

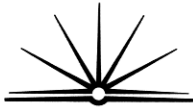
Question 1 (continued)

(b) Read the extract, then answer the questions that follow.

"μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἴκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθε
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος·
 καὶ δὲ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδέ μάλ' ἠβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι, οὐδέ κ'
 ὄχηα
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
 τῶ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίησιν ἐάσω
 καὶ ἰκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς."

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| (i) | Translate the extract into ENGLISH. | 10 |
| (ii) | Account for Achilles' sudden change of mood at this point. | 2 |
| (iii) | Discuss the significance of ἰκέτην in the context of this extract. | 4 |

End of Question 1

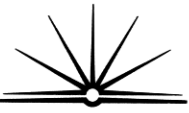


(b)(i) "Do not keep on provoking me now, old man: I myself am also of a mind to release Hector for you; and my mother, who bore me, daughter of the old man of the sea [lit., 'salt'], came to me as a messenger from Zeus; and I do not recognise what is in your mind, Priam, nor did ~~you~~ ^{it} escape my notice, that one of the gods led you to the swift ships of the Achaeans. For no mortal would dare to come into the camp, not (even one) in the prime of youth; for he would ~~not~~ ^{neither} escape the notice of the guards, nor would he easily draw back the bolt of our doors [poetic plural]. [5] Now ~~do not~~ not stir my heart [still] more in grief, lest I not tolerate you in my pavilion [poetic plural], old man, though you are a suppliant, and [though] I might offend against the commands of Zeus.



(ii) Achilles' sudden change of mood has been brought on by Priam's previous lines, in which he called on Achilles, in a rather straight-forward, oroque fashion, to "accept ~~these~~ this plentiful ransom which ~~I~~ [Priam] bore you, and ... take enjoyment in it, and ... may you return to your homeland ..." and to "release godlike Hector for me". Both the tone of Priam's previous speech (filled with authoritative imperatives ("ἴτω... ἀπόναίω... καὶ δεῖσθαι...")) and its content (an order of sorts, to give Hector's body to him) have aroused ~~and~~ more Achilles' anger (which, all the while has been kept in check by Achilles' obedience to divine will (Διὸς... ἐπειρήσας), but which is still liable to break out.

(iii) ἱκέτις, "suppliant", has great significance in this extract, for a number of reasons. First, Priam, coming as a suppliant, has thrown himself on Achilles' mercy and expects to be pitied ~~and~~ - both because ~~suppliants are~~ ~~to be accepted according to the laws~~ to accept a



supplication is the "right thing to do" (although it happens only in XXIV, in the whole *Iliad*) and because Priam, having been instructed by Iris, and by Hermes, is reasonably confident that the gods have ordained that his supplication be accepted. Thus, in playing the role of the suppliant, Priam brings certain expectations of acceptance when he throws himself at Achilles' mercy - this is what is meant when Achilles says, "...though you are a suppliant" - to kill a suppliant (as he threatens to do in this extract) would be wrong in terms of social practice, and in terms of Zeus' will (for the reasons outlined above).

However, the use of ἱκέτης has further significance here, because it is the only instance in the *Iliad* where a supplication is made and accepted. After a supplication is rejected (as in I, when Chryses is rejected by Agamemnon) and the suppliant killed (as in X, when Odysseus kills Deion). Only in XXIV, though, is a supplication made, accepted, and honour restored. Achilles' comment, that it is "Zeus' commands"



that have decreased that this supplication be accepted, show that it is the will of the gods that is bringing a resolution to Achilles' anger (as well as fellow-feeling for Priam's suffering). Thus, Priam's stance as a *ixētyx* is of great significance because it enables Homer to reaffirm, only at the end of the *Iliad*, the social conventions which the act of supplication represent; conventions of respect, honour, and recognition of fellow man's suffering that have been largely suspended for the duration of the *Iliad*.