very near. But then the third golden sphere flashed across her path and rolled far into the grass beside the course. She saw the gleam through the green, she could not resist it. As she picked the apple up, her lover panting and almost winded touched the goal. She was his. Her free days alone in the forest and her athletic victories were over. The two are said to have been turned into lions because of some affront offered either to Zeus or to Aphrodite. But before that Atalanta had borne a son, Parthenopaeus, who was one of the Seven against Thebes.

The Great Heroes before the Trojan War

Theseus

This dearest of heroes to the Athenians engaged the attention of many writers. Ovid, who lived in the Augustan Age, tells his life in detail and so does Apollodorus, in the first or second century A.D. Plutarch, too, toward the end of the first century A.D. He is a prominent character in three of Euripides' plays and in one of Sophocles. There are many allusions to him in prose writers as well as poets. I have followed Apollodorus on the whole, but I have added from Euripides the stories of the appeal of Adrastus, the madness of Hercules, and the fate of Hippolytus; from Sophocles his kindness to Oedipus; from Plutarch the story of his death, to which Apollodorus gives only a sentence.

The great Athenian hero was Theseus. He had so many adventures and took part in so many great enterprises that there grew up a saying in Athens, "Nothing without Theseus." He was the son of the Athenian King, Aegeus. He spent his youth, however, in his mother's home, a city in southern Greece. Aegeus went back to Athens before the child was born, but first he placed in a hollow a sword and a pair of shoes and covered them with a great stone. He did this with the knowledge of his wife and told her that whenever the boy—if it was a boy—grew strong enough to roll away the stone and get the things beneath it, she could send him to Athens to claim him as his father. The child was a boy and he grew up strong far beyond others, so that when his mother finally took him to the stone he lifted it with no trouble at all. She told him then that the time had come for him to seek his father, and a ship was placed at his disposal by his grandfather. But Theseus refused to go by water, because the voyage was safe and easy. His idea was to become a great hero as quickly as possible, and easy safety was certainly not the way to do that. Hercules,* who was the most magnificent of all the heroes of Greece, was always in his mind, and the determination to be just as magnificent himself. This was quite natural since the two were cousins. He steadfastly refused; therefore, the ship his mother and grandfather urged on him, telling them that to sail on it would be a contemptible flight from danger, and he set forth to go to Athens by land. The journey was long and very hazardous because of the bandits that beset the road. He killed them all, however; he left not one alive to trouble future travelers. His idea of dealing justice was simple, but effective: what each had done to others, Theseus did to him. Sciron, for instance, who had made those he captured kneel to wash his feet and then kicked them down into the sea, Theseus hurled over a precipice. Sinis, who killed people by fastening them to two pine trees bent down to the ground and letting the trees go, died in that way himself. Procrustes was placed upon the iron bed which he used for his victims, tying them to it and then making them the right length for it by stretching those who were too short and cutting off as much as was necessary from those who were too long. The story does not say which of the two methods was used in his case, but there was not much to choose between them and in one way or the other Procrustes' career ended. It can be imagined how Greece rang with the praises of the young man who had cleared the

land of these banes to travelers. When he reached Athens he was an acknowledged hero and he was invited to a banquet by the King, who of course was unaware that Theseus was his son. In fact he was afraid of the young man's great popularity, thinking that he might win the people over to make him king, and he invited him with the idea of poisoning him. The plan was not his, but Medea's, the heroine of the Quest of the Golden Fleece who knew through her sorcery who Theseus was. She had fled to Athens when she left Corinth in her winged car, and she had acquired great influence over Aegeus, which she did not want disturbed by the appearance of a son. But as she handed him the poisoned cup Theseus, wishing to make himself known at once to his father, drew his sword. The King instantly recognized it and dashed the cup to the ground. Medea escaped as she always did and got safely away to Asia. Aegeus then proclaimed to the country that Theseus was his son and heir. The new heir apparent soon had an opportunity to endear himself to the Athenians. Years before his arrival in Athens, a terrible misfortune had happened to the city. Minos, the powerful ruler of Crete had lost his only son, Androgeus, while the young man was visiting the Athenian King. King Aegeus had done what no host should do, he had sent his guest on an expedition full of peril—to kill a dangerous bull. Instead, the bull had killed the youth. Minos invaded the country, captured Athens and declared that he would raze it to the ground unless every nine years the people sent him a tribute of seven maidens and seven youths. A horrible fate awaited these young creatures. When they reached Crete they were given to the Minotaur to devour. The Minotaur was a monster, half bull, half human, the offspring of Minos' wife Pasiphae and a wonderfully beautiful bull. Poseidon had given this bull to Minos in order that he should sacrifice it to him, but Minos could not bear to slay it and had kept it for himself. To punish him, Poseidon had made Pasiphae fall madly in love with it. When the Minotaur was born Minos did not kill him. He had Daedalus, a great architect and inventor, construct a place of confinement for him from which escape was impossible. Daedalus built the Labyrinth, famous throughout the world. Once inside, one would go endlessly along its twisting paths without ever finding the exit. To this place the young Athenians were each time taken and left to the Minotaur. There was no possible way to escape. In whatever direction they ran they might be running straight to the monster; if they stood still he might at any moment emerge from the maze. Such was the doom which awaited fourteen youths and maidens a few days after Theseus reached Athens. The time had come for the next installment of the tribute. At once Theseus came forward and offered to be one of the victims. All loved him for his goodness and admired him for his nobility, but they had no idea that he intended to try to kill the Minotaur. He told his father, however, and promised him that if he succeeded, he would have the black sail which the ship with its cargo of misery always carried changed to a white one, so that Aegeus could know long before it came to land that his son was safe. When the young victims arrived in Crete they were paraded before the inhabitants on their way to the Labyrinth. Minos' daughter Ariadne was among the spectators and she fell in love with Theseus at first sight as he marched past her.

She sent for Daedalus and told him he must show her a way to get out of the Labyrinth, and she sent for Theseus and told him she would bring about his escape if he would promise to take her back to Athens and marry her. As may be imagined, he made no difficulty about that, and she gave him the clue she had got from Daedalus, a ball of thread which he was to fasten at one end to the inside of the door and unwind as he went on. This he did and, certain that he could retrace his steps whenever he chose, he walked boldly into the maze looking for the Minotaur. He came upon him asleep and fell upon him, pinning him to the ground; and with his fists—he had no other weapon—he battered the monster to death. As an oak tree falls on the hillside - Crushing all that lies beneath, So Theseus. He presses out the life, The brute's savage life, and now it lies dead. Only the head sways slowly, but the horns are useless now. When Theseus lifted himself up from that terrific struggle, the ball of thread lay where he had dropped it. With it in his hands, the way out was clear. The others followed and taking Ariadne with them they fled to the ship and over the sea toward Athens. On the way there they put in at the island of Naxos and what happened then is differently reported. One story says that Theseus deserted Ariadne. She was asleep and he sailed away without her, but Dionysus found her and comforted her. The other story is much more favorable to Theseus. She was extremely seasick, and he set her ashore to recover while he returned to the ship to do some necessary work. A violent wind carried him out to sea and kept him there a long time. On his return he found that Ariadne had died, and he was deeply afflicted. Both stories agree that when they drew near to Athens he forgot to hoist the white sail. Either his joy at the success of his voyage put every other thought out of his head, or his grief for Ariadne. The black sail was seen by his father, King Aegeus, from the Acropolis, where for days he had watched the sea with straining eyes. It was to him the sign of his son's death and he threw himself down from a rocky height into the sea, and was killed. The sea into which he fell was called the Aegean ever after. So Theseus became King of Athens, a most wise and disinterested king. He declared to the people that he did not wish to rule over them; he wanted a people's government where all would be equal. He resigned his royal power and organized a commonwealth, building a council hall where the citizens should gather and vote. The only office he kept for himself was that of Commander in Chief. Thus Athens became, of all earth's cities, the happiest and most prosperous, the only true home of liberty, the one place in the world where the people governed themselves. It was for this reason that in the great War of the Seven against Thebes,* when the victorious Thebans refused burial to those of the enemy who had died, the vanquished turned to Theseus and Athens for help, believing that free men under such a leader would never consent to having the helpless dead wronged. They did not turn in vain. Theseus led his army against Thebes, conquered her and forced her to allow them to be buried. But when he was victor he did not return evil to the Thebans for the evil they had done. He showed himself the perfect knight. He refused to let his army enter and loot the city. He had come not to harm Thebes, but to bury the Argive dead, and the duty done he led his soldiers back to Athens. In many other stories he

shows the same qualities. He received the aged Oedipus whom everyone else had cast out. He was with him when he died, sustaining and comforting him. He protected his two helpless daughters and sent them safely home after their father's death. When Hercules** in his madness killed his wife and children and upon his return to sanity determined to kill himself, Theseus alone stood by him. Hercules' other friends fled, fearing to be polluted by the presence of one who had done so horrible a deed, but Theseus gave him his hand, roused his courage, told him to die would be a coward's act, and took him to Athens. All the cares of state, however, and all the deeds of knight-errantry to defend the wronged and helpless, could not restrain Theseus' love of danger for the sake of danger. He went to the country of the Amazons, the women warriors, some say with Hercules, some say alone, and brought away one of them, whose name is given sometimes as Antiope, sometimes as Hippolyta. It is certain that the son she bore Theseus was named Hippolytus, and also that after his birth the Amazons came to rescue her and invaded Attica, the country around Athens, even making their way into the city. They were finally defeated and no other enemy entered Attica as long as Theseus lived. But he had many other adventures. He was one of the men who sailed on the Argo to find the Golden Fleece. He took part in the great Calydonian Hunt, when the King of Calydon called upon the noblest in Greece to help him kill the terrible boar which was laying waste his country. During the hunt Theseus saved the life of his rash friend Pirithous, as he did, indeed, a number of times. Pirithous was quite as adventurous as Theseus, but by no means as successful, so that he was perpetually in trouble. Theseus was devoted to him and always helped him out. The friendship between them came about through an especially rash act on Pirithous' part. It occurred to him that he would like to see for himself if Theseus was as great a hero as he was said to be, and he forthwith went into Attica and stole some of Theseus' cattle. When he heard that Theseus was pursuing him, instead of hurrying away he turned around and went to meet him, with the intention, of course, of deciding then and there which was the better man. But as the two faced each other Pirithous, impulsive as always, suddenly forgot everything in his admiration of the other. He held out his hand to him and cried, "I will submit to any penalty you impose. You be the judge:" Theseus, delighted at this warm-hearted action, answered, "All I want is for you to be my friend and brother-in-arms." And they took a solemn oath of friendship. When Pirithous, who was King of the Lapithae, married, Theseus was, of course, one of the guests, and was exceedingly useful there. The marriage feast was perhaps the most unfortunate that ever took place. The Centaurs, creatures who each had the body of a horse and the chest and face of a man, were related to the bride and came to the wedding. They proceeded to get drunk and to seize the women. Theseus leaped to the defense of the bride and struck down the Centaur who was trying to carry her off. A terrible battle followed, but the Lapithae conquered and finally drove the whole race of Centaurs out of the country, Theseus helping them to the end. But in the last adventure the two undertook he could not save his friend. Quite characteristically, Pirithous, after the bride of the disastrous wedding feast was

dead, decided that for his second wife he would try to get the most carefully guarded lady in all the universe, none other than Persephone herself. Theseus agreed, of course, to help him, but, stimulated probably by the idea of this magnificently dangerous undertaking, declared that first he would himself carry off Helen, the future heroine of Troy,* then a child, and when she was grown marry her. This, though less hazardous than the rape of Persephone, was perilous enough to satisfy the most ambitious. Helen's brothers were Castor and Pollux, more than a match for any mortal hero. Theseus succeeded in kidnapping the little girl, just how we are not told, but the two brothers marched against the town she had been taken to, and got her back. Luckily for him they did not find Theseus there. He was on his way to the underworld with Pirithous. The details of their journey and arrival there are not known beyond the fact that the Lord of Hades was perfectly aware of their intention and amused himself by frustrating it in a novel way. He did not kill them, of course, as they were already in the realm of death, but he invited them as a friendly gesture to sit in his presence. They did so on the seat he pointed them to—and there they stayed. They could not arise from it. It was called the Chair of Forgetfulness. Whoever sat on it forgot everything. His mind became a blank and he did not move. There Pirithous sits forever, but Theseus was freed by his cousin. When Hercules came to the underworld he lifted Theseus from the seat and brought him back to earth. He tried to do the same for Pirithous, but could not. The King of the Dead knew that it was he who had planned to carry off Persephone, and he held him fast. In the later years of his life Theseus married Ariadne's sister Phaedra, and thereby drew down terrible misfortunes on her and on himself and on his son Hippolytus, the son the Amazon had borne him. He had sent Hippolytus away while still a young child to be brought up in the southern city where Theseus had spent his own youth. The boy grew to splendid manhood, a great athlete and hunter, despising those who lived in luxurious ease and still more those who were soft enough and silly enough to fall in love. He scorned Aphrodite, he worshiped only Artemis, the huntress chaste and fair. So matters stood when Theseus came to his old home bringing Phaedra with him. A strong affection grew up at once between father and son. They delighted in each other's company. As for Phaedra, her stepson Hippolytus took no notice of her; he never noticed women. But it was far otherwise with her. She fell in love with him, madly and miserably, overwhelmed with shame at such a love, but utterly unable to conquer it. Aphrodite was back of this wretched and ominous state of affairs. She was angry at Hippolytus and determined to punish him to the utmost. Phaedra, in her anguish, desperate, seeing no help for her anywhere, resolved to die and let no one know why. Theseus at the time was away from home, but her old nurse — completely devoted to her and unable to think anything bad that Phaedra wanted— discovered all, her secret passion, her despair, and her determination to kill herself. With only one thought in her mind, to save her mistress, she went straight to Hippolytus. "She is dying for love of you," she said. "Give her life. Give her love for love." Hippolytus drew away from her with loathing. The love of any woman would have disgusted him, but this guilty love sickened and horrified

him. He rushed out into the courtyard, she following him and beseeching him. Phaedra was sitting there, but he never saw her. He turned in furious indignation on the old woman. "You pitiable wretch," he said, "trying to make me betray my father. I feel polluted by merely hearing such words. Oh, women, vile women—every one of them vile. I will never enter this house again except when my father is in it." He flung away and the nurse, turning, faced Phaedra. She had risen and there was a look on her face which frightened the old woman. "I'll help you still," she stammered. "Hush," Phaedra said. "I will settle my own affairs." With that she entered the house and the nurse trembling crept after her. A few minutes later the voices of men were heard greeting the master of the house on his return and Theseus entered the courtyard. Weeping women met him there. They told him that Phaedra was dead. She had killed herself. They had just found her, quite dead, but in her hand a letter to her husband. "O dearest and best," Theseus said. "Are your last desires written here? This is your seal—yours who will never more smile up at me." He opened and read it and read it again. Then he turned to the servants filling the courtyard. "This letter cries aloud," he said. "The words speak—they have a tongue. Know all of you that my son laid violent hands upon my wife. O Poseidon, God, hear me while I curse him, and fulfill my curse." The silence that followed was broken by hurrying footsteps. Hippolytus entered. "What happened?" he cried. "How did she die? Father, tell me yourself. Do not hide your grief from me." "There ought to be a true yardstick to measure affection by," said Theseus, "some means to know who is to be trusted and who is not. You here, look at my son—proved base by the hand of her who is dead. He offered her violence. Her letter outweighs any words he could speak. Go. You are an exile from this land. Go to your ruin and at once." "Father," Hippolytus answered, "I have no skill in speaking and there is no witness to my innocence. The only one is dead. All I can do is to swear by Zeus above that I never touched your wife, never desired to, never gave her a thought. May I die in wretchedness if I am guilty." "Dead she proves her truth," Theseus said. "Go. You are banished from the land." Hippolytus went, but not into exile; death was waiting close at hand for him too. As he drove along the sea-road away from the home he was leaving forever, his father's curse was fulfilled. A monster came up from the water and his horses, terrified beyond even his firm control, ran away. The chariot was shattered and he was mortally hurt. Theseus was not spared. Artemis appeared to him and told him the truth. I do not come to bring you help, but only pain, To show you that your son was honorable. Your wife was guilty, mad with love for him, And yet she fought her passion and she died. But what she wrote was false. As Theseus listened, overwhelmed by this sum of terrible events, Hippolytus still breathing was carried in. He gasped out, "I was innocent. Artemis, you? My goddess, your huntsman is dying." "And no other can take your place, dearest of men to me," she told him. Hippolytus turned his eyes from her radiance to Theseus brokenhearted. "Father, dear Father," he said. "It was not your fault." "If only I could die for you," Theseus cried. The calm sweet voice of the goddess broke in on their anguish. "Take your son in your arms, Theseus," she said. "It was not you that killed him. It was Aphrodite. Know

this, that he will never be forgotten. In song and story men will remember him." She vanished from sight, but Hippolytus, too, was gone. He had started on the road that leads down to the realm of death. Theseus' death, also, was wretched. He was at the court of a friend, King Lycomedes, where a few years later Achilles was to hide disguised as a girl. Some say that Theseus had gone there because Athens had banished him. At all events, the King, his friend and his host, killed him, we are not told why. Even if the Athenians did banish him, very soon after his death they honored him as no other mortal. They built a great tomb for him and decreed that it should be forever a sanctuary for slaves and for all poor and helpless people, in memory of one who through his life had been the protector of the defenseless.

The Great Heroes before the Trojan War

Atlanta

1. What did Atlanta's father do when she was born?
2. She declared that she would marry whoever could beat her in what?

Theseus

3. Why did Theseus refuse to go by water?
4. List one other of Theseus' great adventures.
5. What was decreed that his tomb is a sanctuary for what?

The Heroes of the Trojan War

The Trojan War

This story, of course, is taken almost entirely from Homer. The Iliad, however; begins after the Greeks have reached Troy, when Apollo sends the pestilence upon them. It does not mention the sacrifice of Iphigenia, and makes only a dubious allusion to the Judgment of Paris. I have taken Iphigenia's story from a play by the fifth-century tragic poet Aeschylus, the Agamemnon, and the Judgment of Paris from the Trojan Woman, a play by his contemporary, Euripides, adding a few details, such as the tale of Oenone, from the prose-writer Apollodorus, who wrote probably in the first or second century A.D. He is usually very uninteresting, but in treating the events leading up to the Iliad he was apparently inspired by touching so great a subject and he is less dull than in almost any other part of his book.

More than a thousand years before Christ, near the eastern end of the Mediterranean was a great city very rich and powerful, second to none on earth. The name of it was Troy and even today no city is more famous. The cause of this long- lasting fame was a war told of in one of the world's greatest poems, the Iliad, and the cause of the war went back to a dispute between three jealous goddesses.

Prologue: THE JUDGMENT OF PARIS

The evil goddess of Discord, Eris, was naturally not popular in Olympus, and when the gods gave a banquet they were apt to leave her out. Resenting this deeply, she determined to make trouble—and she succeeded very well indeed. At an important marriage, that of King Peleus and the sea nymph Thetis, to which she alone of all the divinities was not invited, she threw into the banqueting hall a golden apple marked *For the Fairest*. Of course all the goddesses wanted it, but in the end the choice was narrowed down to three: Aphrodite, Hera and Pallas Athena. They asked Zeus to judge between them, but very wisely he refused to have anything to do with the matter. He told them to go to Mount Ida, near Troy, where the young prince Paris, also called Alexander, was keeping his father's sheep. He was an excellent judge of beauty, Zeus told them. Paris, though a royal prince, was doing shepherd's work because his father Priam, the King of Troy, had been warned that this prince would some day be the ruin of his country, and so had sent him away. At the moment Paris was living with a lovely nymph named Oenone. His amazement can be imagined when there appeared before him the wondrous forms of the three great goddesses. He was not asked, however, to gaze at the radiant divinities and choose which of them seemed to him the fairest, but only to consider the bribes each offered and choose which seemed to him best worth taking. Nevertheless, the choice was not easy. What men care for most was set before him. Hera promised to make him Lord of Europe and Asia; Athena, that he would lead the Trojans to victory against the Greeks and lay Greece in ruins; Aphrodite, that the fairest woman in all the world should be his. Paris, a weakling and something of a coward, too, as later events showed, chose the last. He gave Aphrodite the golden apple. That was the Judgment of Paris, famed everywhere as the real reason why the Trojan War was fought.

THE TROJAN WAR

The fairest woman in the world was Helen, the daughter of Zeus and Leda and the sister of Castor and Pollux. Such was the report of her beauty that not a young prince in Greece but wanted to marry her. When her suitors assembled in her home to make a formal proposal for her hand they were so many and from such powerful families that her reputed father, King Tyndareus, her mother's husband, was afraid to select one among them, fearing that the others would unite against him. He therefore exacted first a solemn oath from all that they would champion the cause of Helen's husband, whoever he might be, if any wrong was done to him through his marriage. It was, after all, to each man's advantage to take the oath, since each was hoping he would be the person chosen, so they all bound themselves to punish to the uttermost anyone who carried or tried to carry Helen away. Then Tyndareus chose Menelaus, the brother of Agamemnon, and made him King of Sparta as well. So matters stood when Paris gave the golden apple to Aphrodite. The Goddess of Love and Beauty knew very well where the most beautiful woman on earth was to be found. She led the young shepherd, with never a thought of Oenone left forlorn, straight to Sparta, where Menelaus and Helen received him graciously as their guest. The ties between guest and host were strong. Each was bound to help and never harm the other. But Paris broke that sacred bond. Menelaus trusting completely to it left Paris in his home and went off to Crete. Then, Paris who coming Entered a friend's kind dwelling; Shamed the hand there that gave him food, Stealing away a woman. Menelaus got back to find Helen gone, and he called upon all Greece to help him. The chieftains responded, as they were bound to do. They came eager for the great enterprise, to cross the sea and lay mighty Troy in ashes. Two, however, of the first rank, were missing: Odysseus, King of the Island of Ithaca, and Achilles, the son of Peleus and the sea nymph Thetis. Odysseus, who was one of the shrewdest and most sensible men in Greece, did not want to leave his house and family to embark on a romantic adventure overseas for the sake of a faithless woman. He pretended, therefore, that he had gone mad, and when a messenger from the Greek Army arrived, the King was plowing a field and sowing it with salt instead of seed. But the messenger was shrewd too. He seized Odysseus' little son and put him directly in the way of the plow. Instantly the father turned the plow aside, thus proving that he had all his wits about him. However reluctant, he had to join the Army. Achilles was kept back by his mother. The sea nymph knew that if he went to Troy he was fated to die there. She sent him to the court of Lycomedes, the king who had treacherously killed Theseus, and made him wear women's clothes and hide among the maidens. Odysseus was dispatched by the chieftains to find him out. Disguised as a peddler he went to the court where the lad was said to be, with gay ornaments in his pack such as women love, and also some fine weapons. While the girls flocked around the trinkets, Achilles fingered the swords and daggers. Odysseus knew him then, and he had no trouble at all in making him disregard what his mother had said and go to the Greek camp with him. So the great fleet made ready. A thousand ships carried the Greek host. They met at Aulis, a place of strong winds and

dangerous tides, impossible to sail from as long as the north wind blew. And it kept on blowing, day after day. It broke men's heart, Spared not ship nor cable. The time dragged, Doubling itself in passing. The Army was desperate. At last the soothsayer, Calchas, declared that the gods had spoken to him: Artemis was angry. One of her beloved wild creatures, a hare, had been slain by the Greeks, together with her young, and the only way to calm the wind and ensure a safe voyage to Troy was to appease her by sacrificing to her a royal maiden, Iphigenia, the eldest daughter of the Commander in Chief, Agamemnon. This was terrible to all, but to her father hardly bearable. If I must slay The joy of my house, my daughter. A father's hands Stained with dark streams flowing From blood of a girl Slaughtered before the altar. Nevertheless he yielded. His reputation with the Army was at stake, and his ambition to conquer Troy and exalt Greece. He dared the deed, Slaying his child to help a war. He sent home for her, writing his wife that he had arranged a great marriage for her, to Achilles, who had already shown himself the best and greatest of all chieftains. But when she came to her wedding she was carried to the altar to be killed. And all her prayers—cries of Father, Father, Her maiden life, These they held as nothing, The savage warriors, battle-mad. She died and the north wind ceased to blow and the Greek ships sailed out over a quiet sea, but the evil price they had paid was bound some day to bring evil down upon them. When they reached the mouth of the Simois, one of the rivers of Troy, the first man to leap ashore was Protesilaus. It was a brave deed, for the oracle had said that he who landed first would be the first to die. Therefore when he had fallen by a Trojan spear the Greeks paid him honors as though he were divine and the gods, too, greatly distinguished him. They had Hermes bring him up from the dead to see once again his deeply mourning wife, Laodamia. She would not give him up a second time, however. When he went back to the underworld she went with him; she killed herself. The thousand ships carried a great host of fighting men and the Greek Army was very strong, but the Trojan City was strong, too. Priam, the King, and his Queen, Hecuba, had many brave sons to lead the attack and to defend the walls, one above all, Hector, than whom no man anywhere was nobler or more brave, and only one a greater warrior, the champion of the Greeks Achilles. Each knew that he would die before Troy was taken. Achilles had been told by his mother: "Very brief is your lot. Would that you could be free now from tears and troubles, for you shall not long endure, my child, short-lived beyond all men and to be pitied." No divinity had told Hector, but he was equally sure. "I know well in my heart and in my soul," he said to his wife Andromache, "the day shall come when holy Troy will be laid low and Priam and Priam's people." Both heroes fought under the shadow of certain death. For nine years victory wavered, now to this side, now to that. Neither was ever able to gain any decided advantage. Then a quarrel flared up between two Greeks, Achilles and Agamemnon, and for a time it turned the tide in favor of the Trojans. Again a woman was the reason, Chryseis, daughter of Apollo's priest, whom the Greeks had carried off and given to Agamemnon. Her father came to beg for her release, but Agamemnon would not let her go. Then the priest prayed to the mighty god he served and Phoebus Apollo

heard him. From his sun-chariot he shot fiery arrows down upon the Greek Army, and men sickened and died so that the funeral pyres were burning continually. At last Achilles called an assembly of the chieftains. He told them that they could not hold out against both the pestilence and the Trojans, and that they must either find a way to appease Apollo or else sail home. Then the prophet Calchas stood up and said he knew why the god was angry, but that he was afraid to speak unless Achilles would guarantee his safety. "I do so," Achilles answered, "even if you accuse Agamemnon himself." Every man there understood what that meant; they knew how Apollo's priest had been treated. When Calchas declared that Chryseis must be given back to her father, he had all the chiefs behind him and Agamemnon, greatly angered, was obliged to agree. "But if I lose her who was my prize of honor," he told Achilles, "I will have another in her stead." Therefore when Chryseis had been returned to her father, Agamemnon sent two of his squires to Achilles' tent to take his prize of honor away from him, the maiden Briseis. Most unwillingly they went and stood before the hero in heavy silence. But he knowing their errand told them it was not they who were wronging him. Let them take the girl without fear for themselves, but hear him first while he swore before gods and men that Agamemnon would pay dearly for the deed. That night Achilles' mother, silver-footed Thetis the sea nymph, came to him. She was as angry as he. She told him to have nothing more to do with the Greeks, and with that she went up to heaven and asked Zeus to give success to the Trojans. Zeus was very reluctant. The war by now had reached Olympus—the gods were ranged against each other. Aphrodite, of course, was on the side of Paris. Equally, of course, Hera and Athena were against him. Ares, God of War, always took sides with Aphrodite; while Poseidon, Lord of the Sea, favored the Greeks, a sea people, always great sailors. Apollo cared for Hector and for his sake helped the Trojans, and Artemis, as his sister, did so too. Zeus liked the Trojans best, on the whole, but he wanted to be neutral because Hera was so disagreeable whenever he opposed her openly. However, he could not resist Thetis. He had a hard time with Hera, who guessed, as she usually did, what he was about. He was driven finally into telling her that he would lay hands upon her if she did not stop talking. Hera kept silence then, but her thoughts were busy as to how she might help the Greeks and circumvent Zeus. The plan Zeus made was simple. He knew that the Greeks without Achilles were inferior to the Trojans, and he sent a lying dream to Agamemnon promising him victory if he attacked. While Achilles stayed in his tent a fierce battle followed, the hardest yet fought. Up on the wall of Troy the old King Priam and the other old men, wise in the ways of war, sat watching the contest. To them came Helen, the cause of all that agony and death, yet as they looked at her, they could not feel any blame. "Men must fight for such as she," they said to each other. "For her face was like to that of, an immortal spirit." She stayed by them, telling them the names of this and that Greek hero, until to their astonishment the battle ceased. The armies drew back on either side and in the space between, Paris and Menelaus faced each other. It was evident that the sensible decision had been reached to let the two most concerned fight it out alone. Paris struck first, but Menelaus

caught the swift spear on his shield, then hurled his own. It rent Paris' tunic, but did not wound him. Menelaus drew his sword, his only weapon now, but as he did so it fell from his hand broken. Undaunted though unarmed he leaped upon Paris and seizing him by his helmet's crest swung him off his feet. He would have dragged him to the Greeks victoriously if it had not been for Aphrodite. She tore away the strap that kept the helmet on so that it came away in Menelaus' hand. Paris himself, who had not fought at all except to throw his spear, she caught up in a cloud and took back to Troy. Furiously Menelaus went through the Trojan ranks seeking Paris, and not a man there but would have helped him for they all hated Paris, but he was gone, no one knew how or where. So Agamemnon spoke to both armies, declaring that Menelaus was victor and bidding the Trojans give Helen back. This was just, and the Trojans would have agreed if Athena, at Hera's prompting, had not interfered. Hera was determined that the war should not end until Troy was ruined. Athena, sweeping down to the battlefield, persuaded the foolish heart of Pandarus, a Trojan, to break the truce and shoot an arrow at Menelaus. He did so and wounded him, only slightly, but the Greeks in rage at the treachery turned upon the Trojans and the battle was on again. Terror and Destruction and Strife, whose fury never slackens, all friends of the murderous War-god, were there to urge men on to slaughter each other. The voice of groaning was heard and the voice of triumph from slayer and from slain and the earth steamed with blood. On the Greek side, with Achilles gone, the two greatest champions were Ajax and Diomedes. They fought gloriously that day and many a Trojan lay on his face in the dust before them. The best and bravest next to Hector, the Prince Aeneas, came near to death at Diomedes' hands. He was of more than royal blood; his mother was Aphrodite herself and when Diomedes wounded him she hastened down to the battlefield to save him. She lifted him in her soft arms but Diomedes, knowing she was a coward goddess, not one of those who like Athena are masters where warriors fight, leaped toward her and wounded her hand. Crying out she let Aeneas fall, and weeping for pain made her way to Olympus, where Zeus smiling to see the laughter-loving goddess in tears bade her stay away from battle and remember hers were the works of love and not of war. But although his mother failed him Aeneas was not killed. Apollo enveloped him in a cloud and carried him to sacred Pergamos, the holy place of Troy, where Artemis healed him of his wound. But Diomedes raged on, working havoc in the Trojan ranks until he came face to face with Hector. There to his dismay he saw Ares too. The bloodstained murderous god of war was fighting for Hector. At the sight Diomedes shuddered and cried to the Greeks to fall back, slowly, however, and with their faces toward the Trojans. Then Hera was angry. She urged her horses to Olympus and asked Zeus if she might drive that bane of men, Ares, from the battlefield. Zeus, who loved him no more than Hera did even though he was their son, willingly gave her leave. She hastened down to stand beside Diomedes and urge him to smite the terrible god and have no fear. At that, joy filled the hero's heart. He rushed at Ares and hurled his spear at him. Athena drove it home, and it entered Ares' body. The War-god bellowed as loud as ten thousand cry in battle, and at the

awful sound trembling seized the whole host, Greeks and Trojans alike. Ares, really a bully at heart and unable to bear what he brought upon unnumbered multitudes of men, fled up to Zeus in Olympus and complained bitterly of Athena's violence. But Zeus looked at him sternly and told him he was as intolerable as his mother, and bade him cease his whining. With Ares gone, however, the Trojans were forced to fall back. At this crisis a brother of Hector's, wise in discerning the will of the gods, urged Hector to go with all speed to the city and tell the Queen, his mother, to offer to Athena the most beautiful robe she owned and pray her to have mercy. Hector felt the wisdom of the advice and sped through the gates to the palace, where his mother did all as he said. She took a robe so precious that it shone like a star, and laying it on the goddess's knees she besought her: "Lady. Athena, spare the city and the wives of the Trojans and the little children." But Pallas Athena denied the prayer. As Hector went back to the battle he turned aside to see once more, perhaps for the last time, the wife he tenderly loved, Andromache, and his son Astyanax. He met her on the wall where she had gone in terror to watch the fighting when she heard the Trojans were in retreat. With her was a handmaid carrying the little boy. Hector smiled and looked at them silently, but Andromache took his hand in hers and wept. "My dear lord," she said, "you who are father and mother and brother unto me as well as husband, stay here with us. Do not make me a widow and your child an orphan." He refused her gently. He could not be a coward, he said. It was for him to fight always in the forefront of the battle. Yet she could know that he never forgot what her anguish would be when he died. That was the thought that troubled him above all else, more than his many other cares. He turned to leave her, but first he held out his arms to his son. Terrified the little boy shrank back, afraid of the helmet and its fierce nodding crest. Hector laughed and took the shining helmet from his head. Then holding the child in his arms he caressed him and prayed, "O Zeus in after years may men say of this my son when he returns from battle, 'Far greater is he than his father was.'" So he laid the boy in his wife's arms and she took him, smiling, yet with tears. And Hector pitied her and touched her tenderly with his hand and spoke to her: "Dear one, be not so sorrowful. That which is fated must come to pass, but against my fate no man can kill me." Then taking up his helmet he left her and she went to her house, often looking back at him and weeping bitterly. Once again on the battlefield he was eager for the fight, and better fortune for a time lay before him. Zeus had by now remembered his promise to Thetis to avenge Achilles' wrong. He ordered all the other immortals to stay in Olympus; he himself went down to earth to help the Trojans. Then it went hard with the Greeks. Their great champion was far away. Achilles sat alone in his tent, brooding over his wrongs. The great Trojan champion had never before shown himself so brilliant and so brave. Hector seemed irresistible. Tamer of horses, the Trojans always called him, and he drove his car through the Greek ranks as if the same spirit animated steeds and driver. His glancing helm was everywhere and one gallant warrior after another fell beneath his terrible bronze spear. When evening ended the battle, the Trojans had driven the Greeks back almost to their ships. There

was rejoicing in Troy that night, but grief and despair in the Greek camp. Agamemnon himself was all for giving up and sailing back to Greece. Nestor, however, who was the oldest among the chieftains and therefore the wisest, wiser even than the shrewd Odysseus, spoke out boldly and told Agamemnon that if he had not angered Achilles they would not have been defeated. "Try to find some way of appeasing him," he said, "instead of going home disgraced." All applauded the advice and Agamemnon confessed that he had acted like a fool. He would send Briseis back, he promised them, and with her many other splendid gifts, and he begged Odysseus to take his offer to Achilles. Odysseus and the two chieftains chosen to accompany him found the hero with his friend Patroclus, who of all men on earth was dearest to him. Achilles welcomed them courteously and set food and drink before them, but when they told him why they had come and all the rich gifts that would be his if he would yield, and begged him to have pity on his hard pressed countrymen, they received an absolute refusal. Not all the treasures of Egypt could buy him, he told them. He was sailing home and they would be wise to do the same. But all rejected that counsel when Odysseus brought back the answer. The next day they went into battle with the desperate courage of brave men cornered. Again they were driven back, until they stood fighting on the beach where their ships were drawn up. But help was at hand. Hera had laid her plans. She saw Zeus sitting on Mount Ida watching the Trojans conquer, and she thought how she detested him. But she knew well that she could get the better of him only in one way. She must go to him looking so lovely that he could not resist her. When he took her in his arms she would pour sweet sleep upon him and he would forget the Trojans. So she did. She went to her chamber and used every art she knew to make herself beautiful beyond compare. Last of all she borrowed Aphrodite's girdle wherein were all her enchantments, and with this added charm she appeared before Zeus. As he saw her, love overcame his heart so that he thought no more of his promise to Thetis. At once the battle turned in favor of the Greeks. Ajax hurled Hector to the ground, although before he could wound him Aeneas lifted him and bore him away. With Hector gone, the Greeks were able to drive the Trojans far back from the ships and Troy might have been sacked that very day if Zeus had not awakened. He leaped up and saw the Trojans in flight and Hector lying gasping on the plain. All was clear to him and he turned fiercely to Hera. This was her doing, he said, her crafty, crooked ways. He was half-minded to give her then and there a beating. When it came to that kind of fighting Hera knew she was helpless. She promptly denied that she had had anything to do with the Trojans' defeat. It was all Poseidon, she said, and indeed the Sea-god had been helping the Greeks contrary to Zeus's orders, but only because she had begged him. However, Zeus was glad enough of an excuse not to lay hands on her. He sent her back to Olympus and summoned Iris, the rainbow messenger, to carry his command to Poseidon to withdraw from the field. Sullenly the Sea-god obeyed and once more the tide of battle turned against the Greeks. Apollo had revived the fainting Hector and breathed into him surpassing power. Before the two, the god and the hero, the Greeks were like a flock of frightened sheep driven by

mountain lions. They fled in confusion to the ships, and the wall they had built to defend them went down like a sand wall children heap up on the shore and then scatter in their play. The Trojans were almost near enough to set the ships on fire. The Greeks, hopeless, thought only of dying bravely. Patroclus, Achilles' beloved friend, saw the rout with horror. Not even for Achilles' sake could he stay longer away from the battle. "You can keep your wrath while your countrymen go down in ruin," he cried to Achilles. "I cannot. Give me your armor. If they think I am you, the Trojans may pause and the worn-out Greeks have a breathing space. You and I are fresh. We might yet drive back the enemy. But if you will sit nursing your anger, at least let me have the armor." As he spoke one of the Greek ships burst into flame. "That way they can cut off the Army's retreat," Achilles said. "Go. Take my armor, my men too, and defend the ships. I cannot go. I am a man dishonored. For my own ships, if the battle comes near them, I will fight. I will not fight for men who have disgraced me." So Patroclus put on the splendid armor all the Trojans knew and feared, and led the Myrmidons, Achilles' men, to the battle. At the first onset of this new band of warriors the Trojans wavered; they thought Achilles led them on. And indeed for a time Patroclus fought as gloriously as that great hero himself could have done. But at last he met Hector face to face and his doom was sealed as surely as a boar is doomed when he faces a lion. Hector's spear gave him a mortal wound and his soul fled from his body down to the house of Hades. Then Hector stripped his armor from him and casting his own aside, put it on. It seemed as though he had taken on, too, Achilles' strength, and no man of the Greeks could stand before him. Evening came that puts an end to battle. Achilles sat by his tent waiting for Patroclus to return. But instead he saw old Nestor's son running toward him, fleet-footed Antilochus. He was weeping hot tears as he ran. "Bitter tidings," he cried out. "Patroclus is fallen and Hector has his armor." Grief took hold of Achilles, so black that those around him feared for his life. Down in the sea caves his mother knew his sorrow and came up to try to comfort him. "I will no longer live among men," he told her, "If I do not make Hector pay with his death for Patroclus dead." Then Thetis weeping bade him remember that he himself was fated to die straightway after Hector. "So may I do," Achilles answered, "I who did not help my comrade in his sore need. I will kill the destroyer of him I loved; then I will accept death when it comes." Thetis did not attempt to hold him back. "Only wait until morning," she said, "and you will not go unarmed to battle. I will bring you arms fashioned by the divine armorer the god Hephaestus himself." Marvelous arms they were when Thetis brought them worthy of their maker, such as no man on earth had ever borne. The Myrmidons gazed at them with awe and a flame of fierce joy blazed in Achilles' eyes as he put them on. Then at last he left the tent in which he had sat so long, and went down to where the Greeks were gathered, a wretched company, Diomedes grievously wounded, Odysseus, Agamemnon, and many another. He felt shame before them and he told them he saw his own exceeding folly in allowing the loss of a mere girl to make him forget everything else. But that was over; he was ready to lead them as before. Let them prepare at once for the battle. The chieftains applauded joyfully, but Odysseus

spoke for all when he said they must first take their fill of food and wine, for fasting men made poor fighters. "Our comrades lie dead on the field and you call to food," Achilles answered scornfully. "Down my throat shall go neither bite nor sup until my dear comrade is avenged." And to himself he said, "O dearest of friends, for want of you I cannot eat, I cannot drink." When the others had satisfied their hunger he led the attack. Till was the last fight between the two great champions, as all the immortals knew. They also knew how it would turn out. Father Zeus hung his golden balances and set in one the lot of Hector's death and in the other that of Achilles. Hector's lot sank down. It was appointed that he should die. Nevertheless, the victory was long in doubt. The Trojans under Hector fought as brave men fight before the walls of their home. Even the great river of Troy, which the gods call Xanthus and men Scamander, took part and strove to drown Achilles as he crossed its waters. In vain, for nothing could check him as he rushed on slaughtering all in his path and seeking everywhere for Hector. The gods by now were fighting, too, as hotly as the men, and Zeus sitting apart on Olympus laughed pleasantly to himself when he saw god matched against god: Athena felling Ares to the ground, Hera seizing the bow of Artemis from her shoulders and boxing her ears with it this way and that; Poseidon provoking Apollo with taunting words to strike him first. The Sun-god refused the challenge. He knew it was of no use now to fight for Hector. By this time the gates, the great Scaean gates of Troy, had been flung wide, for the Trojans at last were in full flight and were crowding into the town. Only Hector stood unmovable before the wall. From the gates old Priam, his father, and his mother Hecuba cried to him to come within and save himself, but he did not heed. He was thinking, "I led the Trojans. Their defeat is my fault. Then am I to pare myself? And yet—what if I were to lay down shield and spear and go tell Achilles that we will give Helen back and half of Troy's treasures with her? Useless. He would but kill me unarmed as if I were a woman. Better to join battle with him now even if I die." On came Achilles, glorious as the sun when he rises. Beside him was Athena, but Hector was alone. Apollo had left him to his fate. As the pair drew near he turned and fled. Three times around the wall of Troy pursued and pursuer ran with flying feet. It was Athena who bade Hector halt. She appeared beside him in the shape of his brother, Deiphobus, and with this ally as he thought, Hector faced Achilles. He cried out to him, "If I kill you I will give back your body to your friends and do you do the same to me." But Achilles answered, "Madman. There are no covenants between sheep and wolves, nor between you and me." So saying he hurled his spear. It missed its aim, but Athena brought it back. Then Hector struck with a true aim; the spear hit the center of Achilles' shield. But to what good? That armor was magical and could not be pierced. He turned quickly to Deiphobus to get his spear, but he was not there. Then Hector knew the truth. Athena had tricked him and there was no way of escape. "The gods have summoned me to death," he thought. "At least I will not die without a struggle, but in some great deed of arms which men yet to be born will tell each other." He drew his sword, his only weapon now, and rushed upon his enemy. But Achilles had a spear, the one Athena had recovered for him. Before Hector could approach, he who knew

well that armor taken by Hector from the dead Patroclus aimed at an opening in it near the throat, and drove the spear point in. Hector fell, dying at last. With his last breath he prayed, "Give back my body to my father and my mother." No prayers from you to me, you dog" Achilles answered." I would that I could make myself devour raw your flesh for the evil you have brought upon me." Then Hector's soul flew forth from his body and was gone to Hades, bewailing his fate, leaving vigor and youth behind. Achilles stripped the bloody armor from the corpse while the Greeks ran up to wonder how tall he was as he lay there and how noble to look upon. But Achilles' mind was on other matters. He pierced the feet of the dead man and fastened them with thongs to the back of his chariot, letting the head trail. Then he lashed his horses and round and round the walls of Troy he dragged all that was left of glorious Hector. At last when his fierce soul was satisfied with vengeance he stood beside the body of Patroclus and said, "Hear me even in the house of Hades. I have dragged Hector behind my chariot and I will give him to the dogs to devour beside your funeral pyre." Up in Olympus there was dissension. This abuse of the dead displeased all the immortals except Hera and Athena and Poseidon. Especially it displeased Zeus. He sent Iris to Priam, to order him to go without fear to Achilles to redeem Hector's body, bearing a rich ransom. She was to tell him that violent as Achilles was, he was not really evil, but one who would treat properly a suppliant. Then the aged King heaped a car with splendid treasures, the best in Troy, and went over the plain to the reek camp. Hermes met him, looking like a Greek youth and offering himself as a guide to Achilles' tent. So accompanied the old man passed the guards and came into the presence of the man who had killed and maltreated his son. He clasped his knees and kissed his hands and as he did so Achilles felt awe and so did all the others there, looking strangely upon one another, "Remember. Achilles," Priam said, "your own father, of like years with me and like me wretched for want of a son. Yet I am by far more to be pitied who have braved what no man on earth ever did before, to stretch out my hand to the slayer of my son." Grief stirred within Achilles heart as he listened. Gently, he raised the old man. "Sit by me here," he said. "and let our sorrow lie quiet in our hearts. Evil is all men's lot, but yet we must keep courage." Then he bade his servants wash and anoint Hector's body and cover it with a soft robe, so that Priam should not see it, frightfully mangled as it was, and be unable to keep back his wrath. He feared for his own self-control if Priam vexed him. "How many days do you desire to make his funeral?" he asked. "For so long I will keep the Greeks back from battle." Then Priam brought Hector home, mourned in Troy as never another. Even Helen wept. "The other Trojans upbraid me," she said, "but always I had comfort from you through the gentleness of your spirit and your gentle words. You only were my friend." Nine days they lamented him; then they laid him on a lofty pyre and set fire to it. When all was burned they quenched the flame with wine and gathered the bones into a golden urn, shrouding them in soft purple. They set the urn in a hollow grave and piled great stones over it. This was the funeral of Hector, tamer of horses. And with it the Iliad ends.

The Trojan War

1. Who is Odysseus?
2. Why was Artemis angry?
3. What happened after Calchas declared that Chryseis must be given back to her father?
4. Who is the best and bravest next to Hector?
5. After Ares went to Zeus to complain about Athena's Violence, how did Zeus react?
6. What did Nestor say to Agamemnon?
7. Why did Hector strip Achilles' armor from him?
8. Zeus hung his golden balances where?
9. What was special about Achilles' shield?
10. Briefly describe the funeral of Hector.

The Fall of Troy

The greater part of this story comes from Virgil. The capture of Troy is the subject of the second book of the Aeneid and it is one of the best, if not the best, story Virgil ever told — concise, pointed, vivid. The beginning and the end of my account are not Virgil. I have taken the story of Philoctetes and the death of Ajax from two plays of the fifth-century tragic poet Sophocles. The end, the tale of what happened to the Trojan women when Troy fell, comes from a play by Sophocles' fellow playwright, Euripides. It is a curious Contrast to the martial spirit of the Aeneid. To Virgil As to all Roman poets, war was the noblest and most glorious of human activities. Four hundred years before Virgil a Greek poet looked at it differently. What was the end of that far-famed war? Euripides seems to ask. Just this, a ruined town, a dead baby, a few wretched women.

With Hector dead, Achilles knew, as his mother had told him, that his own death was near. One more great feat of arms he did before his fighting ended forever. Prince Memnon of Ethiopia, the son of the Goddess of the Dawn, came to the assistance of Troy with a large army and for a time, even though Hector was gone, the Greeks were hard-pressed and lost many a gallant warrior, including the swift-footed Antilochus, old Nestor's son. Finally, Achilles killed Memnon in a glorious combat, the Greek hero's last battle. Then he himself fell beside the Scaean gates. He had driven the Trojans before him up to the wall of Troy. There Paris shot an arrow at him and Apollo guided it so that it struck his foot in the one spot where he could be wounded, his heel. His mother Thetis when he was born had intended to make him invulnerable by dipping him into the river Styx, but she was careless and did not see to it that the water covered the part of the foot by which she was holding him. He dies, and Ajax carried his body out of the battle while Odysseus held the Trojans back. It is said that after he had been burned on the funeral pyre his bones were placed in the same urn that held those of his friend Patroclus. His arms, those marvelous arms Thetis had brought him from Hephaestus, caused the death of Ajax. It was decided in full assembly that the heroes who best serves them were Ajax and Odysseus. A secret vote was then taken between the two and Odysseus got the arms. Such a decision was a very serious matter in those days. It was not only that the man who won was honored; the man who was defeated was held to be dishonored. Ajax saw himself disgraced and in a fit of furious anger he determined to kill Agamemnon and Menelaus. He believed and with reason that they had turned the vote against him. At nightfall he went to find them and he had reached their quarters when Athena struck him with madness. He thought the flocks and herds of the Greeks were the army and rushed to kill them, believing that he was slaying now this chieftain, now that. Finally he dragged to his tent a huge ram, which to his distracted mind was Odysseus, bound him to the tent pole and beat him savagely. Then his frenzy left him. His rage, his folly, his madness, would be apparent to everyone. The slaughtered animals were lying all over the field. "The poor cattle," he said to himself, "killed to no purpose by my hand! And I stand here alone, hateful to men and to gods. In such a state only a coward clings to life. A man if he cannot live nobly can die nobly." He drew his sword and killed himself. The Greeks would not burn his body; they buried him. They held that a suicide should not be honored with a

funeral pyre and urn-burial. His death following so soon upon Achilles dismayed the Greeks. Victory seemed as far off as ever. Their prophet Calchas told them that he had no message from the gods for them, but that there was a man among the Trojans who knew the future, the prophet Helenus. If they captured him they could learn from him what they should do. Odysseus succeeded in making him a prisoner, and he told the Greeks Troy would not fall until someone fought against the Trojans with the bow and arrows of Hercules. These had been given when Hercules died to the Prince Philoctetes, the man who had fired his funeral pyre and who later had joined the Greek host when they sailed to Troy. On the voyage, the Greeks stopped at an island to offer a sacrifice and Philoctetes was bitten by a serpent, a most frightful wound. It would not heal; it was impossible to carry him to Troy as he was; the Army could not wait. They left him finally at Lemnos, then an uninhabited island although once the heroes of the Quest of the Golden Fleece had found plenty of women there. It was cruel to desert the helpless sufferer, but they were desperate to get on to Troy, and with his bow and arrows he would at least never lack for food. When Helenus spoke, however, the Greeks knew well that it would be hard to persuade him whom they had so wronged, to give his precious weapons to them. So they sent Odysseus, the master of crafty cunning, to get them by trickery. Some say that Diomedes went with him and others Neoptolemus, also called Pyrrhus, the young son of Achilles. They succeeded in stealing the bow and arrows, but when it came to leaving the poor wretch alone there deprived of them, they could not do it. In the end they, persuaded him to go with them. Back at Troy the wise physician of the Greeks healed him, and when at last he went joyfully once again into battle the first man he wounded with his arrows was Paris. As he fell Paris begged to be carried to Oenone, the nymph he had lived with on Mount Ida before the three goddesses came to him. She had told him that she knew a magic drug to cure any ailment. They took him to her and he asked her for his life, but she refused. His desertion of her, his long forgetfulness could not be forgiven in a moment because of his need. She watched him die; then she went away and killed herself. Troy did not fall because Paris was dead. He was, indeed no great loss. At last the Greeks learned that there was a most sacred image of Pallas Athena in the city, called the Palladium and that as long as the Trojans had it Troy could not be taken. Accordingly, the two greatest of the chieftains left alive by then, Odysseus and Diomedes, determined to try to steal it. Diomedes was the one who bore the image off. In a dark night he climbed the wall with Odysseus' help, found the Palladium and took it to the camp. With this great encouragement the Greeks determined to wait no longer, but devise some way to put an end to the endless war. They saw clearly by now that unless they could get their Army into the city and take the Trojans by surprise, they would never conquer. Almost ten years had passed since they had first laid siege to the town, and it seemed as strong as ever. The walls stood uninjured. They had never suffered a real attack. The fighting had taken place, for the most part, at a distance from them. The Greeks must find a secret way of entering the city, or accept defeat. The result of this new determination and new vision was the stratagem

of the wooden horse. It was, as anyone would guess, the creation of Odysseus' wily mind. He had a skillful worker in wood make a huge wooden horse which was hollow and so big that it could hold a number of men. Then he persuaded—and had a great difficulty in doing so—certain of the chieftains to hide inside it, along with himself, of course. They were all terror-stricken except Achilles' son Neoptolemus, and indeed what they faced was no slight danger. The idea was that all the other Greeks should strike camp, and apparently put out to sea, but they would really hide beyond the nearest island where they could not be seen by the Trojans. Whatever happened they would be safe; they could sail home if anything went wrong. But in that case the men inside the wooden horse would surely die. Odysseus, as can be readily believed, had not overlooked this fact. His plan was to leave a single Greek behind in the deserted camp, primed with a tale calculated to make the Trojans draw the horse into the city—and without investigating it. Then, when night was darkest, the Greeks inside were to leave their wooden prison and open the city gates to the Army, which by that time would have sailed back, and be waiting before the wall. A night came when the plan was carried out. Then the last day of Troy dawned. On the walls the Trojan watchers saw with astonishment two sights, each as startling as the other. In front of the Scaean gates stood an enormous figure of a horse, such a thing as no one had ever seen, an apparition so strange that it was vaguely terrifying, even though there was no sound or movement coming from it. No sound or movement anywhere, indeed. The noisy Greek camp was hushed; nothing was stirring there. And the ships were gone. Only one conclusion seemed possible: The Greeks had given up. They had sailed for Greece; they had accepted defeat. All Troy exulted. Her long warfare was over; her sufferings lay behind her. The people flocked to the abandoned Greek camp to see the sights: here Achilles had sulked so long; there Agamemnon's tent had stood; this was the quarters of the trickster, Odysseus. What rapture to see the places empty, nothing in them now to fear. At last they drifted back to where that monstrosity, the wooden horse, stood, and they gathered around it, puzzled what to do with it. Then the Greek who had been left behind in the camp discovered himself to them. His name was Sinon, and he was a most plausible speaker. He was seized and dragged to Priam weeping and protesting that he no longer wished to be a Greek. The story he told was one of Odysseus' masterpieces. Pallas Athena had been exceedingly angry, Sinon said, at the theft of the Palladium, and the Greeks in terror had sent to the oracle to ask how they could appease her. The oracle answered: "With blood and with a maiden slain you calmed the winds when first you came to Troy. With blood must your return be sought. With a Greek life make expiation." He himself, Sinon told Priam, was the wretched victim chosen to be sacrificed. All was ready for the awful rite, which was to be carried out just before the Greeks' departure, but in the night he had managed to escape and hidden in a swamp had watched the ships sail away. It was a good tale and the Trojans never questioned it. They pitied Sinon and assured him that he should henceforth live as one of themselves. So it befell that by false cunning and pretended tears those were conquered whom great Diomedes

had never overcome, nor savage Achilles, nor ten years of warfare, nor a thousand ships. For Sinon did not forget the second part of his story: The wooden horse had been made, he said, as a votive offering to Athena, and the reason for its immense size was to discourage the Trojans from taking it into the city. What the Greeks hoped for was that the Trojans would destroy it and so draw down upon them Athena's anger. Placed in the city it would turn her favor to them and away from the Greeks. The story was clever enough to have had by itself, in all probability, the desired effect; but Poseidon, the most bitter of all the gods against Troy, contrived an addition which made the issue certain. The priest Laocoon, when the horse was first discovered, had been urgent with the Trojans to destroy it. "I fear the Greeks even when they bear gifts," he said. Cassandra, Priam's daughter, had echoed his warning, but no one ever listened to her and she had gone back to the palace before Sinon appeared. Laocoon and his two sons heard his story with suspicion, the only doubters there. As Sinon finished, suddenly over the sea came two fearful serpents swimming to the land. Once there, they glided straight to Laocoon. They wrapped their huge coils around him and the two lads and they crushed the life out of them. Then they disappeared within Athena's temple. There could be no further hesitation. To the horrified spectators Laocoon had been punished for opposing the entry of the horse which most certainly no one else would now do. All the people cried, "Bring the carven image in. Bear it to Athena, Fit gift for the child of Zeus." Who of the young but hurried forth? Who of the old would stay at home? With song and rejoicing they brought death in, Treachery and destruction. They dragged the horse through the gate and up to the temple of Athena. Then, rejoicing in their good fortune, believing the war ended and Athena's favor restored to them, they went to their houses in peace as they had not for ten years. In the middle of the night the door in the horse opened. One by one the chieftains let themselves down. They stole to the gates and threw them wide, and into the sleeping town marched the Greek Army. What they had first to do could be carried out silently. Fires were started in buildings throughout the city. By the time the Trojans were awake, before they realized what had happened, while they were struggling into their armor, Troy was burning. They rushed out to the street one by one in confusion. Bands of soldiers were waiting there to strike each man down before he could join himself to others. It was not fighting, it was butchery. Very many died without ever a chance of dealing a blow in return. In the more distant parts of the town the Trojans were able to gather together here and there and then it was the Greeks who suffered. They were borne down by desperate men who wanted only to kill before they were killed. They knew that the one safety for the conquered was to hope for no safety. This spirit often turned the victors into the vanquished. The quickest-witted Trojans tore off their own armor and put on that of the dead Greeks, and many and many a Greek thinking he was joining friends discovered too late that they were enemies and paid for his error with his life. On top of the houses they tore up the roofs and hurled the beams down upon the Greeks. An entire tower standing on the roof of Priam's palace was lifted from its foundations and toppled over.

Exulting the defenders saw it fall and annihilate a great band who were forcing the palace doors. But the success brought only a short respite. Others rushed up carrying a huge beam. Over the debris of the tower and the crushed bodies they battered the doors with it. It crashed through and the Greeks were in the palace before the Trojans could leave the roof. In the inner courtyard around the altar were the women and children and one man, the old King. Achilles had spared Priam, but Achilles' son struck him down before the eyes of his wife and daughters. By now the end was near. The contest from the first had been unequal. Too many Trojans had been slaughtered in the first surprise. The Greeks could not be beaten back anywhere. Slowly the defense ceased. Before morning all the leaders were dead, except one. Aphrodite's son Aeneas alone among the Trojan chiefs escaped. He fought the Greeks as long as he could find a living Trojan to stand with him, but as the slaughter spread and death came near he thought of his home, the helpless people he had left there. He could do nothing more for Troy, but perhaps something could be done for them. He hurried to them, his old father, his little son, his wife, and as he went his mother Aphrodite appeared to him, urging him on and keeping him safe from the flames and from the Greeks. Even with the goddess's help he could not save his wife. When they left the house she got separated from him and was killed. But the other two he brought away, through the enemy, past the city gates, out into the country, his father on his shoulders, his son clinging to his hand. No one but a divinity could have saved them, and Aphrodite was the only one of the gods that day who helped a Trojan. She helped Helen too. She got her out of the city and took her to Menelaus. He received her gladly, and as he sailed for Greece she was with him. When morning came what had been the proudest city in Asia was a fiery ruin. All that was left of Troy was a band of helpless captive women, whose husbands were dead, whose children had been taken from them. They were waiting for their masters to carry them overseas to slavery. Chief among the captives was the old Queen, Hecuba, and her daughter-in-law, Hector's wife Andromache. For Hecuba all was ended. Crouched on the ground, she saw the Greek ships getting ready and she watched the city burn. Troy is no longer, she told herself, and I—who am I? A slave men drive like cattle. An old gray woman that has no home. What sorrow is there that is not mine? Country lost and husband and children. Glory of all my house brought low. And the women around her answered: — We stand at the same point of pain. We are too slaves. Our children are crying, call to us with tears "Mother, I am all alone. To the dark ships now they drive me, And I cannot see you, Mother." One woman still had her child. Andromache held in her arms her son Astyanax, the little boy who had once shrunk back from his father's high-crested helmet. "He is so young," she thought. "They will let me take him with me." But from the Greek camp a herald came to her and spoke faltering words. He told her that she must not hate him for the news he brought to her against his will. Her son . . . She broke in, Not that he does not go with me? He answered, The boy must die—be thrown Down from the towering wall of Troy. Now—now—let it be done. Endure Like a brave woman. Think. You are alone. One woman and a slave and no help anywhere. She knew what

he said was true. There was no help. She said good-by to her child. Weeping, my little one?
There, there. You cannot know what waits for you. —How will it be? Falling down—down—all
broken— And none to pity. Kiss me. Never again. Come closer, closer. Your mother who bore
you—put your arms around my neck. Now kiss me, lips to lips. The soldiers carried him away.
Just before they threw him from the wall they had killed on Achilles' grave a young girl,
Hecuba's daughter Polyxena. With the death of Hector's son, Troy's last sacrifice was
accomplished. The women waiting for the ships watched the end. Troy has perished, the great
city. Only the red flame now lives there. The dust is rising, spreading out like a great wing of
smoke, And all is hidden. We now are gone, one here, one there. And Troy is gone forever.
Farewell, dear city. Farewell, my country, where my children lived. There below, the Greek
ships wait.

The Fall of Troy

1. How did Thetis intend to make Achilles invulnerable and how did she fail?
2. What was the Greeks secret way of entering the city?
3. What did Troy believe when the Greek's camp was hushed?
4. How did Aphrodite help Helen?
5. What happened to Hecuba's daughter Polyxena?

