

Like the other *gooi* of the *Iliad*, Andromache's lament in Book 22 follows a predictable ABA ring structure (outlined by Alexiou, 133-134) of address, narrative, and renewed address and utilizes familiar (and formulaic) themes and structures. But unlike other laments in the *Iliad*, the overall focus of this lament is not only the dead man or the fate of the female mourner (Alexiou 171-177; Holst-Warhaft 112), but the future of a third party, Hector's son Astyanax. By comparing Andromache's lament for Hector to Phoinix's speech to Achilles in *Iliad* 9, this paper will argue that Andromache's lament is a commentary on the role the father plays in the socialization of his son and the importance of a reciprocity-based father-son relationship (outlined by Redfield, 111) for the attainment of *kleos*.

Iliad 22.487-504 is the "B" section of the tripartite division of Andromache's lament, which is often a more personal narrative of the mourner's situation upon the death of her relative. By utilizing narrative strategies like prolepsis, analepsis, and focalization, the narrative portion of this lament offers a rich and complex critique of the breakdown in the socialization of Astyanax instantiated by the death of Hector. The section consists of the contrasting external prolepsis in 22.490-499 in which Astyanax becomes a social outcast, and the external analepsis in 22.500-504 which details the luxurious life he currently enjoys (Tsagalis, 131). Andromache describes Astyanax's marginalization at line 490 by calling him *παναφήλικα*, separated from his agemates. She describes a banquet scene in which Astyanax goes in shame from man to man, tugging on their clothing. Eventually at line 496 someone pities him and gives him a taste, but a child with both parents living, *ἀμφιθαλῆς*, drives him out of the banquet at line 498, shouting "Your father does not dine among us!" Then Andromache presents the contrast of his present life in lines 500-504: he sits on his father's knees and eats the flesh and marrow of the fattest sheep; he sleeps in a soft bed in the arms of his nurse, his heart filled with luxury, *θαλέων ἐμπλησάμενος κῆρ*. The banquet scene which Andromache describes in the prolepsis echoes the description of another banquet scene: Phoinix's description of Achilles at a banquet as a child at *Iliad* 9.485-491. Phoinix acted as a foster-father to Achilles (Mackie, 5; Avery, 390), and he claims at line 485 that he made Achilles all he is now, *καί σε τοσοῦτον ἔθηκα*, and at line 486 that he loved him from his heart, *ἐκ θυμοῦ φιλέων*. At lines 486-489 he describes how Achilles would not go with another man to a feast nor eat in his own home unless Phoinix held him on his knees and fed him.

The connection between father and son is symbolized in both scenes by the action of taking the son on the knees, as Phoinix takes Achilles *γούνεσσι καθίσσας* at 9.488 and Hector takes Astyanax *ἐπὶ γούνασι πατρὸς* at 22.500. Both scenes describe a sponsorship: Phoinix's speech reveals that this sponsorship is not one-sided, but meant to be eventually reciprocal. Phoinix attempts to elicit a sense of filial duty from Achilles at 9.495 when he tells him that he adopted him as a foster child so that one day Achilles might keep affliction from him: *ἵνα μοί ποτ' αἰκέα λοιγὸν ἀμύνῃς*. Hector himself was ever-aware of his filial duty to augment the *kleos* of his father, which he explicitly states at 6.445. But for Astyanax such a repayment of childhood sponsorship is now impossible. At 22.485-486, Andromache tells Hector that he will not be able to help (*ὄνειρα*) Astyanax because he is dead, and that Astyanax will not be able to help him. Therefore Hector's battlefield death disrupts the future of his son, who will remain socially marginalized, unable to realize his *telos* as the hero who accrues *kleos* for his father.

Select Bibliography

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