

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ.

ΧΟ. αἰαῖ· πέλας δίπους ὄφεις * ἀντ. γ'. (895) 865

* * *

ἔχιδνα δ' ὥς μ' ἔχει

πόδα· δάκος δάκος, ὀτοτοτοτοῖ,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ

φοβερὸν ἀπότρεπε.

(900)

ὦ μᾶ Γᾶ, ὦ πα Ζεῦ.

870

ΚΗ. εἰ μή τις ἐς ναῦν εἴσιν αἰνέσας τάδε,
λακῖς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 μαι μαι M. Vulgo μαιμᾶ post Robortellum. At requirimus tale aliquid quali οἰοῖ respondeat. Itaque αἰαῖ αἰαῖ μαιμᾶ Enger. οἰοῖ πάτερ, μαιμᾶ Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: προσέρχεται σπειράμασιν. 866 sq. δ' ὥς με τί ποτ' ἐν δοκοσάχ M. μετι pro μετει e μ' ἔχει factum est. De μ' ἔχει πόδα vide infra. μέ τις πόδα δάκνουσ' ἔχει Paley. τὸ πόντιον δάκος μ' ἔχει Peiper. μ' ἔτυπτεν δακοῦσα Abresch. 868—870 eisdem, quibus vv. 860—862, mendis laborant.

864. οὐ γάρ μ' ἔθρεψαν κ.τ.λ. The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them τροφεία for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 θανῶν τροφεία πληρώσει χθονί, Cho. 6 &c.

ἐγήρασαν τροφῇ = ἐγηροτρόφησαν (ἐγηροβόσκησαν). εἰς γῆράς με ἤγαγον Schol. The second aorist is intransitive in Cho. 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω. The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' γηράσκοντα· γηροκομῶντα.

866. μ' ἔχει πόδα. Cf. v. 354 φόβος μ' ἔχει φρένας. ἔχειν of a grip or hold. Ar. Nub. 1047 εὐθὺς γάρ σε μέσον ἔχω λαβῶν ἄφυκτον. The serpent naturally "bruises the heel". It was so in the case

of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. λακῖς &c. answers in form and meaning to v. 855.

χιτῶνος ἔργον. τὴν ἐργασίαν τοῦ χιτῶνος Schol. *However finely* their robes may be wrought (= χιτῶνα καίπερ ἐπιπόνως εἰργασμένον), they will none the less be rent. Theoc. XXIV. 45 λώτινον ἔργον, Cho. 231 ὕφασμα, σῆς ἔργον χερός. With the genitive of the product wherein the work results ἔργον does not seem to occur elsewhere. ἐργασία with a genitive of the material means "a working in...", and absolutely it = ἔργον ("a production") in Thuc. VI. 27 ἡ τετράγωνος ἐργασία. But ἔργον cannot on the other hand = ἐργασία. χιτῶνος ἔργον is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though χιτῶν is properly the under tunic, it is perhaps here not so specific, but = ἐσθῆς, πέπλος.

873. ἀγοί, duces: πρόμοι, principes. The latter is rather an epithet than an independent vocative noun. Cf. II. v.