

WESMUN 2021



THE TROJANS

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BACKGROUND GUIDE

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This background guide was created by the Western Model United Nations Society
in collaboration with the Classics Society of Western University and Professor
Aara Suksi from the Department of Classical Studies.

A. Crisis Director Letter

Dear Delegates,

Blessings be upon you! My name is Michael (Zeus) and I will be your Crisis Director for this joint crisis committee on the *Iliad*. I am in my final year of my undergrad pursuing an Honours Specialization in Biology but I absolutely love Classical Studies. I am incredibly excited for this committee and to see how you, the delegates, will respond to the various challenges that present themselves throughout the committee. As an enthusiast of Greek Antiquity, the *Iliad* is one of my favourite stories of all time as it explores not just the military aspects of Ancient Greece but also the culture, beliefs and feelings the Greeks had on topics such as love, honor, glory and anger. Although originally set during the 12th century BCE, at the height of the Mycenaean Civilization (Pre-Greek Era) – it was not until the 8th Century BCE (during the Archaic Era of Ancient Greece) that the *Iliad* was written down by Homer – nearly 400 years after its supposed occurrence. The *Iliad* is an Ancient Greek epic poem consisting of 24 ‘books’ written by Homer that cover a brief period during the final year of the decade long Trojan War. What makes the *Iliad* so incredibly interesting is that it is a myth created by the Greeks, yet there are no real sides that the audience is expected to take. The myth itself is not merely a poem about the Greeks' triumph over the Trojans, the story also focuses on more complex themes related to our existence and humanity. Myth or not, the *Iliad* details what is quite possibly one of the most influential stories in Antiquity. Inspiring numerous leaders throughout the Greek world including the likes of Alexander the Great. Even the Romans were influenced by this story, indicating Romulus and Remus (one of the founders of Rome) as the descendants of Aeneas; a Trojan royal. With its rich list of well-developed characters, divine narrative elements and existential themes; the *Iliad* is a story that has captivated the hearts of its readers for thousands of years. Yet, during this JCC that story may change. Will you earn Kleos (glory/fame) on the battlefield or be overcome with Menis (Rage)? Will you lead the Achaeans to victory or ensure the defense of Troy? Are you the hero of this story or the villain? It is our hope that this Joint Crisis Committee serves as an opportunity to fully embrace yourself in this epic, for it is a story that goes beyond warfare. We encourage all delegates to learn more about Greek mythology and the Greek Gods as this committee will incorporate divine elements. For the Trojan war was not merely a war between humans – it was a war between the Gods. So, the question still remains. What will your story be?

B. Greek Chair Letter

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Dear delegates,

Welcome to WESMUN 2021! It is our pleasure to welcome you to this year's Joint Committee Crisis. This committee is modelled after Homer's Iliad and the events of his great epic. Studied by classics students, history enthusiasts, and everything in between for centuries, it is considered a truly universal masterpiece. In the course of this committee, you, our wonderful delegates, will be asked to step into the shoes of the characters of this masterpiece — characters whose decisions and stories transformed ancient history and literature. In order to ensure we facilitate the best possible level of debate and discourse, we ask that each delegate comes prepared to represent their character; the fate of your people depends on it. Before you go through the substantive part of the background guide below, please allow us to introduce ourselves. Hello! My name is Pe'er Krut and I will be the chair for the Trojan side. Though I am a first-year political science student, it is my fourth year involved in Model UN. I have attended over a dozen conferences, both domestically and internationally, and I have participated in virtually every type of committee. That being said, my favourite committees always centre around the historical. I have a real passion for stepping into the shoes of people and characters whose problems and decisions initially seem worlds away. However, I always find that as the hours of research and debate go by, I find myself more and more invested in the positions and choices of my character. I hope that as you navigate your way through this committee, you too will be able to understand and consider the actions of people who at this point, could not seem more different from you. I hope that you walk away from this committee with a better understanding of the Iliad, a larger passion for Model UN, and a great deal of fun. I look forward to meeting you all on February 27th.

2. *Joint Crisis Committee (JCC)*

Introduction

A. The Causes of the Trojan Wars

Centred around Helen of Troy, the Trojan War began due to a dispute amongst the Gods and an oath made long ago by her many suitors to uphold the sanctity of her marriage. There was a competition for Helen's hand, where mortals all around the world came to compete. To prevent potential conflict, a rule was established in the competition to determine who would marry Helen - Every suitor had to promise to uphold the contest's outcome by protecting its winner and his union to Helen - meaning, the losers of the competition could not attack or plot revenge for their loss.

Meanwhile on Olympus, during the marriage of the Goddess Thetis to the mortal King Peleus, a golden apple (the apple of discord) was thrown into the wedding, labeled 'For the Fairest'. Three Goddess's, Athena, Hera and Aphrodite claimed it to be theirs. This sparked the Judgement of Paris, where they took the mortal Paris, and forced him to choose who the apple belonged to and who was the fairest Goddess. Paris chose Aphrodite because she offered Paris the most beautiful woman in the world. That woman we would come to know would be Helen, but because Helen was promised and then married to Menelaus due to the outcome of the competition, there was conflict.

Paris swept Helen away from Menelaus back to Troy, but because of the competition oath, everyone was forced to uphold the rules and fight to place Helen back with Menelaus, sparking the war on the mortals' side. Together, they sent a massive army to fight Paris and his people, the Trojans, in order to return Helen to her rightful husband, Menelaus. The Goddess's Hera and Athena were furious at not being chosen, and thus split the Gods on which side should win, as they harboured anger towards Troy. Thus began the Trojan war between the mortals and immortals.

A. How this JCC will function

This is a joint crisis committee meaning there will be two separate committees whose decisions - in the form of personal or public directives - will directly affect the outcome of the Trojan War. The sides are the Greeks who are also known as the Achaeans and the Trojans who are also known as the Dardanians. The alternate names for the Greeks and Trojans will be used interchangeably throughout this background guide and will be acceptable in crisis notes as well.

Since the Greek Gods play an important role in directing the outcomes of Trojan War; the Crisis team will be taking on the roles of the Olympians and the “Fates”. However, crisis staff (Gods) associated with either side will also be working in favour of your side as well. Therefore, it is important that you appease the Gods as you navigate throughout this crisis scenario.

I. Notes to Crisis

Crisis notes are an important feature of Crisis committees that allow delegates to work on their own personal goals/aspirations outside of what is going on in committee. The content of these notes is only limited by your imagination but we do expect a specific format for all messages sent to crisis staff:

1. Who?: To whom your note is directed? (ie. specific God/Goddess, another fictional character not played by someone in the JCC, or if you so desire; to a member of the other committee)
2. What?: What are you hoping to achieve? (this is only limited by your imagination)
3. Why?: Why do you want to do this? (this is important as it provides crisis with a sense of direction you are taking)

****There is no guarantee that what you send to crisis will be approve/occur******

Our team is hoping to strike a balance in what we approve; if a note fails it most likely is because the crisis staff feels it wouldn't be realistic or is too extreme. However, please also consider that it may be due to personal directives other delegates have implemented or even due to a conflicting public directive that has been passed.

If you are confused or require any assistance, please do not hesitate to ask your chair or other crisis staff about how to develop crisis notes. At the end of the day, crisis notes are really just an exercise in creative writing so we encourage delegates to put thought and detail into these directives - they will be rewarded.

II. Rules

Due to the divine nature of this committee and since it is a war - we have implemented a few global rules that will be in effect throughout the entire conference. Rule number one involves respecting For one, each delegate will have a specific power (See Rule 5) linked to their character and can use their power to their personal advantage or to benefit the entire group. Each delegate's power is unique and working together will most likely lead to the best outcome. Delegate power's will be assigned during the first committee session during the first crisis update.

Rule 1 (Respect):

A. Almost all of the characters in the *Iliad* have committed abhorred acts. Notes or proposals in committee dealing with anything related to extreme crimes such as: rape, genocide, prostitution, sexual assault, human sacrifices, torture etc. **WILL NOT BE TOLERATED.** The Ancient Greeks also viewed these acts as abhorred - within the *Iliad*, these acts serve as a reminder of how cruel both humans and the Gods can be. Elements such as duels, trial by combat, land warfare, sea warfare, and assassinations will be allowed. Please be respectful and remember that the Greeks wanted to achieve Kleos (Honour and Glory) not be overcome by Mēnis (Wrath). The information we have provided you about the acts these characters committed is meant to serve your research purposes as they did occur within the Trojan War. If you are unsure if a certain action is appropriate for the committee - don't worry, simply message crisis and we will get back to you.

B. During committee you will be able to message other delegates directly. Please be respectful with your messages. If a delegate has any concerns about a message that was sent - please bring it to the attention of the Crisis Staff.

****If a delegate intentionally violates Rule 1A or 1B it may result in a ban on sending messages through discord to crisis and other delegates or even removal from WESMUN 2021****

Rule 2 (Poseidon's Favour): The Trojans will be unable to create a navy or achieve anything significant in the ocean since Poseidon has sided with the Greeks.

Rule 3 (Delegate Powers): ****Assigned during the first committee session****

A. Troops - Each delegate will lead their own force of troops - so for large public directives and battle plans, the names of the leaders and their forces will need to be indicated as they will impact the strength and number of forces on the battlefield.

B. Special Abilities - Each delegate will have their own special ability which can greatly affect the outcome of both public and private directives if they are included in them. You are not required to share your abilities unless you would like to.

Rule 4 (Olympian Allegiances): The allegiances of the Gods are listed below and will not change. This means that a Greek seeking the “blessing” of ie. Aphrodite will not occur. The only allegiances that will be altered are those of the neutral Gods which could join either side.

Rule 5 (Divine Parents): Characters with divine parents (ie. Achilles, Aeneas, Sarepdon etc.) will have priority in crisis notes to their parents.

III. Committee Session Objectives

Given the divine elements of this committee, the Crisis Team has decided to implement specific objectives that should be completed; halfway through a committee session or by the end of a committee session. These objectives are longer than timed crises and intended to be overarching goals that the “Gods” want the Greeks/Trojans to fulfill. These objectives may be the same or different for each committee and failing to achieve them will directly affect the outcome of the war. The first objective will be presented at the beginning of the committee session. Additional objectives will be presented throughout the conference at the discretion of the Crisis.

IV. Where does this Committee Begin?

For the purposes of this committee we will not be adhering to the supposed 10 year timeline for the Trojan War. Instead we will have a compressed timeline that will incorporate all of the key elements of the story.

Achaeans: The first crisis update will be delivered to the Achaeans as they are docked at the port of Aulis preparing to set sail for Troy. This is after the events that are described in the prologue and 1 month after Helen fled to Troy with Paris. Please read the Prologue (The Mythic Cause of the Trojan War) for more information.

Dardanians: The first crisis update will be delivered to the Dardanians and their allies in Troy. The Trojans are aware that the Greeks will launch an attack on their city. However, the number of troops and the strategy they will implement are unknown. The Trojans will need to rally their forces and consult with their allies to defend their homeland and the Dardanelle Strait which connects trade between the Hellenic World and the nations to the East.

3. Background Information:

A. Greece

In the time that the Trojan War took place, Greece as a nation did not exist. Rather, it was a large portion of land controlled by various city-states (for example, Athens or Sparta) who were constantly fighting and at war with another. Most of these city-states had their own distinct cultures and valued different things; with some commonalities obviously, most of the cities did put a high emphasis on warrior culture, and training to fight was mandatory. Sparta placed the largest emphasis on warrior culture, their society was based around it. They trained their boys from a very young age to become elite soldiers. They did not put as much effort into more intellectual pursuits like Athens, the city-state known for philosophy and the birth of democracy. Even though Athens was more dedicated to politics and scholarly pursuits, they also trained their men as soldiers, but not to the same level as the Spartans. The one thing that all the city-states had the most in common though was that they spoke Greek (as their main/first language). While they disagreed on many things, this common language proved to be a unifying factor in the course of the Trojan War. The city-states came together to attack Troy based on the fact that they were Greek, they spoke Greek, this was in their blood, and Troy was distinctly not Greek. In mythology, the reason the war started was because of the theft of Helen, most beautiful woman in the world, and wife of Menelaus, but more realistically was started to gain control/access over the Hellespont, so they could control the trade there, both increasing their land and their riches.

B. Troy

Troy was a city located in Northwest Anatolia (modern day Turkey), and was conveniently located near the Hellespont, a narrow strait of water in between Asia Minor and the Eastern nations, and the Aecheans. This allowed them to control the point of access to the Black Sea. In its heyday, Troy was a prosperous, powerful city and was described as very strong due to the large walls that surrounded the entire city. The Greeks weren't even able to break down the walls from the outside for the entire ten year siege, they only got through by trickery. In mythology, the walls were built by Poseidon and Apollo after being forced to serve the Trojan king for a year, because they had angered Zeus. Troy was not considered to be a part of the Greek states, and they showed evidence of their own distinct cultures that were uninfluenced by the Greeks (for example, the way they built their wall so it curved around the city, this was unique to them).

C. Reference Maps

I. Maps of Greece and Troy

MAP OF HOMER'S *ILIAD* (Circa 1200 BC)



Retrieved from: https://en.wikipedia.org/wiki/Trojan_War

MAP OF MYCENAEAN GREECE AND ASIA MINOR



Retrieved from: https://www.heritage-history.com/ssl/cds/ancient_greece/html/guide_maps.html

II. Maps of Troy

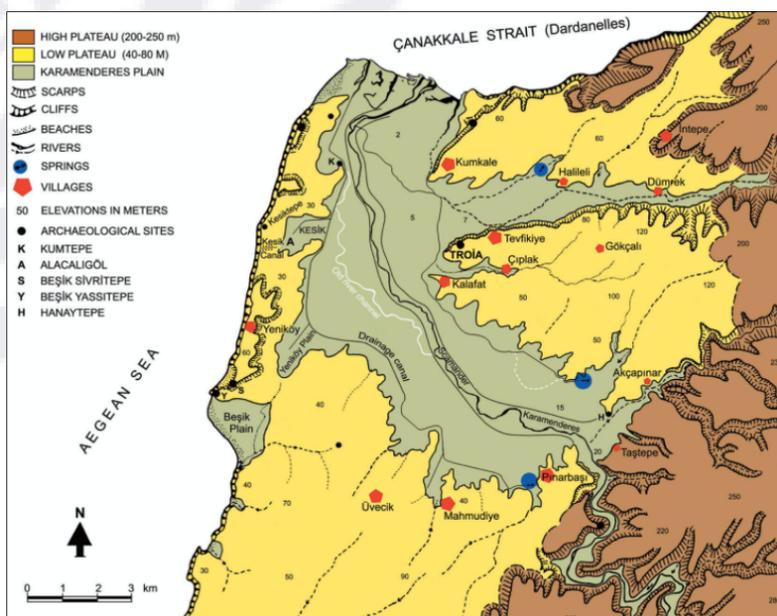
MAP OF DARDANIA AND TROY

Retrieved from: https://www.heritage-history.com/ssl/cds/ancient_greece/html/guide_maps.html



TROY AND SURROUNDING AREA

Retrieved from: https://publikationen.uni-tuebingen.de/xmlui/bitstream/handle/10900/73574/StTrMonograph5_Kayan.pdf?sequence=1&isAllowed=y



**** THIS MAP WILL BE USED AS A BATTLEFIELD REFERENCE ****

III. Maps of Greece

GREECE AND THE ISLANDS

Retrieved from: <https://guides.gamepressure.com/assassins-creed-odyssey/guide.asp?ID=46912>



A. The Mythic Cause of the Trojan War

Major Sources: The Epic Cycle (series of poems: ie *Cypria*, *The Little Iliad*, *The Fall of Troy*)

I. The Marriage King Peleus and Thetis the Nereid

The story actually begins long before the events of the *Iliad*, starting with characters from the myth Jason and the Argonauts. King Peleus of Phthia in Thessaly was among the men who sailed with Jason on his legendary ship, the Argo. During their voyage the crew encounter The Nereids who swim up to the ship in order to admire it. It was then that King Peleus laid eyes on the beautiful Nereid Thetis and immediately wanted to marry her.

Thetis was an immortal Goddess and a shapeshifter, and therefore was reluctant to marry Peleus due to his mortality. She knew that any children she would have with Peleus would not share her immortality and she would be forced to watch them die. However, the Gods, in particular Zeus, encouraged the marriage to proceed due to a prophecy stating that the son that Thetis bore would be mightier than his father. Given this, none of the Gods wished to marry or become intimate with Thetis in fear of creating a godly offspring stronger than themselves.

In celebration of this marriage, the Gods held a massive wedding on Mount Olympus and invited many Deities, creatures and mortals to celebrate alongside them. However, there was one goddess who was explicitly not invited – Eris the goddess of strife and discord.

Following their wedding, the prophecy foretold did come true, Peleus and Thetis had bore a son who was far greater and stronger than his father. He would later go on to become a legendary Greek Hero and a key player during the Trojan War – Achilles.



P21.8 THE WEDDING OF PELEUS & THETIS: Detail of Hebe, Dionysus, Leto, Chariclo, Hestia, Demeter, Iris and Peleus from a painting depicting the procession of gods attending the wedding of Peleus and Thetis.

Naturally, the Goddess Eris was furious that she was not invited to the ‘event of the millennia’ – Thetis and Peleus’ wedding – so she decided to cause strife amongst the Gods. During the midst of the festivities, Eris showed up to the wedding abruptly with a golden apple in hand – the apple of discord. Its message carved into the apple read “for the fairest”.



N15.1 ERIS: *Eris (strife personified) is depicted as a winged goddess wearing a richly embroidered robe and winged boots.*

Due to the message that the apple possessed; Hera, Athena and Aphrodite all laid claim to the apple. The goddesses argued amongst one another and appealed to Zeus to resolve the issue. However, Zeus did not want to make enemies among the goddesses so he tasked Hermes to take the goddesses to a shepherd who would decide on behalf of the world who the fairest goddess was.

III. The Judgement of Paris

The shepherd Hermes had taken them to however was no simple shepherd at all, but the long lost son of Trojan royalty. His name was Alexander, and when his mother Hecuba was pregnant with him, she had a dream that she would give birth to a ‘flaming torch’. The prophets said that this dream meant that if Alexander were to live, he would burn Troy to the ground and bring forth its ruin.

However, King Priam and Hecuba were reluctant to kill their son and did not want to incur a punishment from the Gods for killing their blood so they laid their son Alexander atop a mountain so that he would die by natural causes. However, Alexander did not die and instead was found and adopted by shepherds who named him Paris.

While Paris is attending to his flock on Mount Ida many years later, he is met by Heremes and the three Goddesses in tow, Hera, Athena and Aphrodite. Paris is given the apple of discord and instructed to choose whom the fairest goddess is. However, each of the goddess offers a prize if Paris chooses them as the recipient of the apple.

Hera offered Paris royal power, to be king of all of Europe and Asia.

Athena offered Paris the gift of wisdom and victory in battle over the Achaeans.

Aphrodite offered Paris the most beautiful woman in the world.

Ultimately, Paris chooses Aphrodite which greatly upsets Athena and Hera who unleash their wrath on him. Prompting Athena and Hera to side with the Achaeans during the upcoming Trojan War.

Following these events, Paris is soon recognized as the lost prince of Troy and reintegrated with the royal family. However, Paris has yet to meet the most beautiful woman in the world – Helen of Sparta.



K4.5 THE JUDGEMENT OF PARIS: *Hermes leads the three goddesses Aphrodite, Athena and Hera to Paris for his judgement in the contest for the golden apple.*

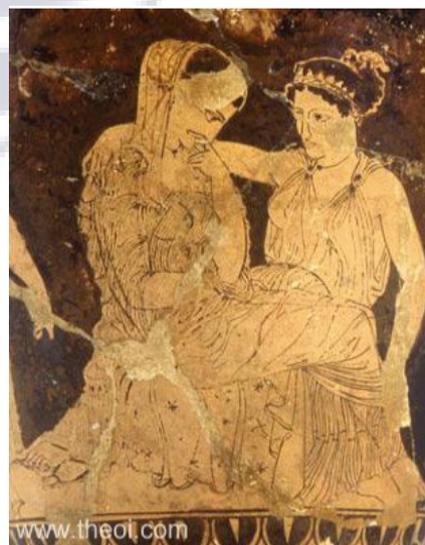
Helen of Sparta was the daughter of Zeus and the Spartan Queen Leda. Throughout many Ancient Greek myths, the Gods often frequented Earth to have children and seduce mortals, one of the most prolific among them being Zeus. Being the daughter of a God, Helen was objectively described as being the most beautiful woman in the world and as a result had an incredible number of suitors who wanted to marry her. Her 'step-father' Tyndareus who was married to Leda was responsible for ensuring she married as per tradition. However, Tyndareus does not want to create enemies of the other suitors by offering her hand in marriage so he sought the advice of Odysseus, the King of Ithaca who was credited with being the wisest and most intelligent of the Greeks. Given the circumstances, Odysseus suggests the "unthinkable" – he suggests Helen choose whom she wants to marry and make all of the suitors pledge an oath to defend Helen's marriage no matter the cost.

Ultimately, Helen chooses Menelaus, son of the former Mycenaean King (King of the Peloponnese) Atreus and brother of current Mycenaean King, Agamemnon, who was currently married to Helen's sister, Clytemnestra. However, the Greeks are unaware that a promise has been made by Aphrodite to Paris for the most beautiful woman in the world. And during a Trojan diplomatic mission to Sparta, Paris meets Helen and is completely enamoured by her.

In assuming the version of the myth that Helen fell for Paris equally and willingly eloped with him, leaving her husband and children behind to go to Troy, this portion of the story becomes significant since Paris violates the guest-host relationship, spurning the hospitality of his host being Menelaus, which was incredibly taboo and something the Gods would punish. This was one of the reasons many Gods took the side of the Achaeans during the Trojan War.

Having heard of this news, Menelaus is enraged and calls upon the suitors who pledged to defend Helen's marriage. War is inevitable, all of Greece has rallied to King Agamemnon's banner who will lead the Achaean army to war against Troy to return Helen back to the arms of her husband.

This is where our committee will begin



K10.8 HELEN & APHRODITE: Detail of Aphrodite and Helen from a scene depicting her seduction by Paris. Aphrodite with the help of Peitho (Persuasion) and Himeros (Desire) persuades Helen to elope with Paris to Troy.

B. A Summary of the *Iliad*

I. Book 1:

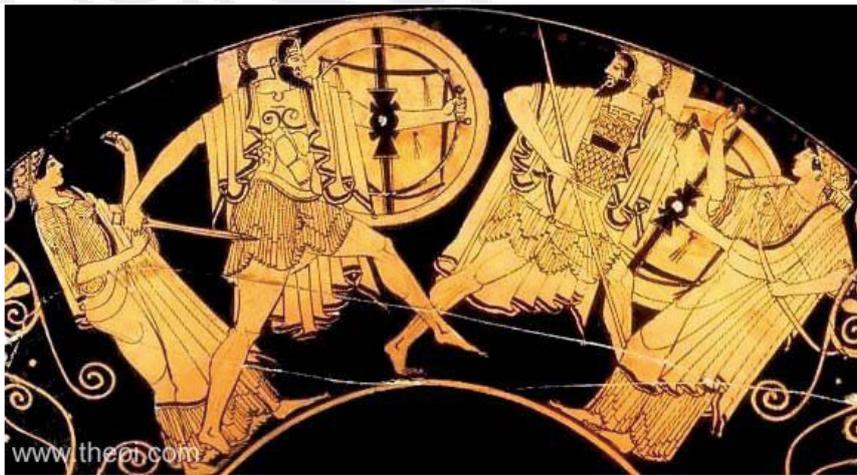
Book 1 of the *Iliad* begins with establishing the mood of the entire story - wrath and anger. The first few lines describe the dead bodies of countless Greek warriors who will not receive a proper burial and are feasted upon by dogs and birds. We are then informed that Achilles is currently in an argument with King Agamemnon but why?

A plague has been brought upon the army by Apollo due to Agamemnon's treatment of one of Apollo's priests - Chryses. Agamemnon took Chryses' daughter as a war prize but when the priest supplicates to Agamemnon to get his daughter back, Agamemnon foolishly rejects the plea and rudely sends the priest away. Chryses prays to Apollo for revenge against the Achaeans and Agamemnon; who then unleashes the plague on the army causing the deaths of many Greek warriors. Ultimately, Agamemnon is forced to return Chryses's daughter to him but without ransom due to the state of the army.

Agamemnon feels cheated by Apollo and the priest and begins arguing with Achilles. Agamemnon steals Achilles' slave Briseis to 'restore his honour' (Time) which infuriates Achilles. Agamemnon is the King of Kings (of all the Achaeans) and Achilles is the greatest fighter of the Achaeans so they both hold power but Achilles cannot directly challenge Agamemnon's authority.

Given this, Achilles goes to the seashore and prays to his mother Thetis in the hopes that she will intervene with the gods. She tells Zeus to bring honour to her son who was dishonoured by Agamemnon. Zeus agrees since the Gods owed her since she married a mortal; Zeus then changes the tides of the war in favor of the Trojans and Achilles does not participate in any battles to show how critical he has been to the army's success in battle. Hera is angered by Zeus's decision since she wants the Greeks to win the war but Zeus threatens her for challenging his decision - Hephaestus (son of Zeus and Hera) pleads for peace among his parents and Book 1 comes to an end. Achilles will be absent from the battlefield until Book 19

In Book 2 Zeus sends a dream to Agamemnon urging him to attack Troy so the Trojans and their allies respond in force. In Book 3 the armies meet on the battlefield but before they engage in combat, Paris offers to end the war by fighting a duel with Menelaus. Both sides agree to a truce respecting the outcome of the battle - Menelaus ends up defeating Paris but before he can kill him, Aphrodite sweeps him away from the battle field. Book 4 takes place immediately following the events of Book 3. Hera is still angered by Zeus's decision and how Aphrodite interfered so she commands that the truce be ended. So Zeus influences the Trojan Pandaros to break the truce by injuring Agamemnon



K10.9 THE DUEL OF PARIS & MENELAUS: Paris and Menelaus duel in a scene from Homer's *Iliad*. Paris is protected by the goddesses Aphrodite and Artemis.

III. Book 5:

In Book 5, battle ensues between the Acheaens and the Trojans. The Acheaen hero Diomedes is blessed by Athena who accompanies him throughout the battle. Diomedes cuts down many Trojans and eventually comes face to face with Aeneas, Aphrodite's son. Athena instructs Diomedes to kill Aeneas but Aphrodite appears in front of her son to protect him. Diomedes then attacks Aphrodite, wounding her, for she is still immortal but can be hurt. Interference by the Gods in situations such as these is frowned upon but Aeneas' fate is not to die on the battlefield - his line will supposedly go on to found the Roman Empire.

IV. Book 6:

The battle continues in Book 6 and Diomedes continues to achieve glory in battle. He eventually runs into Glaucus on the battlefield who is an ally of the Trojans. They identify each other and instead of fighting, greet each other mid battle and are happy to see each other.

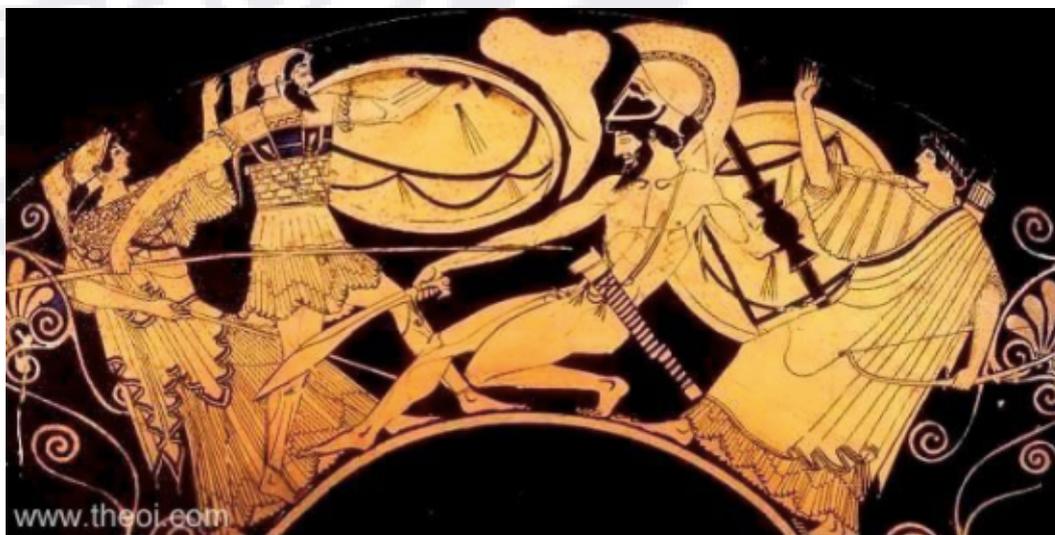
The reason for this was due to their grandfathers who were friends, so they are bound by the Greek concept of *xenia* or hospitality, known as Guest-Friends. In recognition of this, they exchange armor and move to different areas of the battle.

Hector is advised to go back to the city to see if he can get the women of Troy to make sacrifices to Athena to sway her favour. It does not work, her loyalties lie firmly with the Acheaens. Hector then scolds Paris for being dishonorable as he was in bed with Helen when he should be on the battlefield for a war he caused. Hector leaves without Paris and goes to see his wife Andromache and his infant son Astynax before he returns to the battlefield. Her father and seven brothers were killed by Achilles but says he was honorable and granted them funeral rites and also released captives to the Trojans. She says that she will be a widow and his son without a father if he goes and fights but Hector replies saying that the Acheaens will destroy Troy if he does not fight.

The audience of the poem are shown a glimpse of the lives of Andromache and Hector. They are both good people and their lives have been uprooted due to this war. We see the dichotomy of this war; the Acheaens are fighting for honour and glory while the Trojans are fighting for their very existence.

V. Book 7:

Hector returns to the battlefield and decides to challenge the best Achaean fighter to a duel to end the war. The Greeks are reluctant because of what happened earlier with Paris and since Achilles is off the battlefield since Hector is probably the best fighter on the battlefield. However, Ajax is ultimately chosen to fight Hector to the death. The armies watch as Ajax and Hector fight one another. The fight goes on all day until the sun sets and it ultimately ends in a draw - in mutual respect for one another Ajax and Hector exchange gifts. Hector receives a shield and Ajax receives a sword.



K5.10 THE DUEL OF AJAX & HECTOR:
Each of the combatants is supported by a god--behind Ajax stands Athena, wearing a helm and the aegis, and behind Hector stands Apollo, holding a bow and

VI. Book 8 and 9:

In Book 8, on the day following the battle (Books 5 to 7), Zeus prohibits any Gods from interfering with the fighting. The Trojans along with Hector begin to win and push back the Acheaens to the wall they had built near the coast. The Trojans threatened the Greeks position and could launch an attack on the beach, destroy their ships and win the war. The Acheaens are desperate at this point and send an embassy to Achilles pleading him to return to battle. The embassy was sent by Agamemnon and the Greek Kings and offers a huge list of privileges and treasure and Agamemnon acknowledges his faults. Odysseus informs Achilles of this and tries to persuade him to join the battle again and Odysseus tells Achilles not to fight for Agamemnon but for the Greeks and to take pity on them. Phoenix, tells Achilles a story about Meleager, a warrior who withdrew from battle until it was too late, in order to draw parallels and prevent a similar outcome.

Despite this, Achilles still refuses. Achilles had done some thinking during his absence from battle. He does not want to be bribed to return or be bought because then his fate would be tied to that - being bought. Ajax has given up in trying to persuade Achilles and the embassy fails.

VII. Books 10 to 17:

In Book 10, the night of the embassy to Achilles, Odysseus and Diomedes lead a sneak attack on the Trojans camped on the field, after they had pushed Acheaens back to the coast. The next morning the Trojans launch another attack against the Greeks and Achilles is still absent. As a result, Agamemnon, Diomedes, and Odysseus are all wounded. Achilles sends Patroclus, his best friend and Myrmidon warrior, to get news on the state of the army.

Patroclus sees all the wounded and how low the morale is of the troops and decides to stay to help them treat the wounded. Nestor approaches Patroclus with an idea - that he convinces Achilles to join the war again and if he refuses; to ask to use his armour and wear it into battle to inspire the troops and scare the Trojans. Patroclus agrees to help the Achaeans and approach Achilles.

In Book 12, while the Greeks are treating their wounded, Hector and the Trojans launch an attack on the Achaean wall near the coast which breaks the Greek defense.

In Book 13 the Trojan seer Polydamas warns Hector of Achilles and urges him to pull back but he ignores him.

In Book 14, Hera seduces Zeus by distracting him so Poseidon can help the Greeks - the Trojans are then driven back from the coast back onto the plains of Troy.

In Book 15, Zeus realizes what is going on and instructs Apollo to help the Trojans who then push the Greeks back to the coast once more. The battle at this point has reached the ships.

Patroclus cannot stand to be on the sidelines any longer so he asks Achilles for his armor, which he agrees to on the condition that Patroclus not engage Hector. The Achaean rally their forces with Patroclus in Achilles armour and try to push the Trojans back. Patroclus kills many Trojans including Sarpedon - a son of Zeus. Zeus cannot do anything at this point because he decreed that no God can get involved in the war at this point so if he did then Athena, Aphrodite, Hera and the others would start causing problems. Patroclus becomes overconfident in his abilities due to this and goes after Hector. Patroclus and Hector battle and with help from Apollo; they kill Patroclus.

In Book 17, Hector realizes he killed Patroclus and takes the Achilles' armor that he was wearing. A large skirmish occurs around the body of Patroclus as both sides want the body. However, Ajax is able to rescue the body from the battlefield.

Despite this, Achilles still refuses. Achilles had done some thinking during his absence from battle. He does not want to be bribed to return or be bought because then his fate would be tied to that - being bought. Ajax has given up in trying to persuade Achilles and the embassy fails.

VIII. Books 18 to 21:

Achilles is overcome with grief by the loss of his dearest friend. He is enraged and wants to enter the battlefield as fast as possible so he can seek revenge for the death of Patroclus. The Trojans are aware that Patroclus was Achilles' friend and become concerned as he may join in the fighting. Polydamas again urges Hector to retreat back to Troy but Hector refuses - he knows Achilles will come for him anyways.

Achilles wants to go into battle but he has no armor so he asks his mother to get armor for him. Thetis visits Hephaestus so that he can create a set of armor for Achilles. Thetis brings the completed divine armor to Achilles along with a shield unlike any other. The shield was beautifully decorated and had the depiction of the universe on it.

Following this Achilles and Agamemnon reconcile and Agamemnon gives back Briseis and all the gifts he promised Achilles. However, Achilles does not care anymore and is only focused on revenge. Achilles fate has been decided he will die in this war, as was prophesied.

The Greeks rest up and once again rally their forces for an attack led by Achilles. Since Achilles is now present in battle again, Zeus lifts the ban on the Gods interfering with the war. Achilles leads the charge on his chariot and slays many. The Greeks and Achilles route the Trojans at the river Skamandros and slaughter them, cutting the Trojan forces in half. The Gods begin fighting amongst themselves on the battlefield and ultimately the Greeks force a Trojan retreat back to the walls of Troy.

IX. Book 22:

In Book 22, Hector and the Trojans have retreated back to Troy and Hector goes to speak with his father King Priam, his mother Queen Hecuba and his wife Andromache. They plead him not to fight Achilles as they know Achilles will kill him but even worse is that they know Achilles will not grant him a proper burial (if no burial rites are performed, the soul cannot enter the underworld). Nonetheless, Hector says it would be far better to meet Achilles man to man and slay him or die gloriously as a hero. Hector meets Achilles man on man outside the gates of Troy and gives back his armor. Zeus wonders if he can still help Hector as he is a good man but Athena protests since it is Hector's fate to die defending Troy. Achilles and Hector fight but Achilles is stronger than Hector so Hector runs around the walls of Troy. Hector is faster than Achilles but Athena tricks Hector to stop running and face Achilles.

Hector turns to face Achilles and accepts his fate and pleads to Achilles that if he falls that Achilles will give his body back to Troy for a proper burial and if Achilles falls that he would do the same. However, Achilles is still overcome by grief and is filled with anger and wrath so he denies Hector's proposal curses him and says there will be no oaths or honour anymore.

Achilles slays Hector and with his dying breath he begs Achilles not to let the dogs and birds devour his body but instead take treasure from Troy and give his body back to his family. Achilles refuses and reiterates that his body will not receive a proper burial and the animals will feast on his flesh. Using the belt that Ajax gifted Hector earlier - Achilles ties Hector's legs to the back of his chariot and drags it in the dust around the walls of Troy for all the Trojans to see.



P21.3 ACHILLES & THE BODY OF HECTOR: *Iris, the winged messenger of the gods, commands Achilles ransom the body of Hector. The hero rides a chariot, dragging the corpse around the tomb of Patroclus.*

X. Book 23:

In Book 23, Patroclus has still not been buried due to the ongoing battles and Achilles seeking revenge on Hector. Following Hector's death, the ghost of Patroclus comes to Achilles in a dream urging him to carry out his burial rites and to arrange for their bones to be entombed together. As a result of this dream, Achilles hosts funeral games in honour of Patroclus. However, he is still in possession of Hector's body.

XI. Book 24:

In Book 24, Achilles has become a recluse in his hut and is not eating or speaking with anyone and has not given Hector a funeral. Apollo is angered by Achilles actions and the Gods decide to intervene. The Gods send Thetis to speak to Achilles. Thetis asks Achilles for how long he will devour his own heart with this hatred and encourages him to give back Hector's body to the Trojans as Zeus and the other Gods are not happy with him.

King Priam and all of Troy has been devastated by the loss of their prince. Against the wishes of Hecuba and Andromache, Priam is escorted by Hermes to Achilles' camp so he can speak to Achilles in person. Priam pleads with Achilles and speaks of his father who hopes to see Achilles alive and well. He then says how he too hoped to see his sons live well but all of them but Paris were killed by Ares and the one surviving son Achilles killed for defending Troy. Priam then offers a ransom in exchange for Hector's body. Achilles agrees given due to what Thetis said to him and also because he sees how much pain King Priam is in, akin to his own pain over Patroclus and they mourn together. Achilles then orders Hector's body to be washed and prepared to be given to Priam.

Seeing the pain King Priam is in Achilles and asks if he will share a meal with him as neither have eaten since Hector had died. During their meal, Achilles tells the story of Niobe who boasted to the titan Leto about how amazing her nine children were compared to Leto's two. In response to this insurrection Leto had her two children - Apollo and Artemis - slay all of Niobe's children. Niobe then became the figure of grief, yet even in her grief she ate. Together they weep for their loved ones.

When they finished their meal and as Priam takes his leave, Achilles asks how much time the Trojans would need for a proper funeral. King Priam says they would need nine days. And so no Greek nor Trojan would fight during the funeral of Hector.

The *Iliad* ends with Hector's funeral... "In this way they held a funeral for horse-taming Hector."

C. The Outcomes After the *Iliad*

I. The War Continues

Following the *Iliad* there are a series of myths from the Epic Cycle that depict the events after. After Hector's funeral, the Achaeans and Trojans begin fighting again and Achilles slays two of the Trojan's allies; Memnon of Ethiopia and Penthesilea of Amazonia.

Memnon was of divine heritage like Achilles and son of the Titan Eos, Goddess of the dawn, but ultimately Achilles bested him in combat. Penthesilea on the other hand was an Amazonian Queen and a fierce warrior - it was said that Achilles did not realize she was a woman and as she was struck down by Achilles her helmet fell off revealing her face and Achilles fell in love with her right away.

Later in the battle Paris finally enters the battlefield after hiding in the palace of Troy this entire time. Achilles is already defeated at this point and feels as though he is fighting a pointless war. Paris is able to get the better of him by shooting him in the heel - the one vulnerable spot on his body, for when Achilles was a child his mother dipped him in the river Styx to give him invincibility, but held him by his heel, leaving that skin untouched by the river's water. Achilles dies an inglorious death at the hands of Paris. A battle then ensues around Achilles body for his armor. Ajax sees this and stands overtop of Achilles body protecting it from the Trojans and then rescues Achilles body from the battlefield.

II. Achilles' Funeral

At this point in the war, the Achaeans are devastated by the loss of their greatest hero. A series of athletic contests are hosted by Thetis at Achilles funeral - the winner of the games would win Achilles divine armor. As the games continue it comes down to two contenders, Ajax and Odysseus but a winner cannot be decided. Enemies would be made by this decision so the Greek Kings ask the Trojan prisoners they had who should win the armor. The prisoners decide that Odysseus should be the recipient of the armor. Ajax then feels cheated as he was the one to save Patroclus's body and Achilles body from the Trojans. He then plots to kill the Greek Kings but is stopped by Athena who causes him to hallucinate and slaughter the army's flocks of sheep instead.



V5.4 ACHILLES SLAYING PENTHESILEA:
Achilles steps to the right, bearded, with long tresses, fully armed, high-crested helmet and short striped chiton, and has beaten down the Amazon queen Penthesilea on one knee, and plunges the spear into her throat.

Feeling further ashamed and cheated due to his actions, Ajax falls on his sword which ironically was the sword that Hector gifted him when they fought against each other.

III. The Fall of Troy

The Achaeans have suffered countless losses as a result of this war and want to end it in order to return home.

This is when Helenus the prophet tells of a prophecy that can finally give the Greeks the hope they need to take Troy. The prophecy states that in order to win, three conditions must be met in order to attack Troy one final time and succeed.

This prophecy will come in the form of a crisis update prompted by the Greeks.

Ultimately, the Achaeans satisfy all three conditions and with manipulation and deception in the form of the infamous Trojan horse; the Greeks sack Troy and win the war, killing or enslaving all of its inhabitants and committing countless atrocities in the process. King Priam is killed, Hecuba and Cassandra taken as concubines by Agamemnon while Andromache is taken as a concubine by Neoptolemus, her and Hector's son Astynax killed by him as well. The Greeks thoroughly ransacked Troy, but at what cost?

IV. Outlook

The stories leading up to and following the *Iliad* leave the reader feeling almost unfulfilled and disheartened, and so too were the Ancient Greeks who heard the story. The *Iliad* is not simply a tale regaling a heroic good's triumph against a villainous evil, but instead presents the complexities of war, in that both sides represent humanity. Neither good nor evil, moral or immoral, they both display the best and the worst of what makes us human. What the *Iliad* and Homer attempt to show us is that this is not good versus evil, but human versus human.

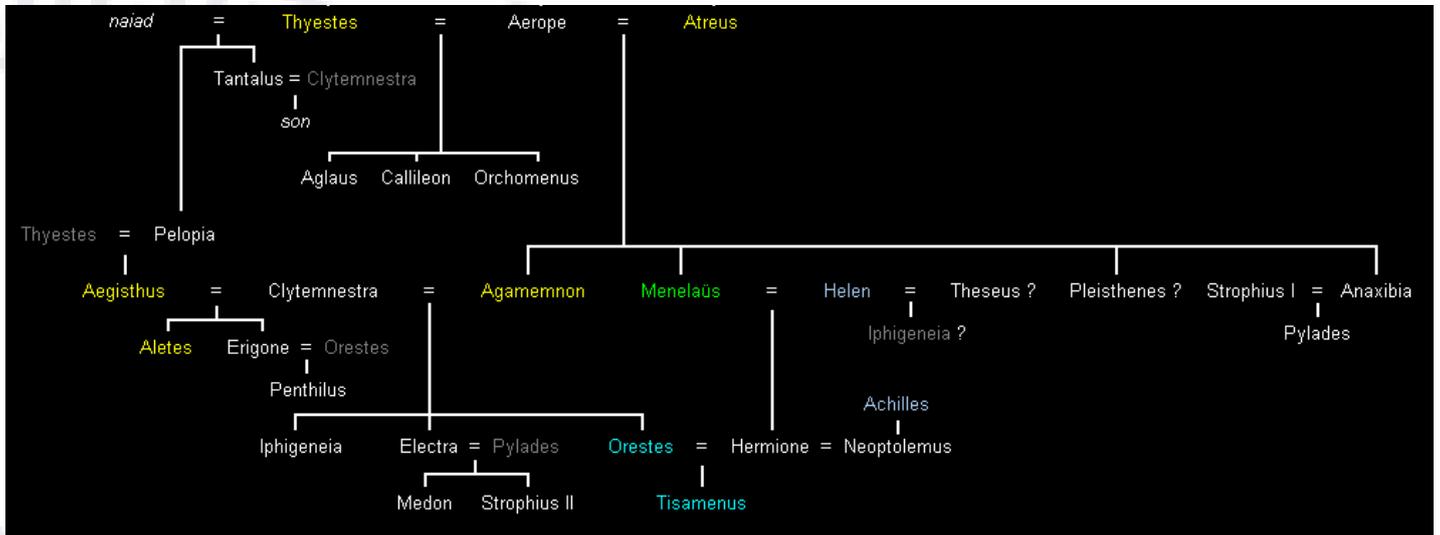
With the Greeks ultimately winning the war, we delve into their history to ask what could have been different? How many people needed to die for this cause? Could peace ever be negotiated? Could the Trojans win? As the story tells - fate is something that cannot be avoided and humans are at the mercy of the Gods.

As a delegate in this committee will you ignore your fate and seek to do what you believe is right? Or will you follow the will of the Gods and accept your fate? Are you able to change the course of history as we know it and if so, is the choice really yours to begin with?

5. Delegate Character Backgrounds 27

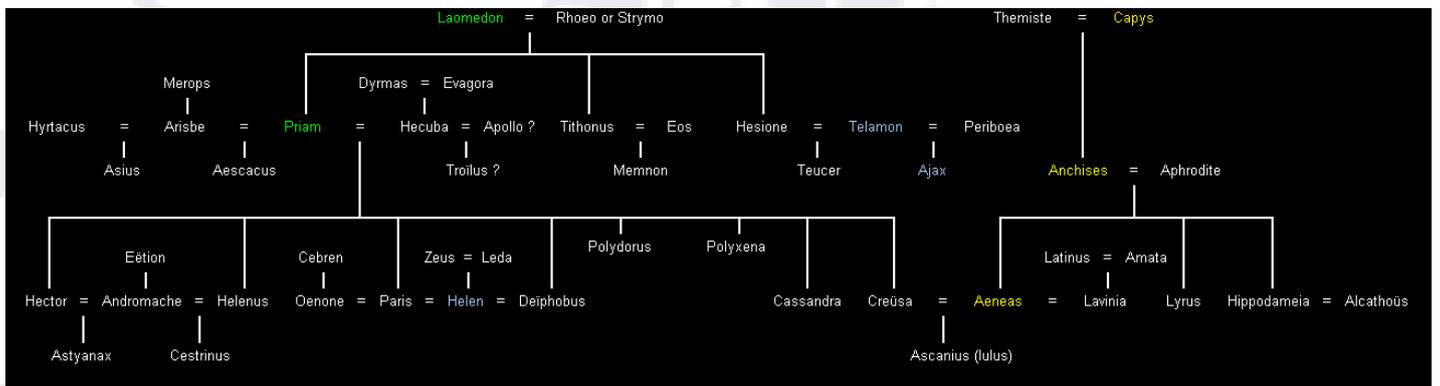
A. Notable and Royal Houses

1. House of Atreus



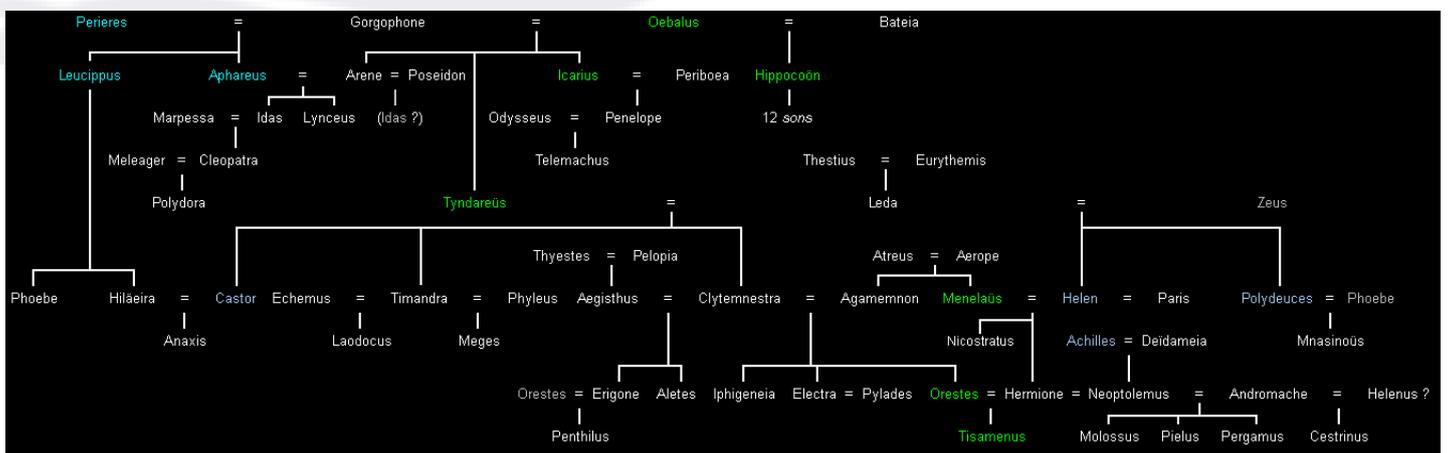
Retrieved from: <https://www.timelessmyths.com/classical/family4.html#Atreus>

2. House of Dardanus



Retrieved from: <https://www.timelessmyths.com/classical/family6.html>

3. House of Sparta



Retrieved from: <https://www.timelessmyths.com/classical/family7.html>

There are many different varying myths about each character and their actions in the Trojan War, we have tried our best to outline which myths we are adhering to in the background guide. If you have further questions, please contact your chair.

King Priam - King of Troy, Son of Laomedon and Rhoeo, Husband to Hecuba, Father of Paris, Hector and Cassandra

Priam took over the throne from his father Laomedon and became King of Troy, a familial line in the House of Dardanus that traces back to the original king and founder of Troy. He expanded his territory until it covered the Hellespont, the control of which may be one of the non-mythological reasons for the Trojan War. With his wife Hecuba and other consorts, he had many children with many ties to the citizens of Troy. He shares a close father-son bond with heir to the throne Prince Hector, and was more than overjoyed to receive Paris back into the family despite the prophecy he brought with him, as he and Hecuba had never really wanted to give up or kill their child. Good father to both seers of his family Cassandra and Helenus, and loving father to Creüsa who married to Aeneas, son of his cousin Anchises. He also is an uncle to his two nephew's King Memnon of Ethiopia and Teucer, Greek half brother of Ajax the Great, both brothers fighting on the side of the Greeks. He holds a special kindness for Helen and does not blame her in the least. Priam is highly regarded as a great King of his time, and even now in old age, although not able to fight, is praised for his levelheaded leadership and extraordinary kindness, treating Cassandra kindly despite her curse, and Helen as well, never blaming her for the war. He presents a strong paternal love for all of his children, the courage to face his enemy even in the worst of times, would do anything to protect the people of Troy and his family, and is truly an empathetic good man with humility.

Hecuba - Queen of Troy, Daughter to King Dyrmas of Phrygia and Euagora, Wife to Priam, Mother of Paris, Hector and Cassandra

Daughter of King Dyrmas of Phrygia and the Naiad Euagora, Hecuba married Priam and became Queen of Troy, and with him had many children, including Hector who she was protective of, Cassandra who she loved very much despite her curse, Helenus who was the seer of the family, Creüsa who married Aeneas and tied the families together, and Paris who along with Priam joyfully welcomed him home despite the negative prophecy she had because they never truly wanted to leave or hurt their child. However, like her husband Priam she had a dalliance with another, in this case the God Apollo who favoured her very much, and they had a son, Troilus, who Apollo and Hecuba adored and he became a Prince of Troy. She is devout in her worship of the Gods and uses her prayer to rally Zeus in protecting her family with offerings. Within the war Hecuba is seen as a proud noble Queen, loving mother and strong leader, not only worrying for and protecting her family, but standing up and leading the women of Troy in strength and prayer.

Hector - Prince of Troy, Son of King Priam and Queen Hecuba of Troy, Husband of Andromache, Father of Astyanax, Brother to Paris and Cassandra, Leader of the Trojan Army

First born son of Priam and Hecuba of the House of Dardanus, Hector is heir to the throne of Troy. A man of the people, he was raised to not only take the throne but to lead as a fair and good King with the safety of his city and its people always a first priority. Aside from a good man and future king, in marrying Andromache and having Astyanax, he becomes a good father and husband as well. While he becomes the Commander of the Trojan army when the Greeks wage war, it's safe to say he never wanted this war in the first place, as he is a peace-loving man and wants for nothing more than the safety of his people. This may be why despite being a good brother to his many siblings, brother-in-law to Aeneas and cousin to Memnon and the Greek Teucer, half-brother of the Greek Ajax the Great, he is much harder on Paris who brought this trouble to their doorstep. However, he does favour Helen greatly. Despite wanting peace and an end to the war, Hector is commended as the best fighter in all of Troy, a bold formidable opponent admired by both the Trojans and Greeks who could match Achilles on the battlefield. Hector is known for being a good and moral man, responsible and loyal to his family and his kingdom, with nothing but a desire to protect them all.

Andromache - Daughter to King Eëtion of Cilician Thebes, Wife to Hector, Mother of Astyanax

As an orphaned woman, Andromache's entire family was ripped away from her by Achilles on an earlier expedition where he killed her father and seven brothers, her mother later dying of illness as a prisoner. It was then that Hector swept her away and married her, giving her another loving family. They had the ideal Greek marriage where Hector pursued her properly with wedding gifts, and they lived a happy perfect life. Andromache is seen as the ideal wife and mother by fulfilling all her wifely duties for Hector and taking care of their son Astyanax instead of handing him off to a nursemaid, she is a perfect representation of Homeric womanly virtues. Aside from being a perfect loving wife and mother, she is also an intelligent and astute woman who prioritizes the protection of her immediate family. She often also breaks gender norms to discuss battle strategy and is subtle and almost covert in her attempts to protect her husband and son.

Penthesilea - Queen of the Amazonians, Daughter of the God Ares and Queen Otrera of the Amazons, Sister of Hippolyta

It was on a hunting trip that Penthesilea, a Queen of the Amazons, accidentally killed her sister Hippolyta mistaking her for an animal. Wracked with grief and wanting to atone for her crime, she was forbidden to sacrifice herself because of Amazonian tradition, which stated she could only die an honourable death in battle. She joined the Trojan war not only leading the Amazons, but attempting to atone for her sins through battle. She is a dedicated highly skilled warrior, said to be a wiser woman, a stronger Queen and a better fighter than her sisters and mother. Wielding a battle axe, a weapon she is credited for creating, she is a force to be reckoned with on the battlefield with her father Ares and Amazonian tribe, ready to honourably fight and kill in whatever means necessary to make up for what she has done.

Cassandra - Princess of Troy, Priestess of Apollo, Daughter of King Priam and Queen Hecuba of Troy, Sister to Hector and Paris

Another child of Priam and Hecuba from the House of Dardanus, Cassandra is the sibling of Hector, Paris and Creüsa, and the fraternal twin sister of Helenus, with who she shared a close bond, as well as the sister-in-law to Aeneas and cousin to Memnon and the Greek Teucer, half-brother of the Greek Ajax the Great. She became a priestess of Apollo and vowed to remain a virgin, but Apollo took special liking to her and came down in an attempt to pursue her. Apollo offered her the power of divine prophecy if she would lay with him and become his wife. Cassandra agreed, but once given the power she refused Apollo, wishing to remain a virgin priestess. Angered by her trickery and unable to take back the power, he cursed her with the ability to prophesize, but no one would ever believe her. Cassandra is a beacon of truth and a powerful seer who makes a point of trying to help and warn her family, but is cursed never to be believed by them. While regarded as insane by those around her, she is actually quite clever, and taught the art of prophecy to her brother Helenus, who could then successfully see the future and be believed by his family. A clever, helpful, but often frustrated woman, Cassandra can only rely on Helenus to see through her presumed insanity.

Anchises - Prince of Dardania, Son of King Capys of Dardania and Themiste, Consort of the Goddess Aphrodite, Father of Aeneas

Hailing from the House of Dardanus, Anchises is the son of Themiste who is Priam's Aunt, making him the cousin of Priam, and the Son of King Capys, making him Prince of Dardania, a sister kingdom to Troy. However, his son Aeneas married Priam's daughter Creüsa, inextricably tying their families closer together. Aeneas is birthed by Aphrodite after she falls in love with Anchises because she was struck by Eros's arrow and spotted him first. She seduces Anchises under the guise of being a Phrygian Princess brought by Hermes to marry him. While Anchises is regretful in the beginning because he worries of the negative outcomes of a mortal and a Goddess consorting, he is soothed by Aphrodite revealing a prophecy about Aeneas being a respected warrior. While an older man during the Trojan war, he is seen as a strong and wise role model for Aeneas, who instills proper values in his son, as well as a good father who aims to protect his son.

Memnon - King of Ethiopia, Son of Tithonus and the Goddess Eos

Son of the Goddess of the dawn, the Titaness Eos, Memnon is of her divine blood as is he the half-brother of the God Zephyrus, and of the House of Dardanus, his father Tithonus a Trojan Prince and brother of Priam, making him Priam nephew and cousin to not only Hector, Paris, Helenus, Creüsa and Cassandra, but also Anchises and the Greek Teucer, half brother of the Greek Ajax the Great. Raised by the Hesperides, the Nymphs of the Evening and West, he became a strong king whose skill on the battlefield rivals Achilles, and he too wears armour forged by Hephaestus. He is a great embodiment of warrior culture at the time with strong values, which includes nobility and respect. A good and humble man beloved by his men, he would rather fight well than brag, and would never give into the wrath and bloodlust of war, simply doing his duty as a King and hero.

Paris - Prince of Troy, Son of King Priam and Queen Hecuba of Troy, Second Husband of Helen of Troy, Brother of Hector and Cassandra

Cast out from his home and left to die on a mountainside by his parents due to a prophecy he would bring Troy to ruin, Paris, also known as Alexander, was raised by a shepherd. He first married the Nymph Oenone, and was known for his honesty and good judgement of competitions, which prompted Hermes to have Paris judge the divine beauty contest. After choosing the Goddess Aphrodite who offered him the most beautiful woman in the world, Paris entered a wrestling competition where he won and was presented to Priam, who then learned Paris was his son. He was received warmly back into the royal family as a member of the House of Dardanus, son of Priam and Hecuba, brother to Hector, Cassandra, Helenus and Creüsa, brother-in-law to Aeneas and cousin to Memnon and the Greek Teucer, half-brother of the Greek Ajax the Great. When Paris is sent as an envoy to Sparta, it is there that he meets Helen of Sparta, the most beautiful woman of the world and his promised bride by Aphrodite. He leaves his first wife Oenone and elopes back to Troy with Helen. With Helens first marriage to Menelaus threatened, thus begins the Trojan War. Despite a warm welcome home by his family, the war he brings with him puts a strain on his relationship with Hector who dislikes the chaos Paris has caused and his following actions. Paris is seen as a complex man because of his conflicting nature. In his early life he is seen as an honest judge with an honour code, a strong wrestler and presumed skilled fighter, but all of that is juxtaposed with how he is seen later in life, a cowardly and selfish man with no warrior code of honour, who would rather run and hide from a fight rather.

Aeneas - Prince of Troy, Son of Anchises and the Goddess Aphrodite, Husband of Creüsa

Aeneas was raised by nymphs until the age of five but was actually born to Prince Anchises of the House of Dardanus, and the Goddess Aphrodite. His mother Aphrodite seduced his father after being struck by an arrow of love by Eros. From there Aphrodite told his father of a future where Aeneas would grow to be a strong and well respected Trojan warrior, which he did in fact become. He himself became a Prince of Troy through his marriage to his second cousin Princess Creüsa of Troy, giving him Priam and Hecuba as his in-laws, and Hector, Paris, Cassandra and Helenus as his brother and sister-in-laws. He is a friendly man, deeply beloved by both his mother and father so much so that they, as well as other Gods, would do anything to protect him. He learned all of his values from his father and looked up to him as a role model. A defining trait of Aeneas is his piety, simply a willing agent of the Gods and fate which he respects and follows. He is a great and strong warrior for the Trojans, as well a leader able to motivate and instill bravery in his men. Aside from a loyal Trojan hero, he is also shown to be intelligent, protective of his father, capable of great compassion and empathy, and a devoted father to his son Ascanius, much like Anchises was to him.

Helen of Sparta/Troy - Queen of Sparta and Princess of Troy, Daughter of the God Zeus and Queen Leda of Sparta, Step-Daughter of King Tyndareus of Sparta, First Wife to Menelaus and Second Wife to Paris, Half-Twin Sister of Clytemnestra

Helen of Sparta and her half-twin sister Clytemnestra were born from the egg of a swan laid by her mother Queen Leda of Sparta, when her father, the God Zeus laid with her in the form of a swan. Zeus had been in the form of a swan when he was chased by an eagle and sought refuge with Queen Leda. The two laid together as woman and swan that night after Leda had laid with her husband, King Tyndareus of Sparta, and Leda grew pregnant, laying two eggs. From the first egg hatched twin half-sisters Helen who was of Zeus's seed, and Clytemnestra, who was of Tyndareus. The second egg hatched Helen's twin brothers, Polydeukes, Helen's full brother and son of Zeus, and Castor, Helen's half brother and son of Tyndareus. As a young child, she was kidnapped by Theseus to be a bride, but her brothers rescued her and brought her back to Sparta, where she trained as a Spartan woman would, to fight with and without weapons, and to hunt. When it came time for Helen from the House of Sparta to marry, her step-father Tyndareus worried he would upset her many suitors by rejected them, so with the help of Odysseus, they came up with an oath that during the competition for Helen's hand, that despite whoever was picked, everyone who competed must swear an oath to uphold the sanctity of their marriage. After sworn, Helen picked Menelaus and the two ascended to the throne as King and Queen of Sparta. She became sister-in-law to Agamemnon and aunt to his children, including Iphigenia, and bore two children of her own with Menelaus, Hermione and Nicostratus. Paris was sent to Troy as an envoy and there was where he met Helen who was promised to him by the Goddess Aphrodite, they eloped back to Troy and when Menelaus noticed, he evoked the oath and thus began the Trojan War. Kindness came only from the royal family, mostly Paris, Priam, and Hector, forming a special friendship with the latter. While happy and somewhat in love with Paris, she does miss Menelaus and her children, and can't help but ponder if she regrets her decision or not, whether she believes the deaths and selfishness were worth it and how she is now viewed by the Trojan people as the cause for suffering.

Sarpedon - King of Lycia, Son of the God Zeus and Prince Laodamia of Lycia

Son of the God Zeus, Sarpedon's mother, the Lycian Princess Laodamia, was killed by the arrow of Artemis while weaving. Sarpedon arose to the throne after his uncles and cousin Glaucus withdrew from the competition for the throne. He leads one of the largest armies to defend Troy, him as commander and his cousin Glaucus as captain, both of which fight well together on the battlefield. Sarpedon doesn't particularly want to be there or fight in the war as he has no qualms with the Greeks and no real ties to Troy, but because they are allies, he agrees to do his duty as an ally by defending Troy and attacking the Greeks. A force to be reckoned with on the battlefield, he and his Glaucus fight well as a duo and separately. Glaucus and Sarpedon are actually guest-friends with the Greek hero Diomedes that ties back to both of their grandfathers having a guest-host relationship, so the three are amicable towards each other and follow the rules associated with the relationship. Sarpedon is an honourable king who adheres to his duties, loyal to his people above all and a man seeking supreme glory on the battlefield.

6. Backgrounds on the Immortals

A. Immortals Favouring Greeks

Hera

Goddess of: Fertility, Women, Marriage, Childbirth; Queen of the Gods.

Description: One of the six children of the titans Cronus and Rhea, Hera is the youngest daughter, married to her brother, Zeus, making them the King and Queen of the Gods. With Zeus, she sired Ares, the God of war, and Hebe, Goddess of youth, while on her own, she gave birth to Hephaestus, God of forgery. Hera and Zeus's relationship is unstable, switching from harmonious to devastating at any moment. Hera is often jealous and full of rage towards the many lovers that Zeus takes, and often seeks revenge upon them all. She's cunning, guileful and devious when it comes to her plans, which are secretive and extremely well thought out. She keeps a very close eye on Zeus and is always watching.

Iris

Goddess of: Rainbows, Heraldry, Truth and Oaths

Description: Daughter of Thaumas and the Oceanid Electra, Iris's has a twin sister, Arke, who is in Tartarus for siding with the Titans, and three sisters known as the Harpies. She's married to Zephyrus, the West Wind, and had a son with him, Pothos, who became an Erote, under Aphrodite and Eros's power. She is a messenger to the Gods, but more specifically Hera's messenger, as she is known to be most loyal to her. While Iris tries to remain impartial, her loyalties fall with Hera, which sides her with the Greeks. She is known to be calm, collected and impartial, but is also known to value truth overall. She does not lie.

Thetis

Goddess of: The Sea.

Description: Thetis is the daughter of Nereus and Doris, granddaughter to the titans Tethys and Oceanus, making her a Goddess of the sea and one of the fifty Nereids. Her wedding to the human hero Peleus was the setting for the start of the Trojan war. Thetis is also the mother of the Greek hero, Achilles. She is aware of Achilles' destiny to live a short life and as his mother, tries to aid him when he needs it. She is very persuasive and her strongest loyalty falls to Achilles and will do anything to help him.

Hephaestus

God of: Fire, Blacksmithing, the Forge, Masonry and Metalworking.

Description: Hephaestus was born to Hera only, with no paternal tie, as a mode of revenge against her husband, Zeus, for cheating on her constantly. However, once Hera saw him after birth, he threw Hephaestus off a cliff, the God surviving but gaining a limp and living beneath the mountain. He secures Aphrodite, Goddess of love, as a wife when he binds his mother, Hera, to the throne in revenge, and only releases her for Aphrodite's hand. Despite issues with his mother, Hephaestus is loyal to her above all, despite Hera and the rest of the Gods and Goddess's teasing and treating him badly. Hephaestus's children remain unimportant, all becoming minor Gods. Hephaestus holds a strong loyalty with his wife Aphrodite, but a stronger loyalty to his mother Hera, so he sides with the Greeks. He is considered weak and feeble by the other Gods but is extremely resilient and loyal to a fault.

Poseidon

God of: Oceans, Bodies of Water, Horses and Earthquakes.

Description: Poseidon, son of Cronus and Rhea, grew to rule over sea with his wife and consort, Amphitrite. Like Zeus, Poseidon has many affairs with men and women, actually more than his brother. He bears many offspring, most notably including Triton the sea messenger, Theseus the hero, Arion the talking horse, Pegasus the flying horse and many monsters and giants. Poseidon is known to be a very flippant God, being either benevolent or cruel to his followers depending on his mood. He sides with the Greeks because of a grudge he holds on the once Trojan King, Laomedon. There is nothing he wouldn't do to secure a future consort, and he tends to get along with the majority of the Gods and Goddesses.

Athena

Goddess of: Wisdom, Strategy and War.

Description: Athena's birth was from splitting Zeus's head open and climbing out, as Zeus had impregnated and then swallowed Metis, her mother, to sabotage Athena's birth, as it's said that his child with Metis would be wiser than himself. All this resulted in Athena still being born and also his favourite daughter. Athena is known as the Patron Goddess to Athens, meaning she would never side with the Trojans over Athens and Greece, also because she was not picked by Paris. She is known to be incredibly smart, strategic and powerful. She favours Athenian heroes and is never distracted with love and marriage, but rather, is dedicated to her craft and to winning.

B. Immortals Favouring Trojans

Ares

God of: War, Violence, and Wild Anger.

Description: Ares is the son of Zeus and Hera and one of the twelve Olympians. He is usually associated with the blood, untamed and animalistic aspects of war. Ares is the lover of Aphrodite, the Goddess of love, despite Aphrodite being married to his brother, Hephaestus. They have two children together, Phobos and Deimos. Ares doesn't have a solid allegiance but during the Trojan War, he is swayed by his lover, Aphrodite, to fight for the Trojans. He is a strong but stubborn man who is rash and often angry with all those except Aphrodite, who he usually tends to listen to.

Aphrodite

Goddess of: Love, Romance, Beauty, Lust and Sexuality.

Description: Aphrodite was born from the Primordial God Uranus, from his dismembered genitals being thrown into the sea, she rose from sea foam into the grown Goddess. While being married to Hephaestus, she has many affairs, as it was an arranged marriage she did not enjoy. Most notably, she is in love with Ares, God of war, with whom she has two children, Phobos and Deimos. Aphrodite has many other affairs, including one with Adonis, Hermes, one with Dionysus, bearing two children by the latter, Priapus and Peitho, and one with the mortal Anchises, bearing the Trojan Hero Aeneas. She sides with the Trojans because Paris picks her out of the three Goddesses. She will often side with Ares because of her love for him. Aphrodite is loving and caring to those who worship her and treat her with kindness. However, she punishes brutally those who wrong her.

Leto

Goddess of: Womanly Demure, Wolves and Motherhood.

Description: Leto is Titan born to parents Coeus and Phoebe, who also give birth to her sister Asteria. However, Leto sides with the Olympians over the Titans, so she does not get sent to Tartarus. She has relations with Zeus, resulting in the twins Apollo and Artemis, with whom she is very close with. They would do anything for her and she would do anything for them, which is why she sides with the Trojans. She's known to be loving and kind, and never acts upon her anger or aggression, but rather has her children engage in acts of revenge for her.

Apollo

God of: Music, Poetry and Arts, Oracles, Diseases, Healing and the Sun.

Description: Apollo, born to Zeus and Leto, twin brother to Artemis, is the most favoured son by Zeus, despite the fights between the two. He is proclaimed as one of the most important Gods, having his hand in the lives of the mortals and Gods and Goddesses. While destined to marry one of the Muse's, he loved them all and could not pick, so he proclaimed he would never marry, and thus started his long list of consorts. His most important lovers and children being the Muse Calliope who he fathered Orpheus with, Hecuba King Priam of Troy's wife with whom he fathered Troilus, Coronis who bore the God Asclepius, Cyparissus a male descendant of Heracles, Adonis a shared lover with Aphrodite, Helenus son of King Priam of Troy, and his most favourite lover, Hyacinth, a Spartan prince. Due to the great love he had for his children, Apollo sided with the Trojans when Achillies killed his son Troilus before the war began. Apollo is a clever fun loving God who is only angered when someone disrespects his mother or sister, when his children and lovers are in danger/hurt, or when he is betrayed, like when the attempted mating of Cassandra of Troy went ary when she tricked him out of a deal.

Artemis

Goddess of: The Hunt, Childbirth, Wild Animals, The Moon and Chastity.

Description: Artemis was born to Zeus and Leto, along with her twin brother Apollo. She is said to have been born first, and due to Hera's anger at her mother, was forced to learn how to deliver her twin brother Apollo after nine days. She has vowed to remain a virgin and is so dedicated to her oath that she kills anyone who threatens it. She is also the best hunter of all the Gods, and like her virginal oath, will kill anyone who threatens her title of the best hunter. Artemis is extremely loyal and protective of her family, Leto and Apollo especially. She is known to work alongside her brother, but when on her own, she is a strong and skilled hunter, and a protective and vengeful Goddess. Artemis favours good hunters, strong virgin women and children over all other humans.

Eris

Goddess of: Chaos, Strife, Rivalry and Discord.

Description: Eris was born to the Primordial Gods Nyx and Erebus, and whose Greek counterpart was the Goddess Harmonia. She has fifteen children that represent the negatives of human and immortal life. She is best known for causing discord and strife at the wedding of Thetis and King Peleus because she was not invited, throwing the Apple of Discord into the wedding, which started the Trojan War. Eris always wishes to cause disruption wherever she goes, and is a part of this war for the sole purpose to create mayhem.

Hades

God of: The Underworld and Wealth.

Description: Hades was born to the Titans Cronus and Rhea, and was chosen to preside over the underworld, also named Hades. Having fallen in love with her from afar, he abducts Persephone, his sister Demeter's daughter, and tricks her into remaining in the underworld and becoming his wife. Because of this, his relationship is strained with Demeter, but he truly does love Persephone. He has no children and no additional consorts, hinting at true unadulterated love between the two. While he has a dark and morbid personality, Hades is found to be fierce and rather enjoyed being feared by mortals and Gods alike. He is loyal to Persephone and would only show her a kindness not earned by others.

Persephone

Goddess of: The Underworld, Springtime, Flowers and Vegetation.

Description: Persephone was the child of Zeus and Demeter, and had a close and loving relationship with her mother before she was abducted by Hades. While she had originally been kidnapped by Hades, and tricked into staying by eating his fruit, she grew to love him more than anything. She stays six months in Olympus with Demeter, during the spring and summer, and six months with Hades in Hades, during the fall and winter. While having no children with Hades, she was raped by her father Zeus and had a child with him, Zagreus, before Hera tossed her child into Tartarus where he was ripped apart and killed. Persephone will always side with Hades and vice versa. She is gentle, kind and loving, but when angered, will release the full force of Hades on anyone who dare upset her.

Dionysus

God of: Wine, Ritual Madness, Fertility, Ecstasy, and Theatre.

Description: Dionysus is the only God with a mortal parent, Semele. He is fathered by Zeus and has inherited his father's erotic nature. He's also married to Ariadne, the daughter of the King of Minos. Dionysus, who was raised by the Rain Nymphs in Nysa, also leads the Maenads, who are wild female followers, mad with lust and behave ecstatically. He is said to resemble the duality of wine, on one side, he indulges in fun and lust, while on the other, he delivers rage and madness. He is known to be benevolent towards mankind but when angered, brings a cruel and cunning wrath to his enemies.

Hestia

Goddess of: The Hearth and Home.

Description: Hestia was born to Cronus and Rhea, who gave birth to her, among five other children, Zeus, Hades, Poseidon, Hera and Demeter. After being offered a marriage by both Poseidon and Apollo, she rejected them both and decided to become a virgin Goddess. Her duty is to maintain the fire of the Olympic hearth, and she is very dedicated to it. She is passive and nonaggressive, and always attempts for peace.

Demeter

Goddess of: Agriculture, Harvest, Fertility and Sacred Law.

Description: Demeter, daughter of Cronus and Rhea, is one of the twelve olympians to reside on mount Olympus. While technically not married or united with anyone, some of her consorts include her brothers Poseidon, with whom she birthed Arion, the talking horse, and Zeus, with whom she birthed Persephone, Queen of the Underworld. Her strongest familial tie falls with Persephone, Demeters pride and joy. She holds Hades, King of the Underworld, in contempt because he stole her daughter away. She would do anything for her daughter, while usually a kind, loving maternal figure to all she comes across, has the wrath of a woman scorned when she is disrespected, or when Persephone is hurt.

Asclepius

God of: Medicine, Healing and Physicians.

Description: Asclepius was born a mortal to the God Apollo and mortal mother Coronis, a princess. For being unfaithful to Apollo, his mother was killed but Apollo rescued Asclepius from the womb before she died. He lived as a mortal before he raised Theseus's son Hippolytus from the dead, and Zeus killed him for his actions. Apollo swore revenge, and thus ensued until Zeus raised Asclepius back from the dead and made him a God. Asclepius married the Goddess Epione and had the Acepiadae, the five daughters and three sons of the marriage that make up the Gods and Goddesses of medicine. Asclepius is daring and bold, and has grown humility since his death and resurrection. He seeks to heal and progress medicine.

Nike

Goddess of: Victory.

Description: Nike was born to the Titan Pallas and the Goddess personification Styx of the river Styx in Hades. She has three siblings, Kratos, Bia and Zelus. While not married with any children, she remains an important symbol of victory and is often favoured by Gods and Goddesses. She is strong, confident and always eager to fight as well.

Morpheus

God of: Dreams designed for Kings and Heroes.

Description: Morpheus was the child of the Titans Hypnos and Pasithea, and is a part of the Oneiroi, a collection of four gods who are able to produce and infiltrate dreams, wherein Morpheus is the leader. He is responsible for delivering messages from the Gods to important Kings and Heroes through dreams he crafts. While he is accustomed to doing Zeus's bidding, he will help other Gods and Goddesses for a price. He is calm and alluring to others, while inside he is selfish, strategic and creative.

7. References

1. Part of the content of this background guide came from the course 2200 Classical Mythology taught by Professor Suksi here at Western University
2. Part of the content of this background guide came from the resources of The Classics Society.
3. All images were retrieved from <https://www.theoi.com/>

