

Matteo Barbiero

University of Southern California, Classics Department

email: barbiero@usc.edu

6th annual University of Florida Classics Graduate Student Symposium

“Reciprocity on stage: Tracing Movements in Sophocles’ *Philoctetes*”

1. *Philoctetes* 895-903

ΝΕΟΠΤΟΛΕΜΟΣ

895 παπαῖ· τί δῆτ’ <ἀν> δρῶμ’ ἐγὼ τούνθενδε γε;

ΦΙΛΟΚΤΗΤΗΣ

τί δ’ ἔστιν, ὦ παῖ; ποῖ ποτ’ ἐξέβης λόγῳ;

ΝΕΟΠΤΟΛΕΜΟΣ

οὐκ οἶδ’ ὅπη χρή τᾶπορον τρέπειν ἔπος.

ΦΙΛΟΚΤΗΤΗΣ

ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ’, ὦ τέκνον, τάδε.

ΝΕΟΠΤΟΛΕΜΟΣ

ἀλλ’ ἐνθάδ’ ἤδη τοῦδε τοῦ πάθους κυρῶ.

ΦΙΛΟΚΤΗΤΗΣ

900 οὐ δὴ σε δυσχέρεια τοῦ νοσήματος

ἔπαισεν ὥστε μὴ μ’ ἄγειν ναύτην ἔτι;

ΝΕΟΠΤΟΛΕΜΟΣ

ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν

ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεικότα.

2. *Philoctetes* 169-190

Ch. Οἰκτίρω νιν ἐγὼγ’, ὅπως,

170 μὴ του κηδομένου βροτῶν

μηδὲ σύντροφον ὄμι’ ἔχων,

δύστανος, μόνος αἰεῖ,

νοσεῖ μὲν νόσον ἀγρίαν,

ἀλύει δ’ ἐπὶ παντί τῳ

175 χρείας ἰσταμένῳ. πῶς ποτε πῶς

δύσμορος ἀντέχει;

ὦ παλάμαι θεῶν,

ὦ δύσтана γένη βροτῶν,

οἷς μὴ μέτριος αἰών.

180 οὗτος πρωτογόνων ἴσως

οἴκων οὐδενὸς ὕστερος,

πάντων ἄμμορος ἐν βίῳ

κεῖται μοῦνος ἀπὶ ἄλλων

Ne. Ah! What am I to do next?

Ph. What is the matter, boy? **Where has your talk strayed to?**

Ne. I do not know where to **turn my words** in my perplexity!

Ph. **But what perplexes you?** Do not say these things, my son!

Ne. But that is **the point** I have now come to in my trouble!

Ph. Surely the thought of how distasteful my sickness is has not come home to you, so that you are no longer taking me on board?

Ne. **Everything is distasteful, when a man has abandoned his own nature and is doing what is unlike him!**¹

Ch. **I pity** him, in that with none among mortals to care for him and **with no companion he can look on**, miserable, always. alone, he suffers from a cruel sickness and is bewildered by each need as it arises. How, how does the unhappy man hold out? O contrivances of the gods! O unhappy race of mortals to whom life is unkind!

This man, inferior, perhaps, to none of the houses of the first rank, lies without a share of anything in life, **far from all others**, with beasts dappled or hairy, and **pitiable** in his pain and hunger he endures afflictions incurable and uncared for. **And she whose mouth has no bar, Echo, appearing far off responds to his bitter cries of lamentation.**

¹ This and the following translation of the *Philoctetes* are from the Loeb edition (Lloyd-Jones).

στικτῶν ἢ λασίων μετὰ
185 θηρῶν, ἔν τ' ὀδύναις ὁμοῦ
λιμῶ τ' οἰκτρὸς ἀνήκεστ' ἀμερίμνητά τ' ἔχων
βάρη.
ἀ δ' ἀθυρόστομος
Ἄχῳ τηλεφανῆς πικραῖς
190 οἰμωγαῖς ὑπακούει.

3. *Philoctetes* 1458-60

Ph. Πολλὰ δὲ φωνῆς τῆς ἡμετέρας
Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
1460 στόνον ἀντίτυπον χειμαζομένῳ.

4. *Philoctetes* 202-9

Ch. Προῦφάνη κτύπος,
φωτὸς σύντροφος ὡς τειρομένου <του>,
ἢ που τᾶδ' ἢ τᾶδε τόπων.
205 βάλλει βάλλει μ' ἐτύμα
φθογγά του στίβον κατ' ἀνάγ-
καν ἔρποντος, οὐδέ με λά-
θει βαρεῖα τηλόθεν αὐ-
δὰ τρυσάνωρ· διάσημα θρηνεῖ.

5. *Philoctetes* 656-674

ΝΕΟΠΤΟΛΕΜΟΣ

ἄρ' ἔστιν ὥστε κάγγύθεν θεάν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;

[...]

660 καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω·
εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μή, πάρες.

[...]

οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.
ὅστις γὰρ εὖ δρᾷν εὖ παθῶν ἐπίσταται,
παντὸς γένοιτ' ἄν κτήματος κρείσσω φίλος.
Χωροῖς ἄν εἴσω.

Ph. [...] and often the mountain of Hermes brought back to me a **groan answering my voice** as the storm assailed me!

Ch. **A sound rang out**, such as might haunt the lips of a man in agony, this way, I think, or that. **It strikes me, it strikes me, the true voice** of one who treads his path under constraint; I do not mistake from far off the grievous cry of a man in distress; **the lament he utters rings out clearly!**

Ne. Is it possible for me to **look at it from close**, and to **hold it and kiss it as though it were a god?**

[...]

Well, **I desire it, but this is the nature of my desire**; if it is right for me, I would like it; but if it is not, let it go!

[...]

I am not sorry to have met you and got you as a **friend**; for whoever knows how to return a kindness is a **friend** more precious than any possession. Go inside!

6. *Philoctetes* 674-5

ΦΙΛΟΚΤΗΤΗΣ

καὶ σέ γ' εἰσάξω· τὸ γὰρ

675 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

7. *Philoctetes* 965-6

ΝΕΟΠΤΟΛΕΜΟΣ

965 ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

8. *Philoctetes* 693-5

Ch. [...] **στόνον ἀντίτυπον** <νό
σον> **βαρυβρῶτ' ἀποκλαύσειεν**
695 **αἱματηρόν**

9. Antiphon B44 (extracts from B2-4)

ἀλήθειαν. ἔστι / δὲ τῶνδε
ἔνε(25)κα τούτων ἢ σκέψις, ὅτι
τὰ πολλὰ / τῶν κατὰ νό/μον
δικαίων / πολεμίως τῆ (30)
φύσ[ει] κείται νε/νο[μο]θ[έ]τηται /
γὰρ ἐπὶ τε τοῖς ὀφθαλμοῖς, ἃ δεῖ
(B3) αὐτοὺς ὁρᾶν καὶ / ἃ οὐ [δε]ῖ
καὶ ἐπὶ / τοῖς ὠσίν, ἃ δεῖ αὐ/τὰ
ἀκούειν καὶ (5) ἃ οὐ δεῖ καὶ ἐπὶ τῆ
/ γλώττη, ἃ τε / δεῖ αὐτὴν λέγειν /
καὶ ἃ οὐ δεῖ καὶ ἐ/πὶ ταῖς χερσίν,
(10) ἃ τε δεῖ αὐτὰς δρᾶν / καὶ ἃ
οὐ δεῖ καὶ / ἐπὶ τοῖς ποσίν, ἐ/φ' ἃ τε
δεῖ αὐτοὺς / ἰέναι καὶ ἐφ' ἃ οὐ (15)
δεῖ καὶ ἐπὶ τῷ νῷ, / ὧν τε δεῖ
αὐτὸν / ἐπιθυμεῖν καὶ / ὧν μή.

[...]

Ph. I will bring you too in; for my sickness requires me to get you to stand by me.

Ne. As for me, a **strange pity** for this man **has fallen upon me**, not now for the first time, but **since long ago**.

Ch. [...] he could have lamented the sickness that cruelly devoured him, with groans inviting a response

(cf. Schein who does not print <νό/σον>: “**he might weep forth a groaning lament, bloody and deep-devouring**”)

My inquiry into these things is prompted by the fact that most things that are just according to law are hostile to nature. For rules have been made for the eyes what they should (B3) and should not see, and for the ears what they should and should not hear, and for the tongue what it should and should not say, and for the hands what they should and should not do, and for the feet where they should and should not go, and for the mind what it should and should not desire.

[...]

τὰ / δὲ ξυμφέρ[οντα, / τὰ μὲν ὑπ[ὸ
τῶν / νόμων κεί(ς)μενα δεσμοὶ /
τῆς φύσεώς ἐ[στι, / τὰ δ' ὑπὸ τῆς
φύ/σεως ἐλεύθερα. [οὔ/κουν τὰ

10. *Philoctetes* 742-750

ΦΙΛΟΚΤΗΤΗΣ

ἀπόλωλα, τέκνον, κού δυνήσομαι κακὸν
κρύψαι παρ' ὑμῖν, **ἀτταταῖ**· διέρχεται,
διέρχεται. Δύστηνος, ὦ τάλας ἐγώ.
745 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· **παπαῖ**,
ἀπαππαπαῖ, παπαῖ παπαῖ παπαῖ παπαῖ.
Πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.
750 ἴθ', **ὦ παῖ**.

11. *Philoctetes* 285-297

285 Ph. ὁ μὲν χρόνος νυν διὰ χρόνου προὔβαινέ μοι,
κάδει τι βαιᾶ τῆδ' ὑπὸ στέγῃ μόνον
διακονεῖσθαι· γαστρί μὲν τὰ σύμφορα
τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
βάλλον πελείας· **πρὸς δὲ τοῦθ'**, ὅ μοι βάλοι
290 νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας
εἰλυόμην, δύστηνον ἐξέλκων πόδα,
πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτόν λαβεῖν,
καί που πάγου χυθέντος, οἷα χεῖματι,
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
295 ἐμηχανώμην· εἶτα **πῦρ ἂν οὐ παρῆν**,
ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις
ἔφην' ἄφαντον φῶς, ὃ καὶ σῶζει μ' αἰεί.

12. *Philoctetes* 1155-7

1155 Ph. ἔρπετε, νῦν καλὸν
ἀντίφονον κορέσαι στόμα πρὸς χάριν
ἐμᾶς <γε> σαρκὸς αἰόλας.

(B4) The advantages laid down by the laws are bonds on nature, but those laid down by nature are free. (Gagarin trans.)

Ph. I am lost, my son, I shall not be able to conceal my pain in your company. **Ah!** It goes through me, it goes through me! O misery, unhappy as I am! I am lost, my son! I am devoured, my son! **A-a-a-a-a-h!** I beg you, if you have a sword handy, strike at my heel! Lop it off quickly! Do not spare my life! Come, **my son!**

Ph. So **one period of time after another** went by for me, and I had to provide for myself alone under this poor roof. My stomach's needs this bow found for me, shooting doves on the wing; and **up to what** the shaft sped by the bowstring shot for me, alone in my misery I would crawl, dragging my wretched foot, **right up to that**. And if I had to get some drink also, or perhaps to cut some wood, when ice was on the ground, as it is in winter, I would struggle along in misery and manage it; and then **there would be no fire!** But by rubbing **one stone painfully against another** I made the **hidden spark** flash out, the thing that has always been my preservation.

Ph. Now it is easy **to sate your mouths in revenge** upon my quivering flesh!

13. *Philoctetes* 1452-1468

φέρει νῦν στείχων χώραν καλέσω.
Χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,
Νύμφαι τ' ἔνυδροι λειμωνιάδες,
1455 καὶ κτύπος ἄρσην πόντου προβολῆς,
οὔ πολλάκι δὴ τοῦμὸν ἐτέγχθη
κρᾶτ' ἐνδόμυχον **πληγῆσι νότου,**
πολλὰ δὲ φωνῆς τῆς ἡμετέρας
Ἑρμαῖον ὄρος παρέπεμψεν ἐμοί
1460 **στόνον ἀντίτυπον** χειμαζομένω.
νῦν δ', ὦ **κρῆναι Λύκιόν τε ποτόν,**
λείπομεν ὑμᾶς, λείπομεν ἤδη,
δόξης οὔ ποτε τῆσδ' ἐπιβάντες.
Χαῖρ', ὦ **Λήμνου πέδον ἀμφιάλον,**
1465 καὶ μ' εὐπλοία πέμψον ἀμέμπτως,
ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων χῶ πανδαμάτωρ
δαίμων, ὅς ταῦτ' ἐπέκρανευ.

14. *Philoctetes* 1469-1471

χωρῶμεν δὴ πάντες ἀολλεῖς,
1470 **Νύμφαις ἀλίσαισι ἐπευξάμενοι**
νόστου σωτῆρας ἰκέσθαι.

15. Thucydides 2.51.4-5

[4] δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ ἢ τε **ἀθυμία** ὅποτε τις αἴσθοιτο κάμνων (πρὸς γὰρ τὸ ἀνέλπιστον εὐθύς τραπόμενοι τῇ γνώμῃ πολλῶ μᾶλλον προῖεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντεῖχον) καὶ ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνησκον: καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. [5] εἴτε γὰρ μὴ **ἔθελον δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἐρήμοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύσοντος: εἴτε προσίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιοῦμενοι: αἰσχύνῃ γὰρ ἠφείδουν σφῶν αὐτῶν ἐσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκέοι ἐξέκαμνον ὑπὸ τοῦ πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλεον δ' ὁμως οἱ διαπεφευγότες τὸν τε θνήσκοντα καὶ τὸν πονούμενον ὠκτίζοντο διὰ τὸ προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι: δις γὰρ τὸν αὐτόν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανεν.**

Come now, as I depart I will call upon the land! Farewell, home that shared my watches, and **water nymphs of the meadows**, and strong sound of sea beating on the promontory, where often my head was drenched inside my cave by the **battering of the wind**, and often the mountain of Hermes brought back to me a **groan answering my voice** as the storm assailed me! But now, **springs and Lycian well**, we are leaving you, we are leaving now, though we had never dared to trust this hope. Farewell, **seagirt land of Lemnos**, and waft me on a peaceful voyage that I cannot complain of, to where mighty Fate is taking me, and the will of my friends and the all-subduing god who has decreed this!

Let us depart all together, **with a prayer to the sea nymphs** that they may come to bring us safely home.

The most dreadful aspects of the whole **affliction** were the despair into which people fell when they realized they had contracted the disease (they were immediately convinced that they had no hope, and so were much more inclined to surrender themselves without a fight), and the cross-infection of those who cared for others: they died like sheep, and this was the greatest cause of mortality. **When people were afraid to visit one another, the victims died in isolation, and many households were wiped out through the lack of anyone to care for them. If they did visit the sick, they died, especially those who could claim some courage:** these were people who out of a sense of duty disregarded their own safety and kept visiting their friends, even when ultimately the family members themselves were overwhelmed by the scale of the disaster and abandoned the succession of dirges for the dead. **But the greatest pity for the dying and the distressed was shown by those who had had the disease and recovered.** They had experience of what it was like and were now confident for themselves, as

16. Thucydides 7.75.3-4

τῶν τε γὰρ νεκρῶν ἀτάφων ὄντων, ὅποτε τις ἴδοι τινὰ τῶν ἐπιτηδείων κείμενον, ἐς λύπην μετὰ φόβου καθίστατο, καὶ οἱ ζῶντες καταλειπόμενοι τραυματῖαι τε καὶ ἀσθενεῖς πολὺ τῶν τεθνεώτων τοῖς ζῶσι λυπηρότεροι ἦσαν καὶ τῶν ἀπολωλότων ἀθλιώτεροι.

Πρὸς γὰρ ἀντιβολίαν καὶ ὀλοφυρμὸν τραπόμενοι ἐς ἀπορίαν καθίστασαν, ἄγειν τε σφᾶς ἀξιοῦντες καὶ ἓνα ἕκαστον ἐπιβοώμενοι, εἴ τινὰ πού τις ἴδοι ἢ ἐταίρων ἢ οἰκείων, τῶν τε ξυσκῆνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι καὶ ἐπακολουθοῦντες ἐς ὅσον δύναιτο, εἴ τω δὲ προλίποι ἢ ῥώμη καὶ τὸ σῶμα, οὐκ ἄνευ ὀλίγων ἐπιθειαςμῶν καὶ οἰμωγῆς ὑπολειπόμενοι, ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορίᾳ τοιαύτῃ μὴ ῥαδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε καὶ μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεῖ δεδιότας μὴ πάθωσιν.

the plague did not attack the same person twice, or at least not fatally. (Hammond trans.)

The dead bodies were unburied, and to see a friend lying there **brought distress and fear** at the same time in equal measure. The living who were being left behind — the wounded and the sick — were much more distressing even than the dead to their living comrades, and in more pitiful state than those who had been killed. The cries of entreaty they started up (‘take us with you’) reduced the others to **despair**. They would call out for help to **every friend or relative** they could see; they clung to their tent-mates even as they moved off, and followed as far as they could; when strength and body failed they fell back with anguished groans and a stream of curses. **So the whole army was in tears, and this despairing pity made it hard for them to move out**, even though it was a move from enemy country when they had suffered disasters too great for tears already, and were in fear of suffering more in an uncertain future. (trans. Hammond)