

ADDITIONS.

244. Klausen's εὖ πράξις is, as Peile has remarked, confirmed by a similar form of expression in v. 481. εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι.

439. εὔμορφοι may be intended to signify that the bodies in this case were not burnt, like those which had to be sent home, but buried, a practice not less common in ancient times (see Dict. of Antiqq. art. Funus), and sufficiently recognised by Æschylus, v. 841. Sept. 949.

543. If δρόσοι is supposed here to be masculine, λειμώναι must of course be altered, either into λειμώνιοι, or, as is more probable, with Blomfield after Schutz, into λειμωνίας.

574. There are three ways in which this line may be taken: (1) "I seemed (to myself or to others) to be made to waver by such talk as this:" (2) "by such showing I appeared to be a waverer" (Peile, who renders πλαγκτός *mad*: Klausen's "talibus orationibus, id est, iis qui hæc dicebant," and Bernhardt's "ut ex talibus orationibus conjectandum," are only variations of the same general exposition, the drift of which is to separate λόγοις from πλαγκτός): (3) "it was by such words" (not the words of the Chorus, but the intelligence of the watchman who saw the beacon) "that I seemed to be beguiled." The second seems on the whole preferable, as in the first the sneer is not sufficiently apparent, while λόγοις τοιούτοις is more naturally referred to the words immediately preceding than to any thing else.

695. It may be urged that the epithet ἀγάλακτος cannot have been used to point out Helen, as she must have been fed at the breast no less than a lion's cub: but the parallel to the τροφή of the animal is not the treatment bestowed on Helen in her infancy, but that which she received on her arrival at Troy, so that we may still conceive a *differentia* to have been intended.

728. Such phrases as γένει πολίτης Dem. 628. 8, γένει υἱὸς Id. 1081. 7, (Liddell and Scott v. γένος) shew that γένει here is not to be understood "for" (by way of) "a rate," but must be taken in close connection with βλαστάνειν, "springs by lineal descent."

781. In the translation ἐπραξάμην has inadvertently been rendered as if it were equivalent to ἐπραξα, which of course is not the case.

1128. In the passages where τί is used for ὅτι it appears more or less strictly to exert its interrogative force, just as in English "what is it" occasionally occurs in the *oratio obliqua* for "what it is." Those who think that such an introduction of the direct interrogation would not be harsh here may recall the comma.

Lit. Græc. A 762