

CHS Open House: Laura Slatkin March 26 2015

Focus Passages

ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν,
ἄφρ' εὖ γινώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

Moreover, I have withdrawn the veil from your eyes, that you know gods and men apart.

Iliad V 127–128

Μηριόνης δ' Ἀκάμαντα κίχεις ποσὶ καρπαλίμοισι
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον:
ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.

Meriones gave chase to Akamas on foot and caught him up just as he was about to mount his chariot; he drove a spear through his right shoulder so that he fell headlong from the car, and his eyes were closed in darkness.

Iliad XVI 342–344

Ἐκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε:
ὦ πόποι ἦ μάλα δή με θεοὶ θάνατον δὲ κάλεσαν:
Δηϊφობον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι:
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
300νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδ' ἔτ' ἄνευθεν,

then he [Hector] saw the truth and said to himself, “Alas! the gods have lured me on to my destruction. I thought that the hero Deiphobos was by my side, but he is within the wall, and Athena has inveigled me;

[300] death is now indeed exceedingly near at hand and there is no way out of it

Iliad XXII 296–300

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
Ἴηρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε:
᾿ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.

The son of scheming Kronos looked down upon them in pity and said to Hera who was his wife and sister, "Alas, that it should be the lot of Sarpedon whom I love so dearly to perish by the hand of Patroklos.

Iliad XVI 431–434

οὐχ ὀράας οἶος καὶ ἐγὼ καλός τε μέγας τε;
πατρός δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ:
110ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή:
ἔσσεται ἢ ἠὼς ἢ δειλίη ἢ μέσον ἤμαρ
ὀππότε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔληται
ἢ ὄ γε δουρὶ βαλὼν ἢ ἀπὸ νευρῆφιν ὀϊστῶ.

see you not how I am great and goodly? I am son to a noble father, and have a goddess for my mother,
[110] but the hands of doom and death overshadow me all as surely. The day will come, either at dawn or dark, or at the noontide, when one shall take my life also in battle, either with his spear, or with an arrow sped from his bow."

Iliad XX1 108–113

οἱ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
155 ἤκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον:
'οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν:
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἕοικεν:
ἀλλὰ καὶ ὧς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,
160 μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.

When they saw Helen coming towards the tower,
[155] they said softly to one another, "There is no way to wish for retribution [*nemesis*]
that Trojans and strong-greaved Achaeans should endure so much and so long, for the
sake of a woman so marvelously and divinely lovely. Still, fair though she be, let them
take her and go,
[160] or she will breed sorrow for us and for our children after us.

Iliad III 154–160

Ἥρη δὲ κραιπνῶς προσεβήσето Γάργαρον ἄκρον
Ἰδης ὑψηλῆς: ἶδε δὲ νεφεληγερέτα Ζεὺς.
ὡς δ' ἶδεν, ὡς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,
295 οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότητι
εἰς εὐνήν φοιτῶντε, φίλους λήθοντε τοκῆας.

Hera then went to Gargaros, the topmost peak of Ida, and Zeus, driver of the clouds,
set eyes upon her. As soon as he did so he became inflamed with the same passionate
desire for her that he had felt
[295] when they had first enjoyed each other's embraces, and slept with one another
without their dear parents knowing anything about it.

Iliad XIV 293–296

ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ
φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον
ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα:
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

...

ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα
630 ὄσσοις ἔην οἷός τε: θεοῖσι γὰρ ἅντα ἐώκει:
αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς
εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

480] As when some cruel derangement [*atē*] has befallen a man that he should have killed some one in his own country, and must flee to a great man's protection in a land [*dēmos*] of strangers, and all marvel who see him, even so did Achilles marvel as he beheld godlike Priam. The others looked one to another and marveled also

...

Priam, descendant of Dardanos,
[630] marveled at the strength and beauty of Achilles for he was as a god to see, and Achilles marveled at Priam as he listened to him and looked upon his noble presence.

Iliad XXIV 480–484, 629–632

ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 455 δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας:
 καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καί κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη:
 καί ποτέ τις εἶπησιν ἰδὼν κατὰ δάκρυ χέουσαν:
 460 Ἐκτορος ἦδε γυνὴ ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἵπποδάμων ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει: σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 465 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι.

[450] But the pain I have on my mind is not as great for the Trojans and for what will happen to them in the future, or for Hecuba or for Priam the king, or for my brothers if, many in number and noble as they are, they will fall in the dust at the hands of men who are their enemies—no, [the pain I have on my mind is not as great for them] as it is for you when I think of a moment when some Achaean man, one of those men who wear khitons of bronze,

[455] takes hold of you as you weep and leads you away as his prize, depriving you of your days of freedom from slavery. And you would be going to Argos, where you would be weaving [*huphainein*] at the loom of some other woman [and no longer at your own loom at home]—and you would be carrying water for her, drawing from the spring called Messēís or the one called Hypereia. Again and again you will be forced to do things against your will, and the bondage holding you down will be harsh. And someone some day will look at you as you pour out your tears and will say:

[460] “Hector is the man whose wife this woman used to be. He used to be the best in battle—the best of all the Trojans, those horse-tamers, back in those days when they fought to defend Ilion [= Troy].” That is what someone some day will say. And just

hearing it will give you a new sorrow as the widow of this kind of man, the kind that is able to prevent those days of slavery. But, once I am dead, may earth be scattered over me and cover me.

[465] before I hear your cry as they carry you into bondage.”

Iliad VI 450–465

αὐτὸν δ' ἂν πύματόν με κύνες πρώτησι θύρησιν
ὠμησται ἐρύουσιν, ἐπεὶ κέ τις ὄξει χαλκῶ
τύψας ἢ βαλὼν ῥεθέων ἐκ θυμὸν ἔληται,
οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
70οῖ κ' ἐμὸν αἶμα πιόντες ἀλύσσοντες περὶ θυμῶ
κείσονται ἐν προθύροισι. νέω δέ τε πάντ' ἐπέοικεν
ἄρηι κταμένω δεδαϊγμένω ὄξει χαλκῶ
κειῖσθαι: πάντα δὲ καλὰ θανόντι περ ὅτι φανήη:
ἀλλ' ὅτε δὴ πολιὸν τε κάρη πολιὸν τε γένειον
75αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.

in the end fierce hounds will tear me in pieces at my own gates after some one has beaten the life out of my body with sword or spear-hounds that I myself reared and fed at my own table to guard my gates,

[70] but who will yet lap my blood and then lie all distraught at my doors. When a young man falls by the sword in battle, he may lie where he is and there is nothing unseemly; let what will be seen, all is honorable in death, but when an old man is slain there is nothing in this world more pitiable than that dogs should defile

[75] his gray hair and beard and all that men hide for shame [*aidōs*].”

Iliad XXII 66–76

: οὔτε σὺ τούτῳ

ἔσσει Ἕκτορ ὄνειρα ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
ἦν περ γὰρ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
ἔσσοντ': ἄλλοι γὰρ οἱ ἀπουρίσσουσιν ἀρούρας.
490 ἦμαρ δ' ὄρφανικὸν παναφήλικα παῖδα τίθησι:
πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί,
δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος:
τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε:
495 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνε.
τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξε
χερσὶν πεπλήγων καὶ ὄνειδείοισιν ἐνίσσων:
ἔρρ' οὔτως: οὐ σὸς γε πατὴρ μεταδαίνυται ἡμῖν.
δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην
500 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός
μυελὸν οἶον ἔδεσκε καὶ οἶων πίονα δημόν:

Now that you are gone, O Hector, you can do nothing for him nor he for you.

Even though he escape the horrors of this woeful war with the Achaeans, yet shall his life henceforth be one of labor [*ponos*] and sorrow, for others will seize his lands.

[490] The day that robs a child of his parents severs him from his own kind; his head is bowed, his cheeks are wet with tears, and he will go about destitute among the friends of his father, plucking one by the cloak and another by the khiton. Some one or other of these may so far pity him as to hold the cup for a moment towards him and let him moisten his lips,

[495] but he must not drink enough to wet the roof of his mouth; then one whose parents are alive will drive him from the table with blows and angry words. 'Out with you,' he will say, 'you have no father here,' and the child will go crying back to his widowed mother—

[500] he, Astyanax, who once upon a time would sit upon his father's knees, and have none but the daintiest and choicest morsels set before him.

Iliad XXII 485–501