

STUDY GUIDE

HCC: TROJAN WAR



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1. Letter from the Secretary-General

Dear Participants,

It is I, Recep Eren Durgut, a senior student at Bogazici University Industrial Engineering Department. As the Secretary-General, I would like to welcome you all to the 6th official session of BoğaziçiMUN. For February, our academic and organizational team have been working for almost a year now. I would like to thank Deputy Secretaries-General Kaan Akkas and Kaan Oztoprak for their efforts in the journey. And a big appreciation to Oyku Efendi and Kaan Berker for their efforts and cooperation during the process.

From the point the journey of BoğaziçiMUN started, it's been years of hard work and sacrifices to achieve the best conference to satisfy your demands and needs. Years of tears, generations, and conflicts have now grown up for the year 2024. By the experience we had gained from the previous versions every year, our capabilities have become the finest version of the BogaziciMUN history. Every year, you, our participants develop a better global perspective, a better understanding of politics, and a sweet and sometimes bitter taste of global interactions. The year 2024 will welcome us with new agendas for future discussions and negotiations. As the Secretary General of BoğaziçiMUN, you have my full trust and support to address these agendas. BogaziciMUN is a place where you can find love, lifelong friendships, and chosen siblings. Months of hard work are just for you to be able to experience the best and find the ones that can change your life. BoğaziçiMUN has been 'Bridging the Gap' for years and with the new version of it, the gap, and the way we bridge will be different and unique.

In every story, there has always been a point where the heroes have to say goodbye. I would like to thank the heroes of the BoğaziçiMUN who are retired, but their legacy and vision will always be remembered.

Last but not least,

Welcome to the BoğaziçiMUN'24, where we are "Bridging the Gap".

Recep Eren Durgut
Secretary-General of Boğaziçi MUN 2024

2. Letter from the Under-Secretary-General

Esteemed delegates,

It is my pleasure to welcome you all to Boğaziçi MUN'24 and the Trojan War Committee. My name is Zühtü Anıl Tutar, a senior student at Boğaziçi University Department of Molecular Biology and Genetics. I have previously taken the duty of the Secretary-General of the BAUXBOUN Training Conference and for this conference, I will be serving as the Under Secretary General of our committee.

Making a Trojan War committee was one of my dreams when I started making my own committees as a USG and finally, I am able to achieve my dream in this conference and share this committee with you in what will be my last MUN experience. I am accompanied in the making of this committee by Bora Benli who is a highly experienced MUNer specialized in war committees and Maya Gençdiş who is a Western Languages and Literature student and has extensive information about Greek literature. I offer my biggest thanks to them for their hard work and excellence. Their work made this committee greater than I have ever imagined and they are also very excited to meet you personally in the committee.

Please review this guide and the committee handbook to understand the key points that will help you resolve the challenges you will face during the committee. I would like to remind you that some crises you will face may be challenging. It is my advice for you to carefully study the study guide to be ready for all the surprises we might put in the way.

We are doing our best to make this conference a memorable experience for you. We hope to see you very soon.

Best Regards,

Zühtü Anıl Tutar

Under Secretary General of the Trojan War

3. Introduction to Study Guide

While this committee is based on *The Iliad* by Homer, the epic only takes 51 days. It's situated near the end of the Trojan War, and when it ends, the walls of Troy (or *Ilium* which is another name for Troy that the epic takes its title from) are still standing and the end seems far away, with Achilles still alive and the famous horse nowhere in sight. Homer's other epic that tells the tale of the Trojan War, *The Odyssey*, takes place far after the war ends, and while we have glimpses of what Odysseus has done in the war and what he remembers, it's still not enough.

In short, Homer barely gives us any information about the start of the war, and he doesn't touch on what happened in the 10 years of war. Ancient and Classical Era Greek poets took the job of filling in the missing events. Most of these texts didn't survive to our time, many were lost before the Classical Era even ended. The reason for these losses is very simple, they were simply not good enough to be retold and rewritten throughout the years, which is how texts primarily survived until the Hellenistic Period in Greece. The ones that survived until the Hellenistic Period were preserved and written thoroughly to mostly be stored in, unfortunately, the Library of Alexandria. When the library was burnt down, many carefully saved texts were lost, and the remaining ones we have are older *fragments*. This study guide was written from several texts, especially Homer and *The Epic Cycle*, which are the aforementioned texts written to fill in the gaps and stay true to Homeric tradition. Again, it is important to know these texts are lost texts, and the references to these texts that are made in the guide are done through discussions and analyses of the texts from critics.

The goal of this introduction is first to inform the delegates of the complications with the sources on this topic. Connected to this, another goal is to warn delegates to some degree. General Google searches will not get you to truly accurate and original versions of these events. In the end, all of these are myths and the versions we can count as accurate are simply the earliest ones. We've tried to include every information that could be needed, but (again) as most of our "sources" are lost texts, therefore, some information that you want to access may not even exist, and if they're offered, there's a high chance they're false, or written long after the sources we're using.

Therefore, please refer to this study guide and the provided sources for readings and further research so we can avoid confusion in the committee. And of course, don't hesitate to mail us with your questions.

4. Part I: Trojan War in Literature

While we struggle with the Trojan War in history, it is one of the most “fruitful” topics in literature (and other arts). To simplify this part and not drag it on for too long, we will give the titles and short explanations for texts.

Trojan War in literature starts with Homer and inevitably takes over Greek literature for centuries. Countless texts are written and numerous tales, including the start of the Roman Empire and Romans as a whole, are born from it. Homer, and his telling of the Trojan War, is considered the birth of Western literature, so it naturally results in literally thousands of texts that try to mimic him and/or rewrite the myth he had told.

4.1. Homer and Homeric Literature

It's important to note Homer was just committing the tale of the Trojan War to writing and though it was in an incredibly skillful way, there are still many ways to criticize the works. As he was merging many tales and myths about the war, there were some discrepancies in the work. The most important “lack” that Homer's works had was a complete story. Even though *The Iliad* is “the story of Ilium”, it's nowhere near actually being the complete story. This caused many texts to be written to fill in the gaps Homer had left in his tellings of the Trojan War, creating what we now call *The Epic Cycle*.

The Epic Cycle is a collection of poems written about the Trojan War, that when together, tell the story of the Trojan War and its aftermath. However, these texts are now mostly lost, the only two that have survived fully are Homer's famous epics: *The Odyssey* and *The Iliad*. Still, we have fragments of the lost texts, usually from quotations in other works.

Reading about the Epic Cycle below will allow you to understand the Trojan War's timeline and events, but is not strictly necessary. Here's a rough outline and contents of The Epic Cycle, in "chronological" order:

4.1.1. The Cypria

The Cypria was an epic poem consisting of 11 books. Books in Greek poems can be understood as what we call "chapters" today. The Cypria recounted the early history of the Trojan War, starting from the wedding of Peleus and Thetis (Achilles' father and mother) to the capture of Chryseis and Briseis (check below under *Important Events* for more information on them), until the point where the Iliad truly starts. The 11 books cover two decades, and for this reason, Cypria has been criticized for "covering too much ground" compared to the Iliad which consists of 24 books covering 51 days.

We will refrain from explaining the events further, as our explanations are based on this epic as well as the Iliad.

4.1.2. The Iliad

The Iliad is perhaps the most famous epic poem to exist. It consists of 24 books and covers 51 days of the Trojan War near the end, from the captures of Chryseis and Briseis to Hector's death and funeral. We will once again refrain from explaining this epic further, as we previously mentioned how our explanations in the study guide will be based on the Iliad and the Cypria, so you will get all the necessary information further ahead.

4.1.3. The Aethiopis

The Aethiopis is an epic poem consisting of 5 books. This epic is a little harder to understand and explain, as it contains quite a few un-Homeric aspects. But I will keep the literary aspect of this explanation to a minimum and focus on the events.

The poem comprised two halves, each dealing with the arrival of new Trojan allies: Pnethesileia the Amazon, and Memnon the Aethiopian prince. The first half starts with the arrival of the Amazon Penthesileia to fight on the Trojans' behalf.

"So they at any rate busied themselves over the funeral of Hector; and there came an Amazon, the daughter of great-hearted Ares who slays men."

Female warriors contradict Homer's picture of the world, where women are given roles like wife or mother, or prophets, but are never really included in any battle. The first half is relatively uneventful, for us at least, as Achilles slays Penthesileia, and then sails to the island of Lesbos to give sacrifice to Apollo, Artemis, and Leto to be purified from murder. It's a confusing detail, but still, quite uninteresting to our cause.

The second half begins with the arrival of Memnon. This part "birthed" many pieces of literature as it deals with Antilochus' death at the hands of Memnon while trying to save his father Nestor. Then Achilles slays Memnon in revenge for Antilochus.

This brings us to the last and most important event in *The Aethiopsis*, after killing Memnon, Achilles is killed by Paris, in collaboration with Apollo. Achilles is said to have died from a wound in the heel. This is not to be associated with the myth of him being "dipped in the river Styx by Thetis" to make him invulnerable, only leaving his heel exposed, as we know Achilles is capable of being injured (The Iliad, book 21, line 166 for those curious).

The epic comes to an end as a battle arises over Achilles' corpse, which is then brought onto a ship by Ajax (the Great), while Odysseus keeps the Trojans off. The Greeks buried Antilochus and laid out the body of Achilles, and then Thetis arrived with the Muses and lamented her son. The epic ends with the strife between Odysseus and Ajax over Achilles' armor.

4.1.4. Little Iliad

The Little Iliad is an epic in four books that was an attempted sequel to the Iliad that dealt with the events from Ajax's death/suicide to the Trojan Horse. Its literary form follows Homer closely, but even with that, it failed to immortalize itself.

The epic opens with the strife between Odysseus and Ajax over Achilles' arms, and then Odysseus' victory, and Ajax's consequent madness. Both heroes claim rights to the armor, saying their duty in retrieving Achilles' corpse was more important

and/or braver. Odysseus ultimately wins the rights to the armor. There are two separate versions of Ajax's faith, but according to the Little Iliad, he goes mad and slaughters a cattle then commits suicide. His body is not cremated as a hero's often would be, but buried in a coffin. This could be because of the anger the Greeks felt at him, or because of a deeper belief that those who have died by their own hands must be buried differently.

Next, Odysseus captures Helenus, a famous seer from Troy, and he delivers a prophecy that Troy cannot fall without Philoctetes and his bow. Philoctetes was a Greek hero, famed as an archer, who is mentioned in Homer's Iliad, Book 2, which describes him as an exile on the island of Lemnos, and how he is wounded by a snake bite. Odysseus retrieves him and gets him healed by Machaon, a Trojan surgeon. Philoctetes then kills Paris in battle. The most shocking part of the Little Iliad follows this. Menelaus mutilates Paris' corpse before it is recovered by the Trojans. This un-Homeric violence that the Little Iliad portrays separates it from Homeric epics. After Paris' death, Helen is given another spouse, Paris's brother.

The next part of the epic describes Odysseus disfiguring and disguising himself to enter Troy as a spy. He is recognized by Helen and confers with her about capturing the city. This is also mentioned in *the Odyssey* Book 4, with Helen retelling the story. After this Odysseus, with Diomedes' help, carries off the Palladium from Troy. The Palladium is a wooden statue of the Goddess Athena, (also called *Pallas* Athena) that the Trojans believed protected the city from being captured.

Lastly, the epic tells the ruse of the famous wooden horse. The best fighters were put in the horse, and the rest of the Greeks set fire to their huts and sailed off to Tenedos (where we call Bozcaada, an island close to Troy). We see the Trojans' reaction to the horse, how they rejoiced at the idea that their misfortunes had ended and demolished a part of the city's wall to bring the horse into the city and feasted to celebrate their "victory". While some critics disregard the fragments after this point, as it contradicts *Iliou Persis*, there are tellings of the sack of Troy up to Helen and Menelaus' encounter.

4.1.5. Iliou Persis

Iliou Persis, more broadly known as *The Sack of Troy* begins with the Trojans debating on what to do with the horse, and deciding on dedicating it to Athena. Then, details of Troy's sack are recounted, which are familiar to later greater epics. A fire signal is sent to the other Greeks by Sinon, an agent of the Greeks who convinces the Trojans to let the horse into the city. The Greeks sail from Tenedos while the heroes inside the horse go forth and issue their first attack. Neoptolemus (Achilles' son) kills King Priam, Menelaus comes across Helen and leads her off to the ships after killing Deiphobus (Helen's husband after Paris).

The next part of the poem deals with Ajax (the Lesser) and his assault on Cassandra, Priam's daughter. This assault is described in many pieces of literature as very violent, and for that reason, I won't detail it. All we have to know is that the Greeks were so appalled at this that they planned to stone him, but Ajax took refuge at the altar of Athena and was thus saved. The Greeks then sailed off, and Athena, angry with Ajax's act (as it occurred in front of her statue) plotted destruction for them on the sea.

4.1.6. The Nostoi

The Nostoi, or *The Returns*, is an epic consisting of 5 books. It tells the story of several Greek heroes and their journey home, and all you need to know about this epic is that Agamemnon stays behind in Troy to appease Athena by a sacrifice of hecatombs (a hundred oxen) as she is hostile because of Ajax's actions. Menelaus sails off, but a storm cuts his way and he lands in Egypt. As Agamemnon sails out, the ghost of Achilles warns him about what will happen (the destruction Athena has planned). Then, we see Ajax's death. Neoptolemus returns home on foot on Thetis' advice and survives.

In the last part of the poem, Agamemnon is killed by Aegisthus and Clymnestra (refer to *Agamemnon* under the *Characters* part of the study guide for further information. Lastly, we see the safe arrival home of Menelaus.

4.1.7. The Odyssey

The Odyssey, as the title suggests, is the story of Odysseus and his return home after the Trojan War. It consists of 24 books, though the authenticity of the last 2

are questioned. It deals with a broad list of subjects, and is largely unrelated to us, so any information you need to know on the book, you will learn as it is referenced throughout the study guide, similar to *The Cypria* and *The Iliad*.

4.1.8. The Telegony

The Telegony is the last poem in the Epic Cycle and has two books. It is intended as a sequel to the *Odyssey*. It tells the story of Odysseus' voyage to Thesprotia, and more importantly, his son from Circe, Telegonus. He ends up killing his father without realizing who he is, and as he lies dying they recognize one another. The remaining events are not related to our hero or the Trojan War, so we will leave them out.

4.2. Later Texts

With the popularity of Homer and his version of the Trojan War and its heroes becoming immensely popular, many poets and playwrights told their own versions of the events through the centuries. We can look at these texts under 3 categories.

4.2.1. Poems

The poems on the topic were usually about Helen, as the figure had many different places in different regions of Greece. This can best be seen in the tale of Stesichorus, when he wrote a poem insulting her, as Homeric tradition does, and was blinded as repercussion until he wrote his *Palinode* saying his previous words were false, and he was given his vision back. Of course, this is a myth, a pretty common one across religions, but the actual event was probably him receiving extreme reactions from the people of his native land. Helen of Troy was almost a political topic in Ancient Greece, with some parts of Greece hating her from Homeric epics, and some even having temples for her.

So, a majority of the poems written about the Trojan War were about Helen or mentioned her in some way.

Modern and Medieval poets also took the Trojan War as a topic, the most notable poet being William Butler Yeats.

4.2.2. Plays

Perhaps the most extensive coverage of the Trojan War and its heroes is done in Classical Greek plays. As the nature of a play requires it to be centered around one person, many tragedies were written about the heroes of the Trojan War.

The most notable ones are *Agamemnon* by Aeschylus, *Ajax* by Sophocles, *Iphigenia at Aulis*, *Trojan Women*, and *Helen* by Euripides.

There are modern plays written, but none are important enough to mention.

4.2.3. Other

The reason for the broad title is that there are many small types that aren't long enough to have their own title in this study guide, as we're keeping this relatively brief. These types are:

- Epics that tell the story of Troy, during or after the war. For example: *The Taking of Ilios* by Triphiodrus, *The Posthomerica* by Quintus of Smyrna, and most importantly *The Aeneid* by Virgil.
- Modern books that adapt the story. The best example of this would be *The Song of Achilles* by Madeline Miller.
- Research books, in which the title is pretty self-explanatory, so we won't give examples.

4.3. Timeline

4.3.1. Cause

4.3.1.1. The Judgement of Paris

We start with the wedding of Peleus and Thetis, Achilles' father and mother. "And all the race of the gods hastened to do honor to the white-armed bride". As apparent, the Gods all came to celebrate the marriage, as Thetis was loved by Zeus and Poseidon, and was one of 50 Nereids (sea nymphs) and a goddess of the sea. However, Eris, the goddess of discord and strife was not invited. "But Eris did Chiron leave unhonoured: Chiron did not regard her, and Peleus heeded her not... so Eris, overcome by the pangs of angry jealousy, wandered in search of a way to disturb the banquet of the gods."

“...she bethought her of the golden apples of the Hesperides. Thence Eris took the fruit that should be the harbinger of war, even the apple, and devised the scheme of signal woes. Whirling her arm she hurled into the banquet the primal seed of turmoil and disturbed the choir of goddesses”. The mentioned apple is the infamous *golden apple*. “Hera, glorying to be the spouse and to share the bed of Zeus, rose up amazed and would fain have seized it. And Aphrodite, as being more excellent than all, desired to have the apple, for that it is the treasure of the Loves. But Hera would not give it up and Athena would not yield.”. Zeus saw this dispute, and called on his son Hermes. “If haply, my son, thou hast heard of a son of Priam, one Paris, the splendid youth, who tends his herds on the hills of Troy, give to him the apple; and bid him judge the goddesses’ meeting brows and orbèd eyes. And let her that is preferred have the famous fruit to carry away as the prize of the fairer and ornament of the Loves.”

So, Paris is called to judge the Goddesses by Hermes, “Come hither and decide which is the more excellent beauty of face, and to the fairer give this apple’s lovely fruit... And Paris bent a gentle eye and quietly essayed to judge the beauty of each”. Before he gives his judgment, each Goddess makes offerings to Paris to be chosen.

“But, before he gave judgment, Athena took him, smiling, by the hand and spoke to Paris thus: “Come hither, son of Priam! Leave the spouse of Zeus and heed not Aphrodite, queen of the bridal bower, but praise thou Athena who aids the prowess of men. They say that thou art a king and keepest the city of Troy. Come hither, and I will make thee the savior of their city to men hard-pressed... Hearken to me and I will teach thee war and prowess.

Hera thus took up the tale: “If thou wilt elect me and bestow on me the fruit of the fairer, I will make thee lord of all mine Asia. Scorn you the works of battle. What has a king to do with war?”.”

Lastly, Aphrodite speaks, making her offering. “Accept me and forget wars: take my beauty and leave the scepter and the land of Asia. I do not know the works of battle. What has Aphrodite to do with shields? By beauty much more do women excel. In place of manly prowess, I will give thee a lovely bride, and, instead of kingship, enter thou the bed of Helen. Lacedaemon, after Troy, shall see thee a bridegroom.”

“Not yet had she ceased speaking and he gave her the splendid apple, beauty’s offering.”. With that, the judgment of Paris was complete, Aphrodite was chosen and the promise of Helen was made.

4.3.1.2. Helen

“Paris, yearning with love and pursuing one whom he had not seen, gathered men that were skilled in handicraft, and led them to a shady wood. After many sacrifices upon the shore he had besought the favor of Aphrodite that attended him to aid his marriage, he was sailing the Hellespont over the broad back of the sea, when to him there appeared a token of his laborious toils.”

He arrives in Greece and comes face to face with Helen. Helen is greatly attracted to him from the time she sees him, and asks who he is. He introduces himself and informs her of the judgment and Aphrodite’s promise. “Come, let us join wedlock since Aphrodite bids. Despise me not, put not my love to shame”

Aphrodite takes a moment to think, then replies “Come now, carry me from Sparta unto Troy. I will follow, as Aphrodite, queen of wedlock, bids. I do not fear Menelaus when Troy shall have known me”

“And he carried Helen from the bowers of hospitable Menelaus to the benches of his sea-faring ships, and exulting exceedingly in the promise of Aphrodite he hastened to carry to Ilium his freight of war.”

Iris next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, Agamemnon.

4.3.2. Important Events

4.3.2.1. The Mustering of Greeks

To avoid confusion, we must add at the start here that the abduction/leaving of Helen is often referred to as “the rape of Helen”.

When Menelaus was aware of the rape, he came to Agamemnon at Mycenae and begged him to muster an army against Troy and to raise levies in Greece. And he,

sending a herald to each of the kings, reminded them of the oaths which they had sworn, and warned them to look to the safety of each of his own wives, saying that the affront had been offered equally to the whole of Greece.

Here told is the recruitment of many Greek allies and heroes.

“They came to the island of Ithaca to recruit Odysseus... Menelaus went with Odysseus and Talthibius to Cinyras in Cyprus and tried to persuade him to join the allies... When Achilles was nine years old, Calchas declared that Troy could not be taken without him; so Thetis, foreseeing that it was fated he should perish if he went to the war, disguised him in female garb and entrusted him as a maiden to Lycomedes (King of Skyros). Bred at his court, Achilles had an intrigue with Deidamia, daughter of Lycomedes, and a son Pyrrhus was born to him, who was afterward called Neoptolemus. But the secret of Achilles was betrayed, and Odysseus, seeking him at the court of Lycomedes, discovered him by the blast of a trumpet. And in that way, Achilles went to Troy.”

4.3.2.2. The Greeks Assemble

“Argos, the kingdom of Diomedes, was chosen as a good place to convene and lay plans for the coming war. Thus when the moment was right came Ajax the son of Telamon, famed for his courage as much as his physical strength, and with him Teucer, his brother. Idomeneus and Meriones, who were inseparable, arrived soon after. Following them came Nestor with Antilochus and Thrasymedes, his sons by Anaxibia. Then Peneleus came with Clonius and Arcesilaus, his cousins, then Prothoenor and Leitus, the leaders of the Boeotians. Schdius and Epistrophus arrived from Phocis, Ascalaphus, and Ialmenus from Orchomenus, as well as Diores and Meges, the sons of Phyleus. Thoas too, the son of Andraemon, and Eurypylus, the son of Euaemon, from Ormenion, and then Leonteus.

Then came Achilles, the son of Peleus and Thetis; he was in the first years of his manhood, tall and handsome. Such was his zeal for the glory of war that he had already distinguished himself as a mighty champion. Even so, it must be admitted that he possessed a certain heedlessness; a savage impatience. He was accompanied by his dear friend Patroclus, and Phoenix, his guardian and teacher.

Then there was Tlepolemus the son of Heracles, and after him, Phidippus and Antiphus, the grandsons of Heracles, clad in beautiful armor. After them came Protesilaus the son of Iphiclus with his brother Podarces. There too was Eumelus of Pherae, whose father Admetus had once delayed his own death by having his wife die in his stead, and Podalirius and Machaon from Tricca, the sons of Asclepius, enlisted in this campaign because of their skill in medicine. Then Philoctetes the son of Poeas, the former companion of Heracles, who had received his bow and arrows after his ascension to godhood, and handsome Nireus.

Menestheus came from Athens, and Ajax the son of Oileus from Locris. From Argos, Amphiloachus, and Sthenelus; Amphiloachus was the son of Amphiaraus, and the other was the son of Capaneus. With them came Euryalus, the son of Mecisteus. From Aetolia came Thersander, the son of Polynices, and last of all Demophoon and Acamas. These were all the descendants of Pelops. And there were many others hailing from various regions, some the companions of kings and others being rulers themselves, whose names it does not seem necessary to list.

When all had assembled at Argos, Diomedes supplied them with lodgings and provisions. Agamemnon distributed a great amount of gold brought from Mycenae to each individual and thus increased their yearning for war.

Then in the temple of Argive Hera, they made ready to elect a leader. And so every man received a tablet, upon which he inscribed—in Phoenician letters—his choice for the commander-in-chief. In this way, Agamemnon was appointed. Then, the command of the ships was given to Achilles, Ajax, and Phoenix. Meanwhile, Palamedes, Diomedes, and Odysseus were tasked with overseeing the armies at camp; logistics, and the setting of watches.

The total of ships was one thousand and thirteen; of leaders, forty-three; of leaderships, thirty. So Agamemnon in person was in command of the whole army, and Achilles was admiral, being fifteen years old.”

The timeframe for the assembly is also given here, “The fleet, which came together from all the different kingdoms of Greece, took all of five years to be assembled and furnished for war. And when they were ready to embark, with nothing to delay them but the absence of soldiers, the chiefs gave the signal to converge on Aulis.”

4.3.2.3. The Greeks in Mysia

“After this the winds drove the entire Greek navy to the region of Mysia, and with the signal promptly given they steered their ships to shore. But as they attempted to land they were met by armed guards, for Telephus, the ruler of Mysia, had charged these men with protecting the region from a seaborne incursion. Accordingly, they now prohibited the Greeks from coming ashore, or even setting foot on land until their arrival had been reported to the king. But some of the men ignored their warnings and began to disembark, and as they did so the guards obstructed them with the utmost force. Seeing this, the Greek commanders would not let such violence go unanswered, and taking up arms they leaped from their ships and cut down the guards in wrath; nor did they spare those who fled in terror, slaying any within their reach.

But Achilles and Telamonian Ajax took notice of the great losses they were suffering in this encounter and divided the army into two parts. They now took the time to exhort and encourage the men, which seemed to imbue them with a fresh energy, and thus they returned to the fray with greater strength. These two generals led the onslaught, rushing into a veritable wall of enemies. In this way, being the first or among the first into every battle, they had won fame and glory amongst friend and foe alike.”

Telephus joins the battle from this point on, and the Greeks already weary from their journey at sea start getting disheartened. Thus with the advent of night, all were glad for a respite from the battle. The Mysians returned to their homes, and the Greeks to their ships. Many men on both sides had been slain, but a greater part had suffered injury; very few had left the battlefield unscathed.

On the following days, envoys were sent from both sides, so that funeral rites could be performed for those who had fallen in battle. A truce was duly arranged [...]

Later on, Telephus is informed that descendants of Pelops were the commanders of the Greek army, thus his kin. He is then told of the crime Paris committed. Telephus says that if he were aware of this he would have greeted them as friends. Then he swiftly announced to his men that they should stand down and permit the Greeks to come ashore.

Then, violent winds had delayed the Greeks from sailing for several days, and the conditions at sea were beginning to worsen, they approached Telephus and asked him when would be a safe time to set sail. They learned from him that the best time to sail for Troy was at the beginning of spring, and thus the decision was made to return to Boeotia. From there, after beaching their ships, the armies went home to winter in their own kingdoms.

It was around this time that word of the Greek expedition came to Troy. Fear and anxiety seized the Trojans; many had been displeased with Paris' crime from the very beginning, deeming it an evil act against Greece, and it took little imagination to see that in the coming destruction, the entire community would be held liable. The sons of Priam hastily readied their armies, so that they might launch a preemptive assault and thus take the war to the Greeks. While this was going on at Troy, Diomedes, having been informed of their plans, traveled with great speed throughout the whole of Greece warning all of the leaders of the Trojans' designs. He instructed them to stow all of the necessary implements of war and set sail as soon as possible. Not long after, everyone convened at Argos. Quickly, a fleet of fifty additional ships was completed and furnished. *Eight years had elapsed since the beginning of this venture, and the ninth had now begun.*

4.3.2.4. Iphigenia

There is a very loose and not detailed telling of this in Homer, so we will be referring to Euripides' *Iphigenia at Aulis* for the details. Here we must also mention that the translation of (and therefore the quotes from) the play is closer to Medieval English, as it's common for Classical plays to be translated in this way.

When the expedition had gathered for a second time at Aulis, Agamemnon, while at the chase, shot a stag and boasted that he surpassed even Artemis. At this, the goddess was so angry that she sent stormy winds and prevented them from sailing. Calchas then told them of the anger of the goddess and told them to sacrifice Iphigenia to Artemis.

Menelaus convinces Agamemnon to heed the seer Calchas's advice. Iphigenia and her mother Clytemnestra are brought to Aulis, under the pretext that Achilles will marry the girl. When Clytemnestra mentions the wedding to Achilles and realizes

he's unaware of it, therefore that it's a ruse. Achilles is angered and vows to not let Iphigenia die, saying "Never shall thy daughter, after being once called my bride, die by her father's hand.". But later on, they find out that the Greek army found out about the seer's advice and demanded the sacrifice.

"A fearful cry is heard among the Argives [...] It concerns your child [...] They say her sacrifice is necessary."

Iphigenia, knowing she is doomed, decides to be sacrificed willingly, saying that she cannot go against the will of a goddess.

"To me, the whole of mighty Hellas looks; on me the passage over the sea depends. On me the sack of Troy, and in my power it lies to check henceforth barbarian raids on happy Hellas [...] If Artemis is minded to take this body, am I, a weak mortal, to thwart the goddess? Nay, that was impossible. To Hellas I resign it; offer this sacrifice and make an utter end of Troy."

Later, Clytemnestra is told of her daughter's purported death—and how at the last moment, the gods spared Iphigenia and whisked her away, replacing her with a deer.

"[...] while the priest, seizing his knife, offered up a prayer and was closely scanning the maiden's throat to see where he should strike. 'Twas no slight sorrow filled my heart, as I stood by with bowed head, when lo! A sudden miracle! Each one of us distinctly heard the sound of a blow, but none saw the spot where the maiden vanished."

Not many days after, with the armies having been set in order by the leaders and the perfect time for sailing now at hand, the ships were filled with all manner of costly goods that had been offered by the inhabitants of that region. In this way, they sailed from Aulis.

4.3.2.5. First Attacks

After putting to sea by Aulis they touched Tenedos. It was ruled by Tenes, son of Cycnus and Proclia, but according to some, he was a son of Apollo. He dwelt there because he had been banished by his father.

So when the Greeks were standing in for Tenedos, Tenes saw them and tried to keep them off by throwing stones, but was killed by Achilles with a sword cut in the breast, though Thetis had forewarned Achilles not to kill Tenes, because he himself would die by the hand of Apollo if he slew Tenes. This warning does come true later during the Trojan War.

And as they were offering a sacrifice to Apollo, a water snake approached from the altar and bit Philoctetes, and as the sore did not heal and grew noisome, the army could not endure the stench, and Odysseus, by the orders of Agamemnon, put him ashore on the island of Lemnos. We mention this because his return to the war was mentioned previously in the guide.

A great fleet of Greek ships was at that time on its way, an army of brave men. The Trojans stood, all ready to prevent the hostile Greeks from landing on their shores.

The Trojans learned, at no small cost of blood, what warlike strength came from the Grecian land. The Sigean shores grew red with death-blood: Cycnus, Poseidon's son there slew a thousand men, for which, in wrath, Achilles pressed his rapid chariot straight through the Trojan army, making a lane with his great spear, shaped from a Pelion tree. And as he sought through the fierce battle's press—either for Cycnus or for Hector—he met Cycnus and engaged at once with him.

Cycnus and Achilles engage in a lengthy battle, and it ends with Cycnus's death. When the Trojans saw him dead they fled to the city, and the Greeks, leaping from their ships, filled the plain with bodies. And having shut up the Trojans, they besieged them; and they drew up the ships.

The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refuse this (obviously). The Achaeans next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks Lyrnessus and Pedasus and many of the neighboring cities.

4.3.2.6. Sack of Close-by Cities

Firstly, the Greeks sent a detachment from the main army to ravage the kingdoms around Troy. Thus they invaded the country of Cycnus and despoiled the surrounding lands. But when they set fire to the city of Neandreia, which was the capital of Cycnus' kingdom and also where his sons were being raised, the citizens offered no resistance to the invasion. With many prayers and tears, they went down on their knees and begged the Greeks, by all things human and divine, to spare their city; its citizens were innocent of the sins of its leader and were ready to bend their knees. Thus mercy was shown, and the city was saved.

The Greeks now attacked and destroyed Cilla. But they did not sack Carene, which was not far distant, out of respect for their new-found allies the Neandreians, who were lords of that city.

Achilles, believing that some of the cities near Troy were supplying them with weapons and soldiers, set off for Lesbos with a number of ships and took the island without difficulty.

“Every place he went fell under his yoke; he plundered them all, spreading terror throughout the region. Any settlements that seemed friendly to Troy were stripped and laid waste.”

But Achilles—not content with these deeds—now attacked the Cilicians, and after a few days of fighting he captured the city of Lyrnessus. He then abducted *Chryseis*, as part of his earnings.

Then he promptly moved on to conquer Pedasus, the city of the Leleges. When their king, Brises, observed the ferocity of the siege, he realized they would not be able to mount a sufficient defense. With no hope of escape or salvation, he returned to his home while the rest of his men fought on, and hanged himself. Not long after the city was taken, with many of its people slain, as well as the capture of the king's daughter, *Briseis*.

During the same time Telamonian Ajax (Ajax the Great) went to the country of the Phrygians, and entering the kingdom of Teuthras he slew him in single combat.

After a few days, he captured and burned the city, carrying away a vast quantity of plunder and abducting Tecmessa, daughter of the king.

After the invasions of the cities, the Greeks came together to divide spoils. From that, what's important to us is that Chryseis, the wife of Eetion and daughter of Chryses, was given to Agamemnon on account of his royal standing. And to Achilles went Briseis.

During the same time, at Troy, the army of allies and mercenaries who had been hired as auxiliary troops—perhaps due to frustration and tedium, or a yearning for their homelands—now began to mutiny. On perceiving this, Hector was compelled by necessity to muster his soldiers; to have them armed, and thus ready to follow when the signal was given. So when, having received reports that the time was ripe and his men were all in arms, he ordered them to march; himself the leader and commander of the army.

When the Greeks took notice of this, they advanced onto the field and formed a battle line under the direction of Menestheus, organized according to their various tribes and regions. Now, having deployed their army, they were for the first time preparing to engage the full might of the enemy, yet neither side dared to commit; each stood their ground for a time, until—as though by mutual agreement—both sides sounded the retreat.

With this, the pre-Iliad part of our war comes to an end, and we move to Homer.

4.3.2.7. Drift Between Agamemnon and Achilles

“Sing, goddess, the anger of Peleus’ son Achilles and its devastation, which put pains thousandfold upon the Achaeans.”

The Iliad opens with the drift between Agamemnon and Achilles. When Agamemnon takes Chryses’ (a priest of Apollo) daughter as spoils, the priest comes to him and begs him to let his daughter return home. The Achaeans agree with the priest, as he had offered “gifts beyond counting”. When Agamemnon refuses, Chryses prays to Apollo: [...] let your arrows make the Danaans pay for my tears shed.”.

Apollo hears him and brings destruction upon the Greeks. After nine days of “fires burning everywhere and did not stop burning.”, Achilles called the people into assembly. He asks Agamemnon to give up Chryseis so Apollo will forgive them. Agamemnon is angered at this, saying that it is unfair that the rest of the commanders get to keep their spoils, the other girls they got as spoils, and demands that if he is to give up Chryseis, he should get Briseis, the girl Achilles got. Achilles responds, saying: “I for my part did not come here for the sake of the Trojan/spearmen to fight against them, since to me they have done nothing. [...], we followed, to do you favor/ you with the dog’s eyes, to win your honor and Menelaus’/ from the Trojans. [...] And now my prize you threaten in person to strip from me.”. He says that when they distribute spoils, Agamemnon’s is much greater as he is the commander, yet he still wants the others’.

He withdraws from the war after this, saying: “Now I am returning to Pythia, since it is much better/ to go home again with my curved ships, and I am minded no longer/ to stay here dishonored and pile up your wealth and your luxury.”. Agamemnon tells him to run away, and says he is taking Briseis as a prize and tells him: “[...] that you may learn well how much greater I am than you.”.

Achilles is angered and is tempted to attack Agamemnon, but the goddess Athena comes down, only visible to him, and advises him not to. He doesn’t attack, “and yet did not let go of his anger.”. He tells him that without him, Hector will slay the Achaians with ease, and he will regret not honoring him.

4.3.2.8. On the Battlefield of Troy

After Achilles’ leave, we are told “the catalog of ships”, a list of Greek commanders and the ships they brought. Next, we see as a battle starts between the Greeks and Trojans.

First, Menelaus takes sight of Paris, and as he charges at him, Paris is overtaken by fear and turns back to draw away. Hector sees this, and says that “Achaians laugh at us, thinking you are our bravest champion, only because your looks are handsome, but there is no strength in your heart, no courage.”. This is essentially the perfect description of Paris and is proven time and time again throughout the Iliad.

After this, Agamemnon tells the Greeks to hold, as Hector tells the men on the field to let Menelaus and Paris battle, as their quarrel started this war, and says that whoever wins takes possession of Helen. Menelaus agrees and says: "As for that one of us [who loses] whom death and doom are given, let him die: the rest of you be made friends with each other.". Both the Trojans and Greeks agree as they are worn down from the years of battles.

A fight between them is arranged, and as Menelaus comes close to winning Aphrodite intervenes. She distracts Menelaus by making his helmet fly off, and catches Paris easily, "as she was divine", and wraps him in a mist then brings him to his bedchamber. Back on the field, Agamemnon claims that Menelaus has won victory, and deserves to have Helen. Yet, the Gods gather among themselves and persuade a Trojan archer to shoot an arrow at Menelaus and ensure that the arrow breaks his skin. Worry and anger break among the Greeks, and Agamemnon encourages them to resume the fight, despite advice from Nestor and Odysseus.

With this, a fierce battle arises. The most significant part of this battle is Diomedes, and his *aristeia* (where a hero in battle has his finest moments, usually with divine power granted by a God). Athena makes herself visible to him and advises him to not harm any divine beings during his moment of power, besides Aphrodite. During his moment of inhumane power, he slays many men and Aeneas notices that he is getting the help of a God. As he fights with Diomedes, right before he is wounded, Aphrodite protects him (as she has taken a liking to him). Noticing this, Diomedes wounds Aphrodite, a divine being, and she flees to Olympus. Diomedes next tries to attack Apollo, but Apollo speaks to him in warning: "Take care, give back, son of Tydeus, and strive no longer/ to make yourself like the gods in mind, since never the same is / the breed of gods, who are immortal, and men who walk groundling.". Diomedes takes this warning and draws back, and lets Apollo save Aeneas. Apollo calls to Ares to strike Diomedes down, as he has wounded Aphrodite, and Ares comes down to the battlefield. Still, with the help of Athena, Diomedes stabs a spear into Ares' "depth of his belly".

Ares leaves and is healed in Olympus, and the battle is left to the mortals. Many are slain on both sides and in the end, Hector challenges the Greeks to a one-on-one duel, with whoever will face him.

In the end, Ajax (the Great) is chosen to fight Hector, and as Ajax gets close to victory, Apollo keeps helping him. They are advised to stop the fight and not to go on with this battle. Ajax directs the question to the clearly losing Hector, saying that since it was he who called the fight, he shall decide. Hector says to stop the fighting and “give way to nighttime”, and that they shall fight again.

4.3.2.9. Agamemnon and Achilles

As the battles go on with considerable losses for the Greeks, Agamemnon is advised by Nestor that he must call Achilles back, as they will not be able to win without him. He says to “persuade him with words of supplication and with the gifts of friendship”. Agamemnon admits he was mad when he sent Achilles away and says that he is willing to make good and give back gifts in abundance.

Ajax and Odysseus go to persuade Achilles. They find Achilles by the shelter and ships of the Myrmidons (an ancient Greek tribe), playing a lyre. He sees and welcomes them, then offers them a meal, but refuses Agamemnon’s gifts. Odysseus raises a toast to Achilles’ health, and explains the situation to Achilles. They talk and try to persuade him for a while, and at the end Achilles tells them that he will not return, but will take his man and sail back, and advises them to do the same.

Back in the Greeks’ camp, the news of Achilles’ refusal is heard. Odysseus reports Achilles’ words. Diomedes tells Agamemnon that Achilles will only fight when his heart urges him to, and says its time to defend themselves against the Trojans in the morning.

Agamemnon is unable to sleep because of his concern about the fate of the Achaian army. After much tossing and turning, he rises and awakens all his senior commanders. Nestor advises that under cover of darkness a scout should be sent into the Trojan camp. Diomedes volunteers to reconnoiter behind the Trojan lines, and he selects Odysseus to accompany him. The two men arm themselves and set

out. In the area between the camps, they capture *Dolon*, a Trojan nobleman who was sent by Hector to conduct a reconnaissance of the Achaian camp. The warriors promise Dolon that they will not harm him and from him they learn the whereabouts of Hector and his staff, key information about the various units of the Trojan army, and the precautions that the Trojans have taken to guard the camp. Diomedes then kills the Trojan spy. The two heroes also learn that a new contingent of troops from Thrace (Trakya) lies asleep and unprotected on the Trojan flank. They kill many of these warriors until Apollo intervenes.

4.3.2.10. Following Battles

For lack of a better title, we will compile the events of several battles over several books under here. Please note once again that we have avoided extensive details during the battles since: 1. It is too lengthy, and 2. We want you to take the initiative during the committee about battle plans.

The Greeks are once again motivated to battle. Agamemnon leads the Achaians into battle, and, at first, they prevail, driving the Trojans back as far as the city gates. But then, in quick succession, Agamemnon and most of the other Achaian leaders are wounded and are forced to withdraw from the fighting. The Trojans soon regain the ground they lost, and they inflict many casualties on the Achaians.

Achilles continues to observe the progress of the battle, and although he is unable to voice the feeling, he is obviously troubled by the dangerous predicament of his Achaian comrades-at-arms and by his inability to help them (though at this point it is pure pride that keeps him from doing so). Still, he sends Patroclus to get information from old Nestor because his own pride will not allow him to show any interest in the fate of the Achaians.

Nestor gives Patroclus a long account of the day's events, with many reminiscences of past battles. Finally, coming to the point, he convinces Patroclus to try yet another time to persuade Achilles to return to battle against the Trojans. If he cannot do this, Nestor says, maybe Patroclus himself should put on the armor of Achilles and join the fight. Nestor says that if the Trojans were to recognize Achilles' armor, perhaps they would think that Achilles had settled his dispute with Agamemnon and that he had returned to the battlefield. This strategy alone may

be sufficient to save the day. Patroclus is impressed by this advice and returns to Achilles' tent. *This is one of the most important moments of the Iliad.*

The Achaians are forced to take refuge behind their wall while the Trojans continue their brutal assault. But the Trojans soon discover that they are unable to cross the Achaian trench in their chariots, so they attack on foot. Bloody combat takes place. The attack continues and after several attempts, the Achaian wall is broken. Forcing open one of the gates with a large stone, Hector and his men storm inside. The Achaians retreat in panic and take refuge among their ships.

While the violent battle continues, Nestor seeks out Agamemnon, Diomedes, and Odysseus, all three of whom are wounded. Nestor wants to devise a plan of action. Agamemnon is certain that the defeat of the Achaian army has been willed by heaven, and he thinks of having the troops retreat and board their ships, escaping by sea. Odysseus points out that this is not only dishonorable but that it would be extremely dangerous. It would be difficult to launch and board their ships while under attack, and points out that doing this may make a Trojan victory even easier. The leaders then decide to go among the ranks and encourage their men.

While the battle around the ships continues, Patroklos pleads with Achilles to be allowed to wear his armor and to lead the Myrmidons, his troops, into battle. While Achilles is considering this request, flames are seen rising from among the ships, indicating great success for the Trojans. Achilles, in his panic, consents, and Patroklos and the Myrmidons arm themselves. After Achilles has addressed them, he warns Patroklos *to do no more than rescue the ships*, for if he attacks Troy, he may be killed: "You must not, in the pride and fury of fighting, go on/ slaughtering the Trojans, and lead the way against Ilion, / for fear some one of the everlasting gods on Olympos/ might crush you [...]"

4.3.2.11. Patroclus on the Battlefield

Patroclus puts on Achilles's armor and goes into the battle. The Trojans are panicked by the belief that Achilles has decided to unleash his fury against them, and in a short time, the addition of Achilles' fresh and well-equipped regiment of Myrmidons to the Achaian army destroys the Trojan advantage. Hector and his men flee toward Troy. Patroclus pursues Hector and his men all the way to the walls

of Troy, disregarding Achilles' previous warning. Apollo decides to join in on the battle to protect Troy and the wall.

“Three times Patroklos tried to mount the angle of the towering/ wall, and three times Phoibos Apollo battered him backward/ with the immortal hands beating back the bright shield. As Patroklos/ for the fourth time, like something more than a man, came at him/ he called aloud, spoke winged words in the voice of danger: / ‘Give way, illustrious Patroklos: it is not destined/ that the city of the proud Trojans shall fall before your spear/ nor even at the hand of Achilles, who is far better than you are.’”

Still, Patroclus does not stop, and continues his charge, even cutting up nine men in a single strike. Apollo slips up behind him and strikes him so fiercely on the back that Patroclus' vizored helmet flies off. His spear is shattered and his armor falls to the ground. Then, while Patroclus is standing in a daze, a Trojan soldier pierces him midway between the shoulders with a javelin. Patroclus tries to hide, but Hector sees him and rams a spear through the lower part of his belly. Patroclus falls with a thud, and the entire Achaian army is stunned.

The next book is dedicated to the battle over Patroclus' corpse. Menelaus attempts to protect the body of Patroclus from the enemy, but he is driven off by Hector. The Trojan commander strips Achilles' armor from the corpse and puts it on in place of his own. Then almost immediately, a battle develops over Patroclus' corpse. The Trojans hope to take it to Troy to mutilate it as a warning to all the Achaians, and the Achaians want to give it a proper funeral ceremony. The leading warriors on both sides engage in this fight, and two gods, Apollo and Athena, also join. While this is going on, Hector attempts to capture Achilles' horses, but they escape back to the Achaian camp. Finally, the body of Patroclus is rescued and is safely carried back to the Achaian camp.

4.3.2.12. Achilles is Back

When Achilles learns of the death of Patroclus, he bursts into tears, tearing his hair and throwing himself on the ground. There is a *lengthy* description of his misery in this part. His mother, Thetis, comes to comfort him, and he expresses his decision to avenge Patroclus. Thetis points out that if Achilles avenges Patroclus, he will be

killed, as per the oracle mentioned several times before. Despite her warning, Achilles chooses to undertake this risk. Thetis promises to procure new armor for her son from the god *Hephaistost* to replace the armor that was captured by Hector.

Meanwhile, the Achaians, who are bringing away the body of Patroclus, are given close pursuit by the Trojans; so Achilles appears at the Achaian trench and shouts his furious war cry. The sound of this war cry strikes terror into the hearts of the Trojans, and they retreat in panic. All of the Achaians join Achilles as he mourns. Achilles vows to kill Hector and to slaughter twelve Trojan warriors on the funeral pyre of Patroclus. Meanwhile, Patroclus' dead body is washed clean and laid out in state in Achilles' tent.

Thetis gets a new armor made for Achilles, a lengthy description of it is written here. She brings the armor to her son, and then, Achilles is given his final chance to decide his fate. Thetis tells him that he will die if he avenges Patroclus. Despite this knowledge, Achilles chooses to continue his plan. He expressed that he finds himself responsible for his death, and hopes to soothe his guilt by taking revenge on the Trojans.

After receiving his new armor, Achilles calls for an assembly of the Achaian army. Then he announces that his quarrel with Agamemnon is ended and that he is ready to return to war. He demands that the army go into action at once. Odysseus sympathizes with Achilles, but he points out that the troops are tired and hungry and that they need some time to renew themselves before fighting again. Achilles agrees to wait. He announces that the troops may eat if they wish, but he himself is going to fast until Patroclus is avenged: "I beg of you, if any dear companion will listen/ to one, stop urging me to satisfy the heart in me/ with food and drink, since this strong sorrow has come upon me. / I will hold out till the sun goes down and endure, though it be hard."

4.3.2.13. Achilles in Battle

The Trojan troops flee in terror from Achilles. One portion of the army heads for the city while another group seeks refuge near the River Xanthos. Achilles cuts off the second group and kills many of them as they try to cross the stream. He also takes

twelve captives, as he vowed he would. The slaughter continues, and soon the river is choked with bodies.

I will keep the next part short, as it is too mythical for even this committee. The god of the river is angered by all this bloodshed in his waters, and so he attacks Achilles. Achilles begins to falter under this onslaught, but Poseidon and Athena reassure him, while Hera and Hephaistos attack the river with fire. Seeing his water boil away in great, divine heat, Xanthos relents. We also see the Gods get excited by the battle and start fighting among themselves for fun, but again, too mythological for even this committee, so I will not explain it further.

Achilles continues to chase the Trojans, and Agenor, a half-brother of Hector, attempts to fight him in single combat; but Agenor is far inferior to Achilles, and Apollo finally rescues him, as he does with many Trojans. This diversion allows most of the retreating troops enough time to take refuge in the city.

4.3.3. Ending

4.3.3.1. Hector's Death

Hector's death and funeral are the last events of the Iliad, so at this point, it's important to note that the points after this are less tied to Homer.

With the Trojans now secure in their city, Hector stands outside the city gates and prepares to meet Achilles. While he waits, considers the various courses of action open to him, like diplomacy or surrender, and decides that the only real possibility is to fight Achilles.

Yet, when Achilles arrives, Hector is overcome by fear and he flees. Achilles pursues him around the city walls three times, and, as they run, Hector tries (unsuccessfully) to draw Achilles within range of the Trojan archers on the battlements. Finally, Athena deludes Hector into believing that he will have assistance against Achilles, making herself seen as Deiphobos, another prince of Troy. He turns and stands his ground. Before the two heroes fight, Hector attempts to make Achilles promise to treat his body with respect if he is killed, but Achilles is so full of fury that he refuses.

They engage in combat. After several feints, Achilles lunges and stabs Hector in the throat. As he dies, he begs that his body be returned to his family for a proper funeral, but Achilles again refuses Hector's request. He dies reminding Achilles that his own death is imminent.

“Be careful now; for I might be made into the gods' curse/ upon you, on that day when Paris and Phoibos Apollo/ destroy you in the Skaian gates, for all your valour.”

All the Achaians run up to see the corpse of the Trojan leader. Many of them jest and stab Hector's corpse. Achilles strips off Hector's armor and fastens his naked body to his chariot by the heels. He rides around the walls of Troy, letting Hector's body drag in the dust.

The Greeks return to their camps, and funeral services are held for Patroclus, including the ceremonial funeral games (or more accurately called contests). During this time, the body of Hector lies on the ground untended, but Apollo and Aphrodite protect the corpse from the ravages of stray dogs and the heat.

Nine days pass after the funeral, and on each of these days, Achilles ties the body of Hector to his chariot and drags it around the barrow of Patroclus. The gods, however, continue to preserve the corpse so that it does not deteriorate or rot. The gods order Thetis to explain to her son, Achilles, that it is the will of Zeus that he restore Hector's body to Priam, Hector's father.

Escorted by the god Hermes, Priam and an old servant enter the Achaian camp that night, unseen. Priam appeals to Achilles as a suppliant, reminding Achilles of the feelings that he has for his own dead father. Achilles is moved by these reawakened memories of home and parents and he agrees to accept Priam's offer of ransom for Hector's body. The two men, Achilles and Priam weep together. Then Achilles has dinner prepared and provides Priam with a bed for the night. He even oversees the preparations of Hector's body and also grants the Trojans a 12-day truce so that they have sufficient time to conduct Hector's funeral rites.

We are left with a description of Hector's funeral.

“But when the young dawn showed again with her rosy fingers, / the people gathered around the pyre of illustrious Hektor./ But when all were gathered to one place and assembled together, / first with gleaming wine they put out the pyre that was burning, / all where the fury of the fire still was in force, and thereafter/ the brothers and companions of Hektor gathered the white bones / up, mourning, as the tears swelled and ran down their cheeks. Then/ they laid what they had gathered up in a golden casket/ and wrapped this about with soft robes of purple, and presently/ put it away in the hollow of the grave, and over it / piled huge stones laid close together. Lightly and quickly/ they piled up the grave-barrow, and on all sides were set watchmen/ for fear the strong-greaved Achaians might too soon set upon them. / They piled up the grave-barrow and went away, and thereafter/ assembled in a fair gathering and held a glorious/ feast within the house of Priam, king under God's hand. / Such was their burial of Hektor, breaker of horses.”

4.3.3.2. Achilles' Death

Before Achilles' death, Trojan allies arrive, but as they are mentioned numerous times in the guide, we will not repeat them here.

Homer does not mention how Achilles died, but in the *Odyssey*, Book 11 (Odysseus' descent to Hades), Odysseus speaks with the soul of Achilles and talks about his funeral.

In the version we'll follow, Achilles dies after he avenges Antilochus and kills Memnon, Achilles is killed by Paris by an arrow, in collaboration with Apollo. This fulfills Hector's dying words, and that is the reason for this version to be so widely accepted. Achilles is said to have died from a wound in the heel. We know the events that follow his death, his corpse's retrieval, Ajax and Odysseus' disagreement, etc.

The explained timeline ends here, as we wish for you to take full control over the course of the war after this point, and will not provide further details and explanations. A summary is already explained earlier in the study guide, under The Epic Cycle.

4.4. Important Characters of the War

- **Agamemnon**

Agamemnon was a king of Mycenae who commanded the Achaeans during the Trojan War. He was the son (or grandson) of King Atreus and Queen Aerope, a descendant of Pelops, the brother of Menelaus, the husband of Clytemnestra, and the father of Iphigenia, Iphianassa, Electra, Laodike, Orestes and Chrysothemis.

When Menelaus' wife Helen was abducted by Paris, he came to Agamemnon to ask to plan an expedition to Troy to get her back. Agamemnon accepts and gathers Greek forces from all across the land, and is appointed the commander of the Greek army. He is then forced to sacrifice his daughter (detailed explanation under *Important Events, 4*) to gain the favor of Artemis. We don't have many accounts of his personality until the start of the Iliad, but we know he's a great commander with the highest number of ships in the Trojan War.

After he takes Chryseis, the daughter of Chryses who was a priest of Apollo as spoil from one of his invasions, Chryses prays to Apollo for his daughter back. Angered, Apollo brings destruction to the Greeks. When Achilles calls for assembly and tells Agamemnon to give Chryseis back, we see the egoistic and prideful side of him. He refuses to give up his "prize" while the others keep theirs and demands the girl Achilles got as "payback". He also claims to be "far the greatest of all the Achaians". For several books of the Iliad, Agamemnon keeps his pride, until the Greeks' losses become so great that he has to admit Achilles' importance in winning the war. His attempts to draw him back with gifts prove futile. Eventually, Achilles joins back and the war is won.

The main flaw of Agamemnon is his arrogance, he's one of the greatest Greek warriors and rivals Achilles in bravery but his overly arrogant personality brings disaster to the Greeks.

After the war he returns home, only to be slain. While Agamemnon laid siege to Troy, his estranged queen Clytemnestra took Aegisthus as a lover. The couple killed Agamemnon upon the king's return. In most versions, it is Clytemnestra who kills

him. She is angered by the sacrifice of her daughter for the war and also driven by jealousy from Agamemnon taking a Trojan princess, Cassandra, as spoils of war.

- **Menelaus**

Menelaus was a descendant of Pelops. He was the younger brother of Agamemnon and the husband of Helen of Troy. As his story is the basis for the Trojan War, I won't recount it in detail.

His wife, Helen, is abducted by Paris after Aphrodite promises him her, and this drives Menelaus to go to his brother Agamemnon. He convinces his brother to start expeditions to Troy to get Helen back.

Though his capability as a warrior is not extensively mentioned, we see his skill multiple times throughout the Iliad. In Book 3, Menelaus challenges Paris to a duel for Helen's return. Menelaus soundly beats Paris, but before he can kill him and claim victory, Aphrodite brings Paris away inside the walls of Troy. He is said to only kill 18 men during the war, and lastly, Deiphobus, who had married Helen after the death of Paris. He doesn't seem to have a major role in commanding the army, but he helps his brother Agamemnon with war plans and strategies.

He is shown as a man whose motivation is Helen, and his most violent acts come from moments of jealousy and love. In the Odyssey, we see his dynamic with Helen as they recount events from the war. They are shown to be reconciled and have a harmonious married life—he holding no grudge at her having run away with a lover and she feeling no restraint in telling anecdotes of her life inside besieged Troy.

- **Achilles**

“When Thetis had got a babe by Peleus, she wished to make it immortal, and unknown to Peleus she used to hide it in the fire by night in order to destroy the mortal element which the child inherited from its father, but by day she anointed him with ambrosia. But Peleus watched her, and, seeing the child writhing on the

fire, he cried out; and Thetis, thus prevented from accomplishing her purpose, forsook her infant son and departed to the Nereids.

Peleus brought the child to Chiron, who received him and fed him on the innards of lions and wild swine and the marrows of bears, and named him Achilles because he had not put his lips to the breast; but before that time his name was Ligyron."

These lines from Apollodorus' *Bibliotheca*, describe Achilles' birth and raising.

His physical description is as follows: ".. a large chest, a fine mouth, and powerfully formed arms and legs. His head was covered with long wavy chestnut-colored hair. Though mild in manner, he was very fierce in battle. His face showed the joy of a man richly endowed." Homer, however, describes him as blond.

It's important to address the myth of Achilles being invulnerable. As mentioned under *The Epic Cycle, 3* in the study guide, the myth of him being "dipped in the river Styx by Thetis" to make him invulnerable, only leaving his heel exposed, is not mentioned in Homer and is not true. The first mention of this myth appears in the first century AD, in Statius' *Achilleid*. We only see Thetis' wish for her son to be immortal.

Still, we know Achilles has a set divine fate for him. It's explained by Achilles himself in *the Iliad*, Book 9:

"For my mother Thetis the goddess of the silver feet tells me/ I carry two sorts of destiny toward the day of my death: Either, / if I stay here and fight beside the city of the Trojans, / my return home is gone, but my glory shall be everlasting; / but if I return home to the beloved land of my fathers, / the excellence of my glory is gone, but there will be a long life/ left for me, and my end in death will not come to me quickly."

There is a prophecy that Troy could not be taken without him. So, when Menelaus and Agamemnon start recruiting Achaians to fight with them, Thetis disguises him as a woman to hide him from the recruiters because of the previously mentioned oracle that Achilles would either live a long uneventful life or achieve everlasting glory while dying young. Odysseus discovers which among the women before him is Achilles when he is the only one to show interest in examining the weapons

hidden among an array of adornment gifts for the daughters of their host. Odysseus arranges further for the sounding of a battle horn, which causes Achilles to clutch a weapon and show his trained disposition. With his disguise failing, he is exposed and joins Agamemnon's call to arms among the Hellenes.

He is 15 when he's called to fight against the Trojans, and he is around 24 when he dies. Of course, this is following the timeline from The Epic Cycle, in a more broad understanding, his age of death changes from 11 to 31.

His acts during the Trojan War are explained extensively in the study guide, so I won't repeat myself here.

- **Ajax the Great**

Ajax the Great, also referred to as "*Telamonian Ajax*", is the son of King Telamon and Periboea, and the half-brother of Teucer. In Homer's Iliad, he is described as "of great stature, colossal frame, and strongest of all the Achaeans". He was described as fearless, strong, and powerful but also with a very high level of combat intelligence. Most notably, Ajax is not wounded in any of the battles described in the Iliad.

Ajax appears as a mainly defensive warrior, instrumental in the defense of the Greek camp and ships. When the Trojans are on the offensive, he is often seen covering the retreat of the Achaeans. When Patroclus is killed, Hector tries to steal his body. Ajax, assisted by Menelaus, succeeds in fighting off the Trojans and taking the body back with his chariot; however, the Trojans have already stripped Patroclus of Achilles' armor.

According to Hyginus, in total, Ajax killed 28 people at Troy.

When Achilles dies, Ajax and Odysseus fight against the Trojans to get the body and bury it with his companion, Patroclus. Ajax, with his great shield and spear, manages to recover the body and carry it to the ships, while Odysseus fights off the Trojans. After the burial, each claimed Achilles' armor. Odysseus proves to be more eloquent, and with the aid of Athena, the council gives him the armor. Ajax, distraught by this result and "conquered by his own grief", plunges his sword into

his own chest, killing himself. In the Little Iliad (as mentioned under *The Epic Cycle*, 4, earlier in the study guide), Ajax goes mad with rage at Odysseus' victory and slaughters the cattle of the Greeks. After returning to his senses, he kills himself out of shame.

The only other mention of Ajax in Homer is in the *Odyssey*, when Odysseus descends into Hades (hell), and sees Ajax's soul. Ajax refuses to speak to him, still resentful of the dispute.

- **Ajax the Lesser**

Ajax the Lesser, also referred to as "*Locrian Ajax*", was the son of Oileus, the king of Locris.

According to the description of Dares Phrygius, Ajax was "stocky, powerfully built, swarthy, a pleasant person, and brave.

He was the leader of the Locrian contingent during the Trojan War. He is described as one of the great heroes among the Greeks. In battle, he was brave and intrepid, especially skilled in throwing the spear and, next to Achilles, the swiftest of all the Greeks.

After the taking of Troy, he rushed into the temple of Athena, where Cassandra had taken refuge, and was embracing the statue of the goddess in supplication. Ajax violently dragged her away from the other captives. According to some texts, he raped Cassandra in the temple. Odysseus called for Ajax's death by stoning for this crime, but Ajax saved himself by claiming innocence with an oath to Athena, which angered the Goddess. Check further events of this under *The Epic Cycle*, 6 in the study guide.

The Opuntian Locrians worshipped Ajax after his death as their national hero, and so great was their faith in him that when they drew up their army in battle, they always left one place open for him, believing that, although invisible to them, he was fighting for and among them.

- **Antilochus**

Antilochus was the son of King Nestor. Like many of our heroes, he was one of the suitors of Helen. Antilochus accompanied his father and his brother Thrasymedes to the Trojan War.

Antilochus was distinguished for his beauty, swiftness of foot, and skill as a charioteer. He was a favorite of the gods and a friend of Achilles, and he was the one to announce the death of Patroclus to him.

When his father Nestor was attacked by Memnon, Antilochus sacrificed himself to save him, thus fulfilling an oracle that had warned him to "*beware of an Ethiopian.*" Antilochus' death was avenged by Achilles. There are conflicting accounts on the number of Trojans he killed, but we know that he was the first to kill a Trojan.

- **Arcesilaus**

Arcesilaus was a son of Lycus brother of Prothoenor, and was the leader of the Boeotians in the Trojan War. The Boeotians are mentioned first in the catalog of ships, with 50 ships, 120 men in each. He was killed by Hector.

- **Cyanippus**

Cyanippus, son of Aegialeus. He fought in the Trojan War and was one of the men who entered the Trojan Horse. After the war, he ruled over Argos for a while.

- **Diomedes**

He was the son of Tydeus and Deipyle. Diomedes is regarded alongside Ajax the Great and Agamemnon, after Achilles, as one of the best warriors of all the Achaeans. Diomedes founded ten or more Italian cities and, after his death, was worshipped as a divine being under various names in both Italy and Greece.

As described by Dares Phrygius, Diomedes was ". . .stocky, brave, dignified, and austere. He was loud at the war cry, hot-tempered, impatient, and daring.

Diomedes entered the war with a fleet of 80 ships, third only to the contributions of Agamemnon (100 ships) and Nestor (90 ships). All the troops from Argos, Tiryns, Troezen, and some other cities were headed by Diomedes.

Although he was the youngest of the Achaean kings, Diomedes is considered the most experienced leader by many scholars (he had fought more battles than others, including the war of the Epigoni, the most important war expedition before the Trojan War. Second only to Achilles, Diomedes is considered to be the mightiest and the most skilled warrior among the Achaeans.

Diomedes received the most direct divine help and protection. He was the only Achaean warrior (apart from Achilles) who carried an arsenal of gear made by Hephaistos. He directly fights with immortals and injures two Olympian immortals.

However, despite the divine help he gets, he still displays self-restraint and humility to retreat before Ares and give way to Apollo thus remaining within mortal limits. This contrasts Patroclus (who does not give way when opposed by Apollo) and Achilles (who resorts to fighting the river Scamander on his own). He is praised for having absolute faith in the superiority of fate, and he even predicts the conclusion of Achilles' efforts to go against fate.

While both Odysseus and Diomedes were favorites of the goddess Athena, Odysseus prayed for help even before the start of the above footrace, whereas Diomedes received Athena's help *without having to ask*. Moreover, the goddess spoke to the hero without any disguise in Book V where he could see her in the true divine form (a special vision was granted to him).

After the Trojan War, Diomedes migrated to Aetolia, and then to Daunia (now called Apulia) in Italy. Virgil's Aeneid describes the beauty and prosperity of Diomedes' kingdom.

According to the post-Homeric stories, Diomedes was given immortality by Athena. From the poet Pindar: "[...] *the golden-haired, gray-eyed goddess made Diomedes an immortal god.*"

- **Epistrophus**

Epistrophus, son of Iphitus by Hippolyte, brother of Schedius. He was among the suitors of Helen. He led the Phocians on the side of the Achaeans in the Trojan War with his brother, commanding forty ships. Epistrophus was killed in the Trojan War by Hector.

There is a Trojan ally with the same name, please don't confuse the two.

- **Idomeneus**

Idomeneus was the son of Deucalion, grandson of King Minos and king of Crete and Queen Pasiphaë, so we can trace his lineage from Helios the sun god.

Idomeneus was found among the first rank of the Greek generals and was one of Agamemnon's trusted advisors. He was one of the primary defenders when most of the other Achaean heroes were injured, and even fought Hector briefly and repulsed his attack.

He was one of the Achaeans to enter the Trojan Horse. Idomeneus killed twenty men and at least three Amazon women.

- **Meges**

Meges was the son of Phyleus.

He commanded the armies of the Echinadians and the Dulichians during the Trojan War, having summoned forty or sixty ships. He was one of the men to enter the Trojan Horse.

- **Nestor**

Nestor was the son of King Neleus of Pylos. Originally from Gerenia, Nestor was an *Argonaut* (one of the crew members of the legendary ship the Argo). He became the King of Pylos after Heracles killed Neleus and all of Nestor's brothers. He was said to have lived three generations by favour of Apollo: the years which the god had taken from Chloris and her brothers, he granted to Nestor.

During the Trojan War, he often advises the younger warriors and even advises Agamemnon and Achilles to reconcile. He is too old to engage in combat himself, but he leads the Pylian troops, riding his chariot.

After the war, Nestor and those who were part of his army safely returned to Pylos, having chosen to leave Troy immediately after plundering the city rather than staying behind with Agamemnon to appease Athena.

Nestor's advice in *the Iliad*, while always respected by his listeners due to his age and experience, is always tempered with a subtext of humor at his expense due to his boastfulness, as he is never able to dispense the advice without first spending several paragraphs recounting his own heroic actions in the past when faced with similar circumstances. At times, Homer adds these parts to break the tension of the text, or to simply poke fun.

At the same time, Homer offers contradictory portrayals of Nestor as a source of advice. On one hand, Homer describes him as a wise man; Nestor repeatedly offers advice to the Achaeans that has been claimed to be anachronistic in Homer's time. Yet at the same time, Nestor's advice is frequently ineffective.

Yet Nestor is never questioned and instead is frequently praised.

- **Odysseus**

“Sing to me of the man, Muse, the man of twists and turns/ driven time and time again off course, once he had plundered/ the hallowed heights of Troy.”

It is only appropriate to start off describing Odysseus with the first lines of *The Odyssey* by Homer.

He is the son of Laërtes and Anticlea, husband of Penelope, and father of Telemachus, Acusilaus, and Telegonus. Although there was a non-Homeric tradition that Sisyphus was his true father, he is often referred to as the “son of Sisyphus” in many texts.

He is described as: “. . . tough, crafty, cheerful, of medium height, eloquent, and wise.”

When Helen of Troy is abducted, Menelaus calls upon the other suitors of Helen to honor their oaths and help him retrieve her, an attempt that leads to the Trojan War. Odysseus tries to avoid it by feigning lunacy, as an oracle had prophesied a long-delayed return home for him if he went. Palamedes, at the request of Agamemnon, seeks to disprove Odysseus' madness. Odysseus holds a grudge against Palamedes during the war for dragging him away from his home.

Odysseus and other envoys of Agamemnon travel to Scyros to recruit Achilles because of a prophecy that Troy could not be taken without him. As mentioned in Achilles' description, Thetis disguises him as a woman to hide him, and Odysseus discovers which among the women before him is Achilles when he is the only one to show interest in examining the weapons hidden among an array of adornment gifts for the daughters of their host. Odysseus arranges further for the sounding of a battle horn, which causes Achilles to clutch a weapon and show his trained disposition. With his disguise failing, he is exposed and joins Agamemnon's call to arms among the Hellenes.

Odysseus is represented as one of the most influential Greek champions during the Trojan War. Along with Nestor and Idomeneus, he is one of the most trusted counselors and advisors. After Patroclus is slain, it is Odysseus who counsels Achilles to let the Achaean men eat and rest rather than follow his rage-driven desire to go back on the offensive.

Odysseus has traditionally been viewed as Achilles' antithesis (extreme opposite of) in the Iliad. While Achilles' anger is all-consuming and of a self-destructive nature, Odysseus is frequently viewed as a man of the mean, a voice of reason, renowned for his self-restraint and diplomatic skills.

As mentioned in Ajax the Great's description, When Achilles is slain in battle by Paris, Odysseus, and Ajax retrieve the fallen warrior's body and armor in the thick of heavy fighting.

Odysseus' most famous contribution to the Greek war effort is devising the strategy of the *Trojan Horse*, which allows the Greek army to sneak into Troy under cover of darkness.

Odysseus is probably best known as the eponymous hero of *the Odyssey*. This epic describes his travails, which lasted for 10 years as the aforementioned oracle told, as he tries to return home after the Trojan War and reassert his place as the rightful king of Ithaca. A large part of the *Odyssey* deals with Odysseus as he tells his stories from his journey and another considerable part shows his son Telemachus as he wonders about his father whom he never got to meet and searches for him in the sea. The rest of the book tells the story of his return to Ithaca, reconciliation with Telemachus and finally, him taking his rightful title as king again. He does this by winning a contest that was held for the suitors of Penelope, his wife who believed him to be dead and had to look for a new king for Ithaca, while in disguise. After winning the contest, one of the suitors insults him unaware of his true identity, so he slaughters all the suitors. He reveals himself to everyone, yet his wife cannot believe her husband has returned after 20 years, believing it is a trick by some God in disguise. She tests him, and when he proves his identity with information only the two of them know (that their bed cannot be moved because one of its legs is a living olive tree), she accepts him. The *Odyssey* leaves the story at a very conclusive point, but as mentioned previously in the study guide, it is speculated that the last two books of the epic are written later on to prevent any sequels. Still, the last poem of The Epic Cycle tells a different ending, please read up on it from earlier in the guide.

- **Teucer**

He is the son of King Telamon of Salamis Island. He fought alongside his half-brother, Ajax (*the Great*), in the Trojan War and is the legendary founder of the city of Salamis in Cyprus.

Interestingly, he was the nephew of King Priam of Troy and the cousin of Hector and Paris (through his mother) —all of whom he fought against in the Trojan War.

Teucer was mainly a great archer. He was also one of the Greeks to enter the Trojan Horse. In total, Teucer slew thirty Trojans during the war.

After Ajax's suicide, Teucer guarded the body to make sure it was buried. Because of Ajax's suicide, Teucer stood trial before his father, where he was found guilty of

negligence for not bringing his dead half-brother's body or his arms back with him. He was disowned by his father, wasn't allowed back on Salamis Island, and set out to find a new home.

Later on, Teucer founded the city of Salamis in Cyprus, which he named after his home state.

- **Menestheus**

Menestheus was one of the early kings of Athens. He was one of the suitors of Helen, and when the Trojan War started he brought "fifty black ships" to Troy. In the Iliad, it is said that "no one could arrange chariots and shield-bearing warriors in battle orders better than Menestheus and that only Nestor could compete with him in that respect". Menestheus was one of the warriors in the Trojan Horse. After Troy was sacked, he sailed to Mimas and Melos, where he became king.

- **Elephenor**

Elephenor was the son of Chalcodon. Elephenor was a suitor of Helen and the leader of the *Euboean* force of thirty or forty ships.

- **Leitus**

Leitus was the son of Alector. He was one of the suitors of Helen. In the Trojan War, he is said to have killed 20 enemies. He was the only Boeotian leader to safely return home after the Trojan War.

- **Medon**

Medon was the half-brother of Ajax the Lesser. He took over Philoctetes' army after he was bitten by a snake and left on Lemnos.

- Podalirius

Podalirius was the son of Asclepius. In the Trojan War, with Machaon, his brother, he led thirty ships. Like his brother, he was a legendary healer. He was one of the heroes who entered the Trojan Horse. Podalirius survived the war and settled in Caria (Bodrum). There are also varying accounts of where he settled ultimately, but those are not too important to us.

5. Part II: Reality of the Trojan War

5.1. The Search for Troy

5.1.1. Ruins of Troy

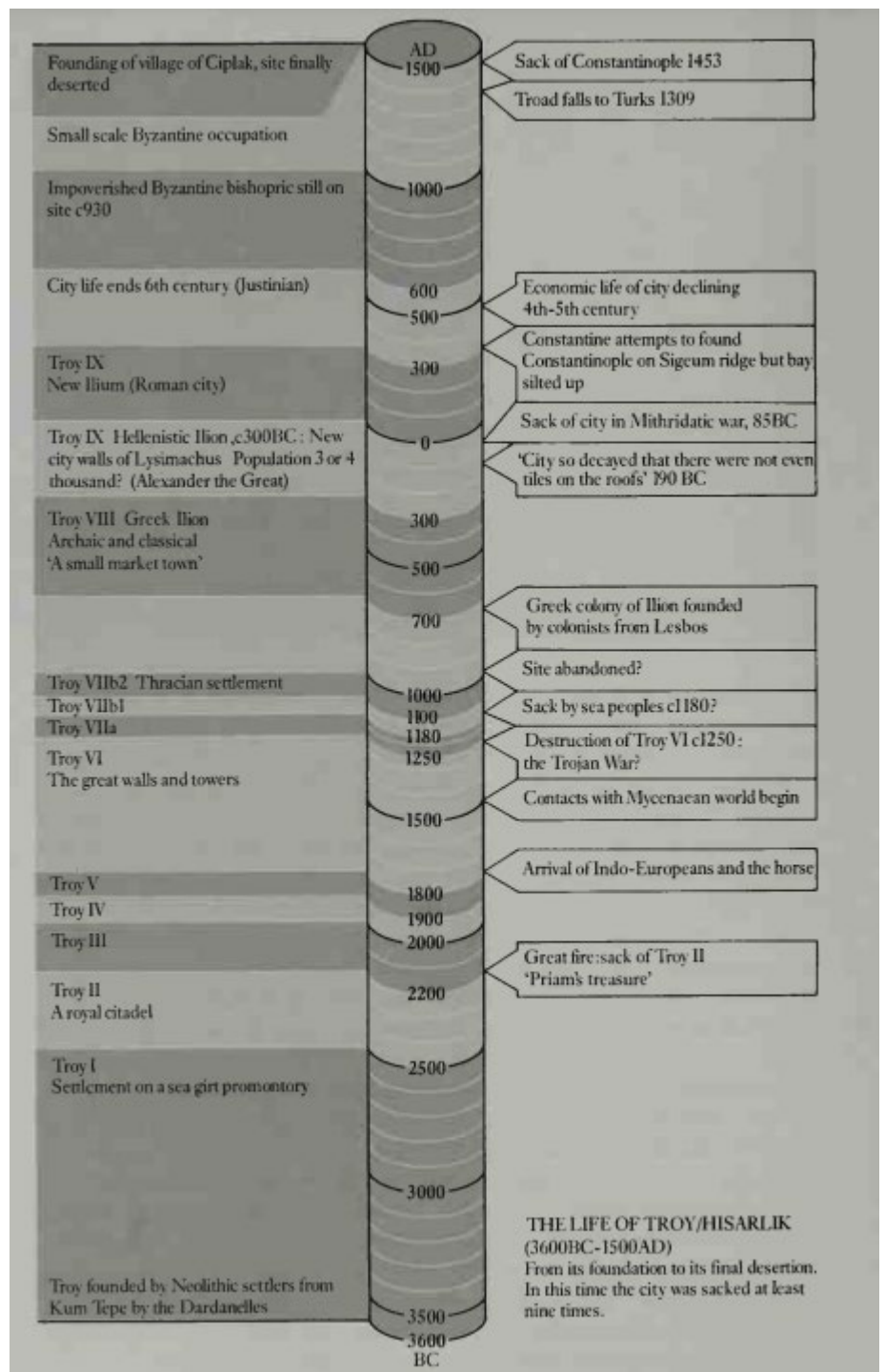
Troy, (or Illium) a city that is so legendary that it has countless pieces of literature written about it. A city so legendary that it has one of the most famous epics in the world telling its story. A story so powerful that it makes countless people search for the city including Alexander the Great, and Julius Caesar. A story with such great characters that it has been argued that even the founder of modern Türkiye, Mustafa Kemal Atatürk said “Hector, we have avenged you” after facing the united Armada of French and British ships, including HMS Agamemnon. Whether the legendary war that has been the topic of these epics took place in the real world or not is still argued and in this part of the study guide, we will provide you with the

historical and archaeological evidence about the Trojan War, the city of Troy, and information about the civilizations that lived in today's Greece and Asia Minor.

It has been thought that Homer composed his work in the 8th century BC. However, he describes the event of Illiad occurring much before that time, around the 12th or 13th century BC. This prediction of the date of the Trojan War means that the war described by Homer possibly happened during the Late Bronze Age.

Until the 19th century, Troy was thought to be a purely mythological city. However, the excavation led by one German businessman Heinrich Schliemann brought attention from all around the world to a place that might possibly be Homer's

Troy. At that time all the academics studying the Trojan War believed that since this was a mythological event and did not really happen, the city of Troy was also non-existent. Still, today, the excavation of Schliemann convinced most scholars that it is in fact, the ancient city of Troy.



According to Schliemann, his interest in Troy began when he was just a child. In his book, he describes remembering a wooden engraving depicting a picture of Aeneas fleeing Troy with his father and son. He then claims that he promised his father that he was going to find Troy after he grew up. After building a successful business for himself and being really rich, he finally started his search for Troy.

It was known that the site for the ruins of Troy, if there were such ruins, lay in modern-day Türkiye so Schliemann visited many mounds that were thought to be the site of Troy however, he had no luck on these sites. It was then he met Frank Calvert, an American who was a United States consular agent. Calvert shared the same passion for Troy with Schliemann and confessed to him that he thought he found Troy and bought a piece of land from its location. This confession led to these two men starting to work together at the location that is thought to be Troy: Hisarlık.

Most of Schliemann's writing is considered false today since there are multiple accounts of his texts not matching historical events or being copied from another source as his own experience. His actions throughout his life were also questionable, and sometimes illegal, however, we cannot deny that he shined a bright light on the history of Troy. Schliemann started an excavation on the Hisarlık site in 1870 before receiving a permit from the state authorities and another time in 1871. It was in 1872 that he uncovered the ruins of multiple ancient cities built on top of each other. This finding was no innocent discovery, Schliemann's desire to find Troy combined with his inadequacy as an archaeologist caused serious damage to most of the layers of the ancient city. Schliemann and his architect, Wilhelm Dörpfeld who was working on the site with Schliemann believed that there were around 6 to 7 cities each one built on top of the ruins of the other. It is now known that there are actually 9 cities but at that time neither Schliemann nor Dörpfeld realized that.

5.1.2. Troy II

Schliemann believed that the second city they found in the excavation was the Troy of the epic. In the excavations during the year 1873, he announced that he found Priam's Treasure in the ruins. According to his own words, which later he admitted that was falsified, after discovering the treasure, he and his wife collected the treasure and smuggled it out to Greece before announcing that it was found. Today, scholars think that there was not even a treasure in the first place and Schliemann gathered all of his findings in one place to make it look like a big pile of treasure before announcing its existence. Schliemann sent the treasure for it to be displayed in the Berlin Museum in Germany but near World War II, the treasure disappeared and reappeared fifty years later in Russia, where they claimed it was

taken as war reparations and it is currently on display in Pushkin Museum.



Regardless of the status or the authenticity of the treasure, it was not Priam's treasure. It was revealed that the second city, now called Troy II, dated back to 2300 BC, a thousand years before the Trojan War and Priam. Items in the treasure itself also dated back to the same time period in addition to resembling items from Mesopotamia. Schliemann eventually realized his mistake in identifying the ancient city of Troy. Even though he finally started

to be more careful in his latest excavations, during his hasty excavations to uncover Troy II, he damaged most of the upper levels of the ancient site. Finally persuaded by Dörpfeld and other scholars, he realized that Troy VI or VII was more likely to be Priam's Troy and Mycenaean pottery found at the same level increased the viability of this hypothesis. This excavation site was also inhabited by Hellenistic Greeks and Romans, and their use of landscaping resulted in ancient Troy which was the topic of the epics being much closer to the surface than Schliemann thought. He wanted

to correct his mistake and planned on starting another excavation but before he could start, he passed away and Dörpfeld rose to be the successor of his passion.

5.1.3. Troy VI

Dörpfeld focused the excavation on the ruins of the sixth city, which is called Troy VI. The first settlement on this level dates back to 1700 BC and it was shown that the city was renovated multiple times before its destruction. Schliemann had managed to uncover most of the central part of the settlement but Dörpfeld focused on the outer parts which were untouched. It was the place where he found the limestone fortification walls surrounding the central part of the settlement, with a length of around 270 meters, gates, and a watchtower standing around 8 meters above the ground. Items that have been found in the ruins and the placement of the buildings suggest that this was a wealthy city, probably fueled by its geographical position, allowing it to have dominion over Hellepont. In addition to all of the archaeological findings, the city also matches Homer's description. Dörpfeld believed that the city was destroyed because of many years of inhabitation. He concluded that this was because Mycenaeans captured the city as it was described in the literature and Troy VI was the Troy Homer depicted in his work. However, later work of other scholars suggested that the destruction of Troy VI was not caused by humans, instead it was natural causes that destroyed the city.

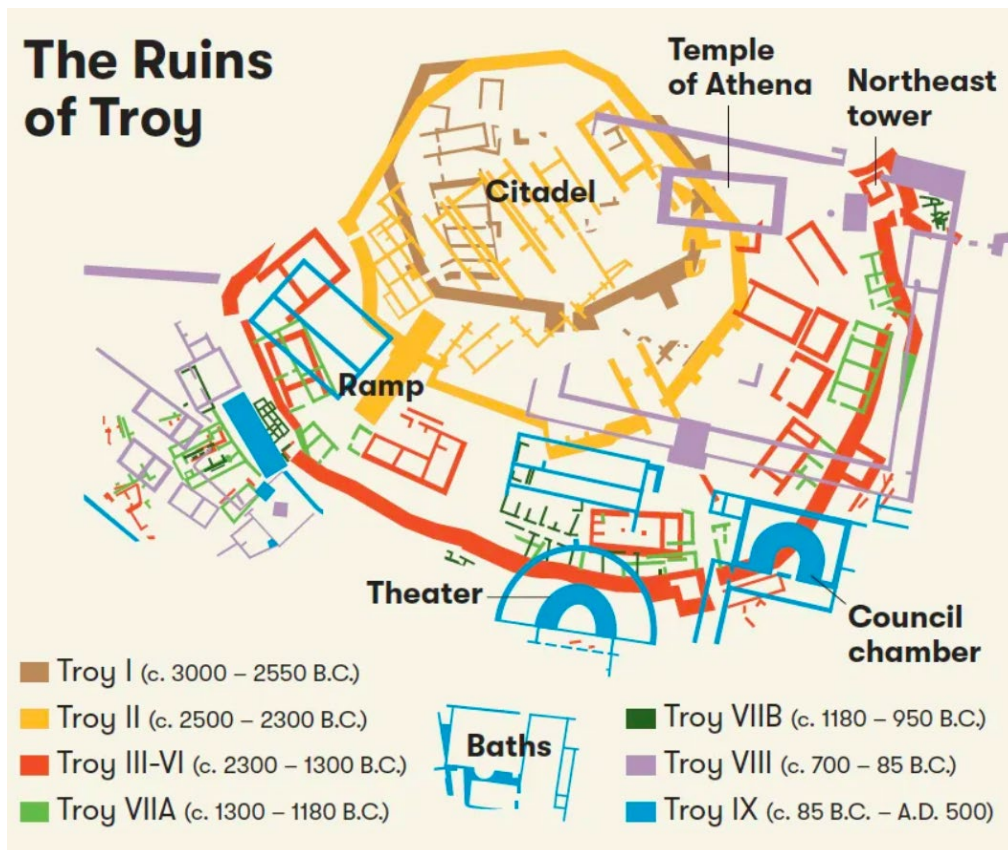
5.1.4. Troy VII and Further Work

Another archaeologist Carl Blegen conducted an excavation at Hisarlık site for the University of Cincinnati in 1932. Blegen disagreed with Dörpfeld in how the final phase of Troy VI, Troy VIh was destroyed. He found that the eight layers of Troy VI was each following the previous one without cultural changes so he claims that the inhabitants were just remodelling the city and there was no effect of foreign intervention. In fact, the next phase of the ruins, Troy VIIa was also very similar to Troy VI in terms of culture and could be regarded as a direct continuation of Troy VIh (We have to mention that Dörpfeld also agreed with this and both he and Blegen suggested that it was more appropriate for this layer to be called Troy VII). The Mycenaean pottery found in Troy VIIa also suggests that the Mycenaeans and Trojans were still trading and this would not be observed if the previous city was sacked by the Mycenaeans as Blegen suggested. He showed that there was evidence of earthquake damage in the previous cities, Troy III, IV, and V and since

the city lay on the active North Anatolian fault line, an earthquake was more plausible for the destruction of Troy VIh. This leads to the identification problem that we will mention at the end of this part since Troy VI matches the description of Homer but there was no mention of an earthquake.

Blegen found out that the ruins of Troy VIIa were built directly on top of Troy VI. Houses and walls were rebuilt and used in Troy VIIa with one significant difference from Troy VI. Houses that were previously used were separated via walls in the interior to house more people or destroyed houses were salvaged for usage. The amount of storage jars was increased and people started to bury these jars. This method could be used to refrigerate food supplies and increase the storage capacity. Blegen suggested that increased storage capacity and housing capacity were the result of an increasing population in the city.

During his investigation to find out the cause of the destruction of Troy VIIa, Blegen found unburied skeletons in the streets, arrowheads of Aegean origin, and fire damage throughout the city. This led Blegen to believe that it was Troy VIIa which the Mycenaeans destroyed and not Troy VIh. Blegen suggested that the increase in population was due to people from the outskirts fleeing into the citadel. He dated this destruction to around 1250 BC, before the bronze age collapse and destruction of Mycenaean palaces and cities since he reasoned that Mycenaeans could not attack and destroy Troy after their own cities were destroyed. The problem with this is that Troy VIIa did not fit the image of Homer.



5.1.5. Further Research and Troy in the Committee

Following Blegen, there have been many research teams working on the Hisarlık site that led to interesting discoveries. Excavations and research conducted by Manfred Korfmann concluded that the city of Troy that they were excavating (specifically Troy VI and VII) could be identified as the city known to Hittites as Wilusa. He also discovered the lower city surrounding Hisarlık which as he described could house four thousand to ten thousand inhabitants. Korfmann and his team also found defensive ditches and tunnels. Korfmann also showed that the lower city of Troy VIIa was destroyed via fire and war.

In the Trojan War Committee of Boğaziçi MUN'24, we will form the city of Troy based on these archaeological findings, and its depiction in literature. When it comes to the identification problem of Troy VI and Troy VII, there is no mention of an earthquake in the literature. However, it could be interpreted that the “Trojan Horse” could be a metaphor for an earthquake since the Greek God of the sea, Poseidon is also the god of earthquakes and the creator of horses. We cannot know the mind of the poet but we can imagine there may be exaggerations in his work,

and it might even be the combination of more than one settlement in the area into one for a better tale.

In this committee, we will focus on the settlement termed Troy VI in its final phase, Troy VIh. This city is a rich city with fortified walls around its citadel, a defensive trench dug around its lower city, and man-made tunnels spanning under. It is located at Hisarlık mound in modern-day Türkiye. The population is around ten thousand inhabitants mainly located in the lower city.

5.2. Gods in Illiad

5.2.1. Mount Olympus

In Greek mythology, Mount Olympus is the sacred home of the gods and it is only reachable by the gods themselves. They live there and spend their time with festivities. In many stories of the myth, there are interventions of gods in the human world or human contact with gods. The case is no different in Homer's work. In this part of the guide, we will give an explanation of the gods of Olympus and their interpretation of the human world.

Gods are mostly depicted as human-like however, the main difference between the gods and humans is that, as you can expect, gods are immortal. God's counterpart of blood in humans is called ichor and when a god is injured, they bleed ichor. The food and drink of gods are also different from their human counterparts, they eat ambrosia and drink nectar. In many cases, disputes between gods affect human lives and gods often intervene in human matters. Gods can send messages with dreams to humans or guide their hands in battle. They can inflict plagues upon whole armies and save people from certain death. Gods also reply to human calls sometimes and most of the time they disguise themselves as humans.

5.2.2. Twelve Olympians

Twelve Olympians (although there are actually thirteen of them since there is no consensus about the inclusion of Hestia and Dionysus) are the major gods of Greek Mythology and in this part, we will explain their powers and connections to the events of the Trojan War.

1. Zeus

Zeus is regarded as the King of the Gods and the strongest of the Olympians. In addition to his notorious role as the “Thunder God”, he is also regarded as the god of law and order. His duties include being an intermediate, negotiator, between gods in solving their disputes.

In tales of the Trojan War, Zeus acts as a balancing factor between the two parties and it can be said that most of the time, Zeus’ will happen. However, fate is often more powerful than the gods and the God of Thunder, like all the other gods, plays his part in the fate that is foreseen in the prophecies. Zeus is the god that decides on Paris to choose the goddess that receives the apple and from time to time, Zeus also chooses one of the sides in the war like when he promises Thetis that Achaeans will not win the war without Achilles.

2. Hera

Hera is the Queen of Gods and the goddess of marriage and family. She is the wife of Zeus and because of this, is also respected by the gods. One of the main reasons for Hera’s affiliation with the war is that she was only worshipped by the Greeks. Displeased by the decision of Paris about the apple and being worshipped by the Achaeans, she strongly supports the Achaean side and works against the Trojans.

Hera actively blesses Achaean warriors in the war, protecting them and she influences other gods to participate in the war. She also tries to manipulate Zeus, resulting in a conflict between the two gods.

3. Poseidon

Poseidon is known most commonly as the “God of Seas” but his dominion also includes storms, earthquakes, and horses. He is also the brother of Zeus, Hades, Hera, Demeter, and Hestia. He is also one of the most influential figures in the Trojan War.

Poseidon took part in building the Trojan walls but after he was refused payment he became an enemy of the Trojans. He favored the Achaeans and blessed their heroes in the war. He also sent storms and earthquakes to hinder Trojan efforts in the war.

4. Hermes

Hermes is regarded as the God of travelers, thieves, communication, and diplomacy. He is also regarded as the “Messenger God”. Although his role in the Trojan War is very limited, he aids Priam when he tries to talk with Achilles, providing safe passage to him.

5. Athena

Athena is regarded as the God of Wisdom, strategy, and crafts. She plays a key part in the events of the Trojan War. She supports the Achaean side and blesses some of the heroes such as Odysseus, Diomedes, and Achilles. She also affects the result of the duels between humans. Her involvement in the war goes beyond the blessings since she directly assists Diomedes in the war, allowing him to wound Ares. Even the end of the war was caused by Athena since she was the one with the idea of a wooden horse.

6. Aphrodite

Goddess of Love, Beauty, and Pleasure; Aphrodite plays a big part in the events of the Trojan War. Although in some instances she was considered to be born from the blood of Uranus, Homer depicts her as a daughter of Zeus. She strongly favors the Trojan side and often aids them. In addition to her influence during the war, the war itself is caused by her since it is Aphrodite who promised Helen to Paris. It was said that Aphrodite influenced Helen and in many cases, the Goddess of Love uses her powers to fuel the romance between Paris and Helen. In addition to saving Paris from imminent death during his duel with Menelaus, she also influences her own romantic interest, Ares in participating in the war as a Trojan ally.

7. Apollo

Apollo is the God of the Sun, Prophecy, Music, Archery, Medicine, and Plague. His many powers made him a very important god for both humans and the gods. Since fate and prophecy were very important, his oracles were respected and their guidance was often asked. His healing powers are the main remedy for gods but he can also inflict diseases. In addition to having all these powers and being responsible for the movement of the sun, he was also a very important figure in the Trojan War.

Apollo, together with Poseidon played a part in building the city walls of Troy. He also favored Hector as his champion and guided him during his battles. His role as the God of Prophecies connected him to all of the prophecies during the war and he even spread a disease on the Achaean army when the daughter of his priest was taken away. It is also mentioned that Trojan heroes had shared lineage with Apollo, making him a very important deity for the Trojans.

8. Artemis

Artemis is the Goddess of the Moon, Hunt, and Virginity. Since she is the twin sister of Apollo, she is also considered the Goddess of Archery and she has healing and disease powers like Apollo, however, these powers are attributed mostly to women and children. In the events of the Trojan War, there is one, but significant role Artemis plays which is the sacrifice of Iphigenia. The passage of the Achaean army is blocked by Artemis since Agamemnon angers Artemis and prophecy claims only the sacrifice of Iphigenia will calm the waters and let the army cross the Aegean Sea.

9. Ares

Ares is the God of War and Violence. As the God of War, he is naturally connected to the Trojan War but beyond his role as the God of War, he is persuaded by Aphrodite to aid the Trojan side in the war. He even actively participates in the war and gets wounded by Diomedes with Athena's help.

The main difference between Athena and Ares as gods of war is that Ares is the god of brutal battles and loves bloodshed while Athena is the god of strategic warfare.

10. Hephaestus

Hephaestus is regarded as the "Craftsman God" and in addition to his roles as God of Craftsmanship, Forge, and Invention, he is also the God of Fire and Volcanoes (the word Volcano derives from his Roman name: Vulcan). His involvement in the Trojan War is limited to his creation of the armor worn by Achilles. The shield that Hephaestus made is described in detail in the Illiad and it is said that Alexander the Great had seen this shield during his visit to Troy.

11. Demeter

Demeter is the Goddess of Agriculture, Nature, and Seasons. She has no direct involvement in the Trojan War.

12. Hestia

Hestia is the Goddess of Hearth, Home, and Family. She has no direct involvement in the Trojan War.

13. Dionysus

Dionysus is the God of Wine and Festivity. He has no direct involvement in the Trojan War.

14. Hades

Hades is the God of the Underworld and Dead. Although he is not an Olympian and not being involved in the Trojan War, we wanted to mention him since he was an important god in Greek Mythology.

5.3. World of Humans

The Achaean army depicted in Illiad was an army formed by a coalition of many cities and kingdoms that are connected to each other via bonds of allegiance. Each king in this army has his own troops and ships and they all camp and go to war individually. It can be said that there is a feudal chain of command with Mycenae being the strongest of cities with Agamemnon at its command. It is also said that Agamemnon, and Priam, get this ruling power from Zeus himself.

It is obligatory for other kings to obey the command of Agamemnon. The cause of war is Menelaus' cause and Agamemnon also adopts this cause. Since there is a feudal relationship between the kings, it is their duty to bring their ships and soldiers after Agamemnon asks for them. Other kings are equal between themselves but Agamemnon is their superior and no equality can be mentioned. War spoils go to Agamemnon first. Kings have their spots in Agamemnon's council but the last say is Agamemnon's and no one can plead this.

The main characteristic of Achaean kings is that they are shepherd kings. Their power comes from the size of their herds and it is their duty to take care of their herds. In addition to shepherding and farming, Kings are also responsible for giving offerings and praying to the gods and Homer regards the kings as high priests.

In Homer's world, there are two important laws that cannot be broken under any circumstances, respect for beggars and respect for guests. If someone comes as a guest, they must be respected and taken care of, if someone comes as a beggar they must be respected and listened to. When there is a guest-host relationship between two people, no matter what happens, they cannot be enemies while the relationship stands. We can see examples of these laws when Priam asks Achilles for Hector's body and the conversation between Glaucus and Diomedes. The only person who disrespects the laws in Homer's world is Paris and we know what happens next.

6. Part III: Art of War

6.1. Engineering and Architecture

Use of the Egyptian stone frame diffused throughout the eastern Mediterranean after 1800 BCE, and the cultures of mainland Greece were particularly attracted to it. In the Greek world of the Aegean and southern Italy, many stone-frame temples were built; some have survived to the present day in various states of preservation. They were built of local marble or limestone; there was no granite for huge monoliths. The basic technology was little changed from that of Egypt; the major difference was in the labor force. There were no state-mobilized masses of unskilled workers to move huge stones; there were instead small groups of skilled masons who worked independently. The building accounts of the Parthenon show that each column was built under a separate contract with a master mason. There was certainly lifting machinery for handling the blocks, although its precise description is unknown; the concealed faces of stones still have grooves and holes that engage the ropes used to lift them into place. Metal cramps and dowels were introduced for joining stones together; mortar was almost never used. There was some experimentation with iron beams to reinforce longer spans in stone, but the maximum remained about 5 to 6 meters (16 to 20 feet). Longer spans were

achieved with timber beams supported by the stone frame; the solid stone roof slabs of the great Egyptian temples could not be duplicated.

Much of the mason's effort was concentrated on the refinements of detail and optical corrections for which Greek architecture is justly famous. This same sense is also seen in the first surviving construction drawings, which were made on the unfinished surfaces of the stone walls of the Temple of Didyma. Such drawings would normally have been erased during the final finishing of the wall surfaces, and those at Didyma survived because the temple was never completed. The drawings show how the masons developed the final profiles of columns and moldings—a rare glimpse of the design processes of builders before the days of pencil and paper.

In contrast to stone technology, which remained largely unchanged from Egyptian methods, clay masonry underwent considerable development. Although mud brick remained standard for dwellings, fired brick was more widely used and began to be laid with lime mortar, a technique borrowed from stone construction. Glazed brick also appeared in this period, particularly outside the Greek world among the Babylonians and Persians, who made considerable use of it in royal palaces. A fine surviving example is the Ishtar Gate of the Palace of Nebuchadrezzar at Babylon, with a true arch spanning 7.5 meters (25 feet) and dated to 575 BCE. Another major innovation was the fired clay roof tile. This was much more waterproof than thatch, and tile roofs could have the lower pitch characteristic of Greek temples. Hollow terra-cotta blocks for wall ornaments also appeared around this time, probably derived from the highly advanced pottery industry, which routinely made fired clay vessels more than one meter long.

Although stone technology remained confined to the trabeated (column-and-beam, or post-and-lintel) frame, there were a few structures that hinted at future developments. Perhaps the most spectacular building achievement of the age was the Pharos of Alexandria, the great lighthouse built for Ptolemy II in the

3rd century BCE. It was a huge stone tower nearly as high as the Great Pyramid but much smaller at the base—perhaps 30 meters (100 feet) square. Within this mass of masonry was a complex system of ramps over which pack animals carried fuel for the beacon at the top. The Pharos was the first high-rise building, but the limitations of masonry structures and the lack of a rapid way of moving people vertically precluded any further development of tall buildings until the 19th century. The Pharos remained the only example of this type long after it was demolished by the Arabs beginning in the 7th century CE.

Another example of a new stone technology that was tried but not pursued further by the Greeks was the underground tombs of Mycenae, built about 1300 BCE. These tombs have main chambers enclosed by pointed domes of corbeled stone construction, about 14 meters (47 feet) in diameter and 13 meters (43 feet) high. Crude versions of the corbel dome had appeared earlier in Mesopotamian tombs and the tholoi of Neolithic Europe, but in Mycenae, the techniques were refined and enlarged in scale. A corbel dome or arch does not develop the high compressive forces that characterize true arches and domes, which are built of radial segments of stone or brick. Thus, it does not take full advantage of the great compressive strength of stone and cannot span long distances; 14 meters is near the upper limit. Greek masons did not choose to explore this type of structure; their buildings remained largely concerned with exterior forms. The Roman builders who followed them, however, exploited masonry to its full potential and created the first great interior spaces.

6.2. Naval Technology of Greeks

Due to a lack of historical records, our information about the navy of Greeks comes from Homeros and artistic representations. According to those depictions, ships had distinctive features such as a long, slender hull, a single mast with a sail, and rows of oars. The ships had a keel and moved by both sails and oars. Ships were made from wood since metal fastening wasn't common during the period. From the depictions, we can say that ramming tactics were used since the front of the ships was often covered with bronze rams.

According to the Iliad, the Greeks had 1186 ships with a capacity of 120 men each. This makes a total of 142,320 humans who went to war from the Greek side but some of them were slaves who rowed the ships. The total amount of men, equipment, and material that you can carry with these ships is limited, and it will be announced in the handbook and in the committee.

6.3. Military Technology of Greeks

6.3.1. Weapons

Bronze weapons were widely used within the Greek military. Melee weapons such as axes, spears, clubs, daggers, and swords were used by Greek soldiers. Daggers were used as a second weapon. For missile warfare, they used bows, javelins, and slings. An important aspect to notice is that bows can be used with fire, but this will be possible with your available oil supply.

Within Greece, there were three types of troops namely Infantry, cavalry, and Chariot. Since Greeks traveled with ships, bringing too many horses was not possible thus your cavalry size would be cut to the bone. Also, chariots were used by only some generals, and within some armies so you will have limited chariots. All types also split into two melee and missile. There is a table that shows what units used which weapons.

Infantry	Melee	axe	sword	club	spear
	Missile	bow	javelin	slings	
Cavalry	Melee	spear	axe(long)	sword	
	Missile	bow	javelin		
Chariot	Melee	sword	axe	spear	
	Missile	bow	javelin		

6.3.2. Armor

We know that Greek soldiers used bronze helmets, bronze breastplates; cuir bouilli (hardened leather) brassarts (arm armor), and greaves (leg armor). They also used cuir bouilli sandals.

Some soldiers did not possess any bronze armor, and some even did not possess any armor at all. The numbers will be announced at the first session.

The generals often showed their wealth by placing golden and silver decors on the armor.

6.4. Introduction to Military Tactics

This part will be about how one should calculate war and make their plan according to these calculations. Due to our date, we don't have mechanical improvements for complex tactics thus we will cover tactics that can be applied in the committee. This part will be shorter and more informal than the rest because we don't want to just write about this tactic and that tactic, but we want you to learn the understanding of calculating the situations and make your own tactics during the committee.

This part will be mostly composed of quotes and sources for further reading. Since the idea was from "Art of War" by Sun Tzu, we will quote from him more often and any *Italic* quotes will be from him.

6.4.1. Laying Plans

Winning a war and winning a conflict are two different things. There are wars that are won without a single blood dropping and there are wars that are won with immense human and resource losses. But as Sun Tzu said:

"1. In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment, or a company entire than to destroy them.

2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting."

But in life nothing is perfect and when needed, conflicts are inevitable to win a war.

"1. The art of war is of vital importance to the State.

2. It is a matter of life and death, a road either to safety or to ruin. Hence it is a subject of inquiry which can on no account be neglected."

Calculating a war is important and according to "Art of War" this calculation consists of five ingredients.

These are:

(1) The Moral Law; (2) Heaven; (3) Earth; (4) The Commander; (5) Method and discipline.

"5.6. The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.

7. Heaven signifies night and day, cold and heat, times, and seasons.

8. Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.

9. *The Commander stands for the virtues of wisdom, sincerity, benevolence, courage, and strictness.*

10. *By method and discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads by which supplies may reach the army, and the control of military expenditure.*

11. *These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail”.*

After learning your conditions, one should ask:

(1) Which of the two sovereigns is imbued with Moral law?

(2) Which of the two generals has the most ability?

(3) With whom lie the advantages derived from Heaven and Earth?

(4) On which side is discipline most rigorously enforced?

(5) Which army is stronger?

(6) On which side are officers and men more highly trained?

(7) In which army is there the greater constancy both in reward and punishment?”

Which side's calculations weigh more than the other is the one who wins the war. Facing conflicts without a proper plan is like walking in the dark and you should prepare your plans according to your calculations.

Calculating realistically by including both your and your enemies' strengths and weaknesses is also important. When taking these into

account, an unorthodox operation might suddenly become a winning strategy.

6.4.2. Waging War

Waging a war means enlisting armies, maintenance of these armies, and transporting these armies and their supplies beyond your borders. Spendings inside and outside your borders. This all means increases in expenses.

Even though you win the war, extending a campaign means a decrease in power both economic and military and when that happens other enemies might start to plot against you.

Thus: *“It is only one who is thoroughly acquainted with the evils of war that can thoroughly understand the profitable way of carrying it on.”*

Without understanding the setbacks of the war, you can't plan your campaign.

6.4.3. Attacking by Stratagem

“3. Thus, the highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces; the next in order is to attack the enemy's army in the field; and the worst policy of all is to besiege walled cities.

4. The rule is, not to besiege walled cities if it can possibly be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain while the town remains untaken. Such are the disastrous effects of a siege."

We prepare plans for an operation but deciding on what operation to do is as important as thoroughly planning the operation. Plans are made based on the operation and operations are chosen based on what we want from the opposition.

We don't want to list all tactics here and want you to search them but here is some small tactics that you can use during conflict:

- Using sunlight to your advantage
- Having the high ground
- Using weather
- Hiding in terrain (overall using the terrain to your advantage)

Now there is an important thing that we must mention. All terrains have advantages and disadvantages, and the main idea is to use the advantages of the terrain and make the enemy suffer from the disadvantages. But there are times when famous generals give up on these advantages for victory.

For example, Napoleon in the Battle of Austerlitz, gave up his high ground during a thick fog and used this fog to encircle the enemies that captured the high ground.

Hanibal during the Second Punic War marched his army straight from a swap for four days and in doing so he bypassed the Roman armies and got near the city of Rome without conflict.

The main idea is advantages are subject to situations and normally advantageous position might be disadvantageous in a special case. In that case, abandoning the advantageous position or entering a disadvantageous position might end up winning the war. For seeing and using these you can look up to famous generals and what they used during wars.

6.4.4. Tactical Disposition

"1. Sun Tzu said: The good fighters of old first put themselves beyond the possibility of defeat, and then waited for an opportunity of defeating the enemy.

2. To secure ourselves against defeat lies in our own hands, but the opportunity of defeating the enemy is provided by the enemy himself.

3. Thus the good fighter can secure himself against defeat but cannot make certain of defeating the enemy.

4. Hence the saying: One may know how to conquer without being able to do it."

After all, plans can take you up to one point. Some things are tied to the enemy. You can make yourself undefeatable, but you can't make your enemy defeatable.

A tactician makes sure that they are in an undefeatable position, and doesn't miss opportunities to defeat their enemies.

"15. Thus, it is that in war the victorious strategist only seeks battle after the victory has been won, whereas he who is destined to defeat first fights and afterwards looks for victory."

6.4.5. Marching

To execute an operation, you must move your army from one place to another place. That is called marching. There are important aspects of marching that you must consider while writing a directive. Those are terrain, speed, security, time, and supply.

Terrain: There are different terrains, and each has its own advantages and disadvantages. Some terrains are better suited for camping and some terrains are better for marching. And there are some terrains that you must avoid no matter what.

Speed: In economics, there is an understanding called opportunity cost. It is the forgone benefit that is lost when choosing an option. Speed in the military has opportunity costs. If you wish to arrive at the battlefield early, you must leave behind your supplies -and sometimes even your armor-. Being early to the battlefield has advantages but it comes with the opportunity cost of leaving your crucial munitions behind.

Security: During marching or camping you must secure your army and munition, especially if you travel in enemy territory. Enemies will try to ambush or hit-and-run your army to gain even the slightest time to prepare. To deflect these small conflicts, you must ensure your army's safety.

Time: Even though there are unorthodox ways, marching during the day and camping during the night is usually preferred.

Supply: Some campaigns take months, and some take even years. Providing meals, extra weapons and armor is essential to the army. While marching and camping, you must also ensure the safety of your supplies and supply lines apart from your army.

6.4.6. Terrain

Every terrain has its own advantages and disadvantages. Knowing what you can do and what you can't do in a terrain is as important as calculating the strengths of the two armies. If one side can effectively use the terrain to their advantage, any calculation might turn upside down.

“27. If we know that our own men are in a condition to attack but unaware that the enemy is not open to attack, we have gone only halfway towards victory.

28. If we know that the enemy is open to attack but are unaware that our own men are not in a condition to attack, we have gone only halfway towards victory.

29. If we know that the enemy is open to attack, and also know that our men are in a condition to attack but are unaware that the nature of the ground makes fighting impracticable, we have still gone only halfway towards victory.”

“31. Hence the saying: If you know the enemy and know yourself, your victory will not stand in doubt; if you know Heaven and know Earth, you may make your victory complete.”

Terrain types according to Sun Tzu:

***Easily passable terrain:** Terrain that allows both sides to move freely in and out.*

- *If you command this terrain first and occupy the easiest routes, you will have the advantage.*

Hung up terrain: Terrain that is easy to enter but difficult to retreat from.

- *If the enemy has taken this terrain but is not prepared, you can advance with the advantage.*
- *If the enemy is prepared, advancing brings no advantage and you may become stuck and unable to retreat if necessary.*

Standoff terrain: Terrain that is unwelcoming to both sides, thereby creating disadvantages for both sides.

- *If the enemy is positioned in this terrain, be wary of opportunities for gain on this terrain.*
- *If the enemy provides a means for you to gain advantage, hold your ground. They will be forced to either retreat or advance, and you can attack from your advantageous position.*

Narrow terrain: Terrain that offers only a small parcel of land.

- *If you get to this terrain first, occupy it completely and wait.*
- *If the enemy gets there first and occupies it, do not advance.*
- *If they get there first but fail to occupy the space, advance to gain the advantage.*

Steep terrain: Terrain comprising any part of the land that slopes.

- *Do not fight uphill on this terrain.*
- *If you get there first, set up high and wait for the enemy.*
- *If the enemy gets there first, retreat and fortify your defense position.*

Wide-open terrain: Terrain that lends no advantages to either side.

- *On this terrain, the momentum is equal.*
- *Do not advance or engage in battle on this terrain because there is no way to gain an advantage.*

Knowing the terrain is incredibly important when implementing Sun Tzu's strategy for battle. Once you have assessed your opponent and the terrain, you will have a clear picture of where advantages lie and can be victorious. If you don't assess either, you will lose.

6.4.7. Sieges

Sieging has many disadvantages for the aggressor. For example, you must maintain your army in enemy territory for months even years. Managing a siege is troublesome, if not accurately managed, it can destroy the army and the state. Thus, Sun Tzu states that:

“4. The rule is, not to besiege walled cities if it can be avoided. The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months; and the piling up of mounds over against the walls will take three months more.

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants, with the result that one-third of his men are slain while the town still remains untaken. Such are the disastrous effects of a siege.

6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.

7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete. This is the method of attacking by stratagem.

8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him; if twice as numerous, to divide our army into two.

9. If equally matched, we can offer battle; if slightly inferior in numbers, we can avoid the enemy; if quite unequal in every way, we can flee from him.

10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force."

Since there was not much sieging technology during 1200 BC you cannot just bombard the city and assault with your army. But there are few ways that sieges were made during those times:

Battering rams, Ladders, Siege Hooks, and Siege Towers: During sieges, special instruments were designed and constructed by engineers in order to reach the top of the walls or destroy the walls. You can use these but first, you must construct or transport the instruments.

Starvation: During the siege, if you manage to occupy the supply lines to the city, you can simply cut off the city from the outside world and let it starve. This can break their will and the enemy might surrender.

The important thing to notice is that due to our date, many instruments that helped to siege a city were not invented yet. Thus, you cannot use or invent them. One example is the catapult. Since it was invented around 400 BC, it is impossible to invent and use it in a siege.

But with that said, you can bring new ideas to the committee with your given technology, ability, and material.

6.4.8. Outro and Further Reading

As we finish the introduction to military tactics, we remind you that in war (and also in life) there is usually more than one way to achieve what you want but not all ways that achieve it is worth taking.

1) Art of War by Sun Tzu

2) [The Art of War by Sun Tzu: Entire Unabridged Audiobook](#)

3) [The First Punic War - OverSimplified \(Part 1\)](#)

4) [The First Punic War - OverSimplified \(Part 2\)](#)

5) [The Second Punic War - OverSimplified \(Part 1\)](#)

6) [The Second Punic War - OverSimplified \(Part 2\)](#)

7) [The Napoleonic Wars - OverSimplified \(Part 1\)](#)

8) [The Napoleonic Wars - OverSimplified \(Part 2\)](#)

9) [TOP 10 Battle Tactics of Antiquity and Medieval](#)

10) https://en.wikipedia.org/wiki/Ancient_warfare

11) <https://www.ancient-origins.net/history-ancient-traditions/warfare-tactics-0017726>

12) [Tactics vs. Strategy: Levels of War Explained - Military History Handbook](#)

13) [Defeat in Detail: A Strategy to Defeating Larger Armies](#)

14) [Mastering Tactics: Exploring and measuring victory in battle - Lars Henåker \(Swedish Defense University\)](#)

15) [TACTICAL PLANNING B2B2367 STUDENT HANDOUT](#)

16) [PRINCIPLES of WAR By Carl von Clausewitz](#)

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