

cast forth the outraged corpse without burial. Therefore may the Father supreme in the heaven above us, and the remembering Fury, and Justice that brings the end, destroy those evil men with evil doom, even as they sought to cast forth this man with unmerited despite.

But, son of aged Laertes, I scruple to admit thy helping hand in these funeral rites, lest so I do displeasure to the dead; in all else be thou indeed our fellow-worker; and if thou wouldst bring any man of the host, we shall make thee welcome. For the rest, I will make all things ready; and know that to us thou hast been a generous friend.

OD. It was my wish; but if it is not pleasing to thee that I should assist here, I accept thy decision, and depart.

[Exit ODYSSEUS.]

TEU. Enough: already the delay hath been long drawn

these three verses, the first two of which had already been rejected by Schneidewin. As *ἀνὴρ* in 1399 then becomes untenable, Nauck would write *ἀτὰρ*, with Leeuwen *Comment.* p. 168. **1396** *ξύμπρασσε* Brunck: *ξύμπραττε* MSS. **1398** *τάλλα*] Rauchenstein conj. *τάμα*: Schneidewin and Morstadt, *ταῦτα*. **1402—1413** Nauck brackets this passage, from *ἤδη* to *μένος* (both words included), so that the first verse would read, *ἄλις· ἀλλ' ἄγε κ.τ.λ.*

or to have any active part in the rites. So in *El.* 442 ff. the spirit of Agamemnon is conceived as refusing Clytaemnestra's *χοαί* at his grave; and in the same play, when (1123) Electra is allowed to handle the funeral urn, the pretended Phocian justifies the boon by saying that she is evidently not *δυσμενής* to the dead. The wrath of Ajax against Odysseus was conceived as enduring in the world below: *οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο | νόσφιν ἀφεστήκει* (*Od.* 11. 543)—when Odysseus approached.

1398 f. *τάλλα πάντα*: all that pertains to the funeral rites (including the preparations described in vv. 1402 ff.). The phrase is purposely brief and vague, to avoid a second mention of the *τάφος*. —*καθ' ἡμᾶς*, in regard to us; *Her.* 7. 158 *τό τε κατ' ὑμέας* ('as far as you are concerned'): *Eur. Andr.* 740 *κἄν . . τὸ λοιπὸν ἦ | σῶφρων καθ' ἡμᾶς, σῶφρον' ἀντιλήψεται*.

1400 *ἀλλ' ἤθελον μὲν*: *sc.* ἐξεῖναι μοι συνθάπτειν. This impf. (without *ἄν*) states a wish which has not been fulfilled; *i.e.*, a wish that something were now true which is not true. It is usually joined with *μὲν* (implying the contrast with the actual fact): so *Ar. Ran.* 866

ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε ('I would that I were not contending here—as I am'): *Andoc. or.* 5 § 1 *ἐβουλόμην μὲν, ὦ ἄνδρες, τὴν δύναμιν τοῦ λέγειν . . ἐξ ἴσου μοι καθεστάναι τῆ . . συμφορᾷ*: *Isae. or.* 10 § 1 *ἐβουλόμην μὲν, ὦ ἄνδρες, . . τάληθῆ πρὸς ὑμᾶς . . εἰπεῖν δυνηθῆναι*: *Aeschin. or.* 3 § 2 *ἐβουλόμην μὲν οὖν, ὦ Ἀθηναῖοι, καὶ τὴν βουλήν . . ὀρθῶς διοικεῖσθαι*. So *μάλιστα μὲν ἐβουλόμην*, *Isae. fr.* 4 (Scheibe). This usage is analogous to that of the impers. *ἔδει, χρῆν*, etc., with inf. (*O. T.* 256 n.). On the other hand, *ἤθελον ἄν* (88 n.), *ἐβουλόμην ἄν*, with inf., means that the wish would have been (or would now be) formed, if it had not been (or were not now) vain to form it.

1401 *ἐπαινέσας*: *cp.* *Ar. Av.* 1616 *ἐπαινεῖ χοῦτος* ('assents'): *Thuc.* 4. 65 § 2 *ἐπαινεσάντων δὲ αὐτῶν ἐποιοῦντο τὴν ὁμολογίαν*. So *αἰνεῖν* in poetry, as *Aesch. Eum.* 469 *πράξας γὰρ ἐν σοὶ πανταχῆ τὰδ' αἰνέσω*.—*τὸ σόν*: *cp.* 99 *ὡς τὸ σὸν ξυνῆκ ἐγώ* ('thy saying').

1402 f. *ἄλις· ἤδη γὰρ κ.τ.λ.* During his brief absence from the scene (vv. 1185—1222), Teucer has fulfilled the charge given by the Chorus (1165), and has chosen the spot where Ajax is to be buried. He now directs some of the