“But the swift runner Achilles broke in sharply-
“Field marshal Atrides, lord of men Agamemnon,
produce the gifts if you like, as you see fit,
or keep them back, it’s up to you. But now-
quickly, call up the wild joy of war at once!
It’s wrong to malinger here with talk, wasting time-
or our great work lies all before us, still to do.
Just as you see Achilles charge the front once more,
hurling his spear, smashing Troy’s battalions-
so each of you remember to battle down your man!”
But Odysseus fine at tactics answered firmly,
“Not so quickly, brave as you are, godlike Achilles.
Achaea’s troops are hungry: don’t drive them against Troy
to fight the Trojans. It’s no quick skirmish shaping,
once the massed foundations of men begin to clash
with a god breathing fury in both sides at once.
No, command them now to take their food and wine
by the ships- a soldier's strength and nerve.
No fighter can battle all day long, cut-and-thrust
till the sun goes down, if he is starved for food” (19. 175-195).
My Revision:

At peace with his extensive amount of rage, Achilles screamed

“Cowardly Agamemnon, forever inferior

What allows you to say such nonsense.

I do not believe in second chances, what makes you think you will get one?

I believe in revenge, and you shall see how powerful I can truly get.

Keep your gifts, for all I care,

I will be the one giving the gifts this time.

The gift of death to you and our people who honored you over me.

I am on my own from here on out, like it always should have been.

It is no longer just a war between us and the Trojans,

I am at war with my own.

Whether I spear the Trojans down first or the ones I’ve called my own,

I will do it all, starting with you.

Disgracing my name, was your first mistake,

second being, doubting my never ending rage.

Choosing to honor me now, is not nearly enough.

I will honor my own decision

to have you all meet your fated death

and never receive

def the proper burial you will always desire.”
The Road To Honor

Throughout the *Iliad*, we see both Greek and Trojan forces do whatever is necessary to accomplish their own goals and ultimately be honored. Honor directly relates to the idea of respect. When one is treated as an asset, with the utmost admiration by others, they gain a sense of honor. Specifically, the reader is able to gain a perspective on how important achieving and maintaining honor is to the most powerful Greek warrior, Achilles. Through symbolism, Homer establishes the idea that honor is regained when one's rage does not overpower their ability to show mercy to the enemy and their enemies' loved ones. My revision differs from Homer's original idea in that rage enhances one's desire to destroy the enemy even after death. When one achieves their goal of killing the enemy through warfare, they establish their honor by ensuring that their victim never gets commemorated. Therefore, honor is not established until one prevents the fallen from being honored and commemorated through a proper burial.

Achilles, being one of the most powerful Greek fighters, was initially “honored” when he received a young woman, Briseis, as his war prize. However, shortly after receiving his prize, the king of the Greeks, Agamemnon, stole her from him. This climactic event was the start to Achilles' honor diminishing. In other words, the effort and determination Achilles put into battle was seen as insignificant as soon as he lost his war prize. For Achilles, regaining his honor meant making his own people pay for allowing his name to be disgraced by Agamemnon. Achilles sought help from his mother Thetis and said, “now, go and sit beside him, grasp his knees… persuade him, somehow, to help the Trojan cause, to pin the Achaeans back against their ships, trap them round the bay and mow them down. So all can reap the benefits of their king- so even mighty Atrides can see how mad he was to disgrace Achilles, the best of the Achaeans!” (1. 483-490). Achilles viewed the destruction of his fellow Greeks as the best way to regain his
honor, even if it meant having Zeus help the Trojans. Even though this decision meant many of his fellow Greeks would be killed, he viewed it as a necessary sacrifice to reestablishing his worth as a warrior. Not only was Achilles directly plotting to sabotage the Greeks, he decided to withdraw from battle to have them see how difficult it would be to survive without him.

Regaining his honor was a life or death situation for Achilles. He explains to his mother “You gave me life, short as that life will be, so at least Olympian Zeus, thundering up on high, should give me honor- but now he gives me nothing. Atreus’ son Agamemnon, for all his far-flung kingdoms- the man disgraces me, seizes and keeps my prize, he tears her away himself!” (1. 416-422). Dying, while trying to gain honor, seems to be a better alternative than living a life where one's reputation and name is questioned.

Through my narrative, I establish the idea that Achilles’ rage is undying because without honor, Achilles is nothing. With Achilles’ perpetual rage, he gains his honor back by ensuring that his fallen victim is not properly buried. When the victim is not buried, any sense of honor they had becomes non-existent. The original narrative I chose was when Achilles solidified a truce with Agamemnon. The conversation Achilles had with Agamemnon when calling the truce seemed “too easy.” Achilles asks Agamemnon, “was it better for both of us, after all, for you and me to rage at each other, raked by anguish, consumed by heartsick strife, all for a young girl?” (19. 63-65). Achilles took so many drastic measures throughout the poem to destroy Agamemnon and his people, so sudden forgiveness seemed unrealistic. Instead, the original narrative transitioned to the idea that sympathy can ultimately diminish one's rage. When Achilles' dear friend Patroclus was killed, his rage was amplified which ensured his fate. Achilles' plot for revenge against those who were responsible for his best friend's death, would lead to his demise. On the other hand, Achilles found that it would be an honorable way to die.
He called a truce with Agamemnon in order to have a united front when it came to getting revenge. Personally, it does not seem realistic for intense rage to just vanish when your character is questioned, no matter what the circumstance may be. Achilles made it clear that he always felt like he was “second best” to Agamemnon. He even confronted Agamemnon after his prize was taken and said: “My honor will never equal yours, whenever we sack some wealthy Trojan stronghold-my arms bear the brunt of the raw, savage fighting, true, but when it comes to dividing up the plunder the lion’s share is yours” (1. 193-197). My revision reflects the notion that seeking help from someone who disgraced your name is unreasonable. Instead, one must continue to fight in order to regain their honor; by stripping the honor that is gained when one is properly buried. From the beginning, Achilles has been described as a powerful and brilliant warrior. However, him seeking help from Agamemnon was questionable since Agamemnon was yet another individual who was responsible for Patroclus’ death. Achilles sent Patroclus on a mission to “win great honor, great glory for me in the eyes of all the Argive ranks” (16. 92-106). Achilles wouldn’t have needed to send Patroclus into the crossfire if he still maintained the honor he rightfully deserved that Agamemnon stripped from him. That being said, in my revision, Achilles decides he will “honor his own decision to have you all meet your fated death, and never receive the proper burial you will always desire” (My Revision 19. 192-195). Ultimately, honor is solidified by ensuring that one's enemy is disgraced during death, and honor is completely lost after death.

The reader was able to gain a perspective of how rageful one becomes when honor is lost, and the measures one will take to regain honor. The last two books of the poem showed the reader a different side to the definition of honor. At first, honor seemed to be directly correlated to the most successful individual in warfare. This idea was portrayed when Agamemnon and
Achilles received Briseis and Chryseis as war prizes. However, Book 23 demonstrates the idea that honor is gained when one respects the individuals who were unsuccessful in warfare. Specifically, we see Achilles and the Greeks mourn Patroclus by holding a funeral for him as per Patroclus' request in Achilles’ dream. The significant part of Patroclus’s funeral was the competitions Achilles held in his honor. Not only was Patroclus honored through these competitions, but the individuals who participated received their own honor and glory, by taking on difficult challenges. Patroclus died a hero who fought passionately and determinedly till the end. Book 24 on the other hand, shows the reader that one regains honor by respecting the fallen competitor. Achilles avenged his best friend's death by killing Patroclus’ killer, Hector. When Hector's father tells Achilles “Give him back to me, now, no more delay- I must see my son with my own eyes. Accept the ransom I bring you, a king's ransom!” we see a vulnerable side to Achilles (24. 650-652). Priam successfully pleads to Achilles' humanity by discussing the importance of a father saying a proper goodbye to his son. After much thought, Achilles replies “Your son is now set free, old man, as you requested” (24.704). Despite ultimately making the choice to set the body free, at first Achilles was stern in his choice. He even exclaimed to Priam, “No more, old man, don’t tempt my wrath, not now! My own mind’s made up to give you back your son” (24. 656-657). My revision supports Achilles original decision of holding onto the body in order to prevent Hector from receiving any sort of commemoration; after all, Hector killed Achilles' best friend. Homer has made it clear throughout the text that one's death eventually leads to remembrance and honor. However, Achilles has been enraged throughout the entirety of the text, since he lost his sense of honor and dignity. This leads me to wonder why Homer chose to have Achilles willingly help Hector be honored by returning the body after all he
has done. Going against Homer's ending, I chose to demonstrate that the only way Achilles can regain his honor is by ensuring his enemies and fallen enemies die without honor.

Alexander Pope's translation of *The Iliad* inspired my revision of the selected narrative, by showing that trying to regain one’s honor is a ruthless process. Alexander Pope portrays Achilles' need for revenge as him using whomever he can to his advantage. Whereas, in Fagles translation, we see that revenge is not efficient unless unity on a personal level is established. We see unity being established in Fagles translation when Achilles gives Agamemnon a choice when discussing the truce. Achilles tells Agamemnon: “produce the gifts if you like, as you see fit, or keep them back, it's up to you” (19. 178-179). Achilles could have maintained a rageful stance and made several demands, yet he chose not to. Pope’s truce between Agamemnon and Achilles seemed to be a strategic plan, which led me to believe Agamemnon's role in avenging Patrolcus’ death was insignificant. Specifically, Alexander Pope shows Achilles during the truce saying:

“To us, 'tis equal: all we ask is war. While yet we talk, or but an instant shun. The fight, our glorious work remains undone” (19. 146-148). Pope's word choice when it comes to war is strategic in that he makes it clear that war is most effective when it is a collective goal rather than an individual one. On the other hand, we see Fagles prioritize the idea that personal relationships must be mended before war can begin. No matter, if Agamemnon was involved or not, Achilles still remained clear about his intention to enter war. To Alexander Pope, Agamemnon was just like any other individual Achilles used to his benefit when it came to revenge. After the truce was established, the text states: “Those call to war I and, might my voice incite, Now, now this instant, should commence the fight” (19. 203-204). That being said, the truce was just a way for Achilles to have more power on his side. Being on good terms with Agamemenon meant he had access to Agamemon on a physical basis. He had access to Agamemon's men, a major
advantage when it comes to avenging Patroclus. Pope takes a more strategic way of dealing with revenge when it comes to death, while Fagles views revenge as a way to repair past personal relationships.

Throughout the *Iliad*, Homer has shown that the trials and tribulations of the Greek and Trojan fighters are proved to be “epic” through his word choice, symbolism, and descriptive imagery. However, the original section that I ultimately revised was far from epic in my eyes. Where is the desire to be in control? Where is the passion? Two questions that I greatly considered when revising this section. Ultimately, the stripping of Achilles' honor by Agamemnon should have been unbearable, especially when it comes to the time period we are dealing with. During this time, the concept of warfare was crucial when it came to labeling an individual or group as the “successor.” Once honor is lost, I wanted to show that reconciliation is not something to consider. Instead, ensuring that the family of the fallen does not get to say goodbye in an honorable way is the best alternative when it comes to revenge. Nevertheless, my revision reflects the notion that when one's character is questioned, battle needs to break out until a successor is identified and the fallen dies without glory. In my revised ending, Achilles promises to make anyone who doubted him see a death without honor. That being said, Achilles ensured that Hector was never honored through a proper burial. Additionally, instead of peace being established through the truce in the original narrative, my revision presents the idea that Agamemnon would always be running to save his honor from Achilles' never ending rage. Ultimately, honor is regained when the enemy dies without honor, while the successor has the pleasure of being the one who took it away.