

## ENGLISH – INVICTUS & RANSOM

### Ransom

- Text aims to humanise legendary characters known only for conquest and battle. Malouf exposes the inner humanity of the heroes of the ancient Greek legends, emotions and understanding of their human condition, for which historical writers and classical scholars have ignored. Therefore, it is Malouf's desire to not only delve into the psyche of ordinary men, but to expose the trials and heartache felt by people of all positions in society. It is here that Eastwood and Malouf are united.
- Dialogue between Hecuba and Priam in Book II allows for Malouf's inner most thoughts to be exposed.
- Malouf intends to celebrate the joy in life, and that grief and empathy should be felt, therefore he highlights the necessity and humanising effect of emotion to the human being.

### Leadership and Sacrifice

Achilles:

- Tortured and unforgiving mind.
- Lack of awareness at the danger present for others, even those with a deep connection to him. (Contrast Mandela)
- Ability to feel, but so very often, a nation ignored → Humanising moment. Metaphorical journey of "spirit".
- "A fighter...a farmer, earth is his element" (p4)
- "Had his own names for the sea" (p4)
- "He had grieved. But silently, never permitting himself to betray to others what he felt" (p5)
- "He men, his Myrmidons, from Phthia" (p7)
- "War should be practiced swiftly, decisively" (p7)
- "Filled with his thoughts; his mind, even in its passive state, the most active part of him" (p8) → Assists him and tortures him.
- "If all this touches you so deeply, Patroclus...you go and save the Greeks" (p17)
- "Achilles was trembling; too proud to admit, even to this man who was half himself, that he might be in the wrong" (p18)
- "'Patroclus!' he had shouted, but silently" (p20) → Oxymoronic, conflict between heart and actions.

- “He had wept for Patroclus” (p20)
- “Trying to deceive or outguess his shadow, and aiming, beyond Hector, at himself” (p22)
- “Felt his soul change colour” (p24)→ Following the death of Hector.
- “His spirit set off on its own downward path and approached the borders of an unknown region” (p24)→ Emotion/remorse/regret.
- Their only explanation is that he is mad. That some rough-haired god had darkened his mind and moves now like an opposing stranger in him, occupying the place where reason and rule should be” (p29)
- “The tears he brings fall inwardly, his cheeks are dry. He glances back over his shoulder to where Hector lies face-down in the dust. All this, he tells himself, is for you Patroclus” (p33)→ Selfishness even in that he must tell this to himself.
- “Self-consuming rage that drives his and wastes his spirit in despair” (p35)
- “Wolf, this violator of every law of gods and men, to take the gift you hold out to him and act like a man?” (p58)→Hecuba to Priam. Paints Achilles in an animalistic light.
- “Resents Automendon...Him, Achilles keeps telling himself bitterly, not me. In his arms, not mine” (p169)→ Functions as a symbol of inaction. His warrior instincts forced him to ignore his emotions which had ultimately resulted in his moral regret and emotional ruin.

Priam:

- “Grief that racks him is not only for his son Hector. It is also for a Kingdom ravaged and threatened with extinction, for his wife Hecuba, and the many sons and daughters and their children” (p40)
- “Both actual and symbolic in the same breath, and to experience those dual states quite naturally as one” (p44)
- “In full sunlight on the crossbench of a cart” (p47)
- “I never was a warrior” (p53)
- “My role was to hold myself apart in ceremonial stillness and let others be my arm, my fist – my breath too.” (p53)
- “A ceremonial figurehead” (p54)
- “Not as a King but as an ordinary man, a father” (p56)
- “Beg him humbly on my knees if that’s what it comes to” (p56)
- “Needed to cut this knot we are all tied in is something that has never before been done or thought of. Something impossible. Something new” (p58)

- “What seems foolish is just what is most sensible sometimes” (p59)
- “Why do we think that the simple things are beneath us? Because we are kings? What I do is what any man might do” (p59)
- “Who will stand by me in what we know is to come” (p60) → Personal sacrifice, family. Hecuba to Priam.
- “A king, as you know, has to act in full assurance of what the gods have called him to” (p77)
- “Going to Achilles, not in a ceremonial way, as my symbolic self, but stripped of all glittering distractions and disguises as I *am*” (p79)
- “Exposes to insult – and this, I know you value every but as much as life itself – your royal image” (p83) → Deiphobus to Priam. In this way, Malouf criticises societal judgement.
- “I do not want that to be the last sad image of me that endures in the minds of men. The image I mean to leave is a living one” (p89)
- “Attired in the plain white robe of his vision” (p90)
- “Vision was of something new” (p92)
- “All as custom and the law demands” (p135)

Patroclus:

- “Figure dressed as [Achilles] and moving as he did, resplendent in [Achilles’] harness, breastplate and greaves and holding aloft his studded shield, was standing alone between the lines” (p19)

## Humanity over Heroism

Achilles:

- “The sea has many voices” (p3)
- “The gulf can be wild at times, its voices so loud in a man’s head that it is like standing stilled in the midst of a battle” (p3)
- “The man is a fighter, but when he is not fighting he is a farmer, earth is his element” (p4)
- “Child of earth” (p4)
- “Had his own names for the sea” (p4)
- “Dual self...slip out of his hard boyish nature” (p5) → Hides humanity due to societal expectations.

- “He had grieved. But silently, never permitting himself to betray to others what he felt” (p5)
- He was his father’s son and mortal” (p6)
- “War should be practiced swiftly, decisively” (p7)
- “Patroclus, his soulmate and companion since childhood” (p10) → brotherly connection/emotion.
- “His true spirit had leapt forth and declared itself. It was as if he had all along needed this other before he could become fully himself” (p14) → Knows the meaning of connection and the importance of human relationships to the soul. Malouf, therefore accentuates the particular cruelty and heartlessness in the unawareness of Achilles in his bloody treatment of Hector.
- “Full of resentment at being judged” (p16)
- “If all this touches you so deeply, Patroclus...you go and save the Greeks” (p17)
- “Achilles was trembling; too proud to admit, even to this man who was half himself, that he might be in the wrong” (p18)
- “‘Patroclus!’ he had shouted, but silently” (p20) → Oxymoronic, conflict between heart and actions.
- “He had wept for Patroclus” (p20)
- “Felt his soul change colour” (p24) → Following the death of Hector.
- “His spirit set off on its own downward path and approached the borders of an unknown region” (p24) → Emotion/remorse/regret.
- “Himself like a dead man. Feeling nothing” (p25)
- “Still he felt nothing” (p27)
- “Clogging grey web that enfolds him” (p36)
- “Beg him humbly on my knees if that’s what it comes to” (p56)
- “Achilles is intrigued by ... the humility of the one ... the unfamiliarity of it all” (p181)
- “Annihilation revelation ... fellow-feeling” → Humanising effect of fatherhood.
- “Pushes the old man off. No...No more...voice raw with anguish...Ignores the sob that comes from the old man and rejects the attempt to clasp his knees” (p187)
- “A perfect order of body, heart, occasion, is the enactment under the stars, in the very breath of the gods, of the true Achilles” (p190)

Priam:

- “Both actual and symbolic in the same breath, and to experience those dual states quite naturally as one” (p44) → Malouf argues that both are important.
- “I never was a warrior” (p53)
- “Human as we are, all of us...impermanent and weak” (p53)
- “Not as a King but as an ordinary man, a father” (p56)
- “Why do we think that the simple things are beneath us? Because we are kings? What I do is what any man might do” (p59)
- “A rabble of filthy, lice ridden brats with the mark of the whip across their soldiers, the spawn of beggars, pedlars, scullery maids, stablehands, whores. And smuggles in among them, whimpering and pale” (p64) → Harsh upbringing and early reality of Priam.
- “I can never rub off” (p69) → The smell of slavery from his upbringing.
- “I have no more weight in the world than the droppings of the lowest beggar or street sweeper” (p70) → The captivity and prospect of slavery as a boy haunts him. He fears the prisoner-like status. And yet, his life in a regal state has entrapped him. Only his time with Somax allows for liberation, allowing him to be human, fear keeps him trapped. Invictus- possesses literal imprisonment.
- “Slave like any other, a nameless thing, with no other life before him but the dirt and sweat of a slave’s life” (p74)
- “Experienced something I could not un-experience and would never forget” (p75) → Humanising early experiences of Priam.
- “Going to Achilles, not in a ceremonial way, as my symbolic self, but stripped of all glittering distractions and disguises as I *am*” (p79)
- “But I am also a father” (p85) → conveys his desire to feel and be seen as “merely human”. He rejects the hierarchal boundaries exposed by Malouf and Eastwood.
- “Attired in the plain white robe of his vision” (p90)
- “Like an obedient toddler, Priam lifted one foot then the other till the sandals were off and sitting side by side on the lip of sand; then, with a glance towards the driver, who nodded to urge him on, took three uncertain steps into the stream. When, as the driver had promised, he felt the cooling effect, he smiled, looked back to where the driver was still crouched in the bank above, and nodded” (p116) → Somax’s humanising effects as well as Achilles’ desire to escape his royal image.
- “Saw that what was new could also be pleasurable” (p122) → Effect of Somax.
- “All as custom and the law demands” (p135)

- “Royal custom – the habit of averting his gaze always, from the unnecessary and particular – had saved him from all that” (p139)
- “Whose own eyes had moistened, looked away” (p142)
- “The rosebay bushes with their long pointed leaves, that grew so strongly out of the sand and gravel between the streams. This cooling water lapped his feet” (p142)→ Priam’s found appreciation for nature, catalysed by Somax.
- “Would you not do for him what I am doing here for Hector? Would your father, Peleus, not do the same for you? Strip himself of all the ornaments of power, and with no concern any longer for pride or distinction, do what is most human” (p184)
- “Priam first appeared to him in the figure of his father ... has cleared his heart of the smoky poison that clogged and thickened it every motion” (p190)→ Priam’s humanising paternity.

#### Somax:

- “Homespun robe and broken sandals” (p93)
- “Like an obedient toddler, Priam lifted one foot then the other till the sandals were off and sitting side by side on the lip of sand; then, with a glance towards the driver, who nodded to urge him on, took three uncertain steps into the stream. When, as the driver had promised, he felt the cooling effect, he smiled, looked back to where the driver was still crouched in the bank above, and nodded” (p116)→ Somax’s humanising effects as well as Achilles’ desire to escape his royal image.
- “Ummm, you can taste the lightness!...joy they bring to the heart” (p119)→ Simple things of nature and love come naturally to Somax and he shows his understanding and gratitude.
- “Good for the body as well as the spirit” (p120)→ Connection with self and spirit.
- “We’re children of nature...Of the earth, as well as of the gods” (p121)
- “Saw that what was new could also be pleasurable” (p122)→ Effect of Somax.
- “Before I knew it, I’d opened his lip with my fist. I’ve regretted it ever since...a thousand times over” (p134)
- “I felt like punching her where she stood. But what would have been the good of that? That wouldn’t have brought him back” (p141)
- “The rosebay bushes with their long pointed leaves, that grew so strongly out of the sand and gravel between the streams. This cooling water lapped his feet” (p142)→ Priam’s found appreciation for nature, catalysed by Somax.

#### Peleus:

- “Peleus too is moved by the spectacle of this boy with the mark of the outcast upon him” (p13)→Shows tenderness to someone with a lack of social

distinction and label of “outcast”. Similar to how Francois shows kindness to Eunice and others.

Somax's Son:

- “In the end, his strength was the death of him” (p133) → Malouf condemns excessive physical power and strength over emotion. Given that the man took a sibling’s milk as a child, although unknowingly. In this way also he criticises imbalance in society.

## Revenge and Forgiveness

Achilles:

- “Hector, implacable enemy” (p10)
- “Trying to deceive or outguess his shadow, and aiming, beyond Hector, at himself” (p22)
- “Secretly Smiling” (p22) → At the Hector’s death.
- “Felt his soul change colour” (p24) → Following the death of Hector.
- “His spirit set off on its own downward path and approached the borders of an unknown region” (p24) → Emotion/remorse/regret.
- “Himself like a dead man. Feeling nothing” (p25)
- “Still he felt nothing” (p27)
- “The tears he brings fall inwardly, his cheeks are dry. He glances back over his shoulder to where Hector lies face-down in the dust. All this, he tells himself, is for you Patroclus” (p33) → Selfishness even in that he must tell this to himself.
- “Self-consuming rage that drives his and wastes his spirit in despair” (p35)
- “Clogging grey web that enfolds him” (p36)
- “Achilles frowns, sinks into himself. Priam’s evocation of the boy Neoptolemus has touched a sore spot whose ache he has long suppressed” (p183) → Malouf denounces the withholding of emotion.
- “Something in him has freed itself and fallen away ... Everything around him suddenly changed ... cleansing emotion” (p189)
- “On the twelfth, the war would resume” (p198)
- “‘Call on me Priam,’ he says lightly, ‘when the walls of troy are falling around you, and I will come to your aid’ ... ‘And if, when I call, you are already among the shades?’ ... ‘Then alas for you, Priam, I will not come” (p200) → Both Priam and Achilles know the friendly relationship will not last.

Priam:

- “Attired in the plain white robe of his vision” (p90)
- “Children of the gods, not ravening beasts” (p183)
- “Days of sorrow, but also of holiday from the din and dread of battle. A time for living... Discovered a kind of intimacy” (p198) → Capacity of emotion/feeling/simple discourse to bring two together- Tea scene (Invictus)
- “Breaking bread with” (p198)

Hector:

- “With an almost brotherly concern, he spoke to Achilles with the last of his breath...moment was sacred” (p23)
- “Man to man, but impersonally” (p23)

Myrmidons:

- “Plunged their swords into Hector’s unprotected flesh; with each blow shouting his name” (p24)

Neoptolemus:

- “There, father! There, Achilles! You are avenged” (p186)

### **Fatherhood and Masculinity (Societal expectations)**

Achilles:

- “He was his father’s son and mortal” (p6)
- “War should be practiced swiftly, decisively” (p7)
- “Patroclus, his soulmate and companion since childhood” (p10) → brotherly connection/emotion.
- “Hector, implacable enemy” (p10)
- “Feel tenderly vulnerable to all those emotions in him that belong to the sacred bond” (p174) → That of fatherhood. Following the scene as Achilles mistakes Priam for Peleus.
- “Annihilation revelation ... fellow-feeling” → Humanising effect of fatherhood.

Priam:

- “Half mad with grief” (p45)
- “Sunk down in the dirt and straw of the public street, and with howls that in their pain and desolation must have seemed bearlike fouled his head with excrement, that filth his crown” (p45)



- “Might be this *lack* in me” (p77)→ Sees his experiences as a slave as a weakness and a disadvantage. Based upon societal expectations.
- “Going to Achilles, not in a ceremonial way, as my symbolic self, but stripped of all glittering distractions and disguises as I *am*” (p79)
- He too knew what it was like to lose a son... all of them dear to him – or so he had told himself” (p135)
- “All as custom and the law demands” (p135)
- “Their relationship to him was formal and symbolic” (p136)
- “He could not even be sure of their actual number” (p136)
- “Onrush of manly desire, or out of habit or kingly duty, as he lay with Hecuba or with one of his many other wives or concubines” (p137)
- “Regret these human occasions” (p138)
- “Even the ghostly recollection now of what he had never in fact allowed himself to see made his old heart leap and flutter” (p139)
- “Royal custom – the habit of averting his gaze always, from the unnecessary and particular – had saved him from all that” (p139)
- “Would you not do for him what I am doing here for Hector? Would your father, Peleus, not do the same for you? Strip himself of all the ornaments of power, and with no concern any longer for pride or distinction, do what is most human” (p184)
- “Priam first appeared to him in the figure of his father ... has cleared his heart of the smoky poison that clogged and thickened it every motion” (p190)→ Priam’s humanising paternity.

Peleus (Father of Achilles):

- “I too am a fond parent” (p11)→Heart/kindness.
- “Peleus too is moved by the spectacle of this boy with the mark of the outcast upon him”(p13)→Shows tenderness to someone with a lack of social distinction and label of “outcast”. Similar to how Francois shows kindness to Eunice and others.

Somax:

- “My son, the gods rest him” (p119)
- “Thinking of her, poor soul, as you do, sir, when they are all that’s left of your own blood” (p130)
- “It leaves a gap you can’t ignore” (p134)

- “Felt for a boy who was, after all, neither a prince nor a warrior, just a villager like so many more” (p136)

Hector:

- “With an almost brotherly concern, he spoke to Achilles with the last of his breath...moment was sacred” (p23)
- “Man to man, but impersonally” (p23)

## Destiny and fate

Achilles:

- “A world of pain, loss, dependency, bursts of violence and elation; of fatality and fatal contradictions”
- “Waves kick up, gather, collapse, and new ones replace them” (p6) → Metaphor for soldiers and cyclical nature of conflict, like South Africa.
- “An endless interim of keeping your weapons in good trim” (p7)
- “That is fixed, inevitable” (p9)
- “He has accepted this” (p9)

Priam:

- “Chance” (p46) → presented by Iris.
- “Dreams are subtle, shifting, they are meant to be read, not taken literally” (p55)
- “Go today, immediately, to Achilles, just as I saw myself in my dream” (p56)
- “I believe it is possible. I believe” (p58)
- “But the gods might. If it was their intention that I get there” (p59)
- “A rabble of filthy, lice ridden brats with the mark of the whip across their soldiers, the spawn of beggars, pedlars, scullery maids, stablehands, whores. And smuggles in among them, whimpering and pale” (p64) → Harsh upbringing and early reality of Priam.
- “It is the road my other self went down” (p68)
- “I cannot stop what may be about to occur. That I leave, as I must, to the gods” (p89)
- “Attired in the plain white robe of his vision” (p90)
- “Do you think I ever imagined, when I was a young man as you are now, in the pride and vigour of my youth, that I would in old age come to this” (p182) →

Inference in the youth of Achilles that there is opportunity for growth. (Link to Tea scene and the chance for the unity of the nation).

Hecuba:

- “His word” (p62) → Chance, the word of Priam.
- “The randomness, the violence. Imagine the panic it would spread” (p62)