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**Lemnos, Ethics, and Community in Sophocles' *Philoctetes***

I. Sophocles, *Philoctetes* 295-304 (Philoctetes speaking)

295 ... εἶτα πῦρ ἂν οὐ παρῆν, ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις ἔφην' ἄφαντον φῶς· ὃ καὶ σῶζει μ' αἰεὶ. οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ. 300 φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθοις. ταύτη πελάζει ναυβάτης οὐδεὶς ἐκὼν· οὐ γὰρ τις ὄρμος ἔστιν οὐδ' ὅποι πλέων ἐξεμπολήσει κέρδος ἢ ξενώσεται. οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.	Then there would be no fire, but by grinding stone against stones, with difficulty a hidden light appeared, which always saves me. Except for the fact I'm ill, a house to live in, with fire, provides me everything. Come now, child, and learn about the island. no sailor comes near it willingly; for there is no anchorage, nowhere for a sailor to sell for profit or be entertained. For those mortals who are sensible do not sail here.
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II. Plato, *Theaetetus* 151d-152a

κινδυνεύεις μέντοι λόγον οὐ φαῦλον εἰρηκέναι περὶ ἐπιστήμης, ἀλλ' ὃν ἔλεγε καὶ Πρωταγόρας. τρόπον δέ τινα ἄλλον εἶρηκε τὰ αὐτὰ ταῦτα. φησὶ γάρ που 'πάντων χρημάτων μέτρον' ἄνθρωπον εἶναι, 'τῶν μὲν ὄντων ὡς ἔστι, τῶν δὲ μὴ ὄντων ὡς οὐκ ἔστιν.' ἀνέγνωκας γὰρ που;

You have probably given not a bad description of knowledge, but one which Protagoras also used to give. Only he has said the same thing in a different way. For he says somewhere that man "is the measure of all things, of the things that are that they are, of the things that are not that they are not." You have read that, I suppose?

(Said by Socrates in the context of a broader discussion of whether perception is knowledge)

III. Aristotle, *Nicomachean Ethics* 1177b.25-7

οὔσα, καὶ παρ' αὐτὴν οὐδενὸς ἐφίεσθαι τέλους, καὶ ἔχειν τὴν ἡδονὴν οἰκείαν (αὕτη δὲ συναύξει τὴν ἐνέργειαν) , καὶ τὸ αὐτάρκες δὴ καὶ σχολαστικὸν καὶ ἄπυτον ὡς ἄνθρωπος, καὶ ὅσα ἄλλα τῷ μακαρίῳ ἀπονέμεται, τὰ κατὰ ταύτην τὴν ἐνέργειαν φαίνεται ὄντα: ἡ τελεία δὴ εὐδαιμονία αὕτη ἂν εἴη ἀνθρώπου,

and if accordingly the attributes of this activity are found to be self-sufficiency, leisuredness, such freedom from fatigue as is possible for man, and all the other attributes of blessedness: it follows that it is the activity of the intellect that constitutes complete human happiness—provided it be granted a complete span of life, for nothing that belongs to happiness can be incomplete. (translated H. Rackham)

IV. Sophocles, *Philoctetes* 927-941 (Philoctetes speaking)

ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας  
δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,  
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων  
930 τὸν προστρόπαιον, τὸν ἰκέτην, ὃ σχέτλιε;  
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.  
ἀπόδος, ἰκνοῦμαί σ', ἀπόδος, ἰκετεύω, τέκνον·  
πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφέλη.  
ὦ μοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,  
935 ἀλλ' ὡς μεθήσων μήποθ', ὧδ' ὄρα πάλιν.  
ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι  
θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι,  
ὕμιν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτω λέγω,  
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,  
940 οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·  
ὁμόςας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·

O you fire and every terror and most hateful  
handiwork of villainy — what you've done to me!  
How you have deceived me! Aren't you, you wretch,  
ashamed to look at me, the suppliant beseecher?  
Taking the arrows, you have defrauded me of life.  
Give them back, I beg you, child, give them back:  
By your ancestral gods, do not take away my life.  
Alas wretched me. But he no longer speaks to me  
but looks back, to never let them go.  
O harbors, o headlands, o companions  
of mountain beasts, o jagged rocks,  
I break into tears for you (you are usually here)  
I have no other to whom I can speak—  
such deeds has the son of Achilles done to me.  
Sworn to take me home, he takes me to Troy...

V. Sophocles, *Philoctetes* 86-95 (Neoptolemus speaking)

ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύων,  
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ.  
ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,  
οὔτ' αὐτὸς, οὔθ', ὡς φασιν, οὐκφύσας ἐμέ.  
90 ἀλλ' εἴμ' ἐτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν  
καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς  
ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.  
πεμφθείς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ  
προδότης καλεῖσθαι· βούλομαι δ' ἄναξ, καλῶς  
95 δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

Son of Laertes, if I feel pain hearing words  
I also abhor doing them. For it is my nature  
to do nothing of an evil contrivance,  
nor was it his who begot me, as they say.  
I am prepared to take the man by force  
and not by deceit: for he cannot, with one foot,  
defeat so many of us by force.  
And yet I, sent to you as a helper, fear  
to be called a betrayer. Lord, I prefer to fall short  
doing well than to win badly.

VI. Sophocles, *Philoctetes* 11-14 (Odysseus speaking)

...ἀλλὰ ταῦτα μὲν τί δεῖ  
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,  
μὴ καὶ μάθη μ' ἤκοντα κάκχέω τὸ πᾶν  
σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.

But why do I need to talk about these things?  
There is no time for lengthy words,  
Lest he learn that I have come and I spoil  
The whole trick by which I expect to take him.

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