

ὕμεις δὲ πᾶσαι ξὺν φίλαις ὀπάοσιν
 θράσος λαβοῦσαι στείχετ' εὐερκῆ πόλιν (955)
 πύργων βαθεία μηχανῆ κεκλημένην.
 καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια, 925
 δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾶ χερὶ.

Schuetz. 922 φίλοις M. Schuetzio assentior. Vide adnot. 923 Qu.
 θάρσος? 924 κεκλημένην M. 926 δεδωμάτωμαι M, corr. man. recentior.

χώρα ἄμπελοι, Diodor. I. 34 κατασκευάζουσι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πώμα λειπόμενον οὐ πολὺ τῆς περὶ τὸν οἶνον εὐωδίας, δ καλοῦνται ζύθος.

Athen. X. 477 C τὸν δὲ κρίθινον οἶνον καὶ βρῦτον τιὰς καλοῦσι μνημονεῖ τοῦ πώματος Αἰσχύλος ἐν Λυκούργῳ "κάκ τῶνδ' ἔπινε βρῦτον ἰσχυαίνων χρόνῳ | κάσεμνοκόμπει τοῦτ' ἐν ἀνδρεία στέγη".

922. ὕμεις, the herald leaves the stage. There is a short pause, after which the king addresses the Danaids "and now do ye...".

φίλαις. The MS. reading φίλοις would refer to the Argive attendants of the king, in which case the word would be used either (1) relatively to the Danaids (=φίλοις) "with an escort friendly to you", or (2) relatively to the king (=ἐμοῖς). But inasmuch as at the departure of the king at v. 933 (and apparently in obedience to these words) the Danaids begin to call upon their own handmaids (φίλαι δμῳίδες) to prepare to accompany them, styling them later "ὀπαδοί", there is the greatest probability in the correction φίλαις. This is made more convincing by the word πᾶσαι: "do you, one and all with your handmaids as well" (=ἐκάστη σὺν τῇ ὀπάονι αὐτῆς).

φίλαις=ὕμετέραις, with a touch of comfort in addition.

923. εὐερκῆ, i.e. it can defy the Egyptians.

924. κεκλημένην, a word deliberately chosen. Not "enclosed", but "locked". The metaphor is from a lock of ingenious

construction which defies illicit attempts. πύργων, explanatory genitive. The πύργοι form the μηχανή.

βαθεία, not so much with allusion to the height of the ramparts (=ὑψηλῆ), but with μηχανή denotes the shrewdness of construction which makes them impregnable. Cf. Pers. 142 βαθύβουλος and note on v. 382.

925. δώματα. This word comes first, to reassure them as to the next question that would be likely to occur to them. "The city is safe; ('But where are we to dwell?') and as to houses...". The δώματα are of two kinds, and these are stated thus (1) πολλὰ μὲν τ. δ. as if e.g. πολλὰ δὲ τὰμὰ were to follow. The form of the latter is, however, changed to (2) δεδωμάτωμαι δ' ἐγώ.

τὰ δῆμια=τὰ δημόσια, "belonging to the state". The article implies that there were always (or usually) such public edifices, and it is stated that in the case of Argos these are many. They were intended for the lodging of state visitors, envoys &c. The mention of public quarters first occurs Od. XX. 264 ἐπεὶ οὐ τοι δῆμιός ἐστιν | οἶκος ὅδ' ἄλλ' Ὀδυσῆος. Cf. Pollux 9. 15 μέρη δὲ πόλεως καὶ πανδοκεῖον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλῆς πανδόκος ξενόστασις, Pind. Ol. IV. 15 ξενίαι πανδόκοι. Other meanings of "public house" in Greek are (1) "inn", (2) "prison".

The sense of δῆμια is seen in Il. XVII. 249 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσι (=publice, "at the public expense").

926. =οὐ σμικρᾶ χερὶ δεδωμάτωται