



D.E.S. Troy (Destination: Exterminate or Save TROY)

****Please be sure your Zoom is up to date!! At least Version 5.4.6****

Copyright Damen, Littler, & Oughton 2022



The Lion Hunt Dagger, Mycenae Grave Circle A, 16th Cent. BCE

Overview. The Greeks are attacking and the Trojans are defending the city of Troy. One of the two factions wins the game when they outlast the other in the *Machē* (Final Battle).

Participants. Players assume the names of mortal characters in the epic cycle about Troy. Moderators assume the names of Deities in the same tradition. See Appendix 1 for the name and starting power values for mortals and the names and roles of deities.

Timeline. The game lasts ten years plus the *Machē* (Final Battle), with years alternating between *Agōn* (“contest”) years, in which players compete to earn special items or boosts to their powers, and *Boulē* (“council”) years, in which teams meet to strategize, spar, and exchange equipment. The game begins with an opening *Agōn* year. Years 1, 3, 5, 7, and 9 will be *Agōn* years and years 2, 4, 6, 8, and 10 will be *Boule* years.

- ***Agōn* (ἀγών) Year:** contest year (10 minutes) during which mortals go out to meet with gods and compete in various *Agōnes* (contests).
- ***Boulē* (βουλή) Year:** council year (5 minutes) during which players meet with their faction to discuss strategy, spar, and exchange items.
- ***Machē* (μάχη):** the final battle during which players from each side Duel to the death against each other, with the team who earns more victories in one-on-one combat being victorious.

Temples. Gods oversee temples (breakout rooms) where they test mortals in *Agōnes* and award items of value. The nature of *Agōnes* and awards depends on the temple and the god overseeing it in any *Agōn* year. The list below gives the various temples that are suggested for a game of D.E.S. Troy, but moderators should scale the quantity and type of temples to the number of

participants and their interests and experience. See Appendix 2 for notes on scaling a game of D.E.S.Troy.

Temple of Language (Latin/Greek/derivatives)
Temple of the World (history/geography)
Temple of Chance (random games)
Temple of Mythology (mythology)
Temple of Fortune (dice and cards)
Temple of Art (drawing)

Temple of War (dueling)
Temple of Sports (physical contests)
Temple of the Underworld (*Thumos*)
Temple of Healing (*Thumos*)
Temple of Fate (*Thumos*)

Player Powers. Each mortal player has three basic values related to combat:

- **Attack** (πληγή) - offensive value rolled during any individual blow during combat.
- **Defend** (ἄμυνα) - defensive value rolled during any individual blow during combat.
- **Thumos** (θυμός) - the life force or energy of a mortal, used during combat to calculate the player's remaining vitality.
 - During an *Agōn* year, a mortal may increase their *Thumos* by visiting the Temples of deities who have *Thumos* to award.
 - *Thumos* is non-transferable between mortals.
 - Players die only when their *Thumos* reaches zero (0) during the Final Battle.

Attack and Defend Values. Attack and Defend values are calculated with the following criteria:

- **Gear (ὅπλα) (Offensive/Defensive):** marks the floor (low-end value) of a player's combat range, used to calculate Attack and Defend. For example, if a player has a level five (5) spear and a level eight (8) sword, their Offensive Gear value is thirteen (13); this player would never roll less than thirteen (13) on any given attack.
 - A mortal's Offensive Gear value is augmented by gaining improved offensive weaponry (spear and sword). Each player begins the game with a starting spear and starting sword with an attack value of 3 each.
 - A mortal's Defensive Gear value is augmented by gaining improved defensive armor (greaves, breastplate, helmet, and shield). Each player begins the game with starting greaves, breastplate, helmet, and shield with a defensive value of 1 each.
 - Gear is transferrable between players during any *Boulē* year.
 - A player can only equip their single highest-valued item of each individual type of gear (i.e. a single sword, a single spear, a single helmet, a single shield, etc.). This means that only the single highest-valued item of each individual type of gear impacts the player's gear value in each combat roll, while any second item of an individual type of gear is ignored (i.e. the highest spear *and* the highest sword are counted, but any additional spears or swords the player may own are ignored). The highest-valued item of each type will appear under your "equipment" list, while all of your gear, including these equipped items and any other, lower-valued items appear in your "inventory."
- **Strength (σθένος) (Offensive/Defensive):** adds to a player's Gear value to determine the ceiling (high-end value) of a player's combat range, used to calculate Attack and Defend (rolls of the dice). For example, if a player has an Offensive Gear value of thirteen (13) and an Offensive Strength value of fifteen (15), the highest the player could roll for any

given attack would be twenty-eight (28). For each attack, this player would roll a randomly generated value between thirteen (13) and twenty-eight (28).

- A mortal's strength value may be augmented by sparring or dueling.
- Strength values are non-transferable.

Agōn (Contest): During an *Agōn* year, mortals visit gods who oversee *Agōnes* (contests) in a temple to duel or earn *Thumos* or better Gear.

- Players compete in *Agōnes* during odd-numbered years before the *Machē*.
- For each *Agōn* year, gods determine, advertise, and oversee the nature of *Agōnes*.
- The type of *Agōnes* a god offers may change during each *Agōn* year, but the type of *Agōnes* offered by the god must correspond to the nature of the temple in which that god chooses to reside.
- *Agōnes* may involve, for example, one-on-one duels (in the Temple of War), grammar quizzes (in the Temple of Language), or games of chance (in the Temple of Fortune) [see Appendix 4: Examples of *Agōnes*].
- The victors of *Agōnes* will generally gain Gear, *Thumos*, or the opportunity to increase their Strength.

Boulē (Council): During a *Boulē* year, mortals meet in their respective camps (Greek Camp or City of Troy) to spar, discuss strategy, and exchange Gear. Patron Deities (Athena and Apollo) attend the *Boulē* of their faction. Deities meet in Olympus and can also attend a *Boulē* in either faction's home camp.

- Players meet in a *Boulē* during even-numbered years before the *Machē*.
- Players may exchange items with other members of their faction, with no limit to the number of trades that can take place.
- Players may spar [see below, Types of Combat - Sparring] once during each *Boulē* with another member of their faction.
- Players may freely discuss strategy and trade tips and information about various Temples, Deities, or *Agōnes*.
- Deities begin each *Boulē* year in Olympus, where they may freely discuss the course of the game, strategize and allot *Agōnes* and Temples for the coming *Agōn* year, or exchange items.
- Deities may also, if they choose, visit the camps of the mortal factions to view the proceedings or to advertise the *Agōnes* and rewards they will offer during the coming *Agōn* year.

Types of Combat: All forms of combat follow the same pattern [see below, Mechanics of Combat]

- **Sparring (σκιμαζή):** one-on-one training session between mortals of the same faction in their home camp during a *Boulē* year.
 - No deity is required to oversee sparring.
 - Both players must agree to engage in sparring and must have at least two (2) points of *Thumos*.
 - Spars follow the same patterns as other forms of combat [see below, The Mechanics of Combat].

- At the conclusion of sparring, both players gain one (1) point to their Strength, with each player choosing to augment their Offensive or Defensive Strength.
- *Thumos* lost during a spar is temporary. The *Thumos* of each player is reset to its count before sparring began, but the loser then pays one (1) point of *Thumos*.
- Individual players may spar only once during each *Boulē* year.
- **Dueling (μονομαχία):** one-on-one combat session between mortals of different factions in the Temple of War during an *Agōn* year.
 - Before beginning the Duel, each mortal must pay the attending god five (5) points of *Thumos*.
 - Mortals may challenge each other to Duels, but the deity occupying the Temple of War has the final say in which mortals participate in the Duel.
 - All mortals able to pay the necessary *Thumos* and present in the Temple of War are subject to being chosen for Duels by the deity present.
 - Duels follow the same patterns as other forms of combat [see below, The Mechanics of Combat].
 - The winner of the Duel earns four (4) points to add to either Strength value, the loser earns two (2), with each player choosing to augment their Offensive or Defensive Strength.
 - *Thumos* lost during a duel is temporary. The *Thumos* of each player is reset to its count before the Duel began [note: the five (5) *Thumos* paid to the deity before the Duel are still lost].
- **Final Duel (μονομαχία τελευταία):** one-on-one combat session between mortals of different factions during the Final Battle [see below, *Machē*].
 - Final Duels only occur during the *Machē* (Final Battle).
 - Final Duels occur in the order given by the Catalogue, as determined by each team during their final *Boulē* year.
 - Final Duels follow the same patterns as other forms of combat [see below, The Mechanics of Combat].
 - The winner of each Final Duel survives and gains all the Gear of their opponent.
 - The loser of each Final Duel dies and their Gear is given to their opponent.
 - The remaining *Thumos* of the surviving player persists at its count during the last blow of the Final Duel (i.e. it does not reset as it does in other forms of combat).

The Mechanics of Combat: Over the course of the game, players engage in various types of combat [see above, Types of Combat]. A mortal may not leave any type of combat once it has begun. Combat occurs over a series of blows (with each blow consisting of a single Attack and corresponding Defend action) and continues until one player's *Thumos* is exhausted.

- A mortal player enters any form of combat with Attack and Defend values that represent a range established by their Gear and Strength, as follows:
 - Gear values (Offensive/Defensive) set the floor (low-end value) for any individual Attack or Defend. Each Gear value is determined by the sum of the highest-valued item of each type of weapon (when attacking) or armor (when defending) [see above, Attack and Defend Values - Gear].
 - Strength values (Offensive/Defensive) add to the Gear value to set the ceiling (high-end value) the player can roll during any individual Attack or Defend [see above, Attack and Defend Values - Strength].

- For a given blow: The attacker receives a randomly generated value in the range between the Gear value of their weapons (spear and sword) and the ceiling set by combining that Gear value with their Offensive Strength. The defender receives a randomly generated value in the range between the Gear value of their armor (greaves, breastplate, helmet, and shield) and the ceiling set by combining that Gear value with their Defensive Strength.
 - For each blow, the defender loses *Thumos* equaling the difference between the Attack of their opponent and their own Defense; if the defender's Defense equals or exceeds that of their opponent's Attack, the defender loses zero (0) *Thumos*.
 - If the defender still has *Thumos* remaining, the players switch roles for another blow, with the defender becoming the attacker and the attacker becoming the defender.
- Players continue to deliver blows to one another until a blow results in the defender's *Thumos* value reaching zero (0), at which point the combat ends, the Attacker wins, and each player earning the rewards stipulated above for the type of combat [see above, Types of Combat].

Machē (μάχη): The *Machē* or Final Battle consists of a series of final duels (μονομαχίαι τελευταῖαι). The *Machē* begins immediately after the conclusion of final *Boulē* year and concludes when all the warriors of a single side have been killed.

- **Final Boulē Year:** The final *Boulē* (year 10) provides mortals and deities the last chance to organize themselves for the *Machē*.
 - Mortals should transfer any excess Gear to other players of their faction.
 - Deities should distribute any remaining *Thumos* or Gear to mortals they deem worthy.
 - Each faction writes their Catalogue (κατάλογος) which will determine their lineup for the *Machē* by listing their players in any order they choose.
- **The Course of Combat during the Machē (Final Battle):**
 - Players face off, one pairing at a time, with an individual from the opposing side in a Final Duel, in the order determined by the Catalogue set by each side during the final *Boulē* year.
 - Homer (or a designated deity) reads the names from the Catalogue, with proper fanfare, in order to announce the matchup of a mortal player from each side for each Final Duel.
 - The Greeks always initiate the *Machē* and are thereby designated the initial attacker in the first pairing of the Final Duels (i.e. the Greek player in the first final duel is designated the attacker in the first blow).
 - For each subsequent Final Duel, the losing side from the previous Final Duel is designate the initial attacker (i.e. the player representing the side that lost the most recent Final Duel is designated the attacker for the first blow of the subsequent Final Duel).
 - Combat then proceeds as described in “The Mechanics of Combat” (see above), with blows alternating between players until one player reaches zero (0) *Thumos*.
 - The loser of the Final Duel dies and the winner survives and loots the Gear of the loser. The winner's remaining *Thumos* at the end of each Final Duel carries over, if that player fights again.

- Mortals continue to fight until all the players of a single side have been killed in a Final Duel. After the first round of Duels (in the order set by the Catalogue), Homer chooses players from each side to fight against each other.
- **The Outcome of the *Machē* (Final Battle):**
 - The faction that has a player or players survive and outlast the other faction wins the game.

Example of Combat during the *Machē*: Hector (O 9+8; D 4+4; Θ 11, Trojan) vs. Achilles (O 10+12; D 6+5; Θ 10, Greek).

- Hector's Offensive range is 9-17 (9 Gear + 8 Strength), Defensive range is 4-8 (4 Gear + 4 Strength), and he begins with 11 *Thumos*.
- Achilles' Offensive range is 10-22 (10 Gear + 12 Strength), his Defensive range is 6-11 (6 gear + 5 Strength), and he begins with 10 *Thumos*.
- The Trojans lost the most recent Final Duel, so Hector strikes the first blow as the attacker.

Round 1:

- Hector is first to attack.
- Hector rolls 11 on Attack and Achilles rolls 6 on Defense. Achilles loses five (5) points of *Thumos*, which now has a value of five ($10 - 5 = 5$).
- Achilles is next to attack.
- Achilles rolls 15 on Attack and Hector rolls 8 on Defense. Therefore, Hector loses seven (7) points of *Thumos*, which now has a value of four ($11 - 7 = 4$).
- Hector's values are now O 9-17 (9+8); D 4-8 (4+4); Θ 4. Achilles' values are O 10-22 (10+12); D 6-11 (6+5); Θ 5.

Round 2:

- Hector attacks again.
- Hector rolls 16 on Attack, and Achilles rolls 10 on Defense. Hector deals six (6) points of damage to Achilles, thereby bringing Achilles' *Thumos* to less than zero ($5 - 6 = -1$).
- Achilles is now dead, meaning Hector is declared the winner of this Final Duel and he tallies one victory for his faction's total in the *Machē* and he loots Achilles' Gear.

Status at the End of this Final Duel:

- Hector is victor and Achilles is dead.
- Hector's *Thumos* remains at 4 and he loots Achilles' Gear. Out of all of Achilles' looted Gear, only the spear and shield improve Hector's stats. The new spear has an Attack value of eight (8), which is four (4) higher than Hector's previous spear. The new shield has a Defense value of two (2), which is one (1) higher than Hector's previous shield. Thus, if Hector fights again in the *Machē*, his values will be O 13-21 (13+8); D 5-9 (5+4); Θ 4.
- To start the next Final Duel, the player from the Greek faction will be the initial attacker and will strike the first blow.



Achilles and Ajax, Exekias, Vatican amphora 344, Attic black-figure, 540-530 BCE

Appendix 1: Names and Starting Power Values of Players

Mortals. Mortals have an assigned and immutable affiliation to their faction: Trojans or Greeks.

- Every mortal begins the game with various powers (Strength and *Thumos*) and the same set of starting equipment (Gear) [see above, Player Powers and Attack and Defend Values].
- Mortals may augment these attributes during *Agōnes*. Gear is transferable but Strength and *Thumos* cannot be transferred between mortals.
- All players begin the game with six (6) points of Offensive Gear (a starting spear and starting sword, each with an Attack value of three (3)) and four (4) points of Defensive gear (starting greaves, breastplate, helmet, and shield, each with a Defense value of one (1)).
- Each mortal character's starting Strength (Offensive and Defensive) and *Thumos* are given in the chart below, organized by faction:
[O = offensive strength; D = defensive strength; Θ = *Thumos*]

Greeks

Achilles	O 15; D 0; Θ 20	Dolops	O 8; D 10; Θ 14
Aesymnus	O 10; D 10; Θ 10	Euryalus	O 8; D 7; Θ 20
Agamemnon	O 6; D 7; Θ 24	Eurypylus	O 9; D 9; Θ 14
Ajax	O 5; D 15; Θ 10	Helenus	O 3; D 11; Θ 22
Antilochus	O 3; D 11; Θ 22	Hipponous	O 8; D 7; Θ 20
Asaeus	O 6; D 10; Θ 18	Leocritus	O 10; D 9; Θ 12
Bathycles	O 7; D 8; Θ 20	Leonteus	O 9; D 7; Θ 18
Cleitus	O 10; D 7; Θ 16	Leucus	O 8; D 12; Θ 10
Deiphobus	O 11; D 7; Θ 18	Lysander	O 7; D 7; Θ 22
Diomedes	O 13; D 3; Θ 18	Meges	O 6; D 10; Θ 18
Diores	O 7; D 10; Θ 16	Menelaus	O 8; D 7; Θ 20

Menesthius	O 6; D 6; Θ 26	Peneleus	O 12; D 3; Θ 20
Odysseus	O 6; D 11; Θ 16	Periphas	O 12; D 12; Θ 2
Oenomaus	O 10; D 10; Θ 10	Scedius	O 6; D 11; Θ 16
Opites	O 5; D 5; Θ 30	Teucer	O 11; D 13; Θ 2
Orestes	O 8; D 7; Θ 20	Thoas	O 1; D 11; Θ 26
Patroclus	O 13; D 5; Θ 14	Thrasymedes	O 8; D 9; Θ 16

Trojans

Abas	O 10; D 8; Θ 14	Epaltēs	O 5; D 10; Θ 18
Acamas	O 8; D 10; Θ 14	Halius	O 8; D 8; Θ 18
Adamas	O 4; D 13; Θ 16	Hector	O 14; D 3; Θ 16
Adrestus	O 7; D 3; Θ 30	Hecuba	O 1; D 4; Θ 40
Aeneas	O 9; D 7; Θ 18	Hypeiron	O 9; D 10; Θ 12
Agelaos	O 4; D 15; Θ 12	Ilioneus	O 8; D 11; Θ 12
Agenor	O 10; D 10; Θ 10	Imbrius	O 7; D 7; Θ 22
Amphion	O 12; D 12; Θ 2	Menon	O 7; D 9; Θ 18
Amphoterus	O 12; D 4; Θ 18	Mydon	O 12; D 4; Θ 18
Antiphates	O 9; D 9; Θ 14	Odius	O 5; D 10; Θ 20
Asius	O 8; D 9; Θ 16	Ormenus	O 8; D 9; Θ 16
Calesius	O 4; D 11; Θ 20	Pandarus	O 5; D 11; Θ 18
Caletor	O 9; D 7; Θ 18	Paris	O 5; D 5; Θ 30
Cassandra	O 5; D 10; Θ 20	Pedatus	O 9; D 10; Θ 12
Chromius	O 3; D 11; Θ 22	Periphetes	O 12; D 12; Θ 2
Damasus	O 8; D 7; Θ 20	Phegeus	O 8; D 7; Θ 20
Dresus	O 5; D 10; Θ 20	Priam	O 0; D 8; Θ 34
Elatus	O 9; D 7; Θ 18	Pylon	O 10; D 7; Θ 16

Deities: Gods oversee Temples (breakout rooms) where they test mortals and award items of value (*Thumos* and Gear) or oversee Duels. The nature of *Agōnes* and awards depends on the Temple in which the god currently resides, but several deities have special roles, as indicated in parentheses after the deity's name.

Homer (host and emcee for the game)	Hera
Athena (Greek Patron Deity)	Aphrodite
Apollo (Trojan Patron Deity)	Artemis
Asclepius (awards <i>Thumos</i>)	Hephaestus
Fates (awards <i>Thumos</i>)	Ares
Hades (awards <i>Thumos</i>)	Dionysus
Zeus	Poseidon

Appendix 2: Notes on Scaling a Game of D.E.S.Troy

An individual game of D.E.S.Troy can be scaled to fit varying numbers of participants as well as players with various interests or educational backgrounds. For instance, if you are using the game for a Classics Club event or for a chance to bring together all of your Latin classes in one event, you would be sure to include a Temple of Language to test

their Latin skills. If, however, you are playing the game for an Art History or Mythology class and the majority of the students have not taken a language, you could leave out that temple and substitute the Temples of Art and Mythology, respectively. The *Agōnes* offered in each temple and the level of difficulty of any questions used therein can also be scaled easily to match the experience and knowledge of the participants. For instance, a beginning Greek class could have *Agōnes* in the Temple of Language that focus on identifying the genitives of nouns or various principal parts of verbs from their textbook's vocabulary, while an advanced Greek class might be tasked with identifying poetic or rhetorical figures, determining various dialectical variants, or naming the authors of famous quotations from literature.

The designers recommend that moderators keep the following principles in mind to organize a successful game of D.E.S.Troy:

- **Moderators/Deities:** To determine the number of deities (moderators) needed, add three to one-quarter the number of participants, with a minimum of six deities required for an effective game. For example, if you have sixteen mortal players, we would recommend seven total moderators. The deities (moderators) should include Homer (as host), Apollo and Athena (as patron deities), at least one *Thumos*-granting god, and any number of other gods. If you face a shortage of possible moderators, mortal players who have a decent grasp of the ruleset and nature of the game could also fulfill the functions of Apollo and Athena by serving as Hegemons (ἡγεμόνες) for each faction.
- **Temples:** Quarter the number of mortal players to determine how many temples you will need, with a minimum of three suggested for an effective game. The temples should include the Temple of War (for dueling), at least one *Thumos*-focused temple (to allow players a way to replenish *Thumos*), and any number of other temples (to allow for *Agōnes* that grant gear) that are chosen to represent the interests and experience of the players.
- ***Agōnes*:** Moderators should prepare questions and prompts for *Agōnes* in advance. Please see the games and activities suggested in Appendix 4: Examples of *Agōnes* as a guide. The nature of a temple should dictate the themes and types of *Agōnes* a player expects to complete therein. For example, the Temple of Language should always test a player's language skills. However, the deity can scale the types of questions, their exact focus, and their difficulty to fit the players present in the temple at any given time. Deities may also choose which temples to inhabit in any given *Agōn* year, but they should be prepared to offer *Agōnes* that fit the temple they occupy. Very fast games of chance or skill (e.g. rolling dice, choosing cards, simple vocabulary test, principal part bee, Pictionary) are best suited for *Thumos*-granting *Agōnes*, wherein a deity can offer individual *Thumos* points for each "win" in quick succession. Longer games (e.g. 20 Questions, Categories, Reverse Pictionary, Two Trojans and an Achaean) are best suited for *Agōnes* that grant powerful gear. Well-prepared deities should enter the game with an idea of the possible *Agōnes* that they can employ, lists of questions to use for each *Agōn*, and have at hand the tools needed, both physical (e.g. dice, paper, cards, tablet) and digital (e.g. website with a dice generator already open, images for identification preloaded in a PPT or gallery).

- **Mortal Players:** Any number of mortal players can participate in a game of D.E.S.Troy. However, the game works best for groups between twelve and thirty. Players should be as evenly divided between the two factions as possible. Each player needs access to their own device equipped with Zoom (or whatever digital conferencing software you intend to use) and a browser (for the D.E.S.Troy website). Players should also have paper and writing utensils handy for any *Agōnes* that may require them. As noted above, be sure to scale the number of deities and temples to fit the number of mortal players, to help achieve an ideal amount of competition.

Appendix 3: Terms Used in the Game

Agōn (ἀγών) Year: odd-numbered years (1, 3, 5, 7, and 9) of the game, during which mortals compete in various *Agōnes* and Duels, which are overseen by deities and which may result in the mortal acquiring added Powers and/or Gear.

Agōnes (ἀγῶνες): feats performed by mortals at the behest of a god during an *Agōn* year; may result in the mortal acquiring added powers and/or gear.

Attack: an offensive maneuver used during a blow in combat to attempt to inflict damage on an opponent. The impact of an Attack is reduced by the force of the opponent's Defense. The value of Attack in an individual blow is determined by a randomly generated number from the range between the value of the player's Offensive Gear and the ceiling set by adding their Offensive Strength value to their Defensive Gear.

Blow: a single maneuver between two combatants in which one player Attacks and another simultaneously Defends.

Boulē (βουλή) Year: even-numbered years (2, 4, 6, 8, and 10) of the game, during which mortals spar, plan, and exchange transferrable items in their respective camps. Deities convene in Olympus to discuss the fortunes of various mortals and may also choose to advertise the items and the types of *Agōnes* that they have to offer in the upcoming *Agōn* year.

Combat: a one-on-one fight between mortals, consisting of blows; combat refers to Sparring, Duels, and Final Duels.

Defense: a defensive maneuver used during a blow in combat to lessen the impact of an Attack. The value of Defense in an individual blow is determined by a randomly generated number from the range between the value of the player's Defensive Gear and the ceiling set by adding their Defensive Strength value to their Defensive Gear.

Duel (μονομαχία): one-on-one combat between players of different factions in the Temple of War during an *Agōn* year.

Final Duel (μονομαχία τελευταία): one-on-one combat between players of different factions during the *Machē* (Final Battle).

Gear (ὄπλα): transferrable pieces of equipment that set the floor of an Offensive or Defensive value rolled by a player in combat. Players may augment their Gear by completing *Agōnes*. Gear is transferrable between all players. Offensive Gear consists of a sword and a spear. Defensive Gear consists of greaves, breastplate, helmet, and shield. Only the highest-valued item of each type of equipment determines a player's Gear values.

Machē (μάχη; Final Battle): the culminating conflict between the Greeks and Trojans, consisting of a series of Final Duels rendering one side victorious by acquiring more victories than their opponents.

Sparring (σκιαμάχη): one-on-one training session between players on the same faction that takes place in their home camp during a *Boulē* year. Players may Spar only once during each *Boulē* year.

Strength (σθένος): a non-transferrable value that combines with the player's Gear value to set the "ceiling" (highest) number a player can roll in any Attack or Defend. Players may augment their Strength by engaging in Sparring and Duels during *Boulē* and *Agōn* years, respectively.

Thumos (θυμός): the remaining life force of a player. Players may augment their *Thumos* by completing *Agōnes*. *Thumos* is non-transferrable between mortals. Players die only when their *Thumos* reaches zero (0) in the *Machē* (Final Battle).

Appendix 4: Examples of *Agōnes*

Categories: The deity names a category (breakfast cereals, musicals, Euripidean tragedies, city-states in the Delian League, characters in the Odyssey, etc.). Players cycle through having to give a new unique response that fits the category in each round. If they cannot think of a new unique response or repeat an answer, they are out. The last player standing wins the prize.

Charades: The deity acts out stuff; players guess. Most right answers in a round wins the prizes

Greek/Latin Grammar: Deities pose various Greek or Latin grammar and vocabulary questions to players.

High-Low: Deity has deck of cards (or uses a website with a card generator) – they flip one card (it's a Jack) – the player chooses "higher" or "lower" to guess value of second card. If the player is correct, they keep going. If they are wrong, they are eliminated. The deity determines when to award the prize based on the number of players and/or number of correct responses in a row.

Κύβος (O Fortuna, aka *iacta alea est*): The god rolls a die or draws a top card for each mortal in turn. The mortal with the highest number of points wins the round in case of a tie for first place, the god re-rolls/re-draws for the winning number.

Match Game: The deity poses a question with a “blank” as part of a phrase – before, after, or in the middle of a word or phrase (“house _____”, “_____ party”, etc.). Players attempt to match the deity’s response (or each other). The deity can award prizes after each round or to those with the most victories after a certain number of rounds.

One Word (or ἁπᾶξ λεγόμενον [*hapax legomenon*]): The deity has a word that players need to guess. The deity gives them various one-word clues that pertain to the mystery word, one at a time. Players can guess the mystery word at any time but will be eliminated if they are incorrect. The first player to guess the mystery word correctly wins.

Pictionary: The deity draws a picture and the first mortal or mortal team to guess correctly wins.

Reverse Pictionary: The deity describes an object with simple-to-draw instructions. The players have to try to follow those directions by drawing out what they are hearing. When they think they know what it is, they can try to guess. If they are correct, they win the round; otherwise, everyone keeps drawing, attempting to follow the deity’s instructions.

Riddles: The deity has a list of riddles prepared and poses them to mortals. Players that can solve the riddle earn a prize or continue into the next round, which continues until only one mortal solves the final riddle and earns a prize.

Scavenger Hunt: The deity declares a concrete noun (spatula, spigot, mass spectrometer) and mortals scour their environment to find the item or something similar and show it to the god.

Scrabble: How many English/Latin/Greek words can players/teams make from a given set of letters? – or – Who can make the longest English/Latin/Greek word out of the following letters?

Splatter Gory (cf. Scattergories): Mortals must have pen & paper. The god declares a topic & initial letter. Mortals write as many topical/alliterative words as possible during round (1 minute). Mortals read answers and any duplicate answers are disqualified. Only unique answer count. Highest count wins.

Spontaneous Origami: Mortals must have paper. The god declares a concrete noun (spoon, sparrow hawk, mass spectrometer) and mortals fold their paper into that shape. The god judges which creation is best.

Θέητρον (The Theatron, aka, “I Spy”): The god carefully surveys the mortals’ screens and secretly chooses an observable object. The god declares the color (or other attribute) of the chosen object and the mortal who first correctly guesses the object wins.

Tic-Tac-Toe: The deity poses a brief question or challenge. The first player or team to solve it gets an X/O to place on the tic-tac-toe grid. The first player or team to get three-in-a-row wins.

Timeline: Players must put events in chronological order or guess the correct date of a given historical event.

Trivia: The god asks players trivia questions. The player or team who responds correctly most often wins.

20 Questions: The deity writes something down on a piece of paper and players can ask up to twenty questions to try to determine the item. The first player to guess the mystery word wins.

Two Trojans and an Achaean (cf. Two Truths and a Lie): The deity declares two true facts and one falsehood. The players guess which statement they think is false. The player with the most correct guesses wins.

Wits and Wagers: The deity poses a question with an open-ended, numerical response, e.g. how many Romans were killed at Trasimene, or how many people does Achilles kill in Book 21 of the *Iliad*? Each player makes a guess and the closest answer wins.