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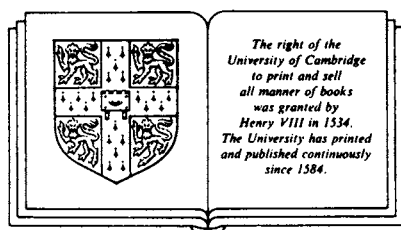
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HELPING FRIENDS AND HARMING ENEMIES

*A STUDY IN SOPHOCLES AND
GREEK ETHICS*

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To Stephen

οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
ἢ ὄθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχτητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.

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PREFACE

Anyone who ventures a further contribution to the current profusion of Sophoclean criticism must do so with due humility, trusting that the inexhaustible richness of the original plays justifies such imprudence. It is not my intention to add to the many general books on Sophocles that have appeared in recent years. But I believe there remains a place for a work of more limited scope on the ethical content of his plays. As Schadewaldt well expressed it in a related context, 'However polyphonous the symphony may be, it aids understanding and need not detract from the whole if one pays attention to the basic themes and makes some of them audible.' I have pursued some of these basic themes in five tragedies, omitting the two to which they are less central. Since I have no chronological axes to grind, the plays are treated in the most generally accepted order.

In the hope that the book will find some readers other than classicists, I have kept Greek out of the text, with the exception of certain words whose full significance might otherwise be lost, which I have transliterated. These are translated or explained at their first occurrence and are listed in a glossary at the beginning of the book. Greek has been used sparingly in the footnotes for textual or linguistic points. All translations are my own unless otherwise indicated, and are designed to be functional rather than elegant. I have used Pearson's Oxford Classical Text except where otherwise specified. Assuming that any Greekless readers will have plenty to grapple with, I have with some reluctance used the Latinised versions of Greek proper names, since these are still used in ordinary speech and are more familiar to most readers than more accurate transliterations.

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This book is the product of several years' intermittent labour, so I have many to thank. Large portions of it started life as a Ph.D. dissertation at the University of California at Berkeley, completed in 1984. I am grateful for the help and encouragement of many friends and colleagues at Berkeley, Harvard, the University of Washington and elsewhere, not all of whom can be mentioned by name. Above all I am permanently indebted to my thesis director, Tony Long, for his tactful criticism and warm moral support. I also owe a special debt of affection and gratitude to Gregory Vlastos, who was the first to take an interest in this project and agreed to serve on my thesis committee despite the numerous pressing calls upon his time. Special thanks are also due to the following: Mark Griffith, for friendly advice on the dissertation; Martha Nussbaum, for comments on chapters 1 and 4; Seth Schein, for valuable help with the first two chapters; Nick Smith, for useful remarks on the first two chapters and for helping me clarify my thoughts on *Antigone*; Richard Buxton who provided invaluable advice on transforming a cumbersome dissertation into a more manageable book; Christopher Gill and Alan Sommerstein, who read the typescript for the press and enabled me to improve it in a number of ways; my colleagues Michael Halleran and James J. Clauss, for reading and commenting usefully on the entire typescript. They and all my friends at the University of Washington provided a congenial atmosphere for the completion of the work. I am also grateful to the Woodrow Wilson Foundation for a Newcombe Dissertation Fellowship in 1983–4, which gave me a free year to work on the dissertation. Most of all I thank Stephen Sharpe, to whom this book is dedicated, for the years of love and moral support that made it possible.

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GLOSSARY

The following Greek words are used in transliteration.

Note: Most words ending in *-os* have plurals in *-oi*.

<i>agathos</i>	brave, excellent, good (opposite of <i>kakos</i>)	<i>eros</i>	passionate desire, passion (plural <i>erotes</i>)
<i>aidos</i>	respect, shame	<i>esthlos</i>	brave, noble, good
<i>aischros</i>	ugly, disgraceful, shameful (opposite of <i>kalos</i>)	<i>ethos</i>	moral character
<i>aischune</i>	disgrace, sense of shame	<i>eugeneia</i>	good birth, nobility
<i>arete</i>	courage, excellence, goodness	<i>eugenes</i>	well-born, noble
<i>aristos</i>	most excellent, best (superlative of <i>agathos</i>)	<i>genmaios</i>	true to one's birth, noble
<i>charis</i>	favour, gratitude	<i>gnome</i>	judgement, general moral statement
<i>chrestos</i>	worthwhile, good	<i>hubris</i>	(plural <i>gnomai</i>) outrage, insolence
<i>deinos</i>	awesome, terrible, wonderful	<i>homonoia</i>	unanimity, concord
<i>dianoia</i>	thought, intellect	<i>kakistos</i>	most cowardly, most base, worst
<i>dike</i>	judgement, lawsuit, justice	<i>kakos</i>	(superlative of <i>kakos</i>) cowardly, base, bad (opposite of <i>agathos</i>)
<i>dolos</i>	craft, cunning, deception	<i>kalos</i>	beautiful, fine, honourable (opposite of <i>aischros</i>)
<i>dusmenes</i>	hostile	<i>kalôs</i>	well, finely, nobly (adverb from <i>kalos</i>)
<i>echthistos</i>	most hostile, most hated, greatest enemy (superlative of <i>echthros</i>)	<i>kerdos</i>	profit, gain
<i>echthros</i>	hated, hostile, enemy	<i>nike</i>	victory
		<i>nomos</i>	custom, law
		<i>panourgos</i>	villainous

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Glossary

<i>panourgia</i>	villainy	<i>soteria</i>	salvation, preservation
<i>philos</i>	dear, beloved, loving, friend, relative	<i>summachos</i>	ally (sometimes of subordinate status)
<i>philtatos</i>	dearest, greatest friend (superlative of <i>philos</i>)	<i>sun</i> or <i>xun</i>	preposition or prefix meaning 'with'
<i>phusis</i>	nature	<i>thumos</i>	passionate spirit, temper
<i>polemios</i>	enemy in war	<i>turannos</i>	monarch, tyrant
<i>polis</i>	city-state	<i>xenia</i>	guest–friendship
<i>prohairesis</i>	purposeful moral choice	<i>xenos</i>	stranger, host, guest- friend
<i>sophos</i>	skilful, clever, wise		
<i>sophrosune</i>	self-restraint		