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Notes on the *Philoctetes*

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NOTE ON [DEM.] 42, 25.

[Dem.] 42, 25. καλὼν γὰρ κάγαθὼν ἐστὶ δικαστῶν τοὺς μὲν τῶν πολιτῶν ἐθέλοντας, ὅταν εὐπορώσι, λητουργοῦντας καὶ ἐν τοῖς τριακοσίοις ὄντας ἀναπαύειν, ὅταν τούτου δέομενοι τυγχάνωσι, τοὺς δὲ νομίζοντας ἀπολλύειν, ὅταν εἰς τὸ κοινόν τι δαπανήσωσιν, ἄγειν εἰς τοὺς πρόεισφέροντας καὶ μὴ ἐπιτρέπειν δραπετεῦν.

Baiter and Sauppe, Dindorf (1874), and Blass (1889) print in this passage ἐθέλοντας. The change of an accent restores clearness and order to the period. Read ἐθελοντάς, and compare Dem. 19, 230, καὶ ὁ μὲν χορηγῶν καὶ τριηραρχῶν ἔτι καὶ ταῦτ' ὥτεο δεῖν ἐθελοντὴς ἀναλίσκειν, λύεσθαι, μηδέν' ἐν συμφορᾷ τῶν πολιτῶν δι' ἔνδειαν περιορᾶν, 18, 68 τῆς ἐλευ-

θερίας αὐτεπαγγελοὺς ἐθελοντάς παραχωρήσαι Φιλίππῳ, *ib.* 99 τῶν ἐθελοντῶν τριηράρχων τότε πρῶτον γενομένων τῇ πόλει, ὃν εἰς ἣν ἐγώ, 21, 156 τραγωδοῖς κεχορηγηκέ' ποθ' οὗτος, ἐγὼ δ' αὐληταῖς ἀνδράσι. καὶ ὅτι τοῦτο τἀνάλωμ' ἐκείνης τῆς δαπάνης πλέον ἐστὶ πολλῷ, οὐδεὶς ἀγνοεῖ δῆπου. καὶ γὰρ μὲν ἐθελοντὴς νῦν, οὗτος δὲ καταστὰς ἐξ ἀντιδόσεως τότε, οὗ χάριν οὐδεμίαν δῆπου δικαίως ἂν τις ἔχοι, *ib.* 13 παρελθὼν ὑπεσχόμεν ἐγὼ χορηγήσειν ἐθελοντῆς, 4, 29 ἐγὼ συμπλέων ἐθελοντὴς πάσχειν ὅτιοῦν ἔτοιμος, ἐὰν μὴ ταῦθ' οὕτως ἔχη, 45, 85 πέντε τριήρεις ἐθελοντὴς ἐπιδούς καὶ παρ' αὐτοῦ πληρώσας ἐτριηράρχησε τριηραρχίας.

W. WYSE.

NOTES ON THE *PHILOCTETES*.

1. ἀλλ' ἀνέδην, ὁ δὲ χώρος ἄρ' οὐκ ἔτι, οὐκ ἔτι φοβητὸς ὑμῖν, ἔρπετε.

'Nay roam at large; the place hath no more terrors for you—no more.'

The translation is Professor Jebb's, and ἄρ' οὐκ ἔτι is his correction of ἐρύκεται.

But ἄρα is not the conjunction required, nor is it helped by reading ὁ δὲ for ὅδε. Why not read ἐπεὶ οὐκ ἔτι? We have several instances of the synizesis in this play:

ἐμελλ' ἐπεὶ οὐδέν πω κακόν γ' ἠπώλετο. 446.

οὐ γὰρ ἂν σθένοντά γε εἰλέν μ' ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ' εἰ μὴ δόλῳ. 947.

ἔξοιδα δ' ὥς μέλει γ' ἐπεὶ οὔ ποτ' ἂν στόλον ἔπλευσαι ἂν τόνδ'. 1037.

Porson's correction of χωλὸς for χώρος seems clearly to deserve acceptance.

2. οὐ γάρ με τᾶλγος τῶν παρελθόντων δάκνει, ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν μῆτηρ γένηται, τᾶλλα παιδεύει κακά. 1358.

Philoctetes here gives us a screed of

juristic or ethical psychology: viz. He who has once committed a deliberate, premeditated crime is capable of any wickedness. Γνώμη, then, stands for the Aristotelian προαίρεσις, deliberate intention; which implies, when it violates law, ἀδικία, κακία, πονηρία, ἥθους—a readiness to break law on every occasion. This being the thought, τᾶλλα is evidently inadequate, and should be replaced by πάντα, as Meineke recommends. Professor Jebb reads κακοὺς; but κακά is perhaps preferable; for, according to the doctrine, the agents are already κακοὶ (depraved, wicked) without any further παίδεσις. Translate: 'It is not resentment for the past that stings me; but I seem to foresee what I am doomed to suffer from them in the future: for men whose deliberate intention has been author of a single wrong are prepared to perpetrate any crime.'

Here 'single' is implied by the aorist. The language (μῆτηρ, παιδεύει) is not felicitous, but no proposed emendation is satisfactory. Philoctetes, of course, is speaking perversely: for it is impossible to believe that fear rather than anger dictates his refusal to go to Troy; but Sophocles intends him to betray that long sufferings have warped his judgment—or his will.

E. POSTE.