

## IOANNES MALALAS

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5, 48–49 (ed. Thurn 17–18)

κακεῖθεν φυγὼν ἀνήχθη χειμαζόμενος μετὰ πλείστον πλοῦν εἰς τὴν λεγομένην Σικίλαν νῆσον, τὴν νυνὶ λεγομένην Σικελίαν. ἡ δὲ νῆσος αὕτη ἦν μεγάλη πάνυ, διηρημένη εἰς τρεῖς ἀδελφούς μεγάλους καὶ δυνατοὺς καὶ τὰ ἀλλήλων φρονούντας, λέγω δὴ εἰς Κύκλωπα καὶ Ἀντιφάντην καὶ Πολύφημον, υἱοὺς γεναμένους τοῦ Σικάνου, βασιλέως τῆς αὐτῆς νήσου. ἦσαν δὲ οἱ αὐτοὶ τρεῖς ἀδελφοὶ ἄνδρες χαλεποὶ καὶ μηδέποτε ξένους ὑποδεχόμενοι, ἀλλὰ καὶ ἀναιροῦντες. καὶ καταντήσας σὺν ταῖς ναυσὶν αὐτοῦ καὶ τῷ στρατῷ ὁ Ὀδυσσεὺς εἰς τὸ διαφέρον μέρος τῷ Ἀντιφάντη συνέβαλε πόλεμον μετὰ τοῦ Ἀντιφάντου καὶ τοῦ στρατοῦ αὐτοῦ τῶν λεγομένων Λαιστρυγόνων. καὶ κτείνουσιν ἱκανοὺς ἐκ τοῦ στρατοῦ τοῦ Ὀδυσσεῶς· καὶ λαβὼν τὰς ἑαυτοῦ ναῦς ἀποπλεύσας ἔφυγεν ἐκεῖθεν εἰς ἄλλο μέρος τῆς νήσου, τὸ διαφέρον τῷ Κύκλωπι, ἔνθα τὰ Κυκλώπια λέγεται ὄρη. καὶ γνοὺς τοῦτο ὁ Κύκλωψ ἦλθε κατ' αὐτοῦ μετὰ τῆς ἰδίας βοήθειας· ἦν δὲ μέγας τοῖς σώμασι καὶ δυσειδής· καὶ ἐπελθὼν ἄφνω τῷ Ὀδυσσεὶ παραβαλόντι ἐπὶ τὴν διαφέρουσαν αὐτῷ γῆν κατέκοψεν αὐτοῦ πολλούς, καὶ συλλαβόμενος τὸν Ὀδυσσεῆα καὶ τινὰς τοῦ στρατοῦ αὐτοῦ ὁ Κύκλωψ, λαβὼν ἓνα τῶν ἅμα αὐτῷ συλληφθέντων ὀνόματι Μικκαλίωνα, ἄνδρα γενναῖον καὶ ἀριστεύσαντα ἐν τῇ Τροίῃ καὶ ὄντα ἡγούμενον τοῦ στρατοῦ τοῦ Ὀδυσσεῶς, ὄντινα κρατήσας τῆς κόμης τῆς κεφαλῆς ἐπ' ὄψει τοῦ Ὀδυσσεῶς καὶ πάντων τῶν μετ' αὐτοῦ ᾧ ἐβάσταζε ξίφει ἀνεντέρισεν, ὡς μαχησάμενον αὐτῷ.  
(...)

νυκτὸς δὲ βαθείας οὐσης καὶ σκότους καλύπτοντος τὴν γῆν καὶ τὴν θάλασσαν, ἀγνοοῦντες δὲ καὶ τοὺς αὐτοὺς τόπους, παρέβαλον εἰς ἄλλα μέρη τῆς νήσου, διαφέροντα τῷ Πολυφήμῳ, ἀδελφῷ τοῦ Κύκλωπος καὶ τοῦ Ἀντιφάντου. ὅστις Πολύφημος μαθὼν ὅτι τινὲς κατέπλευσαν νυκτὸς καὶ παρέβαλον εἰς τὴν διαφέρουσαν αὐτῷ χώραν, εὐθέως λαβὼν τὴν ἑαυτοῦ βοήθειαν, ἐλθὼν κατὰ τοῦ Ὀδυσσεῶς συνέβαλεν αὐτῷ πόλεμον. καὶ πᾶσαν τὴν νύκτα ἐπολέμουν, καὶ ἔπεσον ἀπὸ τοῦ Ὀδυσσεῶς πολλοί. πρωΐας δὲ γενομένης προσήγαγεν ὁ Ὀδυσσεὺς καὶ τῷ Πολυφήμῳ ξένια καὶ προσέπεσεν αὐτῷ, εἰπὼν ὅτι ἀπὸ τῶν Τρωικῶν τόπων ἐλήλυθε πεπλανημένος ἀπὸ πολλῆς κυμάτων ἀνάγκης, ἀπαριθμήσας αὐτῷ καὶ τὰς συμβάσας αὐτῷ κατὰ θάλασσαν διαφόρους συμφοράς. ὅστις Πολύφημος συμπαθήσας αὐτῷ ἠλέησεν αὐτόν, καὶ ὑπεδέξατο αὐτόν καὶ τοὺς αὐτοῦ, ἕως οὗ ἐγένετο ἐπιτήδειος ὁ πλοῦς. ἡ δὲ θυγάτηρ τοῦ Πολυφήμου ὀνόματι Ἑλπη ἐρωτικῶς διετέθη πρὸς τινὰ εὐπρεπῆ ἄνδρα τῶν μετὰ τοῦ Ὀδυσσεῶς ὀνόματι Λεῖωνα· καὶ

ἐπιτηδείου ἀνέμου πνεύσαντος ταύτην ἀφαρπάσαντες ἐξώρμησαν ἐκ τῆς Σικελίας νήσου.

ἄτινα ὁ σοφώτατος Σίσυφος ὁ Κῶος ἐξέθετο. ὁ γὰρ σοφὸς Εὐριπίδης δρᾶμα ἐξέθετο περὶ τοῦ Κύκλωπος ὅτι τρεῖς εἶχεν ὀφθαλμούς, σημαίνων τοὺς τρεῖς ἀδελφούς, ὡς συμπαθοῦντας ἀλλήλοις καὶ διαβλεπομένους τοὺς ἀλλήλων τόπους τῆς νήσου καὶ συμμαχοῦντας καὶ ἐκδικοῦντας ἀλλήλους, καὶ ὅτι οἶνω μεθύσας τὸν Κύκλωπα ἐκφυγεῖν ἠδυνήθη, διότι χρήμασι πολλοῖς καὶ δώροις ἐμέθυσε τὸν αὐτὸν Κύκλωπα ὁ Ὀδυσσεὺς πρὸς τὸ μὴ κατεσθίειν τοὺς μετ' αὐτοῦ, καὶ ὅτι λαβὼν Ὀδυσσεὺς λαμπάδα πυρὸς ἐτύφλωσε τὸν ὀφθαλμὸν αὐτοῦ τὸν ἕνα, διότι τὴν θυγατέρα τὴν μονογενῆ τοῦ ἀδελφοῦ αὐτοῦ Πολυφήμου, Ἑλπην, παρθένον οὔσαν, λαμπάδι πυρὸς ἐρωτικοῦ καυθεῖσαν, ἤρπασε, τοῦτ' ἐστὶν ἕνα τῶν ὀφθαλμῶν τοῦ Κύκλωπος ἐφλόγισε, τὸν Πολύφημον, τὴν αὐτοῦ θυγατέρα ἀφελόμενος. ἦντινα ἐρμηνεῖαν ὁ σοφώτατος Φειδίας ὁ Κορίνθιος ἐξέθετο, εἰρηκῶς ὅτι ὁ σοφὸς Εὐριπίδης ποιητικῶς πάντα μετέφρασε, μὴ συμφωνήσας τῷ σοφωτάτῳ Ὀμήρῳ ἐκθεμένῳ τὴν Ὀδυσσεύως πλάνην.

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Ἐν αὐτῷ δὲ τῷ χρόνῳ ἀνεφάνη τις ἐκ τῆς Ἰταλῶν χώρας κωμοδρομῶν, ἔχων μεθ' ἑαυτοῦ κύνα ξανθόν, ὅστις κελευόμενος ὑπὸ τοῦ ἀναθρεψαμένου ἐποίει τινὰ θαύματος ἄξια. ὁ γὰρ αὐτὸν ἀναθρεψάμενος ἐστῶς ἐν τῇ ἀγορᾷ, καὶ ὄχλου περιεστῶτος εἰς τὸ θεάσασθαι, λάθρα τοῦ κυνὸς ἐκομίζετο παρὰ τῶν ἐστῶτων δακτυλίδια, καὶ ἐτίθει εἰς τὸ ἔδαφος περισκέπων αὐτὰ ἐν χώματι. καὶ ἐπέτρεπε τῷ κυνὶ ἐπάραι καὶ δοῦναι ἐκάστῳ τὸ ἴδιον· καὶ ἐρευνῶν ὁ κύων τῷ στόματι ἐπεδίδου ἐκάστῳ τὸ γνωριζόμενον. ὁ δὲ αὐτὸς κύων καὶ διαφόρων βασιλέων νομίσματα μυρία ἐπεδίδου κατ' ὄνομα. παρεστῶτος δὲ ὄχλου ἀνδρῶν τε καὶ γυναικῶν, ἐπερωτώμενος ἐδείκνυε τὰς ἐν γαστρὶ ἐχούσας καὶ τοὺς ὄντας πορνοβοσκούς καὶ μοιχοὺς καὶ κνιποὺς καὶ μεγαλοψύχους· καὶ ἀπεδείκνυε πάντα μετὰ ἀληθείας. ὅθεν ἔλεγον πολλοὶ ὅτι πνεῦμα Πύθωνος ἔχει.

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48. So he fled from there and after a very long and stormy voyage reached the island known as Sikilia, but now known as Sicily. This island was very large, and was divided among three large, strong brothers who shared the same opinions; I mean Kyklops, Antiphantes and Polyphemos, the sons born to Sikanos, emperor of that island. These three brothers were harsh men who never received strangers but instead killed them. Odysseus put in with his ships and his army to the part which belonged to Antiphantes and joined battle with him and his army who were known as Laistrygones. They killed quite a few from Odysseus' army.

He took his ships and sailed in flight from there to another part of the island, which belonged to Kyklops, where there are the mountains called Kyklopaian. On learning this, Kyklops attacked him with his forces. He was large in body and hideous. Falling upon Odysseus unexpectedly as he was putting into the land which belonged to him, Kyklops cut down many of his men. He captured Odysseus and some of his army. Then Kyklops took one of the men captured with him, named Mikkalion, a valiant man who had excelled at Troy and was a leader in Odysseus' army. Seizing him by the hair of his head, he disembowelled him with the sword he was carrying, in the sight of Odysseus and all his companions, because he had fought against him.

(...)

As it was the dead of night and darkness covered the land and sea, they put into other parts of the island which belonged to Polyphemos, brother of Kyklops and Antiphantes – for they were unfamiliar with the area. As soon as Polyphemos learnt that men had sailed in by night and put into land belonging to him, he collected his forces and set off against Odysseus, to join battle with him. They fought all night, and many of Odysseus' men fell. At daybreak Odysseus offered gifts to Polyphemos too and fell at his feet, saying that he had come from the Trojan regions and had been forced off his path after suffering much through storms; he listed the different disasters that had befallen him at sea. Polyphemos was sympathetic and pitied him; he welcomed him and his men until conditions were favourable for sailing. Polyphemos' daughter, named Elpe, was amorously inclined towards a handsome man in Odysseus' company, named Leion. When a favourable wind blew, they abducted her and left the island of Sicily. The most learned Sisyphos of Kos has stated this.

The learned Euripides wrote a play about Kyklops, saying that he had three eyes; he was referring to the three brothers who were well-disposed to each other and kept an eye on each other's territory in the island, fighting as allies and avenging each other. He also said that Odysseus was able to flee when he made Kyklops drunk with wine, because he had made Kyklops drunk with a lot of money and gifts so that he would not devour his companions; and that Odysseus took a fire-brand and blinded his one eye, because he abducted Elpe, his brother Polyphemos' only daughter, a virgin, who was

burning with the flame of erotic ardour, that is, he burnt Polyphemos, one of Kyklops' eyes, by carrying off his daughter. The most learned Pheidaios of Corinth wrote this interpretation, saying that the learned Euripides transformed everything poetically, not being in agreement with the most learned Homer in his account of Odysseus' wanderings.

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In that year a travelling showman from the region of Italy made his appearance. He had with him a tawny-coloured dog which, upon instructions from his master, would perform various remarkable tricks. His master would stand in the market-place and when a crowd had collected to watch he used to take rings from the bystanders – without the dog seeing – and would put them on the ground, covering them with earth. Then he would order the dog to pick up and return their rings to each of them. The dog would hunt around and then, with his mouth, would give his ring back to each person as he recognized it. The dog would also give back a large number of coins from different emperors according to the emperors' names. When a crowd of men and women were standing round, he would, when asked, point out pregnant women, brothel-keepers, adulterers, misers and the magnanimous. He always picked them correctly, and so many people said that he had the spirit of Pytho.

