A NOTE ON SOPHOKLES' PHILOKTETES 456-458
AND ANTIGONE 323-326

Déwos in 457 was emended to déilòs by Brunck. The emendation was adopted by Jebb, Campbell (who in his edition of 1881 kept déwos, but in Paralipomena Sophoelea (London 1907) concurred with Jebb), Ellendt 1), Pearson, Dain and Mazon and, recently, by Webster, with the comment: "Brunck's déilòs 'coward' is the obvious contrast to but the bad men who do not die have been characterised as 'clever'; therefore déwos of the MSS should perhaps be kept" 2). Kamerbeek alone of modern editors prefers déwos 3).

As Webster implies, déwos is not out of place in the immediate context. It is here argued that it is very much in accord with the wider overtones of the play, where the contrast between good and clever is central, that between good and cowardly peripheral. This being so, the ms reading should certainly be retained.

The contrast between χρηστά and déwos in 457 is a little elliptical, as the link between cleverness and wickedness is not fully established at this point in the play. However, the more obvious contrast in the previous line (ὅ χείρων τάγαθος) makes the thought easy to follow. Χρηστός is more conventionally opposed to πονηρός at 437 and to αληθός at 476; at 448-450 πανούργα and παλιντρόμη are opposed to δίκαια and χρηστά 4).

Odysseus, described as clever from the start, is soon seen also to be evil. Σοφός and cognate words are used by and of Odysseus throughout 5). With σοφός is associated δεινός (439-440) 6). Odysseus' attempt to outwit Philoktetes is first described by Odysseus himself as a σφυσμα (14). Initially, we may think of this as a 'wise plan' (laying stress on the good qualities which σοφός may imply; cf. βουλεύων σοφόν of Nestor at 423); but Odysseus is soon discredited. He himself uses the verb κλέπτειν (55, 57; cf. 77) and regards his stratagem as δόλος (101). Neoptolemos and Odysseus describe the enterprise in terms which echo those of Odysseus: δόλος (948, 1282; cf. 1288) and έκκλεπτειν (968); but also with the derogatory nouns

(Mnemosyne, Vol. XXXI, Fasc. 2)
ψευδή (100, 842) and ἄπατή (1136, 1228) and the verbs κρύπτειν (909), ἄπατεν (929, 949) and μηδεσθαι (1139). More specifically, of Odysseus and his scheme, also of Neoptolemos in so far as he is associated with them, the terms ἀδικεῖς (906 sqq., 1136, 1228, 1234; cf. 607, 842) and κακοίς (384; cf. 971) are used 7). The Greeks at Troy, of whom Odysseus is the representative, are also κακοί (1369 ff.).

In the passage discussed, δεινός is peculiarly appropriate because, while the explicit reference is to the army at Troy, the implicit reference is to Odysseus. Thus, Neoptolemos' ultimate realisation of the association in Odysseus of cleverness and evil is here foreshadowed.

Editors are unanimous in reading δειλά. However, stylistic considerations are strongly in favour of δεινά. It is very common in stichomythia and quick-fire dialogue for one speaker to echo the words of another, sometimes with a shift in nuance or reference, or with a change to a different word from the same root 8).

Here, Kreon takes up δοκῇ and δοξεῖν with contemptuously dismissing the idea of judgment as irrelevant. Similarly, he corrects the guard, referring δεινός to the latter's actions, not to his own. In 326, δεινά may be proleptic, the guard's alleged venality being 'terrible' as the cause of his threatened punishment.

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1) S.v. δεινός, Lexicon Sophocleum, ed. 2, H. Genthe (Berlin 1872).
2) Ed. (Cambridge 1970); text reprinted from OCT of Pearson.
3) Ed. (Leiden, 1946); with ad loc. the brief note "i.m.p.; de schelm".
4) πανυργός epitomises the connection between cleverness and wickedness in Greek thought; cf. Pl. Rep. 409 c. The association became a commonplace in oratory, where 'clever' speakers are invariably suspected of mendacity and unscrupulousness; e.g. D. 37, 48.
6) The earliest use recorded by Liddell-Scott-Jones of δεινός in the sense