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Period 8

Dr. Mandler

HW #11

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| Text | Reasoning |
| "Ismene: Now the younger, like some hot-blooded boy, strips his elder brother Polyices, seizes the throne and drives him from his homeland," (406-409)  "Oedipus: So, when I am nothing - then am I a man? Ismene: Yes! The gods are about to raise you to your feet- till now they were bent on your destruction," (429-433) | This is a simile that compares the younger son/brother of Oedipus to a hot-blooded young boy in that both make rash and aggressive decisions. This simile may also carry two additional meanings. One is further support that Oedipus has a life full of suffering. The two sons he had now fight among each other, and the younger has kicked out the older one. Oedipus could either feel guilt or sadness that the two sons he had raised have ended up leaving a legacy of fighting over the throne. The second additional meaning of the simile is further increasing of the severity of the instability. First Oedipus is no longer king, then Creon, then Oedipus's eldest son no longer carry the throne. With this many switches in rulers, the people would not be pleased.  This quote is a metaphor of redemption via desperation. Oedipus as a blind vagabond can be thought of as worthless or a nothing. However, with political stability in Thebes reaching an all time low, some want Oedipus back or at least near Thebes. All of a sudden, through desperation of others, Oedipus might get some of his power as ruler back. Despite his suffering and crime, he still has use as a good leader. In a way, he went from hero to zero to potential hero. |

[**Theseus**](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html) was a Greek hero in Greek mythology. While having all the qualities of a traditional hero, such as strength and courage, he was also intelligent and wise. His early adventures benefited the city and region of Athens, helping in the consolidation of the Athenian power through shrewd political maneuvering. He also led the Athenian army on a number of victorious campaigns. He was also credited as the founder of democracy, voluntarily transferring many of his powers as king over to an elected assembly. He gained a reputation for helping the poor and oppressed.

His shedding of power also made it easier for him to continue going on adventures after his rule. "Not without Theseus" became a popular Athenian saying, reflecting the belief he should be included in any important undertaking.

While growing up, he looked up to his older cousin [**Heracles**](http://www.greekmythology.com/Myths/Heroes/Heracles/heracles.html). **[Theseus](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html" \o "Theseus)** and [**Heracles**](http://www.greekmythology.com/Myths/Heroes/Heracles/heracles.html) later saved each other's lives; [**Heracles**](http://www.greekmythology.com/Myths/Heroes/Heracles/heracles.html) through his strength; **[Theseus](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html" \o "Theseus)** through his wisdom.

In middle age, his wisdom deserted him. He began going on foolish adventures, and making bad decisions. His efforts to produce an heir for the throne led to more problems. The people of Athens grew tired of the turmoil he produced. Eventually, he died in exile. The city did not bother to bring his body home.

Generations passed without much thought being given to **[Theseus](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html" \o "Theseus)**. Then, during the Persian wars, Athenian soldiers reported seeing the ghost of[**Theseus**](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html) and came to believe that he was responsible for their victories. The Athenian general Kimon received a command from the Oracle at Delphi to find **[Theseus](http://www.greekmythology.com/Myths/Heroes/Theseus/theseus.html" \o "Theseus)**' bones and return them to Athens. He did so, and he was reburied in a magnificent tomb that also served as a sanctuary for the defenseless.