

- τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα
ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ
ἀστοί τε πάντες, ὧνπερ ἦδε κραίνεται
ψῆφος· τί τῶνδε κυριωτέρους μένεις; (965)
- ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
διε Πελασγῶν. 935
πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
πατέρ' εὐθαρσῆ Δαναόν, πρόνοον
καὶ βούλαρχον· τοῦ γὰρ προτέρα
μῆτις, ὅπου χρῆ δώματα ναίειν (970)
καὶ τόπος εὐφρων. 940

μονοθρόνους ἔδρας Burges. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex initio versus 929: infinitivus a πάρεστι penderet necesse erat. ὅσ' ἔστ' ἀωτίσασθε Dobree. πλείσταισι Schuetz. ἀτρεστὶ Hermann. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς M. 937 πάτερ M. 940 κεί τόπος puncto post εὐφρων deleto post ναίειν

has been repeated to Danaus, and he is plainly saying the same thing as the king says here. Yet in the text of the king's speech at this point he says nothing on the subject of payment. That πάρεστι is corrupt is generally admitted, for τὰ (as reiterated) cannot be a relative, and the punctuation πάρεστι· λωτίσασθε is scarcely like Aeschylus. Here in all probability came the promise implied in Danaus' λάτρων ἀτερθεν, while before λωτίσασθε an adverb of the kind is desirable, so that in their choice they may not be impeded by the consideration of cost. ἀμισθί suggests itself, but is too far from the MSS. But ἀπρατὶ is more satisfactory. ἀ would be lost in θυμηδέστατα, and πρατὶ not unnaturally regarded as a compendious form of πάρεστι. ἀπρατὶ is the word whereby the Scholiast on Il. i. 99 explains ἀπριάτην ἀνάποιον.

931. λωτίσασθε, 'cull the best'. Cf. ἀνθεμίζομαι sup. 64 and note. Add Eur. Hel. 1593 γῆς Ἑλλάδος λωτίσματα, Soph. Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται.

προστάτης, the patron, whom all μέτοικοι were obliged to have. Cf. Lys. 187. 29 ἐπὶ προστάτου οἰκεῖν, and the

phrase ἀπροστασίου γραφή. The order of naturalisation is ξένος—μέτοικος—ἀστός.

932. κραίνεται, not for κέκρανται but, as ἦδε shews, the decree is only now being carried out: "whose will is *herein being accomplished*".

933. κυριωτέρους, sc. προστάτας. On the sense of κύριος implied see v. 366 κῦρος.

935. διε Πελασγῶν, ὡς "διὰ γυναικῶν" Schol. (Od. xviii. 207, iv. 305 &c.). Even in epic times the word approximates to a mere superlative ἀριστε or μέγιστε.

936. πρόφρων, like θέλων, χρήζων, a Greek manner of saying "if you please", tempering the imperative.

ἡμέτερον, "our own", implying affectionate confidence.

937. εὐθαρσῆ, possessing (and therefore inspiring) confidence. He never loses his coolness. Δαναόν is an addition denoting that Danaus is no ordinary father, but the Danaus well-known for wisdom.

πρόνοον καὶ βούλαρχον. See v. 11. Partly proleptic.

940. καὶ τόπος εὐφρων. This, though abrupt, may stand for καὶ ὅπου τόπος