

- ἐξ ἧς ἔβλαστες, οὐχὶ Σισύφου πατρός,  
 ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὄτ' ἦν  
 ἦκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.
- NE. ἦσθην πατέρα τὸν \*ἀμὸν εὐλογοῦντά σε  
 αὐτόν τε μ'. ὦν δέ σου τυχεῖν ἐφίεμαι, 1315  
 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.  
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,  
 ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν 1320  
 δίκαιόν ἐστιν οὔτ' ἐποικτίρειν τινά.  
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,  
 εἴαν τε νουθετῇ τις εὐνοία λέγων,  
 στυγείς, πολέμιον δυσμενῇ θ' ἠγούμενος.  
 ὅμως δὲ λέξω. Ζῆνα δ' ὄρκιον καλῶ.  
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325

**1311** ἐξ ἧς] Nauck conj. ἐξ ὦν: Blaydes, οἶαν. **1312** ζώντων θ' A: ζώντων L and others (including I, B). **1313** νῦν δὲ MSS.: νῦν τε Turnebus. **1314** ἦσθην πατέρα τὸν ἐμὸν MSS.: πατέρα τε τὸν ἐμὸν Ald. (from A, which has τε written above). Triclinius, ἦσθην πατέρα τὸν ἀμὸν: Nauck, ἦσθην γε πατέρα τὸν ἐμὸν. **1315** αὐτόν τε μ' MSS. (in A, corrected from αὐτόν τ' ἔμ'): αὐτόν

ἐξ ἧς, since the φύσις, or inherited strain of the γένος, can stand in poetry for the γένος itself.—ἔβλαστες: for the εἶ before βλ, cp. *El.* 440 πασῶν ἔβλαστε, fr. 119 ἐπεὶ δὲ βλάστοι, *O. T.* 717 παιδὸς δὲ βλάστας: also *O. C.* 972, Eur. fr. 432, fr. adesp. 376. So Eur. fr. 698 πτώχ' ἀμφίβλητα σώματος. On the other hand, the ι of περιβλέπω is regularly long (*O. C.* 996 n.).—οὐχὶ Σισύφου πατρός, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Sisyphus.' It is simpler to supply βλαστῶν (from ἔβλαστες) than φύσιν. The gen. is influenced by the prep. before ἧς: for πατρός, cp. 3.—μετὰ ζώντων θ'. The θ', though wanting in L, seems genuine. For τε...δέ (instead of τε...τε), cp. *Ant.* 1096 n.—τεθνηκότων might be governed by μετά, but really depends rather on the unexpressed ἄριστα ἀκούει. The poet may have been thinking of *Od.* 11. 482 ff., σείο δ', Ἀχιλλεῦ, | οὔτις ἀνὴρ προπάρουθε μακάρτατος οὔτ' ἄρ' ὀπίσσω· | πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν | Ἀργεῖοι, νῦν δ' αὐτε μέγα κρατέεις νεκύεσσιν.

**1314 f.** ἦσθην: for the aor., cp. 1289 n.: for the acc., *O. T.* 236 (n.): *Ai.* 136

σὲ μὲν εὖ πράσσουντ' ἐπιχαίρω: Eur. *Hipp.* 1339 τοὺς γὰρ εὐσεβεῖς θεοὶ | θνησκοντας οὐ χαίρουσι.—ἀμὸν for ἐμὸν is the best correction. The phrase πατέρα τὸν ἀμὸν occurs in *El.* 279, 588, 1496, and in the first two of those passages ἀμὸν in L has been made from ἐμὸν. Cp. 1118 above (ἀμᾶς for ἐμᾶς).—With ἦσθην πατέρα τε τὸν ἐμὸν, or ἦσθην γε πατέρα τὸν ἐμὸν, the rhythm is enfeebled by two consecutive tribrachs,—without the justification given in 1029 by the pause after ἄγετε. And γε would be somewhat weak.

**1315** ὦν...σου τυχεῖν: for the double gen., cp. Xen. *An.* 5. 7. 33 οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαῖνον ('in a case where we expect to win praise from all men'): and *O. C.* 1170 n.—ἐφίεμαι, 'desire,' with inf., as Thuc. 6. 6 ἐφιέμενοι...τῆς πάσης ἄρξειν.

**1316 f.** τὰς μὲν ἐκ θεῶν τύχας δοθείσας: for this order (instead of δοθείσας τύχας), cp. Thuc. 7. 23 αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι: *O. T.* 1245 (n.): for ἐκ, *O. T.* 590 n.

**1318** ἐκουσίοισιν, since, though Ph. could not have avoided the woes of the past ten years, their prolongation is now