

- HM. β'. ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν. 1015
 Διὸς οὐ παρβατός ἐστιν μεγάλη φρῆν
 ἀπέρατος. μέγα λῶων
 δὲ γάμων ἄδε τελευτὰ (1050)
 προτερᾶν πέλοι γυναικῶν.
- HM. α'. ὁ μέγας Ζεὺς ἀπαλέξαι στρ. γ'. 1020

1016 παραβάτας M, corr. Askew.

1017 ἀπέραντος Pauw. μετὰ πολλῶν

et editt. μέγα λῶων scripsi, quamquam et μάλα πολλῶν...προτέρα πέλοι possis.

1019 προτέραν πέλοι M. προτερᾶν πέλει Bothe. πρόπαρ ἄν Oberdick.

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. οὐ παρβατός... φρῆν... ἀπέρατος. For παραβατός cf. Soph. Ant. 874 κράτος δ' ὄτῳ κράτος μέλει παραβατὸν οὐδαμῆ πέλει, "not to be thwarted". ἀπέρατος. There is no escaping from (cf. ἀπέραντον δίκτυον P. V. 1078) or getting beyond (ἀπέρατος ποταμός Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's ἀπέραντος "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 τὸ γε μόρσιμον οὐ παρφυκτόν.

1017—1019. The Scholiast has the note μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται, from which it appears that he took πέλοι as potential = πέλοι ἄν. Kruse thinks ἄν of v. 1015 may continue its influence to πέλοι, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable -αν of προτερᾶν (quasi προτερ' ἄν). Paley makes πέλοι a wish, "may the end of this marriage be to us as it has been to many women before us", i.e. "a subject of apprehension at first, but happily escaped". To which it may be answered that γάμων τελευτὰ implies consummation of the marriage, and that πέλειν μετὰ τινος in this sense is

an expression which requires support. Another rendering (open to the last objection) is that of Haupt, ἄδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν, and there is supposed to be an allusion to the crime of the Lemnian women, i.e. "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is μάλα πολλῶν...προτέρα πέλοι "may this marriage be preferable to very many marriages of women (in time past)". It seems necessary to join τελευτὰ to γάμων: cf. Ag. 745 ἐπέκρανευ δὲ γάμου πικρὰς τελευτὰς.

But better still is μέγα λῶων (=πολὸν λῶων)... "may we have far better fortune than women ere now have had", i.e. "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is ἄδε γ. τ. πελ. μέγα λῶων προτερᾶν γυναικῶν, where προτ. γυναικῶν is put by the usual brachylogy (cf. κῆμαι Χαρίτεσσιν ὁμοίαι) for "the marriages of former women".

προτερᾶν, i.e. τῶν πρὸ τοῦ, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". ὁ μέγας, "that great Zeus". The article and epi-