

ἄτα νῦμα νεῖ
ἀράχνος ὡς βάδην.
ὄναρ ὄναρ μέλαν, ὅτοτοτοῖ,
μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ
φοβερὸν ἀπότρεπε.
ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

(886)

(890) 860

KH. οὕτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·

ΜΑΛΔΑΑΓΕΙ erui **ΝΑΜΑΝΕΙ**. Fuerat etiam ἀρκυωρὸς, sed propter duplicatum ρ perierunt litterae κυωρ. Habet scholiasta miram explicationem ἡ τῶν βρετέων ἐπικουρὰ βλάπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ δὲ τοῦ ἀρῷ καὶ ἄρος τὸ δφελος παρ' Αἰσχύλῳ ἐν Ἰκέτισι “βρότεος ἄρος ἄτα” ἥτοι τὸ εὖ τῶν βροτῶν καὶ τὸ δφελος ἄτη ἔστιν: quod quidem perabsurdum est. βρέτεος ἄρος ἄτα Abresch (ματᾶ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποσπάσας ἀμαλάδ' ἄγει Hartung. ἀμμ' ἀλαδ' ἄγει Bamberger. μ' ἀλαδ' ἄγει Schuetz. ἀμύγδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾶ Hermann. βοᾶν Pauw. 862 ὦ βᾶ Γᾶς παῖ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς παῖ, Ζάν H. Voss.

ford (New Phryn.) denies the form *νεῖ* (Hes. Opp. 775 τῇ γάρ τοι νεῖ νῆματ' ἀερσιπότητος ἀράχνης), and says it should be *νῇ*. The root is *sne* and *νῆμα* should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρότεος ἄτα, “a bane in human form”. For the concrete sense of ἄτη cf. v. 509 τὰν μελανόζυγ' ἄταν.

858. **ἀράχνος**. The masculine form is obviously desired if it exists. Besides the usual feminine **ἀράχνη** the masculine **ἀράχνης** is not uncommon (e.g. Frag. 112). Hesychius has ἀράχνου: ἀπὸ εὐθείας ἀράχνης. Αἰσχύλος Λαῆ. Why not **ἀράχνος**? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, “mother Earth, father Zeus, drive away the fearsome vision”. It is natural that they should call on

these powers in particular, since no Argive help is at hand; they are alone with omnipresent Earth and Zeus.

860. **μᾶ...πᾶ**. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἡ Γᾶ μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title **Γᾶς παῖ** as applied to Zeus. As the Scholiast says ἡ αὐτὴ γὰρ Πέα καὶ γῆ. Cf. Soph. Ph. 391 ὀρεστέρα παμβῶτι Γᾶ, μάτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer ὦ πᾶς Γᾶς, πᾶ Ζεῦ after μᾶ Γᾶ. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.