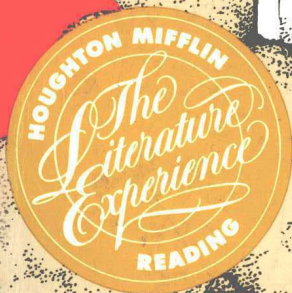


THE TROJAN WAR

OLIVIA
COOLIDGE



THE TROJAN WAR

By Olivia E. Coolidge

ILLUSTRATED BY
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THE TROJAN WAR

BOOKS BY

Olivia E. Coolidge

GREEK MYTHS

LEGENDS OF THE NORTH

THE TROJAN WAR

A TABLE OF *The Chief Characters*

GODS

ZEUS	King of gods and men.
HERA	Wife of Zeus, a chief supporter of the Greeks.
POSEIDON	God of the sea, a supporter of the Greeks.
ATHENE	Goddess of wisdom, a chief supporter of the Greeks.
APHRODITE	Goddess of beauty, chief supporter of the Trojans.
APOLLO	God of the sun, a supporter of the Trojans.
THETIS	A sea goddess, mother of Achilles.

GREEKS

AGAMEMNON	Overlord of Greece.
CLYTEMNESTRA	His wife.
MENELAUS	His brother.
HELEN	Menelaus' wife.
ACHILLES	Greatest of the heroes.

PYRRHUS	His son.
ODYSSEUS	Wiseest of the heroes.
PENELOPE	His wife.
AJAX	Son of Telamon, an immensely strong, but stupid hero.
AJAX	Son of Oileus, a swift runner.
DIOMEDE	Companion to Odysseus on several ad- ventures.
NESTOR	Oldest of the heroes.

TROJANS

PRIAM	King of Troy.
HECUBA	His wife.
HECTOR	His bravest son.
PARIS	His most beautiful son.
CASSANDRA	His daughter, a prophetess.
HELENUS	Twin brother of Cassandra, a prophet.
DEIPHOBUS	A son of Priam, third husband of Helen.
ANDROMACHE	Wife of Hector.
ANTENOR	An old counselor and leader of the peace party.
AENEAS	A son of Aphrodite and second cousin of the princes by his father. Destined to survive the sack of Troy and found a new nation.



INTRODUCTION

For the greater part of three thousand years since the date of the Trojan War, the imagination of poets and dramatists has been busy with its story. This has become the subject of the most famous of all legends and has inspired many of the greatest works of literature that the world has produced. For this reason parts of the tale are very familiar, yet because of the length of the whole, the connection between one well-known episode and another is often obscure. The *Iliad* begins in the tenth year of a war whose origin and ending it does not explain. Shakespeare's *Troilus and Cressida*, Goethe's *Iphigenie*, and Racine's *Andromaque* are concerned with isolated incidents that introduce heroes about whom a great deal more needs to be known.

No author of great merit has attempted to deal with the legend of the Trojan War as a whole. The task has been left to minor poets and compilers of summaries, most of whom are imperfectly acquainted with the details of the story or do not understand the customs of the time about which they write.

The characters of heroes have been changed, or absurd incidents have been invented to fill out gaps in the legend. This in turn has made it more difficult for later generations to gain a complete picture of the story.

In spite of these difficulties, the tale of the Trojan War is one that can and should be told. When a few absurdities are omitted, the legend is surprisingly coherent, in spite of its length and the immense time it has taken to grow. When we read it as a whole, we realize that it is a favorite legend because it is an unusually good one. Its heroes are lifelike people with whom we can sympathize. The story itself is varied, exciting, pathetic, and beautiful all at once. Not to know it is to miss a real pleasure. For its own sake, and not merely as a background to our reading, we can enjoy the story of the Trojan War.

THE TROJAN WAR

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PART 1

PROLOGUE

1. *The Golden Apple*
2. *Helen*
3. *The Madness of Odysseus*
4. *The Discovery of Achilles*
5. *Iphigenia*



I

The Golden Apple

THREE great urns stood by the threshold of Zeus, who was ruler of gods and men. One was filled with the blessings he showered on mortals, but two contained sorrows, for the lives of the heroes were tragic, though glorious in war. War, like all human fortune, came to men from the gods. The most famous of struggles, that between the Greeks and the Trojans, had its origin in the home of the immortals on the mountain peaks of Olympus. There the source of the quarrel can be traced back to the moment when Allfather Zeus caught sight of Thetis, the sea nymph, racing over the sparkling waves with the wind behind her.

Zeus wooed silver-footed Thetis and would have made her his bride, though she was as hard to catch as the sun on the

dancing water. It seemed, however, that a curious prophecy was rumored about her: she should have a son who would be greater than his father. When Zeus heard this tale, he no longer desired the goddess, perceiving that his own rule must be ended if a god became greater than he. Indeed, to make all sure, he determined to wed Thetis to a mortal, that her son might be glorious only among men.

Peleus, king of the Myrmidons, was the chosen bridegroom. Zeus taught him how to seize the goddess as she was playing in the ripples off the shore, and how to hold her fast. Although the angry nymph changed to fire, water, wind, sea gull, tiger, lion, serpent, and finally cuttlefish to escape him, Peleus would not let her go until she had promised to be his bride. Then Zeus, since he had his way, held a stately marriage feast for Thetis and Peleus, to which the gods were bidden.

Few mortals have been done such honor as Peleus when the gods and goddesses sat down to feast with him. Their drink was nectar and their food strange and sweet-smelling. They were dazzling in their loveliness, gay in their laughter. The unwilling bride sat silent by Peleus, but the others were merry, and music such as men can but dream of arose in their midst. They were at harmony one with another, for the evil goddess, dark Discord, was not among them. She alone had not been invited and sat in the empty halls of Olympus, brooding over revenge. Therefore, when the feast was at its height, Discord appeared in a flash and stood scowling at the board. She threw something on the table and vanished without a word to the astonished gods.

It was a golden apple, a rare treasure, around which ran

