

Oppositional Ideologies in Euripides' *Cyclops*

1) Odysseus' motivations in the *Odyssey*:

ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν, ὄφρ'
αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη. (Hom. *Od.*
9.228-29)

But I did not obey, although it would have been far more profitable, so that I could see him [sc. Polyphemus] and [sc. learn] whether he would give xenia to me.

2) Odysseus' motivations in the *Cyclops*:

Οδ. ξένοι, φράσαιτ' ἂν νᾶμα ποτάμιον πόθεν δίψης ἄκος λάβοιμεν εἴ τέ τις θέλει βορὰν ὀδησαι ναυτίλοις κεκρημένοις; (E. *Cyc.* 96-97)

Od: Strangers, could you point out a flowing stream from which we could quench our thirst, and is there someone willing to sell food to sailors in need?

3) Odysseus as a merchant figure in the *Cyclops*:

Οδ. φῶς γὰρ ἐμπολήμασιν πρέπει. (E. *Cyc.* 137)

Od: For daylight befits the merchandise.

4) *hodaia* in the *Odyssey*:

οὐ γὰρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ εἴσκω ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, ἀλλὰ τῶ, ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων, ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασιν, φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων κερδέων θ' ἀρπαλέων: οὐδ' ἀθλητῆρι ἔοικας. (Hom. *Od.* 8.159-64)

No stranger, I do not liken you to a man experienced in contests, the sort which are plentiful among men, but to the sort that, going to and fro with his many-benched ship, the captain of sailors who are traders, one who is concerned with his freight, and is the guardian of his merchandise and greedy profits: You do not seem like an athlete.

5) Coinage in the *Cyclops*:

Οδ. πρὸς τῶδε μέντοι καὶ νόμισμα δώσομεν. (E. *Cyc.* 160)

Od: To be sure, we will also give you coinage in addition to this [sc. wine].

6) The *polis* in the *Cyclops*:

Οδ. Βρομίου πόλιον ἔοιγμεν ἐσβαλεῖν. (E. *Cyc.* 99)

We seem to have come upon a city of Bromius.

7) Odysseus' characterization of democracy:

Οδ. τίνος κλύοντες; ἢ δεδημευται κράτος; (E. *Cyc.* 119)

Od: Whom do they obey? Or has power been distributed among the people?

8) Polyphemus' pastoralism in the *Odyssey*:

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον εὔρομεν, ἀλλ' ἐνόμμευε νομὸν κατά πῖονα μῆλα. (Hom. *Od.* 9.216-17)

Swiftly we reached the cave, and we did not find him within, but he was shepherding his fat flocks in the fields.

9) Polyphemus as a hunter in the *Cyclops*:

Σιλ. φροῦδος, πρὸς Αἴτνη θῆρας ἰχνεύων κυσίν. (E. *Cyc.* 130)

Sil: He is far off, on Mount Aetna, tracking wild beasts with his hounds.

10) Polyphemus' prayer to Poseidon in the *Odyssey*:

κλυθι, Ποσειδάων γαιήοχε κυανοχαῖτα,
εἰ ἔτεόν γε σός εἰμι, πατήρ δ' ἐμὸς εὐχεται εἶναι...
(Hom. *Od.* 9.528-29)

Hear me, Poseidon, dark-haired earth-holder, if I am indeed your son, and you declare that you are my father...

11) Polyphemus' emphasis on his ancestry in the *Cyclops*:

Κυ. οὐκ ἦσαν ὄντα θεόν με καὶ θεῶν ἄπο; (E. *Cyc.* 230-31)

Cy: Do they not know that I am a god and descended from gods?

12) Personification of Polyphemus' cooking instruments:

Οδ. †Αἰτναῖά τε σφαγεῖα πελέκεων γνάθοις† (E. *Cyc.* 395)

Od; And Aetnean sacrificial bowls for the jaws of his axes

13) Animism of Homeric weaponry in the *Iliad*:

ἦ δ' ὑπὲρ αὐτοῦ γαίῃ ἐνεστήρικτο λιλαιουμένη χρὸς ἄσαι. (Hom. *Il.* 21.167-68)

[sc. The spear passed] above him and stuck fast in the earth, longing to satiate itself with flesh.

14) Polyphemus' *xeinēion* in the *Cyclops*:

Κυ. ξείνια δὲ λήψη τοιάδ', ὡς ἄμεμπτος ὦ, πῦρ καὶ πατρῶον τόνδε χαλκόν, ὃς ζέσας σὴν σάρκα διαφόρητον ἀμφέξει καλῶς. (E. *Cyc.* 342-44)

Cy: For hospitality, you will have the following, so that I remain blameless, fire and this ancestral bronze [sc. cauldron], which, after it boils, will contain your chopped up flesh nicely.

15) Odysseus' *parrhēsia* in the *Cyclops*:

Οδ. ἡμεῖς δέ σ', ὦ θεοῦ ποντίου γενναῖε παῖ,
ἰκετεύομέν τε καὶ λέγομεν ἐλευθέρως. (E. *Cyc.* 286-87)

Od: But we, O noble son of the sea god, beg you as suppliants and are speaking freely.

16) Odysseus' panhellenic appeal in the *Cyclops*:

Οδ. οἶ τὸν σόν, ὦναξ, πατέρ' ἔχειν ναῶν ἔδρας ἔρρυσάμεσθα γῆς ἐν Ἑλλάδος μυχοῖς· ἱερᾶς τ' ἄθραυστος Ταινάρου μένει λιμὴν Μαλέας τ' ἄκρας κευθμῶνες ἢ τε Σουνίου δίας Ἀθάνας σῶς ὑπάργυρος πέτρα Γεραίστιοί τε καταφυγαί· τά θ' Ἑλλάδος τδύσφρον' ὀνειδίητ Φρυξὶν οὐκ ἐδώκαμεν. (E. *Cyc.* 290-96)

Od: O lord, we defended your father in the possession of the seats of his temples in the corners of Greece. The harbor of sacred Taenarus remains unharmed as do the caverns of cape Malea and the rock of Sunium rich in silver, belonging to the goddess Athena, is safe, and safe are the refuges of Geraestus. We did not surrender Greek matters to the Phrygians, for senseless disgrace.

17) *Xenia* and mortal law in the *Cyclops*:

Οδ. νόμος δὲ θνητοῖς, εἰ λόγους ἀποστρέφῃ, ἰκέτας δέχεσθαι ποντίους ἐφθαρμένους ξενία τε δοῦναι καὶ πέπλους ἐπαρκέσαι (E. *Cyc.* 299-301)

Od: But mortals have a law, if you turn your back on these arguments, to receive suppliants who have been driven off course on the sea and to give them hospitality and furnish them with clothes

18) *Xenia* and divine law in the *Odyssey*:

ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλω δοίης δωτίνην, ἢ τε ξείνων θέμις ἐστίν. ἀλλ' αἰδεῖο, φέριστε, θεοῦς: ἰκέται δέ τοί εἰμεν, Ζεὺς δ' ἐπιτιμῆτωρ ἰκετᾶων τε ξείνων τε, ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ. (Hom. *Od.* 9.267-71)

We have come, [sc. to see] whether you would provide some xenia or in some other way give us a gift, which is the right of strangers. Come, reverence the gods, mighty one: We are your suppliants, and Zeus is the avenger of suppliants and strangers, Zeus the hospitable god, who attends reverend strangers.

19) Odysseus' warning against illicit profits:

Οδ. πολλοῖσι γὰρ κέρδη πονηρὰ ζημίαν ἡμείψατο. (E. *Cyc.* 311-12)

Od: For wicked gains return punishment to many men.

20) Odysseus and gain in the *Odyssey*:

καὶ κεν πάλαι ἐνθάδ' Ὀδυσσεὺς ἦν: ἀλλ' ἄρα οἱ τό γε κέρδιον εἶσατο θυμῷ, χρήματ' ἀγυρτάζειν πολλῶν ἐπὶ γαῖαν ἰόντι: ὥς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων οἶδ' Ὀδυσσεύς, οὐδ' ἂν τις ἐρίσσειε βροτὸς ἄλλος. (Hom. *Od.* 19. 282-86)

Odysseus would have been here long before, but it seemed to his spirit more profitable to gather wealth while traveling over the broad earth: Thus does Odysseus

know many ways of profit beyond mortal men, nor could any other mortal contend with him.

21) Callicles on natural law and gratifying one's desires:

τρυφή καὶ ἀκολασία καὶ ἐλευθερία, ἐὰν ἐπικουρίαν ἔχη, τοῦτ' ἐστὶν ἀρετὴ τε καὶ εὐδαιμονία, τὰ δὲ ἄλλα ταῦτ' ἐστὶν τὰ καλλωπίσματα, τὰ παρὰ φύσιν συνθήματα ἀνθρώπων, φλυαρία καὶ οὐδενὸς ἀξία. (Pl. *Grg.* 492c)

Luxury and intemperance and license, if they are supported by force, are virtue and happiness, but everything else, the trinkets, the covenants of men that are contrary to nature, these are nonsense and worth nothing.

22) Polyphemus' dismissal of human conventions in the *Cyclops*:

Κυ. οἶ δὲ τοὺς νόμους ἔθεντο ποικίλλοντες ἀνθρώπων βίον, κλαίειν ἄνωγα· τὴν <δ> ἐμὴν ψυχὴν ἐγὼ οὐ παύσομαι δρῶν εὖ, κατεσθίων γε σέ. (E. *Cyc.* 338-41)

Cy: As for those who have established laws, complicating human life, they can go hang; for my part, I will not stop gratifying my desire by devouring you.

23) Absence of laws and government among the Homeric *Cyclopes*:

τοῖσιν δ' οὐτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες... (Hom. *Od.* 9.112)

But they have neither assemblies for counsel nor laws...

24) Polyphemus' definition of Zeus in the *Cyclops*:

Κυ. ὡς τοῦμπιεν γε καὶ φαγεῖν τούφ' ἡμέραν, Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφροσιν λυπεῖν δὲ μῆδεν αὐτόν. (E. *Cyc.* 336-38)

Cy: Since eating and drinking day by day and not to grieve oneself at all, this is the Zeus for reasonable people.

25) Polyphemus as an Athenian *apragmōn* in the *Cyclops*:

Κυ. ὅταν ἄνωθεν ὄμβρον ἐκχέῃ, ἐν τῇδε πέτρᾳ στέγν' ἔχω σκηνώματα, καὶ μόσχον ὀπτὸν ἢ τι θήρειον δάκος δαινύμενος, εὖ τέγγων τε γαστέρ' ὑπτίαν, ἐπεκπιῶν γάλακτος ἀμφορέα, πέπλον κρούω, Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν. ὅταν δὲ βορέας χιόνα Θρήκιος χέῃ, δораῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδὲν μοι μέλει. (E. *Cyc.* 323-31)

Cy: Whenever [sc. Zeus] pours down rain from on high, I have a waterproof shelter in this cave, and feasting on a broiled calf or some wild game while reclining, I soak my belly by drinking an amphora of milk, and I beat my clothes [i.e., masturbate], making a din to rival the thunder of Zeus. Whenever the North wind from Thrace pours down snow, wrapping my body with the skins of beasts, I kindle a fire, and the snow is no concern for me.

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