

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὐχεσθαι χρεῶν (980)
 θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις,
 σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως· 950
 καί μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φίλαι, δμῳῖδας. Idem Geel. 948 sqq.
 Sequitur ῥήσις apertis mendis plena. Archetypum saepius vix legi posse satis constat.

951—952 καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς φίλου πικρῶς ἤκουσαν ἀτανεψίους

947. Δαναὸς, not πατήρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραποντίδα φερνήν. A φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμῳῖδες now present represent that part of the φερνή which consists in θεράποντες. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is θεραποντίς.

948. The king has left the stage at v. 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a body-guard (no doubt of considerable numbers, otherwise v. 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥήσις which follows is very corrupt. The corrections here offered claim to be nearer to the MSS. and to account

better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the MS. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσίαι, σπονδαί are enumerated. εὐχαί and θυσίαι are vows, the performance of vows and offerings for deliverance: σπονδαί are poured to Ζεὺς Σωτήρ (see v. 26). It is to the Argives as σωτήρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, i.e. the greatest of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεὶ is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδης, εἴτ' ἔνδον εἴτ' οὐκ ἔνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καί μου τὰ μὲν πραχ-