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### **1. Book Summary**

#### **Book 1: The Quarrel of Agamemnon and Achilles**

A plague strikes the Greek army after Agamemnon insults Apollo's priest by refusing to return his daughter. Agamemnon reluctantly gives her up but in anger seizes Achilles' prize, Briseïs.

Humiliated, Achilles withdraws from the war, vowing not to fight until the Greeks suffer. He appeals to his mother Thetis, who in turn persuades Zeus to grant Trojan victories.

#### **Book 3: Paris and Menelaus Duel**

Paris (Alexandros) challenges Menelaus to single combat to decide Helen's fate. Menelaus nearly kills Paris, but Aphrodite intervenes, whisking him away to Helen's bedchamber. Helen is reluctant, but the goddess compels her to rejoin Paris. The duel's outcome is left unresolved, undermining hopes for peace.

#### **Book 4: The Truce Broken and Battle Renewed**

The gods argue on Olympus; Hera and Athena push for Troy's destruction. Athena incites the Trojan archer Pandarus to break the fragile truce by shooting Menelaus. The arrow only wounds him, but war resumes violently. Both armies clash in full force, with heavy losses on both sides.

#### **Book 5: The Exploits of Diomedes**

Athena inspires Diomedes, who becomes nearly unstoppable. He slaughters Trojans, wounds Aeneas, and even attacks gods: he stabs Aphrodite as she rescues her son, and with Athena's help, wounds Ares, forcing the war god to retreat to Olympus. This shows the Greeks' resilience and the vulnerability of the divine.

#### **Book 6: Hector in Troy**

Amid fierce fighting, Diomedes and Glaucus exchange stories and honor a bond of guest-friendship instead of fighting. Hector returns to Troy to ask his mother Hecuba to pray to Athena. He then visits Helen, rebuking Paris for cowardice. Finally, he shares a poignant farewell with his wife Andromache and infant son, knowing Troy's doom is near but refusing to shirk his duty.

#### **Book 8: Zeus' Decree and Trojan Advance**

Zeus forbids divine interference and tips the scales in favor of the Trojans by hurling thunderbolts. The Greeks are driven back toward their ships. Hector camps the Trojan forces close to the Greek walls, vowing to burn their fleet at dawn. The Greeks are left demoralized as night falls.

### **Book 9: The Embassy to Achilles**

Agamemnon, despairing, sends Odysseus, Ajax, and Phoenix to plead with Achilles. They offer lavish gifts and even Briseïs 'return. Achilles, still enraged at the insult to his honor, refuses. He declares he intends to sail home and tells them no gifts can heal the wound to his pride — only his own choice between a long obscure life or a short glorious one matters.

### **Book 10: The Night Raid**

Agamemnon and other leaders fear a Trojan attack, so Diomedes and Odysseus sneak out on reconnaissance. They capture Dolon, a Trojan spy, and after extracting information, kill him. They then infiltrate the Thracian camp, slaughter King Rhesus and his men, and steal his prized horses, returning triumphant before dawn.

### **Book 11: Agamemnon's Aristeia and Greek Wounding**

Agamemnon leads a powerful charge, wounding many Trojans, but is eventually injured and must withdraw. One by one, leading Greek heroes — Diomedes, Odysseus, and even the healer Machaon — are also wounded. Hector presses the advantage. Meanwhile, Achilles, still apart from battle, sends his friend Patroclus to learn which Greek heroes are injured.

### **Book 13: Poseidon's Aid**

With Zeus distracted, Poseidon secretly aids the Greeks. The fighting is fierce near the ships, with notable duels among Trojan and Greek champions. The momentum shifts back and forth, but the Greeks manage to hold their ground for the time being.

### **Book 16: Patroclus in Battle**

Patroclus begs Achilles to let him fight in his place, wearing his armor to inspire the Greeks.

Achilles agrees but warns him not to pursue Hector too far. Patroclus rallies the Greeks, drives the Trojans back, and kills Sarpedon (Zeus 'son). Inflamed with success, he pushes on against Hector, but is struck down — first wounded by Apollo and Euphorbos, then killed by Hector, who strips Achilles 'armor from his body.

### **Book 18: The Shield of Achilles**

News of Patroclus 'death reaches Achilles, who is overcome with grief and rage. He reconciles with Agamemnon, swearing to avenge his friend. Thetis asks Hephaestus to forge new divine armor for Achilles. The centerpiece is the famous shield, depicting the cosmos, cities at peace and war, and the cycles of human life.

### **Book 21: The Battle with the River**

Achilles slaughters Trojans in a frenzy, even hurling many into the river Scamander. The river god rises in anger at the pollution of corpses and attacks Achilles, nearly overwhelming him. The gods openly clash — Hera against Artemis, Athena against Ares, Apollo against Poseidon. Eventually the river is subdued, and the battle resumes on land.

## **Book 22: The Death of Hector**

Achilles pursues Hector around the walls of Troy three times. Hector at last turns to fight after Athena (disguised as his brother) deceives him into standing his ground. In single combat, Achilles kills Hector, then cruelly pierces his ankles and drags his body behind his chariot back to the Greek camp, horrifying Priam and the Trojans watching from the walls.

## **Book 24: Priam and Achilles**

Still grieving, Achilles continues to abuse Hector's corpse. Zeus sends Hermes to guide Priam safely to the Greek camp. Priam bravely enters Achilles' hut, falls to his knees, and begs for his son's body, reminding Achilles of his own father. Deeply moved, Achilles weeps with Priam and agrees to return Hector for ransom. The poem ends with Hector's funeral, bringing temporary peace and dignity to Troy.

## **2. Sadlier Level F Unit 1 Vocabulary Words**

**Approbation** (n.) – The expression of approval or favorable opinion, praise; official approval.

**Assuage** (v.) – To make easier or milder; relieve; to quiet, calm; to put an end to; appease, satisfy, quench.

**Coalition** (n.) – A combination, union, or merger for some specific purpose.

**Decadence** (n.) – Decline, decay, or deterioration; a condition or period of decline or decay; excessive self-indulgence.

**Elicit** (v.) – To draw forth, bring out from some source (such as another person).

**Expostulate** (v.) – To attempt to dissuade someone from some course or decision by earnest reasoning.

**Hackneyed** (adj.) – Used so often as to lack freshness or originality.

**Hiatus** (n.) – A gap, opening, break (in the sense of having an element missing).

**Innuendo** (n.) – A hint, indirect suggestion, or reference (often in a derogatory sense).

**Intercede** (v.) – To plead on behalf of someone else; to serve as a third party or go-between in a disagreement.

**Jaded** (adj.) – Wearied, worn-out, dulled (in the sense of being satiated by excessive indulgence).

**Lurid** (adj.) – Causing shock, horror, or revulsion; sensational; pale or sallow in color; terrible or passionate in intensity or lack of restraint.

**Meritorious** (adj.) – Worthy, deserving recognition and praise.

**Petulant** (adj.) – Peevish, annoyed by trifles, easily irritated and upset.

**Prerogative** (n.) – A special right or privilege; a special quality showing excellence.

**Provincial** (adj.) – Pertaining to an outlying area; local; narrow in mind or outlook, countrified in the sense of being limited and backward; of a simple, plain design that originated in the countryside.  
(n.) A person with a narrow point of view; a person from an outlying area; a soldier from a province or colony.

**Simulate** (v.) – To make a pretense of, imitate; to show the outer signs of.

**Transcend** (v.) – To rise above or beyond, exceed.

**Umbrage** (n.) – Shade cast by trees; an overshadowing influence or power; offense, resentment; a vague suspicion.

**Unctuous** (adj.) – Excessively smooth or smug; trying too hard to give an impression of earnestness, sincerity, or piety; fatty, oily; pliable.

### 3. Core Themes in *The Iliad*

#### 1. Toxic Masculinity

- Book 1: Agamemnon and Achilles clash over honor and status → women treated as prizes (Chryseis, Briseis). Male pride overrides reason, causing division.

#### 2. Divine Intervention

- Gods constantly meddle, shifting the direction of war (e.g. Athena stopping Achilles from killing Agamemnon in Book 1; Apollo helping Hector in Book 22; Zeus helping the Trojans, Zeus weighs the fates of Hector and Patroclus, showing divine influence over human mortality...)
- Mortals are often powerless against divine schemes.
- On the other hand, there are times where mortals overcome the divine( e.g. : Diomedes in book 5, wounds Aphrodite and even Ares with Athena's help, proving that mortals can injure and temporarily overpower gods in battle)

#### 3. Greek Gods vs. Modern Monotheism

- Greek worldview: gods are flawed, jealous, petty, and deeply human in emotion. They take sides; within proximity to humans

- Modern monotheism: usually one omnipotent, moral, and transcendent God; Distant from humans; Contrast: Iliad's gods lack moral consistency

#### 4. Symbols

- Lion imagery: Heroes (Achilles, Hector) compared to lions — symbolizing ferocity, raw strength, but also inevitability of death.
- Armor: Patroclus wears Achilles' armor → physical display of honour and glory

#### 5. Glory & Virtue; Kleos and Timē

##### Timē (Honor)

- Means honor or respect in life.
- Shown through war prizes, recognition, and status.
- Example: When Agamemnon takes Briseïs from Achilles, he insults Achilles' *timē*.

##### Kleos (Glory)

- Means fame or glory that lasts after death.
- Comes from heroic deeds remembered in stories and songs.
- Example: Achilles can choose a long, quiet life (no *kleos*) or a short life with eternal glory.

##### Proper burial

- gods care for deeply



- helped preserve and return hectors body

## 6. Character Foils

- a literary device where two characters are intentionally contrasted to highlight specific traits, themes, or conflicts
- Achilles vs. Hector: Both great warriors, but Achilles = rage-driven, individualistic; Hector = duty-bound, family- oriented.
- Agamemnon vs. Priam: Agamemnon = prideful king who dishonors others; Priam = humble, appeals even to Achilles 'humanity in Book 24.
- Menelaus vs Paris : embodiment of masculinity vs. a pretty boy