

Iliad Book 22 Study Guide Key

World Lit Honors

EQ: Can the underdog, because of his very humanity, win?

1. Hektor makes a fatal decision when he decides to remain outside the Skaian gates (6).
 - a) Human causation brings about his decision (8) b/c
He feels it's his duty to fight & he fears losing the respect of his people.
 - b) Divine causation brings about his decision (125) b/c
He is given false encouragement by the gods.
2. The peacetime scene of the two sweet-running well springs (49) is juxtaposed with the **brutal & violent happenings between Achilles and Hektor.**
2. The image suggested by the epic similes used to compare Hektor & Achilles (42, 92,211) is one of **prey** and **predator.**
3. Achilles superhuman, or subhuman, **fury** leads to the threat of chaos.
 - a) The gods have been fighting among themselves (70). Zeus' thought of sparing **Hektor** threatens to plunge the **cosmos** into disorder.
 - b) Does Zeus' power have limits? (88, 116) **yes**
4. Hektor's fate is largely decided by (88) **Athene's** loyalty to **Achilleus** .
5. Zeus places 2 portions of death on his golden scale (112), 1 for Achilles and 1 for Hektor:
 - a) Hektor's portion is heavier b/c **it's "the way things are" that Hektor must die first, not for any particular reason (eg. Achilles is a better fighter)**
 - b) Greek view of destiny: **Greeks accept that events form part of some larger pattern, not of the gods' making.**
6. The weighing of lots is called ~~_____~~ **psychostasia** ~~_____~~ in Greek. Zeus' action conceptualizes ~~_____~~ what a human's ~~_____~~ **portion** ~~_____~~ (Roman "fate") means.
7. The gods too are **subservient** , finally, to some more impersonal force (74,116).
Apollo forsakes Hektor at the moment when his portion proves heavier.
8. The Greek concept of dual causality -- the gods are:
 - a) **"real" & not just allegories**
 - b) **embodiments of natural forces**
 - c) **manifestations of human character**

9. Deiphobos is what we call a **figment** of Hektor's imagination (130).

The Greeks see him as a **divinity** in disguise.

10. Hektor is particularly moved by Deiphobos' gesture of solidarity (135). *Deiphobos* means:

a) **"godfearing"** or b) **"panic from the gods"**

11. Athene's intervention suggests the limits of human understanding of **reality**

~~_____ Homer's audience sees _____ **Athene** _____ give Achilles back his spear (179), and~~

~~_____ make _____ **Hektor's** _____ good throw _____ **harmless** _____ (192).~~

~~_____ We might say **Achilleus was so swift he snatched back his spear, & Hektor didn't notice.**~~
~~_____ **Or Hektor's aim was good but his throw wasn't strong enough.**~~
~~_____ **Or Achilles' shield was strong enough to deflect the spear.**~~

12. Divine intervention in Book 22: a) (130) **Athene disguises self as Deiphobos**

b) (178) **Athene returns Achilles' spear**

13. Hektor is wearing **Achilleus'** old armor (225), which was given originally to

Peleus and then to **Achilleus** who lent it to **Patroklos**

~~_____ (Bk 18 intro italics).~~

14. Hektor pleads with Achilles not to defile his corpse, but to give him his proper

burning rite (162, 241).

a) Achilles refusal of Hektor's dying wish (248) suggests **Achilleus has lost all faith in human society & the customs that enable mortals to deal w/ trials of their lives.**

b) What type of man has Achilles become? **a nihilist**

15. One of the worst threats in the poem, & the worst fear people express, is that a corpse

be left **uncremated** and **unburied** to be eaten by vultures & dogs

(238). In fact, this *never actually happens* in the poem.

16. Achilles abruptly shifts (288) from deliberating about **an end to the war**

to concern with (289) **Patroklos' corpse**

17. Achilles' evaluation of Hektor (296) serves both to:

a) **remind us of Hektor's stature** & b) **glorify Achilles**

18. Two violations of heroic etiquette (273 & 297):

a) **stabbing of Hektor's corpse by the mob**

b) **mutilation & maltreatment of the corpse**

19. Dragging Hektor's body (297) is a symbol of **dishonor** (the point?)

20. In mourning Hektor (313), the people of Ilion are also mourning **Troy**

21. A central idea of Book 22: **the severity of Achilles' revenge**