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Educational Pamphlets, No. 28.

*Educational Experiments in Secondary Schools,
No. iii.*

THE TEACHING OF GREEK

AT THE

PERSE SCHOOL, CAMBRIDGE.

LONDON:

PRINTED UNDER THE AUTHORITY OF HIS MAJESTY'S
STATIONERY OFFICE

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PREFATORY NOTE.

The Board have power under Article 39 of the Regulations for Secondary Schools to augment the grant payable to a school, by such further amount as they think fit, towards meeting expenses incurred by the school in respect of special educational experiments approved by them. The first grant under this Article was one made to the Perse Grammar School for Boys at Cambridge in order to enable the Governors to appoint an additional master, so that the experimental work there being done in the teaching of the Classics could be carried out more thoroughly. It was a condition of this grant that a report on the work should be submitted by the school, to be published by the Board.

In August 1910 a Report on the Teaching of Latin, prepared by the Headmaster with the assistance of Mr. W. H. S. Jones and Mr. R. B. Appleton, the members of the staff who had helped him in the classical work, was published by the Board. Since that date the grant has been renewed, and the school has submitted a second report on the Teaching of Greek, which has been prepared in the same manner and is now published. On this occasion it has been possible to include a very considerable number of the exercises worked by the pupils, in order that scholars may be in a position to judge of the results achieved at this school. In publishing the report the Board do not necessarily commit themselves to approval of the methods advocated therein, but they hope that this account will be of real value to persons engaged in teaching.

Office of Special Inquiries and Reports,
April, 1914.

REPORT ON THE TEACHING OF GREEK AT THE PERSE GRAMMAR SCHOOL, CAMBRIDGE.

The Report is arranged in the following sections :—

I. An introductory section describing the aims and methods of the system of language teaching which is followed in the school. This section is reprinted from the Report on the Teaching of Latin at the Perse Grammar School* which was published by the Board of Education in 1910.

II. A description of the particular application of this system to the teaching of Greek.

III. Reports on the work of each year in the first four years of the course, with specimen lessons.

IV. An analysis of the composition done in selected terms of the first four years. An attempt is made to estimate the value of the work by means of statistical tables, and to show the range of the vocabulary of five selected boys in their seventh and tenth terms of Greek respectively.

V. Report on the more advanced work of the sixth form, with specimens of paraphrase and remarks on the range of speech, on reading, on translation, and on composition.

Appendix A. List of words included in the vocabulary (alluded to in Section IV.) of the five selected boys.

Appendix B. Uncorrected specimens of work :—

- (i) Exercises of the five selected boys done at various stages of their study of Greek.
- (ii) Supplementary specimens of the work of 35 different boys.
 - (a) Early work, nearly all second year.
 - (b) Sixth form compositions.

I.—THE AIMS OF THE SYSTEM AND THE METHOD OF TEACHING.

I. The aim of the system of language teaching here used is to proceed (1) by reasonable stages, (2) from the easier to the harder, (3) without overburdening the learner with new work, (4) without neglecting any other necessary study, (5) in such a way as to give him a complete mastery of the subject up to the standard set for each stage, enabling him (a) to understand what he hears and reads, (b) to express his own thoughts correctly and fluently, and (c) to appreciate and to enjoy the literature.

* Board of Education. Educational Pamphlets, No. 20. The Teaching of Latin at the Perse School, Cambridge. (London: Wyman & Sons, Ltd., 1910. Price 6d.)

II. The method used is intended (1) to bring the learner's work into direct connection with his life, and (2) by interesting him to make him wish to learn, to understand, to express, and to appreciate.

I.—(1) The early years are chiefly given to English, which is taught systematically, with reading aloud and silently, criticism, grammar, and composition. Not until English has been learnt in its elements does the learner attempt another language, and then he concentrates his efforts on one language at a time until he knows the elements of each in turn. An interval of two years between the periods at which they begin the successive languages is found to be necessary for boys of average ability; thus English is taken up to 9 or 10; then French; Latin at 12; Greek or German at 14; at 16 many boys will leave, but they should take with them a good knowledge of three languages. Those who specialise for the University begin to do so at 16, and, dropping French as a regular class-subject, take German for the next three years. At 19 they should have a correct and ready knowledge of both French and German, Classics enough and to spare for the Little Go or Smalls, if specialists in other subjects than Classics; but, if specialists in Classics, they are able to compete successfully for open scholarships. These are the ages for boys of average ability; clever boys run through the seven years' course in five years, or even four.

(2) French, as being more like English in form and matter than Latin or Greek, is begun first; and with each period of training the boy's mind becomes able to work more quickly, so that he knows almost as much Latin after the two years as he does French after the four years. While at least one lesson a day is given to each language, the fourth language can be learnt with less (four or three lessons in the week). In the first term of each language we often give it nine lessons instead of six (except for very young boys), for the same time dropping two or three of the lessons on the preceding languages. Thus it is possible to avoid violating the principles of—

(3) which would be even more flagrantly violated if two languages were begun at once or close together, or if boys were learning three foreign languages for a public school scholarship.

(4) This leaves plenty of time for English, which goes on all through the course, and for Mathematics and such scientific studies as may be suited to young boys. Drawing, Singing, and Manual Training also find a place.

(5) By making the work a succession of problems easy enough to be solved with a mental effort, but not soluble without such an effort (that is, by supplying all the material and a model, and by concentrating on one thing at a time), it is possible to exact a very high standard. In fact no one

is allowed to be content with anything less than perfect correctness, and after proper preparation, many actually attain this as a habit. I speak here of the final form of each exercise; mistakes must be made in practice, but they need not be written down or be left to sink into the memory. More that bears on this point will be said in the following paragraphs.

II.—(1) The method is based on the spoken word, since that is the proper medium of language, more real to the learner, quicker of use, easier to correct; only when the correct expression has been taught is the learner allowed to write, and this he does partly as a test of his having learnt, partly as a help to the memory. Nothing can be fully learnt until it has been both correctly spoken and correctly written. There is a continual interchange of question and answer, which keeps the attention fixed, and makes necessary a constant succession of efforts. Chorus repetition is also used as a drill, which gives self-confidence. The subject-matter of the early stages is taken from the things, acts, and thoughts of daily life, which, being quite familiar, leave the mind free to grapple with the form of expression chosen. When a sentence is spoken, if it is possible to point to the thing described, or to do the act prescribed, the expression becomes linked with the thing or act, and each is recalled by the other. This becomes so natural that it is instinctive. I may give one instance. I was taking a class in elementary Greek lately, when a boy came in with a notice: "Members of the Officers' Training Corps who come this afternoon will have tea provided for them in Hall." The boy who brought it, unprompted, explained to me in Greek what he wanted, and I then explained it, in Greek also, to the class, who all understood and answered the questions put about it without hesitation. It soon becomes possible to do most of the business of school life in the language of the lesson, and thus the learner is practising his new knowledge all the while. The reading is mostly done and difficulties explained in the language of the lesson. The explanations are written in note-books, and with a little skill the master may thus make familiar all the common constructions of syntax, besides constantly enlarging the vocabulary by synonyms. Translation is (1) used as a test of knowledge, (2) taught as an art; but when the separate languages, English, French, Latin, and so forth, have been learnt separately, it is a comparatively easy task to teach how to render one into another.

(2) The boy's interest, and with it his will, is won, so that he wants to learn, just because this intercourse is so natural. He does not like to be "out of it." Hence the grammar, which must be learnt somehow, is learnt without the usual reluctance; it is understood to be a necessary means to a desired end. I can testify that the attention is held with ease and without weariness; thus many of the difficulties of discipline disappear, since boredom is at the bottom of most of them.

The composition is taught in the same way as that in the native language. First there is constant practice in simple expressions; then these are combined; then a story is told to be reproduced; or a free rendering of part of the text read is given to be translated back into the original language, this translation being made more and more exact. Occasionally a new grammatical point is driven home by a series of sentences; these may be on any subject, because their purpose is understood, and, consequently, they do not excite nausea like the usual books of rubbishy exercises. All the work—vocabulary, accidence, syntax, and composition—is based on the material supplied by the class work; conversation at first, then stories, then books.

Finally, a very important point still remains to be mentioned. From the first, every boy is expected to ask questions if he does not understand anything. He is not blamed for not knowing, but he is severely blamed for not asking, and he is taught to think any kind of pretence of knowledge, active or passive, as the worst intellectual sin. He is blamed for a guess only less severely than for pretence.

II.—SPECIAL APPLICATION OF THE SYSTEM TO THE TEACHING OF GREEK.

ORGANIZATION.

Greek is the third language begun, at the average age of 14, following on Latin (at 12) and French (at 9 or 10). It is taught in four divisions: the first year's course, the second year's course, the third division, and the fourth division. Years I. and II. answer to the fourth and fifth forms, but since boys are reclassified for the subject they are easily transferred from one to the other as they progress. The end of the second year coincides with the end of the general school training; those who stay in school after this time do special work, and are ranked as above the fifth form. The third Greek division is called the Remove, and the fourth is the Sixth Form, Upper and Lower. These two divisions (Remove and Sixth Form) have hitherto been taught together in classics, but it has now become possible to separate them. The work shortly to be described has been done while the two divisions were taught together. It may be worth while to point out that it is possible, in direct teaching, to take boys of widely different attainments in one class, not without disadvantage it is true, but with less disadvantage than in other methods. It puts a far greater tax on the pupils than separate work would do, but the pupils have nearly always risen to the occasion.

STANDARD ATTAINED.

Since each new language finds the boy more fully trained in learning, and more mature in mind, with each his progress is more rapid. Thus the end of the fourth year of French brings him to a point somewhat but not far in advance of his

Latin after two years; at the end of six years of French, four of Latin, and two of Greek, he is not quite on a level in these languages; but another year is enough to bring Latin and Greek on a level, and in both composition and the intelligent enjoyment of his reading, he has become, before he normally leaves the school, equally at home in all three. It should be added that after the third stage of Greek, sometimes after the second, French is replaced by German; these two or three years are enough to give a mastery of German also for all practical purposes. The pupils continue still to read French Literature with a Frenchman, and to discuss it in French, but this is merely a pleasure, and as a rule no preparation is done for it out of school.

One year is assigned to the Latin accidence and elementary syntax; two terms are allowed for Greek, and the work is often done in one term by clever boys. Those who remain for the third term in Set I., revise what they have learnt and improve their vocabulary with easy reading. Set II. read Lucian's dialogues for one term; and in the other two terms they are introduced to some standard author, such as Homer, Herodotus, Thucydides, Plato. This is done in order that no boy may drop his Greek without having read some first-rate piece of literature, to give him a taste for more. It has the disadvantage of adding new difficulties in both vocabulary and accidence, sometimes dialect also; but this is thought better than to let those who leave school, or who specialize in other subjects, go without any knowledge of the best Greek literature.

METHOD.*

Since the pupil has now quite formed the correct habit of attacking a foreign language, there is not the same necessity as before to make the first phrases describe actions that are done at the same time. It is possible that this course might still be the best, and we hope before long to try it and see; but hitherto we have accepted a compromise for the first lessons. We assume, for example, the knowledge of Latin. The pupil, having learnt the Latin tables of forms, is confronted at once with *καλός, καλή, καλόν*, the article, and a few other items. The adjective is so much like *bonus* that there is no difficulty in remembering most of it, when the likenesses and unlikenesses have been pointed out. The class is then at once set down to read a very simple narrative, composed so as to include no more grammar than is learnt at each step. The sense of the words is explained, either by likeness to Latin (as *ἐγώ*), or by action (as *λαμβάνω*), or by pointing to the object, so far as these things can be done; and the direct association is thus made and kept up. So also the business of the

* Further information on this subject will be found in the Report of the Association for the Reform of Latin Teaching on the Third Summer School held at Cambridge, September, 1913.

classroom is at once conducted in Greek. But this is not enough to explain the vocabulary of a narrative; and unknown words, or those that cannot be directly explained, are explained for a time by a drawing, or by an English paraphrase, description, or word. Conjunctions and prepositions, for instance, can only be explained by English words in the time at our disposal. Once a small vocabulary is gained, this is used to explain new words, until after a time the Greek language alone is heard in the classroom. But we would not make a fetish of this method, or any method; judgment must be used, and the method suited to the capacity of the class, which differs from term to term. It may be said, however, that it is surprising to see how much can be done without the intrusion of English; and the more English is used, the more it tends to be used, because it saves trouble to the teacher. It is often possible to concentrate the English explanations into one lesson, or part of a lesson, and to keep Greek in the next lesson or lessons; and this is better than a mixture.*

Translation is often used as a test, and is especially useful for homework. This at first may be necessary within the lesson, and at short intervals; when the whole lesson can be conducted in Greek, homework may profitably take this form, sometimes as a written exercise to be read next day, sometimes prepared to be done orally next day. This practice will decrease with time; in the second year it is not always necessary, in the third stage rarely, in the fourth never, except for pieces of great difficulty like a chorus. At this last stage, translation is taught as an art, in special lessons; but comparatively few such lessons are needed to bring boys up to the open scholarship standard, when they already know English and Greek.

Composition is learnt by hearing, speaking, and writing in the course of the reading lesson with its paraphrases. In the early stages very little set translation from English into Greek can be done with profit; this is best done as a test when certain forms and constructions have been learnt by their constant repetition in daily use. This process will be explained later.

In both these departments it is to be noted that the process is from correct vagueness to correct accuracy. The sense of a passage is nearly always rightly expressed in English; the details are blurred at first. So in Greek, the idiom and order are right, the words often wrong or inexact. But this is the natural way to apprehend what is new; and minute attention to details at first causes blunders in idiom and sense, which are more important. It is easy to cure inaccuracy in detail by time and practice; but mistakes in idiom, and nonsense, once made familiar, are almost impossible to cure.

* The method of explanation is shown in the notes to Lucian's dialogues (W. H. D. Rouse's edition, Clarendon Press), and the Vocabulary to the Greek Boy at Home (Blackie).

QUESTION AND ANSWER.

An essential condition to direct teaching is that the pupil should ask everything he does not understand, and never pass on until he does. He finds no difficulty in doing this, for he has been trained to do it every day since he began French four or five years ago; there is no self-consciousness or shyness. The answers given are written down carefully in a notebook, and next day he will be asked himself to give these answers to his master. That is how composition begins to be learnt. In the later stages the boys answer each other, and a lesson is often a lively discussion in which the master takes the part of interested auditor, now and again dropping a hint of his own.

PRONUNCIATION AND ENUNCIATION.

As in Latin, so in Greek, the utmost care is taken with pronunciation. The values given to the sounds are practically the same as those recommended by the Classical Association; particular care is taken to keep the vowels pure (not sounded as diphthongs, the danger of English speakers), and to distinguish η from $\epsilon\iota$. Iota subscript is sounded, $\omega\iota$ being like $\omega\iota$ with the first element prolonged. The aspirates are sounded as mute followed by aspiration (inkhorn, tophat, anthill), not as fricatives. Quantities are shown, not by stress, but by prolonging the sound; in the early stages this is greatly exaggerated on purpose, but in the end speakers are able to distinguish long and short in very delicate differences, which strangers often cannot distinguish, while the fact can be tested by writing. Accents are shown, not by stress, but by a rising musical tone for the acute, a rise-fall or slur for the circumflex, grave being treated as acute; these also are exaggerated at first, and until they are mastered no attempt is made to modulate the sentences for expression.

Later when the words are grouped under a phrase modulation, it is possible to distinguish degrees of accent within the phrase by intermediate musical tone. Thus $\tau\acute{\omicron}\nu$ $\acute{\alpha}\nu\delta\rho\alpha$ will have $\tau\acute{\omicron}\nu$ say one musical tone above the preceding sounds, and $\acute{\alpha}\nu$ —one tone above $\tau\acute{\omicron}\nu$. This is done to avoid a succession of accented syllables with the same tone, which is of course unnatural, and it was done by the Greeks (Dionysius, $\pi\epsilon\rho\acute{\iota}$ $\sigma\upsilon\nu\theta\acute{\epsilon}\sigma\epsilon\omega\varsigma$ xi.); but the practice of writing an acute accent as grave when final was not ancient, and it adds a quite needless difficulty now. Dionysius distinguishes two accents, acute and circumflex, from the unaccented or grave vowels; and he says that the usual interval between acute and grave was a fifth, but this means the extreme interval, since he explains other modulations.

No difficulty is found in sounding any of the letters : but the aspirates and the two η and $\epsilon\iota$ need very careful practice, as do also both accent and quantity. This, however, is well worth the trouble, both on general and on special grounds. It helps in keeping or in making the organs of speech flexible, without which intelligent speech or reading aloud is impossible in any language ; and it saves innumerable mistakes of quantity and accent later. No boy has to learn accent rules which seem arbitrary and meaningless ; a few general rules, given as wanted, guide him, but as he actually uses them he does not feel that his trouble is wasted. Verse writers by-and-by find a great deal of time and trouble saved. All, when they arrive at the last stage, are able to read Greek with an appropriate rhythm and modulation ; and the best readers give those who hear a new æsthetic pleasure, for it is not too much to say that no one who has not heard Græek so read knows what its music is like.

III.—REPORTS ON THE WORK OF EACH YEAR IN THE FIRST FOUR YEARS OF THE COURSE.

(a) FIRST YEAR.

(Average age, 14 ; average number in class, 12.)

One daily lesson, 45 minutes.

A few lessons are necessary in order to teach the new script. This is a source of great pleasure to the beginner, and never presents any serious difficulty. Then simple Greek phrases, e.g. $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega\ \tau\eta\nu\ \gamma\acute{\upsilon}\psi\iota\omicron\nu$, $\gamma\rho\acute{\alpha}\phi\omega$, etc., are spoken with dramatic action by the master, repeated by the boys, and written by the master on the board until the boys know enough to understand the full declension of $\kappa\alpha\lambda\acute{\omicron}\varsigma$ ($\delta\iota\delta\acute{\alpha}\sigma\kappa\alpha\lambda\omicron\varsigma$, $\mu\acute{\alpha}\chi\eta$, $\pi\alpha\iota\delta\acute{\iota}\omicron\nu$).

The next step is the learning of a few paradigms ; $\kappa\alpha\lambda\acute{\omicron}\varsigma$, $\kappa\alpha\lambda\acute{\eta}$, $\kappa\alpha\lambda\acute{\omicron}\nu$ (easy because of its similarity to the Latin *bonus*), the article, and the present indicative active of verbs in $-\omega$, being all that are required first. W. H. D. Rouse's *First Greek Course* is the grammar used, although any other grammar would serve equally well with the necessary re-arrangement. When these are thoroughly mastered, so that they can be repeated and written out correctly, the pupil passes at once to W. H. D. Rouse's *Greek Boy at Home*, the first few pages of which are exceedingly simple. These are read aloud, sentence by sentence, and translated, in order to ensure that all the boys thoroughly understand them. After each paragraph has been learnt, questions are asked by the master, and answered by the boys, in Greek, once with open books, afterwards from

memory. The questions are of the simplest possible type, being designed to bring out the main parts of each sentence. For example:—

καλὸν τρέφω ὀρνίθιον ἐν οἰκίσκῳ.

- | | |
|---------------------------|-------------------------------|
| Q. τί ποιεῖς ; | A. τρέφω. |
| Q. τίς τρέφει ; | A. ἐγὼ τρέφω. |
| Q. τί τρέφεις ; | A. ὀρνίθιον τρέφω. |
| Q. ποῖον ὀρνίθιον ; | A. καλὸν ὀρνίθιον τρέφω. |
| Q. ποῦ τρέφεις ὀρνίθιον ; | A. ἐν οἰκίσκῳ τρέφω ὀρνίθιον. |

The question words τί, ποῦ, &c. are explained in English, and at first complete sentences, and not single words or phrases, are required in the replies. The main object of this part of the work is to give clearness and fluency in the use of spoken Greek, and experience proves that the direct method is much more successful if no pains are spared to secure these two qualities from the first. The tongue must co-operate with eye and ear in implanting all fresh knowledge in the mind of the learner. If every avenue to the brain be utilised progress is both surer and more rapid.

During the first fortnight or three weeks little writing is done by the boys after the Greek characters have been mastered. Mistakes are sure to be common, and they are stereotyped by being written. When, however, a sentence has been learnt orally it is occasionally written by one boy upon the blackboard, and after the others have criticised grammar, spelling, breathings, and accents, it is rubbed out and written by each boy on paper, to be corrected afterwards by the master. After the first few weeks the boys write more, mostly however on the blackboard, until they are able to spell correctly any Greek words that are spoken to them. This power is in most cases not adequately acquired until three or four weeks have passed. Of course the amount of practice required will vary with the time devoted to Greek. At the Perse it is one period of three-quarters of an hour each day for the first two years; about two and a half hours a week, divided as is found convenient among the six working days, are allowed for homework.

By the end of half-term (six weeks from the beginning of term) the class has learnt most of the declensions and a considerable part of the verbs in -ω, including the contracted verbs. In syntax the main case-usages, the common particles, and the simpler forms of *oratio obliqua* are known, and perhaps a few other constructions as well. All the while English is being more and more fully eliminated, at least from certain of the lessons, that part of the work which requires English being taken, as far as possible, on two or three days in the week, so that the other days are left free for "all Greek" lessons.

The methods employed in the latter are best explained by an actual lesson.

Boys: Γλαῦκος, Κλέαρχος, Ὀμηρος, Αἰσχύλος, Εὐριπίδης, Σωκράτης.

Homework: To learn γένος and πόλις, and to prepare 10 lines of the reader which have been partly explained by Greek paraphrase beforehand.

Διδάσκαλος.—χαίρετε, ὦ μαθηταί.

Μαθηταί.—χαῖρε, ὦ διδάσκαλε.

Δ. Μὴ ὁράτε τὸ βιβλίον, κελεύω ὑμᾶς μὴ ὁρᾶν τὸ βιβλίον.
ὦ Σώκρατες, τί κελεύω;

Σ. *Κελεύεις ἡμᾶς μὴ ὁρᾶν τὸ βιβλίον.

Δ. Καλῶς ἀποκρίνει· τί ἐκέλευσα, ὦ Γλαῦκε;

Γ. Ἐκέλευσας ἡμᾶς μὴ ὁρᾶν τὸ βιβλίον.

Δ. Καὶ σύ, ὦ Γλαῦκε, καλῶς λέγεις. τί ποιεῖτε;

Μ. Οὐχ ὁρῶμεν τὸ βιβλίον.

Δ. Ἀρχόμεθα ἄρα· μανθάνωμεν τὴν γραμματικὴν. ἐγὼ
μὲν οὖν ἄρχομαι, “ἡ πόλις”· σὺ πρόιθι, ὦ Κλέαρχε.

Κ. Ἀλλά, ὦ διδάσκαλε, οὐ μανθάνω τὸ πρόιθι.

Δ. Τὸ πρόιθι τὸ αὐτὸ λέγει τῷ πρόβαινε.

Κ. Ἀλλ’ οὐδὲ τὸ πρόβαινε μανθάνω.

Δ. Οἴμοι τῆς σῆς ἀμαθίας, οἴμοι τῆς ἀμαθίας σου· ἀμφοτέρως
ἀποκρίνου, ὦ Γλαῦκε.

Γ. Οἴμοι τῆς μῆς ἀμαθίας—

Δ. Ἀμαρτάνεις· τί ἔδει λέγειν, ὦ Ὀμηρε;

Ο. Τῆς ἐμῆς ἀμαθίας.

Γ. Οἴμοι τῆς ἐμῆς ἀμαθίας, οἴμοι τῆς ἀμαθίας μου.

[The master now explains that πρόιθι is the imperative of πρόειμι, I go on, and the imperative and present indicative of εἶμι are learnt from the grammar.]

Δ. Λαβὲ νῦν τὴν γύψον, καὶ γράψον τὸ πρόιθι.

[ὁ Γλαῦκος γράφει τὸ πρόιθι.]

Οἴμοι μάλ’ αὐθις· οὐ γὰρ ὀρθῶς ἔγραψας τὸν τόνον.
γράφε πρόιθι. ἄρα ὀρθῶς ἔγραψεν, ὦ μαθηταί;

Μ. Ὄρθῶς.

Δ. Νῦν ἀρχόμεθα πάλιν ἀπ’ ἀρχῆς. λέγε, ὦ Γλαῦκε, “ἡ
πόλις.”

Γ. Ἡ πόλις, ὦ πόλι, τὴν πόλιν κ.τ.λ.

Δ. Ὄρθῶς. σύ, ὦ Αἰσχύλε, λέγε τὸ γένος.

[Ὁ Αἰσχύλος ὀρθῶς λέγει.]

Νῦν γράφετε πάντες τὰ ὀνόματα ταῦτα. τί κελεύω;

* The proper order would be μὴ ὁρᾶν κελεύεις ἡμᾶς τὸ βιβλίον or the like. This proves difficult for beginners, and the more awkward order is allowed for a time.

- M. Κελεύεις ἡμᾶς πάντας γράφειν τὰ ὀνόματα.
 [Γράφουσι, καὶ γραφόντων αὐτῶν περιπατεῖ ὁ διδάσκαλος καὶ μεταγράφει τὰς ἀμαρτίας.]
- Δ. Νῦν ἀναγιγνώσκωμεν τὸν μῦθον τὸν περὶ τοῦ ψιττακοῦ.
 ἀλλὰ μὴν ἐγὼ ἤδη κάμνω—ἄρα μανθάνετε ὅτι λέγει τὸ κάμνω ;
- M. Οὐ μανθάνομεν.
 [The verb is explained by action or in English (not translated by a word, but paraphrased) and the chief parts learnt.]
- Δ. Ἐμοῦ κάμνοντος, σύ, ὦ Εὐριπίδη, ἴσθι διδάσκαλος.
 ταχέως οὖν ἀνάβαινε ἐπὶ τὸ βῆμα καὶ δίδασκε.
 ἀγαθὸς γὰρ εἶ διδάσκαλος, ἄριστος μὲν οὖν.
 [Ὁ Εὐριπίδης ἀναβαίνει καὶ καθίζει.]
- E. Ὅρατε πάντες τὴν δέλτον τὴν ὀγδόην καὶ τὸν πρῶτον στίχον. πόστην δέλτον, ὦ Γλαυκε ;
- Γ. Τὴν ὀγδόαν δέλτον.
- Δ. (ὑπολαβών) Μὴ λέγε ὀγδόαν, ἀλλὰ ὀγδόην· ὀγδοος, ὀγδόη, ὀγδοον. καὶ σύ, ὦ Αἰσχύλε, μὴ παίζε. τί κελεύω, ὦ Εὐριπίδη ;
- E. Κελεύεις τὸν Αἰσχύλον μὴ παίζειν.
- Δ. Λέγετε ταῦτα πάντες.
 [Λέγουσι.]
 Πρόιθι διδάσκων, ὦ Εὐριπίδη.
- E. Ἄρχου ἀναγιγνώσκειν Ἑλληνιστί, ὦ Αἰσχύλε.
 [Ἀναγιγνώσκει ὁ Αἰσχύλος περὶ τοῦ ψιττακοῦ στίχους ἑπτά.]
 Παῦε, ὦ Αἰσχύλε.
- A. Παύομαι.
- E. Κάθιζε, καὶ ὑμεῖς οἱ ἄλλοι μὴ ὀράτε τὸ βιβλίον. τίς οἶός τέ ἐστι λέγειν ἄνευ βιβλίου τὸ πρῶτον μέρος τοῦ μύθου ;
- Α. Ἄλλὰ τί λέγει τὸ μέρος ; οὐ μανθάνω ἔγωγε.
- Δ. Ἐγὼ ἀποκρινοῦμαι ἀντὶ σοῦ, ὦ Εὐριπίδη· μέρος λέγει μόριον, Ἀγγλιστὶ “part.” τὸ μέρος, τοῦ μέρους, τῷ μέρει, καὶ τὰ λοιπά, ἀτεχνῶς ὥσπερ τὸ γένος, ὃ νῦν δὴ ἐμάθετε. πρόιθι, ὦ Εὐριπίδη.
- E. Τίς οἶός τέ ἐστι λέγειν ;
- Γ. Ἐγὼ οἶός τέ εἰμι.
 ὄρνιθ' ἔχω κατ' οἶκον,
 ὃς ψιττακὸς καλεῖται.
 κάλλιστός ἐστιν ὄρνις,
 καὶ ποικίλος τὸ χρῶμα.
 καὶ θαῦμα δὴ μέγιστον·
 ὅταν γὰρ οἴκαδ' ἔλθω,
 “ὦ χαῖρέ” φησὶ “ἄριστε.”
- E. Ἐρμήνευε Ἀγγλιστί.

The piece is translated, the master correcting when necessary, and so the lesson goes on until the portion prepared at home is finished. Then the master takes charge of the class once more, and adds any comment he may think necessary. For instance, he may paraphrase *κατ' οἶκον* by *οἴκοι*, or the whole of the first line by *ἔστι μοι ὄρνις οἴκοι*, or, again, he will give the degrees of comparison of *κάλλιστος*, *μέγιστος*, *ἄριστος*, the parts of the verbs *ἔχω*, *καλῶ*, *ἦλθον*, and explain the construction *ὅταν . . . ἔλθω*. Most of this is done by reference to the grammar, but paraphrases, and some other notes, will be written by the class from dictation, in their note-books. While this writing is being done, the master walks up and down among the boys, glancing at their books to see if what they have written is correct. When a student-teacher is in training he may do this part. Then the master sets and explains the homework, and by this time the lesson is probably at an end.

The next lesson may be of a different kind, at least in part. The first section, say, is taken up with homework,—grammar, or story, as the case may be; the last half-hour is devoted to a written exercise. Many varieties of such are possible, of which the following are examples:—

- (1) Paraphrases, either of single words and phrases, or else of the whole piece.
- (2) Writing out the story, or a portion of it, either from memory or from an English translation provided by the master.
- (3) Translation into Greek of English sentences similar in vocabulary and structure to those just studied in the Reader.
- (4) Declensions and conjugations or other grammatical exercises.

The Reader is so constructed that all the ordinary Accidence and Syntax occur during the year's work. Besides this, there is at the end of the *Greek Course* a "grammatical summary" which contains declensions, conjugations, syntax rules, &c., in a logical order. During the revision of the first year's work, which takes place towards the end of the third term, this summary is thoroughly learnt, so that the grammatical training is systematic. On the other hand, the direct method does not attempt to teach, during the first year, translation into Greek as an end in itself. Such translation is a part of the second and third years' work; riper minds can master it more easily, more intelligently, and with more permanent results. Reading and experience count for far more than rules in learning how to compose in a foreign language. By postponing translation into Greek until later in the course, the direct method tries to prevent the boys slowly putting together a laboured mosaic and to encourage natural self-expression. The boys learn to express

their own thoughts in Greek, haltingly at first, but with ever-increasing fluency and accuracy; and this is composition properly so called. Usually Latin and Greek are studied with a view only to the understanding of the ancient texts, or to the rendering of thought from one language to another. Self-expression is entirely neglected, and this neglect seems to account for certain weaknesses which are generally to be found among those trained in the ordinary way—want of fluency, for example, and want of originality.

Before passing on to discuss the later stages in the course, it is necessary to insist upon a point illustrated by the specimen lesson just given. Oral methods are of no avail if the talking be confined to the teacher. The boys must play their part—a part which increases in importance as time goes on. At first they are rather diffident, and of course have great difficulty in attaining fluency, accuracy, and precision. But unless the power of using readily such knowledge as they have developed, however slowly, boys do not profit by oral teaching. The point, in fact, is vital. One experiment, not by any means a new one in schools, although rarely made nowadays, has recently been tried at the Perse with considerable success. A boy, chosen at first from the brighter members of the class, is made teacher, and asks questions and gives commands to which the others have to respond. Of course, he follows closely the master, and the latter is at hand to check any mistakes and to guide, suggest, or criticise. All the class take the part in turn, the weaker boys last, when they have acquired confidence by seeing others succeed. This plan presents two advantages. In the first place questions and commands are not only heard, but spoken, by the boys; secondly, the young “teacher” is put on his mettle, and is always proud when he can conduct the class *ἀνευ βιβλίου*. The plan works admirably with small classes of not more than twenty boys; it might be difficult to carry out successfully if this number were greatly exceeded. There can, however, be no doubt that, where practicable, it is most useful, both for the reasons given and also because it stimulates the power of self-expression.

By the end of the first year there is a revision, this time in the ordinary logical order of the grammar, of the accidence and syntax already learnt. The former comprises the common declensions, comparison of adjectives and adverbs, verbs in *-ω* (contracted and uncontracted), and most verbs in *-μι*; the latter includes the most important case-usages, *oratio obliqua*, final and consecutive clauses, and some forms of temporal and conditional clauses. Of course, only the most prominent features of the syntax are dealt with; uncommon constructions and exceptions are left untouched for the present.

(b) SECOND YEAR.

(Average Age, 15 ; Average number in class, 16.)

One daily lesson, 45 minutes.

During the second year there are two main objects before the teacher :—

- (1) to improve the boys' knowledge of grammar and command of idiom ;
- (2) to take the class through some masterpieces of Greek literature.

As to books, W. H. D. Rouse's *First Greek Course* still suffices for grammar, but considerable care is bestowed upon the choice of suitable readers. The works studied are taken generally from Lucian, Lysias, Plato, Demosthenes, and Thucydides. Thucydides is read in extracts, some dramatic episode (*e.g.*, Pylos and Sphacteria, The Siege of Plataea, the Sicilian Expedition) being chosen which has been suitably edited ; the other authors are usually read with plain texts. The dialogues of Plato found most useful are *Crito*, *Euthyphro*, *Ion*, and the *Apology*. Sometimes a term is spent upon Homer, two or three books being read in class, the rest of the Homeric story being told, or read in extracts. The following may be taken as a typical scheme of work for the second year.

First Term.—Some of Lucian's *Dialogues of the Dead*.

Second Term.—Thucydides, *the Siege of Plataea*.

Third Term.—Two books of Homer, or part of Herodotus.

These books are read, not translated, except when the master wishes to make sure that a certain sentence is understood, or (occasionally) as practice in a very difficult art. When a passage is translated for the latter purpose great attention is paid to style and diction.

The preparation is done, not at home, but in school, the passage being read, explained, paraphrased, and the grammar points indicated ; the homework is the test of this, the piece being translated on paper or prepared for translation ; or an English free version of the sense given to put into Greek, not literally, but in its general sense ; or sometimes English sentences to be rendered exactly into Greek. The new verbs and nouns contained in the lesson are to be learnt, and they will be asked again next day or later. Greek explanations given by the master are written in the note-books, and he must inspect these as they are written, more or less carefully as he has time, and correct mistakes. It will be seen that with a little ingenuity he can use all common constructions in turn, practising each until it is known. Specimens of this will be given later.

Let us suppose that the passage to be prepared is the following from Plato :—

ΣΩ. Οὐκ ἂν φθάνοις ἀκούων· ὡς οὐκ ἂν ἔχοιμί γε εἰπεῖν ὅτι οὐ προσεῖχον τὸν νοῦν αὐτοῖν, ἀλλὰ πάνυ καὶ προσεῖχον καὶ μέμνημαι, καὶ σοι πειράσομαι ἐξ ἀρχῆς ἅπαντα διηγήσασθαι. κατὰ θεὸν γάρ τινα ἔτυχον καθήμενος ἐνταῦθα, οὐπὲρ σύ με εἶδες, ἐν τῷ ἀποδυτηρίῳ μόνος, καὶ ἤδη ἐν νῶ εἶχον ἀναστῆναι· ἀνισταμένου δέ μου ἐγένετο τὸ εἰωθὸς σημεῖον, τὸ δαιμόνιον. πάλιν οὖν ἐκαθεζόμεην, καὶ ὀλίγω ὕστερον εἰσέρχεσθον τούτῳ—ὃ τ' Εὐθύδημος καὶ ὁ Διονυσόδωρος—καὶ ἄλλοι μαθηταὶ ἅμα αὖ πολλοὶ ἐμοὶ δοκεῖν· εἰσελθόντες δὲ περιεπατεῖτην ἐν τῷ καταστέγῳ δρόμῳ. καὶ οὐπῶ τούτῳ δὴ ἢ τρεῖς δρόμους περιελλυθότε ἦστην, καὶ εἰσέρχεται Κλεινίας, ὃν σὺ φῆς πολὺ ἐπίδεδωκέναι, ἀληθῆ λέγων.

A day's work would be longer than this, but it is enough to explain the method. The master begins to dictate as follows, in answer to questions on each point, walking up and down among the boys as he does so, and correcting orally any mistakes that catch his eye.

οὐκ ἂν φθάνοις ἀκούων.

φθάνω· τὰ μέρη· φθάνω, φθήσομαι, ἔφθην—φθῶ, φθαίην, φθῆναι, φθᾶς—ἔστι δὲ καὶ τὸ ἔφθασα.

ὁ πᾶς λόγος λέγει “τάχιστα ἀκούσει” ἢ “ἄκουε νῦν.” μανθάνετε δὲ καὶ τάδε· οὐκ ἂν φθάνοις λέγων, λέγε μὴ βραδύνων, μὴ βραδύνας.

ὡς οὐκ ἂν ἔχοιμί· ὡς, ἐπειδή.

προσέχω τὸν νοῦν· Ῥωμαῖστί, *animadverto*.

κατὰ θεὸν γάρ τινα· θεοῦ τινος ἐθέλοντος, κατὰ τύχην.

ἔτυχον καθήμενος· οἱ Ἕλληνες ἔλεγον “τυγχάνω τι ποιῶν” οὐ “ποιεῖν.” μανθάνετε τὰ μέρη τοῦ ῥήματος τούτου.

ἀποδυτήριον· τόπος τις ἐν ᾧ ἀπεδύοντο οἱ γυμναζόμενοι τὰ ἐσθήματα.

ἐν νῶ εἶχον· διενούμην.

ἀναστῆναι· ἀναστὰς ἀπελθεῖν.

τὸ δαιμόνιον· ὁ γὰρ Σωκράτης ἔλεγεν ὅτι δαίμων τις διδάσκει αὐτὸν σημεῖόν τε διδοὺς καὶ κωλύων μὴ ποιεῖν τι.

ἐμοὶ δοκεῖν· μαθηταί, ὡς γε ἐμοὶ ἐδόκουν. ἔστι δὲ καὶ “ὡς ἔπος εἰπεῖν.”

ἅμα· μετὰ αὐτῶν.

κατάστεγος· στέγην ἔχων. στέγη λέγει Ῥωμαῖστί, *tectum*.

καὶ εἰσέρχεται Κλεινίας· καὶ τότε εἰσέρχεται.

The master would certainly be obliged to explain some points in English—perhaps even some words of the paraphrases

—but how much English will be necessary depends entirely upon the knowledge the class has already acquired, and will grow less and less as that knowledge increases.

In these “preparations” every difficulty is explained which the boys themselves feel, and others that the master thinks fit to explain; such as ἀποδυτήριον, which obviously lend themselves to the system of paraphrase. The master must make sure that the boys do not delude themselves; sometimes they think they understand when they do not.

At home the passage is studied again, grammar and dictionary being used if necessary, and the paraphrases are learnt by heart. During the next lesson the passage is read aloud in Greek by the boys in turn, the paraphrases are repeated, questions are asked (in Greek) on the text, and some parts (perhaps the whole) are translated into English. If it has been written out in English as homework, one or two specimens are read and corrected.

Fresh grammar is learnt as it occurs in the Reader. Revision of grammar already learnt takes place during the first few minutes of each lesson, or perhaps of every other lesson. A lively interest is imparted to this side of the work if one of the boys is made “teacher” while the revision is going on.

The Composition lessons are of various kinds and so are the Composition exercises done at home. Ordinary translation from English into Greek is not neglected; a few sentences, based on the Reader, are set once a fortnight. Short Greek summaries of a portion of the Reader are often given as homework, and are found very useful, although a careless or idle boy may take the line of least resistance and shirk the use of constructions that require concentrated thought. The kind of exercise most in use may best be illustrated by a specimen:—

Διδάσκαλος.—Ἀκούετε πάντες. μῦθον γὰρ τινα μέλλω ὑμῖν λέγειν. ἦν ποτε φιλόσοφος τις Ἀθηναῖος, ὀνόματι Κλεάνθης. γράφε, ὦ Λισχύλε τὸ ὄνομα εἰς τὴν σανίδα· εὔγε. ὁ δὲ τὴν μὲν σοφίαν πάνυ ἐφίλει, χρήματα δὲ οὐκ εἶχε· πένης γὰρ ἦν. ἤθελε μὲν οὖν Ζήνωνος ἀκροᾶσθαι, φιλοσόφου τινος ἀρίστου καὶ ἐνδοξοτάτου.

Εὐριπίδης.—Οὐ συνίημι τὸ ἀκροᾶσθαι.

Διδάσκαλος.—Μαθητὴν εἶναι τινος, ἢ ἀκούειν διδασκάλου. καὶ οἱ Ἕλληνες ἔλεγον ἀκροᾶσθαι τινος οὐκ ἀκροᾶσθαι τινα. οὕτως μὲν οὖν πένης ἦν ὥστε οὐκ ἐδύνατο (μὴ δύνασθαι). σύ, ὦ Κλέαρχε, αὐθις λέγε ἂ ἔλεγον.

Κλέαρχος.—Κλεάνθης, φιλόσοφος τις ὢν, οὕτω πένης ἦν ὥστε Ζήνωνος μαθητῆς γίγνεσθαι οὐκ ἐδύνατο.

Διδάσκαλος.—Καλῶς. νῦν λέγετε σύμπαντες. [λέγουσι.] νυκτὸς οὖν ἐν τοῖς κήποις ἀνδρὸς πλουσίου ὕδωρ ἤντλει.

Ὁ μ η ρ ο ς.—τί λέγει κήποις καὶ ἤντλει ;

Δ ι δ ά σ κ α λ ο ς.—Κήπός ἐστι τόπος ἐν ᾧ φύεται δένδρα τε καὶ φυτὰ ἄλλα.

Ὁ μ η ρ ο ς.—Ἄρα λέγει ὅπερ ἐκάλουν οἱ Ῥωμαῖοι *hortus* ;

Δ ι δ ά σ κ α λ ο ς.—Ὅρθῶς. καὶ ἀντλῶ (ὡσπερ τὸ ποιῶ) ὕδωρ ἐκ τῆς γῆς μηχανῇ τινι χρώμενος. νῦν προίωμεν. νυκτὸς μὲν οὖν ἤντλει ὁ Κλεάνθης, ἡμέρας δὲ ἐφιλοσόφει παρὰ Ζήνωνι. γράφε, ᾧ Ὁμηρε, τὸ ἀντλῶ. ὀρώντες οὖν οἱ Ἀθηναῖοι ὅτι πένης ὦν φιλοσοφεῖ καὶ οὐ χρηματίζεται ἀλλὰ τοῦ χρηματισμοῦ ἀμελεῖ, εἰσάγουσι παρὰ τοὺς δικαστάς. ἐρωτώμενος δὲ ὀπόθεν ἔχει τὴν τροφήν πάντα ἐδήλωσε τὰ γιγνόμενα. τίς τί ἀγνοεῖ ;

Α ἰ σ χ ὺ λ ο ς.—Ἀγνοῶ τὸ χρηματίζομαι.

Δ ι δ ά σ κ α λ ο ς.—Χρήματα ἐμαντῶ πορίζομαι, ἐπὶ μισθῶ ἐργάζομαι, μισθὸν λαμβάνω. γράφε ταῦτα πάντα. νῦν προίωμεν. ἀκούσαντες δὲ οἱ δικασταὶ πάνυ ἐθαύμαζον αὐτὸν τῆς φιλοπονίας καὶ δέκα μνᾶς δοθῆναι αὐτῷ ἐψηφίσαντο.

Ὁ μ η ρ ο ς.—Διὰ τί τὸ τῆς φιλοπονίας ;

Δ ι δ ά σ κ α λ ο ς.—Ὡσπερ λέγεις καὶ τὸ οἶμοι τῆς λήθης μου καὶ τὰ λοιπά. νῦν ἐρωτήσω ὑμᾶς οὐ πολλά. τίς ἦν ὁ Κλεάνθης ;

Π ά ν τ ε ς.—Φιλόσοφος ἦν.

Δ ι δ ά σ κ α λ ο ς.—Καὶ ὁ Ζήνων ;

Π ά ν τ ε ς.—Φιλόσοφος ἦν καὶ οὗτος.

Δ ι δ ά σ κ α λ ο ς.—Ποῖος δέ τις ἦν ὁ Κλεάνθης ; σὺ ἀποκρίνου, ᾧ Κλέαρχε.

Κ λ έ α ρ χ ο ς.—Πένης ἦν, καὶ φιλοσοφεῖν οὐκ ἐδύνατο.

Δ ι δ ά σ κ α λ ο ς.—Τί ἄρα ἐποίησεν ;

Κ λ έ α ρ χ ο ς.—Νυκτὸς μὲν ἠργάζετο ἀντλῶν παρὰ πλουσίῳ τινι ἐν κήποις, ἡμέρας δὲ τοῦ Ζήνωνος ἠκροᾶτο.

Δ ι δ ά σ κ α λ ο ς.—Καὶ τί ἐποίησαν οἱ Ἀθηναῖοι νομίζοντες αὐτὸν κλέπτῃν εἶναι ;

Α ἰ σ χ ὺ λ ο ς.—Ἄρα οὕτως ἐνόμιζον ;

Δ ι δ ά σ κ α λ ο ς.—Οὕτως· πένης γὰρ ὦν ἐφιλοσόφει χρήματα τῷ Ζήνωνι δούς.

Α ἰ σ χ ὺ λ ο ς.—Μανθάνω. εἰσήγαγον αὐτὸν παρὰ τοὺς δικαστάς.

Δ ι δ ά σ κ α λ ο ς.—Πρόιθι, ᾧ Ὁμηρε.

Ὁ μ η ρ ο ς.—Πάντα δὲ ἀκούσαντες ἀπέγνωσαν αὐτὸν τῆς γραφῆς δεκά μνᾶς δοθῆναι ψηφιζόμενοι.

Δ ι δ ά σ κ α λ ο ς.—Νῦν γράφετε πάντες τὸν μῦθον.

The great advantage of this method of teaching composition is that it makes the boys fluent and natural in expression. Accuracy is not neglected, as the teacher quickly checks all errors, but fluency rather than exactness is aimed at. After

their training in French and Latin the boys readily pick up the idea, and surprisingly little English is found necessary during the second year of Greek. Of course, boys who come to the Perse after being at other schools have great difficulty in following at first, and very often never meet with success. But there have been exceptions to this.

In examination, besides pieces of English for translation, they are asked to write an original composition on a theme given out some time beforehand. For this they may prepare in any way they like, but in the examination they work without help of any kind. The theme is chosen, if possible, to be like something already read; as a dialogue, or a story, or a speech.

A word may be added on the reading of Homer and Herodotus. The amount generally read in one term is two books of the Iliad or Odyssey or select stories from Herodotus (such as Solon and Cræsus). The text of Homer is read as it stands, Homeric forms being explained by Attic equivalents. Herodotus has been treated sometimes in the same way; sometimes the Ionic forms have not actually been read, but the Attic forms substituted in the mind and then read. This is not easy, and perhaps it is not best; but it avoids confusion, and the boys are very apt to be confused. An Attic Herodotus would be a boon for this stage. Homer is always a favourite, and presents far less difficulty than might be anticipated.

(c) DIVISION III.—REMOVE.

(Average Age, 16; the average number of boys in the Remove and Sixth Form taken together is 18.)

One double lesson every other day ($1\frac{1}{2}$ hours), and three or four single lessons of 45 minutes each week.

This name has been given, as I explained, to the first stage (usually a year) in the Classical Sixth. This set has hitherto worked along with the Sixth for the first double lesson of each day ($1\frac{1}{2}$ hours), and for certain subjects not classical; in other subjects they have been classed as it was found convenient. They also have about six classical periods besides, which are divided as it is found convenient between Greek and Latin. Some of these have been used for reading, some for composition; thus, if a Greek play is read, they do Greek verse exercises out of Damon (by J. H. Williams and W. H. D. Rouse, Blackie), and after this is done, original or translated verse composition may be attempted, and kept on if the pupils are fit for it. Their staple work is the daily double period, every other day being given to Greek.

Here, as before, the new work is read and explained in class, Greek only being used, except where the meaning cannot be made clear. The class are expected to ask questions, and their

progress depends on this ; it is found that the more a boy asks, the quicker he gets on, and the less he asks, the less he learns. Answers are written down in the note-books.

The composition at this stage is a summary in Greek prose of the passage read, and this is the whole homework for the lesson, except that new grammar points must be learnt. The summary is written in the evening after the passage has been read in class. It is necessary for the pupil to read the lesson again and to understand it fully before he can write his summary ; and he is directed to write as far as possible from memory, using his author's words freely, but in his own way. Thus much is left to the pupil at this stage and henceforward. No one sits by him to see that he does as he is recommended to do ; but it is always easy for the master to detect if the book has been open, and his recommendations are so obviously sensible that the pupil will follow them. At any rate, he knows that his progress depends on himself ; and the system has been found to answer admirably, based as it is on a long training in which the boy's self-reliance has been drawn on ever more and more. These exercises the master examines ; if a general fault calls for notice he can speak of it to the class, and a few minutes each week for each boy are enough to point out his own pitfalls and to advise how to avoid them. There seems to be no use in giving back the papers ; they may be shown, but it is better to suggest that phrases misused shall be used rightly until they are well known. It is useful to direct that certain idioms or constructions shall be used again and again, whenever they can be brought in, for a week say, or a month, until they are familiar ; in this way a wide ground may be covered.

English sentences are given occasionally for translation when a difficult construction has to be illustrated.

(d) DIVISION IV.

(Average Age, 17·5.)

In the Fourth Stage, that is the second year in the Sixth Form, the summary is not made for each lesson, but once each week ; that is, three lessons are included in each summary. Thus each week one Latin and one Greek summary are done, and, besides this, one piece of English is set to be put alternately into Latin and Greek prose ; that is, in the Fourth Stage one piece of translation into Greek prose is done each fortnight. The summary now presents a new problem, in condensing the matter into one-third of the former space.

After this year the summary is discontinued, and each week are set one piece of English for Latin prose, one for Greek prose, and one for verse in Latin or Greek, according to the authors read. Original compositions are often set, and always in examinations.

IV.—ANALYSIS OF COMPOSITION.

The analysis of accidence and syntax in Tables I. and II. has been based on the use of this form :—

PERSE GRAMMAR SCHOOL.

Statistics : Greek.

| Exercise | Date | Class | No. | Average Age | Right. | Wrong. |
|--------------------------------------|------|-------|-----|-------------|--------------|--------|
| Apposition (chiefly participles) - | | | | | | |
| Cases (including uses with Preps.) | | | | | | |
| <i>Acc.</i> Absolute - - - | | | | | | |
| Through (time, place) - | | | | | | |
| Whither (+ adv.) - - | | | | | | |
| <i>Dat.</i> Agent, instr., accomp. - | | | | | | |
| When, where (+ adv.) - | | | | | | |
| Remoter obj. - - - | | | | | | |
| <i>Gen.</i> Absolute - - - | | | | | | |
| Agent - - - - - | | | | | | |
| Comparison - - - - | | | | | | |
| Fulness - - - - - | | | | | | |
| Partitive (incl. time) - | | | | | | |
| Possessive - - - - - | | | | | | |
| Price - - - - - | | | | | | |
| Whence (origin, cause) (+ adv.) | | | | | | |
| Commands Imper. - - - | | | | | | |
| ὅπως - - - - - | | | | | | |
| Concession εἰ καί, καὶ εἰ - - | | | | | | |
| Conditions, except εἰάν - - | | | | | | |
| Conjunctions : ἕως, πρὶν, &c. - | | | | | | |
| διότι, ἡνίκα, ἐν ᾧ, &c. | | | | | | |
| Consequence ὥστε - - - - | | | | | | |
| οἷόςτε - - - - - | | | | | | |
| Ever-clauses : εἰάν, ὅταν, &c. - | | | | | | |
| Fear - - - - - | | | | | | |
| Obliqua ὅτι : mood - - - - | | | | | | |
| ὅτι : tense - - - - - | | | | | | |
| Inf. (+ κελεύω, &c.) - - | | | | | | |
| Dependent Question - - | | | | | | |
| Opt. Ind. Freq. - - - - - | | | | | | |
| Wish - - - - - | | | | | | |
| Particles - - - - - | | | | | | |
| Prepositions, other - - - - | | | | | | |
| Purpose ἵνα, ὡς, ὅπως - - - | | | | | | |
| Fut. pter., &c. - - - - | | | | | | |
| Special Idioms - - - - - | | | | | | |
| Verbs with cases not acc. - - | | | | | | |
| Wrong Concordances - - - | | | | | | |
| Wrong Forms : Nouns - - - | | | | | | |
| Verbs - - - - - | | | | | | |
| Articles and Adj. - - - - | | | | | | |
| Other mistakes - - - - - | | | | | | |
| Nonsense - - - - - | | | | | | |
| | | | | | Right. | Wrong. |
| | | | | | Total : | |
| | | | | | Average : | |
| | | | | | Percentage : | |

The headings will be easily understood. In order to make the test stringent, all mistakes have been counted, but not all correct uses; for example, a wrong concord has been counted as a mistake, but a right concord has not been counted on the right side, except under the heading Apposition. So, too, an adjective in the right place has not been counted as right, but an epithet in predicative position has been counted as wrong. Prolate infinitives have not been counted, nor the date which is written in Greek at the head of each exercise; as this is always right it would add about 50 good marks to each writer.

TABLE I. (SECOND-YEAR WORK).

Each Roman number in this table denotes a set of so many papers, the number of papers being shown by the Arabic number. Certain constructions (as Concession, Optative of wish) did not come within the scope of the exercises; others (as conditions) are very rarely used. It is easily seen how useful this table is in showing what faults need correcting, what constructions need to be reiterated. Some improvement is seen in the exercises as time goes on, but it is slow. The great majority of the mistakes are in verb-forms, which are the chief difficulty in Greek; and there are so many that it is a long time before the learner feels at home with them. Ever-clauses are the most difficult in the syntax; and these once learnt, with all they imply, the difficulties that remain are trifling.

The boys in this form include as well those who intend to specialize in classics, mathematics, modern languages, natural science, and history, as those who intend to specialize in nothing, but to go soon into practical life; but they do not include all of the last class, for some of these do German instead of Greek. The mixture must be remembered in estimating the value of the exercises. The test applies, it will be seen, to all sorts and conditions of boys, both those who would usually be found on classical sides and those who would usually be found on modern sides.

We give the facts for what they are worth, and not by any means to imply satisfaction with them. We are not satisfied yet when it is best to begin free composition or the reproduction of stories, and when to begin set translation into Greek, and how much of each is the best proportion to the whole work. On the whole, we are inclined to think that reading, paraphrasing, and continued speaking ought to be the staple of Greek work in the first two years, together with grammar drill whenever mistakes are made; and that written exercises ought to be used with great caution. We have not yet found by experiment how it is best to deal with the written work; and we shall not be satisfied until we find that the proportion of right to wrong is much greater than it is in this set.

TABLE I.
(Average Age, 15·11. Year II.)

| Order of Sets and Number of Papers in Each. | I. | | II. | | III. | | IV. | | V. | | VI. | | VII. | | VIII. | | IX. | | |
|---|-------------|------------|-------------|-------------|-------------|------------|-------------|-------------|-------------|------------|-------------|------------|-------------|------------|-----------|-----------|-------------|------------|--|
| | 14. | | 14. | | 15. | | 15. | | 16. | | 17. | | 17. | | 13. | | 16. | | |
| | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | |
| Apposition (chiefly participles) | 26 | 5 | 12 | 2 | 57 | 1 | 27 | 2 | 26 | 7 | 16 | 1 | 30 | 4 | 78 | 7 | 45 | 3 | |
| Cases, including uses with propositions:— | | | | | | | | | | | | | | | | | | | |
| Accusative | 17 | 1 | 17 | 2 | 32 | 5 | 18 | 4 | 11 | 0 | 20 | 2 | 18 | 3 | 31 | 5 | 7 | 1 | |
| Dative | 22 | 5 | 38 | 1 | 54 | 2 | 46 | 4 | 46 | 5 | 44 | 2 | 20 | 1 | 49 | 1 | 61 | 6 | |
| Genitive | 37 | 2 | 19 | 0 | 12 | 4 | 40 | 7 | 41 | 2 | 26 | 2 | 12 | 2 | 50 | 1 | 64 | 1 | |
| Commands | — | — | — | — | 1 | 0 | — | — | — | — | — | — | — | — | — | — | — | — | |
| Concession | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | |
| Conditions, except <i>ἐάν</i> | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | |
| Conjunctions | 4 | 1 | 3 | 0 | — | — | — | — | — | — | 8 | 2 | 3 | 1 | 12 | 8 | 2 | 1 | |
| Consequence | 4 | 0 | 2 | 0 | — | — | — | — | 9 | 0 | 3 | 3 | 3 | 1 | 2 | 0 | 10 | 1 | |
| Ever-clauses, <i>ἄν, ὅταν, &c.</i> | — | — | — | — | — | — | 5 | 4 | — | — | 6 | 3 | — | — | — | — | — | — | |
| Oblique and Dependent Question | 20 | 3 | 18 | 1 | 17 | 5 | 119 | 11 | 20 | 0 | 61 | 14 | 11 | 1 | 93 | 3 | 35 | 1 | |
| Particles, including <i>μή</i> | 16 | 11 | 29 | 11 | 12 | 6 | 14 | 5 | 14 | 7 | 5 | 1 | 12 | 10 | 45 | 11 | 7 | 5 | |
| Prepositions, other | 10 | 1 | 8 | 3 | 11 | 2 | 18 | 2 | 10 | 0 | 4 | 0 | 5 | 0 | 25 | 5 | 4 | 0 | |
| Purpose, including fear | 1 | 0 | 2 | 0 | 5 | 0 | — | — | 10 | 0 | — | — | 4 | 0 | 22 | 8 | 3 | 2 | |
| Special Idioms | — | — | 6 | 0 | — | — | — | — | 10 | 1 | — | — | 4 | 0 | — | — | — | — | |
| Verbs with cases not accusative | — | — | — | — | 0 | 3 | 3 | 0 | 1 | 0 | 1 | 0 | — | — | 30 | 1 | — | — | |
| Wrong Concord | — | 8 | — | 23 | — | 5 | — | 14 | — | 9 | — | 5 | — | 0 | — | 12 | — | 8 | |
| Wrong Forms, including spelling mistakes and augment omitted. | — | 40 | — | 43 | — | 46 | — | 45 | — | 50 | — | 33 | — | 21 | — | 62 | — | 27 | |
| Other mistakes, including omissions | — | 9 | — | 27 | — | 13 | — | 16 | — | 16 | — | 9 | — | 9 | — | 22 | — | 15 | |
| Non-sense | — | 1 | — | 1 | — | 1 | — | 2 | — | 1 | — | 0 | — | 2 | — | 0 | — | 1 | |
| Percentages | 157 64·4 | 87 35·6 | 155 57·6 | 114 42·4 | 201 68·4 | 93 31·6 | 291 71·3 | 117 28·7 | 188 63·7 | 98 34·3 | 194 71·6 | 77 28·4 | 122 68·9 | 55 31·1 | 437 75 | 146 25 | 238 76·8 | 72 23·2 | |

TABLE I.—continued.

| Order of Sets and Number of Papers in Each. | X. | | XI. | | XII. | | XIII. | | XIV. | | XV. | | XVI. | | XVII. | | Totals. | Percentage of Writings of Right and Wrong. | |
|--|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|---------|--|------|
| | 17. | | 17. | | 16. | | 13. | | 15. | | 15. | | 18. | | 17. | | | | |
| | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | | | |
| Apposition (chiefly participles) | 28 | 2 | 61 | 3 | 21 | 2 | 20 | 0 | 48 | 10 | 54 | 1 | 36 | 2 | 13 | 2 | 598 | 54 | 8.3 |
| Cases, including uses with prepositions:— | | | | | | | | | | | | | | | | | | | |
| Accusative - - - | 18 | 1 | 14 | 1 | 33 | 3 | 37 | 6 | 72 | 12 | 29 | 6 | 8 | 0 | 30 | 2 | 412 | 54 | 11.6 |
| Dative - - - | 17 | 1 | 16 | 0 | 35 | 2 | 28 | 0 | 57 | 5 | 25 | 0 | 37 | 1 | 26 | 2 | 621 | 38 | 5.8 |
| Genitive - - - | 27 | 0 | 23 | 1 | 12 | 2 | 31 | 2 | 41 | 4 | 61 | 5 | 22 | 1 | 9 | 0 | 527 | 36 | 6.4 |
| Commands - - - | - | - | - | - | 8 | 7 | 13 | 1 | - | - | - | - | 25 | 0 | - | - | 47 | 8 | 14.5 |
| Concession - - - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - |
| Conditions, except <i>ἐάν</i> - | - | - | - | - | - | - | - | 0 | 0 | 1 | 0 | 2 | - | - | - | - | 2 | 4 | 66.7 |
| Conjunctions - - - | - | - | - | - | 15 | 0 | 11 | 2 | 0 | 1 | 0 | 2 | 12 | 7 | 8 | 1 | 78 | 26 | 25 |
| Consequence - - - | 9 | 0 | 12 | 1 | 1 | 10 | 21 | 1 | 0 | 7 | 0 | 0 | - | - | 2 | 0 | 85 | 18 | 17.3 |
| Ever-clauses, <i>ἐάν, ὅταν, &c.</i> - | - | - | - | - | 3 | 1 | 12 | 4 | 11 | 4 | 1 | 0 | 26 | 3 | 10 | 4 | 74 | 23 | 23.7 |
| Obliqua and Dependent Question. | 6 | 5 | 85 | 6 | 26 | 6 | 50 | 6 | 108 | 15 | 1 | 0 | 2 | 0 | 15 | 0 | 687 | 77 | 10.1 |
| Particles, including <i>μή</i> - | 45 | 5 | 10 | 4 | 51 | 8 | 38 | 6 | 36 | 15 | 18 | 8 | 1 | 1 | 23 | 4 | 376 | 118 | 23.9 |
| Prepositions, other - - - | 5 | 0 | 18 | 1 | 16 | 1 | 9 | 0 | 8 | 1 | - | - | 4 | 0 | 4 | 0 | 145 | 16 | 9.9 |
| Purpose, including fear - | 10 | 0 | - | - | 24 | 4 | 1 | 2 | 13 | 1 | 1 | 2 | - | - | 2 | 2 | 98 | 21 | 17.6 |
| Special Idioms - - - | 7 | 1 | - | - | - | - | 9 | 0 | - | - | - | - | - | - | 6 | 0 | 42 | 2 | 4.5 |
| Verbs with cases not acc. - | - | - | - | - | 16 | 1 | - | - | 43 | 5 | 9 | 1 | 6 | 0 | 10 | 5 | 119 | 16 | 11.8 |
| Wrong Concord - - - | - | 6 | - | 9 | - | 1 | - | 6 | - | 12 | - | 5 | - | 4 | - | 1 | - | 128 | - |
| Wrong Forms, including spelling mistakes and augments omitted. | - | 9 | - | 26 | - | 32 | - | 26 | - | 22 | - | 34 | - | 14 | - | 17 | - | 549 | - |
| Other mistakes, including omissions. | - | 10 | - | 13 | - | 12 | - | 19 | - | 32 | - | 14 | - | 5 | - | 3 | - | 244 | - |
| Nonsense - - - | - | 1 | - | 0 | - | 3 | - | 0 | - | 1 | - | 0 | - | 0 | - | 1 | - | 15 | - |
| Percentages - - - | 168 | 41 | 239 | 65 | 261 | 195 | 280 | 82 | 438 | 141 | 206 | 80 | 179 | 38 | 158 | 46 | 3,912 | 1,447 | - |
| | 80.4 | 19.6 | 78.6 | 21.4 | 73.2 | 26.8 | 77.4 | 22.6 | 75.6 | 24.4 | 72 | 28 | 82.5 | 17.5 | 77.5 | 22.5 | 73 | 27 | - |

These seventeen sets of Free Composition were done partly in school, partly at home, in the fifth and sixth terms of Greek. As stated, nearly all the wrong forms are verbs, but the mistakes include many which are merely misspellings, others are omitted augment. Nonsense includes an incomplete sentence. Among the special idioms are:—*καίπερ, μὴ οὐ, ἦ λεγομένη πόλις, ἔλαθε κλέψας, ἐμποδὼν εἶναι.*

VOCABULARY AND TABLE II.

The vocabulary in Appendix A and Table II. analyse the Greek summary of two terms; the first term in the set (*i.e.*, first term of the third year of Greek), when no other composition was done, but only a summary of each lesson; and the first term of the succeeding year (*i.e.*, of the fourth year of Greek), when one weekly summary was done, and one translation into Greek each fortnight. The Remove in this case consisted of five boys, who were taken, as I have explained, with the Sixth Form; and their progress is followed up the next year. Their translated composition will be dealt with later, when we shall bring them all up to the university. They formed part of the second-year class, whose work is analysed in Table I.

These were the boys in question, with their ages when the test begins:—

- | | |
|---|---|
| A, age 15, gained a scholarship from an elementary school. | } These two had learnt Greek for less than two years. |
| B, age 13.3, wholly educated at the Perse School. | |
| C, age 16.6, from an elementary school. | |
| D, age 15.9, wholly educated at the Perse School. | |
| E, age 15.8, wholly educated at the Perse School. | |

Of these, B has remarkable ability, A very good ability, E is above the average: D has ability, literary rather than scholarly, but he was specializing in modern languages; C is of average ability, not up to scholarship standard in any case. All have been educated at the Perse School since the age of 12. Four have since won open scholarships (one an exhibition at Balliol), and C a sizarship. When they competed two of them were a year under age (17+). They had at this time each done in their school life 20 or 30 pieces of set translation from English into Greek prose and the same into Latin prose, of verse about 20 copies in each language, excluding those done in examinations.

The analysis is first of the vocabulary, secondly of the syntax and accidence. It was desired to see what range of words and constructions would be covered by the spontaneous composition. The general instruction was, to use the language of the author then in reading, so far as it could be used in Attic prose; occasional words not Attic would be likely to come in, and these were not regarded as faults, but constructions and forms not Attic were marked as mistakes.

Vocabulary.*

The words are given alphabetically, and to each is appended the letter of each boy who has used it. Common words like \acute{o} , $\acute{\eta}$, $\tau\acute{o}$, and $\kappa\alpha\acute{\iota}$ are omitted. The number of words used by each is given; for the rest, the table explains itself, and it is possible to see how the vocabulary developed after a year's work. It will be remembered that the amount written in the second year was hardly more than one-third of the first year's exercises. The number of different words used is much the same, except with E; I do not know why he was an exception. The books read and summarised were: (1) *Iliad* I.—VIII.; (2) *Thucydides* III. half, *Æschylus*, *Persæ*, *Sophocles*, *Ajax*, *Philoctetes*.

Table II.

In this table one term's work of each boy in each year is analysed (excluding the few set translations into Greek that fell within the time of the second group; these two terms are separated by a year, and it is possible to see in some degree the progress that has been made. It will be noticed that there is no nonsense at all; probably these boys did not make any in the earlier stages, for the nonsense is mostly to the credit of the boys who are not going in for classics. Indeed, it is not really to be taken into account. Boys taught on the direct method from the beginning hardly ever make nonsense in any language; but there are always in the school a certain number of those otherwise trained, who come in at the age of 14 or 15 with a plentiful crop. This crop of tares is the inevitable result of the usual school training, as far as our observation goes; even clever boys show it sometimes, and the rank and file take years to get rid of it, if they ever do. There are five such in the second-year set; but we included all in the estimate in Table I., since it is our wish to present the facts in the way least favourable to the conclusions we would draw.

The five boys in the Remove have all been educated in the Perse School from the age of 12 (three of them, as already stated, entirely at the Perse School).

* See Appendix A. p. 40.

TABLE II.

| | A ¹ , 35 Short Pieces. | | B ¹ , 32 Short Pieces. | | C ¹ , 24 Short Pieces. | | D ¹ , 34 Pieces. | | E ¹ , 33 Pieces. | | A ² , 12 Pieces. | | B ² , 11 Pieces. | | C ² , 9 Pieces. | | D ² , 13 Pieces. | | E ² , 10 Pieces. | | Totals. | | Percentage of Wrong to Total of Rights and Wrongs. |
|--|---|--------|---|--------|---|--------|--------------------------------|--------|--------------------------------|--------|--------------------------------|--------|--------------------------------|--------|-------------------------------|--------|--------------------------------|--------|--------------------------------|--------|---------|--------|---|
| | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | Right. | Wrong. | |
| Apposition, chiefly participles - | 62 | 1 | 57 | 2 | 20 | 0 | 70 | 3 | 123 | 2 | 71 | 0 | 101 | 0 | 30 | 0 | 41 | 0 | 52 | 0 | 627 | 8 | 1.3 |
| Cases, including uses with prepositions:— | | | | | | | | | | | | | | | | | | | | | | | |
| Accusative - | 80 | 4 | 60 | 2 | 33 | 8 | 56 | 13 | 69 | 0 | 48 | 0 | 40 | 0 | 20 | 0 | 13 | 0 | 22 | 0 | 441 | 27 | 5.8 |
| Dative - | 67 | 2 | 50 | 0 | 32 | 4 | 62 | 3 | 68 | 0 | 85 | 0 | 41 | 0 | 23 | 0 | 40 | 0 | 32 | 0 | 500 | 9 | 1.7 |
| Genitive - | 88 | 1 | 61 | 0 | 29 | 0 | 88 | 0 | 81 | 0 | 63 | 0 | 70 | 0 | 55 | 0 | 65 | 0 | 49 | 0 | 649 | 2 | 0.3 |
| Commands - | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Concession - | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Conditions, except <i>ἴα</i> r - | 8 | 2 | 7 | 2 | 7 | 0 | 1 | 0 | 26 | 0 | 5 | 0 | 8 | 0 | — | — | — | — | — | — | — | — | — |
| Conjunctions - | 20 | 2 | 12 | 1 | 20 | — | 13 | 1 | 31 | 3 | 19 | 0 | 10 | 0 | 12 | 1 | 13 | 2 | 5 | 0 | 155 | 10 | 6.1 |
| Consequence - | 7 | 0 | 3 | 1 | 11 | — | 5 | 1 | 12 | 0 | 17 | 0 | 7 | 0 | 4 | 0 | 4 | 0 | 3 | 0 | 73 | 2 | 2.7 |
| Ever-clauses <i>ἴα</i> r, <i>ὄ</i> τ <i>α</i> ν, &c. | 0 | 2 | 4 | 0 | 0 | 2 | 0 | 3 | 10 | 3 | — | — | — | — | 0 | 1 | 1 | 1 | 2 | 1 | 17 | 13 | 43.3 |
| Obliqua - | 132 | 4 | 145 | 15 | 84 | 4 | 40 | 8 | 179 | 3 | 117 | 0 | 89 | 0 | 27 | 3 | 45 | 2 | 56 | 2 | 914 | 39 | 4.1 |
| Optative independent - | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Particles, including - | 22 | 3 | 22 | 0 | 19 | 7 | 24 | 3 | 80 | 0 | 51 | 0 | 47 | 1 | 35 | 3 | 26 | 0 | 35 | 1 | 361 | 18 | 4.7 |
| Prepositions, other than above | 37 | 10 | 27 | 4 | 15 | 6 | 47 | 10 | 51 | 0 | 35 | 0 | 31 | 1 | 17 | 0 | 37 | 4 | 17 | 0 | 314 | 35 | 10 |
| Purpose - | 29 | 3 | 12 | 0 | 10 | 0 | 23 | 0 | 34 | 0 | 11 | 0 | 9 | 1 | 2 | 0 | 9 | 1 | 10 | 0 | 149 | 5 | 3.2 |
| Special Idioms - | 3 | 0 | 12 | 0 | 7 | 0 | 5 | 0 | 13 | 0 | 18 | 0 | 15 | 0 | 7 | 1 | 4 | 0 | 13 | 0 | 97 | 1 | 1 |
| Verbs with cases not accusative | 18 | 0 | 9 | 10 | 6 | 4 | 17 | 3 | 30 | 10 | 18 | 0 | 2 | 4 | 6 | 0 | 0 | 0 | 9 | 0 | 115 | 31 | 21.3 |
| Wrong Concord | — | 18 | — | 19 | — | 15 | — | 33 | — | 9 | — | 1 | — | 0 | — | 0 | — | — | — | — | — | — | — |
| Wrong Forms - | — | 48 | — | 48 | — | 38 | — | 70 | — | 30 | — | 7 | — | 15 | — | 7 | — | — | — | — | — | — | — |
| Other mistakes - | — | 15 | — | 15 | — | 3 | — | 47 | — | 16 | — | 4 | — | 9 | — | 3 | — | — | — | — | — | — | — |
| Nonsense - | — | 0 | — | 0 | — | 0 | — | 0 | — | 0 | — | 0 | — | 0 | — | 0 | — | — | — | — | — | — | — |
| Percentages - | 573 | 115 | 485 | 122 | 295 | 91 | 479 | 200 | 807 | 76 | 558 | 12 | 470 | 31 | 239 | 19 | 301 | 60 | 317 | 15 | 4524 | 741 | — |
| | 83.7 | 17.7 | 79.9 | 20.1 | 76.4 | 23.6 | 70.5 | 29.5 | 91.4 | 8.6 | 97.9 | 2.1 | 93.8 | 6.2 | 92.6 | 7.4 | 83.4 | 16.6 | 95.5 | 4.5 | 86 | 14 | — |

A¹ B¹ etc. are those of the first set, A² B² etc. those of the second set. Wrong concord in the first set include a confusion of *-er* and *-or* in verbs, not uncommon. Wrong forms are chiefly proper names. Many mistakes only in copying.

From reference to the foregoing table it will be seen that most of the mistakes are made in the first of the two years. Many of them disappear altogether before the second year begins, and all are reduced to a trifle, although no set grammar lessons have been given in the year—only the questions arising out of the texts read being dealt with critically. Reading and practice teach the grammar unconsciously. The *Ever*-clauses are still weak in the second year, but it so happened they were only used six times, half right and half wrong; this fact would be noted, and remedied at once. The wrong forms are the only serious type of mistake that persists; but they number little more than one-fourth of the first year's, and of these more than one-third are due to one boy, not classical, who has a special weakness for them. The great complexity of the Greek verb is the main cause of these mistakes, and time only can cure them. But it should be noted that a large number of mistakes are in the declension of proper names, and others are due to careless writing; but all have been counted without any allowance for human error.

The particles used (the term is not very exact, but it may pass) include:—

| | | |
|-----------|------------|----------|
| ἄμα | εὐθύς | μόλις |
| ἄρα | ἤδη | πλήν |
| ἄρτι | ἰδοῦ | ὅμως |
| αὐτίκα | καὶ δῆ | οὖν |
| γάρ | καὶ δὴ καί | σχεδόν |
| δή, δῆθεν | καίπερ | τέλος δέ |
| δήπου | μά | τε—καί |
| ἔνεκα | μέν—δέ | |

These have not been counted on every appearance, but a given word once for a given exercise.

The special idioms include:—

| | |
|--------------------------------|--------------------------------------|
| A ¹ —E ¹ | A ² —E ² also— |
| ἄγε | ἄλλος ἄλλοσε, ἄλλοθεν |
| ἄγων = with | ἄλλως τε καί |
| ἄμ' ἔω | ἄφαιρῶ τινά τι |
| ἄτε | εἰ πως... |
| ἀσθενέστερος ἢ ὥστε | ἐπὶ Δαρείου |
| αὐτοῖς ἀνδράσιν | εὖ ποιεῖν τινα |
| δίκην λαβεῖν | εὖ πράττειν |
| ἔγνω, ἔμαθον ὄντα | ἔφθασεν... |
| εἶδον, οἶδα ὄντα | ἐφ' ᾧτε |
| ἔχων = with | λαθεῖν |
| καλὰς ἔχει τὰς τρίχας | μέχρι τοῦ |
| κίνδυνον ρίπτειν | οὐκ ἔστιν ὅπως |
| κωλύω μῆ | πάλαι σκοπῶ |
| μέλλω | ποιεῖσθαι (λόγον, &c.) |

A¹—E¹

μετὰ τὸ εἰπεῖν, &c.
οὐ περιιδόν
οὐκ ἔφη
παύω
τί παθών

A²—E² —also

πρύμναν κρούεσθαι
σπουδῇ
τυγχάνω ὦν
φαίνομαι ὦν
χαλεπῶς φέρειν
χάριν οἶδα
ὡς εἰπεῖν
ὡς θανούμενος

These will help to show the range of the idiom ; the list is not exhaustive.

V.—REPORT ON THE MORE ADVANCED WORK OF THE SIXTH FORM.

THE RANGE OF SPEECH.

It is impossible to realise, without having heard it, how wide is the range of the pupils' spoken language. From the first they are expected to paraphrase and explain in Greek as far as they can, and in the second year they can do so with great freedom and aptness when the answer is a single word. But since this answer must give a word or a phrase that may be placed in the context from which the original word is taken, the answer implies a complex process of reasoning. Thus, if I ask for an equivalent of *εἰπόντι*, and the reply is *λόγον ποιησαμένω*, this requires the understanding of *εἰπόντι* in its context, and also knowledge of (1) an idiom, (2) the conjugation of *ποιῶ*, and (3) the declension of *λόγος* and *ποιησάμενος*. This gives constant practice in synonyms—verbs, nouns, and adjectives of like meaning being grouped together in the memory. The pupils are also quite ready to answer in short sentences, often with syntax constructions like *ἐάν*, *ὅταν*, *ἐπειδή*, *ἵνα* ; the best soon come to use these freely, the others hear, and in their turn, but later, use also. Remember that these answers have to be given on the instant, and you will see that the practice gives both quickness and accuracy ; whilst the continued need of ingenuity taxes every power of the mind. Of all the exercises in the first stages of Greek, this gives the greatest pleasure ; and I could not express my opinion of its value without seeming guilty of exaggeration to those who do not know it themselves.

But it is in the sixth form that this practice becomes most striking. I wish I could show it here as it is ; but it is one of those things that pass like a flash and are gone, leaving behind only the impression of pleasure and admiration. I have, however, noted down a large number of examples—large in fact, but only a small fraction of what is heard. For it is very difficult to note them down ; they come and go so quickly, and the master's attention is fixed on his own work. For this reason

I have only words or short sentences to record ; but there are longer ones that would be more striking still, could one but take them down. Often a boy will give a summary off-hand of the last lesson, or of a paragraph just read ; or two will discuss the meaning of an argument, or an interpretation, quoting freely from their past reading. At this stage the master's pleasure is at its highest. There is the same sort of charm as in the conversation of a dozen clever men round the mahogany tree.

So I give my specimens, reminding readers that they are but the merest scraps, flotsam cast up by the waves, gleanings of the harvest. They are all given exactly as spoken. Of course, mistakes are often made, and corrected ; but I have not recorded those that had mistakes because there was no instruction to be gained from them. The better boys, and those of the last two years, rarely make mistakes in speech.

*Text.**Paraphrase.*

DEMOSTHENES, Phil. III. 5.

καὶ παράδοξον μὲν ἴσως ἐστὶν ὃ μέλλω λέγειν, ἀληθὲς δέ· τό χειρίστον ἐν τοῖς παρεληλυθόσι, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει. τί οὖν ἐστὶ τοῦτο; ὅτι οὔτε μικρὸν οὔτε μέγα οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει, ἐπεὶ τοι, εἰ πάνθ' ἃ προσῆκε πραττόντων οὕτω διέκειτο, οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω.

14. ἀναβάλλουσιν ὑμᾶς.

18. τὰ κείνου φρονῆσαι.

20. τετυφῶσθαι.

22. ἐπιόντα.

28. διωρύγμεθα κατὰ πόλεις.

39. ζῆλος εἴ τις εἴληφέ τι.

47. ἐγὼ δὲ ἀπάντων ὡς ἔπος εἰπεῖν πολλὴν εἰληφότην ἐπίδοσιν, καὶ οὐδὲν ὁμοίων ὄντων τῶν νῦν τοῖς πρότερον, οὐδὲν ἡγοῦμαι πλέον ἢ τὰ τοῦ πολέμου κεινῆσθαι καὶ ἐπιδεδωκέναί.

εἰ μὲν πρότερον τὰ βέλτιστα ἐποιήσατε, οὐκ ἂν ἦν δυνατὸν νῦν βελτίω ποιεῖν. νῦν δ' ἐπεὶ οὐ τὰ βέλτιστα ἐποιήσατε, δυνατόν ἐστιν. (Said by E. in the fourth year of Greek without hesitation.)

14. ποιούσιν ὥστε μηδὲν ποιεῖν ὑμᾶς.

18. Φιλιππίζειν.

20. ὑπέρογκον γενέσθαι ἀνοία.

22. ἐς χεῖρας ἐλθόντα.

28. κληόμεν ἡμᾶς αὐτοὺς ταφροῖς κατὰ πόλεις.

39. εἴ τις ἐκέρδανε, φθονοῦσιν.

47. ἐπίδοσις ἐγένετο ἐν πᾶσι πράγμασι καὶ μάλιστα ἐν τῷ πολέμῳ. (2) πλέονα μηχανήματα ἐγένετο. (3) οἱ ψιλοὶ οἱ τοῦ Ἴφικράτους.

Text.

Paraphrase.

50. οὐδ' ἐστὶν ἐξαίρετος
ᾧρα τις ἢν διαλείπει.

50. πάσας τὰς ᾠρας μάχεται.

51. ἐκτραχηλισθῆναι:

51. ἀναχαιτισθῆναι. (2)
λέγεται περὶ ἵππων οἱ καταβάλλουσι τοὺς ἵππεάς χαμαί.

52. πρὸς μὲν γὰρ πόλεμον
πολλὰ φύσει πλεονεκτῆμαθ'
ἡμῖν ὑπάρχει, ... εἰς δὲ ἀγῶνα
ἄμεινον ἡμῶν ἐκεῖνος ἦσκηται.

52. οὐ χρὴ σταδία μάχη
διαγωνίζεσθαι ἀλλὰ κακῶς
ποιεῖν τὴν γῆν.

54. μὴ τι δαιμόνιον τὰ
πράγματ' ἐλαύνῃ.

54. μὴ ὑμᾶς κακοδαίμονας
ποιήσῃ θεός τις.

60. πρότερον τῆς ἀλώσεως.

60. ἄλωσις γίγνεται ὅταν
αἰρῶμέν τι.

ἀπάγουσιν.

ἄνευ δίκης ἄγουσιν ἐς τὸ
δεσμοτήριον.

62. τὸν Εὐφραῖον ἐτοίμους
ὀτιοῦν ποιεῖν ὄντας.

62. ἔτοιμοι ἦσαν χρῆσθαι
τῷ Εὐφραῖῳ ὀτιοῦν τρόπῳ

63. οἱ δ' ἐν αὐτοῖς οἷς χαρίζονται
Φιλίππῳ συμπράττουσιν.

63. οἱ τὰ ῥᾶστα τοῖς Ἀθηναίοις
λέγοντες καὶ πείθοντες
δρᾶν συμπράττουσι τῷ
Φιλίππῳ.

Other examples :—

1. κόλακας.

1. κόλαξ ἀρέσκει τοῖς
λόγοις. θῶψ.

2. ἔξω τῆς ἡλικίας.

2. γεραιότερος ἢ ὥστε
πολεμεῖν.

3. κατὰ πάντων ἐφύετο.

3. ἐπὶ τὸ μείζον ἐπεδίδου,
ἠϋξήθη.

4. ἐωλοκρασία.

4. πάνθ' ἃ λείπεται ἐν τῇ
κύλικι μετὰ τὸ πίνειν, πάντα
συμμεμιγμένα.

On the Crown, 51.

τοὺς θεριστάς.

(1) ὃς θερίζει τέμνων τὸν
σίτον δρεπάνοις.

(2) τί πρὸς τὸν Διόνυσον ;

(1) ὅτι μισθὸν λαμβάνει
ὁ Αἰσχίνης παρὰ τοῦ Ἀλεξάνδρου.

77. εὐήθης.

ἀνάληγτος, ἄνευ διανοίας,
μῶρος.

79. παρεδύετο.

(1) ἀφίκετο λάθρα.

(2) ἔλαθεν ἀφικόμενος.

80. μάντις.

προεῖδε τὰ συμβησόμενα.

85. χλευασμός.

καταπηλακισμός.

Text.

Paraphrase.

THUCYDIDES, I. 10 (sub-
stance).

λέγουσιν οἱ ποιηταὶ ὅτι ὁ
στόλος οὗτος μέγιστος ἦν.
οἱ δὲ νῦν ἄνθρωποι ὀρῶντες
τὰς Μυκῆνας μικρὰς οὔσας
ἀπιστοῦσιν· ὅμως δὲ ἀκριβῶς
σκεψάμενοι ὄφονται ἀληθῆ
λέγοντας.

THUCYDIDES, I. 11, i.

ἐπειδὴ πολλοὶ μὲν ἀπῆσαν,
ὅμως δὲ δέκα ἔτη ἀντείχον, εἰ
πάντες παρήσαν πρότερον ἢ
ἐνίκησαν.

THUCYDIDES, I. 41-51 (sub-
stance).

ναυμαχίας γενομένης ἐγγὺς
τῶν Συβότων νήσων, πρῶτον
μὲν οὐκ ἐβούλοντο οἱ Ἀθηναῖοι
βοηθεῖν οὐδετέροις, ὕστερον
δὲ ἐβοήθησαν αὐτοῖς τοὺς τε
Κορινθίους ἐς γῆν ἔτρεψαν·
μετὰ δὲ τοῦτο οἱ μὲν Κερκυ-
ραῖοι στρατόπεδον ἐποι-
ήσαντο, νυκτὸς δὲ γενομένης
ἐπαύσατο ἡ μάχη.

THUCYDIDES, I. 80, 3 (a
boy read: ἐμπειρόταται.
Master asks: πῶς γίγνου-
ται οἱ Ἀθηναῖοι ἐμπειρό-
ταται;)

Another answers: Ἀχαι-
ῖδες οὐκέτ' Ἀχαιοί. (γέλως
πολύς).

THUCYDIDES, I. 142, i.

(1) πῶς ἐπιτειχίζομεν ἐν
εἰρήνῃ; πόλεμος γὰρ ἂν
γένοιτο.

(2) ἐνδέχεται φρούριον
οἰκοδομεῖν ὥστε βλάψαι, λέγειν
δὲ ὅμως ὅτι οὐ βλάψουσιν.

Odyssey, VII. 345.

(1) τίνος ἕνεκά ἐστιν ἐρί-
δουπος ἢ αἴθουσα;

(2) ἐπειδὴ ὅταν ψόφος
γένηται, ἀνταπαμείβεται
ἐκατέρωθεν.

Od., VIII. 20.

(1) ἄρα καλὸν τὸ παχὺν
γενέσθαι;

(2) εἰ μόνον μακρὸς ἐγέν-
ετο, οὐκ ἂν ἦν καλός.

Od., X. 222. ἐποιομένης.

ἐπεὶ ἐτέρωθεν ἐτέρωσε δεῖ
κινηθῆναι.

| <i>Text.</i> | <i>Paraphrase.</i> |
|---|---|
| Od., X. 360. ζέσσειν. | ὅταν πομφόλυγες γίνωνται θερμαινομένου τοῦ ὕδατος, ζεῖ. |
| Od., X. 481. | (1) τίνος ἕκατι γονάτων ἄπτεταί τις εὐχόμενος ; (2) ἐπειδὴ ὅταν τις τῶν ἄλλου τινὸς γονάτων ἄψηται, οὐ δύναται οὗτος κινεῖσθαι. τὰ ὅστ᾽ αὐτῆς ἀκνήστεως. |
| Od. X. 560. ἀστράγαλοι. ÆSCH., Septem. 15. | (1) πῶς ἀλείφομεν ; (2) κυρίως μὲν ὑγρὸν τι χέοντες ἐπὶ τι ἔπειτα δὲ ἐκτρίβοντες. |
| 77. | λέγει δεῖν τοῖς θεοῖς εὐχε- σθαι ἵνα τοὺς πολεμίους ἀμύνωσιν. |
| ÆSCH., Septem. 874. | οὐδεὶς κωλύσει με μὴ οὐ κλαίειν. |
| SOPH., Trach. 22. | οὕτως δεινὴ ἦν ἡ μάχη ὥστε πάντας φοβεῖσθαι· αὐτὴ μὲν οὐ δύναμαι λέγειν, οὐδὲ νομίζω ἄλλον δύνασθαι οὐδένα. |
| 597. | μὴ σὺ λέξης ἄπερ ἐμηχαν- ησάμην. |
| 672 ff. | ἡ Δηιάνειρα ἔχρισε τὸν πέπλον χρωμένῃ πόκῳ, ἔπειτα δὲ τὸν πόκον ἐπέβαλε χαμαί. καὶ ἐνταῦθα κείμενος, φησιν, ἐπὶ σπιλάδος ἠφάνισται ὁ πόκος καὶ κατέψηκται, καὶ φοβοῦμαι μὴ τοῦτον τὸν πέπλον τῷ Ἡρακλεῖ δοῦσα ἀποκτάνω. |
| SOPH., Electra, 971. ἐπαξίω. | πρεπόντων (One looked puzzled). εἰοκότων τι ἀνθρώπῳ (Still puzzled). εἰάν ὁ μὲν καλὸς καλῶν γάμων τύχη, ὁ δὲ κακὸς κακῶν, ἐκάτερος ἀξίων γάμων τυγχάνει. (That did it). |
| 1304. | οὐκ ἂν λυπήσειε τὸν Ὁρέστην οὐδὲ τοῦλάχιστον οὐδὲ τοῦ μεγίστου κέρδους ἐνεκα. |

Text.

Paraphrase.

509.

ὁ Πελοψ ἐβούλετο γαμεῖν τὴν Ἴππολύτην τὴν τοῦ Οἰνομάου· ὁ δ' Οἰνόμαος ἠνάγκασε πάντας τοὺς νυμφίους ἀγωνίζεω πρὸς ἑαυτὸν δίφρων ἀγῶνα, καὶ οὐδεὶς ἐνίκησε πρότερον τοῦ Πέλοπος· ὁ δὲ Πέλοψ μισθὸν δούς τῷ Μυρτίλῳ τῷ ἱππηλάτῃ τῷ τοῦ Οἰνομάου ἐνίκησεν. ὁ γὰρ Μύρτιλος ἐξέλαβε τὸν βάλανον καὶ ὁ δίφρος κατέπεσεν. ἀλλ' οὐκ ἔδωκεν ὁ Πέλοψ τὸν μισθὸν τῷ Μυρτίλῳ, κατέκτανε δὲ τὸν Μύρτιλον βαλὼν αὐτὸν εἰς τὸν πόντον.

PLATO, Meno, 76 c.

(1) ἀπορρόας;

(2) εἶπεν ὁ Ἐμπεδοκλῆς ὅτι ἀπορρέει ἀπὸ τῶν ὀρωμένων ὡσπερ ἐπίπεδόν τι, ὅπερ εἰς τοὺς ὀφθαλμοὺς εἰσέρχεται, δι' ὅπερ ὀρώμεν.

94.

(1) τί περὶ Ἀριστίδου;

(2) ὅτι δύο υἱέας ἔχων, οὐκ ἐδύνατο διδάσκειν ἀρετὴν, καιπερ ὢν ἐν τοῖς ἄριστος.

A boy has been ill.

(1) τί πέπονθας; (2) οὐκ οἶδα· στρέμμα οἶμαι. (1) τί τοῦτο; (2) εἶχομεν ἐν τῷ Δημοσθένει. ("Sprain"—the Demosthenes had been read a year before, the word not used since.)

Thus it is seen that the constructions include conditions of various kinds, oblique speech, ever-clauses (plenty of these are used), the fear-clause, consequence, purpose, and a number of idioms; the vocabulary includes rare words remembered from Homer, Æschylus, Sophocles, Demosthenes. If the style seems simple it is meant to be simple; the explanations are just meant to explain, and readers may perhaps try to see whether they could do better with (say) ἐποιοχομένης, ἐκτραχηλισθῆναι, ἀλείφω. There is a common sense without sentiment in the remarks on ἐρίδουπος and γονάτων ἄψασθαι which would have pleased an ancient Greek.

READING.

The staple work in the Sixth Form is reading aloud, with explanations in Greek. The greatest care is given to the technique of the reading, rhythm, quantities, accents, and the phrasing in particular. When this is done not only is the meaning clear at once, but new beauties disclose themselves continually. The meaning is clear, because all get into the habit of understanding before they speak; one false grouping, or an intonation that shows want of understanding, and the reader is instantly stopped and bantered until he owns his fault. The fault was, to have spoken before he understood, when he ought to have made sure that he understood before he spoke. The beauties of sound will probably not be credited by those who are content with what passes for Greek reading nowadays. Since these cannot be put upon paper, they must be left to the enjoyment of those who will take the trouble to get them.

Plain texts are used, and only those notes given which are felt to be wanted, not those which may show off the master's knowledge. Parallel passages, when they are to the point (usually they are not), are looked up in the form library at once, read, and written down or noted; sets of the chief texts are kept there for that purpose.

Passages of verse are learnt by heart, Greek and Latin in turn, and about sixty to seventy lines a week; but the mere act of reading aloud commits a great deal to the memory without conscious learning. One or two instances are given above of the way in which past reading is recalled when it is wanted (*στρέμμα, ἀναχαιτισθῆναι, Ἀχαιῖδες οὐκέτ' Ἀχαιοί*).

Grammar is treated cursorily as it comes up in the texts, systematically at intervals. Thus the Homer terms are the time when accidence is most fully dealt with, the syntax of the moods and the complex sentence treated historically; Sophocles gives the material for discussing both *οὐ μὴ* and *μὴ οὐ*; and so each author brings in his own group of uses. Since the range of reading is wide, all matters of importance come up sooner or later, and all are dealt with once; the above are only advanced for example.

Generally speaking, the authors are the starting point for all the work, and around them are grouped (in addition to grammar) history and antiquities, and all those subsidiaries which are rather science than literature. These sciences are made to help the literature; they are not the centre of the work.

The authors are read in masses, those of primary importance (such as Homer and Sophocles) are read right through if possible; no one passes through the Sixth Form without reading at least the Iliad and three plays of Sophocles, and others are treated as fully as time will serve.

Thus a three years' course (1909³ to 1912²) includes: Iliad, 1-24; Hesiod, *Works and Days*; Æschylus, *Persæ*, *Prometheus*, *Septem*, *Agamemnon*; Sophocles, *Ajax*, *Electra*, *Trachiniae* (with a glance at Euripides, *Hercules Furens*), *Philoctetes*; Euripides, *Alcestis*, *Medea*; Aristophanes, *Frogs*, *Clouds*; Theocritus (select idylls); Thucydides 1-3; Demosthenes, 10 public speeches and half the *Crown*; Plato, *Meno*, *Crito*, *Phædo*, *Euthydemus*; Aristotle, *Politics* (with a few omissions), and Jackson's *Philosophical Texts*. Odd hours are used to read anything that circumstances suggest; the philosophical work here called for Lucian's *Βίων Πρᾶσις*, Homer calls for the *Ion* of Plato, and other such are not recorded. If we add the preceding year—and four years is a usual time for scholarship winners to be in the form—we add the *Odyssey*, the *Wasps* and *Acharnians*, Thucydides VII.-VIII., Herodotus I., Plato, *Republic* I. and II. to the break, with the *Story of Er*; and some other works. The branches of literature which are kept before us as of prime importance are the epic, the drama, history, oratory, and philosophy; and each is taken so as to give as complete a view as possible. Thus we read now by preference the *Oresteia*, and the *Œdipus* plays of Sophocles; the dialogues of Plato dealing with the death of Socrates, together with *Meno* and *Euthydemus* for the ideas and the sophists; a dozen public speeches of Demosthenes, or a dozen private speeches, or a group of each. Euripides with his sceptical temper seems to be less suitable to school than the other two dramatists. Within these general lines we vary the details.

TRANSLATION.

Whilst the staple work is reading, translation is taught as an art by occasional exercises and lessons. In the reading lessons our aim is exactly to understand the meaning of the text; in the English lessons, which are carried on right through the school course, the art of English expression is taught and practised; the translation lessons, therefore, teach how to combine these two by apprehending a thought in one medium and expressing it in another. Very few such lessons prove to be needed to show the difference between the two idioms and how to avoid the translator's pitfalls. The real work lies in the reading English or classical. It must be made sure that the pupils can express any thought in good, clear, simple English—for that is our aim, not ornament or show of any sort—and that they do really understand what they read. The various means used to secure these two objects are outside the scope of this Report, except so far as they have been indicated already. It is not yet clear to the writer how many lessons are needed to bring up the art of translation to the standard of the open scholarship, but he knows they are not very many. This is one of the matters which still engage our

anxious attention, for we wish to get the best result at the least cost. It has been found, however, that unseen translation is quite unnecessary when the work is so largely an exercise in the unseen; but occasional papers may be set if it is desired to test the pace of the pupils, or to give them a little practice in the methods of examination.

While it is unnecessary, it may be made useful, if characteristic pieces are set of authors or works that do not come within the scheme; the student's horizon may thus be enlarged.

One of the most useful results of the translation exercises is to show that real translation is impossible in proportion as it would be desirable; only the simple, colourless, unliterary passages can be reproduced in another language without a violent change of effect. It is clear, for instance, that the line—
 ἘΔ. Ὠ σκῆπτρα φωτός. ANT. δυσμόρου γε δύσμορα—can be perfectly apprehended by the reader, with all its poignancy of feeling; but to translate it is impossible, though the thought is simple and every word (except perhaps *φωτός*) taken from daily speech. Let the doubter examine the best standard translations: Jebb's has a touch of sentimentality and of rhetoric; Whitelaw's could never have been spoken by anyone.

COMPOSITION.

The problem involved in composition is the reverse of the previous one, and indeed, as commonly understood, composition consists solely of translation from English into Greek. We teach the art of idiomatic expression by the free composition and the summary until the writer can express himself freely and quickly in correct idiom and grammar, and in this way the power of expression in Greek prose is acquired. Then the art of translation into Greek is taught by practice. In composition again, as in translation, we are not prepared to say how many exercises are necessary to bring up the pupil to the scholarship standard. We know that under our system the pupil usually does about 25 copies in his three years, and that this does bring him up to the required standard if he is capable of reaching it at all. But the conditions are still engaging our anxious consideration; we hope before long to have more evidence on all the questions involved. But it is quite clear, from our 12 years' experience, that with free speech and free composition as the staple below the Sixth, nearly all the time usually spent on exercise books and translated prose is simply wasted; for the same standard at least (we believe a better) is obtained without it, by a number of exercises about one-tenth of the usual number. Just as in the reading, all the time spent in laborious construing proves to be wasted, so is it in composition; and in each case this time is worse than wasted, for it inculcates the worst intellectual habits, to wit, pretence,

guessing, and tolerance of nonsense, and is very damaging to the feeling for idiom.

Much the same may be said of verse. We do all kinds of verse, but only in the Sixth Form, and never without a great deal of reading. When a play is first read, the pupils are put on to the simple exercises in Damon, in order to teach the rhythmical types of verse; this they learn after doing about half of each exercise, but even this is quite needless for any boy with an ear. Such boys can begin at once by imitation. Usually a theme is set for original verse; and a copy or two show when the writer needs help. Then translation begins, and progress is very quick. With hexameter verse we begin at once with imitation, and many boys write their first copies almost or quite correctly. Elegiacs or lyrics are taken when such texts are read.

Appended are a number of exercises, both in prose and verse, of the five members of the Remove who are mentioned above (p. 26), in each case indicating where the exercise comes in his history.* We think that these will show clearly enough the process of improvement, and perhaps may indicate how soon the writers attain a given standard.

* See Appendix B., I., specimens 1-88, pp. 69-125.

APPENDIX A.*

Vocabulary, showing development after a year's work. It will be noticed that many of the words are unsuited to Attic prose. The conditions of the work will explain this; it is not found later that it causes any confusion.

Number of Words used.

| | | |
|---|-----|-----|
| | (1) | (2) |
| A | 417 | 409 |
| B | 354 | 363 |
| C | 270 | 247 |
| D | 289 | 298 |
| E | 411 | 244 |

| 1909 ^s . | Vocabulary. | 1910 ^s . |
|---------------------|-------------|---------------------|
| A | αβλαβής | A |
| A B C D E | ἄβλητος | A B C D E |
| B | ἀγαθός | A B C D E |
| B | ἀγανός | A B C D E |
| C | ἀγγέλλω | A B C D E |
| A B C E | ἄγγελος | A B C D E |
| A B C | ἀγείρω | A B C D E |
| A B | ἀγέρωχος | |
| A | ἄγκυρα | |
| B | ἀγλαός | B |
| | ἀγνίζω | C |
| | ἀγνοέω | |
| A B C D E | ἄγνυμι | |
| A B C D | ἀγορά | C |
| | ἀγορεύω | |
| | ἀγορητός | |
| A B D E | ἄγω | A B C D E |
| A B | ἀγχώματος | |
| A B D E | ἄγων | B |
| B | ἀδελφός | B |
| B | ἄδην | A |
| | ἀδινός | A B C D |
| | ἄδω | A B C D |
| D | αἰεῖ | A B C D |
| | ἀεικίζω | B C D |
| | ἀείρω | C D |
| | ἀδύνατος | C |
| A B C | ἄεκων | A B C D |
| | ἄζω | |
| | ἄηρ | D |
| D | ἀθάνατος | |
| | ἄθροίζω | A |
| | ἄθρόος | |
| | ἄθυγέω | |
| | αἰάζω | A |
| B | αἰγιαλός | D |
| E | αἰδέομαι | E |

* A list of words showing the range of *in vivo* work in the classrooms is published by Messrs. Heffer of Cambridge.

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|--------------|---------------------|---|---|---|---|
| | | | | E | ἀιετός | | | | | D |
| A | B | | D | E | αἰζηλος | | | | | |
| | | C | | | αἶμα | | | | | |
| | | C | D | | αἵματηρός | | | | | |
| | | | | E | αἶξ | | | | | |
| A | B | | | E | αἶρεσις | | | | | |
| | | | | E | αἰρέω | A | | | | E |
| | | | | E | αἶρω | A | | | | |
| A | | | D | | αἴσσω | | | | | |
| | B | | D | E | αἰσχρός | A | | | | |
| | | | | E | αἰτέω | | B | | | E |
| | B | | | E | αἰτία | A | | | | |
| | | | | | αἰτιόομαι | A | | | | |
| | | | | | αἴτιος | A | | | | |
| | | | | | αἰχμαλωτίζω | A | B | C | D | E |
| | | | | | αἰχμαλωτός | | B | | | |
| | | | | | αἰωρέω | A | | | | |
| | B | C | | | ἀκέομαι | | | | | |
| | | C | | | ἀκήν | | | | | |
| | | | | E | ἀκοντίζω | | | | | |
| A | B | C | D | E | ἀκούω | A | B | C | D | E |
| | | | | E | ἀκριβής | A | B | | | |
| | | | | | ἄκρος | | | | D | |
| | B | | | | ἄκρωτήριον | A | | | | |
| | | | | | ἀλαπάζω | | | | | |
| | | | | | ἀλγεινός | | B | | | |
| A | | | | | ἀλγέω | | B | | | |
| | | C | D | | ἀλγηδών | | | | | |
| | | | | E | ἀλεείνω | | | | | |
| | | | | E | ἀλεύομαι | | | | | |
| | | | | E | ἀλήθεια | | | | | |
| A | B | | | E | ἀληθής | | | | | |
| | | | | E | ἄλις | | | | | |
| A | B | C | D | E | ἄλλα | A | B | C | D | E |
| | B | | | | ἄλλήλων | | | | | |
| | | | | | ἄλλοθεν | | B | | | |
| | | | D | | ἄλλομαι | | | | | |
| | | C | D | E | ἄλλος | A | B | C | | |
| | | | | | ἄλλως τε καί | A | | | | |
| | | | | | ἄλλοσε | | B | | | |
| | | | | | ἄλλότριος | | | | | E |
| | | | | | ἄλόγιστος | | | | D | |
| | | | | E | ἄλοχος | | | | | |
| | | C | | | αἰλύω | | | | | |
| | | | | | αἰλωτός | | | | | |
| | B | | | E | ἄμα | A | B | | | E |
| | B | | | E | ἄμαρτάνω | A | | | D | E |
| A | | C | | E | ἄμείβω | | | | D | |
| A | B | | | | ἄμείνων | | | | D | |
| | | | | | ἄμέτρ[ητ]ος | | B | | | |
| | B | | | E | ἄμύνω | | | | | |
| | | | | | ἄμύσσω | | | | D | |
| | | | | E | ἄμφιέννυμι | | | | | |
| A | | | D | | ἄμφικύπελλος | | | | | |
| | | | | E | ἄμφίς | | | | | |
| | B | | | | ἄμφω | | | | | |
| | | | | | ἄωμος | | | | D | |

| 1909 ³ . | | Vocabulary. | 1910 ³ . | |
|---------------------|---|--------------|---------------------|---|
| A | | ἀναγιγνώσκω | A | E |
| A | | ἀναγκάζω | A | E |
| | B | ἀναδύομαι | B | D |
| | | ἀναίνομαι | | |
| | | ἀνακαλέω | B | C |
| | | ἀνανεύω | | D |
| A | B | ἄναξ | A | B |
| A | B | ἀνάπαυσις | | D |
| | | ἀναπίθω | A | |
| A | | ἀνάσσω | A | B |
| | | ἄνατος | A | |
| | B | ἀναχάζω | | |
| | | ἀναχωρέω | A | C |
| | | ἀνδραγαθία | A | E |
| | | ἀνδραποδίζω | | D |
| | | ἀνδρείος | A | E |
| | | ἀνδρία | | D |
| | | ἄνεμος | | D |
| A | | ἄνευ | A | |
| A | | ἄνεω | | |
| | B | ἀνὴρ | A | B |
| | | ἀνθερέων | C | D |
| | B | ἄνθρωπος | A | |
| | | ἀνθυπάγω | A | C |
| | | ἄνιπτος | | |
| A | | ἀνίστημι | | B |
| | | ἀνταμείβομαι | | B |
| | | ἀντέχω | | E |
| | | ἀντί | | C |
| | B | ἀντίβιος | | |
| | | ἀντιλέγω | B | C |
| A | | ἀντίος | | |
| | | ἀντίπορος | | C |
| | | ἄξια | B | |
| | | ἄξιόλογος | A | |
| | | ἄξιόω | A | D |
| | | ἄξιωμα | | E |
| | | ἄσιδος | | D |
| | B | ἄσπλιζω | | |
| | | ἄπαγγελία | A | |
| | | ἄπαγγέλλω | A | |
| | | ἄπαγορεύω | | |
| | | ἄπάγω | | D |
| | | ἄπαιτέω | | |
| A | | ἄπαλλάσσω | | |
| | B | ἄπαμείβομαι | | |
| | | ἄπαμύνω | | E |
| | | ἄπαντάω | | E |
| | | ἄπατάω | | E |
| | | ἄπειλέω | | E |
| | | ἄπειλή | | E |
| | | ἄπειμι | A | D |
| A | | ἄπελαύνω | A | |
| | | ἄπέρχομαι | B | D |
| | | ἄπέχω | | E |
| | | ἄπιστος | A | |
| | | ἀπό | A | |

| 1909 ³ . | | | Vocabulary. | 1910 ³ . | | |
|---------------------|---|---|---------------|---------------------|---|---|
| | B | D | ἀποβαίνω | | | E |
| | | D | ἀπογυιόω | | | |
| A | B | | ἀποδείκνυμι | A | | |
| A | B | D | ἀποδίδωμι | A | | D |
| | | | ἀποθνήσκω | A | | E |
| | | | ἀποικία | A | | E |
| | | | ἀποικος | | | E |
| A | B | | ἄποινα | | | |
| A | | | ἀποίχομαι | A | | |
| | | | ἀποκαλέω | | | D |
| | | | ἀποκάμνω | | | C |
| | | | ἀποκνέω | | | |
| | C | | ἀποκνέω | | | |
| A | C | | ἀποκομίζω | A | B | E |
| A | C | E | ἀποκρίνω | A | B | E |
| A | C | D | ἀποκτείνω | A | B | C |
| | C | D | ἀπολαμβάνω | | | D |
| A | | | ἀπολείπω | | | D |
| A | | | ἀπόλλυμι | | B | D |
| | C | | ἀπολυμαίνομαι | | | |
| | | | ἀπολογία | A | | |
| A | | | ἀπολύω | | | |
| | | | ἀπομισθόω | A | | C |
| | | | ἀπονέομαι | | | E |
| | | | ἀποπέμπω | A | B | |
| | C | | ἀποπλέω | | | C |
| | | | ἄποπτος | A | | C |
| A | | | ἀπορέω | A | | |
| | | | ἀπόστασις | | | |
| | | | ἀποστέλλω | A | B | C |
| | | | ἀποστρέφω | | | D |
| | | | ἀποσφάλλω | | | |
| | | | ἀποσφάττω | | | C |
| | | | ἀποτεριχίζω | | | D |
| | | | ἀποτελευτάω | | B | |
| | | | ἀποτινώ | | B | |
| | | | ἀποτρέπω | | | D |
| | | | ἀποτρέχω | A | | |
| | | | ἀποτροπή | | | |
| | | | ἀποφαίνω | A | B | C |
| A | | D | ἀποφέρω | | | D |
| A | B | D | ἀποφεύγω | A | | C |
| | | | ἀποχωρέω | | | D |
| | | | ἀπρεπής | A | | |
| | | | ἀπροσδόκητος | | | |
| | | | ἀπωθέω | | B | |
| A | | D | ἄρα | | B | D |
| | | | ἀράομαι | | | |
| | B | | ἄργής | | | |
| | | | ἄργος | | | |
| | C | | ἄργυρόηλος | | | |
| | | | ἄρέομαι | | | |
| | B | | ἀρετή | | | C |
| | | | ἀρήγω | | | D |
| | | | ἄρνός | | | |
| | C | D | ἀρητήρ | | | |
| A | B | D | ἄριστεία | | | E |
| | | | ἄριστεύς | | | |
| A | | D | | | | E |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| A | B | | D | E | ἀριστεύω | A | | | | |
| A | B | C | | | ἄριστος | | B | | | |
| | | | | | ἄρμα | A | B | | | E |
| A | | | | | ἀρματηλάτης | | | C | | |
| A | | | | | ἀρνέομαι | | | | | |
| A | | | | | ἀρνίον | | | | | |
| | | | | | ἀρπάζω | A | | | | |
| | | | | E | ἄρτι | | | | | E |
| | | | | | ἄρτιος | | B | | | |
| | | | | | ἄρτίφρων | A | | | | |
| | | | | | ἀρχαίος | | B | | | |
| | | | | | ἀρχή | A | B | | | |
| A | B | | D | E | ἀρχός | A | B | C | D | E |
| A | B | | | E | ἄρχω | | | | | |
| | | | | E | ἀσέβεια | | | | | |
| | | | | E | ἀσθενής | | | | | |
| | | | | | ἀσθμαίνω | | B | | | |
| | | | | | ἄσκοπος | A | | | | |
| | | | | | ἄσμενος | | B | | | |
| | B | | D | | ἄσπῖς | | | | | |
| | B | | | | ἀστράπτω | | | | | |
| | | | | E | ἄστρον | | | | | |
| | B | | | | ἄστν | | | | | |
| A | | | D | | ἀτάρ | | | | | |
| | | | | | ἀτιμάζω | | | | | |
| | | | | E | ἀτιμία | | | | | D |
| | | | | E | αὐδάω | | | | | |
| | | | | | αὐδή | | | | | |
| | | | | | αὐθήμερον | | | | | |
| A | B | | | | αὐθις | A | | | D | E |
| | B | | | | αὔριον | | | | | |
| A | | C | | | αὐτός | A | B | C | D | |
| | | | | E | αὐχήν | | | | D | |
| A | | | | | αὔω | | | | | |
| | B | C | | E | ἀφαιρέω | | | | | E |
| | | | D | | ἀφανίζω | A | | C | | |
| | | | | E | ἀφέλκω | | | | | |
| | | | | | ἀφικνέομαι | A | | C | | |
| | | | | | ἀφίστημι | A | B | | | E |
| A | | | D | | ἄχλυσ | | | | | |
| | B | C | | | ἄχυνμαι | | | | | |
| | | C | | | ἀχρεῖος | | | | | |
| | | | | E | βαδίζω | | | | | |
| | B | | | | βάθος | | | | | |
| | | | | | βαίνω | A | B | C | D | |
| | | | | | βάλλω | | B | | D | E |
| | | | | | βάρβαρος | | | | D | |
| | | C | | | βαρύνω | | | | | |
| | | | | | βαρύς | | | | | |
| A | | | | E | βασιλεύς | A | B | C | D | |
| A | B | C | D | E | βέλος | | | | | |
| | | | | | βιάζω | | | | | E |
| | | | | | βιβλίον | | B | | | |
| | | | | | βίος | | | C | | |
| | | | | | βιός | | | | | |
| A | | | | | βλάβη | A | | | | |

| 1909 ^s . | | Vocabulary. | 1910 ^s . | |
|---------------------|---|------------------|---------------------|---|
| | B | <i>βλάπτω</i> | A | |
| | | <i>βλέπω</i> | A | D |
| | C | <i>βοάω</i> | A | |
| | B | <i>βοή</i> | A | |
| | | <i>βοήθεια</i> | | D |
| | B | <i>βοηθέω</i> | B | E |
| | | <i>βοηθός</i> | | D |
| A | | <i>βορά</i> | | D |
| | | <i>βούκολος</i> | | D |
| | B | <i>βούλευμα</i> | B | |
| | | <i>βουλεύω</i> | | E |
| | | <i>βουλευτής</i> | | D |
| A | B | <i>βουλή</i> | B | |
| | | <i>βούλημα</i> | | C |
| | B | <i>βούλομαι</i> | B | E |
| | B | <i>βοῦς</i> | A | D |
| A | | <i>βραδύς</i> | | E |
| | | <i>βραχύς</i> | | E |
| | | <i>βρέφος</i> | A | B |
| | | <i>βροντάω</i> | | |
| | | <i>βροτός</i> | | D |
| | | <i>βωμός</i> | | D |
| | C | <i>γαῖα</i> | | |
| | | <i>γάλα</i> | B | |
| | C | <i>γαλώως</i> | | |
| | C | <i>γαμέω</i> | | E |
| | | <i>γείτων</i> | | |
| | B | <i>γελάω</i> | | D |
| | B | <i>γενεά</i> | | |
| | | <i>γενναίος</i> | | |
| | B | <i>γεραιός</i> | | E |
| | C | <i>γέρανος</i> | | D |
| A | B | <i>γέρας</i> | | |
| A | B | <i>γέρων</i> | A | B |
| | | <i>γέφυρα</i> | | C |
| | | <i>γεφυρώω</i> | | C |
| | B | <i>γῆ</i> | | C |
| A | B | <i>γίγνομαι</i> | A | B |
| | C | <i>γιγνώσκω</i> | A | B |
| A | | <i>γλαυκός</i> | | C |
| | | <i>γλυκός</i> | | D |
| | | <i>γλώσσα</i> | | E |
| | C | <i>γνύξ</i> | | |
| | | <i>γνώμη</i> | A | B |
| | B | <i>γόνυ</i> | | D |
| | | <i>γόος</i> | | |
| | | <i>γράφω</i> | B | |
| | C | <i>γυῖον</i> | | |
| | C | <i>γυμνικός</i> | | |
| | C | <i>γυμνόω</i> | | |
| A | B | <i>γυνή</i> | A | B |
| | | | | C |
| | | | | D |
| | | | | E |
| | | <i>δαιμόνιος</i> | | |
| | C | <i>δάκρυ</i> | A | |
| | C | <i>δακρύω</i> | | D |
| A | | <i>δαμάω</i> | | |

| 1909 ^a . | | | Vocabulary. | 1910 ^a . | | |
|---------------------|---|---|------------------|---------------------|---|---|
| A | C | | δεῖ | A | C | |
| | C | E | δεῖδω | | C | |
| | C | D | δείκνυμι | A | | E |
| A | | E | δειλία | | | D |
| | | E | δειλός | | | D |
| A | C | D | δειμαίνω | A | C | |
| | C | E | δεινός | | | |
| | B | | δειπνέω | | | |
| A | B | E | δείπνον | A | C | E |
| | B | D | δέκα | | | |
| | B | | δέκατος | | | |
| | | E | δέμω | | | |
| | | E | δένδρον | | | |
| | | D | δεξιός | | | |
| | | E | δεξιτερός | A | | |
| | | D | δέομαι | | C | D |
| | C | | δέρμα | | | |
| A | | D | δεσμός | | | |
| A | | D | δέπας | A | C | D |
| A | B | E | δευτερος | A | | E |
| A | C | | δέχομαι | A | | E |
| A | B | D | δηόω | A | | |
| A | | | δηλέομαι | A | B | C |
| A | | | δηλώω | A | B | C |
| | | | δήμος | | | D |
| | | | δημοσιόω | | | C |
| | | | δημήτης | | | D |
| | | | δήπον | | C | |
| | B | C | διά | A | B | D |
| | C | | διαδίδωμι | | | |
| | | E | διακείρω | | B | C |
| A | B | | διακόσιοι | | | |
| A | B | | διακοσμέω | | | |
| | | | διακούω | | | |
| | | | διακρίνω | | | D |
| | | | διακωλύω | | B | C |
| | | | διαλέγω | | B | C |
| | | D | διάλογος | | | |
| A | | | διαμετρέω | | | |
| | C | | διάνδιχα | A | | |
| | | | διαπεράω | | | |
| | | | διαπέρθω | | | |
| | | | διαπραγματεύομαι | | C | |
| | | E | διάρρηγνυμι | | B | C |
| A | | E | διασεύομαι | | | |
| | | E | διασκοπέω | | B | |
| | | E | διασώζω | A | | |
| | | E | διατρέχω | | | |
| | | D | διατρίβω | | | |
| | C | | διαφέρω | | | |
| | | | διαφεύγω | | | |
| | | E | διαφθείρω | A | B | C |
| | B | C | δίδωμι | A | B | D |
| | | E | διεξέρχομαι | | | E |
| | | E | διηγέομαι | | | C |
| | | | διήγησις | | | D |
| | | | δικάζω | A | | C |
| | | | | | | E |

| 1909 ^a . | | Vocabulary. | 1910 ^a . | | | | | | | |
|---------------------|---|---------------|---------------------|--|-------|---|---|---|---|---|
| | | δίκαιος | | | | Á | C | D | | |
| | | δικαστής | | | E | | B | C | D | E |
| | | δίκη | | | | | B | | D | |
| | | διόλλυμι | | | | A | | | | E |
| | | δίπλαξ | | | | | | | | |
| | | διπλάσιος | | | | | | | D | |
| | | δῖς | | | | | | | | |
| | | δίφρος | | | | | | | | |
| | | δίψα | | | | | B | | | |
| | | διώκω | | | E | | | | | |
| A | B | δμῶς | | | | | | | | |
| A | | δοκέω | | | | A | B | | | E |
| A | | δόλος | | | | | | | | |
| A | B | δόμος | | | E | | B | C | D | E |
| | | δόξα | | | | | B | | | E |
| | | δόρυ | | | C D | A | | | | |
| | | δουλεύω | | | | | | | D | |
| | | δούλη | | | E | A | | | | |
| | | δοῦλος | | | | | | | D | |
| | | δουλόω | | | E | | | | | |
| | | δράκων | | | | | | | D | |
| | | δρᾶμα | | | | A | | | D | E |
| A | | δράω | | | | A | B | C | | E |
| | | δρόμος | | | D | | | | | |
| A | | δύναμαι | | | C D E | A | B | | | E |
| | | δυναστεία | | | | A | B | | | |
| | | δυνατός | | | | | | | | E |
| | | δύο | | | B D E | | B | | D | E |
| | | δυο-καί-δεκα | | | | | | | | |
| | | δύρομαι | | | | | | | D | |
| | | δυσδαίμων | | | | | B | | | |
| | | δύστηνος | | | | | B | | | |
| A | | δώδεκα | | | D | | B | C | | |
| | | δύω | | | | A | | | | |
| | | δῶμα | | | C E | | | | | |
| A | B | δῶρον | | | D | | B | | | |
| A | B | ἐαυτοῦ | | | E E | A | B | C | D | E |
| | | εἶω | | | | | | | | |
| | | ἐβδομος | | | C | | | | | |
| | | ἐγγύς | | | D E E | | B | | | E |
| | | ἐγείρω | | | | | | | | |
| | | ἐγκαταλείπω | | | | A | | C | | |
| | | ἐγχειρίδιον | | | D | | | | | |
| A | B | ἔγχος | | | D E | | | | | |
| | | ἔξω | | | D | | | | | |
| | | ἔδαφος | | | | | | | | E |
| | | ἔζομαι | | | D | | | | | |
| | | ἐθελοπρόξενος | | | | | B | | D | |
| A | B | ἐθέλω | | | D E | A | | C | D | E |
| | | ἔθνος | | | | | | | D | |
| | | ἔθω | | | | | | | D | |
| | | εἶδος | | | | | | | | |
| | | εἶδω | | | | | B | | | |
| | | εἶδωλον | | | E | A | | | D | |
| | | εἰκάζω | | | | A | | | | |
| | | εἰκός | | | | A | | | | E |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|--------------|---------------------|---|---|---|---|
| | | C | | | εἴκοσι | | B | C | | E |
| | | | | | εἴκω | | B | | | E |
| A | B | C | D | E | εἰμί | A | B | C | D | E |
| A | | C | | | εἰρήνη | A | | | | |
| A | | | | | εἰς | A | B | | D | |
| | | C | | | εἰσακοντίζω | | B | | | |
| | | | | | εἰσβάλλω | | | | | E |
| | | C | | E | εἰσβολή | | | | D | |
| | | C | | E | εἰσέρχομαι | A | | | D | E |
| | | | D | E | εἰσκομίζω | | B | | | |
| | | | | | εἰσοράω | | | | | E |
| | | | | | εἰσπίπτω | A | | | | |
| | | | | | εἰσπλέω | | | C | | |
| | | C | | | εἴσπλους | | | | | |
| A | B | | | | εἰστρέχω | | | C | | |
| | | | | | εἴτε...εἴτε | A | B | C | D | E |
| | | | | E | ἕκαστος | | | | | |
| A | B | C | D | | ἐκάτερος | | | | | |
| | | | D | | ἐκατόμβη | | | | | |
| | | | | | ἐκατόμπολις | | | | | |
| | | | | | ἐκατόν | | B | | | |
| | | | | | ἐκβαίνω | | | | | |
| | | | D | | ἐκβάλλω | | | | | |
| | | | | | ἐκεῖ | | | | | |
| | | | | | ἐκεῖνος | A | | | | |
| A | | | | | ἐκεῖσε | | | | | |
| A | | | | | ἐκηβόλος | | | | | |
| | | | | | ἐκκαλέω | A | | | | |
| | | | | | ἐκκλησία | | | C | D | |
| | | | | | ἐκκριτος | | | | | |
| | | C | | | ἐκλαμβάνω | | | | | |
| A | | | | | ἐκπέμπω | | | | | |
| | | | | | ἐκπέρθω | | | | | D |
| | | | | | ἐκπηθάω | | | | | |
| | | | D | | ἐκπίπτω | A | B | C | | |
| A | | | | | ἐκπληρώω | | | | | |
| | | | | | ἐκπλήσσω | | | | | D |
| | | | | | ἔκπλοος | A | | | | |
| | | | D | | ἐκπράττω | | | | | D |
| | | | | | ἐκπολιορκέω | | | | | |
| | | | | | ἐκπυρθάνομαι | | | | | |
| | | | | | ἔκσπονδος | | B | | | |
| | | | | E | ἐκτανύω | | | | | |
| A | | | | | ἐκτείνω | | | | | |
| | | | D | | ἐκτέμνω | | | | | |
| | | | | | ἔκτος | | | | | |
| | | C | | | ἐκφέρω | | | | | |
| | | C | | | ἐκφένγω | A | B | | | |
| A | | | | | ἐκχέω | | | | | |
| | | | | E | ἐκών | A | | | | |
| A | B | C | D | E | ἐλαύνω | A | | | | |
| | | | D | | ἔλαφος | | | | | |
| | | | | | ἐλαχύς | | | | C | |
| | | | | | ἐλεινός | | | | | |
| | | | | E | ἐλεέω | | | | | |
| A | B | | | | ἐλεός | | | | | E |

| 1909 ³ . | Vocabulary. | 1910 ³ . |
|---------------------|-------------|---------------------|
| | ἐλευθερία | |
| | ἐλεύθερος | |
| A B D | ἔλκος | B E |
| A C D | ἐλκῶ | |
| A B | ἐλπίζω | B |
| | ἐλπίς | B |
| | ἔλωρ | |
| B D | ἐμβάλλω | A |
| A | ἐμμανής | A |
| | ἐμπας | |
| | ἐμπλέω | B |
| | ἐμπορία | C |
| | ἐμφράσσω | C |
| A B C D E | ἐν | A B C C D E |
| | ἐν ᾧ | C |
| | ἐναίσιμος | |
| | ἐναντίος | A |
| A C | ἐναντιόω | |
| | ἐναρίζω | |
| A | ἐνατος | E |
| | ἐνδ.δωμι | |
| | ἐνδον | A B C |
| A | ἐνδύω | A C |
| | ἐνεδρεύω | |
| | ἐνεκα | |
| A B D D D | ἐνενήκοντα | |
| | ἐνιαυτός | D |
| | ἐνιπή | |
| A | ἐνίπτω | |
| A B C | ἐννέα | |
| | ἐννήμαρ | |
| | ἐνοικέω | A |
| A C | ἐνοπή | E |
| A C | ἐνταῦθα | C |
| | ἐντός | D |
| | ἐξαιρέω | |
| | ἐξαιτέω | A |
| | ἐξαλαπάζω | |
| | ἐξαποδίεμαι | |
| | ἐξεγείρω | C |
| A C | ἐξειμι | |
| | ἐξέλκω | |
| A A | ἐξεναρίζω | |
| A B B | ἐξέρχομαι | A C |
| | ἐξευρίσκω | B C |
| | ἐξήκοντα | B C D E |
| A | ἐξήκω | A B C |
| | ἐξορμάω | B |
| | ἔξοχος | |
| | ἐορτή | |
| | ἐπαγγέλλω | A B C |
| | ἐπάγω | A |
| | ἐπαινέω | |
| | ἐπαίτιος | E |
| A | ἐπανέρχομαι | |
| | ἐπεί | B C |
| | ἐπείγω | C |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| A | | | | | ἔπειμι | A | B | C | | |
| A | | | E | | ἔπειτα | A | | | | |
| | B | | | | ἐπεξέρχομαι | | B | C | D | |
| | B | | | | ἐπέρχομαι | | | C | | |
| | | | | | ἐπερωτάω | | | | | D |
| | | | | | ἐπερώτημα | A | | | | |
| | | | | | ἐπέχω | A | B | C | | |
| | | | | | ἐπί | A | | | | |
| | | | | | ἐφ' ᾧτε | | | | | D |
| A | | C | | E | ἐπιβαίνω | | | | | D |
| | | | | | ἐπιβάτης | | | | | D |
| | | | | | ἐπιβοάω | A | | | | |
| | | | | | ἐπιβουλεύω | | | | | D |
| | | | | | ἐπιγίγνομαι | | B | | | |
| A | | | | | ἐπιγνάπτω | | | | | |
| | B | | | | ἐπιγράφω | | | | | |
| | B | | | | ἐπιθαρσύνω | | | | | |
| | | | E | | ἐπίκουρος | A | | C | | |
| A | B | | | | ἐπικραίνω | | | | | |
| | | | | | ἐπικυρώω | | B | | | |
| | | | | | ἐπιλείπω | | B | | | |
| | | C | | | ἐπιμάσσομαι | | | | | |
| | | C | | | ἐπιμειδάω | | | | | |
| A | | | D | | ἐπιμέμφομαι | | | | | |
| | B | | | | ἐπινοέω | | | | | |
| | | | | | ἐπιπίπτω | | B | C | | |
| | | | | | ἐπιπλα | | | | | |
| | | | | | ἐπιστρατεύω | | B | | | |
| | | | | | ἐπιστροφή | | | | | D |
| | | | D | E | ἐπιτίθημι | A | | | D | E |
| A | | | | E | ἐπιτιμῶ | | | | | |
| | | | | E | ἐπιτιμία | | | | | |
| | B | | | | ἐποίχομαι | | | C | | |
| A | | | | E | ἐπομαι | | | | | |
| | | | | | ἐπορούω | | | | | |
| A | B | | D | | ἔπος | | | | | |
| | | | | | ἐργάζομαι | A | B | | D | |
| A | B | | | | ἔργον | | | | D | |
| A | | | | | ἐρεφίζω | | | | | |
| | | | | E | ἐρείδω | | | | | |
| | | C | | | ἐρείπω | | | | | D |
| | | | | | ἐρέσσω | | | | | |
| | | C | | | ἐρέτης | A | | | | |
| | B | | | E | ἐρητύω | | | | | |
| | | | | | ἐρημος | A | | | | |
| | B | | | | ἐριδαίνω | | | | | |
| | B | | | E | ἐρίζω | | | | | |
| A | B | | D | | ἔρις | | | | | E |
| | | C | | | ἐρκίον | | | | | |
| | | C | | | ἔρμα | | | | | |
| | B | | | | ἐρύκω | | | | | |
| | | | D | | ἐρύω | | | | | |
| A | | | D | | ἔρχομαι | A | B | C | D | E |
| A | | | D | | ἔρωτάω | A | B | C | | E |
| A | B | C | D | E | ἔσθής | | | | | E |
| | | | | E | ἔσθλος | | | | | |
| | | | | E | ἔσιτιάω | | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|------------------|---------------------|---|---|---|---|
| | | | | | ἑταιρία | | | | | D |
| A | B | C | D | E | ἑταῖρος | | | | | |
| A | B | | | | ἕτερος | | | | | |
| A | | | | | ἑτέρωθεν | | | | | |
| | | | | | ἔτι | | | | | |
| A | | | | E | ἔτος | A | | C | | E |
| A | B | | | | εὖ | | | | | |
| | B | C | D | | εὖδω | | | | | |
| | | | | | εὐεργέτης | | | | | |
| A | | C | D | | εὐθύς | A | B | | | E |
| | | | | | εὐπρεπής | | | | D | E |
| A | B | C | D | E | εὐρίσκω | | | C | | E |
| | | | D | | εὐρύαγιος | | | | | |
| | | | | | εὐτυχέω | | B | | | |
| | | | | | εὐτυχής | | B | | | |
| | | | | | εὐφραίνω | A | | | | |
| | | | | | εὐφρονέων | | | | | |
| A | B | | | | εὐφρων | | | | | |
| | | C | D | E | εὐχομαι | A | B | | | |
| | | | D | | εὐχολή | | | | | |
| | B | | | | ἔφετμη | | | | | |
| A | | C | | E | ἑφήμι | | | | | |
| A | | | | E | ἑφορμέω | | | | | |
| | B | | | | ἑχθοδοπέω | | | | | |
| A | B | C | D | E | ἑχθρός | A | B | | | E |
| | | | | | ἔχω | A | B | C | D | E |
| | | | | | ἔωθεν | | | C | | |
| A | | C | | E | ἔως ¹ | | | | | |
| | | | | | ἔως ² | A | B | | | |
| | | | D | | ζεύγνυμι | A | B | | | |
| | | | | | ζημία | A | B | | | |
| A | B | | | E | ζητέω | A | B | | D | |
| | | | | | ζυγόν | A | | | | E |
| | | | | | ζώννυμι | | B | | | |
| A | | | | E | ζωστήρ | | | | | |
| | | | | | ἦβη | | B | | | |
| | | C | | | ἡγεμονεύω | | B | | | |
| | B | | | E | ἡγεμών | | B | | | |
| | | | | E | ἦδη | A | | C | | E |
| | | | D | | ἦδομαι | | | | | |
| | | | | | ἦϊών | | | | | |
| A | B | | D | | ἡλικία | A | | | | |
| | | | | | ἡλιος | | | | | |
| | | | | | ἦμαι | A | | | | |
| A | B | C | D | | ἡμεῖς | | | | | |
| | | | | E | ἡμέρα | A | B | | | E |
| | | | | | ἡμέτερος | | | | | |
| | | | D | | ἡνίον | | | | | |
| A | B | | D | E | ἡνίοχος | | | | | |
| | | | | | ἦπιος | | | | | |
| | | | | | ἦπειρος | A | | C | D | |
| A | | | | | ἦρα | | | | | |
| | | C | | E | ἦρας | | | | | |
| | | | | | ἦσσα | A | | | | |
| | | | | | ἦσσομαι | A | B | | | E |
| | | | | | ἦσυχάζω | A | B | | | E |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| | | | | E | ἦς | | | | | |
| | B | | D | E | θάλαμος | | | | | |
| | B | C | D | | θάλασσα | | | | | |
| | | | D | | θάμβος | | | | | C |
| | | | | | θάνατος | | | | | |
| | | | | | θάπτω | A | | | | |
| A | | | D | E | θαρσέω | | | | | |
| A | B | | | E | θάρος | | | | | |
| A | | | | E | θανυμάζω | | | | | |
| | | | D | | θανυμαστός | | | | | |
| A | B | | | | θεά | A | B | | | |
| A | | | | | θέλημα | | | | | |
| | B | | | | θέλω | | | | | |
| A | | | | | θεοειδής | | | | | |
| A | B | C | D | E | θεός | | | | | |
| A | B | | | E | θεραπεύω | | B | | | |
| A | | | | | θεράπων | | | | | |
| | | | | | θέρος | A | B | | D | E |
| A | | | | | θέω | | | | | |
| | | | D | | θήγω | | | | | |
| | | | D | | θήκη | | | | | E |
| A | | | | | θιγγάνω | | | | | |
| A | | | | | θίς | | | | | |
| | | | | E | θλάω | | | | | |
| | | | D | E | θνήσκω | | B | C | | |
| | | C | | | θοάζω | | | | | |
| | | C | | | θορυβέω | | | | | |
| | | | | | θόρυβος | | B | | | |
| | | | | | θραύω | A | | | | |
| | | | | | θρηνέω | | B | C | | |
| | | | | | θρήνος | | B | | | |
| A | B | C | D | E | θρίξ | | | | | |
| | B | | | | θυγάτηρ | | | | | |
| | | | | E | θυμός | | | | | |
| | | | | E | θυσία | | | | | |
| | | | | E | θύω | | | | | |
| A | B | C | D | E | θωρακίζω | | | | | |
| | | | | | θωρήσσω | | | | | |
| A | | | | | λαίνω | | | | | |
| A | | | | E | λαίομαι | | | | | |
| A | B | C | D | | ιατρός | | | | | |
| | | | D | | ιαχέω | | | | | |
| | | | | | ιδέα | A | | | | |
| | | | | E | ιδρύω | | | | | D |
| | | | D | E | ιερεύς | | | | | |
| | B | C | D | | ιερεύω | | | | | D |
| | | | | | ιερομηνία | | | | | |
| | B | | | E | ιέρως | A | | | | |
| | | | | | ιέρων | A | | | | |
| A | | | | | ιζάνω | A | | | | |
| | B | | | | ἴημι | | | | | |
| | | | | E | ἰθύνω | | | | | |
| | | | D | | ἰθύνω | | | | | |
| | B | | | | ικανός | | | | | |
| | | | | E | ικετεύω | | | | | D |

| 1909 ³ . | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|-----|---------------|---------------------|---|---|---|---|
| A | C | E | ικέτης | A | | | | |
| A | | | ικνέομαι | | B | | | |
| | | D E | ιλάσκομαι | | | | | |
| A | | | ίμιας | A | B | C | D | E |
| A | B | C | ίμερος | | | | | |
| A | B | | ίνα | | | | | |
| | | | ίος | | B | | | |
| | C | | ίππικός | | | | | |
| A | B | D | ίππόκομος | | | | | |
| | | E | ίππος | | B | | | |
| A | | | ισθμός | | | | | |
| | | | ίσος | | | | | |
| | C | D | ίστημι | A | | | | |
| | | | ιστορέω | | | | D | |
| | C | | ιστορία | | | | | |
| A | C | E | ιστός | | | | | |
| | | | ισχυρός | A | | | | |
| | | D | ισχύς | | | | | |
| | B | | ίφθιμος | A | | C | D | |
| | | | ίχνος | | | | | |
| | | | ίχωρ | | | | | |
| | C | | καθαίρῶ | A | B | | | E |
| | | D E | καθαίρω | A | B | C | | E |
| | B | | καθεζομαι | | | | | |
| A | B | E | καθέλω | | B | | | |
| | | | κάθημαι | | B | | | |
| | C | E | καθίζω | A | | | | E |
| | | | καθοράω | A | | | | |
| | | | καὶ δὴ καὶ | | | | | |
| | | | καινός | | | | | |
| | C | D | καίπερ | | | C | D | |
| | C | | καίριος | | | | | |
| A | B | C | καίω | | | | | |
| A | | | κακός | A | B | | D | |
| | | D E | καλέω | A | | | | E |
| | | | κακοτροπία | A | | | | |
| | C | | καλλιπάρηος | | | | | |
| | | D E | κάλλος | | | | D | |
| | | E | καλός | | B | | | |
| | B | | καλύπτω | | | | | |
| | | | κάμνω | | | | | |
| | B | D | καρδία | | | | D | |
| | | | καρπάλιμος | | | | | |
| | C | | καρτερός | | | | | |
| | | | κατά | A | B | C | D | E |
| | B | | κασίγνητος | | | | | |
| | | | καταβαίνω | | | | D | |
| A | | E | καταβάλλω | | | | D | E |
| | | | καταγελάω | | | | | E |
| | | D | καταγιγνώσκω | | | | | |
| | | E | καταγωνίζομαι | | | | D | E |
| | | | καταδουλώω | A | | | D | |
| A | B | C | καταδύω | | B | C | | |
| | | | καταθνήσκω | | | | | E |
| | | E | κατακαίω | | | | | |
| | | E | κατακλίνω | | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|----------------------|--------------|---------------------|---|---|---|---|
| | | | | <u>E</u> <u>E</u> | κατακόπτω | | | | | |
| A | | | | <u>E</u> | κατακοσμέω | | | | | |
| | B | | | E | κατακρίνω: | | | C | | E |
| | | | | | κατακτείνω | | | | | |
| | | | | | καταλαμβάνω | A | | | | |
| A | | | | | καταλέγω | A | | | | |
| | | C | | | καταλείπω | A | | | | |
| A | B | | | | κατάλογος | | | | | |
| | | C | | | καταλύω | | | | | |
| | B | | D | E | κατανεύω | | | | | |
| | | C | D | | καταπίπτω | | | | D | |
| | | | | | κατασκοπέω | A | | | | |
| | | | | | κατατρέχω | A | | | | |
| | | | | E | καταφεύγω | | | | | D |
| | | | | | κατεργάζομαι | | B | | | |
| A | B | | D | | κατέρχομαι | A | | | | |
| A | | | | | κατεσθίω | A | | | | |
| | | | | | κατηγορέω | A | | | | |
| | | | | | κατηγορία | | B | | | |
| | | | | | κείμαι | A | | C | D | |
| A | B | C | D | | κελεύω | A | B | C | D | |
| | | | | | κενόω | | B | | | |
| | | | | E | κέραμος | | | | | |
| | B | | | | κεραυνός | | | | | |
| | | | | E | κερδαλεόφρων | | | | | |
| | | | | | κέρδος | | B | | | |
| | | C | | | κεφαλή | | | | | D |
| A | | | | | κῆδος | | | | | |
| | | | D | | κῆδω | A | | | | |
| A | | | | | κῆλον | | | | | |
| A | B | | | | κῆρ | | | | | |
| A | B | C | D | E | κῆρυξ | | | | | |
| A | | | | | κιγχάνω | | | | | |
| | | | | | κινδυνεύω | | | | | E |
| | | | | E | κίνδυνος | | | | | |
| | | | | | κίνησις | A | | | | |
| | | | | | κίρνημι | | | | D | |
| A | | C | D | | κλαγγή | | | | | |
| A | | | D | | κλαίω | A | | | | |
| | | | | E | κλέος | | | | | |
| | B | C | D | E | κλήρος | | | | | |
| A | | | | | κλητός | | | | | |
| A | B | C | D | E | κλισία | A | | | | |
| A | | | | | κλύω | | | | | |
| | | | D | | κνίση | | | | | |
| | | | | E | κοιμάω | | | | | |
| | | | | | κοινός | A | | | | |
| | | | | | κολάζω | A | B | | | E |
| | | | | E | κολεός | | | | | |
| | | | D | | κόμη | | | | D | |
| A | | | D | E | κομίζω | | | C | | E |
| A | B | | D | E | κόρη | | | | | |
| | | | | | κόρυς | | | C | D | |
| A | | C | | | κοσμέω | A | | | D | |
| A | | | | | κοσμήτωρ | | | | | |
| | | | | | κόσμος | A | B | | | |
| | | | D | | κότος | | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| A | | | | E | κοτύλη | | | | | |
| A | B | | | | κραίνω | | | | | |
| | | | D | | κρατερός | A | B | C | D | |
| | | | D | | κρατέω | A | | | | |
| | | C | D | | κρατήρ | | | | | |
| | | | | E | κράτος | | | | | |
| A | | | | | κρέας | | | | | |
| | | | | E | κρείσσω | | | | | |
| | | | | | κρείων | | | | | |
| | | | | E | κρίνω | A | | | D | |
| | | | | E | κρόταφος | | | | | |
| | | | | | κρούω | | | C | | |
| | | | | E | κρύπτω | | | | | |
| | B | | | E | κτείνω | | B | | | |
| A | B | | | E | κτήμα | A | B | | | |
| | | | | | κτίζω | | B | | | |
| | | | | | κυδάζω | | | | | |
| | B | | | | κυδιάνειρα | | | | | |
| | | | D | | κύδιστος | | | | | |
| A | | | | E | κῦδος | | | | | |
| | | | | E | κύκλος | | | | | |
| | | | D | | κῦμα | | | | | |
| | B | | D | E | κυνέη | | | | | |
| | | | | | κυνηγετέω | A | | C | | |
| | B | | D | | κύπελλον | | | | | |
| | | | | | κυρέω | | | | D | |
| | B | | | E | κωλύω | A | B | | | E |
| | | | | | κώμη | | B | | | |
| | | | | E | λᾶς | | | | | |
| A | | | | | λαγχάνω | | | | | |
| | | | | | λαθίπονος | | | | | |
| | B | | | | λαλέω | | | | D | |
| A | B | C | D | E | λαμβάνω | A | B | C | D | |
| A | B | | D | E | λαός | | | | | |
| A | B | C | D | E | λέγω | A | B | C | D | E |
| | | | | | λεία | A | | | | |
| | | C | | | λείβω | A | | | | |
| A | B | | D | | λείπω | | | | | |
| | | | | | λέπαδνον | | | | | |
| A | | | | | λευκώλενος | | | | D | |
| | | C | | | λεχεποίης | | | | | |
| | | | D | | λέχος | | | | | |
| | B | | D | | λήγω | | | | | |
| A | B | | | | λιάζομαι | | | | | |
| A | | | | | λίγγω | | | | | |
| | B | | | E | λίθος | | | | | |
| | | | | | λιμήν | A | | C | D | |
| A | | | | | λίμνη | | | | | |
| | | | | | λιμός | A | B | | | |
| | | | | | λίνον | | | C | D | |
| A | B | | | E | λίσσομαι | | B | | D | |
| | | | D | E | λόγος | | | | | E |
| | | | | E | λοιβή | | | | | |
| A | B | | | | λοιγός | | | | | |
| | | | | | λοιδορέω | | | | | E |
| A | | | D | E | λοιμός | | | | | |

| 1909 ³ . | Vocabulary. | 1910 ³ . |
|---------------------|-------------|---------------------|
| | λοιπός | B ¹ |
| | λουτρόν | B ¹ |
| | λούω | |
| | λόφος | A B |
| | λοχάω | |
| | λύμα | B D |
| | λυμαίνομαι | B C ¹ |
| | λυπέω | A B |
| | λύπη | |
| | λυσσάω | A |
| | λύω | A |
| | | |
| | μαζός | |
| | μαιμάω | |
| | μαίνω | B C |
| | μακρός | A B C E |
| | μάλιστα | A B C E |
| | μάλλον | A B E |
| | μανθάνω | A A |
| | μανία | |
| | μαντεύω | |
| | μάντις | B D |
| | μάρπτω | |
| | μάχαιρα | |
| | μάχη | A C E E E |
| | μάχιμος | |
| | μάχομαι | |
| | μάψ | |
| | μάω | |
| | μεγαλήτωρ | |
| | μέγας | A B C D E |
| | μέδω | |
| | μεθίημι | |
| | μείζων | C |
| | μέλας | |
| | μέλι | B D D |
| | μέλλησις | |
| | μέλλω | A C D E |
| | μένος | |
| | μένω | B E |
| | μερίζω | |
| | μερμηρίζω | |
| | μέσος | |
| | μετά | A B C D E |
| | μεταδίδωμι | |
| | μεταμέλει | A |
| | μετανοέω | |
| | μετάνοια | A C |
| | μεταξύ | |
| | μετάφρενον | |
| | μετείπον | |
| | μετέρχομαι | B B |
| | μετέχω | |
| | μετέωρος | A D |
| | μετρέω | A C |
| | μέχρι | |
| | μηδεῖς | A B E |

| 1909 ³ . | Vocabulary. | 1910 ³ . |
|---------------------|-------------|---------------------|
| | μηδέποτε | A |
| | μηδέτερος | B |
| | μηδίζω | B |
| | μήν | E |
| A | μήνις | B |
| | μήρος | |
| | μήστωρ | |
| A | μήτηρ | A B C D E |
| A | μητίομαι | |
| A | μηχανή | A |
| | μίγνυμι | |
| | μικρός | |
| A | μιλτοπάρηος | |
| | μιμνήσκω | |
| | μισέω | |
| | μίσος | D |
| | μιστύλλω | |
| | μνάομαι | |
| | μνήμη | A |
| | μόγις | A |
| | μόλις | B |
| A | μονομαχέω | E |
| | μονομαχία | |
| | μόνος | A B C E |
| A | μόρσιμος | |
| | μουσικός | B |
| A | μοχθίζω | |
| A | μυθέομαι | |
| A | μῦθος | |
| | μῦθια | |
| A | μυρικός | |
| | μωμάομαι | |
| A | ναίω | |
| A | ναός | |
| | ναρκάω | E |
| | ναύαρχος | A |
| | ναυκληρία | A |
| | ναυμαχέω | A |
| | ναύμαχος | A |
| A | ναῦς | A B C D E |
| | ναύτης | A |
| | ναυτικός | B |
| | νεανίας | A |
| A | νεικέω | |
| | νεῖκος | |
| A | νεκρός | |
| A | νέκταρ | |
| A | νεμεσάω | |
| | νέμεσις | |
| | νέμω | B |
| | νέοσσος | |
| | νευρά | |
| | νέω | C |
| | νεώς | |
| | νεωτερίζω | D |
| | νήπιος | D |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-----------------------|---------------------|---|---|---|---|
| | | | | E | <i>νήσος</i> | A | B | C | | E |
| | B | C | D | E | <i>νικάω</i> | | B | C | D | E |
| A | B | | | | <i>νοέω</i> | | | | | |
| A | | | | E | <i>νομίζω</i> | A | | | D | E |
| | | | | | <i>νόμισμα</i> | | | | D | |
| | | | | | <i>νόμος</i> | A | | | | |
| | | | | | <i>νοσέω</i> | | | | D | |
| | | | | | <i>νόσος</i> | | | | D | E |
| | | | | | <i>νοστέω</i> | | | | | E |
| | | | | | <i>νόστιμος</i> | | | | D | |
| | | | | E | <i>νόστος</i> | | | | | |
| | B | | | | <i>νόσφιν</i> | A | | | | |
| | | | | | <i>νουθετέω</i> | | | | | |
| | | | | | <i>νοῦς</i> | | | | D | |
| | B | | | | <i>νύκτωρ</i> | | | C | | |
| A | B | | D | | <i>νύμφη</i> | | | | | |
| A | B | C | D | E | <i>νῦν</i> | A | B | C | D | E |
| A | B | C | D | E | <i>νύξ</i> | A | B | | D | E |
| | | | | E | <i>ξένος</i> | | | | | |
| A | B | | D | E | <i>ξίφος</i> | | | | | |
| | | | | | <i>ξύλον</i> | | | | D | |
| | B | | | | <i>ἄγδοήκοντα</i> | | | | | |
| | | | D | | <i>ἄγκος</i> | | | | | |
| | | | | | <i>ἄδε</i> | A | | | | E |
| | | | D | | <i>ἄδος</i> | | B | | | |
| A | | | | | <i>ἄδύνη</i> | | | | | |
| | | | D | | <i>ἄζος</i> | | | | | |
| | | | D | E | <i>οἶδα</i> | A | | | | E |
| A | | | | | <i>οἶκαδε</i> | A | | | | |
| | | | | | <i>οἶκέω</i> | | B | | | |
| A | B | C | | | <i>οἶκία</i> | | | | | |
| | | | D | | <i>οἰκοδομέω</i> | | B | | D | E |
| | | | | | <i>οἶκος</i> | A | | | | |
| | | | | | <i>οἰκτείρω</i> | | B | | D | |
| | | | | | <i>οἶκτος</i> | | B | | | E |
| | | | | | <i>οἰμώζω</i> | | | C | | |
| | | | D | | <i>οἰνοβαρής</i> | | | | | |
| A | | C | D | E | <i>οἶνος</i> | | B | | | |
| | | | D | | <i>οἶομαι</i> | | | | D | |
| | B | | | | <i>οἶος</i> | | | | | |
| | | | | E | <i>οἶος</i> | | | | | |
| A | | | | E | <i>οἶστεύω</i> | | | | | |
| | | | | E | <i>οἶστός</i> | | | | | |
| | | | D | | <i>οἶχ-νέω, -ομαι</i> | A | | | | |
| | B | | | | <i>οἰωνόπολος</i> | | | | | |
| | | | | | <i>ὄκτακόσιοι</i> | | | C | | |
| A | | | | E | <i>ὄκτώ</i> | | | | | |
| | | | | E | <i>ὄλεθρος</i> | | | | | |
| A | B | | | | <i>ὀλίγος</i> | A | B | C | D | E |
| | | C | D | | <i>ὀλλυμι</i> | | | C | D | |
| A | B | | D | | <i>ὀλοφύρομαι</i> | | B | | D | |
| A | | | | | <i>ὀμηλιξ</i> | | | | | |
| A | | | | | <i>ὀμίλος</i> | | | | | |
| | | | | E | <i>ὀμίχλη</i> | | | | | |
| | | | | | <i>ὄμμα</i> | A | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|-----|
| | B | | | E | ὄμνυμι | | | | | |
| A | B | | | | ὄμοιος | | B | | | |
| A | | | | | ὄμορος | | | | | |
| | | | | E | ὄμως | | A | | | |
| | | | | E | ὄναρ | | | | | |
| A | B | | D | | ὄνειρος | A | B | C | D | E |
| | | | D | | ὄνειροπόλος | | | | | |
| A | | | | | ὄνομα | | | | | D |
| | | C | | | ὀνομάζω | | B | | | |
| | | | | E | ὀπίπυω | | | | | |
| | | | D | | ὀπίσω | | | | | |
| | | | | | ὀπλίτης | A | B | | D | |
| A | | | D | E | ὄπλον | A | B | C | D | |
| | | | | | ὀποῖος | A | | | | |
| | | | | | ὀπότε | | | | | D E |
| | | C | | | ὀπτάω | | | | | |
| A | B | C | | E | ὄράω | A | B | C | D | E |
| | | | | | ὄπως | | B | | | |
| | B | | | | ὄργή | A | | | | |
| A | B | | D | E | ὄργίζω | | | | D | |
| | B | | | E | ὄρθόω | | | | | |
| A | B | | D | E | ὄρκιον | | | | | |
| | B | | | E | ὄρμαινω | | | | | E |
| | | | D | | ὄρνυμι | A | | | | |
| | | | | | ὄρφανός | | B | | D | |
| A | B | C | D | E | ὄς | A | B | C | D | E |
| | | | | | ὄσος | | | C | | E |
| | | | | | ὄσπερ | A | | | | |
| A | B | C | D | E | ὄτι | A | B | C | D | E |
| A | B | C | D | E | ὄτρυνω | | | | | |
| | | | | | ὄυδαμου | A | | | | |
| A | B | C | D | E | ὄυδείς | A | B | C | D | E |
| A | | | | | ὄυδέποτε | | | | | |
| | | | | | ὄυδέτερος | | | | | E |
| | | | | E | ὄυδεπώποτε | | | | | |
| | B | C | | E | ὄυκέτι | A | | C | | |
| A | | | | | ὄυρανός | | | | | |
| A | | | | | ὄυτάζω | | | | | |
| A | | | | | ὄυριος | | | | | |
| A | | | | | ὄυτιδανός | | | | | |
| A | B | C | D | E | ὄυτος | A | B | C | D | E |
| A | B | C | D | E | ὄυτω | A | B | C | D | E |
| A | | | | | ὄφειλω | | | | | |
| A | | | | | ὄφθαλμός | | B | | | |
| | | | | | ὄφλισκάνω | | B | | | |
| | | | | | ὄχθη | | | C | D | |
| A | | C | | | ὄχος | | | | | |
| | | | | | ὄψις | | | | | D |
| | | | | E | πάθος | | | | | |
| | | C | D | E | παῖς | A | B | | | E |
| | B | | | | παιών | | | | | |
| | B | | | | παῖλαι | A | | | | E |
| | | | D | | παλιμπλάζω | | | | | |
| A | | | D | E | πάλιν | A | B | C | | E |
| | B | C | D | E | πάλλω | | | | | |
| | | | | | πανδημεί | | | | | D |

| 1909 ³ . | | Vocabulary. | 1910 ³ . | |
|---------------------|---|---------------|---------------------|---|
| A | B | πανταχοῦ | | D |
| A | | παντελής | | |
| A | | παπταίνω | | |
| | C | παρά | A | |
| | D | παραβάλλω | | |
| | D | παραβοηθέω | | D |
| | | παραγίνομαι | B | D |
| | | παράγω | B | E |
| | | παράδειγμα | A | |
| | E | παραδίδωμι | | E |
| | | παραθαλάσσιος | | |
| | | παραινέω | C | |
| | C | παραιτέομαι | B | |
| | E | παρακαλέω | | |
| A | | παραλέγομαι | | |
| | | παραλείπω | | |
| | | παράλιος | A | B |
| A | B | παρασκευάζω | | |
| | D | παρασφάλλω | | E |
| | | παράφημι | B | |
| | E | παραχρήμα | | |
| | | πάρειμι | A | C |
| | | παρέχω | A | E |
| | E | παρηγορέω | | C |
| | | πάροιθεν | | C |
| | E | παροίχομαι | A | E |
| A | B | πάσσω | A | B |
| A | | πάσχω | A | C |
| | C | πατήρ | A | D |
| A | C | πατήρ | A | E |
| A | B | πατρίς | A | B |
| A | C | πατρῶος | | E |
| | | παῦρος | | |
| A | B | παύω | | |
| A | C | πεδίον | | |
| A | D | πεζικός | | |
| | | πεζός | B | |
| A | B | πείθω | A | C |
| A | | πείρα | B | D |
| A | B | πειράω | | E |
| A | C | πείρω | | |
| | | πέλανος | | D |
| | D | πελώριος | | |
| | | πέμπτος | | |
| A | B | πέμπω | A | D |
| A | C | πενθερός | | E |
| A | | πέντε | | |
| | | πεντήκοντα | B | C |
| | E | πεντηκόσιοι | B | D |
| A | B | πέπλος | | |
| | | πραιόω | | D |
| | | περάω | B | |
| | E | περί | | |
| | | περιέρχομαι | | C |
| | D | περιήγησις | | D |
| | D | περίσθημι | | |
| | | περιοράω | | C |
| | | | | C |
| B | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| | | | | E | περιπέμπω | | | | | B |
| | | | | | περιπλέω | | | | | B |
| | | | | | περιχαρής | | | | | B |
| | B | | | | πέτομαι | | | | | |
| | | | | | πήγνυμι | | | | | |
| | | | | | πήμα | | | | | |
| | | | | E | πημαίνω | | | | | |
| | | | | E | πιέζω | | | | | |
| A | | | | | πίλναμαι | | | | | |
| | | | | | πίλος | | | | | |
| A | B | | | E | πίμπρημα | | | | | |
| | | | D | | πίνος | | | | | |
| A | B | | | E | πίπτω | | | | | |
| | | | | | πιστεύω | | | | | B |
| | | | | | πιστός | | | | | B |
| | | | D | E | πλέκω | | | | | |
| | | C | | | πλεονεξία | | | | | |
| | B | | | | πλέω | | | | | B |
| | | | | | πλήθος | | | | | B |
| | | | D | E | πλήν | | | | | C |
| | | | | | πληρώω | | | | | C |
| A | | C | | | πλησίστιος | A | | | | C |
| A | B | C | D | E | πλήσσω | A | B | | | |
| | | | D | | πλούσιος | | | | | |
| A | B | C | D | E | ποιέω | | | | | D |
| | | | | | ποιητής | A | B | C | D | E |
| A | | | | | ποιμήν | | | | | D |
| | | | | | ποιμνή | | | | | |
| | | | | | ποινή | | B | C | | |
| A | | C | | E | πολεμίζω | | | | | C |
| | | | D | E | πολεμικός | | | | | C |
| A | | | | | πολεμιστής | | | | | |
| A | B | | D | | πόλεμος | A | | | | C |
| | | | | | πολεμόω | A | | | | |
| A | B | | | | πολιορκία | | | | | |
| | | C | D | E | πόλις | | | | | B |
| | | | | E | πόλισμα | | | | | |
| | | | | E | πολίτης | | | | | |
| | | | | | πολλάκις | | | | | C |
| | | C | | | πολύμητις | A | | | | |
| A | B | C | D | E | πολύς | A | B | C | D | E |
| | | | | | πονέω | | | | | |
| A | | | | E | πόνος | | | | | |
| | | | D | | πόποι | A | | | | |
| | | | | | πόντος | | | | | |
| | B | | | | πορεύω | | | | | C |
| | | | | | πορθέω | | | | | C |
| | | | | | πορθμός | B | | | | D |
| | | | | | πορφύρεος | | | | | D |
| | | C | | | πότερος | | | | | |
| | B | | | | πράγμα | | | | | |
| | | C | | | πράγος | | B | C | | |
| | | | | | πράσσω | A | | | | |
| | | C | | | πραίνω | A | B | | | E |
| A | | | | E | πρέσβεια | A | | | | |
| | | | | | πρεσβεύω | A | | | | D |
| | | | | | πρέσβυς | A | | | | D |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|---------------|---------------------|---|---|---|---|
| | | | | | πρίασθαι | A | | | | |
| | | | | | πρῶν | A | B | | | E |
| | | C | D | | προαισθάνομαι | | B | | | |
| | | | | | πρόβατον | | B | | D | |
| | | | | | προβούλευμα | | | | D | |
| | | | | | προβουλεύω | | | | D | |
| | | | | | προδίδωμι | A | B | | | |
| | | | | | προδότης | | | | | E |
| | B | | D | | προερεύω | | | | | |
| | B | | D | E | προέρχομαι | | | | D | |
| | | C | | | προθυμέομαι | | | | | E |
| | | | | | προθυμία | | | | | |
| | | | | | προθυμός | A | | | | |
| A | B | | | E | προίημι | | | | | |
| | | | | | προίστημι | | B | | | |
| A | B | | | E | προκαλέω | | | | | |
| | | | | | προκαλύμμα | A | | | | E |
| | | | | | πρόμαχος | | | C | | E |
| A | | | | | προπάροισθαι | | | | | |
| A | B | C | D | E | πρός | A | B | C | D | E |
| A | B | C | D | | προσαγορεύω | | | | | |
| A | | | D | | προσαμύνω | | | | | |
| | B | C | | | προσβάλλω | | | | | |
| | | C | D | | προσιέναι | | | | | |
| | | | D | | προσέρχομαι | | | | | |
| | B | | D | | προσηκω | | | | | |
| | | | | | προσκαλέω | | | | | |
| | | | | | προσπλέω | | | | | E |
| | | | | | προσπίπτω | | | | | E |
| | | | | | προσποιέω | A | B | | | E |
| | | | | | πρόσπολος | | | | | E |
| | B | | | | πρόσφημι | | | | | |
| | | | | E | προσχωρέω | | B | | | |
| | | | D | E | πρόσωπον | | | | | |
| | | | | | τροτάσσω | | | | | E |
| | | | | | τροτέινω | | B | | | |
| | | | | | τρότερος | A | | | | |
| | | | | | τροτίθημι | | B | | D | E |
| | | | | E | τροτρέχω | | | | | |
| A | | | | | ττωσκάζω | | | | | |
| A | | | | | ττωχεύω | | | | | |
| | B | | | | τύλη | | | | | |
| A | | C | | | τυνθάνομαι | A | B | | | E |
| A | B | | | E | τύρ | | | | | |
| | B | | | | πυρά | | | | | |
| | | | D | | πύργος | | | | | |
| | B | | | | ράδιος | | B | | D | |
| | | | | | ιαχίζω | | | | D | |
| A | B | | | | ρέζω | | | | | |
| | B | | D | | ρέω | | | | | |
| | | C | D | | ρήγνυμι | | | | | |
| A | | | D | E | ρίγέω | | | | | |
| A | B | C | | E | ρίπτω | | | | | |
| | | | D | | ρίς | | | | | |
| A | B | | D | | σάκος | A | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|-----------------|---------------------|---|---|---|---|
| | | | | E | σίβω | | | | | D |
| | | | | | σεισμός | A | | | | D |
| | | | | | σεύω | A | | | | |
| | | | | | σήμα | A | | | | |
| | | C | | | σημαίνω | A | | | | E |
| A | | C | | E | σημείον | | | | | |
| | | | | | σιγή | | | | | |
| A | B | C | | E | σίτος | A | B | C | D | E |
| | | | | | σιωπάω | | | | | |
| | | | D | | σκαίος | | | | | |
| | | | | | σκέπτομαι | | | | | E |
| | | | D | | σκευή | | | | | |
| A | | C | D | E | σκηνή | A | B | C | | |
| | | C | D | E | σκήπτρον | | | | | |
| | | | | E | σκληρός | | | | | |
| | B | | | | σκοπέω | | | C | | E |
| A | | | | | σκοπός | A | | | | |
| | | | | | σκότος | | | | | |
| | | | | | σκοτόω | A | | | | |
| A | B | C | | E | σμῶδιξ | | | | | |
| | | | | | σοφός | | | | | |
| | | C | | E | σπένδω | A | | | | |
| | B | | | | σπονδή | | | | | |
| | | | | | σποράδην | | | | | |
| | | | D | | σπουδή | | | C | | E |
| | | | D | | σταθμός | | | | | |
| | | | | | στασιάζω | | B | C | D | E |
| | | | | | στάσις | A | B | C | D | E |
| | | | | | στατήρ | | | | D | |
| | | | | E | στέλλω | | B | | | E |
| A | | | | | στένος | | B | C | | |
| A | | | | | στενοχωρία | | | | | |
| A | | | D | | στένω | | | | | |
| A | | C | | | στίξ | | | | | |
| | | | | | στίχος | | | | | |
| | | | | | στόλος | A | | | | |
| | | | D | | στόμα | | | | | |
| A | | | | E | στόμαχος | | | | | |
| | | | | | στρατεία | | B | | | |
| | | | | | στρατεύμα | A | | | | |
| | | | | | στρατεύω | A | B | | D | E |
| A | | | | | στρατηγέω | | | | D | |
| | | | D | | στρατηγός | | | | | |
| A | | C | D | | στρατιά | | | C | | |
| | | | | | στρατιώτης | | B | C | | |
| | | | | | στρατοπεδεύομαι | | | | D | |
| | | | | | στρατόπεδον | A | | | | |
| | | C | | | στρατός | A | | C | D | E |
| | | | | | στρεβλώω | A | | C | | |
| | | C | | | στρέφω | | | | | |
| A | | | | E | στρουθός | | | | | |
| | B | | | | στυγερός | | | | | |
| | | | | | στυφελίζω | | | | | |
| A | B | | | | συγγράφω | | B | | | |
| | | | | | συγκαλέω | | | C | D | |
| | | | | E | συλλάω | | | | D | |
| | | | | | συλλαμβάνω | | | | D | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | |
|---------------------|---|---|---|---|----------------|---------------------|---|---|---|---|
| | | | D | E | συλλέγω | A | | | | |
| | | | | | συμβαίνω | A | | | | |
| A | B | C | | E | σύμβασις | A | | C | | |
| | | | | | συμβουλεύω | | B | | | |
| | | | | | σύμβουλος | | B | | | |
| | | | | | συμμαχέω | A | B | | D | |
| | | | | | συμμαχά | | B | | | |
| | | | | | συμμάχομαι | | B | | | |
| | | | D | | σύμμαχος | | | C | D | E |
| | B | | | | συμμίγνυμι | A | | | | |
| | | | | | συμπέμπω | | | | | |
| | | | | | συμπίπτω | | | | | E |
| | | | | | συμπολιορκέω | A | | | | |
| | | | | | συμφωνία | A | | | | |
| A | B | C | D | E | σύν | A | B | C | D | E |
| A | B | | | | συναγείρω | | | | | |
| | | | | | συναίρῶ | | | | D | |
| | | | | | συνδέω | | B | C | | |
| | B | | | | σύνειμι -ιεναι | | B | | | E |
| | | | | | συνέρχομαι | | | | D | |
| | | | | | συνετός | | | | | |
| A | B | | D | | συνήμι | | | | | |
| | | | | | συνίστημι | | | C | | |
| | | | | | συνόμνυμι | | B | | | |
| | | | | | συνταράσσω | | | C | | |
| | B | | | | συντίθημι | | | | | |
| | B | | | | σύντομος | | B | | D | |
| | | | | | σφαγή | | | C | | |
| | | | | | σφαδάζω | | B | | D | |
| | | | | | σφάζω | | | C | | |
| A | B | | | | σφαίρα | | | | | |
| | | | | E | σφάττω | | | | | |
| | | | | | σφείς | | B | | | |
| | | | | | σφέτερος | A | | | | |
| | | | | | σχεδ.α | A | B | C | | |
| A | B | C | | | σχεδόν | | | | | |
| A | B | | D | E | σφίζω | A | B | C | | E |
| | | | D | E | σῶμα | | B | C | | |
| | | | | | σῶς | | B | | | |
| | | | | | σώφρων | A | | | | |
| | | | | | ταγός | A | | | | |
| | B | | | | τάλαντον | | | | | |
| | | | | | τάλας | | B | | | |
| | | | | | τάξις | | | | D | |
| | B | | | | ταράσσω | | | | | E |
| | | | | | παραχώδης | | | C | | |
| | | C | | | ταρβέω | | | | | |
| A | | | D | | τάσσω | A | | | | |
| | | | | | ταῦρος | | | | | |
| | | | | | τάφος | | B | | | |
| A | B | C | D | E | τάφρος | A | B | | D | E |
| | | | | | ταχύς | | | | D | |
| | | | | | τείνω | | | | D | |
| | | | D | | τειχέω | | | | | |
| | B | | | | τείχος | | | C | | |
| A | | | | | τέκμαρ | A | | | | |

| 1909 ^a . | | Vocabulary. | | 1910 ^a . | |
|---------------------|---|--------------|--|---------------------|---|
| A | | τέκνον | | | |
| | D | τέκτων | | | |
| | D | τέλειος | | | |
| | | τελευτάω | | B | C |
| A | B | τελέω | | | |
| | D | τελήεις | | | |
| A | B | τέλος | | A | B |
| | | τέμενος | | A | B |
| A | | τέμνω | | | D |
| | D | τέρας | | | D |
| | B | τεσσαράκοντα | | | |
| | C | τέταρτος | | | |
| | D | τεῦχος | | A | |
| | | τήμερον | | A | |
| | C | τίθημι | | | D |
| | D | τιθήνη | | | |
| | E | τίλλω | | | D |
| | E | τιμάω | | | E |
| A | B | τιμή | | | |
| | B | τιμωρέω | | A | |
| A | | τίνυμαι | | | |
| | B | τίνω | | | |
| | | τις | | A | C |
| | E | τιτρώσκω | | | |
| | B | τλήναι | | A | |
| | D | τοῖος | | | D |
| | E | τοκεύς | | A | E |
| | | τολμάω | | | D |
| | | τολμήεις | | | E |
| | D | τοξεύω | | | |
| A | | τόξον | | | |
| | D | τόπος | | A | E |
| | E | τόρος | | | |
| A | | τοσοῦτος | | | |
| | E | τότε | | B | C |
| | D | τραγφδέω | | B | |
| | | τρανής | | | D |
| | E | τραῦμα | | | |
| A | B | τραυματίζω | | | |
| | D | τραχύς | | | |
| | E | τρεῖς | | B | C |
| | | τρέπω | | B | |
| | C | τρέφω | | | E |
| | D | τρέχω | | | |
| | E | τρήμα | | | |
| A | | τρηχυσ | | | |
| | B | τριάκοντα | | A | B |
| | | τριακόσιοι | | | C |
| | | τρίβω | | | D |
| | | τριήρης | | | E |
| | | τριπλοῦς | | A | B |
| | | τρίτος | | | C |
| | C | τροφός | | | |
| | D | τρυφάλεια | | | |
| | D | τυγχάνω | | A | |
| | E | τύμβος | | | C |
| | E | τύπτω | | | D |

| 1909 ^a . | | Vocabulary. | | 1910 ^b . | |
|---------------------|---|-------------|---|---------------------|-----------|
| | | | | τυραννίς | E |
| | | | | τύραννος | E |
| | | D | | ὑβρίζω | |
| A | B | | | ὑβρις | B |
| | | D | | ὑδος | |
| | | | | ὑδωρ | B |
| A | B | C | D | νιός | B C |
| | B | | | νιώνος | |
| | | | | ἡμέτερος | |
| | | | | ὑπάγω | B D |
| | | | | ὑπακούω | B |
| | | | | ὑπαντιάζω | A |
| | | C | | ὑπαρχος | |
| | | | E | ὑπέικω | A |
| | | D | | ὑπέρ | |
| | | | | ὑπεραυχέω | B |
| | | | | ὑπέραυχος | B |
| A | B | | E | ὑπισχνέομαι | A B |
| A | B | | | ὑπνος | |
| A | | | | ὑπό | B C E |
| | | | | ὑπόμεμαι | A |
| | | | | ὑπολιμπάνω | A |
| | | | | ὑπονοέω | |
| A | | | | ὑπόσχεσις | |
| | | | | ὑποτίθημι | C |
| | | | | ὑποχωρέω | B |
| | | | | ὑποψία | |
| A | B | | | ὑσμίνη | D |
| A | | | E | ὑστερος | |
| A | | | | ὑφαίνω | E |
| A | B | | E | φαίνω | A C D E |
| A | | D | | φάλαγξ | |
| A | | C | D | φάρμακον | |
| | | | E | φάσκω | B |
| A | B | | E | φείδομαι | A |
| A | | D | | φέριμος | |
| A | B | D | | φέρω | A B |
| | | D | | φεύγω | B C |
| | | D | | φημί | |
| | | | | φθάνω | A B C |
| | | | | φθείρω | B |
| | | C | | φθινύθω | |
| | | | | φθονέω | |
| A | | D | | φιλέω | A |
| | | | E | φιλία | A B |
| | B | D | | φιλοκίνδυνος | C |
| | | | | φιλοκτέανος | |
| A | B | C | D | φιλονεικέω | B |
| A | | | E | φίλος | A B C D E |
| A | B | C | D | φιλύτης | |
| A | B | C | D | φοβέω | B C D E |
| | B | D | | φόβος | |
| A | | | | φοιτάω | D |
| | | D | | φολκός | |
| | | | | φονεύς | C |

| 1909 ^a . | | | | | Vocabulary. | 1910 ^a . | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|
| A | | | D | | φονεύω | | | C | | |
| | B | | | | φοξός | | | | | E |
| | | C | | E | φονός | A | B | | | |
| A | | | | | φράζω | | | D | | |
| | | | | | φρήν | | | | | |
| | | | | | φρήτρη | A | | | | |
| | | | | | φρικόδης | A | | | | |
| | | | | | φρονέω | | | | D | |
| | | | | | φρόνις | A | | C | | |
| | | | | | φρουρά | | | | D | E |
| | | | | | φρουρός | A | | | D | E |
| | | C | | | φρυκτωρέω | | | | | |
| | | | | E | φυλακή | | | | | |
| | B | | | | φυλακτήρ | | B | | | |
| A | | | | | φύλαξ | A | | | | E |
| A | | | | | φυλάσσω | | | | | |
| A | | | | | φύλοπις | | | | | |
| | | | | | φύω | | | | | |
| | | | | | φώνημα | A | | | | |
| | | C | | | φωνέω | | | | | |
| A | B | | | E | χάζω | | | | | |
| A | B | C | D | E | χαίρω | | | C | D | E |
| | | C | | E | χαλεπαινω | | | | | |
| A | | C | | | χαλεπός | | B | | | |
| | | | | | χαλκοῦς | | | | D | E |
| | | | D | | χαλκός | | | | | |
| | | C | D | | χαμάδις | | | | | |
| | | | | | χαμαί | | | | | E |
| | | | | | χάραξ | | B | | D | |
| | | | | | χαράσσω | A | | | | E |
| | | | | | χαρίζομαι | | | | D | E |
| | | | | | χάρις | | | | | |
| | | | D | | χειμάδιον | | B | | | |
| A | B | C | D | E | χειμών | A | B | | | E |
| | | | | | χείρ | | | | D | |
| | | | | | χειροτονέω | | | | | |
| | | | | | χειροτονία | | B | | | |
| A | B | | | E | χερμάδιον | | | | | |
| | | C | D | E | χέω | | | | | |
| | | | | | χηλή | | | | D | |
| | | | | | χήρα | | B | | D | |
| | | | | | χθόνιος | | B | | | |
| A | | | | | χθών | | | | | |
| | B | | | E | χίλιοι | | B | C | | |
| | | | | E | χολή | | | | | |
| A | | | | | χολώω | A | | | | |
| | | | | | χορός | A | B | C | D | E |
| | | | | | χοῦς | | B | | | |
| | B | | | | χραιοσμέω | | | | | |
| | | | | | χράω | A | | | | |
| | | | | | χράομαι | A | | | | E |
| A | | C | D | E | χρή | | | | | |
| | | | | | χρήμα | | B | | | |
| | | | | | χρήσιμος | A | | | | |
| A | B | | D | | χρόνος | A | | C | | |
| | | C | | | χρυσάμπυξ | | | | | |

| 1909 ³ . | | | | | Vocabulary. | 1910 ³ . | | | | | | | | |
|---------------------|---|---|---|---|-------------|---------------------|---|---|---|---|---|---|---|--|
| A | | C | | | χρύσεος | | | | | | | | | |
| A | | | | E | χρυσός | A | B | C | | | | | E | |
| | | | | | χώρα | | | | | | | | | |
| | | C | | | χωρέω | | | | | | | | | |
| | | | | | χωρίζω | A | | | | | | | | |
| | | | | | χωρίον | A | | | | | | | | |
| | | | | | χωρίς | A | | | | | | | | |
| | | | | | χώρος | | | | | | | D | | |
| | | | | | ψάμμος | A | | | | | | | | |
| | | | | | ψηφίζω | | | | C | D | E | | | |
| | | | | | ψηφίσμα | | B | C | | | | | E | |
| | | | | | φιλός | A | | | | | | | | |
| | | | | E | ᾠδή | A | B | | | | | | | |
| | | | D | | ᾠθέω | | | | | | | | | |
| | | | | | ᾠμός | A | B | | | | | | E | |
| | | C | | E | ᾠμος | | | | | | | | | |
| | | | | | ᾠρα | A | | | | | | | | |
| | | | | | ᾠς | | | | C | | | | | |
| A | B | C | D | E | ᾠς | A | B | C | D | E | | | | |
| | | | D | | ᾠσπερ | | | | | | | | E | |
| A | B | C | D | E | ᾠσπερ | A | B | C | D | E | | | | |
| | B | C | | | ᾠσπερ | | | | | | | | | |
| | | | | E | ᾠσειλή | | | | | | | | | |
| | | | | | ᾠφέλέω | | B | | | | | | | |
| | | | | | ᾠφέλιμος | | B | | | | | | | |

APPENDIX B.

SPECIMENS OF WORK.

Special attention is given to the development of the five boys of the Remove whose summaries were analysed in Section IV. of the Report. In addition there are added specimens of each stage of the work, translation into English and into Greek and free composition, chosen to illustrate the work of many different boys of widely varying ability. Neither the best nor the worst boys were chosen as a rule, but typical specimens.

The five boys who are specially considered are denoted by the letters A, B, C, D, E, the rest by Roman numbers.

I.—GREEK EXERCISES DONE BY THE FIVE BOYS WHO ARE SPECIALLY CONSIDERED IN SECTION IV. OF THE REPORT WITH A VERY LIMITED NUMBER OF SPECIMENS OF THEIR TRANSLATION INTO ENGLISH.

(a) Specimens of the work of the first and second years.

(1) E.—FOURTH TERM.

After reading Rouse's Greek Boy at Home.

No. 35, the Story written out at Home.

τίνες Φοινίκες εἰσέπλευσαν εἰς τὸν λιμένα ἐν ὄλκαδι φερόντι φορτὸν ἀθυρμάτων. ἐτύχεν οὔσα ἐν τῇ οἰκίᾳ τοῦ πατρὸς τίτθη Φοινίξ. αὕτη ἀπήντησε τοῖς Φοινίξι, καὶ ξυνομοσίαν ἐποίησεν ἐμέ λαμβάνειν. ἔκ παρασκευῆς τίς Φοινίξ εἰσηλθεν εἰς τὴν αὐλὴν ἐν ᾧ τοπῶ ἐγὼ μέτα τιτθῆς καὶ ἄλλων γυναικῶν καθίζον, λαμβάνων μετ' ἑαυτοῦ ἀθυρμάτα ἵνα ταυτὰ πωλήσῃ. τῇ τιτθῇ ἐδώκεν τρία κυμβία χρυσα ὡς μισθὸς προδωσίας. αὕτη εἶπετο Φοινίκα πρὸς τὴν ναὺν λαβῶν μετ' ἑαυτοῦ ἐμέ. ἐπεὶ δὲ ἐγγύς τῆς νέως ἤμεν ἐδώκεν ἔμε τῶ Φοινίκι. ἐλήφθη ἐἰς τὴν ναὺν, καὶ οἱ ναυταὶ ἐπλέυσαν εἰς τὴν βοιωτίαν, καὶ ἐπωλήσαν ἐμέ ἐπιχωρίῳ. οὗτος εἶχε σὺς πολλοὺς καὶ πολλὰς, καὶ νῦν τουτοὺς καὶ ταυτὰς νέμω.

(2) B.—FOURTH TERM.

Story (as above).

ὁ πατήρ καὶ ἐγὼ θήραν ἐξήλθομεν. νυκτὸς εἰδόμεν μάνδραν, ἃν ἐσήλθομεν. ὁ συμβώτης ἡμῖν ἔδοκε τροφήν

καὶ πότον. διελέγοντο καὶ ὁ πατήρ μου εἶπεν “τὶ ἐστὶ τὸ ὄνομα σοῦ;” καὶ ὁ συβωτῆς ἔφη “Εὐμαῖος ἐστὶ; πτωχὸς μὲν εἰμι πλουσιώτατος δὲ ὁ πατήρ μου ἦν. ἐν νῆσῳ ὤκοῦν. ἀλλὰ τίνες φοινίκες ἦλθον ἐν ναῦσι, φεροῦσαις φόρτον. καὶ ἡ φοινίξ ἐσήλθε ἐς τὴν αὐλὴν ἐν ᾧ αἱ γυναῖκες ἐκαθήντο, καὶ περιδεραιὸν ἔδωκε. ὁ πρῶτη μὲν ἀνεενύσε, ὁ δε δευτέρα κατενύσε. καὶ περὶ τῆς δέρης ἐτίθην καὶ ἡ φοινίξ ἔδωκε ἀθύρμα μοὶ καὶ αὐτὴν εἰπόμην ἕξ κηπῶ. ἐξαιφνῆς ἐμὲ ἐλάβε καὶ ἤνεγκε ἐμε ἐς τὴν ναῦν, καὶ ἐν τῇ πρύμνῳ ἐμὲ ἐτίθην. ἐπλέομεν ἕξ ἡμέρας καὶ ἐβδόμῃ ἐσήλθομεν ἐς τὸν πόρθμον μετὰξυ τῆς Ἐυβαίας καὶ τῆς Ἀττικῆς.

(3) D.—FOURTH TERM.

Story of Hermes written in Examination.

ὁ Ἑρμῆς ἦν ὁ παῖς τοῦ διὸς καὶ τῆς Μαΐας. πότε Μαΐα ἔτεκεν αὐτὸν, ἐτύλιζεν αὐτὸν ἐν σπάργανοις καὶ ἔτιθει τὸ βρέφος ἐν λίκνῳ, ὡς φιλεῖ βρέφος, ἀλλὰ ὁ Ἑρμῆς οὐκ ἦν θνήτων βρέφος, ἐξῆλθε γὰρ ἐκ τοῦ ἄντρου. εἶδε χελώνην. “χαῖρε” εἶπε, “δέχομαι σε σύμβολον καλόν.” ἔθαυμάσιε τῇ χελώνῃ, ραιβοῖς τοῖς ποσσὶν καὶ σκληρῶ τῷ ὀστράκῳ. λαβὼν δὲ τὴν χελώνην, ἤνεγκε τὴν χελώνην πρὸς τὸ ἄντρον. ἔλαβε μαχαίραν καὶ τῇ μαχαίρᾳ ἐξέβαλε τὸν σάρκα τῆς χελώνης, λαβὼν δὲ δύο κέρατα βοῶν, ἐτίθει τὰ κέρατα ἐπὶ τὸν οἶκον τῆς χελώνης, καὶ ἐξεῦξε τὰ κέρατα, ἔτιθει ἑπτὰ χόρδας, καὶ ὥστε συμφονὸν εἶναι, καὶ ψάλλει. καὶ γίγνεται λύρα ἤδη.

(4) E.—FOURTH TERM.

Story (as above).

ὁ Ἑρμῆς ἐστὶ ὁ παῖς τοῦ Δίος καὶ τῆς Μαΐας. ἐπειδὴ ἡ μήτηρ αὐτὸν ἔτεκεν τυλίξασα ἐν σπαργάνοις αὐτὸν ἐν λίκνῳ αὐτὸν ἐτίθει, καὶ κατέκειτο ἐν κλίνῃ οὐσῇ ἐν ἀντρῶ. ἐπειδὴ ἡ μήτηρ κατέκειτο, ὁ Ἑρμῆς θεὸς ὢν ἐξεπήδησεν καὶ ἐκ τοῦ λικνοῦ καὶ ἐκ τοῦ ἄντρου μελῶν περιπατεῖν θυράζει. ἐν ὁδῷ χελώνην εἶδεν καὶ “ὦ χελώνη” ἔφη “πόθεν τουτὸ τὸ ὄστρακον αἶολον ἡμφίεσας; ἀλλὰ σέ οἰκάδε οἶσω, καὶ μοὶ ἐσση καλὸν ἀθύρμα. ἀρ’ οὐκ ἐλεξας τῷ Δίῳ ὅτι οἶκος ἀρίστος;” καὶ ἄρας τὴν χελώνην ἀμφοτέραις ταῖς χέρσιν οἰκάδε αὐτὴν ἠνέγκεν. ἔπειτα λαβὼν μαχαίραν ἐξέταμεν τὴν σάρκα αὐτῆς. μετὰ ταῦτα ἐνέτιθει ἐπ’ ἀκρας ὀστράκου δύο κέρατε, ζυγῶ ταῦτα ἐπιθείς. καὶ ἐξῆψε ἐκ τοῦ ζυγοῦ καὶ τῆς χελώνης ἑπτὰ χόρδας ὥστε συμφονοῦς εἶναι. τελευτῶν, πλήκτρον λαβὼν ἐψάλλησεν, καὶ ἤδη λύρα

ἐγένετο. ἐσπέριος κρύψας τὴν λύραν ἐν σπαργάνοις ἔλαθεν ἔλθων εἰς τὸν λειμῶνα ἐν ᾧ ἐνέμοντο αἱ βοές αἱ τοῦ Ἀπολλώνος, καὶ πεντήκοντα τὰς ἀρίστας τῶν βοῶν ἐξέλαυνε, τοῦτον τὸν μηχανὸν μηχανήσαμενος ἵνα μῆδεις εἶδη ὅπου εἰσιν. ἐβιάζεν αὐτὰς πορευσάσθαι ὥστε τὰς ὀπίσθεν πόδας πρόσθεν, καὶ τὰς πρόσθεν ὀπίσθεν εἶναι. καὶ ἰδῶν τις ἀντὰ ἰχνη ἔνομίσειεν τὰς βοῦς ἐξ ἐναντιῶν πορευσάσθαι.

(5) B.—FIFTH TERM.

Free composition : the Races.

ἐν τούτῳ τῷ μηνὶ σκιροφοριῶνι ἀγὼν γίγνεται ναυτικός. αἱ δὲ νῆες μακροὶ εἰσιν καὶ ἐκάστης ἐννέα ἔφοβοι εἰσιν τὸ πλήρωμα· ἐξ ὧν ὀκτὼ κωπηλατοῦνται κωπαῖς, τέτταρες ἔνθα καὶ τέτταρες ἔνθα· εἰς δὲ πηδάλιον ἔχων τὴν ναῦν ἰθύνει. πλῆθρον μαλίστα ἀπ' ἀλλήλων διστάνται ἐν τῷ ποτάμῳ, καὶ ἐξ ἑνὸς σημείου παντες ἅμα ἐξορμῶνται. οἷαν δὲ φθανῶσι κρουόντες τὸ ἔμπροσθεν πλοῖον νικῶσι· καὶ οἱ νικήσαντες μετὰ τὸν ἄγοντα ἔσπερας ἐσθίουσι καὶ πινῶσι καὶ σκολιά ἀδοῦσι.

(6) E.—SIXTH TERM.

(The same.)

Τοῦ Σκιροφοριόντος κατ' ἐνιαυτὸν γίγνεται πλοίων ἀγὼν. ἐκάστου πλοίου τὸ πλήρωμα εἰσιν ἐννέα ἔφηβοι, ἐξ ὧν εἷς μὲν ὁ κυβερνήτης πηδάλιῳ τὸ πλοῖον κυβερνᾷ, ὀκτὼ δὲ ἐρέττουσιν κωπαῖς χρώμενοι. ἐξ ἑνὸς σημείου πάντα τὰ πλοῖα πλεθρῶ δισταμένα ἐξορμᾶται. οἱ ἀν' ἔφηβοι φθανῶσιν κρουόντες τὸ ἔμπροσθεν πλοῖον νικῶσιν. ἐσπέρας δὲ μετὰ τὸν ἀγῶνα οἱ νικησάντες ἐστιῶνται, οἶνον πίνοντες ἐσθιόντες, καὶ σκολιά ἄδοντες. καὶ δὴ καὶ πυρα μεγάλα καιοῦσι χαιρόντες ὅτι νενικήκασι.

(7) B.—FIFTH TERM.

(a) What I do in the Morning.

ἄμ' ἐγὼ ἀνοίγνυμι τοὺς ὀφθαλμούς καὶ τρίβω, χάσκων· μετὰ δ' ὀλίγον ἀνίσταμαι ἐκ τῆς κλίνης καὶ λούομαι τὸ σωμα ὑδῶρ χέων ἐπ' αὐτοῦ. ἐπεῖτα δὲ ἀμφέννυμι τὸν χιτῶνα καὶ τὰ ὑποδέρματα. καὶ καταβαίνων κάτα τὴν κλιμάκα ἐσέρχομαι ἐς τὸ δωματίον καὶ ἐσθίω ῥῶν καὶ ἄρτον καὶ πίνω γάλα.

(β) Story Reproduced : written in School, 20 minutes.

ἦν ποτέ βασιλεύς τις ὃς αἰεὶ ἐγρῦζεν· “ὦ δυσδαίμων ἐμέ” ἐλέγει “κακίστοι εἰσιν οἱ πάρ' ἐμοὶ καὶ κακὴ ἡ βασιλεύς

καὶ κάκη ἢ πόλις.” τελὸς δὲ ἔνοσε· ἦλθεν ὁ ἰατρὸς, σοφώ-
 τatos φαινόμενος, καὶ θίγων τὸν χειρα τοῦ βασιλέως εἶπεν·
 “ὦ δυστυχῆς βασιλεὺς νοσεῖς.” ὁ δὲ “οἶδα” ἔφη “καὶ οὐ
 σοι μίσθον ἐδώκα λέγειν ἐμοι ὅτι οἶδα ἀλλὰ ὑγιαίνειν ἐμε.”
 ὁ δὲ ἰατρὸς εἶπεν· “εὗγε· λέξω τὶ ποιητέον. ἐνδεύε τὸν
 χιτῶνα εὐδαίμονος ἀνδρὸς.” “ραδίον ἐστι τούτο” εφη ὁ
 βασιλεὺς καὶ ἀγγελλοὺς ἐπέμψεν. πρῶτον μὲν ἐς πλουσίους
 ἦλθον καὶ ἐλέξεν διὰ τὶ ἦλθον. οἱ δὲ εἶπον “ἀλλὰ οὐ
 εὐδαίμων εἰμι· λεπρὸς γὰρ εἰμι.” καὶ οὕτως παντάχου·
 οὐδεὶς εὐδαίμων. τελὸς δὲ εἶδον ἄνδρα βαδίζοντα καὶ ἄδόντα
 “ἄρα συ εὐδαίμων;” εἶπον. δὸς ἡμῖν τὸν σὸν χιτῶνα· ὁ
 βασιλεὺς βουλεύει” “φεν, φεν,” ὁ δὲ εἶπεν· οὐκ ἔχω χιτῶνα.

(8) E.—SIXTH TERM.

(a) *What I do in the Morning.*

ἄμ' ἐὼ τίς τὴν θυρὰν κοπτὼν ἐγειρεῖ μέ, ἐγὼ δὲ ἀπὸ τῆς
 κλινῆς ἀφέρπω, καὶ μετὰ τὸ λουέσθε πᾶν τὸ σῶμα ἀμφιέν-
 νυμι ὑποδήματα καὶ χιτῶνα καὶ τὰ ἄλλα ἱματῖα. ἔπειτα
 καταβαίνω ἐς δωματιὸν ἐν ᾧ ἐπὶ τραπέζης ἐστι τὰ σιτιὰ,
 ἄρτον, τυρὸν, ὦα, γάλα.

(β) *Story Reproduced: written in School, 20 minutes.*

ἦν πότε βασιλεὺς τις ὃς αἶει ἐγρύζεν. πολλάκις “ὦ
 δυσδαίμων ἐγὼ” εφη “οὐδεπώποτε χαίρω.” μέτ' οὐ πολὺν
 ἔδοξεν νοσεῖν, ἠρωτήσεν οὖν ἰατρὸν ποτερὸν δυνατὸν ἐστι
 αὐθις ὑγιαίνειν ἑαυτὸν. ὁ δὲ ἰατρὸς τὸν βασιλέα κακίστα
 νοσεῖν ἔφη, ὁ δὲ βασιλεὺς ὠργισάμενος “ὦ κακίστε” ἔφη οὐ
 σοὶ μὲ κακίστα νόσειν λεγόντι μισθὸν δώσω. εἶπεν δὲ ὁ
 ἰατρὸς “θεραπεύσω σέ εἰν εὐρῆς χιτῶνα εὐδαιμόνος ἀνδρὸς.”
 ἀλλὰ οἱ ἀγγέλοι ὑπὸ τοῦ βασιλέως πεμφασμένοι οὐχ οἷοι τ' ἦσαν
 εὐδαιμόνα εὐρεῖν, μετὰ δὲ πολὺν ἄνδρα ἄδοντα εἶδον. “Ὁ
 τὰν” ἔφασαν. “πῶλε ἡμῖν τὸν σὸν χιτῶνα.” ἡ δὲ ὅς
 “οὐ δύναμαι ὅτι οὐκ ἔχω χιτῶνα. ἐπειδὴ τουτοῦ ἤκουσεν
 ὁ βασιλεὺς ἡ νόσος αὐτὸν κατελίπεν.

(9) D.—SIXTH TERM.

Iliad, I. 1 ff.

Sing, O muse, of the destroying wrath of Achilles which
 brought ten thousand woes to the Achæans, and sent many
 good souls of heroes to Hades, and made their bodies a prey to
 all the dogs and vultures. Thus was the will of Jove fulfilled,
 from which time, Atreides, the king of men, and the godlike
 Achilles were separated in a quarrel. And who of the gods

brought them together, to fight in battle, the son of Lato and Zeus. For being angry with the king, she sent an illness on the army, and the people died. For he went quickly to the ships of the Achæans and loosed the girl, and carried her off without a ransom, having in his hands the crown of far-shooting Apollo, and prayed to all the Achæans, and to Atreides, the king of the people, and said, "O Atreides, and the other well-greaved Achæans. May the Gods, who have their home on Olympus, give to you the city of Priam to take and destroy. Give me my beloved child." And many others among the Achæans spoke well, and said that it befitted to reverence the priest to name a good ransom.

(10) E.—SIXTH TERM.

ὁ Λοκρὸς Αἴας ἐπὶ Ιλίον ἐστρατεύσεν. οἱ μὲν λεγοῦσιν αὐτὸν ἀποθάνειν ἀστραπτῇ τύψας ὅτι ἐν τῷ ναῶ τῷ τῆς Ἀθήνης τὴν Κασσανδρὰν ἐπεχείρειν ὑβριζειν, οἱ δὲ λεγοῦσιν τὸν Ποσειδῶνα αὐτὸν καταποντίσαι ὅτι οὐκ ἠδέσθη τοὺς θεοὺς.

ὁ Κῦρος βασιλεὺς τῆς Περσίδος ἦν. καὶ τῆς Λυδίας καὶ τῆς Βαβυλῶνος ἐκρατήσεν. ὑπὸ δὲ τῶν Σκυθίων νικῆσας ἀπέθανεν.

Ἀνάρχαισι πολὺ πλανηθεὶς ἐς τὴν πατρίδα Σκυθίην εἰσελθὼν ἀπέθανεν ὑπὸ τοῦ ἀδελφοῦ ὅτι ἠθέλεν τὴν διαίταν ἀγεῖν ὥσπερ οἱ Ἕλληνες.

Ζαμόλξις δουλὸς ἦν τοῦ Πυθαγόρου. ἐδιδάξεν τὴν ψυχὴν εἶναι ἀθανατὴν.

Νοῦμα ἦν ὁ βασιλεὺς ὁ δευτέρος τῆς Ρωμῆς.

ὁ Φωκιῶν ἀπέθανεν ὑπὸ τῶν Ἀθηναίων ὡς προδότης.

ὁ Τέλλος ἀνδρείως ὑπερ τῆς πατρίδος μαχησάμενος ἀπέθανεν.

(11) B.—SIXTH TERM.

ὁ Κῦρος ἦν Περσικὸς βασιλεὺς· καλὸς στρατηγὸς ἦν καὶ τὴν Περσικὴν βασιλείαν ἐκτίσεν.

ὁ Αναχάρσις ἦν Σκυθῆς τις ὃς εἰς Ἑλλάδα ἀπεδήμησε καὶ πόλλα ἀπὸ τοῦ Σολῶνος ἔμαθε.

ὁ Ζαμόλξις δουλὸς ἦν τοῦ Πυθαγόρου καὶ ὅσα ἀπ' αὐτοῦ ἔμαθε, θράκιους ἔλεξε, αὐτὸς θραξῶν.

ὁ Νοῦμα ἦν δευτέρος βασιλεὺς τῆς Ῥώμης· νόμους δὲ πολλοὺς καὶ καλοὺς ἐνομοθετήσεν.

ὁ Λυκοῦργος ἦν βασιλεὺς τῶν Λακεδαιμόνιων ἔμαθε πόλλα καὶ ἐν Σπάρτῃ καλοὺς νομοὺς ἐνομοθετήσεν ἐκελεύσε οὐδένα ἀργυρίον ἔχειν. ἦν βασιλεὺς καλὸς καὶ σόφος ὥσπερ Σολῶν.

ὁ Φωκίων ἦν Ἀθήναιος δίκαιος ὃς Ἀθηναίους μὴ μάχεσθαι ἐκέλευσεν· ἀπέθανε δὲ ὑπ' Ἀθηνῶν.

ὁ Τέλλος ἦν ἄνηρ καλὸς καὶ ἴλαρος.

ὁ Περιάνδρος τυράννος ἦν τῆς χορίνθου, κακὸς καὶ ἄδικος.

(b) Specimens of Summary done in Third and Fourth Years.

(12) A.—THIRD YEAR.

Iliad, VI. 262–389.

ἐκώλυσεν ὁ Ἔκτωρ τὴν μητέρα, Ἐκάβην, ἑαυτῷ οἶνον ἐκχεῖν ἀλλ' ἐβούλευσεν αὐτῇ σὺν ἄλλαις γύναιξι ἐν τῷ τῆς Ἀθήνης νεῷ εὐχεσθαι. ἡ Ἐκάβη οὖν λαβοῦσα τὸν πέπλον ὃν ἄριστον εἶχεν ἦλθε πρὸς τὸν νεῶν τῆς θεᾶς, ἦν ἠὔξατο ὠφελεῖν τοῖς Τρωσίν. ἄταρ ἐν ᾧ οὕτως ἠὔξατο ἡ μήτηρ τοῦ Ἔκτορος, ὠτρυνεν οὗτος αὐτὸς ἐς μάχην ἄδελφον, Ἀλέξανδρον, ὃς μετ' ὀλίγον ἠγόρευσε σὺν τῷ Ἐκτόρῳ ἐξελεῖν ἵνα ἀπέλανοι τοὺς Ἀχαιοὺς ἀπὸ τῆς πολέως. ἔπειτα δ' ἀποιοχομένου τοῦ Ἀλεξάνδρου ὡς ἐνδύνη τὰ ὄπλα αὐτοῦ, ἔπεισεν ἡ Ἐλένη τὸν Ἔκτορα καθίξειν ὀλίγον ἐν τῇ οἰκίᾳ ἀλλ' οὐκ ἠθέλησεν οὗτος. εὐθύς οἴκαδε ἦλθε ὁ Ἔκτωρ· ἀλλ' οὐχ εὔρε τὴν Ἀνδρομάχην τὴν αὐτοῦ γυνῆν, ἠρώτησε δὲ τὰς δμῶας ὅπου εἴη.

(13) A.—THIRD YEAR.

Iliad, VIII. 260–950.

ἔπειτα δὲ πολλοὺς Ἀχαιοὺς ἀπέκτανεν ὁ Διομήδης καὶ μάλιστα ἐβούλετο ὁ Τευκρὸς οὐτᾶν τὸν Ἔκτορα ἀλλ' οὐκ ἐδύνατο ποιεῖν τοῦτο. προσέμυθε γὰρ αὐτὸν ὁ Ἀπόλλων. ἄταρ μετ' ὀλίγον αὐτὸς ἀπέκτανεν ὁ Ἔκτωρ ἕτερόν. ἀλλ' ἡ Ἥρα τε καὶ ἡ Ἀθήνη ἰδοῦσαι τοὺς Ἀχαιοὺς χάζοντας ἠθελῆσαν ἐς τὴν μάχην ἵεναι. καὶ δὴ καὶ ἐκείσε ἦλθον ἂν αἱ θεαὶ εἰ μὴ αὐτὰς ἐκώλυσεν ὁ Ζεὺς. ἐπεὶ δ' ἐγένετο ἕως συνεκάλεσεν ὁ Ἔκτωρ τοὺς ἄριστους ἐς ἀγάρην· οὓς ἐκέλευσε παννύχιους πυρὰ πολλὰ καίειν ἵνα μὴ φευγοῖεν οἱ Ἀχαιοί. οὕτως δ' ἦν. καὶ ἐν τῷ αὐτῷ χρόνῳ ἐς ἀγῶνα ἐκάλεσεν ὁ Ἀγαμέμνων τοὺς κοσμήτορας τῶν Ἀχαιῶν συνεβούλευσε δ' αὐτοῖς φεύγειν. ἄταρ αὐτίκα ἠνίψεν αὐτὸν Διομήδης μεγαλητῶρ ὅτι δειλότατος ἦν.

(14) B.—THIRD YEAR.

Iliad, VIII. 300–IX. 49.

δις ἐπειράσατο ὁ Τευκρὸς Ἔκτορα βαλεῖν· ἀλλὰ ματῆν· ἔβαλε δὲ δύο ἡμιόχους. ὁ δὲ Ἔκτωρ ἔβαλεν αὐτὸν λιθῷ

μεγάλῳ· οἱ ἔταιροι οὖν ἐξέφερον αὐτὸν μεγὰ στενάχοντα. τῶν δὲ Τρώων ἀγομένων ὑπὸ τοῦ Ἑκτοροῦ νικησάντων, φοβὸς εἶλεν τοὺς Ἀχαιοὺς. ἡ δὲ Ἥρη καὶ ἡ Ἀθήνη ἴδουσαι ἐξήλθον ἐν ἄρμασι ἵνα ἀρήξαι τοὺς Ἀχαιοὺς φεύγοντας· ἀλλὰ Ζεὺς οὐ περιιδὼν ἔπαυσεν αὐτάς. νυκτὸς δὲ γενομένης ἡ μάχη ἐπαύσεται· καὶ ὁ Ἑκτωρ ἀγορὴν ποιήσας μῦθον ἔλεξε. αὐτοὺς κάσσειν πυρὰς πολλοὺς καὶ φυλλαξείν παντάχου· αὐριὸν δὲ ἴσως ἐξελεῖν τοὺς Ἀχαιοὺς· πολλοὺς δὲ πυρὰς ἔκαυσεν. ἀλλὰ πάντες οἱ Ἀχαιοὶ μεγά ἐφόβουντο· ὁ δ' Ἀγαμέμνων ἀγορὴν ποιήσας ἔλεξεν ἄμεινον εἶναι φεύγειν ἐς τὴν πατρίδα· ὁ δὲ Διομήδης πάρειναι εἶπεν τῷ Ἀγαμέμνονι φεύγειν εἰ καὶ θέλοι· αὐτὸν δὲ καὶ ἄλλους Ἀχαιοὺς οὐχ οὕτως ποιήσειν πρὶν αἶρειν τὴν Τρωΐην.

(15) C.—THIRD YEAR.

Iliad, IV. 182.

ἐκέλευσεν ὁ Μενέλαος τοῦς Ἀχαιοὺς μὴ δείδειν ὅτι οὐκ ἔπηξεν ἑαυτὸν τὸ βέλος ἐν καιρίῳ· ἔλεγεν δὲ ὁ Ἀγαμέμνων ἑαυτὸν ἄγγελλον πέμψειν ἐς Μαχάονα, τὸν ἴατρον, τὸν τοῦ Ἀσκληπίου υἱόν, ὥστε κελεύειν αὐτὸν εἰσελθεῖν εἰς τὴν τοῦ Μενελάου κλισίην ἵνα τὸ ἔλκος ἐπιμάξῃ. ἔπεμψεν Ταλθύβιον, τὸν κήρυκα, ἐς Μαχάονα καὶ οὗτος αὐτὸν εἶρεν κατὰ κλισίην μετὰ τοῦς ἐκ Τρίκης ἄνδρας· εἶπεν ὅτι ἔλεξεν ὁ Ἀγαμέμνων ὁ δὲ Μαχάων εὐθὺς ἀνέστη καὶ εἰς τὴν τοῦ Μενελάου σκηνήν. ἔξειλεν μὲν τὸ βέλος, φάρμακα δὲ ἐπὶ τὸ ἔλκος ἔθηκεν.

(16) C.—THIRD YEAR.

Iliad, V. 663.

οἱ μὲν τοῦ Σαρπηδόνοσ ἔταιροι αὐτὸν ἐκ μάχης ἐξήνεγκαν οὕτως δὲ προθυμήθησαν αὐτὸν ἐκ μάχης ἐκφέρειν ὥστε καταλιπεῖν τὸ δορὺ ἐν τῇ ὠτειλῇ καίπερ βαρύναν καὶ ἑλκόμενον· οἱ δ' Ἀχαιοὶ Τληπόλεμον ἐκ μάχης ἐξήνεγκαν.

ὅτε τοῦτο εἶδεν ὁ δ' Ὀδυσσεὺς ἐμαιμήσε. ἡ καρδία ἐμερμήριξε ἢ διώκοι τὸν τοῦ Διὸσ υἱὸν ἢ ἀπόκτεινοι τοὺς Λυκίους.

ἄλλα ἐσέδραμεν ἐς τοὺς τῶν Λυκίων στίχας καὶ πολλοὺς ἀπέκτεινεν ἰσχυροτάτους· ὅτε τοῦτο εἶδεν ὁ Ἑκτωρ προσῆλθεν ἐς αὐτὸν.

(17) C.—THIRD YEAR.

Iliad, VIII. 1.

Κόλος μάχη.

ἀμ' ἔω συνεκάλεσε τὴν τῶν θεῶν ἀγορὰν ὁ Ζεὺς· ὅταν σὺνηλθεν πάντες ἀπηγόρευσεν μὴ ἀρήγειν ἢ τοῖς Τρώεσσι ἢ

τοῖς Ἀχαιοῖς ὅτι εἴ τις αὐτοὺς ἄρηγοι τοῦτον ἐς Τάρταρον
ρίπτει ἄν· ἵνα δε γνῶσι ὅπως κάρτερος ἦν εἶπεν ὅτι εἴ
πειρῶντο οἱ ἄλλοι θεοὶ πάντες αὐτὸν ἐκ τῆ οὐράνω καθαίρειν
δεσμῶ χρυσέῳ οὐ δύνοιντο ἄν, ἄλλα εἴ ἔλκοι τὸν δεσμὸν
αὐτοὺς αὐτῇ γῆ τε καὶ αὐτῇ θαλάσῃ ἔσελκοι ἄν ἐς τὸν
οὐρανὸν καὶ ἐπὶ Ὀλυμπον αἰωροίη. ἀκὴν ἐγένοντο οἱ θεοὶ
τοῦτο ἀκούσαντες, ἔπειτα ἔλεγεν ἡ Ἀθήνη ὅτι συμβουλεύ-
σουσι τοὺς Ἀχαιοὺς ἵνα μὴ μᾶλλον ὄλωνται· μετὰ ταῦτα
ἄπηλθον πάντες, ὁ μὲν Ζεὺς ἔσηλθεν ἐς τὸ πέδιον ἐγγὺς τῆς
Τρώος· ἔνταυθα ἐμαχήσαντο οἱ Ἀχαιοὶ τε καὶ οἱ Τῶες.

(18) D.—THIRD YEAR.

Iliad, VIII. 1.

ὁ Ζεὺς ἐκέλευσε τοὺς θεοὺς, πάντας καὶ πᾶσας μὴ ἀρήγειν
ἢ Τρώσιν ἢ Ἀχαιοῖς. ἀλλὰ ἡ Ἀθήνη ὠλόφυρεν, τοῦτο
ἀκουσάσά τε καὶ ἰδοῦσα τοὺς Ἀχαιοὺς ὀλλυμένους.

ἐν τῷ πεδίῳ οἱ Ἀχαιοὶ τὲ καὶ Τρῶες ἐμάχοντο. ὁ δὲ Πάρις
ἐτραυμάτισεν ἵππον τοῦ Νέστωρος, καὶ οἱ πολέμιοι περεῆλθον
περὶ τοῦ γέροντος. τοῦτο δ' ἰδὼν ὁ Διομήδης ἐφοβεῖτο περὶ τοῦ
Νέστωρος καὶ ἐς τὴν μάχην ἦλθεν καὶ ὁ Νέστωρ ἐπέβη ἐς
τὸν δίφρον τοῦ Διομηδέως. ἔπειτα ὁ Νέστωρ ἔλαβε τὰ ἡνία,
καὶ ὁ Διομήδης ἔγχος ἔβαλεν ὡς τὸν Ἑκτορα, ἀλλὰ ἀπέκτανε
μόνοι τὸν ἡμιόχον. ἀλλὰ ὁ Ζεὺς ἀργῆτα ἔπεμψε καὶ οἱ
ἵπποι ἐφοβοῦντο. καὶ οὐ προελθεῖν ἠθέλον. ἡ δὲ Ἥρα
ἰδοῦσα τοὺς Ἀχαιοὺς ὀλλυμένους ἠρώτησε τὸν Ποσειδέωνος
αὐτοὺς ὠφελεῖν, ἀλλὰ κατένευσεν, εὐ ἰδὼν τὸν κότον τοῦ
Διός.

ὁ Ἀχαιοὶ τέρας ἰδόντες, ἐχάρησαν καὶ πάλιν ἐς τὴν μάχην
ἦξαν πολλοὺς δὲ Τρῶας ὀλλυντο, καὶ δὴ καὶ ὁ Τεῦκρος νεανίας
πολλοὺς ἀπέκτανε, τόξα τοξεύων, ἀλλὰ ἔμμενον ὑπὸ τοῦ σακέος
τοῦ Ἄϊαντος.

(19) E.—THIRD YEAR.

Iliad, III. 372—IV. 56.

ἐπεὶ ὁ Μενέλαος εἶλεν τὸν Ἀλέξανδρον ὡς τοὺς Ἀχαιοὺς,
ἡ Ἀφροδίτη ἰδοῦσα τὸν κίνδυνον αὐτοῦ κατέκοψεν τὸν ἱμάντα
τοῦ πιλοῦ ὥστε τὸν Μενέλαον μόνον τὸν πῖλον ἐν ταῖς χερσὶ
ἔχειν, καὶ τὸν Ἀλέξανδρον ὀμίχλῃ κρύψασα καὶ λαβοῦσα
παρέθετο ἐν τῷ θαλάμῳ ἐν Ἰλίῳ. ὁ δὲ Μενέλαος ἐζήτει αὐτὸν
ἐπιθυμῶν κτανεῖν, ἀλλ' οὐκ ἐδυνήθη εὔρειν. Ἀγαμέμνων οὖν
ἐκέλευσε τοὺς Τρῶας παραδίδοναι τὴν Ἑλένην, καὶ τὰ
κτήματα αὐτῆς, καὶ τιμὴν τῶν παθημάτων. Ἑλένη δὲ ἠνίπαπε
Πάριν τῆς δειλιᾶς καὶ ἠθέλε δόσθαι πάλιν τῷ Μενέλαῳ.
ταῦτα ὀρῶντες οἱ θεοὶ ἐβουλεύοντο περὶ τῶν ἄρτι γεγενη-
μένων, διασκοποῦντες τί ποιητέον. πρῶτος μὲν ὁ Ζεὺς

ἡγορεύσεν ἔρωτων ἢ τοῦτο ἔσται τὸ τέλος τοῦ πολέμου εἴτ·
καὶ μῆ. ἢ Ἥρη ἔλεξεν ἐθέλειν τοὺς Ἀχαιοὺς ἐξαλαπάξει τὸ
Ἴλιον.

(20) E.—THIRD YEAR.

Iliad, V. 217-342.

ὁ Αἰνείας καὶ ὁ Πάνδαρος ὁμοῦ ἐπὶ τὸν Διομήδη ἤλασαν,
ὅς οὐκ ἔφυγεν ὡς αὐτῷ παρέφη ὁ Σθένελος ἑταῖρός τις ἀλλὰ
ῶρμησεν αὐτῶν. πρῶτον μὲν ὁ Πάνδαρος ἐφήκεν τὸ ἔγχος
αὐτῷ ἀλλὰ ματῆν. ἔπειτα δέ ὁ Διομήδης βέλος ἐφήκεν καὶ
Ἀθήνης ἰθυνοῦσης ἐτύχεν αὐτοῦ κάτα τὸ προσῶπον, καὶ
ὁ βεβλήμενος αὐτικά ἀπέθανεν. ὁ δέ Αἰνείας τοῦτ ἰδὼν
ἀπέφυγεν δείσας μῆ ἀποθανοῖ, ἀλλὰ οὐκ ἠδυνήθη αὐτὸν
ἀλείσθαι. οὗτος γὰρ λαῶν μέγαν χειρὶ λαβῶν ἐδιώξεν καὶ
ἔβαλεν κάτα τὸ ἴσχιον. ἔπειτα δέ ἀπώλεσεν ἂν ὁ Αἰνείας εἰ
μῆ ἢ Ἀφροδίτῃ ἢ μητῆρ ἐκαλύψει αὐτὸν πεπλῶ καὶ ἐνθάδε
ἠνέγκεν. Διομήδης οὖν μεμνήμενος τῶν κελευσμάτων τῆς
Ἀθήνης ἐπ' αὐτὴν ἐπόρουσεν ἀσθενῆ οὔσαν καὶ ἐτρῶσεν.

(21) E.—THIRD YEAR.

Iliad, VI. 101-262.

ὁ Γλαῦκος ἦλθεν ὡς τὸν Διομήδη μάχεσθαι βουλόμενος.
ὁ δέ Διομήδης ἠρώτησεν αὐτόν τί παθῶν ἑαυτῷ βούλεται
μάχεσθαι ἀνδρὶ ἀνδρειοτάτῳ εἰ μὴ θεός τις ἦ. ὁ δέ Γλαῦκος
ἡμείβετο λέγων ὅτι τὸ γένος ἑαυτοῦ ἄριστον ἐστίν. υἰώνον
γὰρ εἶναι τοῦ Βελλεροφόντου ὅς ἰσχυρότατος ἦν. τοῦτον γὰρ
καὶ κτεῖναι τὴν Χίμαιραν τέρας μέγιστον πρόσθε λέοντα,
ὄπισθεν δέ δράκοντα, μέσον δέ χίμαιραν, καὶ τοὺς Σολύμους
καὶ τὰς Ἀμαζόνας ἐναρίζαι. καὶ λόχον ὃν εἶσεν αὐτῷ οἱ
Λυκίῳ νικήσαι. τοῦτο δέ ἄκουσας ἐχάρη ὁ Διομήδης καὶ
ἔλεξεν οὐ μαχήσεσθαι αὐτῷ ξενῶ πατρῷῳ ὄντι. ἔπειτα δέ
ἡμείβοντο τὰ ὄπλα ἵνα φίλοι γινωσκῶνται, καὶ ὁ Διομήδης
δεξάμενος χρυσέα ὄπλα ἔδωκεν χαλκία.

(22) E.—THIRD YEAR.

Iliad, VI. 389-VII. 23.

ἐν ᾧ ὁ Ἔκτωρ ἠπειέγετο πρὸς τὸ πέδιον ἔσπετο ἢ ἀλόχος
μετὰ τιθήνης παῖδα φερούσης, καὶ ἐπειράσατο πείθειν αὐτῷ
μένειν ἐν τῇ πόλει καὶ μῆ τοῖς Ἀχαιοῖς μαχεσθαι. ἔλεξεν
τὸν πατέρα καὶ τὴν μητέρα καὶ ἔξ ἀδελφούς πάντας τεθνή-
κенаι. Ἔκτορα οὖν εἶναι φίλτατον, τὸν μόνον ὄντα ὃν ἔχει
φίλον. φοβέισθαι δέ μῆ ἀποθάνῃ ὑπὸ τῶν Ἀχαιῶν. ὁ δέ
Ἔκτωρ ἡμείβετο λέγων ἐσθλὸν ἄνδρα χρῆναι μάχεσθαι καὶ

οὐ τὴν μάχην ἀλέειν, οὐδένα γὰρ καταθανεῖν οὐδέποτε εἰ μὴ ἐναίσιμον ἔστι. μάχεσθαι δὲ ἵνα κλέος ἀρροίη οὐ τὴν νικῆν, ὅτι οἶδε ἔν τὴν Τροίην ἔκπερσειν τοὺς Ἀχαιοὺς καὶ ἑαυτὸν κτένειν καὶ ἄλοχον δούλωσειν. ταῦτ' εἰπὼν ἐδέξατο χερσὶ τὸν παῖδα ἀπὸ τῆς τιθῆνης καὶ ἠύξατο Δίῃ ἱκετέων αὐτῷ δοῦναι ὑἱῷ μέγας γένεσθαι προμάχος ἄμεινων ἑαυτοῦ. ἔπειτα δὲ πρὸς τὴν μάχην πρόσηλθεν μετὰ τοῦ Ἀλέξανδρου.

(23) A.—FOURTH YEAR.

Thucydides, III. 49-52.

Ἀποστάντων τῶν Μυτιληναίων ἀπὸ τῶν Ἀθηναίων ἀπέπεμψαν οὗτοι τὸν Πάχητα ὡς τιμωρησόμενον αὐτούς. ἐπειδὴ δὲ συνέβησαν οἱ Μυτιληναῖοι, ἐφ' ᾧτε μηδένα ἀποκτεῖναι τὸν Πάχητα ἕως πάλιν ἔλθοι ἢ ἐς Ἀθήνας πεμφθεῖσα πρεσβεία, πρῶτον μὲν πάντας ἀποκτεῖναι τοὺς Μυτιληναίους ἔδοξε τοῖς Ἀθηναίοις, ἔπειτα δὲ, μετανοίας τίνος γενομένης, μόνον τοὺς αἰτιωτάτους. εὐθὺς οὖν ἀπέστειλαν δευτέραν τριήρη ἵνα διακώλυοι τὸν Πάχητα μὴ δρᾶν τὰ πρὶν δεδογμένα ἢ διὰ τὴν προτέραν τριήρη αὐτῷ ἠγγέλθη. ἔφθασε δὲ ἡ ναὺς ὥστε ἐσώθησαν οἱ Μυτιληναῖοι.

ἐν δὲ τῷ αὐτῷ θέρει ἐστράτευσεν ὁ Νικίας ἐπὶ τὴν Μινώων ἀπεληλακῶς δὲ τοὺς Μεγαρέας φρουρὰν ἐγκατέλιπεν.

καὶ δὴ καὶ ἠναγκάσθησαν οἱ Πλαταιῆς συμβαίνειν τοῖς Πελοποννησίοις, ἐφ' ᾧτε χρήσονται τούτοις δικασταῖς. μόνον δὲ τὸδε ἠρώτησαν οἱ Πελοποννήσιοι, εἴ τι τοὺς Λακεδαιμονίους ἐν τῷ πολέμῳ ἀγαθὸν εἰργασμένοι εἰσίν.

(24) A.—FOURTH YEAR.

Thucydides, III. 85-100.

περὶ δὲ τοὺς αὐτοὺς χρόνους, ἐν ᾧ ἐγένετο ἡ στάσις ἐν τῇ Κερκύρα, καὶ ἐς Σικελίαν ἔπεμψαν οἱ Ἀθηναῖοι ναὺς τίνας, ἐπειδὴ οἱ Λεοντῖνοι, μαχόμενοι πρὸς τοὺς Συρακοσίους, ἠξίουσαν αὐτούς, Ἰωνας ὄντας, συμβοηθεῖν ἑαυτοῖς. ἀσμένοι δ' ἔπεμψαν οὗτοι, ὅτι οὐκ ἐβούλοντο ἄγεσθαι τοῖς Πελοποννησίοις αὐτόθεν σίτου. αἱ δὲ νῆες ἀφικομέναι ἐς τὸ Ῥήγιον ἐδήουν τὰς νήσους Αἰόλου καλουμένας.

ἐγένοντο δὲ περὶ τούτους τοὺς χρόνους πολλοὶ τε σεισμοὶ καὶ ἐπικλύσεις, ὥστε οὐκ ἐσέβαλον οἱ Πελοποννησίοι ἐς τὴν Ἀττικὴν.

καὶ δὴ καὶ τῆς Τάναγρας ἐκράτησαν οἱ Ἀθηναῖοι ἐπελθόντες ἐκ τοῦ παράχρημα ὑπὸ νύκτος.

οἱ δὲ Πελοποννησίοι καθίσταντο τὴν ἀποικίαν τὴν Ἡράκλειαν Τραχινίαν καλουμένην. οἱ γὰρ Τραχινιοὶ, διαφ-

θειρόμενοι ὑπὸ τῶν ὁμόρων ἐπρεσβεύοντο αὐτοῖς καὶ ἔπεισαν ἄλλως τε καὶ νομίζοντας χρήσιμον ἂν εἶναι ἀποικίαν ἐνταῦθα κτισθεῖσαν. ἀλλ' ὅμως οὐδεπώποτε καλῶς εἶχεν, ὥστε οὐδεμία ἐγένετο βλάβη τοῖς Ἀθηναίοις ἀπὸ αὐτῆς.

τοῦ δ' αὐτοῦ θέρους ἀνέπεισαν οἱ ἐν Ναυπάκτῳ Μεσσηνῖοι τὸν Δημοσθενῆ, ὃς περὶ ταύτην τὴν χώραν ναυσὶ τριάκοντα ὦν ἐτύγχανεν, ὥστε ἐπιθέσθαι τοῖς Αἰτωλοῖς. ὁ δ' οὖν Δημοσθένης ἄρας τῷ στρατῷ ἐξ Οἰνεῶνος, κατὰ κράτος εἶλε Λιγύτιον. ἀλλ' ἔπειτα οἱ Αἰτωλοὶ ἀθροισθέντες κατεδραμον πάντες ἀπὸ τῶν λόφων ἐπὶ τοὺς Ἀθηναίους, ὥστε μετ' ὀλίγον οὗτοι, ὀπλίται πρὸς ψίλους τε καὶ τάχεις ὄντες, ἐπὶ τὸ πολὺ διεφθείροντό τε καὶ ἔφυγον ἄλλος ἀλλόσσει.

τούτου δὲ γενομένου πρέσβεις ἐς τὴν Πελοπόννησον ἔπεμψαν οἱ Αἰτωλοὶ πεισαμένους αὐτοὺς στρατεύμα ἐκπέμπειν ἐς Ναύπακτον ὅστις φίλος ἦν τοῖς Ἀθηναίοις. οἱ δ' ἐπέιθοντό τε καὶ ἐξέπεμψαν τὸν Ευρύλοχον· ἀλλ' ὅμως οὐδὲν ἀξιόλογον ἔδρασεν.

ἐν δὲ τῷ αὐτῷ χρόνῳ ἐπολέμουν οἱ Ἀθηναῖοι ἐν τῇ Σικελίᾳ ἀλλ' οὐκ ἐδύναντο ἐλεῖν Ἴνησσαν, πόλιν τίνα τῶν ἐναντίων.

καὶ χειμῶνος γενομένου ἐκάθηραν Δῆλον, νῆσον τῷ Ἀπόλλωνι ἱεράν.

(25) B.—FOURTH YEAR.

Thucydides, III. 53–67.

οἱ Πλαταιῆς οὖν φοβούμενοι περὶ τῶν σωμάτων ὅτι οὐδεμίαν ἦσθοντο κατηγορίαν προτεινομένην λόγοι ἐποιήσαντο. οὐκ ἂν μακρότερα εἰπεῖν αἰτησαι εἰ κατηγορίαν ὡς ἤλπιζον αὐτοὶ προυτίαντο οἱ Λακεδαιμονῖοι καὶ μὴ ἠρώτησαν βραχὺ τι ᾧ τὰ ἀληθῆ ἀποκρίνεσθαι ἐναντία γίνεσθαι. ἀναγκαζομένους δὲ εἰπεῖν, καὶ πρὸς εἰδότης τὰ εἶδ' δεδράμενα λέξειν εἴ πως πίθοιεν τοὺς Λακεδαιμονίους τὰ εἰκότα κρίνειν καὶ μὴ τοῦς Θηβαίους πειρᾶσθαι χάριν φέρειν. καὶ γὰρ ἐν τῷ Μηδικῷ τοὺς πάτερας μόνους Βοιωτῶν σὺν Λακεδαιμονίοις συμμαχέσασθαι ἐς ἐλευθερίαν τῆς Ἑλλάδος. καὶ ἐν ἄλλοις ἀεὶ τοῖς Ἑλλησι μετέσχειν. οὐδὲ ἔκοντας τοῖς Λακεδαιμονίοις πολεμίους γένεσθαι τούτων γὰρ δεόμενοι συμμαχίας ὅτι θηβαῖοι αὐτοὺς ἐβιάσαντο κελευθῆναι πρὸς Ἀθηναίους τράπεσθαι· βοηθοῦντας δ' ἐκείνους οὐκ ἂν καλὸν εἶναι προδοῦναι. ἀλλὰ χρῆναι τοὺς Λακεδαιμονίους τὴν δόξαν σώζειν τὰ εἰκότα κρίνοντες· δεινὸν γὰρ ἔσσεσθαι τῶν πατέρων τὴν πόλιν δι' ἀρέτην τιμησάντων καὶ μὴν συνομοσάντων τοὺς Πλαταιᾶς προίστασθαι, ἐκείνους τὴν πόλιν πορθῆσαι καὶ αὐτοὺς κτανεῖν.

ἔπειτα δὲ οἱ θηβαῖοι ἀντέλεγον. τὴν Πλαταιάν κτισαμένην περὶ ὑπ' αὐτῶν οὐ θέλουσαν δὲ ἡγεμονεύεσθαι ἀλλὰ τράπουσαν πρὸς Ἀθηναίους πρῶτον γένεσθαι αὐτοῖς πολεμίαν. τοὺς Πλαταιᾶς οὖν καὶ ἐν ἄλλοις καὶ ἐν τῷ Μηδικῷ τὰ ὑπ' Ἀθηναίων πεπραγμένα αὐτοὺς πράξαι ὥστε οὐ μηδίσαι διότι οὐδ' Ἀθηναίους. ὡσαντῶς δὲ ὅτι οἱ Ἀθηναῖοι πρὸς τοὺς ἐτέρους προσέβαλον καὶ τοὺς Πλαταιᾶς οὐκ ἀναγκαζομένους ἐναντία Ἑλλήνων προσβαλεῖν. ἀλλ' αὐτοὶ ἐν τῷ μὲν Μηδικῷ δυναστείαν ἔχοντες ὀλίγων ἀνδρῶν ἄκουτες μηδίσαι, ὕστερον δὲ τοὺς νομούς ἔχοντες πάλιν ἐναντίον τῶν Ἀθηναίων καὶ σὺν τοῖς Ἑλλησι μαχέσασθαι. τοὺς Πλαταιᾶς οὖν ἔκοντας καὶ αὐτοὺς ἰδία καὶ τοὺς Ἑλλήνας πάντας πάσης ζημίας εἶναι ἀξίους.

(26) B.—FOURTH YEAR.

Thucydides.

τοῦ θέρους τελευτῶντος οἱ Ἀθηναῖοι ἔστειλαν ναῦς ἐς Σικελίαν βοηθοῦσας τοῖς Λεοντίνοις ἐπὶ τοὺς Συρακοσίους· καὶ τοῦ μὲν χειμῶνος οὗτοι στρατεύσαντες ἐπὶ τὰς Αἰόλου νήσους τὴν γῆν ἔτεμον· τοῦ δὲ θέρους ἐπὶ τοὺς Μεσσηνίους στρατευσάμενοι ἠνάγκασαν προσποιεῖσθαι. τοῦ δ' αὐτοῦ θέρους οἱ Πελοποννησῖοι προσῆλθον πρὸς τὸν ἴσθμον ἐς τὴν Ἀττικὴν ἐσβαλοῦντες· καὶ δεινὸν ἂν ἦν τοῖς Ἀθηναίοις νόσου ἄρτι γενομένης εἰ μὴ σεισμὸς ἐγένετο· καὶ τότε σεισμοὶ ἐγένοντο πολλοὶ καὶ πολλάκις μετ' αὐτοὺς ἢ θαλάσσια κατέκλυσε τὴν γῆν. ἐν δὲ τούτῳ οἱ Λακεδαιμονιοὶ Ἡράκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο νομίζοντες χρησιμὸν ὄν τὸ χωρίον πρὸς τὸ ἐπ' Ἀθηναίους ἐπελθεῖν· ἀλλὰ ἡ πόλις οὐκ εὖ προυχώρησεν. τοῦ δ' αὐτοῦ θέρους Ἀθηναῖοι περιπλεύσαντες μετὰ τριάκοντα νέων περὶ τὴν Πελοπόννησον πρῶτον μὲν ἐπελθόντες ἐπὶ τὴν Λευκάδα ἔτεμον τὴν γῆν τῶν Ἀκαρνάνων καὶ ἄλλων συμμαχησάντων· ἔπειτα δὲ Δημοσθένης στρατηγὸς ὢν ἐπὶ τοὺς Αἰτώλους κατὰ κώμας οἰκοῦντας ἐπεστράτευσεν ἐλπίζων οὕτως τὸ ἄλλο Ἠπειρωτικὸν τοῖς Ἀθηναίοις προσποιήσῃ· ἀλλὰ οἱ Αἰτώλοι προαισθόμενοι καὶ συλλέξαντες, ἀπὸ τῶν λόφων ἄλλοι ἀλλόθεν ἐσηκόντιζον οὐποτε ἐς χεῖρας ἐλθόντες· τελὸς δὲ οἱ Ἀθηναῖοι κεκμηκότες ἔφευγον καὶ παρασφαλέντες τῆς ὁδοῦ διεφθείροντο πάντες ὀπλίται εἴκοσι καὶ ἑκατὸν μάλιστα. ἔπειτα δὲ οἱ Λακεδαιμονιοὶ βοηθοῦντες ἐπῆλθον ἐπὶ τὴν Λοκρίδα φιλίαν οὔσαν τοῖς Ἀθηναίοις, καὶ πλείστας μὲν πόλεις προσεχώρησαν τὸν δὲ Ναυπακτον οὐ. τοῦ δὲ ἐπιγενομένου χειμῶνος Δῆλον ἐκάθηραν οἱ Ἀθηναῖοι καὶ ἀγῶνα ἐποίησαν γυμνικὸν καὶ μουσικόν.

(27) B.—FOURTH YEAR.

Aeschylus: Persae.

ἐπεὶ ὁ ἄγγελος τὰ γεγενημένα ἔλεξε μέγιστος γίγνεται θρήνος καὶ γόος τῆς μὲν Ἀτόσσης δυσδαίμονα υἷον Ξέρξην ὀλοφυρομένης τοῦ δὲ χοροῦ θρηνοῦντος ὅτι ἡ Περσικὴ γῆ τῆς πάσης ἤβης ἐκενώθη ὥστε τὴν ἀρχὴν μῆδενος ἀμύνοντος μήκετι μενεῖν. ἔπειτα δὲ ἡ Ἄτοσσα τοὺς θεοὺς ἱλασκεσθαι βουλομένη ἀπῆλθε χοὰς καλὰς Δαρείῳ δώσουσα γάλα τε καὶ μέλι καὶ ὕδωρ καὶ οἶνον· ἐν δὲ τουτῷ ὁ χορὸς ἀνακαλεῖ τὸν Δαρεῖον. ὁ δὲ τοῖς χθονίοις θεοῖς αὐτὸν ἐξέλθειν μόλις πείσας ἔαν ἐρωτᾷ δι' ὅτι ἀνακαλεῖ ὁ χόρος ὀρθιάζων. ἀλλὰ τοῦ χοροῦ μᾶλλον σεβομένου Δαρεῖον ἄρχαιον ἄνακτα ἢ ὥστε ἀνταμείβεσθαι ἡ Ἄτοσσα ἀποκρίνεται συντομῶς μὲν πρῶτον λέγουσα τὰ κακὰ μακρότερον δὲ ἔπειτα τοῦ Δαρεῖου πολλὰ ἐρωτῶντος δηλοῦσα· ὁ δὲ ἀκούσας καὶ αὐτὸς πευθεῖ ὅτι οἱ μὲν πρότεροι Πέρσων βασιλεῖς τοσαῦτα καλῶς ἔπραξαν ὁ δὲ Ξέρξης τοσοῦτον κακόν.

(28) C.—FOURTH YEAR.

Aeschylus: Persae.

πρὶν μὲν ἄρχεσθαι τοῦ διαλόγου ἄδει ὁ χόρος περὶ τοῦ Ξέρξου καὶ τῶν πραγμάτων αὐτοῦ. οὗτος δὲ ὁ Ξέρξης βασιλεύς ἐστὶ Περσικὸς καὶ υἱὸς τοῦ Δαρεῖου.

πρῶτον μὲν πορευόμενος ἄδει ὁ χόρος ἔπειτα δε χορεύων.

λέγει ὅτι στρατιᾶς μεγίστης ἐς τὴν Ἑλλάδα ἡγεμονεῖ ὁ Ξέρξης· τριπλῆ δ' ἄρα ἐστὶν ἡ στρατία· εἰσὶν γὰρ οἱ μὲν ναυταὶ οἱ παρὰ τὴν παραθαλασίαν πλέουσι πέζῃ δὲ ἔπονται στρατιῶται τε πολλοὶ καὶ ἄρματηλάται.

τὸν μὲν Ἑλλέσποντον ἐγεφύρωσεν σχεδία λινοδέσμῳ· ἀλλὰ, πρὶν ἐπανέλθειν, τὸν Ξέρξην εἰς τὴν ἀντίπορον χώραν, διερράγη ἢ γέφυρα χειμῶνος γενομένου. ἐγεφύρωσεν δε πάλιν τὸν πόντον καὶ ἐπάνηλθεν ἐς τὸ ἀντίπορον· ὅπου ἐστὶ νῦν ἀγνοεῖ αὐτὸς ὁ χόρος.

(29) C.—FOURTH YEAR.

Thucydides, III. 70.

ἐστασίαζον δ' ἄρα οἱ ἐν τῇ Κερκύρα ἐθέλοντες οἱ μὲν ὀλίγοι τοὺς αὐτοὺς φίλους τε καὶ πολεμίους τοῖς Ἀθηναίοις νομίζειν οἱ δε ἄλλοι τοὺς αὐτοὺς τοῖς Λακεδαιμονίοις ἐψηφισαντο σύμμαχοι μὲν εἶναι τῶν Ἀθηναίων φίλοι δε τοῖς Λακεδαμονίοις.

ἐμάχοντο οἱ τε ὀλίγοι καὶ ὁ δημὸς καὶ διεφθάρησαν ὁ τε Πειθίας καὶ τῶν βουλευτῶν ἐξήκοντα.

τέλος δε ἐνικήθησαν οἱ ὀλίγοι καίπερ ὀκτακοσίους ἔχοντες ἐπικούρους ἐκ τῆς ἠπείρου.

μετὰ ταῦτα ἦλθεν ὁ Νικόστρατος σὺν ναυσὶ δώδεκα Ἀθηναῖσι ὧν τὰς μὲν πέντε ἐν τῇ Κερκύρα ἐγκατέλιπεν τὰς δὲ ἑπτα αὐτὸς ἔλαβεν.

ἔπειτα δὲ μάχη ἐγένετο τῶν τε Λακεδαιμονίων καὶ τῶν Ἀθηναίων ἐν ᾗ οἱ μὲν Ἀθηναῖοι πρῦμναν κρουόμενοι ἀνεχώρησαν.

(30) D.—FOURTH YEAR.

Aeschylus : Persae.

ὁ δὲ Αἰσχυλὸς ὁ ποιητὴς λέγει περὶ τῶν Περσῶν, οἳ ἦλθον εἰς τὴν Ἑλλάδα, τοῦ Ξέρξου ἄρχοντος. ὁ δὲ βασιλεὺς εἶχε πάντα τὰ ἔθνη τῆς Ἀσίας ἐν ἐνὶ στρατῷ ἵνα δίκην λάβοιεν ἀπὸ τῶν Ἑλλήνων. οἱ δὲ Περσαὶ ἐποίησαν ὄδισμα ξύλων, ἅ, ἐπὶ νηῶν, αἱ ἐν τάξει ἦσαν, ἐπέθηκαν. ἔπειτα πανταχοῦ δεσμοὺς ἐκ λίνου πεποιημένους ἔτειναν, ἵνα μὴ ὁ πόντος τὴν ὁδὸν καὶ τὰς ναῦς ἀποφέρει. οὕτως ἐδύναντο οἱ Περσαὶ εἰς τὴν χώραν τὴν γείτονα ἰέναι, καὶ οὕτως ἠμειψαὶ τὸν πορθμὸν τῆς Ἑλλης τοῦ Ἀθάμου. καὶ εἶπε ὁ Αἰσχυλὸς τὸν Ξέρξην βλέπει ὡσπερ δράκοντα, ὡστε μηδεὶς ἐπ' αὐτοῦ βλέπειν δύνασθαι. πᾶσαι δὲ αἱ γυναῖκες ἐδάκρυσαν καὶ ἔπληξαν τοὺς μάζους ἐπειδὴ οἱ ἀνδρῆς αὐτῶν ἀπῆλθον μετὰ τοῦ βασιλέως.

(31) E.—FOURTH YEAR.

Thucydides, III. 49-54.

ἀκούσαντες τὸν τοῦ Διοδότου λόγον οἱ Ἀθηναῖοι ψηφισμένοι ἐδείκνυσαν τὴν πρὶν δόξαν τὴν περὶ τῆς Μιτυλήνης ὠμὴν δοκεῖν, καὶ ἀπέστειλαν εὐθὺς τριήρη ὡς τὴν ἤδη πλεύσασαν φθάσουσαν. ταύτης δὲ τῆς τριήρεος οὐ σπουδῆ πλεύσεως καὶ ἅμα τῆς δευτερᾶς ἐπειγομένης ὡς τάχιστα καὶ νυκτὸς καὶ ἡμέρας, ἐπεὶ ὁ Πάχης ἤδη τό ψήφισμα ἀνέγνωκεν καὶ ἔμελλε τοὺς ἐν τῇ πόλει πάντας ἀποκτείνειν ἰδοὺ ἢ δευτερὰ ναῦς παρῆν καὶ ἐκώλυσε μὴ ποιεῖν. μόλις οὖν ἐσώθη ἢ μὲν πόλις, οἱ δὲ αἰτιώτατοι εἰς Ἀθήνας κομισθέντες ἀπέθανον. μετὰ δὲ ταῦτα τὰ γενόμενα οἱ Πλαταιῆς σιτοῦ ἀπορία πιεζόμενοι οὐκετι ἠδυναντο ἀντέχειν καὶ τὴν πόλιν παρέδοσαν τοῖς Λακεδαιμονίοις.

(32) E.—FOURTH YEAR.

Thucydides, III. 53-66.

οἱ Πλαταιῆς αἰτησάμενοι λόγον μακρὸν ποιῆσθαι πρόνταξαν δύο ἑαυτῶν εἰ πως πείθουεν. οἷδε ἐπελθόντες ἔλεξαν

τοιάδε. “ εἰ ἐν τῷδε τῷ πολέμῳ οὐκ ἀγαθὸν πεποιήκαμεν οὐδὲν ὑμᾶς οὐχ ἡμεῖς αἴτιοι. οὐ γὰρ εἰκὸς πολεμίους ἀγαθὸν τι δρᾶν τοὺς ἐναντίους. σκέψασθε δέ εἰ πάλαι ἀγαθὸν τι πεποιήκαμεν ὑμᾶς. ὅτι γὰρ ἐσέβαλεν ὁ Μῆδος εἰς τὴν Ἑλλάδα μόνοι Βοιωτῶν οὐκ ἐμηδίσαμεν. οἱ δὲ Θηβαῖοι οἱ νῦν θέλουσι διαφθεῖραι ἡμᾶς ἐμηδίσαν εἰλόμενοι τοὺς Ἕλληνας ἀνδραποδίσαι μᾶλλον ἢ κινδυνεύειν ἔνεκα αὐτῶν. καὶ δὴ καὶ αἰθηκαὶ τῶν πατέρων τῶν ὑμετέρων ἐν τῇ ἡμετέρᾳ γῆ κείνται. ἢν οὖν παραδώσετε τὴν ἡμετέραν γῆν τοῖς Θηβαίοις, ἔσονται αἰθηκαὶ ἐν ἀλλοτρίᾳ γῆ. τούτοις οὖν πειθόμενοι μὴ ἡμᾶς τοὺς εὐεργέτας τῶν Ἑλλήνων τοῖς Θηβαίοις προδόταις οὐσὶ παράδοτε.” τούτων ῥηθέντων καὶ οἱ Θηβαῖοι εἶπον τοιάδε λέγοντες “ ἀληθὲς μὲν ἐστὶ ὅτι ἐμηδίσαμεν, τοῦτο δὲ ἐποιήσαμεν ἄκοντες ὑπο τυράννων βιασάμενοι. οἱ δὲ Πλαταιῆς ἀγαθοὶ ἐγένοντο διότι καὶ οἱ Ἀθηναῖοι.

(33) E.—FOURTH YEAR.

Thucydides, III. 86-107.

οἱ Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν εἰς τὴν Σικελίαν βοηθησούσας τοῖς Λεοντίνιοις ἐναντίον τῶν Συρακοσίων. αἱ δὲ ἐλθούσαι ἐδήρουν τὰς Αἰόλου νήσους καὶ τὴν Μεσσήνην τοῖς Ἀθηναίοις προσεποιούντο. ἐν δὲ τούτῳ τῷ χρόνῳ οἱ Λακεδαιμόνιοι ἀποικίαν ἔστειλαν εἰς Ἡράκλειαν βουλόμενοι κωλύειν τε τοὺς Ἀθηναίους εἰς τὴν Θράκην ἵεναὶ καὶ ἀπ’ αὐτῆς ὀρμώμενοι τὴν Ἐυβοίαν ἀνίσταναί. ἀλλ’ ἡ Ἡράκλεια οὐκ εὖ ἔπραξεν· οἱ γὰρ ἄρχοντες κακῶς ἠρξάν καὶ οἱ ἀποικοὶ οὐκ ἐνόμισαν τοὺς γείτονας πολεμίους εἶναι ὅπερ καὶ ἐγένετο ὥστε ὀλίγους γένεσθαι τοὺς ἐνοικοῦντας.

τοῦ δὲ αὐτοῦ θέρους ὁ Δημοσθένης ἐπέισθη ὑπὸ τῶν Μεσσηνίων τῶν ἐν τῇ Ναυπάκτῳ ἐς τὴν Αἰτωλίαν ἐσβάλλειν. ἐς δὲ τὴν μέσσην Αἰτωλίαν ἐλθόντι προσέπεσον αὐτῷ οἱ Αἰτωλῖοι ἄθροοι γενόμενοι καὶ πολλῶν καταθανόντων ἠνάγκασαν πάλιν ἐλθεῖν εἰς τὴν Ναύπακτον. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ὁ Εὐρύλοχος ἐστράτευσεν ἐπὶ τὴν Νάυπακτον τῷ τῶν Λακεδαιμονίων στρατῷ· ἀλλ’ ἠττηθεὶς ὑπὸ τοῦ Δημοσθένους ἡσύχαζεν. τοῦ δὲ χειμῶνος οἱ Ἀμπρακιῶται μετὰ τοῦ Εὐρυλόχου ἐμαχήσαντο τοῖς Ἀκαρναῶσιν καὶ τῷ Δημοσθένει. ἐνίκηθησαν δὲ καὶ ὁ Εὐρύλοχος ἀπέθανεν.

(34) A.—FOURTH YEAR.

Demosthenes: *Olynthiac*, I. and II. 1-10.

Φίλιππος, ὁ τῶν Μακεδόνων βασιλεὺς, ὦν τὸ κατ’ ἀρχὰς ἀσθενὴς μετ’ ὀλίγον χρόνον ἐπιφέρων πόλεμον ἀεὶ ταῖς ὁμόροις πόλεσι οὕτως μέγας ἐγένετο ὥστε φόβον παρέχειν ἐνίοις καὶ τῶν Ἀθηναίων μὴ ποτε ἐς τὰς Ἀθήνας βαδίζοι.

οἱ Ολύνθιοι σύμμαχοι μὲν τὸ πρῶτον ὄντες τοῦ Φιλίππου, ἐχθροὶ δὲ ὕστερον γεγενημένοι διὰ τὸ ἄπιστον εἶναι αὐτὸν, πρέσβειαν ἔπεμψαν ἐς τὰς Ἀθήνας, ὅτε ὁ Φίλιππος δηλὸς ἐγένετο πολιορκήσων τὴν πόλιν, ἣτις ἐρεῖ τ' αὐτοῖς τὰ πεπραγμένα καὶ ἀξιώσει βοηθεῖν τοῖς Ὀλυνθίοις. ὁ μὲν οὖν Δημοσθένης πείθειν πειράται τοὺς Ἀθηναίους στρατεύματα παρασκευάζεσθαι καὶ αὐτοὺς ἐξελθεῖν. οὗτοι γὰρ ξένοις ἐχρῶντο πρὸς τὸ πολεμεῖν τοὺς πολέμους οὐδὲ οὕτως πρόθυμοι ἦσαν ὡς προσῆκεν ἐς τὸ ἀντιλάβεσθαι τῶν πραγμάτων.

λέγει δ' ὁ Δημοσθένης ὅτι διχῆ βοηθητέον ἐστὶ τοῖς πράγμασιν, τῷ τε στρατιώτας καὶ ναῦς ἐκπέμψαι ἐς τὴν Ὀλυνθον, καὶ τῷ ἄλλους ἐκπέμψαι κακῶς ποιήσοντας τὴν τοῦ Φιλίππου· ἐπεὶ εἰ μὲν μόνον ἐς τὴν Ὀλυνθον βοηθῶσιν, ἀσφαλῶς ἔχοντα τὰ οἴκοι ὀρῶν μείζονι προθυμίᾳ ἐπέισιν ὁ Φίλιππος ἐπὶ τὴν πόλιν, εἰ δὲ μόνον κακῶς ποιῶσι τὴν αὐτοῦ, ἀνεχόμενος ταῦτα, χρόνῳ παραστήσεται τοὺς Ὀλυνθίους. καὶ δὴ καὶ λέγει ὅτι μάλιστα δεῖ τοὺς Ἀθηναίους ἀνταίρειν τῷ Φιλίππῳ ἐπεὶ εἰ νῦν ῥαθυμῶσι τέλος καὶ ἐν τῇ οἰκείᾳ δεήσει αὐτοὺς πολεμεῖν.

ὕστερον δὲ δείκνυσιν ὁ Δημοσθένης ὅτι ἀπατῶν πάντας ἠξήθη ὁ Φίλιππος καὶ ὅτι εἰ κAIRON ἔχοντες νῦν ἐρρωμένως βοηθῶσι τοῖς Ὀλυνθίοις οἱ Ἀθηναῖοι, σφαλοῦσι μετ' ὀλίγον τὴν αὐτοῦ δύναμιν οὐκ ἀληθῶς βέβαιαν οὔσαν.

(35) B.—FOURTH YEAR.

Demosthenes: Olynthiae, III.

πειθόμενοι ὑπὸ τοῦ Δημοσθενοῦς οἱ Ἀθηναῖοι ἔπεμψαν βοηθείαν τινα τοῖς Ὀλυνθίοις καὶ μὴν κατῴρθωσαν τι. ἔπειτα δὲ πολὺ ἐπιχαίροντες θρυλοῦσι πάντες ὅτι τὸν Φίλιππον τιμωρήσουσιν. ἀλλὰ ὁ Δημοσθένης φοβούμενος μὴ νομίζοντες πάντα τὰ δέοντα πεποιήκεναι τὸ λοιπὸν λανθάνονται τῶν Ὀλυνθίων οὐδὲν ἄλλον ποιῶντες τρίτον λόγον ἐποιήσατο ἐπιδείκνυσ τὴν ὑπόθεσιν τὴν οὔσαν οὐ περὶ τοῦ τὸν Φίλιππον τιμωρήσασθαι ἀλλὰ τοῦ τοὺς Ὀλυνθίους σώσαι. οὐδὲν γὰρ ὠφελεῖ μάχεσθαι κατὰ Φίλιππον εἰ μὴ παντὶ σθένει καὶ νῦν ἐν τῷ πάροντι καίρῳ ὅτι οἱ Ὀλυνθῖοι ἔτι δύνανται συμμάχεσθαι· καὶ γὰρ εἰ μὴ ὁ Φίλιππος τὸν Ὀλυνθον ἔλη οὐδεὶς ἔσται ὅστις αὐτὸν κωλύσει καὶ ἐς τὴν Ἀττικὴν ἐλθεῖν οὐδὲ οἱ Θηβαῖοι ἐχθροὶ ἡμῶν οὐδε οἱ Φωκεῖς. ἔστι δὴ χρήματ' ὑμῖν εἰ μόνον ὅπως δεῖ χρῆσθαι θέλητε, ἀλλὰ καὶ πάντα ἐν ἑορταῖς ἀναλίσκετε καὶ τὸν λυεῖν τούτους τοὺς νόμους προτίθεντα θανατοῦσθε. ἀλλὰ δεῖ μεταλλάσσειν ταῦτα ὥστε καὶ πάντας εἰσφέρειν καὶ ἐξίεναι καὶ πᾶσι πάρεστιν ἄνευ φόβου τὰ βέλτιστα λέγειν.

(36) C.—FOURTH YEAR.

Odyssey, III. 240.

διηγῆσατο ὁ Νέστωρ ὅπως ἀπώλεσεν τὸν Ἀγαμέμνονα ἐπαυερχόμενον ἀπὸ Τροίας, ὁ Αἴγισθος τῆς γυναικὸς αὐτοῦ τῆς Κλυταιμνήστρης.

ταῦτα δε τελευτῶν συνεβούλευσεν τῷ Τηλεμάχῳ ἐς Λακεδαίμονα προσελθεῖν, ὡς Μενέλαον αὐτοῦ πυνθανόμενον τὸν Ὀδυσσεά. ἔπειτα, σπείσαμένοι, ἀπῆλθον, ἐς μὲν τὴν ναῦν ὁ τε Μέντωρ καὶ οἱ ναυταί, ἐς δε κλίνην ὁ τε Νέστωρ καὶ ὁ Τηλέμαχος.

ἔωθεν θυσίαν ἐποιήσαντο πάντες καὶ μετὰ ταῦτα ἀπῆλθεν ὁ Πεισίστρατος ὁ τοῦ Νέστορος υἱὸς τῷ Τηλεμάχῳ τὸν Λακεδαίμονα ἡγούμενος· ἔνταυθα δε ἀφικόμενοι εὗρον τὸν Μενέλαον γάμον δαινύντα τοῦ τε υἱὸς καὶ τῆς θυγατρὸς. ἐθαύμασαν πολὺ τὸν τε δόμον καὶ τὰ ἐν αὐτῷ. καὶ δεῖπνον πασσαμένοι εἰρήσαντο περὶ τοῦ Ὀδυσσέως.

(37) D.—FOURTH YEAR.

Odyssey, I. 113 f.

ἡ δὲ Ἀθήνη, ἰδοῦσα τὸν Τηλέμαχον ἐν τοῖς μνηστήρσιν καθιζόμενον καὶ ὀργιζόμενον αὐτοῖς ἐπειδὴ τὰ κτήματα τοῦ πατρὸς ἔφαγον, ᾤκτειρεν αὐτὸν. καταβάσα δ' οὖν ἐς τὴν Ἰθάκην τῷ Μέντορι εἰδομένη, δεῖπνον μετὰ τοῦ Τηλεμάχου ἔφαγεν, καὶ παρώξυνε αὐτὸν τοὺς μνηστήρας ἐξελαύνειν, καὶ ναῦν στέλλειν ἵνα ἐξεύροι τὸν Ὀδυσσεά, ἐν δὲ τούτῳ ἡ Πηνελόπη, ἀκουσάσα τὸ ᾄσμα τοῦ Φημίου περὶ τῶν Ἀχαιῶν καὶ περὶ παθημάτων αὐτῶν μετὰ τὴν ἄλωσιν τῆς Τροίας, ἐδάκρυσεν, μεμνημένη τοῦ ἑαυτῆς πόσεως. ἐκέλευσεν οὖν τὸν Φημίον περὶ τῶν ἔργων ἀνδρῶν καὶ θεῶν ἀδεῖν. Μετὰ δὲ ταῦτα ὁ Τηλέμαχος ἐκάλεσεν τοὺς Ἰθακησίους ἐς τὴν ἀγοράν καὶ πάντα ἅ τινὰ ἔπρασσον οἱ μνηστήρες ἐδιηγείτο. εἶπεν αὐτὸν ἀπίενα ἵνα περὶ τοῦ πατρὸς ἀκούσαι καὶ ἐξελάσαι τοὺς μνηστήρας, καὶ περ οὐκ ἐθέλοντας.

(c) Greek Prose (translated), Fourth and Fifth Years.

(38) A.—FIRST PIECE.*

For Greek Prose.

APOLLYON. "Whence come you? and whither are you bound?"

CHRISTIAN. "I am come from the City of Destruction which is the place of all evil; and am going to the City of Zion."

APOL. "By this I perceive thou art one of my subjects; for all that country is mine, and I am the Prince and God of it."

* That is, the first piece of the particular kind of translation ever done by the boy in question

How is it, then, that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground."

CHR. "I was born, indeed, in your dominions; but your service was hard, and your wages such as a man could not live on; therefore, when I was come to years, I did as other considerate persons do,—look out, if perhaps, I might mend myself?"

APOL. "There is no Prince that will thus lightly lose his subjects, neither will I as yet lose thee; but, since thou complainest of my service and wages, be content to go back, what our country will afford I do here promise to give thee."

CHR. "But I have let myself to another, even to the King of Princes, and how can I in fairness go back with thee?"

APOL. "Thou hast done in this according to the proverb—'Change a bad for a worse'; but it is ordinary for those that have professed themselves his servant, after a while to give him the slip and return again to me. Do thou so too, and all shall be well."

CHR. "I have given him my faith, and sworn my allegiance to him; how then can I go back from this and not be hanged as a traitor?"

BUNYAN.

ἌΠ. πόθεν καὶ ποῖ, ὦ φίλε ;

ΧΡ. ἐκ τῆς τοῦ Θανάτου πόλεως, πάσης δυσσεβείας οἰκίου, ἐς τὴν τῆς Σωτηρίας πορεύομαι.

ἌΠ. σύ γε οὖν ἐμοὶ εἶ ὑπήκοος· ἔγω γὰρ τῆς ἐκείνης χώρας κρατῶ, βασιλεύς τε καὶ θεὸς ὢν αὐτῆς. τίνας ἄρ' ἔνεκα ἐκ τῆς σῆς πόλεως ἐξέφυγες; μὰ τὸν, εἰ μὴ με εἶτι ὀνήσειν ἠλπίζον σε, αὐτίκα κατακτανῶ.

ΧΡ. ἐγενήθην τοι ἐν τῇ σῇ χώρᾳ· ἀλλὰ κακῶς ἔπραξα ὑπηρετῶν ἐκεῖ, ὥστε, τοῦ μίσθου ὃν παρέλαβον οὐκ ἀρκούντος πρὸς τὴν τροφήν, ὅτε ηὑξήθην, περισκεψάμενος ἐξήτουν εἰ πως τὰ ἐμὰ πράγματα ἐξορθοίην.

ἌΠ. οὐχ ἔκων εἶναι τοὺς ὑπηκόους ἀφήσει βασιλεὺς οὐδεὶς· οὐδ' ἔγω σε ἤδη. ἀλλ' ἐπειδὴ τὴν τε ἐμὴν ὑπηρεσίαν καὶ τὸν μίσθον μέμφου, ἐκουσίως κατελθόντι σοι αὐτίκα ὑπισχνοῦμαι ὅταν παρέχη ἡ χώρα ἀποδώσειν.

ΧΡ. ἀλλ' ἀπεμίσθωσα ἑμαυτὸν ἄλλῳ τίνι, τῷ τῶν δεσπότην βασιλεί. πῶς οὖν ἔξεστι μοι μετὰ σου κατελθεῖν δικαίως.

ἌΠ. πάντως δόκεις εἰς ὄνου πόκας ἰέναι, ὥσπερ λέγουσιν. ἀλλὰ φίλουσιν οἱ φάσκοντες λατρεύειν αὐτῷ μετ' ὀλίγον ἀφέρπειν ἐθέλειν καὶ πάλιν ὑποστρέφειν· σοῦ δ' ὁμοίως πρᾶττοντος καλῶς ἔξει.

ΧΡ. ὤμοσα πίστος ἔσεσθαι αὐτῷ· πῶς οὖν, τούτων ἐκλιπῶν, ὡς προδότης, οὐ δώσω δίκην;

(39) B.—FIRST PIECE.

ΑΠ. πόθεν ᾧ ξένε καὶ ποῖ ;

ΧΡ. ἀπὸ τῆς Ἄτης πολέως ἀπέλθων ὅτι συμπάντου κακοῦ ἔμπλεώς ἐστι μεταβαίνω μετὰ τὴν οὐρανίαν πόλιν.

ΑΠ. ὑπήκοος οὖν εἶ μοι. ἦδε γὰρ ἡ χώρα ἐστὶ μοι πᾶσα τῷ βασιλεῖ ὄντι καὶ θέῳ. ἀλλὰ διὰ τί ἀπὸ τοῦ βασιλέως ἀπέφυγες ; καὶ μὴν χαμαὶ σ' ἂν χειρὶ κατέπλησσον εἰ μὴ ὠφελήσουτα μοὶ ἤλπιζον.

ΧΡ. ἔτεον γεγωνὸς μὲν ἐν τῇ βασιλείᾳ ὑπήκοος σοι· ἐφηβήσας δὲ τῆς τε ὑπηρεσίας σκληρᾶς οὐσης καὶ τοῦ μισθοῦ οὐχ ὅσον ὄντος ἀποζῆν ἐζήτησα ὥσπερ καὶ ἄλλοι πολλοὶ ἐνθυμούντες εἰ πως τὰ πράγματα ἐπανορθοίη.

ΑΠ. οὐδεὶς ἐστὶ βασιλεὺς ὅστις ὧδε ἀφρονιστῶς τοὺς ὑπηκόους ἐκδώσει· ὅμως δὲ τὴν ὑπηρεσίαν καὶ τὸν μισθὸν μεμφόμενος, νῦν ἀνάστρεφε ἀγαπητῶς· πάντα γὰρ ἅ δύνата ἡ χώρα παρέχειν δώσω σοι.

ΧΡ. ἀλλ' ἤδη ἔδωκα ἔμαντον τῷ τῶν βασιλέων βασιλεῖ· οὐδ' εἰκὸς ἂν εἶη ἀποστρέφειν.

ΑΠ. καὶ τοῦτο κατὰ τὴν παροιμίαν ἔπραξας τὴν τὸ κακὸν χεῖρον παρέχειν. φιλοῦσι μέντοι οἱ ὑπηκόοι αὐτῷ εἶναι ὑπεσχόμενοι μετ' ὀλίγον λαθόντες ἐπανελθεῖν.

ΧΡ. ἀλλ' ἐγώ γε ὧμοσα αἰεὶ πιστὸς εἶναι· πῶς γὰρ οὖν ἀπολιπῶν οὐκ ἂν ἀποθάνοιμι προδότης.

(40) E.—FIRST PIECE.

ΑΠ. πόθεν ἦλθες ; ποῖ δέ στείχεις ;

ΧΡ. ἦλθον μὲν ἀπὸ τῆς πόλεως τῆς ἀπολουμένης ἢ ἐστὶ τόπος δυσσεβέστατος, πορένομαι δὲ πρὸς τὰς νήσους τῶν μακαρῶν.

ΑΠ. οἶδα οὖν τῶν ἐμῶν λατρίων τινὰ ὄντα σέ· αὕτη γὰρ ἡ γῆ πᾶσα ἐστὶν ἡ ἐμὴ καὶ ἐγὼ εἰμι ὁ τε βασιλεὺς καὶ ὁ θεὸς αὐτῆς. τί οὖν φεύγεις τὸν βασιλέα σου ; εἰ γε μὴ ἤλπιζον σέ αὐθις μοὶ λατρέυειν μία πλήγη χαμαὶ σέ νῦν ἔτυπτον ἄν.

ΧΡ. ἐγενόμην δῆτα ἐν τῇ ση γῇ. ἀλλὰ δυσφορὸν ἦν τό σοί λατρευεῖν καὶ ὁ μισθὸς οὐχ ἱκανός ὥστε βίοτον παρέχειν. ἀνὴρ οὖν γενόμενος ἐποίησα ὥσπερ καὶ ἄλλοι φρόνιμοι—ἐσκεψάμην εἰ πως ἀμείνονα ποιόηεν τὴν τύχην.

ΑΠ. οὐκ ἐστὶ βασιλεὺς οὐδεὶς ὧτινι οὐ μελήσει τῶν λατρίων φευγόντων. οὐδὲ φεύξει οὐπω. ἀλλὰ ἐπεὶ τῆς τε λατρειας καὶ τοῦ μισθοῦ μέμφει ἀρκείτω σοὶ ὅτι ἅ ἡ ἡμετέρα γῆ παρέξει ταῦτα σοὶ δοῦναι ὑπισχνοῦμαι.

(41) E.—FIFTH PIECE.

For Greek Prose.

But, Sir, if we are to reason on the fact, I should think it is the interest of Buonaparte to make peace. A lover of

military glory, as that general must necessarily be, may he not think that his measure of glory is full—that it may be tarnished by a reverse of fortune, and can hardly be increased by any new laurels. He must feel, that in the situation to which he is now raised, he can no longer depend on his own fortune, his own genius, and his own talents, for a continuance of his success; he must be under the necessity of employing other generals, whose misconduct or incapacity might endanger his power, or whose triumphs might even affect the interest which he holds in the opinion of the French. Peace, then, would secure to him what he has achieved, and fix the inconstancy of fortune. But this will not be his only motive. He must see that France also requires a respite—a breathing interval, to recruit her wasted strength. To procure her this respite, would be, perhaps, the attainment of more solid glory, as well as the means of acquiring more solid power, than anything which he can hope to gain from arms, and from the proudest triumphs. May he not then be jealous to gain this fame, the only species of fame, perhaps, that is worth acquiring?—Fox, p. 202.

ἀλλ', ὦ ἄνδρες, εἰ τοῦτο βουλευτέον ἐστίν, ἔγωγε νομίζω συμφέρειν τῷ Ναπολεῶνι εἰρήνην ποιῆσθαι. οὗτος γὰρ ὁ στρατηγὸς, φιλῶν πού τὴν ἐκ τοῦ πολέμου δόξαν, οὐχὶ εἰκότως νομίζοι ἂν ἄλις ἤδη τῆς δόξης ἔχειν, ὅτι αὐτῇ, τῇ μὲν τύχῃ παραλλαχθείσῃ, σφάλλοισι' ἂν, ἄλλαις δὲ νίκαις, οὐκ ἂν αὐξάνοιτο. οὐδ' ἐστίν ὅπως οὐκ αἰσθάνεται οὐδὲν δυνάμενος, οὕτως ἐχόντων τῶν πραγμάτων, αὐτοῦ τῇ τύχῃ καὶ συνέσει καὶ σοφίᾳ χρώμενος, ἔτι ὀρθοῦσθαι. δεῖ γὰρ αὐτὸν ἄλλοις χρῆσθαι στρατηγοῖς, οἳ, εἰ μὲν φαυλοὶ τε καὶ ἄπειροι εἶεν, σφαλερὰν ποιοῖεν ἂν τὴν ἑαυτοῦ δύναμιν, εἰ δὲ εὐτυχεῖς, ἴσως ἂν αὐτοὶ τύχοιεν τῆς δόξης ἣν ἔχει παρὰ τῶν Γάλλων. εἰρήνην οὖν, βεβαιῶσα αὐτῷ τὰ κεκτημένα, τὴν τύχην, ποικίλην περ οὔσαν, τὴν αὐτὴν καθίστασι' ἂν. ἀλλ' οὐ τοῦτο σκοπεῖ μόνον. πῶς γὰρ οὐχ ὀρᾷ δεῖν τὴν Γαλλίαν ἠσυχάζειν τι καὶ ἀναπνεῖν, ἵνα ἀναλάβῃ τὸ σθένος τὸ τετηκός; τὸ οὖν ταύτην τὴν ἀναπνοὴν αὐτῇ παρέχειν ἴσως ἂν βεβαιωτέραν τὴν τε δόξαν καὶ τὴν δύναμιν καθίστατο, ἢ ἅπανθ' ἃ κτᾶσθαι τοῖς τε ὅπλοις καὶ ταῖς μεγίσταις νίκαις δυνατὸν ἐστίν. ἀρ' οὖν οὐκ εἰκότως γένοιτ' ἂν πρόθυμος ταύτης τῆς δόξης τυχεῖν, ἥτις ἴσως ἢ μόνη ἐστὶ τοῦ κτᾶσθαι ἀξία;

(42) D.—SIXTH PIECE.

Greek Prose.

On the 20 of October, when it was darke, they went to the duke (who to this end, did the same night lodge at the low Northgeest) telling him that all things were in readinesse for

the surrender of the Fort : It is reported, that he stood in some doubt of them, and that therefore he made sundrie demands concerning the fort, as who commaunded in it, how many souldiers it had, and by what meanes they would deliver in unto him ; That he did beside, take their oath that they should deale faithfully with him therein, causing them to receive the Sacrament of the Altar (as the Papists terme it). Being assured of their loyaltie, he gave to each of them a chaine of gold, promising them a good summe of money the deed being once done. Then hee made choyce of a certaine number of his best souldiers, to goe and receive the Fort in his name, and caused Grimstons and the victuallers hands to be bound behind them with match, and gave two ponyards to two souldiers commaunding them to kill them, if they perceived the least suspicion by the way.—“The Triumphs of Nassau,” p. 101.

εἰκάδι Πυανεσιῶνος, νυκτὸς ἐπελθούσης, παρὰ τὸν ἄρχοντα ἦλθον (οὗτος ἵνα περὶ πάντων πραγμάτων πύθοιτο, ἔμεινεν ἐν τῷ πεδίῳ ὃ πρὸς ἄρκτον ἐκεῖτο) εἶπον δὲ πάντα ἔτοιμα εἶναι ὥστε ἐνδίδοναι τὸ φρούριον. εἶσιν οἱ λέγουσιν ὅτι οὐκ ἐπίστευσεν τοῖς ἐντὸς οὔσι, καὶ ἠρώτησεν ἐρωτήματα τινὰ περὶ αὐτοῦ. ἠρώτησεν δὲ ὅς ἐν αὐτῷ ἠγεμόνευε, πόσοι ἐνείσαν στρατιῶται, καὶ πῶς τὸ φρούριον ἐνδίδοναι αὐτῷ μέλλουσιν. καὶ πρὸς ταῦτα ἠνάγκασεν αὐτοὺς ὁμνυαί πάντα ἐν τῷ πράγματι πιστῶς πράξειν, ὥρκισεν δὲ αὐτοὺς “κατὰ τὸν βῶμον” ὥσπερ λέγουσιν ἱεροὶ ἄνθρωποι. εἰδὼς δὲ αὐτοὺς πιστοὺς ὄντας ἔδωκεν ἐκάστῳ ἄλυσιν χρυσην, καὶ ἀργύριον δώσειν ὑπέσχετο, ὅποτε τὸ πρᾶγμα τελέσαιεν ἔπειτα δὲ ἐξείλε τάγμα τῶν ἀνδρειοτάτων στρατιῶτων ἵνα ἐς τὸ φρούριον ἰοίεν τε καὶ λάβοιεν αὐτὸ ὑπὲρ αὐτοῦ. ἐκέλευσε δὲ τὰς χεῖρας τοῦ Γριμστῶνος καὶ τῶν ὀψώνων ὀπίσω δεῖν σχοινίῳ, ἐγχειριδίῳ δὲ δούς στρατιῶταιν ἐκέλευσεν αὐτοὺς τοὺς αἰχμαλωτοὺς κτείνειν εἰ μὴ πιστοὶ φαίνοντο ἐν ὁδῷ.

(43) C.—SIXTH PIECE.

τοῦ Πυανεσιῶνος τῇ ὑστέρῃ δεκάτῃ ἀφίκοντο κνεφαῖοι οἱ ξυνωμόται ὡς τὸν ἠγέμονα (ὅς ἐπὶ τοῦτο ἐνυκτέρευσεν ἐγγὺς ἐν τῷ πεδίῳ) ἀγγέλλοντες ὅτι πρόχειρα ἐστὶν πάντα πρὸς τὸ παραδίδοναι τὸ τεῖχος· φᾶσιν τίνες ὅτι ἀπιστῶν αὐτοῖς ἠρώτησεν ὁ ἠγέμων περὶ τοῦ τεύχου, ὅτις κράτει αὐτὸν. ὅποσοι ἔνεισιν στρατιῶται, ὅπως αὐτῷ ἐκδώσουσιν αὐτὸν καὶ ἀλλὰ πολλὰ.

πρὸς δὲ τοῦτο φᾶσιν ὅτι καὶ ὄρκον παρὰ αὐτῶν ἔλαβεν μὴ ἀπιστῶς προσφέσθαι αὐτῷ ἐν τούτῳ τῷ πράγματι, καὶ ἠνάγκασεν αὐτοὺς τὸ μυστήριον δέχεσθαι, τὸ τοῦ βωμοῦ (ὡς λέγουσιν οἱ ἀπὸ τοῦ Ρωμαίου ἐπισκόπου).

ἔπειτά δε, τη πίστει πεποιθῶς, ἐκάστῳ ἔδωκεν χρυσοῦν στρέπτον ὑπισκνουμένος πολὺ ἀργύριον δώσειν αὐτοῖς διαπράξασι τὸ ἔργον. ἔξιλεν ἄρα στρατιώτας τίνας βέλτιστας ὥστε τὸ τεῖχος ἀντὶ αὐτοῦ παραλαμβάνειν· ἐκέλευσεν μὲν ἄλλους τίνας ὀπίσω δεῖν τὰς τοῦ τε Χαρμίδου καὶ τοῦ ὀψώνου χεῖρας ἄπτηρη.

ἔδωκε δε δυοῖν ξιφιδίῳ ἐπέταξεν τε αὐτῷ τοὺς δεδεμένους ἀποκτείνειν ἕαν ἐφ' ὄδῳ αὐτοῦς ἐς ὀτιοῦν ὑποπτεύηται.

(44) E.—EIGHTH PIECE.

For Greek Prose.

But these thirty, having so great power in their hands, were more careful to hold it, than to deserve it by faithful execution of that which was committed to them in trust. Therefore apprehending such troublesome fellows, as were odious to the city, though not punishable therefore by law, they condemned them to death; which proceeding was by all men highly approved, who considered their lewd conditions, but did not withal bethink themselves, how easy a thing it would be unto these 30 men, to take away the lives of innocents, by calling them perturbors of the peace, or what else they listed, when condemnation without due trial and proof had been once well allowed. Having thus plausibly entered into a wicked course of government, they thought it best to fortify themselves with a sure guard, ere they broke out into those disorders, which they must needs commit for the establishment of their authority.

Wherefore despatching two of their own company to Sparta, they informed the Lacedæmonians that it was the full intent of the thirty, to keep the city free from all rebellious motions, to which purpose it behoved them to cut off such as were seditious; and therefore desired the Lacedæmonians to send them a garrison, which they promised at their own cost to maintain. This motion was well approved, and a guard sent, the captain of which was so well entertained by the thirty, that none of their misdeeds could want his high commendation at Sparta.—
SIR W. RALEIGH.

οὔτοι δέ οἱ Τριάκοντα τοσάντην ἔχοντες δύναμιν, ἔχεσθαι μᾶλλον ἐζήτουν, ἢ πιστῶς χρώμενοι αὐτῇ ἑαυτοῖς παρεργνωθείση ἄξιοι φαίνεσθαι. προκαταλαμβάνοντες οὖν τοὺς ὄχλον παρέχοντας ἐχθροὺς τ' ὄντας τῇ πόλει, καίπερ τῷ νόμῳ οὐ κολαστέους, ἀποθανεῖν ἐκέλευσαν. τοῦτο δέ τό ἔργον πάντες ἐπήγουν, τό μὲν ἐνοχλεῖν αὐτοὺς σκοποῦντες, τοῦτο δέ οὐκ ἐννοοῦντες ὅτι ῥαδίως ἀποκτενοῖεν ἂν οἱ Τριάκοντα τοὺς ἀναιτίους, λέγοντες ἢ ταραττεῖν τὴν πόλιν ἢ ἄλλο τι, εἴποτε ἐῶντο ἀποκτεῖναι, μὴ κρίνοντες τεκμηρίοις μηδὲ γενομένης τῆς νομιμῆς δίκης. οὕτως δέ εὐπρεπῶς ἀρξαμένοις κακῶς ἄρχουσιν,

ἔδοξε βεβαιοῦν ἑαυτοὺς φυλακῇ πιστῇ, πρὶν ταῦτα ποιοῖεν τὰ ἄδικα ἔργα, ἅπερ ἀναγκαῖα πρὸς τὸ καταστῆσαι ἑαυτοῖς τὴν ἀρχὴν. δύο οὖν ἑαυτῶν ἀπέστειλαν ἐς τὴν Σπάρτην, ὡς τοῖς Λακεδαίμοσιν λέξοντας ἐθέλειν μὴ στάσεις ἐν τῇ πόλει ἔαν. πρὸς δέ τοῦτο δεῖν τοὺς στασιάζοντας ἀποκτεῖναι. αἰτεῖν οὖν τοὺς Λακεδαίμονας φυλακὴν πέμπειν αὐτοὶ δέ τὸν μισθὸν δώσειν. ἐπεὶ δ' ἔδοξε ταῦτα φυλακὴν ἀπέστειλαν οἱ Λακεδαίμονες. οἱ δέ Τριάκοντα οὕτως καλῶς εἰστίασαν τὸν αὐτῆς ἄρχοντα ὥστε μηδένα τῶν ἀδίκων ἔργων μὴ ἐπαινέσθαι ἐν τῇ Σπάρτῃ.

(45) A.—EIGHTH PIECE.

οὔτοι δ' οἱ τριάκοντα, τοσαύτην ἔχοντες ἐξουσίαν, μᾶλλον κατέχειν αὐτὴν ἐσπούδαζον ἢ, πιστῶς ταυτ' ἅπερ ἐπιστεύθη αὐτοῖς ἐκτελοῦντες, ἀξίους εἶναι ἑαυτοὺς ἀποδειξάει. συλλαμβάνοντες γὰρ λυπηροὺς τινας οὐσπερ ἐστύγουν μὲν οἱ πολῖται, κολάζειν δὲ κατὰ τοὺς νόμους οὐ παρήν, κατέγων θάνατον· ὅπερ μάλιστ' ἐπαίνουν πάντες οἵπερ τοῦτο μὲν ἐνενόησαν, φαύλους ὄντας τοὺς ἀποθανόντας, ἐκεῖνο δ' οὐ, ὅτι ῥᾶστον ἂν εἶη τοῖς τριάκοντα καὶ τοὺς ἀναιτίους ἀποκτανεῖν ἅτε δὴ τὴν πόλιν ταραττοντας ἢ ὀτιοῦν ἄλλο ἀμαρτόντας, εἰ ἄνευ τοῦ τε κρίσαι καὶ τοῦ ἐξελέγξαι θάνατον καταγιγνώσκειν παρείη.

οὕτω δὲ εὐπρεπῇ πράττοντες κακῶς πολιτεύειν ἤρξαντο. ἄλλ' ἔδοξεν αὐτοῖς πρὶν τοῦ ὑβρίζειν ἄρχεσθαι (ἀναγκαῖον ὄντος τούτου πρὸς τὸ βεβαιοῦν τὴν ἐξουσίαν) φρούριόν τι κτήσασθαι πιστόν. ὧν ἔνεκα δύο αὐτῶν ἐς Λακεδαίμονα πορευσάμενοι ἀπήγγειλαν ὅτι δεδογμένον τοῖς τριάκοντα στάσεις πάσας προφθάσαι, διὸ χρὴ πάντας τοὺς ἀπειθοῦντας ἀποκτανεῖν, βούλονται τοὺς Λακεδαιμονίους φρούριον αὐτοῖς πορίσασθαι ἐφ' ᾧτε αὐτοὶ θρέψουσιν. ἐπαινοῦντες δὲ οἱ Λακεδαιμόνιοι φρούριον ἔπεμψαν· οὕτω δ' ἐθεράπευον οἱ τριάκοντα τὸν τοῦδε ἄρχοντα ὥστε μηδέποτε ἐλλείπειν αὐτὸν ὑβρίζοντας μάλιστ' ἐπαινεῖν αὐτοὺς τοῖς Λακεδαιμονιοῖς.

(46) A.—ELEVENTH PIECE.

For Greek Prose.

Coming back to the question of this war: I admit, of course—everybody must admit—that we are not responsible for it, for its commencement, or for the manner in which it is conducted; nor can we be responsible for its results. But there is one thing which we are responsible for, and that is for our sympathies, for the manner in which we regard it, and for the tone in which we discuss it. What shall we say, then, with regard to it? On which side shall we stand? I do not believe

it is possible to be strictly, coldly neutral. The question at issue is too great, the contest is too grand in the eye of the world. It is impossible for any man, who can have an opinion worth anything on any question, not to have some kind of an opinion on the question of this war. I am not ashamed of my opinion, or of the sympathy which I feel, and have over and over again expressed, on the side of the free North.—BRIGHT'S Speeches.

ἐπανελθὼν νῦν ἐπὶ τὸν πόλεμον, ὁμολογῶ μὲν ἔγωγε—τίς γὰρ οὐκ ἂν ὁμολογοίη;—ὅτι οὐτ' αὐτὸς ὁ πόλεμος ἐφ' ἡμῖν ἐστίν, οὔτε τὸ ἀρχὴν γενέσθαι αὐτὸν, οὔθ' ἄπερ ἐν αὐτῷ γίγνεται, οὔτ' αὖ τὰ ἐκβησόμενα· φημὶ δ' εἶναι ἐφ' ἡμῖν ἐκεῖνά γε, τό θ' ὁποτέρους συμφρονοῦμεν καὶ ὅποιον ἔχομεν τροπὸν πρὸς αὐτὸν, καὶ δὴ καὶ ὅποια περὶ αὐτοῦ λέγομεν. τί δ' ἄρα λέγειν χρή; μετὰ ποτέρων γενησόμεθα; οἶμαι μὲν οὖν ἔγωγε οὐχ ὑπάρχειν οὕτως ἀναλγήτους εἶναι ἡμᾶς ὥστε μηδαμῶς μετὰ μηδετέρων γενέσθαι· ἀξιοχρεώτερον γὰρ καὶ τὸ ἀμφισβητούμενον καὶ ὁ πόλεμος ἢ ὥστε τοῦτο ποιεῖν. ὁλῶς δὲ φημὶ οὐδένι ὑπάρχειν, ὅς ἂν γε περὶ οὔτινοσούν γνώμην καὶ φανυτέραν ποτ' ἔχη, περὶ τούτου τοῦ πολέμου γνώμην ἔχειν μηδεμίαν. ἐγὼ μὲν οὖν οὐκ αἰσχύνομαι οὔτε γνώμην τιν' ἔχων οὔθ', ὅπερ καὶ πολλάκις ἐμφανῶς ἔδειξα, τοῖς Βορραίοις ἐλευθέρους οὔσι συμφρονῶν.

(47) B.—TWELFTH PIECE.

For Greek Prose.

On the other side, the Athenians knew that they were utterly lost, except with an invincible resolution, they could make their way, and breake downe this great bridge of boats; or (at least) force a passage through them in some part or other: which they resolve to hazzard, with all their shipping (to the number of one hundred and ten, of all sorts) and with all the strength of their Land-armie, in them imbarqued. But the Gallies, which were within the bridge of boats, did so disorder the Athenian fleet, ere they came to force the bridge, as, albeit some few of them had broken through the chaines, yet being stopt with the ships without, and assailed by other loose Gallies of the Syracusians, which were purposely left at large in the sea, they were either taken or sunk. Three great disadvantages the Athenians had: the first, that fighting within a Haven, and (as it were) in a streight, they had no room to turn themselves, nor to free themselves one from another, being intangled; the second, that having over-pestered their Gallies with Souldiers, who used offensive armes of darts and slings, they had not place upon the decks to stretch their armes; the third was, the discomfortable end for which fought, namely, to force a passage, by which they might save themselves by running away. To be

short, the fight was no lesse terrible than the confusion; the slaughter great on all sides; and the noise, and the cries, so lowd and lamentable, as that no direction could be heard.—
RALEIGH. “Historie of the World, ii. 280.”

οἱ δ' Ἀθηναῖοι ἦσθοντο πάνυ ὀλώλοτες εἰ μὴ δύναντο
τολμᾶ τινὲς μεγίστη ἐπιβάλλοντες σχεδιάω διρρήγνυναι ἢ διὰ
τινα τόπον διελθεῖν· τοῦτ' οὖν ἔδοξε κινδυνεύειν χρωμένοις
πάσαις ταῖς ναῦσι δέκα καὶ ἑκατὸν οὖσαις καὶ ἀναβαίνουσιν
πάντας τοὺς ὀπλίτας. ἀλλὰ αἱ τριήρεις αἴπερ ἦσαν παρὰ τῇ
σταδία οὕτως ἐτάραξαν τὰς τῶν Ἀθηναίων ναῦς ταῖς μὲν καὶ
πρὶν εἰς τὴν σχεδιάω ἐλθεῖν ἐμβάλλουσαι καὶ ἐπιλαμβάνουσαι
ταῖς δὲ διέκπλουν ποιουμέναις—πολλὰς γὰρ τριήρεις ἐν τῇ
θαλάσση ἐκ προνοίας ἔταξαν οἱ Συρακοσῖοι—ὥστε πᾶσαι ἢ
ἑάλωσαν ἢ κατέδυσαν. οἱ γὰρ Ἀθηναῖοι ἐν τρισὶ κακῶς εἶχον·
τὸ μὲν πρῶτον ἐμάχοντο ἐν λίμενι καὶ ὥσπερ ἐν στένω, ὥστε
εὐρυχωρίας οὐ παρούσης οὐκ ἐδύνατο στρέφειν οὐδὲ συμπε-
πληγμένοι λύειν ἑαυτοὺς· ἔπειτα δὲ τῶν νέων βεβριθυίων
στρατιώταις σφενδονήταις τ' οὖσι καὶ ἀκοντίσταις, οὐκ ἦν
χώρα οὐδ' ὥστε τὰ βραχίονα προτείνειν· τρίτον δὲ ἠθύμησαν
ὅτι οὐδὲν ἄλλα ζητοῦντες ἐμάχοντο ἢ διεκπλοῦν ποιούμενοι
φεύγειν τε καὶ σώζειν ἑαυτοὺς. ὡς ἀπλῶς εἰπεῖν καὶ ἡ μάχη
καὶ ἡ ταραχὴ ὁμοίως ἦσαν δειναί· οἱ δ' ἀποθανόντες ἀμφο-
τέρωθε πολλοί· καὶ ἡ κραυγὴ καὶ ἡ ὀλολυγὴ οὕτως μεγάλαι
καὶ φοβεραὶ ὥστε οὐδεὶς ἀκούειν ἐδύνατο τὰ ἐπιστελλόμενα.

(48) A.—THIRTEENTH PIECE.

οἱ μὲντοι Ἀθηναῖοι, ἐπειδὴ εὖ γ' ἤδεσαν ὅτι οὐκ ἔστιν
ὅπως οὐκ ἀπολούνται ἐὰν μὴ θαρσαλεώτατα προσβαλόντες
μάλιστα μὲν τὴν γεφύραν τὴν τ' ἐκ σκάφων ὑποδομημένην
καὶ μεγίστην οὖσαν καταρρήξωσι, εἰ δὲ μὴ τοῦλάχιστον
ἔνιοι διεξέλθωσι, γνωμὰς ἐποίησαντο, τὸν κίνδυνον ρίπτουτες,
προσβαλεῖν. ἐπεὶ οὖν τὰς τριήρεις αἴπερ ὑπῆρξαν (ἦσαν δὲ
σύμπασαι δέκα καὶ ἑκατὸν, παντοῖαι οὖσαι) ἐκείνοις τοῖς
στρατιώταις ὅσοι παρῆσαν ἐπεπληρώκεσαν, προσέβαλον.
ἀλλ' ἔπειτα, καὶ πρὶν εἰς τὴν γεφύραν ἀφίκεσθαι, οὕτως ὑπὸ
τριήρων τινῶν ἐντὸς τῆς γεφύρας οὖσων ἐβλάβησαν, ὥστε
εἰ καὶ ἐνίαι, τὰς ἀλύσεις ρῆξασαι, διεξῆλθον, ὅμως, ἐμβαλ-
λούσων καὶ ἐκτὸς ἄλλων τῶν πολεμίων τριήρων αἴπερ μετεώραι
ἐκ προνοίας σποράδην ἐτάχθησαν, εἴτε ἑάλων εἴτε κατέδυσαν.

ἐβλαπτε δὲ τρία τοὺς Ἀθηναίους· πρῶτον μὲν γὰρ ἐν
κόλπῳ μαχόμενοις, τόπῳ στενω, οὔτε στρεφέσθαι παρῆν οὔτε
συμπλεχθεῖσι πάλιν ἀπαλλαγῆναι· δεύτερον δὲ τοσοῦτοι ἐφ'
ἐκάστην τῶν τριήρων στρατιωτῶν ἐβιβάσθησαν, οἵπερ λόγχαις
τε καὶ σφενδόταις ἐχρῶντο, ὥστε οὐ παρῆν αὐτοῖς ἐπὶ τῷ
καταστρώματι ἰσταμένοις τοὺς βραχίονας ἐκτείνειν. τρίτον

δὲ ἡσχύοντο ἐκείνου γ' ἔνεκα μαχόμενοι—δηλαδὴ ἵνα διεξελθόντες φυγῇ σωθεῖαν. συμφερόντως δὲ λέξαιμ' ἄν οὐκ ἦσσαν δεινὴν γενέσθαι τὴν μαχὴν τῆς ταραχῆς· πλείστοι γὰρ ἀμφοτέρωθεν ἀπέθανον, ὃ δὲ θόρυβος καὶ αἱ βοαὶ οὕτως ὀξεῖαί τ' ἦσαν καὶ δειναὶ ὥστε οὐδεὶς τῶν κλευνόντων ἠκούει.

(49) B.—FOURTEENTH PIECE.

For Greek Prose.

In this great trouble and danger they passed all that night, their armour still on their backs, their horses ready saddled. And when the day began to appear, the which was greatly desired of all the whole host, they trusted then to find some redress for themselves and for their horses, or else to fight with their enemies, the which they greatly desired to the intent to be delivered out of the great travail and pain that they had endured. And all that day it rained so fast that the river and passage was waxen great and risen so high, that or it were noon there might none pass the passages again; wherefore they could not send to know whereas they were, nor where to have any forage or litter for their horses, nor bread nor drink for their own sustentances; but so all that night they were fain to fast, nor their horses had nothing but leaves of trees and herbs: they cut down boughs of trees with their swords to tie withal their horses and to make themselves lodges.—FROISSART.

οὕτως ποιοῦντες καὶ ἐν κινδύνῳ ὄντες ἔτριβον πᾶσαν τὴν νυκτὰ ταύτην τὰ ὄπλα ἔτι φοροῦντες καὶ τῶν ἵππων ἐτοιμῶν ὄντων. καὶ ἐπειδὴ ὑπέφαιεν ἡμέρα ἡσπερ πάντες πολὺ ἐπεθυμοῦν ἠλπισαν τότε ἢ δυνησεσθαι ἡσυχάζειν ἢ τοῖς πολεμίοις μαχεῖσθαι ὅπερ καὶ μάλιστα ἐβούλοντο ποιεῖν ὅπως πολλὰ ἄχη τε καὶ πόνους παθόντες ἐκλύοντο. πᾶσαν δὲ τὴν ἡμέραν οὕτως ὕσεν ὥστε ὃ τε πόταμος καὶ ὁ πόρος μεγάλοι ἐγένοντο καὶ πολὺ ηὔξηθησαν, τοσοῦτον μὲν οὖν ὥστε πρὶν μεσημβρίαν γένεσθαι οὐδεὶς ἐδύνατο τοὺς πόρους πάλιν διαβαίνειν. τούτου δ' ἔνεκα οὐκ ἐδύνατο πέμπειν μαθησομένους οὔτε ὅπου εἰσι οὔτε ὅπου πάρεστι κτᾶσθαι τοῖς μὲν ἵπποις χῆλον καὶ ὑπόστρωμα ἑαυτοῖς δὲ σῖτον καὶ πότον. ἀλλὰ πᾶσαν τὴν νυκτὰ αὐτοὶ μὲν ἠναγκάσαντο σίτου δεῖσθαι οἱ δὲ ἵπποι οὐδὲν εἶχον πλὴν φύλλων καὶ πόων. ἀπέταμον δὲ τοῖς ξίφεσι θαλλοὺς δένδρων ὥστε προσδεῖν τοὺς ἵππους καὶ καλύβας ποιεῖν.

(50) A.—FOURTEENTH PIECE.

For Greek Prose.

But while the experience of the last four years has been such, with all its sorrows, as make us proud of our strength and grateful for the source of it, we cannot but feel that peace

will put to the test those higher qualities which war leaves in reserve. What are we to do with the country our arms have gained? It is by our conduct in this stewardship, and not by our right under the original compact of the States, that our policy is to be judged. The glory of conquest is barren unless victory clear the way to a higher civilization, a more solid prosperity, and a Union based upon reciprocal benefits. In what precise manner the seceding States shall return is of less consequence than what they shall be after their return. Dependent provinces, sullenly submitting to a destiny which they loathe, would be a burden to us rather than an increase of strength or an element of prosperity. War would have won us a peace stripped of all the advantages that make peace a blessing. We should have so much more territory and so much less substantial greatness. We did not enter upon war to open a new market or fresh fields for speculators, or an outlet for redundant population, but to save the experiment of democracy from destruction. Our business now is not to allow ourselves to be turned aside from a purpose which our experience thus far has demonstrated to have been as wise as it was necessary, and to see to it that, whatever be the conditions of reconstruction, democracy, which is our real strength, receive no detriment.—LOWELL, "Political Essays."

ὁμολογῶ μὲν ἔγωγε ὅτι ἐν τοῖσδε τοῖς τέτταρσιν ἔτεσιν, εἰ καὶ πολλάκις ἐλυπησάμεθα, ὅμως τοιαῦτα διεπράχθη ὥστε ἀγάλλεσθαι τε ἡμᾶς τῇ δυνάμει καὶ τοῖς θεοῖς χάριν εἰδέναι ὅτι ἐνυπάρχει· ὅμως καὶ οὕτω φαμὲν γενήσεσθαι ἐν εἰρήνῃ πείραν πῶς δυναμέων τινῶν τῶν ἀνθρώπων αἴπερ ἐν πολέμῳ ἄχρηστοι κείνται. πῶς ἄρα ἐκείνῳ τῷ χωρίῳ χρῆσόμεθα, οὐπερ πολέμῳ ἐπεκρατήσαμεν; πρὸς γὰρ ἐκείνῳ γ' ἄπερ ἡμεῖς τὰ παραντικά διατιθέμενοι ποιήσομεν μᾶλλον σκέψονται οἱ πολλοὶ κρίναντες ἢ πρὸς τὰ ἐκ τῶν πρώτων σπουδῶν ἡμῖν παριεμένα. ψίλη γὰρ ἢ ἐκ τῆς νίκης δόξα ἐὰν μὴ μᾶλλον τε τοὺς νικηθέντας παιδεύητε καὶ πράσσητε ὅπως ἄμεινον ἢ πρὶν διακείσονται ἐπὶ τῷ κοινῷ συμφέροντι συναρμοσθέντας. οὐδὲ πάλιν μᾶλλον σπουδαῖον τὸ πῶς μάλιστα αἱ ἀποστᾶσαι πόλεις πάλιν συγχωρήσουσιν, ἢ τὸ τί ἔσονται συγκεχωρηκῦναι, ὑπήκοαι μὲν γὰρ οὔσαι καὶ χαλεπῶς τὸν ζυγὸν φέρουσαι, ἐμποδῶν ἂν ἡμῖν μᾶλλον καταστήσειαν ἢ δυνάμιν τε καὶ πλοῦτον παρέχοιεν. καὶ δὴ καὶ οὐ μόνον ἂν εἰρήνην κτήσασθε πάντα τὰ συμφέροντα συλωμένην ὧν ἕνεκα ἀγαθὴ ἢ εἰρήνη κτᾶσθαι, ἀλλὰ καὶ ὅσω πλέον ἂν λάβοιτε χωρίον, τοσοῦτ' ἢ τὴν δυνάμιν ἐλάσσοισθ' ἂν. πρὸς δὲ τούτοις οὔτε τοι ἐμπορίας χάριν τὸν πόλεμον ἐποιησάμεθα, οὐθ' ἵνα ἡμῶν τινὲς καινὰ ζητῶσι μεταλλεῖα, οὐτ' αὖθις ἵνα τοὺς ἐκ τῆς πόλεως περισσεύοντας πολίτας μετακομισαίμεθα, ἀλλὰ ἵνα περιγίγνυνται οἱ ἄρτι τὸν δῆμον ἄρχειν κελύσαντες. ἡμῖν

οὖν τανῦν πρόκειται τοῦργον πράσσειν πρῶτον μὲν ὅπως μὴ παρακρουθησόμεθα τοιοῦτόν τι ἐπιτηδεύοντες ὁ τοῖς γεγενημένοις οὐχ ἦσσαν ὑγιᾶς ὅν ἐδηλώθη ἢ ἀναγκαῖον, ἔπειτα δὲ καὶ ὅπως ἐφ' ὁποιοισδήποτε πάλιν συγχωρήσουσι μηδαμῶς βλαφθήσονται οἱ δημοτικοί, οἵπερ καὶ αὐτοὶ μόνοι ἔρμα κράτιστον τῆς πόλεως.

(51) E.—SIXTEENTH PIECE.

For Greek Prose.

The fatal gun was fired from the fortress. Then springing into the square, the Spanish captain and his followers shouted the old war-cry of "St. Jago and at them!" It was answered by the battle-cry of every Spaniard in the city, as, rushing from the avenues of the great halls in which they were concealed, they poured into the plaza, horse and foot, each in his own dark column, and threw themselves into the midst of the Indian crowd. The latter, taken by surprise, stunned by the report of artillery and muskets, the echoes of which reverberated like thunder from the surrounding buildings, and, blinded by the smoke which rolled in sulphurous volumes along the square, were seized with a panic. They knew not whither to fly for refuge from the coming ruin. Nobles and commoners,—all were trampled down under the fierce charge of the cavalry, who dealt their blows right and left, without sparing; while their swords, flashing through the thick gloom, carried dismay into the hearts of the wretched natives, who now, for the first time, saw the horse and his rider in all their terrors. They made no resistance,—as, indeed, they had no weapons with which to make it. Every avenue to escape was closed, for the entrance to the square was choked up with the dead bodies of men who had perished in vain efforts to fly.

PRESCOTT, "Peru, i. 381."

ἐπειδὴ ἐπατάγησεν ἐν τῷ τείχει ἡ θανάσιμη μηχανή, πηδήσαντες ἐς τὴν ἀγορὰν ὁ τε λοχαγὸς ὁ Ἰβερνικὸς καὶ ὁ λόχος, ἐνηλάλαξαν. ἅμα δὲ πάντες οἱ ἐν τῇ πόλει Ἰβερνικοὶ ὀλόλυγμόν ἴσταντες, ὥρμησαν ἐκ τῶν διόδων τῶν μεγάλων οἰκοδομημάτων ἐν οἷς ἐκρύφθησαν, καὶ φερόμενοι ἐς τὴν ἀγορὰν, ἰππῆς τε καὶ πεζοὶ ἐν τάξει ὡς ἕκαστοι, ἐσέπεσον τῷ τῶν Ἰνδῶν ὄχλῳ. οὗτοι δὲ καταλαμβανόμενοι τ' ἐξ ἀπροσδοκίτου, ταραπτόμενοί τε τῷ τῶν μηχανῶν κτυπῷ, αἵπερ ἐπήχησαν ὡσπερ ἡ βροντὴ ἐν τοῖς περιούσιον οἰκίμασι, τυφλούμενοί τε τῷ κάπνῳ, ὃς ἐκ θείου γενόμενος διὰ τῆς ἀγορᾶς ἐφέρετο πολὺς, φόβῳ ἐξεπλήχθησαν. καὶ δὴ καὶ ἀποροῦντες ὅποι φύγοιεν τὸν μέλλοντ' ὄλεθρον, πάντες, οἱ τε δυνατοὶ καὶ τὸ πλῆθος κατεπατήθησαν ὡμῶς ἐσπεσόντων τῶν ἰππέων πανταχοῦ τε πληγὰς διδόντων μηδὲ φειδομένων.

πρὸς δε ταῦτα τὰ ξίφη λάμποντα ἐν τῷ σκότῳ ἐφόβησε τοὺς
ταλαιπώρους οἰκήτορας, ἐνταῦθα δὲ πρῶτον ὀρῶντας τοὺς τ'
ἰππείας καὶ τοὺς ἵππους ὡς φοβερωτάτους. οὗτοι γ' ἀντέχον—
οὐ γὰρ παρῆν τὰ ὄπλα ὥστ' ἀντέχειν. πᾶς δ' ὄδος τοῦ
ἀποφυγεῖν ἐφράχθη, ἢ γὰρ ἐς τὴν ἀγορὰν εἴσοδος ἐμεστῶθη
νεκρῶν τῶν ἀνδρῶν, οἵπερ μάτην πειρώμενοι ἀποφυγεῖν,
ἀπώλοντο.

(52) A.—SIXTEENTH PIECE.

ἔπειτ' ἐφθέγγατο ἡ σάλπιγξ, θανάτου σημεῖον. εὐθύς γὰρ
ἐς τὴν ἀγορὰν εἰσέβαλον ὃ τε τῶν Σπανίων λοχαγὸς καὶ οἱ
μετ' αὐτοῦ, τῷ ἀρχαίῳ ἀλαλάξαντες “Ζεῦ ἑπαμύνιοις.”
συνεμίχθησαν δὲ αἱ ἀλαλαὶ καὶ πάντων τῶν ἄλλων Σπανίων
ὅσοι ἐν πόλει ἦσαν. ἐκ γὰρ τῶν προπύλων τῶν μεγάλων
οἰκιῶν, ἐν αἷς κεκρυμμένοι ἦσαν, εἰς τὴν ἀγορὰν σύδην
εἰσπεσόντες ἰππῆς τε καὶ πέζοι ἀμφοτέροι κατα λόχους
ἀμαύρους συντεταγμένοι, ἐς μέσους τοὺς Ἰνδίου ὄχλον πυκνὸν
κατέδραμον. οἱ δὲ Ἰνδιοὶ οὐδὲν ὑποτοπήσαντες καὶ ἅμα ταῖς
τε βοαῖς ἅς αἱ οἰκίαι αἱ πέριξ βροντῇ ὁμοίας ἠντήχουν σχεδὸν
ἐκκωφωθέντες καὶ τῇ κόνει τῇ κατὰ τὴν ἀγορὰν κυλινδομένη
τυφλωθέντες, εὐθύς ἄνω κάτω ἐγένοντο φόβῳ· ἠπόρου γὰρ
ὅποι ποτε καταφυγόντες σωθήσονται ἀπὸ τῆς παρερχομένης
ἄτης. οἳ τε οὖν δημόται καὶ οἱ προστάται πάντες ὁμῶς
καθιππάσθησαν ὑπὸ τῶν ἰππέων οἵπερ ὠμότατα ἐπιτιθέμενοι
τοὺς τε ἐξ ἀριστεράς καὶ ἐκ δεξιάς κατέκοψαν οὐδίνων
φειδούμενοι· καὶ ἅμα τὰ ξίφη αὐτῶν ἐν τῷ σκότει μαρμαίροντα
τοὺς δυσδαιμόνας Ἰνδίου μάλιστ' ἐξέπληξαν, ἄλλως τε καὶ
τότε πρῶτα τῶν ἐφ' ἵππῳ φερομένων πειρωμένους ὡς δεινοὶ εἰσιν.
οὐκ οὐτε ἀντέτειναν—οὐ γὰρ τοὶ ὄπλα εἶχον τὰ ἐπιτήδεια—
οὐτε φυγεῖν ἐδύναντο οὐδαμόσε ἐπειδὴ πᾶσαι αἱ ἐς τὴν
ἀγορὰν ἐσόδαι τοῖς ἐκείνων σώμασι συνεπληρώθησαν οἵπερ
μάτην πειρασάμενοι φυγεῖν ἀπέθανον.

(53) A.—TWENTY-FIRST PIECE.

For Greek Prose.

Euphranor.—Lysicles.

EUPH. Say, Lysicles, who drinks most, a sick man or a healthy?

LYS. A healthy.

EUPH. And which is healthiest, a sober man or a drunkard?

LYS. A sober man.

EUPH. A sober man therefore in health may drink more than a drunkard when he is sick.

LYS. He may.

EUPH. What think you, will a man consume more meat and drink in a long life or a short one?

LYS. In a long.

EUPH. A sober, healthy man, therefore, in a long life may circulate more money by eating and drinking, than a glutton or drunkard in a short one.

LYS. What then?

EUPH. Why then it should seem; that he may be more beneficial to the public even in this way of eating and drinking.

LYS. I shall never own that temperance is the way to promote drinking.

EUPH. But you will own that sickness lessens, and death puts an end to all drinking. The same argument will hold for aught I can see, with respect to all other vices that impair men's health and shorten their lives.

BERKELEY: "Minute Philosopher, Dialogue 2."

Εὐφ. εἶπέ μοι, ὦ Λυσίκλεις· πότερον φῆς πλέον πίνειν, τὸν νοσοῦντα ἢ τὸν ὑγιαίνοντα;

Λυσ. τὸν νοσοῦντα δήπου.

Εὐφ. πότερος δὲ πλέον ὑγιαίνει, ὁ μετριοπότης ἢ ὁ οἰνόφλυξ;

Λυσ. ὁ γε μετριοπότης, νη τὸν Δία.

Εὐφ. εἰκὸς ἄρ' ἐστὶ τὸν μετριοπότην, ἐν ᾧ ἂν ὑγιαίνῃ, πλέον πίνειν τοῦ οἰνόφλυγος νοσοῦντος;

Λυσ. εἰκὸς, ὦ Εὐφράνωρ.

Εὐφ. φέρε τοίνυν· τί σοι δοκεῖ· πότερον μακρὸν βιώσασ τις βίον ἢ καὶ βραχὺν, πλέον φαγεῖται τε καὶ πίνεται;

Λυσ. βραχὺν, εἰκότως.

Εὐφ. ὁ οὖν μετριοπότης ἅμα ὑγιαίνων, ἐὰν μακρὸν βιώσῃ βίον, πλέον ἂν εἰκότως δαπανήσειεν ἀργύριον ἢ ἀδηφάγος τις καὶ οἰνόφλυξ βίον βιώσας βραχὺν;

Λυσ. τί δαί, ὦ Εὐφράνωρ;

Εὐφ. ὅτι ἔμοιγε δοκεῖ ἐκεῖνος διὰ ταῦτα καὶ πλέον ἂν ὠφελῆσαι τοῖς πολίταις ὧδε ἐσθίων τε καὶ πίνων.

Λυσ. οὐδεπώποτε, ὦ Εὐφράνωρ, ἐκεῖνο ὁμολογήσομαι, ὅτι μετρίως ἐσθίων τέ τις καὶ πίνων ποιεῖ ὥστε πλέονας γενέσθαι τοὺς οἰνόφλυγας.

Εὐφ. ἀλλὰ μὴν, ὦγαθέ, ἐκεῖνό γε δήπου ὁμολογεῖς, ὅτι τό μὲν νοσεῖν ὀλίγον τι τὸ πίνειν ἀποπαίνει, ὁ δὲ θάνατος παντελῶς. οὕτω τοίνυν καὶ περὶ πάσης τῆς ἀκολασίας (ἔμοιγε δοκεῖν) ἔχει, δί' ἣν ἐλάττον τε ὑγιαίνουσιν οἱ ἄνθρωποι καὶ βραχίονα ἔχουσι τὸν βίον.

(54) A.—TWENTY-THIRD PIECE.

For Greek Prose.

Finding himself thus ill-requited, he said to his squire, "I have always heard it said that to do good to the vulgar is to throw water into the sea. Had I believed what you said to

“ me, I might have prevented this trouble ; but it is done. “ I must have patience and henceforth take warning.” “ Your worship will as much take warning,” answered the squire, “ as I am a Turk ; but since you say that, if you had believed “ me, the mischief would have been prevented ; believe me now, “ and you will avoid what is still worse.” “ Thou art naturally a coward,” replied his lord, “ but that thou mayest not say that “ I am obstinate, and that I never do what thou advisest, I “ will for once take thy counsel and retire from that fury of “ which thou art so much in fear ; but upon this one condition “ —that neither living or dying, thou shall ever say that I “ retired and withdrew myself from this peril out of fear, but “ that I did it out of mere compliance with thy entreaties.”— “ Don Quixote.”

ἐπειδὴ τοὺς ἄλλους εὖ ποιήσας ἤσθητο οὕτω κακῶς ὑπ’ αὐτῶν παθῶν, εἶπε πρὸς τὸν ὑπασπίστην “ ἀεὶ μὲν πολλῶν ἤκουσα λεγόντων ὡς ὁ τοὺς ἀγενεῖς εὖ ποιῶν ὁμοίός ἐστι τῷ ἐκ ψάμμου σχοινίῳ πλέκοντι. καὶ νῦν εἴ σοί γε ἐπειθόμην ἴσως ἂν τοῦτον τὸν θόβυβον μὴ γενέσθαι ἐκώλυσα. ὅμως νῦν δὴ ἐγένετο · ἔστω οὖν, τὸ δὲ λοιπὸν καρτερεῖν δεῖ καὶ εὐλαβεῖσθαι τοιόνδε τι μὴ αὐθις γένηται.” ὁ δὲ ὑπασπίστης ὑπολαβὼν “ διαρῥαγείην, νῆ Δί’ ἔφη ᾧ φέριστε, εἴ συ γ’ εὐλαβήσει · ὅμως ἐπειδὴ ἐκεῖνό γ’ ὁμολογεῖς ὅτι εἴ μιν τὸ πρῶτον ἐπίθου οὐκ ἂν οὕτω κακῶς διεκείσῃ, νῦν γοῦν ἐμοὶ πεισθεῖς καὶ μείζον ὑποφεύξῃς κακόν.” ὁ δὲ ἄλλος ἀποκρινάμενος “ σὺ μὲν, ἔφη, δειλός τις πέφυκας · ὅμως ἵνα μὴ με αὐθάδη καλέσῃς ἅτε τὰ σὰ συμβουλευμάτα ἀεὶ ἀπωθούμενον ἐν γοῦν τῷ πάροντι σοί γε πειθόμενος τοῦτο τὸ μορμολύκειον, ὅπερ τόσον σε φοβεῖ, βούλομαι ἔαν, ἐφ’ ᾧ τε δὴ μόνῳ σύ γε οὐδέποτε οὔτε ζῶν οὔτε ἐν τῷ τεθνάναι ἐκεῖνο κατ’ ἐμοῦ φήσεις ὡς φοβούμενος ἐγὼ τούτῳ τῷ κινδύνῳ ὑπέιξα καὶ μὴ σοί γε λισσομένῳ πειθόμενος.

(d) Greek Iambics (Fourth and Fifth Years).

(55) B.—FIRST PIECE.

For Greek Iambics.

Hast thou no pity upon my loneliness ?
 Lo, where thy father Lot beside the hearth
 Lies like a log, and all but smouldered out !
 For ever since when traitor to the King
 He fought against him in the Barons’ war,
 And Arthur gave him back his territory,
 His age hath slowly drooped, and now lies there
 A yet-warm corpse and yet unburialable ;
 No more nor sees, nor hears, nor speaks, nor knows.
 And both thy brethren are in Arthur’s hall,

Albeit neither loved with that full love
 I feel for thee, nor worthy such a love :
 Stay therefore thou ; red berries charm the bird
 And thee, mine innocent, the jousts, the wars,
 Who never knewest finger-ache, nor pang
 Of wrenched or broken limb.

TENNYSON.

ἄρ' οὐ δι' οἴκτου τὴν ἐμὴν βίαν ἔχεις
 οὕτως ἔρημον ; ἦν ἴδον παρ' ἐστία
 ὥσπερ ξύλον τι κείμενον τεκόντα σε
 ἄγαν γεραιὸν ὄντ' ἐπὶ ῥοπῆς βίου ·
 ἔξ οὗ χρόνον γὰρ συμβαλὼν τῷ κοιράνω
 δόλου περ ὄντος ἐν μαχῇ τῶν εὐγενῶν
 ἐδέξατ' αὖθις τοῦδε τὴν αὐτοῦ χθόνα
 οὕτως γεγήρακ' ὥστε μᾶλλον ἐστὶ νῦν
 ζωὸς μὲν οὐδὲν ἀλλὰ κατθανὼν γέρων,
 θανῶν περ, οὐχ οἶος τε θάπτεσθαι νεκρός,
 οὐδὲν δ' ἀκούων, ἐννέπων, εἰδῶς, ὄρων.
 ἦδη δ' ἀπῆλθον οἱ κάσεις μὲν ἐκποδῶν
 ὡς τὸν τύραννον οὐ τόσον φιλούμενοι
 ὅσον φιλῶ σε, κούποτ' ἀξίοι τόσον.
 σὺ δ' οὖν ἀκούων τὴν παραίνεσιν μένε.

(56) E.—FIRST PIECE.

οὐκ οἰκτιεῖς ἐμ' οὔσαν ἐνθ' ἀγείτονος ;
 τὸν πατέρ' ἴδου σὸν κείμενον παρ' ἐστία
 ἴσον ξύλῳ τὸν Λόττον ἐκτετηκότα.
 ἔξ οὗ γὰρ ὦν ἄνακτι δόλιος ἀντὶ νιν
 ἐμαχήσετ' ἐν κλύδωνι τῶν ἐπιστατῶν
 χῶ κοιράνος παρέιχε γάπεδον πάλιν
 ἐκ τοῦ νιν εἶλε γῆρας · αὐτοῦ νῦν ἔτι
 νεκρὸς πρόκειται θέρμος οὐδὲ θαπτέος.
 μόνον τόδ' ἐστὶν οὐτ' ὄραν οὔτε κλυεῖν
 οὐτ' ἐννεπεῖν ἐνεστιν οὔτε γνωρίσαι.
 ἀμφῶ δ' ἀδελφῷ βασιλέως ἐν δώμασιν
 ἀλλ' οὐ τοσοῦτον εἰχέτην πρὸς μ' ἴμερον
 ὅσον ἐστὶ νῦν μοι πρὸς σε τοῦδ' οὐτ' ἀξίω.
 μέν' οὖν ἄκμαια μῆλα θέλγουσ' ὄρνεα
 σε δ' ἢ στράτεια καὶ κλύδων ὦ φίλτατε
 οὐκ ἄλγος εἰδότη' οὐπότ' οὐδέ δακτύλου.

(57) B.—THIRD PIECE.

For Greek Iambics.

DUKE. Now my co-mates and brothers in exile,
 Hath not old custom made this life more sweet
 Than that of painted pomp? Are not these woods

More free from peril than the envious court ?
 Here feel we but the penalty of Adam,
 The season's difference ; as the icy fang
 And churlish chiding of the winter's wind,
 Which when it bites and blows upon my body,
 Even till I shrink with cold, I smile and say
 'This is no flattery : these be counsellors
 That feelingly persuade me what I am.'

"As You Like It, ii. i."

ἄγε νῦν ἔταιροι συζυγέστες ὦδε μοι
 —σύν μοι φυγόντες ὥστε φαίνεσθαι κάσεις,
 ἐνταῦθ' ἐν ὕλαις νῦν βιοῦν εἰώθαμεν ·
 κᾶρ' οὐ βιοῦν ὦδ' ἥδιον μάλ' ἢ τὸ πρὶν
 ἐν τοῦ τυράννου ταῖς θύραις ψεύδους πλέαις ;
 ἐνταῦθα γὰρ συμπάντες εἰς' ἐλεύθεροι ·
 ἀλλ' ἐνθα δεινὸν ἐστὶ πᾶν ὄντος φθόνου.
 ἡμεῖς δὲ δεινὸν οὐδὲν ὦδε πάσχομεν,
 εἰ μὴ καλεῖ τις τήνδε τὴν πάντων τύχην,
 χειμῶνας ὄμβρους ἄλλα τοιαῦτα φίλοι.
 ψυχρῶς γὰρ ἐσθ' ὅτ' ὤμους ὦν βορρᾶς πικρὸς
 πρὸς σῶμα μοῦ πνεῖ χῶστ' ἀπορρίγοῦν κρύει ·
 παθῶν δὲ τοῦτ' ἐγώγε μειδίων λέγω ·
 "βορρᾶς ἀληθῆς ἐστίν, οὐχὶ θωψ ἐμοί ·
 "πρόβουλος οἶος εἶμι δείκνυσιν καλῶς ·
 "οὐκ εἶμι γὰρ θεὸς τις, ἀσθενῆς δ' ἀνὴρ."

(58). E.—THIRD PIECE.

For Greek Iambics.

Pylades—Iphigeneia.

PYL. I bring yet more,—for Fortune, like a prince,
 comes not alone but well accompanied :
 our friends and comrades we have also found.
 Within a bay they had concealed the ship,
 and mournful sat expectant. They beheld
 thy brother, and a joyous shout upraised
 imploring him to haste the parting hour :
 each hand impatient longed to grasp the oar,
 while from the shore a gently murmuring breeze
 perceived by all, unfurled its wing auspicious.
 Let us then hasten ; guide me to the fane,
 that I may tread the sanctuary and seize
 with sacred awe the object of our hopes.
 I can unaided on my shoulder bear
 Diana's image : how I long to feel
 the precious burden !

A. SWANWICK, from Goethe.
 Holden, No. 1061.

φέρω πλέον τι·—κοιρανός γὰρ ὧς, τύχη
οὐκ εἶσ' ἔρημος ἀλλὰ σὺν πομπῆς καλῆς·
τοὺς γὰρ θ' ἑταίρους καὶ φίλους εὐρήκαμεν.
τοῦ ναυτικοῦ κρυφθέντος ἐν μυχῶ σκαφους
λυπούμενοι 'καθηγτ' ἔχοντες ἐλπίδας,
κάσιν δ' ὀρώντες ἦκαν εὐθυμον βοῆν
αἰτοῦντες ὡς τάχιστα τὸν πλοῦν νόστιμον.
χείρ πᾶσα μαιμῶσ' ἤθελεν κωπὴν λαβεῖν
ἐν ᾧ δέ ταῦτ' ἐγένετ' ἄημα πνέματος
ἐκ θινός ἐλθὼν πᾶσιν ἐμφανὲς μαθεῖν
ἔπνευσε κουφῶς καὶ μάλιστ' εὐδαιμόνως.
σπερχώμεθ' οὖν ἡγου μέ πρὸς ναὸν θεῶν
ὅπως ἐσελθῶν ἐς θεῶν ἰδρύματα
σέβων κομίζω τοῦτ' ὁ βουλομεσθ' ἔχειν
τᾶγαλμα τῆς Ἀρτεμίδος· αὐτὸς γὰρ σθένει
φέρειν ὀδ' ἀνήρ ῥαδίως ὠμοῖν ἔπι.
ὡς βούλομαι τὸν φορτὸν εὐφιλή φέρειν.

(59) B.—FOURTH PIECE.

ΠΥ. καὶ μὴν φέρω σοι πλείον ὦν εὐάγγελος·
—μόνος γὰρ οὐδὲν ἔρχεται δαίμων καλός
ἀλλ' ὡς ἀναξ τις καὶ συχνοὺς πομποὺς ἔχω—
καὶ τοὺς ἑταίρους καὶ φίλους εὐρήκαμεν.
ἔσωθε γὰρ κρύψαντες ἄγκωνος σκάφος
λυγρῶς ἐπελπίζοντες ἦσαν ἡμενοί·
κάσιν δ' ἰδόντες ἐκβοῶσιν ἄσμενοι·
καὶ πάντες αἰτοῦσ' ἐξαφίστασθαι ταχύ,
καὶ πάντες ὄξεις ἤθελον τὴν ναῦν ἀρεῖν
κώπαις τ' ἐλαύνειν· ἐκπνέουσαν γὰρ πνὴν
ἐκ θίνος ἔγνω συρισᾶσαν οὐρίαν.
σπουδῆς δι' οὖν ἴωμεν εἰς νέων ἅμα·
σὺ δ' αὐτόσ' ἡγου· καὶ τίθεις πόδ' ἐνθ' ἐγὼ
αἰδημόνως Ἀρτεμίδος ἀρπάξω βρέτας.

(60) A.—FOURTH PIECE.

κᾶλλον σαφηνίζω τι· κοίρανος γὰρ ὡς
στερεῖσ' ὀπάδων οὐπότ' ἔρχεται Τύχη,
πόλλων δ' ἐπομένων· εὖ τόδ' ἴσθ' εὐρήκαμεν
ἡμῶν φίλους τε, συννόμους τε· τλήμονες
ἔπεσχον ὀρμίσαντες ἐν μύχῳ σκάφος.
ἐπεὶ δ' ἀδελφον σὸν κατειῶδον εὐθέως
μεγαλὴν αὐτὴν ἴεσαν χάρας δία,
ἠϋξαντο δ' αὐτὸν διὰ τάχους ἀπαλλάγης
ῶραν προειπεῖν· εἶχε γὰρ πάντας πόθος
τὴν ναῦν ἐρέττειν ταῖς πλάταισιν αὐτίκα·
αὔρα δ' ὄμου τις οὐ λαβρὸς, σαφῆς δ' ὄμως

ἐκ γῆς ἔπνευσ' αὐτοῖσιν εὐτυχεστάτῃ.
 ἄγε νῦν φθάσας ἡγοῦ με πρὸς νεῶν θεοῦ
 ὅπως ἴδρυμα δαίμονος ποσὶν πατῶ,
 αἰδούμενος δ' ὡς ὅπερ ἔχειν ἠλπίζομεν
 πάλαι τε καὶ νῦν τοῦτ' ἐγὼ λαβῶ χερί.
 σθένω δὲ συλλαβόντος οὐδένης φέρειν
 ἔμοις ἐπ' ὤμοις εἰκόν' Ἀρτεμίδος θεᾶς ·
 ὅσον κομίζειν τίμιον βάρος ποθῶ.

(61) D.—NINTH PIECE.

For Greek Iambics.

Samson's resolution to obey the summons of the Philistines.

BRETHREN, farewell. Your company along
 I will not wish, lest it perhaps offend them
 to see me girt with friends; and how the sight
 of me as of a common enemy,
 so dreaded once, may now exasperate them,
 I know not. Lords are lordliest in their wine;
 and the well-feasted priest then soonest fired
 with zeal, if aught religion seem concerned:
 no less the people, on their holy-days,
 impetuous, insolent, unquenchable.

J. MILTON.

χαίρειν κελεύω, μὴ δ' ἔπεσθε μοι φίλοι
 μὴ τουσδ' ἀνίη τὸ βλέπειν με συν φίλοις.
 πῶς γὰρ μ' ὀρῶντες ὀργίσαιντ' ἄν (εἰμὶ που
 αὐτῶν ὁ κοινὸς καθολικὸς τ' ἐνάντιος)
 οὐκ οἶδ' ἐγώ γε. δεσπότης πίνων φιλεῖ
 μάλιστ' ὑβρίζειν. ἱερός ἐστιν ἔνθεος
 μάλιστ' ἑορταῖς, πάντες εἰσι δῆμοται
 σεμνοὶ σχολὴν ἄγοντες, ὑβρίζουσι τε.

(62) B.—TENTH PIECE.

For Greek Iambics.

The Fall of Rome.

METHINKS I hear a host in tumult flying,
 steeds rushing on, as o'er a battle-field,
 and the loud brazen clash of shield and spear.
 Now nearer yet the trumpet's voice is swelling,
 and lo! the foeman in the regal halls
 bursts on a fated band of revellers.
 Fallen is the golden city, in the dust
 spoiled of her crown, dismantled of her state;
 she that had trusted in her strength of towers
 weeps, like a desolate mother, o'er her dead.
 She that beheld the nations at her feet
 thronging in homage shall be called no more
 queen of the kingdoms.

δοκῶ κλύειν φεύγοντα σὺν κτυπῶ στρατόν,
 ἵππους τε προσπέσοντας ὥσπερ ἐν μάχῃ,
 ἐγχοῦς τε χαλκοῦς καὶ σάκους δοῦπον βάρυν.
 καὶ νῦν ὁ σάλπιγξ πλησιωτέρον βοᾷ·
 ἰδοὺ πολεμίοι τοῖς τυραννικοῖς δόμοις
 εἰς κῶμον εἰσπίπτουσι, μόρσιμον λόχον.
 χαμαιπέτης νῦν ἢ πολὺ χρυσοῦ πόλις,
 ἄκρας ἔρημος, σχήματος συλωμένη·
 ἢ πρόσθε πισύνη τῷ κράτει πυργωμάτων
 παῖδας σθένει τεθνώτας ὡς μήτηρ κένη·
 χῆ πρόσθ' ὄρωσα πάντα προσκύνειν γένη
 ἔτ' οὐκ ἄνασσα τῶν πολέων κληθήσεται.

(63) E.—TENTH PIECE.

φύρδην φύγοντα φαίνομαι κλύειν στρατόν,
 ἵππους τε προσρέοντας ὥσπερ ἐν μάχῃ,
 ἢ δ' ἀσπίδων τε καὶ δόρων χαλκῶν κτύπον
 καὶ νῦν βρόμος σάλπιγγος ἐγγίων· ἰδοὺ
 ἀνάκτορον κρέοντος ἐχθρὸς ἐσμολῶν,
 δυσδαίμοσιν τρυφῶσιν εἰσπίπτει τάχα.
 πέπτωκε πρὶν μὲν ὀλβίῃ πόλις χαμαὶ
 ἀφαιρεθεῖσα τό στέφος καὶ δὴ κράτος
 αὕτη τε πιστέυσασα τῷ πύργων σθένει,
 μήτηρ στερηθεῖσ' ὥστε, δακρῦει νεκροῦς.
 πάρος τ' ἰδοῦσα τοὺς λεῶς ὑφειμένους
 τίειν πίτνοντας, οὐδεπότ' αὐθις αὐ
 πάντων καλεῖται δέσποτις μοναρχίων.

(64) B.—ELEVENTH PIECE.

For Greek Iambics.

SIR, I desire you do me right and justice ;
 and to bestow your pity on me : for
 I am a most poor woman, and a stranger,
 born out of your dominions ; having here
 no judge indifferent, nor no more assurance
 of equal friendship and proceeding. Alas, Sir,
 in what have I offended you ? what cause
 hath my behaviour given to your displeasure,
 that thus you should proceed to put me off,
 and take your good grace from me ? Heaven witness,
 I have been to you a true and humble wife,
 at all times to your will conformable :
 ever in fear to kindle your dislike,
 yea, subject to your countenance,—glad, or sorry,
 as I saw it inclin'd.

W. SHAKESPEARE.

ὄναξ δίκαιῶς χρῆσον ἐνδίκως τ' εμοί,
οἴκτειρέ μ' εὐχομαί σε · καὶ γάρ εἰμ' ἐγὼ
δυσδαιμονεστάτη τε καὶ τῆδε ξένη,
οὐκ οὔσα τῆς σῆς γαίης, οὐδ' ἔχουσ' ἴσον
οὐδένα δικαστὴν, οὐδὲ πιστεύουσ' ἔχειν
φίλους βεβαίους ἢ παθεῖν ὡς ἔνδικον.
οὔμοι τάλαινα · πῶς ἐγὼ λύπησά σε,
ποῖόν τε πρᾶσσουσ' ὄργαν' ὥσθ' οὕτως ἐμέ
γυναῖκ' ἀφεῖναι μηδὲ πνεῖν ἐμοὶ χάριν.
πιστὴ πέφυκα, τοὺς θεοὺς μαρτύρομαι,
γυνὴ σμικρὸν φρονοῦσα, πειθαρχοῦσά σοι,
αἰεὶ σ' ἐς ὄργην ἐμβαλεῖν φοβουμένη,
καὶ μὴν προσώπῳ γ' οὔσα σου κατήκοος,
σὺν σοὶ περιχάρης σὺν τε σοὶ λυπουμένη.

(65) A.—ELEVENTH PIECE.

ὄναξ, ἀπαιτῶ τοῦνδικόν τε καὶ πρέπον ·
ἐποικτίσον με πρευμενής, σε λίσσομαι.
δυσάθλιος γὰρ καὶ ξένη τοῖς ἐνθάδε
ἐν γῆ μετοικῶ τῆδε νῦν, τῆς σῆς πάλαι
ἐχχώριος γεγῶσα. καὶ μὴν ἐνθάδε
δίκαιος οὔτις ἔστιν, οὔτις εὐμενής,
οὐδ' ἐστ' ἐθ' ὅστις πρὸς δίκην μοὶ χρήσεται.
φεῦ · πῶς φέριστε πώποτ' ἠδίκησά σε ;
τίνος χολωθεὶς ὦν ἔδρασ' οὕτω με νῦν
τόλμᾶς ἀπωθεῖν καὶ διὰ στύγους ἔχειν ;
πρὸς θεῶν, ἀφ' οὔ μ' ἐγήμες, ἄρ' οὐκ εἰσαεὶ
πιστὴ ταπεινῶς ἐντολαῖς ἐπειθόμην
ταῖς σαῖς, ὀκνοῦσα σοὶ γ' ἀπήχθεσθαι μάλα ;
καὶ σῶ προσώπῳ πειθόμην · φαιδρουμένου
ἦσθην, σκυθρόπου δ' ὄντος αὐτ' ἔκλαυσ' ἐγώ.

(66) A.—FIFTEENTH PIECE.

For Greek Iambics.

Courage in difficulties.

GREAT lords, wise men ne'er sit and wail their loss,
but cheerly seek how to redress their harms.
What though the mast be now blown overboard,
the cable broke, the holding-anchor lost,
and half our sailors swallowed in the flood ?
Yet lives our pilot still : is't meet that he
should leave the helm, and, like a fearful lad,
with tearful eyes add water to the sea,
and give more strength to that which hath too much ;
whiles, in his moan, the ship splits on the rock,
which industry and courage might have saved ?
Ah, what a shame ! ah, what a fault were this !

W. SHAKESPEARE.

ἄνδρες φερίστοι, τίς ποθ' ὅς γ' ἂν ἦ σοφὸς
 εὐκηλὸς ἂν κλαύσειε συμφορὰς κακάς ;
 θαρσύνῃτ' ἀνάγκη τῶν κακῶν εὐρεῖν λύσιν °
 ἔσμεν, συνέγνω, ναυτίλοις προσεμφέρεις
 ὧν ἰστὸς ἐκπέπτωκε καὶ ῥῶγεν κάλως,
 ὄλωλέ τ' ἄγκυρ' ἢ σφ' ἔσωσ', ὧν θ' ἡμίσεις
 ἦδη συνηρπάσθησαν οἰδμάτων βία.
 περίεσθ' ὅμως ναύκληρος οὐδέ νιν πρέπει
 οἶακα προλιπεῖν, οὐδέ παιδίου δίκην
 δακρυῤῥοοῦντα πέλαγος ἀξάνειν, ἐπεὶ
 ἦδη 'στ' ἄγαν κράταιον· ἐν γὰρ ᾧ κλάει
 ἔρῥωγεν ἢ ναῦς πρὸς πέτραν, εἰ δ' ἤθελεν
 πονεῖν προθυμῶς εἶτα ναῦν ἔσωσεν ἂν·
 νῦν δ' οἶον αἴσχος ἔλαβεν, οἶαν αἰτίαν.

(67) B.—SIXTEENTH PIECE.

For Greek Iambics.

JOAN. MADAM, if Joan thy daughter may advise,
 Let not your honour make your manners change.
 The people of this land are men of war,
 The women courteous, mild, and debonair ;
 Laying their lives at princes' feet
 That govern with familiar majesty.
 But if their sovereigns once 'gin swell with pride,
 Disdaining commons' love, which is the strength
 And sureness of the richest commonwealth,
 That prince were better live a private life
 Than rule with tyranny and discontent.

Q. ELINOR. Indeed, we count them headstrong Englishmen ;
 But we shall hold them in a Spanish yoke,
 And make them know their lord and sovereign.

G. PEELE, "Edward I."

- εἴ σοι, τύραννε, νουθετεῖν τέκνοις πάρα,
 ἔθος, λέγω σοι, μὴ μεταλλάξῃς τὸ νῦν
 δι' ἀξίωμα καινόν· οἱ γὰρ τῆσδε γῆς
 ἄνδρες μὲν ἐσθλοὶ πάντες οὐδ' ἀνάκτιδες,
 γυναῖκες εὐφνεῖς τε κενὸπροσήγοροι·
 τοῖς μὲν κρατοῦσιν ἠπίως ὑβρέως τ' ἀνευ
 ὥστ' ὠφελεῖν ἐκόντες ἀποθάνοιεν αὖ.
 ἀλλ' ὅστις ὀγκᾶται τε καὶ φρονεῖ μέγα,
 χάριν δὲ δήμου πανταχῶς καταφρονεῖ,
 τοῦτον κρέοντ' ἂν μὴ πεφύκεναί ποτε
 μᾶλλον προσήκοι τοῦ μεθ' ὑβρέως κρατεῖν.
- Ἄγγλους δὲ τούτους ὄντας αὐθαδεῖς ὀρῶ.
 οἴσουσι μέντοι σκληρὸν Ἰσπάνων ζυγόν,
 ὥστ' ἐκμαθεῖν τίς σκῆπτρα καὶ θρόνους ἔχει.

(68). B.—EIGHTEENTH PIECE.

For Greek Iambics.

CÆSAR. The night grows on, and you are for your meeting ;
 I'll therefore end in few. Be resolute,
 and put your enterprise in act ; the more
 actions of depth and danger are consider'd ;
 the less assuredly they are perform'd :
 and thence it happeneth, that the bravest plots,
 not executed straight, have been discover'd.
 Say, you are constant, or another, a third,
 or more ; there may be yet one wretched spirit,
 with whom the fear of punishment shall work
 'bove all the thoughts of honour and revenge.
 You are not now to think what's best to do,
 as in beginnings ; but, what must be done,
 being thus enter'd ; and slip no advantage
 that may secure you. Let 'em call it mischief :
 when it is past, and prosper'd, 'twill be virtue.
 They're petty crimes are punish'd, great rewarded.
 Nor must you think of peril, since attempts
 begun with danger, still do end with glory ;
 and, when need spurs, despair will be call'd wisdom.
 Less ought the care of men, or fame to fright you,
 for they that win do seldom receive shame
 of victory, howe'er it be achieved,
 and vengeance, least : for who, besieged with wants,
 would stop at death, or anything beyond it ?
 Come, there was never any great thing yet
 aspiréd, but by violence or fraud :
 and he that sticks, for folly of a conscience,
 to reach it—

CATILINE. Is a good religious fool.

B. JONSON.

CÆSAR. νῦν δ' ἔρχεται νύξ καὶ ποθεῖτε συμβαλεῖν ·
 ὡς συνταμεῖν οὖν εἰς τέλος φράσω τόσον.
 ἔργων χρέων νῦν · δράσατ' εὐτόλμως τὸ πᾶν.
 ὅσῳ πλέον γὰρ δεινὸν ἔργον ἢ μέγα
 γνώμη σκοπεῖτε χρώμενοι, τόσῳ πλέον
 ὀκνεῖσθε δρῶντες · ὥστε καὶ καλοὺς δόλους
 οὐκ εὐθὺς ἐκπραχθέντας ἐξέφηνέ τις.
 καὶ δὴ βέβαιος οὗτος ἢ κείνος · τί οὖν ;
 ἴσως γὰρ εἰς τις ἄλλος ὅς δεῖδων δίκην
 ἐκλήσεται τίμης τε καὶ τιμωρίας.
 οὐ δεῖ τὸ δόξαν ὥσπερ ἄρχοντα σκοπεῖν
 ἀλλ' ὡς ἀφορμήσαντες ἐκπράσσειν τάχα,
 λίθου τε κινεῖν πάντα πρὸς τὸ τυγχάνειν.
 ἡμᾶς καλούντων νῦν κακοὺς · ἀλλ' ὕστερον

πᾶσιν φανούμεθ' εὐτυχήσαντες καλοί.
 ὅστις κακουργεῖ φαῦλ' αἰεὶ τίνει δίκην,
 ἀλλ' οὗτος ὅστις μέγала, τιμᾶται πολύ.
 καὶ μὴ τὸ δεινὸν ἐκφοβεῖσθ'· ἅπας ἀγὼν
 δεινὸς τὸ πρῶτον εἰς τέλος τίμην ἔχει.
 μήδ' ἐκφοβεῖσθε δόξαν ἀνθρώπων κακῆν·
 ὃ γὰρ κρατήσας οὐποτ' αἰσχύνην ἔχει
 νίκης, κεχρημένος περ αἰσχίστοις δόλοις·
 μήδ' ἐκφοβεῖσθε μηδαμῶς τιμωρίαν·
 πάσχοντ' ἀπορίαν πανταχοῦ τίν' ἂν ποτε
 φόβος κατίσχοι τοῦ μόρου τοῦ θ' Ἀΐδου;
 ἄγε νῦν· τί πρᾶγμα μηχανώμενον μέγα
 οὐκ ἐξεπράχθη μηχανάουσι καὶ βία;
 ὅστις δὲ μῶρος τοῦδ' ἀποκνοίη θεοῦς
 φοβούμενός πως οὗτος—

CATILINE. εὐσεβεῖ μάτην.

(69) A.—TWENTIETH PIECE.

For Greek Iambics.

Let it be so,—Thy truth, then, be thy dower :
 for, by the sacred radiance of the sun,
 the mysteries of Hecate, and the night ;
 by all the operations of the orbs
 from whom we do exist and cease to be ;
 here I disclaim all my paternal care,
 propinquity and property of blood,
 and as a stranger to my heart and me
 hold thee, from this, for ever. The barbarous Scythian,
 or he that makes his generation messes
 to gorge his appetite, shall to my bosom
 be as well neighboured, pitied and relieved,
 as thou my sometime daughter.

W. SHAKESPEARE.

ἔστω τάδ'· ἀψευδῆ δὲ σὴν γλῶσσαν φέροις
 φέρηνην. μὰ γὰρ τὸ θεῖον ἡλίου σέλας,
 μὰ τῆς τε νυκτὸς χάκατης μυστήρια
 μεταλλαγᾶς τε σημάτων ἐν οὐρανῷ
 ἀφ' ὧν βίος μόρος τε θνητοῖσιν πάρα,
 πᾶσαν πατρῶαν φροντίδ' ἐξόμνημι δῆ,
 καὶ συγγενείαν πᾶσαν, ἐκ δὲ τοῦδ' ἔσει
 ξένη το μέλλον νῶ τέ καρδία τ' ἐμῆ.
 Σκύθη δὲ τραχὺν ἢ τέκν' ὅστις ἂν ροφή
 αὐτοῦ, κορεννὺς νηδὺν ἀγρίαν, τόσον
 στέρξω τ' ἐποικτιῶ τε κἀνακουφιῶ
 ὅσον σέ γ' ἦτις πρὶν μὲν ἦσθα παῖς ἐμή.

(70) E.—TWENTY-FIRST PIECE.

For Greek Iambics.

Pylades—Iphigeneia.

- PYL. Where is she? that my words with speed may tell
the joyful tidings of our near escape?
- IPH. Oppressed with gloomy care, I much require
the certain comfort thou dost promise me.
- PYL. Thy brother is restored: the rocky paths
of this unconsecrated shore we trod
in friendly converse, while behind us lay,
unmarked by us, the consecrated grove;
and ever with increasing glory shone
the fire of youth around his noble brow:
courage and hope his glowing eye inspired;
and his free heart exulted with the joy
of saving thee, his sister, and his friend.
- IPH. The gods shower blessings on thee, Pylades!
and from those lips which bear such welcome news,
be the sad note of anguish never heard!
- A. SWANWICK, from Goethe.

- PYL. αὐτή δέ ποῦ' στὶν, ὡς μόλις πεφευγέναι
ἡμᾶς γεγωνῶ, τῆδε φίλτατον λόγον;
- IPH. ἀλλ' εἰμ' ἄθυμος σχετλίαςι φρόντισιν
ὥσθ' ἦν ὑπέσχου δεῖν παραψύχης μάλα.
- PYL. ἴσθ' οὖν κάσιν σωθέντα. καὶ γὰρ ἄρθ' ἅμα
ἔστείχαμεν τοι τὰς κραταιλέως ὄδους
ταύτης βεβήλου θινὸς, εὐμενῶς μάλα
λέγοντες, ὄντος—οὐ δ' ἐβλέψαμεν τόδε—
ἄλσους θεῶν ὀπισθε· λαμπρότητι δέ
ἤβης ὄδ' αἰεὶ μᾶλλον ἦν φαιδρὸς κάρα,
χάρα τ' ἐλαμπεν ὄμματ' ἀνδρεία θ' ἅμα.
καὶ κάρτ' ἔχαιρεν ἐξ ἑλευθέρας φρενὸς
σώσας σ' εἰσὶν φίλτάτην οὔσαν κάσιν.
- IPH. Πυλάδῃ, δίδοιεν οἱ θεοὶ σ' εὐδαιμονεῖν.
τό σὸν στόμ' οὖν ἄγγελμα τοιοῦτον λέγον,
μηδὲν γόωτο πημοναῖς πολύστονον.

(71) B.—TWENTY-SECOND PIECE.

For Greek Iambics.

Orestes—Iphigeneia.

- IPH. CONCLUDE the tale
of which thy brother only told me half:
relate their end, who coming home from Troy,

on their own threshold met a doom severe
and most unlooked for. I, though but a child
when first conducted hither, well recall
the timid glance of wonder which I cast
on those heroic forms. When they went forth,
it seemed as though Olympus from her womb
had cast the heroes of a by-gone world,
to frighten Ilion; and, above them all,
great Agamemnon towered pre-eminent:
oh tell me, fell the hero in his home,
through Clytemnestra's and Ægisthus' wiles?

A. SWANWICK, from Goethe.

Ιφ. τελει λόγον τόνδ' οὔπερ εἶπέ μοι μόνον
κάσις μέρος τι · κάπόφαινέ μοι τέλος
τῶνδ' οἴπερ ἐξελθόντες οἴκαδ' Ἰλίου
αὐταῖς ἑαυτῶν πρὸς θύραισ' ἐτύγχανον
ἀπροσδοκῆτου καὶ δυσαλγήτου μόρου.
καὶ μὴν ἔγωγε, καὶ περ οὔσα παῖς ἐπεὶ
ἐνταῦθ' ἐπέμφθην πρῶτον, εὖ μιμνήσκομαι
φόβῳ βλέπουσα καὶ μάλ' ἐκπεπληγμένη
εἶδη τάδ' ἀνδρεῖ · ὡς γὰρ ἐξώχονθ' ὁμοῦ
ἐνόμισ' Ὀλυμπον ἐκβαλόντ' ἐκ γαστέρος
τοὺς πρόσθεν ἄνδρας ὥστε τοὺς Τρῶας φοβεῖν ·
ὑπὲρ δὲ πάντων τ. ρῶτος Ἀγαμέμνων ἄναξ
ἐφαίνεθ' ὥσπερ πυργός · ἀλλά μοι τόδε
ἐξείπ' ἀληθῶς · ἄρ' ἀπέθανεν ἐν δόμοις
πεσὼν Κλυταιμνήστρας τε καίγισθου δόλοισ.

(72) E.—TWENTY-THIRD PIECE.

For Greek Iambics.

HE that hath never warr'd with misery,
nor ever tugg'd with fortune and distress,
hath had no occasion, nor no field to try
the strength and forces of his worthiness:
those parts of judgment which felicity
keeps as conceal'd, affliction must express;
and only men show their abilities,
and what they are, in their extremities.
The world had never taken so full note
of what thou art, had'st thou not been undone;
and only thy affliction hath begot
more fame, than thy best fortunes could have done:
for ever by adversity are wrought
the greatest works of admiration;
and all the fair examples of renown
out of distress and misery are grown.

S. DANIEL.

εἰ μήτε πένθει μήτε τοῖς κακοῖσιν τις
 ἤναντίωται μήτε τοῖσιν δυσφόροις,
 οὐχ εἶχε καιρὸν οὐποτ' ὥστε δείκνυται
 εἴπερ πέφυκεν ἄλκιμός τε καγαθὸς.
 εὐδαιμονῶν γὰρ ἐστ' ἅ μὴ δείκνυσιν
 ἐν τοῖς τρόποις, παθῶν δέ, δείκνυσιν, κακῶς.
 μόνον σύνοντες ἐσχάτοις κάκοις, βρότοι
 δηλοῦσι ποῖοι ποῖα τολμῶσιν ποιεῖν.
 σύ δ' οὐκ ἂν ἦσθα πᾶσιν εὐγνωστός βρότοις
 εἰ μὴ κακῶς ἔπασχες· ἐκ γὰρ πημάτων
 μείζον πάρεστι κῦδος ἢ ἕξι εὐπραξίας,
 ἀεὶ τε πάντα τοῦργ' ἄπερ θαυμάζομεν
 πάσχων κακῶς πράττει τις, ἐκ τε δυσφόρων
 κάκων τ' ἐπράχθη πάνθ' ἅ νῦν ἔχει κλέος.

(73) B.—TWENTY-SIXTH PIECE.

For Greek Iambics.

A grim old king,
 whose blood leapt madly when the trumpets brayed
 to joyous battle 'mid a storm of steeds,
 won a rich kingdom on a battle-day;
 but in the sunset he was ebbing fast,
 ringed by his weeping lords. His left hand held
 his white steed, to the belly splashed with blood,
 that seemed to mourn him with its drooping head;
 his right, his broken brand; and in his ear
 his old victorious banners flap the winds.
 He called his faithful herald to his side,—
 'Go! tell the dead I come!' With a proud smile,
 the warrior with a stab let out his soul,
 which fled and shrieked through all the other world,
 'Ye dead! my master comes!' And there was pause
 till the great shade should enter.

A. SMITH.

ἄναξ γέρον καὶ τραχὺς ὃς φαιδρᾶς μάχης
 βοῆν ἀκούων, ἐμβολήν θ' ἵππων ἅμα
 κερῶν τε κραυγᾶς, ἦδετ' ὀξείαν χάραν,
 μάχη ποτ' αἶαν πλουσίαν ἐκτήσατο.
 πληχθεὶς δὲ τῆδε θῆμέρα, πρὸς ἐσπέραν
 φθίνων ἔκειτο· σύννομοι δ' ἦσαν περίξ
 δακρυρροοῦντες· καὐτὸς εἶχ' ἀριστέρα
 τὸν λευκὸν ἵππον μέχρι γάστερος φόνῳ
 μαιΐφονον, δοκοῦντα συνθρηνεῖν ἅμα
 κεφάλῃ προνωπιῖ, τῇ δὲ δεξιά ξίφος
 ῥηχθὲν κατεῖχεν, ὧσι νικητήριον
 σημεῖον ἔκλυε πνεύμασιν κινούμενον.

εἶτ' εἰσεκάλεσε πιστὸν ἄγγελον λέγων ·
 “ κήρυσσε τοῖς ἔνερθεν ὡς πάρεμι' ἐγώ.”
 οὗτος δὲ σεμνῶς μειδιῶν πλήγη μία
 ψυχὴν ἔλυσεν ἥπερ ἐκφυγοῦσ' ἄφαρ
 ἐν πᾶσιν Αἴδου δώμασιν κλάζει μεγά ·
 “ ἰὼ νεκροί, πάρεισι δεσποτῆς ἐμός.”
 καὶ πάντες ἔμενον εἰσμολεῖν σκίαν τοίαν.

(e) Original Compositions in Prose and Verse.

- (74-75) Third Year.—First attempts at hexameters.
 (76-77) Fourth Year.—“ Lord Charles Beresford on the
 Naval Crisis.”
 (78-80) Fifth Year.—Epigrams.
 (81) A dialogue (undated).
 (82) Fragment of a drama (Fifth Year).

(74) E.—THIRD YEAR.

οἱ παῖδες Περσοὶ ποτ' ἀέθλησαν περὶ νικῆς
 ἐν λείῳ πεδίῳ μεμαῶτες ἰφί μάχεσθαι.
 τοῖσιδὲ νικᾶσιν δώσειν γέρα καλὰ καὶ ἐσθλὰ
 φώνησαν βασιλῆες ὅπως πολέες πειρῶντο.
 κῆρυξ οὖν λαοῖσιν ἐκέκλετο φώνησεν τε ·
 “ ἔνθαδε βαινόντων πάντες τοὺς θυμὸς ἀνώγει
 πειρᾶσθαι τοῖς ποσσὶ κρατεῖν καὶ δῶρα φέρεσθαι.”
 ὡς φατ' ἐποτρύνων οἱ δὲ φρένα πολλοὶ ὄρινθεν.
 χλαίνας καββάλλοντες ἐβὰν μεγαλοφρονέοντες
 πρὸς νύσσαν · κῆρυξ δ' ἐπ' ἐδείκνυσε τέρματα πάντα
 τρὶς περὶ λειμῶνας χρῆναι παντὸς περιθειέιν.
 ἔδραμον ἐσσυμένως ὡς σημείον πόρε Χαλκεῦς
 ἐν χρόνῳ οὐκ ὀλίγῳ κάμνον εἰ γυῖα ἕκαστος
 ἄλλα μάλ' ἀνδρείως ἀσθμαίνοντες περ ἔθειον.
 νίκησεν δὲ τέλος ξυλινὸς τις τὴν κεφαλὴν ὦν.

(75) B.—THIRD YEAR.

ὁ Περσικὸς ἄγων.

Περσικὸς ἦν ποτ' ἄγων, καθάπερ κατὰ πάντ' ἐνιαύτου,
 ἤματι τῷ ὅτι Περσοὶ ἐπ' ἄγρον Φέννερος ἦλθον.
 πάντες δ' ἐσσεύοντο κομίζεσθαι καλὸν ἄθλον,
 ἢ ταχέεσσι ποδέσσι πεποιθότες ἢ δ' ἐρώῃ ·
 ἄθλα γὰρ ἀργυρὲ' ἦν, ἐκπώματα πολλὰ καὶ ἄλλα.
 ἄλματι μὲν Βετερὶξ μεγὰς ἤρεεν ὑψιφόρητος ·
 Δαυεὶς δὲ σταδίῳ διαΐσσων ἠΰτ' ἀέλλη,
 ἢ μὲν Δαυεὶς ἢ δ' Ἰλοδρόμος ἔφθασε πάντας.
 ἄλλα τὰ πάντα λέγειν χαλεπὸν βροτῷ, οὐδὲ δυναίμην
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν ·
 παντοδαποὶ γὰρ ἓν καὶ τέτταρες εἰκοσί τ' ἄθλοι.

(76) A.—FOURTH YEAR.

Περὶ τοῦ ναυτικοῦ.

ὅταν, ὦ ἄνδρες, εἰς τὰ τε πράγματ' ἀποβλέψω καὶ εἰς τοὺς λόγους οὓς ἀκούω, οὐδαμῶς θάρρειν συμβαίνει ἐμοί, οὐδ' ἐγγύς. τοὺς μὲν γὰρ λόγους περὶ ἐκείνου ὀρῶ γιγνομένους ὅπως παύσομεν τῆς ὑβρεως τὸν Γουλιέλμον, τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα δυσχερείας ὥστε δεινὸν μὴ περὶ τῶν ἐσχάτων κινδυνευόμενοι κακῶς ὑπὸ τῶν ἐχθρῶν ἀπολωμεθα.

οὐκ ἀναγκαῖον ἡγοῦμαι, ὦ ἄνδρες, τὴν Γουλιέλμου ῥωμὴν διεξιέναι· ἴστε γὰρ δήπου ὅτι ἐκ πολλοῦ ἤδη νεωοίκους, τριήρεις, ἵππαγωγούς, δυνάμεις, πάντα τὰ τοιαῦτα ἀεὶ παρασκευάζεται· κατὰ τίνων, ὦ ἄνδρες, εἰκότως ἂν ταῦτα παρασκευάζοιτο εἰ μὴ καθ' ὑμῶν; σκοπεῖτε γὰρ· ἐάν τις δικαίως ἀπὸ τῶν παρόντων λογίσσεται, ὑπολήφεται φύσει ἡμῖν ἐχθρὸν ὑπάρχοντα τὸν Γουλιέλμον· τί γὰρ κωλύει αὐτὸν μὴ κτήσασθαι τὴν ἐπὶ τῇ θαλάττῃ ἀρχὴν ἧς ποθεῖται, εἰ μὴ ὑμεῖς νῆ τοὺς θεούς. ὡς οὖν ταῦτ' εἰδότας ὑμᾶς κάκεῖνο γινώσκειν βούλομαι ὅτι χρὴ ὑμᾶς, εἰ ὑπὲρ σωτηρίας φροντίζετε, τὴν τε ῥαθυμίαν καὶ τὴν ἀμελείαν ἐπανέντας, προθύμως τὰ δέοντα ποιεῖν ἐθέλειν. ἀληθῶς, ὦ ἄνδρες, οὐχὶ βουλοίμην μὲν εἰκάζειν ὀρθῶς, φοβοῦμαι δὲ μὴ ῥαθυμούντων ὑμῶν καὶ τῶν μεγίστων ὀλιγωρούντων, τέλος μηκέτ' ἐγχώρη τὰ πράγματ' ἐπανορθώσασθαι μήτε τὰ κατεῖραθυμημένα κομίσασθαι.

ἐχρῆν τοίνυν ὦ ἄνδρες, χρήματ' εἰσφέρειν ναῦς καταστάντας οἰκοδομεῖν, πάντα τὰλλα παρασκευάζεσθαι καὶ πορίσασθαι, ἵνα παραντικ' ἂν τι δέη τὰς ναῦς ἀποστείλητε, ἐπειδὴ εἰκός ἐστιν ὡς ἂν δύναιτο τάχιστα ἐφ' ἡμᾶς πλεύσεσθαι τὸν Γουλιέλμον.

καὶ μηδεὶς, ὦ ἄνδρες, κατηγορεῖτω ἐμοῦ ὡς πόλεμον ποιούντος πρὸς τὸν Γουλιέλμον· οὐ γὰρ ποιῶ, μὰ Δί' οὐδὲ πολλοῦ δεῖ, πλὴν εἰ τοῦτο λέγουσι νῆ τοὺς θεούς ὡς οὗτος πόλεμον ποιεῖ ὅς τὸν εἰς ἡμᾶς ἄρξαντ' ἀμύνεσθαι κελεύει. δῆλον γὰρ πᾶσι τοῖς εὖ φρονούσιν ἐγένετο ὅτι ἤξει ὁ πόλεμος. οὐκέτ' οὖν περὶ τούτου χρὴ λογίσασθαι ἀλλὰ περὶ ἐκείνου, ὅπως τὸν πόλεμον εἰς τὰ Γουλιέλμου χῶρια ἀπόσωμεν, μηδ' εἰς τὴν οἰκίαν ἐλθεῖν ἐάσομεν.

ἀλλὰ νῆ Δί', ὑμεῖς τὸν Γουλιέλμον ἐχθρὸν ἡμῖν κατασκευάζετε διαβάλλοντες, φίλον εἶναι βουλόμενον. ταῦτα τοίνυν ὦ ἄνδρες ἡλίθια· ὀράτε γὰρ καὶ λογίζεσθε. ἄρα τοῖς ἔργοις ἢ τοῖς λόγοις τεκμηρίοις δεῖ χρῆσθαι. τοῖς ἔργοις δήπου, ἐπεὶ οἱ λόγοι γε παρὰ τῶν ὑβριστικῶν ἢ τι ἢ οὐδὲν δύνανται. ὁ δὲ Γουλιέλμος φιλοπραγμοσύνη χρώμενος πλείστη, κακουργῶν, παντ' ἐπιχειρῶν καὶ εὐτρεπίζων περιστοιχίζεται ἡμᾶς αισθόμενος δ' ἐκόντας λόγοις εὐπρεπέσιον

ἐξηπατημένους, οὕτω παρακρούων, ἐς τοῦτο μόνον τὸ ἀνελεῖν ἡμᾶς ἀναβάλλει ἕως ἂν καιρὸς παραπέσῃ.

οὐκ οὖν ὧ ἄνδρες πεισθέντες ἐμοὶ τὸν ἐκ Γερμανίας ὀρμώμενον κωλύσετε μὴ διαφθεῖραι ἡμᾶς ἄγγλους ὄντας ; οὐ τὸν ὑβριστικὸν κολάσετε ; οὐκ ἐμπλήσετε τὴν θαλάτταν τριήρων ;

πολλὰ καὶ ἄλλα ὧ ἄνδρες, ἔχων εἰπεῖν, σιωπῶ, ἐπειδὴ ἔργων καὶ πράξεων δεῖ τῇ πόλει. αἰεὶ δ' οἱ λόγοι ὑπάρχουσιν, ἀλλὰ τὰ πράγματα δεῖ προσεῖναι.

ἐν κεφαλαιῷ δ' ἃ λέγω φράσας καταβῆναι βούλομαι. ναῦς οἰκοδομεῖν φημί δεῖν ὡς τε πλείστας καὶ ὡς τάχιστα. ἐὰν δ' ὑμεῖς ταῦτα πράττησθε, εἴτ' οὗτος παρεσκευασμένους ὑμᾶς ὑπολάβῃ, οὐκέτ' ἐνοχλήσει.

(77) B.—FOURTH YEAR.

Περὶ τῶν Ναυτικῶν.

οὐχὶ ταῦτα παρίσταται μοι γινώσκειν ὧ ἄνδρες ὅταν τ' εἰς τὰ πράγματ' ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὐς ἀκούω· τοὺς μὲν γὰρ λόγους περὶ τοῦ περισσὰ χρήματ' ἐν τοῖς ναυτικοῖς ἀναλίσκεσθαι ὀρῶ γιγνομένους, τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα ὥστε πλείον', εἰ καὶ ὑπὲρ τῆς σωτηρίας αὐτῶν φροντίζετε, δεῖν ἀναλίσκειν. ἔφασαν γάρ τινες αἰσχροὺς εἶναι ἐν μὲν τοῖς οἴκοι, ἐπανωρθώσεσι καὶ καλοῖς ἔργοις, πολλῶν ἐνδεῖν χρημάτων, ἐν δὲ τοῖς ναυτικοῖς βαρβάροις μᾶλλον προσήκουσιν ἢ ὑμῖν τοσαῦτ' ἀναλίσκεσθαι.

ἀλλὰ φρασάτω τις ἐμοί, ἂν ἡμῶν πάντα τὰ κοῖν' εἰς τὰ οἴκοι δαπανῶντων Γουλιέλμος ἢ ἄλλος τις εἰς τὴν χώραν εἰσβάλλῃ πῶς αὐτὸν ἀμνῶμεν ; καὶ καλλιστὰ διακείσθω τὰ οἴκοι· οὐδὲν ὠφελεῖ. ὅμως ἂν τῶν ναυτικῶν ἀμελῶμεν εἰσβαλεῖται καὶ πάντ' ἀπολείται. καὶ μὴν τὸν αὐτὸν τρόπον ὥσπερ τοῖς ἐμπόροις ἂν τὰ ὄνια μὴ δυνῶνται φυλάττειν οὐδὲν ὠφελεῖ πόλλ' ἔχειν οὕτω καὶ ταῖς πόλεσι. ἀλλὰ νῆ τὸν Δία οὐ βουλήσεται Γουλιέλμος εἰσβαλεῖν· τῶν ἀτοπωτάτων μεντᾶν εἶη εἰ, δυνηθεῖς αὐτοβοεῖ τῆς χώρας κεκτῆσθαι καὶ τοσοῦτον πλοῦτον ἀφαιρεῖσθαι ὅσον οὐδεὶς ἐν τῷ πάλαι ἀφείλετο, ταῦτα μὴ πράξει. ἀλλ' οὖν ὑπισχνεῖται γ' εἴποι τις ἂν ἡσυχίαν ἄξειν λέγων οὐ βούλεσθαι πολεμεῖν. τίνας οὖν ἔνεκα καὶ περ οὐκ ἔχων τὴν ἐν τῇ θαλάττῃ ἡγεμονίαν οὐδὲ νῆσον οἰκῶν τοσαύτας ναῦς πῆγνυται ; ἀλλ' ἐν ὧ παρασκευάζεται οὐδεπωποτ' ἐρεῖ πολεμήσειν· ἐθέλει γὰρ τῇ ὑμετέρα εὐηθείᾳ καὶ ῥαθυμῖᾳ χρησάμενος ἐφ' ὑμᾶς ἀπαρασκευάτους ἐπιβαλεῖν.

δέον οὖν πολλῆς φροντίδος καὶ βουλῆς, δέον παντὶ σθένει καὶ κατὰ δύνατον τὸν ἐχθεὸν ἀμύνειν, ὑμεῖς τί ποιεῖτε ; ἐρίζετε καὶ διῆστασθε τῶν μὲν συμβούλων ἀλλήλους ἐπιτιμώντων τῶν

δ' ἄλλων οὐτ' ἐξίεναι οὐτ' εἰσφέρειν οὐθ' ὑπερ τοῦ κοινοῦ οὐδὲν ποιεῖν βουλομένων. δεῖ δὴ ταῦτ' ἐπανέντας τὰ προσήκοντα ποιεῖν. καὶ τί προσήκει; πολλὰ μὲν ἄλλ', ὧ ἄνδρες, ἅπερ εὖ ἴσθε τοῦτο δὲ πάντων μάλιστα—πλείονας ναῦς πηγνυναί. νῆσος γάρ ἐστιν ἡ ἡμετέρα χώρα· καὶ ἐχθρός τις τῆς θαλάττης κρατήσῃ κωλύσει τὰ ἐπιτηδεῖα εἰσφέρεσθαι καὶ λιμῶ ἐκπολιορκήσῃ· οὐ γὰρ ἄλλις σίτου ἔχομεν ἐν τῇ χώρᾳ ὥστε τοὺς ἐν αὐτῇ τρέφειν.

τούτου δ' οὖν ἔνεκα φημί δεῖν πλείονας ναῦς πηγνυναί τοῦ σώζειν ἡμᾶς αὐτοὺς οὐ τοῦ πολεμεῖν. ἔφασαν γάρ τινες ὡς οὐ δεῖ ναῦς πηγνυναί ὅτι κακὸς ὁ πόλεμος· καὶ ὠδύροντο τὰ πάθη τὰ τῶν τε γεωργῶν οἳ τῶν ἄγρων τεμνομένων οὕτω ζημιοῦνται καὶ τῶν πλουσίων οἳ τὰ χρήματ' ἀπόλλυνται καὶ τῶν πολιτῶν οἳ τὰ ἐπιτηδεῖα οὐκ ἔχουσι καὶ τῶν γυναικῶν αἳ τῶν ἀνδρῶν ἀποστεροῦνται. καὶ γὰρ εὖ οἶδα τὰ τοῦ πολέμου κακά. καὶ δὴ καὶ ὥστε φυγεῖν αὐτὰ φημί δεῖν πρὸς τὸν πόλεμον παρασκευάζεσθαι. ἂν γὰρ ἐχθρός τις ἴδῃ ὑμᾶς οὐκ ἀπαρασκευάτους ὄντας οὐκ ἐστ' ὅπως οὐκ εἰσβαλεῖται, εἰ δὲ μὴ οὔ.

τὰ μὲν οὖν τοῦ πολέμου ἔτοιμα ποιῶμεν τὰ δὲ τῆς εἰρήνης τοῦτο ποιοῦντες κτησώμεθα.

(78) A.—FIFTH YEAR.

νηπιοὶ οὐδὲ ἴσασιν. . . .

ἦ συ λέγεις Ζήνων ὡς τὴν χέλυν οὐποτ' Ἀχιλλεὺς
 ἦν ἐφέπη, μάρπτειν καὶ ταχὺς ὢν δύναται;
 οὐ μάρπτει, σύμφημι τοδ'· ἄλλ' οὐ μῶρος Ἀχιλλεὺς·
 οἶδε χελὺν βραδύπουν οὐποτε ληψόμενος.
 “πῶς ἄρ' ἔχει τάδε,” φησὶ Ζήνων· ταῦτ' ἐστὶν ἅ λέξω.
 “ὄργυϊας ἑκατὸν, φησι, πρόβαινε, χελυς·
 αὐτόθ' ἔγωγε μενῶ πρῶτον, κείσ' ἐστ' ἂν ἀφίξις,
 ἔσται δ' ἄμφοτέροις σῆμα δραμεῖν ἰαχῆ.”
 χωρήσας δὲ βάδην δρόμον ἡμιτελῆ τὸτ' Ἀχιλλεὺς
 αὐθις ἐπιστρέφεται προσδέχεται δὲ χέλυν.
 ἦδε δρόμον τελέσασσα, “τί ληρεῖς, φησὶ, πάνουργε;
 κούχι δραμεῖν ἐθέλεις ἔνθα καθιζόμενος;”
 ἀλλ' ὅ γε νῆ Δία, φησὶ, φίλη, τί συ ταῦτ' ἐπιμέμφῃ;
 ἦμισυ δῆτ' ἔμαθες πάντος ὅσφ' ἔστι πλέον.

(79) B.—FIFTH YEAR.

Τῷ Διδασκαλῷ.

οὐνεκ' ἀνέγνωμεν τρία βιβλία μούνα Μαρῶνος
 δυσθυμεῖς χῆμᾶς πόλλακισ αἰτίασαι·
 ἀλλὰ μαθεῖν ζητεῖς δι' ὃ πλείον πρᾶσσομεν οὐδέν;
 νηπιοὶ οὐδὲ ἴσασ', ὡς ἔλεγ' Ἡσίοδος.

(80) E.—FIFTH YEAR.

Πλέον ἡμισυ πάντος.

παῖς ποτὲ τις μικρὸς μεγάλου τινὸς ἦσθιεν ἄρτου·
 ἀλλ' ἀγαθὰ φρονέων εἶπε τοιαυθ' ὁ πατήρ·
 “οὐ δεῖ πάντα φαγεῖν, ὦ παῖ, πλέον ἡμισυ παντός”
 οὗτος δ' οὐ πεισθεὶς τῷ πατρὶ πάντ' ἔφαγεν.
 ἀλλ' ἐνόησε πικρῆς ὀδύνης τὴν γαστέρ' ἐχούσης,
 καὶ τότε δὴ καλέσας τὸν πατέρ' εἶπε τάδε.
 ὦ πάτερ, ἡμαρτον. σύ δε μοι τάληθές ἔλεξας.
 οὐκ ἂν νῦν ἤλγουν ἡμισυ τοῦδε φαγῶν.

(81) B.

Free Composition done in Examination.

Πολυκλῆς. ἡ κάρτα ὦ Λύσανδρε οὐ διετρίψας χρόνον παρ' Ἀθηναίοις ὦν. ὅσῳ γὰρ πλέον ἐρωτῶ τοσούτῳ πλέον διηγοῦ περὶ τῶν ἐκεῖ καὶ νῆ Δία πολλὰ λέγεις καὶ θαυμασία ὥστε καὶ ἐμὲ νῦν βούλεσθαι πρεσβέα ἐκκριθῆναι ἵνα κάγω τὰ τοιαῦτα ὀρώ—ἀλλ' εἶπέ μοι νῦν—τὰ γὰρ ἄλλ' ἤδη ἤκουσα—ἄρ' εἶδες τινὰς τῶν ἐκεῖ φιλοσοφούντων περὶ ὧν τόσοι θρυλοῦσι;

Λύσανδρος. καὶ διελεγόμην γε ἄλλοις τε καὶ αὐτῷ τῷ Σωκράτει.

Πολ. ὦ εὐτυχέστατε ἀνθρώπων τῷ Σωκράτει διαλεξάμενος· ἀλλὰ ποῖος ἦν ὁ λόγος; σόφος τις δήπου.

Λυσ. εὐηθέστατος μὲν οὖν ὦ Πόλυκλες· Γλαῦκος γὰρ περὶ οὗ ἤδη ἤκουσας εἶπεν ὅτι ὁ ποιητὴς ἀμείνων τοῦ στρατηγοῦ, αὐτὸς δὲ ὁ Σωκράτης ἀγνοεῖν προσεποιεῖτο.

Πολ. θαυμαστόν τι τοῦτο· σὺ δ' ἀντεῖπες μὴ εἶναι ἀμείνονα;

Λυσ. καὶ μάλ' εἰκότως γε.

Πολ. τί δὲ ὁ Σωκράτης; οὐκ ἔπειθέ σε; καὶ γὰρ σοφώτατον ὤμην αὐτόν.

Λυσ. οὐκ ἔπειθέ μ' οὐδαμῶς μὰ τὸν Ἀπολλῶνα· περὶ δὲ τῆς σοφίας οὐκ οἶδα. πολλὰ γὰρ εἶπεν ἄπερ οὐ πάνυ ἠπιστάμην.

Πολ. ἀλλὰ ποῖα εἶπετε σύ τε καὶ οἱ ἄλλοι; βουλοίμην γὰρ ἂν ἀκούειν.

Λυσ. μὰ Δί' οὐκ ἔχω λέγειν ἔγωγε. οὐ γὰρ ἔμελε μοι.

Πολ. ἀλλ' εἶπε νῦν, αἰτῶ σε· ἐγὼ γὰρ πολὺ τῶν τοιούτων ἐπιμελοῦμαι.

Λυσ. σὺ γὰρ οὐ Λακωνικὸν πνεῖς. ἀλλ' ὅμως φράσω καθ' ὅσον δύναμαι. μετὰ τὰ Μέγαρα Διονυσία Γλαῦκός τε καὶ ἐγὼ μετῆρομεν οἵκαδε διαλεγόμενοι περὶ τῶν δραμάτων καὶ τῶν ποιητῶν. ὁ δὲ Γλαῦκος “ἰδοῦ” ἔφη “διὰ τί τοσαύτη ἡ

τῶν Ἀθηναίων πόλις. οὐ γὰρ τῶν σωμάτων μόνον ἐπιμελούμεθα πρὸς τὸ ὠφελεῖν τῇ πόλει ἀλλὰ καὶ τῶν φρένων· τοῖς μὲν γὰρ σώμασιν ἴσοι ἐσμεν τοῖς ἄλλοις τῷ δὲ νῶ ὑπέρτεροι· καὶ διὰ τοῦτο ἡγέμονές ἐσμεν τῆς Ἑλλάδος. “τί φῆς;” ἦν δ’ ἐγὼ “οὐχ οἱ στρατηγοὶ καὶ οἱ στρατιώται μεγάλας ἐποίησαν Ἀθήνας ἀλλὰ οἱ ποιηταί;” “ἀμφοτέροι μὲν οὖν” ἔφη “οὐ μὴν ἀλλ’ οἱ ποιηταὶ πλέον.” “Ἡρακλεῖς” ἔφη “νέον τι τοῦτο· ἄνευ γὰρ τῶν στρατηγῶν ποῦ ἂν εἴη ἡ τῶν Ἀθηναίων δύναμις;” ὁ δὲ “ὁμολογῶ μὲν” ἔφη “τοὺς στρατηγοὺς πολὺ ὠφελεῖν τοὺς μέντοι ποιητὰς πλέον” “πῶς λέγεις;” ἦν δ’ ἐγὼ “οὐ γὰρ πάνυ συνίημι.”

“ἀλλ’” ἔφη “ἐγὼ δεικνύσω. πρῶτον μὲν οὖν διὰ τί ἰσχύετε ὑμεῖς οἱ Λακεδαιμόνιοι; ἄρ’ οὐχ ὅτι τοσοῦτον τῶν στρατιωτικῶν ἐπιμελεῖσθε; καὶ γὰρ πολὺ πλέον ἡμῶν. ὅμως δὲ ἡμεῖς ἴσοι ἐσμεν· οὐ γὰρ ἡ βία μόνον ἀλλὰ καὶ τὸ φρόνημα δύναμιν δίδωσιν.” “ἀλλ’ οὐκ ἔστε” εἶπον “ἴσοι ἡμῖν· καὶ γὰρ ἂν πόλεμος γένηται—καὶ γενήσεται μετ’ οὐ πολλὸν χρόνον ἐποὶ δοκεῖν—τάχ’ ἂν νικήσομεν.” “εἰ δ’ οὖν” ἔφη τοῦτο οὐ πείθει σε ἕτερον δ’ αὐτὸ σκοπεῖ· διὰ τί ἰσχυρότεροι οἱ Ἕλληνες τῶν βαρβάρων. οἱ γὰρ βαρβαροὶ στρατηγεύουσι καὶ αὐτοί· ἡμεῖς δὲ τῷ νῶ ὑπέρτεροι καὶ διὰ τοῦτο ἀμείνονές ἐσμεν.” “οὐδαμῶς” ἦν δ’ ἐγὼ “ἀλλ’ ὅτι ἀμεινον μαχόμεθα.”

οὕτως οὖν διετελήσαμεν λέγοντες καὶ τέλος ἰδοὺ ὁ Σωκράτης. ὁ δὲ Γλαῦκος “καὶ μὴν” ἔφη “ὅδ’ ὁ Σωκράτης· ἐκείνον ἐρωτῶμεν” ἔπειτα προστρεψάμενος ὡς αὐτὸν “πάλαι” ἔφη “ὦ Σώκρατες διαλεγόμεθα ἐγὼ τε καὶ ὁ Λακεδαιμόνιος οὐτοσὶ ζητοῦντες τίς πλέον ὠφελεῖ τῇ πολεὶ πότερον ὁ ποιητῆς ἢ ὁ στρατηγός; σὺ δὲ ἡμῖν πρὸς θεῶν βοηθεῖ” ὁ δ’ αἴρων τὰς ὀφρύδας “πῶς λέγεις;” ἔφη “ἐγὼ βοηθῶ; πῶς ἂν ἐγὼ ὑμᾶς περὶ τοῦδε διδάξαιμι; σὺ μὲν γὰρ” εἶπε πρὸς με βλέπων “στρατηγός, συ δὲ ποιητῆς” καὶ ἐγέλασεν ἡμᾶς τι.

μετὰ δ’ ὀλίγον τοῦ Γλαυκοῦ αἰτοῦντος διαλέγεσθαι περὶ τῆς ἀπορίας ἤρξατο. καὶ πρῶτον ἐμὲ ἐρωτῶν εἶπε· ‘σὺ λεγεις δήπου ὅτι ὁ στρατηγός ἀμείνων;’ “καὶ μάλ’ ὀρθῶς γε” “καὶ αὐτὸς ἂν στρατηγός οἴός τ’ εἰ λέγειν περὶ τῶν τοιούτων;” συνέφη “ὥστε εἰ λέγεις τὸν στρατηγὸν ὠφελεῖν τῇ πόλει ὀρθῶς λέγεις;” “ὀρθότατα μὲν οὖν” “τί δὲ περὶ τῶν ποιητῶν· σὺ ποιητῆς;” “τί φῆς;” ἦν δ’ ἐγὼ “ἐγὼ ποιητῆς” “μὴ νῦν ὀργίζου, ἀλλ’ εἶπέ μοι, τίς περὶ τῶν στρατηγῶν ἄριστ’ οἶδεν;” “ὁ στρατηγός” “τίς δὲ περὶ τῶν ἱερῶν;” “ὁ ἱερεὺς” “τίς δὲ περὶ τῶν ποιητικῶν;” “ὁ ποιητῆς δήπου” “σὺ δε οὐκ ἂν ποιητῆς οἴσθ᾽ αὖτις περὶ τῶν ποιητικῶν;” “οὐδὲν μα Δι’ οὐ δὲ βούλομαι” “πῶς οὖν ἔχεις ὦ ἄριστε λέγειν ὅτι οὐκ ὠφελεῖ τῇ πόλει ὁ ποιητῆς;”

“εὖ γὰρ οἶδα τοῦτο ὅτι οὐδενὸς ἀξιοὶ εἶσιν” “ἀλλ’ ἄρ’ οὐκ εἶπες οὐκ εἰδέναί περὶ τῶν τοιούτων· πῶς οὖν οἶσθα;” “μὰ Δί” ἦν δ’ ἐγὼ “οὐ συνίημι τὰ σοφίσματα.”

μετὰ δὲ ταῦτα πάνυ γ’ εὖ ἐδείξατο ὅτι ὁ Γλαῦκος οὐκ εἰδώς περὶ τῶν στρατηγίων οὐ δύναται λέγειν περὶ αὐτῶν, καὶ γὰρ ἐπίγεσα. ἔπειτα δὲ γελάσας ἐξαίφνης “τί δ’ ἐγώ;” εἶπεν “περὶ οὐδετέρων δύναμαι λέγειν ὅς γ’ οὐδέτερα ἐπίσταμαι.

Πολ. ἦ θαυμαστὸς ἀνὴρ ὁ Σωκράτης. οὐκ οὖν εἶπεν περὶ τούτου πλεόν οὐδέν;

Λυσ. πολλὰ μὲν οὖν καὶ ἀτοπώτατα ἄλλ’ οὐ πάνυ μέμνημαι, οὐδέ μοι καιρὸς ἐστὶν ὥστ’ εἰπεῖν.

(82) A.

The Battle of Hastings.

**Ανασσα.*

ὦναξ, κατάσχεσ, λίσσομαί σε φίλτατε,
πρὸς θεῶν ἀπάντων, μηδέ συμβάλης μάχην.
χρηστήριον γὰρ εἶπεν ὡς εἶν κτάνης
τὸν σὸν κάσιω Τοστοῦργον αὐτὸς ἂν θάνοις.
καὶ νῦν ἀδελφὸν τοῦτον ἔκτεινας βία·
πῶς οὖν ἰὼν ἐς χεῖρας ἐκφεύξεις μόρον;

Χάρων.

ποῖον; φοβῶμαι μαντέων φλυαρίας;
**Αν.* ἀλλ’ οἶδα ταύτη σ’ ἐν μάχῃ θανούμενον·
ἐνθύμιον πείθει με κοῦκ ἀπεικότως·
οἱ γὰρ πολέμιοι πληθὸς εἰς’ ἀμήχανον,
οὔτοι δ’ ὁδὸν σπεύσαντες οὐ βαίαν τάχος,
τετρυμμένοι νῦν κοῦκέτ’ εὐτρεπεῖς μάχῃ.
ἐπεύχομαι δ’ οὖν μὴ μάχῃ στυμμίγνυναι.
ἀλλ’ ἐς πόλιν μέτελθε παντὶ τῷ στρατῷ·
ἔνθ’ ἔστι σοι τείχισμα, τῶνδε δαίτων
πρόβλημ’ ἐρυμνόν, ἔνθα καὶ πληθὸς φίλων.

Χα. ἐγωγε φεύξω πολεμίους πάτραν προδοῦς;

**Αν.* σωζων μὲν οὖν· ἐπεὶ γενήσεται τροπή.

Χα. σῶξω πάτραν τὸν ἐχθρὸν ἐκπερθεῖν ἔων;

**Αν.* οὐ δῆτα· κωλύων δ’ ἐπικρατεῖν ποτέ.

Χα. μὴ πλείον εἴπῃς· οὔτι μὴ παύσεις ἐμέ.

**Αν.* ἀλλ’ οὐ δέδοικας μὴ με χηρώσης θανῶν;

Χα. πῶς γάρ; μέγαν Τοστοῦργον ὠλέσας μάχῃ
ἄρ’ οὐ κρατήσω τούσδε τοὺς ἐπήλυδας;
ἀλλ’ οὐ με πείσεις· εἶμι γὰρ καὶ σου βία.
σύ δ’ οὖν μένουσ’ ἐνταῦθα λιπαρεῖ θεοῖς·
ἐγὼ δὲ δύσας ὅπλ’ ἀπέμι πρὸς μάχην.

Ἄν. οἴμοι φοβοῦμαι μὴ τύχη φιλοῖς ἐμοῖς
κακόν τι δεινόν · οὐ γὰρ αἰτίας ἄνευ
Γύλιππος ἦλθε διαπερῶν σὺν μυρίοις
πόρους θαλάσσης, οὐδ' ἄφρων τίς ἐσθ' ὄδε.
Χάρων μὲν εἶφ' ὡς αὖθις ἠττηθήσεται ·
ἐγὼ δ' ἔφεδρον τῆσδε τῆς ἐμῆς χθονὸς
νῦν ἄρτι προσβλέπουσα Νορμάνων στόλον,
κάρτ' ἐξεπλήγην · πλῆθος ἦν αὐτῶν τόσον.
καὶ πᾶς τις ἦν εὐτακτος, εὐ θ' ὀπλισμένος.
φεῦ τῆσδε γαίας ἤπερ ἐν βραχεῖ χρόνῳ
δορὸς λαφύρα Νορμάνοις γενήσεται.

Χόρος.

ὦ φιλτάτη δέσποινα, πῶς ὀρῶ σε νῦν
τόσοις δάκρυσιν καὶ τόσοις ὀδύρμασιν
ἀναστενοῦσαν · ἄρ' ὑπὲρ στρατοῦ φοβεῖ;
καὶ τοῦ Χάρωνος ἀνδρὸς εὐφιλεστάτου;

Ἄν. ὦδ' ἔστι, παῖδες · πολλὰ γὰρ μελήματα
ἦπαρ ταράττει κρείσσον' ἢ φράσαι λόγῳ.

Χο. θαρσεῖ δ' ἐπαιτῶ · καὶ γὰρ οὐδὲν ἀσθενὲς
ἡμῶν στρατεύμ' ἀλλ' ἔστι καὶ φερέγγυον
πρὸς τὴν μάχην, νέωσιν νίκησαν πάνυ
στόλον μέγιστον · τόνδε Τοστούργου λέγω,
ἄνδρες γὰρ ἰσχυροὶ τε κάγαθώτατοι.

Ἄν. κείνος δ' ἀδελφόν αὐτόχειρ κατακτανῶν
πῶς οὐ θανεῖται, πίστιν εἰ ματεῖ ἔχει;

Χο. μαθησόμεσθα τῶνδ' ἀκριβεῖαν τάχα ·
χρόνον γὰρ ἤδη προσδοκῶν τιν' ἄγγελον
ἐκ τῆς μάχης ἐλθόντα σημαίνειν τό πᾶν.

Ἄν. χρεῶν ἄρ' ἡμᾶς τλημόνως νιν ἀμμένειν.

Χο. νῦν πεπέρακεν Γάλλων βασιλεὺς
στρατὸν εἰσαγαγὼν ὀπλιτοπάλην
εἰς ἀντίπορον γείτονα γαίαν ·
δεῖδω περὶ τῆς στρατίας ἡμῶν.
οὗτος γὰρ ἄναξ τῆσδ' ἐπὶ χώρας
Ἄγγλων ἐπέβη
μώμενος αἴας βασιλεύειν.
δαίμονες, αἰτῶ καὶ λιτανεύω,
ὀπόσοι φύλακες πατρίδος αἰεὶ
προμάχεσθ' ἡμῶν, στρατίαν Ἄγγλων
σώζειν εὐχὰς παρέχοντες.

Ἄν. ἀλλ' ὦ φίλοι σκοπέισθε · καὶ γὰρ ἐνθάδε
σπεύδων πρὸς ἡμᾶς ἔρχεται τις ἄγγελος.
οἴμοι · φόβῳ νῦν τοῦμὸν ὀρχεῖται κέαρ.

Χο. πάρεστυ · εἴη πρὸς θεῶν εὐάγγελος.

Ἄν. ὦ Ζεῦ, πρόσωπον ὡς ἔχει δυσδαίμονος.
 Ἀγγελος.

ἄνασσα, ποῖα χρῆ λέγειν ; πῶς σοι φράσω
 τὴν συμφορὰν τὴνδ' ἥπερ ἔξαπώλεσεν
 ἡμᾶς, φίλους, τύραννον, οὐδέν' οὐτιν' οὐ·
 ὦ γῆς ἀπάσης Ἀγγλίας πολιόμενα,
 ὦ πάτρις αἶα καὶ μέγας πλούτου λιμῆν,
 ὡς ἐν βραχεῖ νῦν, ἐν μίᾳ πληγῇ δορὸς
 ἅπαν κράτος τε καὶ κλέος διεφθάρη.
 κατέφθιτο στράτευμα τῶν Ἀγγλων ἅπαν.

Χο. ποῖον τόδ' εἶπας ; πᾶς στράτος κατέφθιτο ;
 οὐδεῖς σεσωσται, πρὸς θεῶν, οὐδεῖς μένει ;

Ἄγ. ὡς δυσχερὲς τὸ πρῶτον ἀγγελλειν κακά.
 σχέδον τι πᾶς τις συντέθνηκε κοιράνω.

Ἄν. τί φῆς ; τύραννον ἐν μάχῃ πεπτωκέναι.

Ἄγ. ὀφθαλμὸν ἰῶ δαΐω τετυμμένον.

Ἄγγλοι δ' ἰδόντες τοῦτο πρῶτον ἐξέδραν.

Ἄν. ὦ μάντι τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας·
 νῦν γὰρ τέθνηκε καμὲ δυσποτμωτάτην
 λείπει στερηθεῖσαν τε καὶ δάων ἄγραν.
 ἀλλ' εἰπέ πᾶν τὸ πρᾶγμα μηδέν ἐκλιπών.

Ἄγ. ἄνασσα, παύροις ἐν λόγοις λέγειν πάρα.
 τὸ πρῶτον ἰδρυθέντες ἐν λόφῳ τινί
 πάντῃ πολεμίους προσβαλόντας εἶρξάμεν.
 οἱ δ' οὖν τελείως χρώμενοι ψευδεῖ δόλω
 φεύγειν ἔδοξαν· εὐθέως μετήλθομεν.
 ἀλλ' ὡς τὸν αὐτοῦ πᾶς τις ἐνστάτην μόνον
 προσεῖδε τοῦτον νὸσφίσαι λελιμμένους
 πάντως ἀπεσπάσθημεν ἄλλος ἄλλόσε
 οἱ Νόρμανες δὲ προσδοκήσαντες τότε
 ἄφνω μετεστρέψαντο καέλπτοις πάλιν
 ἡμᾶς προσέβαλον καὶ συχνοὺς κατέκτανον.
 καὶ μὴν τύραννος πᾶσι προσμείζας μάχῃ,
 σφάξας τε πλείστους αὐτὸς ὤλετ' ἐς τέλος.
 ἔπειτα πᾶς τις πρὸς φυγὴν ἐνώτισεν,
 μάλιστ' ἀθυμῶν κοιράνου τεθνηκότος.
 παῦροί γε μέντοι τῶνδε σῶες ἐκφυγον·
 ἐγὼ δ' ἀέλπτως ἡμέρας βλέπω φάος.

Ἄν. αἰαῖ· κακῶν ὑψιστα νῦν κλύω τάδε.
 ὦ δυσπόνητε δαῖμον ὡς ἡμῖν ἔφυς
 βάρυς, προδοὺς τε δαίτοις τήνδε χθόνα,
 χῆμᾶς μεθίεις δουλίας πικρῷ ζυγῷ.
 γοᾶσθε νῦν, κόπτεσθε σὺν θρήνοις, φίλαι.

(f) Translation into English, Third and Fourth Years.

(83) A.—THIRD YEAR.

Thucydides, III. 38.

“I, for my part, am of the same opinion as before and I marvel at those who have again brought forward for discussion this question about the Mytileneans. For they are wasting time; and that will prove of advantage to the wrongdoers, as the sufferers’ anger will have cooled before they seek retribution, whereas revenge, when it follows close upon the crime, is most likely to equal it and exact equal satisfaction. Again, I wonder who there will be to take the other side and try to show that, whilst our misfortunes do harm to our allies, their offences bring good to us. It is evident that either he would have to trust to his eloquence to show that our decided resolution was never actually come to, or he will have been bribed to try and persuade you by some elaborate and specious argument. In such contests as the present our city usually gives to others the prizes and herself takes the dangers as her spoils. You, with your bad code of rules, are to blame. Speeches to you are theatrical displays and you take facts on hearsay. As for the future, you judge whether a policy is practical or not from the rhetoric of the speakers; as for the past, you believe what you hear not less than what you see, in the case of any cleverly-worded invective. You are most apt to be deceived by the novelty of a speech and are unwilling to follow a tested policy. You are slaves to the last new paradox and despise what is usual. It is the great wish of each of you to himself speak in the Assembly; but failing that, you try to equal those who can speak by following closely their arguments, and being eager to applaud before the words are out of another’s mouth. But even then, eager as you are to anticipate another’s words, yet you are slow to foresee their results. You search for something that never happened on sea or land (if I may use the expression) and cannot manage affairs which lay at your feet. In a word, you are slaves to the pleasing of your ears, and more like the pupils delighted by the eloquence of some lecturer than men in serious council about affairs of State.”

(84) B.—THIRD YEAR.

Thucydides, III. 38.

“I, for my part, adhere to the same opinion; and I am surprised at those who have proposed a second discussion on the motion concerning the Mytileneans, and have thus caused delay; for delay is to the advantage of the guilty, firstly, because the sufferer proceeds against the offender with his anger blunted, and secondly, because the nearer retribution follows on the crime, the closer is the correspondence between the crime and the punishment. I wonder, also, who will be

the man to oppose the motion, and to attempt to prove that whilst our misfortunes bring harm to our allies, their offences bring good to us. Probably he will trust to his eloquence and try to prove that the resolution which we came to was never passed; or perhaps fired by the money he has received he will attempt to mislead us by an elaborate display of specious language. But in such contests as these, other people get the prizes, the State gets all the risks. And it is your fault for unwisely managing these contests; for you treat speeches as if they were a theatrical show; you are satisfied with taking facts on hearsay; with regard to the future you judge whether anything is practicable according to the ability of those speaking in favour of it; with regard to the past you believe what you hear in some cleverly-worded invective no less than what you see with your own eyes. And so you are just the men to be misled by some novel form of argument, and to be unwilling to follow up what you have decided, slaves of every new paradox, and despisers of all that is ordinary. Each of you desires, beyond all else, to be able to speak himself; if you cannot do that, then in rivalry with the wisdom of those who do speak, you want to seem to be to the fore in following the speaker's train of thought; nay, if he says anything clever, you want to clap before the words are out of his mouth; you are eager to catch beforehand what is said, you are slow to foresee the consequences of it. You look for something that, one might say, never was on sea or land; while you do not properly understand what is in front of your noses. In a word you are overpowered with the pleasures of the ear, and are more like the audience of a sophist than sober counsellors upon State affairs.

(85) C.—THIRD YEAR.

Thucydides, III. 38.

I for my part am of the same opinion and I marvel that those in power have brought up the question of the Mytilenæans again and so caused a waste of time which is to the advantage of the wrongdoers.

For the sufferer proceeds against the offender with his anger blunted, and the sooner the punishment comes after the offence the more adequate is the punishment and the greater the satisfaction taken.

And I should be amazed if somebody were to gainsay me and see fit to show that the offences of the Mytilenæans bring good to us, while our troubles do harm to our allies.

It is plain that he will either trust in his eloquence to prove that our decided resolution was never passed; or else, excited by love of gain, he will work out a complex and plausible speech and so try to mislead us.

In contests such as this the city gives to others the prizes but herself undertakes the dangers.

You are to blame in that you order the contest badly, you, who are wont to come as spectators to a rhetorical display and who go to hearsay for your facts. You judge of the feasibility of events which are yet to be done, on the strength of a fine speech, and in the same way you judge of past deeds, for you take less account of what you see than what you hear in a clever invective.

The best of you are misled by novelty of speech and are unwilling to follow what has been proved. You are slaves to every new paradox, you contemn ordinary things. Each of you would like, most of all, to be able to make a speech; but if you cannot do that, at least you would not like to come behind the others in judgment but to hold your own against such speakers, commending them for anything smartly said almost before it is said.

(86) E.—THIRD YEAR.

Thucydides, III. 38.

So I adhere to my opinion and wonder that some people should re-open the question of the Mitylenians and cause a delay which is chiefly to the advantage of those in the wrong (for the injured party then attacks the offenders with his anger blunted, and when vengeance follows the hardest on the footsteps of injury then it is that it is adequate and takes satisfaction the better), and I wonder who will oppose and undertake to show that while our misfortunes are harmful to our allies, the crimes of the Mitylenians are useful to us. It is clear he would either trust to his eloquence and try to show that the resolution we took was not decided on, or he would have been bribed and would try to seduce you by an elaborate and specious argument. The State in such contests gives prizes to others but herself takes the risk. For this you are to blame for making bad conditions; you listen to speeches like spectators in a theatre, you take facts by hearsay, you take your ideas as to the possibilities of the future from clever speeches, you do not consider as any surer that which has taken place before your very eyes than that which you have heard from a cleverly-worded invective.

You are fit men to be deceived by the novelty of an argument, you prefer not to follow what you have approved, you are slaves of every new paradox and despisers of the ordinary, in that each of you would like to speak himself, and if that is impossible, you all vie with those of your own opinion in not appearing to lag behind in insight, you wish to applaud when the speaker says something clever even before he has got it out, you are eager to perceive beforehand what is being said and slow to see that which follows; you seek something different from the world in which we live; in short you are overcome by the pleasures of the ear and are more like men sitting at a display of sophists than men taking counsel for the public good.

(87) A.—FOURTH YEAR.

Sophocles: Ajax, 545-582.

AJ. Bring him, bring him to me! For no fear will he have at the sight of this slaughter, lately wrought, if he is a true son of his father. Rather straightway must he be trained in the rugged ways of his father and his nature adapted to them. Ah! my son! may your lot be happier than your father's; but, for the rest, may you be as he and you would be no coward. Yet now even, in this I may envy thee, that thou feelest nothing of these sorrows. For to be sensible to nothing makes life the happiest and is in truth a painless affliction; until you learn what is both joy and grief. When you have come to that, it is for you to show to my enemies that thou art a noble son, born of a noble father. Meanwhile may you grow up, the light winds blowing upon you, and your young soul fostered, to delight your mother. Nor will any of the Greeks—I know it well—insult thee with hostile affront, not even though bereft of me. Such a watchful guardian shall I leave for thee in Teucer. Untiring he will be in his care for thee, even if now he has gone far abroad in pursuit of his enemies. But you my warriors and my seamen, upon you, one and all, I lay the discharge of this favour; tell Teucer my desire—that he take this child to my home and give him to Telamon and his mother, Eriboea, that he may ever be their comfort in old age, until the time they go to dwell among the dead. And my arms no judges in the games nor he who was my ruin shall set as prize among the Greeks. But the shield, my son, Eurusakes, whence comes thy name, that do thou take—my shield of sevenfold hide that none can break—bear it and wield it, thy arm in its handle of many a strap. The other arms shall be buried along with me. Come! quickly! take this child and close up the hut and do not wail your lamentations by my tent. A piteous creature in truth is woman. Close the door! quickly! He is not a good physician who mutters chants over a wound that needs the knife.

(88) B.—FOURTH YEAR.

Sophocles: Ajax, 545-582.

Bring him, bring him here. For he will not fear to look upon these new slain carcasses, if indeed he really is his father's son, and it is time for him to be broken in to his father's savage ways, and become like him in nature. My son, have better fortune than your father; in all things else be like him; then you will be no coward. And yet even now your lot moves my envy, that you feel nothing of all these sorrows; to be conscious of nothing is the happiest kind of life (for to be conscious of nothing is a misfortune which brings no grief), the time before you know of joy and sorrow. But when it does come to this, then show your enemies your breeding, show yourself the great

son of a great father. But meanwhile in gentle breezes grow, may your young soul be reared, a joy to your mother here. And no one of the Achæans, I know for sure, not one will insult you with foul outrage, not even if I am gone; such a guardian shall I leave to watch over you, Teucer, all untiring in your care; although at present he is far away pursuing the enemy. But you, my band of warriors who crossed the sea with me, on you in common I lay this charge, to tell him my wish, that he is to take my son home and show him to Telamon, and to my mother Eriboea, so that he may care for them in their old age, until they pass on to the dwellings of the god below. And my arms no umpires will give to the Achæans, nor my destroyer. But you, my son, true to your name of Eurysakes, take by the well-wrought strap the sevenfold shield, unpiercable. The other arms are to be buried together with me. But now quickly take the boy within and make fast the door, and here, before the hut, do not shed tears. How women always love to weep! Shut the door quickly. A wise physician utters no charms over a wound that needs the knife.

II.—SPECIMENS SUPPLEMENTARY TO I., SELECTED FROM THE WORK OF 35 DIFFERENT BOYS, WHO ARE DISTINGUISHED BY ROMAN NUMBERS.

(a) Early Work, nearly all Second Year.

| | | |
|--|---------|---------|
| Free composition, reproduction of story, &c. | - | 89-95 |
| Translation from English | - - - - | 96-97 |
| Written answers to questions on notes | - - - | 98-100 |
| Translation into English (with references) | - - | 101-104 |

(89) VI.—FIRST YEAR.

Reproduction from Memory of a Story read a fortnight before.
(Greek Boy at Home, No. VIIIa.)

ὁ μῶρος.

ἔστι μῶρος ἐν τῇ ἡμετέρᾳ κώμῃ, ὃν Κοβάλον ὀνομάζει τὰ παῖδια. ὁ δὲ μῶρος μισεῖ τὰ παῖδια. χθὲς ἠρώτησέ τις τὸν μῶρον, “ὦ Κοβάλε, πόσον χωρεῖ ἡ πεντακότυλος λήκυθος;” ὁ δὲ “οὐκ οἶδα, ἔφη, πότερον οἶνον ἢ ἔλαιον λέγεις.” καὶ ἐν ᾧ χρόνῳ ἐγγελῶμεν πάντες, τίς ἐρωτᾷ, “ὦ σοφωτατε Κοβάλε, ἄρα οἶος τ’ εἰ σιωπᾶν;” οὐ φάσι γὰρ τοὺς μῶρους σιωπᾶν οἶους τ’ εἶναι. ὁ δὲ, “μάλιστα γε,” φησι. ὁ δὲ παῖς λέγει, “διὰ τί οὐ σιωπᾶς;” ὁ δὲ, “ἀλλὰ ἐγὼ μὲν σιωπῶ, σὺ δὲ λέγεις.” καὶ ὁ παῖς, “ἐγὼ,” φῆσιν, “οἶος τ’ εἰμι σιωπᾶν.” ὁ δὲ μῶρος λέγει, “καὶ ἐγώ.” τότε γοῦν ὁ μῶρος οὐκ ἔδοξεν εἶναι μῶρος. ὁ δὲ παῖς ἔδοξεν εἶναι ἄμα σόφος καὶ μῶρος.

(90) VII.—SECOND YEAR.

Rouse's Greek Reader, p. 82. Retold by the Old Man.
Read through, then done without book.

ἔγω, τό γενός εἰμί Κύπριος καί ἐν τῷ θηρίῳ οἰκέω μετὰ παιδος, ὃν ὄρατε. ἐργαζόμενος δε προθύμως πρασίαν τινα, εἶδον πολλούς ἀνθρώπους. “ὦ ἀνθρώποι” εἶπον, “χαιρέ. τίνες ἄρα ὑμεῖς ἔστε; ἐνομίσα ἔγω καί υἱος ἐμου μόνοι παντῶν ἀνθρώπων εἶναι ἐν τῷ θηρίῳ· ἐπειτα ἀνὴρ τις εἶπε “χαιρέ καί σύ, ὦ πατερ. ναῦται ἐσμέν καί ἐναυγήσαμεν· ἐναυξάμεθα δέ ἐν τῇ θαλασσῇ, ἄφνω εἶδομεν κήτος μέγα· ἐπήγει δε, ἐκφαινόν ὄξεις δὲ πάντας ὥσπερ σκόλοπας καί λευκοὺς ὥσπερ ἔλεφαντίνους. μετὰ ταυτὰ κατέπιεν ἡμᾶς καί ἐς τό ἔσω ἦλθομεν. ἐωρωμεν οὐδεν ἄλλ’ ἐβάδισαμεν ἐν τῷ θηρίῳ καί τρισὶν ἡμέρας ὑστέρον ἐβλεψαμεν σε καί τόν παιδά· νῦν, τίς εἶ; λεγέ μοι, βαρβάροι γάρ ἐσμεν, καί οὐδεν ἴσμεν.” ἔγω δε οὐδεν ἐλέξα πρὶν μεταδουναί δῶρα· ἐπειτα δε ἐλέξ’ αὐτοὺς μύθον.

(91) VIII.—SECOND YEAR.

Paraphrase of Anacreon's Poem. (Rouse, Greek Reader, No. 9.)

Περὶ τοῦ Ἐρώτος.

Ἐγὼ Ἐρῶς ὢν μεσονοκτίοις ὥραις ἔρχομαι πρὸς ἀνθρώπους ἵνα πονῶ αὐτοὺς τοξῶ ἔμφ. λέξω δὲ περὶ τοῦ ἐμοῦ ἀφικομένου ἐς τόν Ἀνακρέοντα. μεσονοκτίοις οὖν ὥραις ἐπειδὴ ὁ Ἄρκτος ἐστρέφετο κατὰ χεῖρα τήν τοῦ Βοώτου καί ἐπειδὴ οἱ ἀνθρώποι ἐκείντο ἦλθον ἐς τήν οἰκίαν τοῦ Ἀνακρέοντος καί ἔκοψα τήν αὐτοῦ θύραν. ὁ Ἀνακρέων, Τίς, ἔφη, ἄραττει τήν θύραν; Ἐγὼ δε, Ἄνοιγε, ἔφην, καί μὴ φοβήσαι, παιδίκος εἶμι καί ὕγρος ὅτι προσώθεν ἦλθον δι’ ὀμβροῦ. ὁ Ἀνακρέων λάβων λύχνον ἀνέφξεν καί εἰσήλθον, τὰς χεῖρας ἐμοῦ καθίσαντος παρ’ ἐστίαν ἀνέθαλπεν. ἔλεγον δὲ ἔγω ἐπειδὴ κρύος μεθῆκον, Πειρασῶμεν τόδε τόξον εἴ βλάπτεται— καί λάβων τὸ τόξον ἐπάνουν καί ἔτυψα τὸν Ἀνακρέοντα ἐν μεσῶ τῷ ἦπατι, γέλων δὲ ἐξήλθον ἐκ τῆς οἰκίας καί, Συγκάρηθι, ξένε, ἔφην, ἀποθνήσκει ἡ κάρδια ἡ σή.

(92) XXV.

ἐν δὲ τούτῳ ὁ Ἀπόλλων τοὺς βούς οὐκ οἶος τε ἦν πύνθεσθαι. ὠρμήθη δὲ ἵνα αὐτοὺς ζητοίη.

ἴδων τὰ ἰχνη τῶν ὀπλῶν τῶν βοῶν μᾶλλον τι ἔσπενσε, καί θεία τύχη γέροντα καταλάβων, ὅτι ὁ Ἐρμῆς ἔτυχε, ἐρώτησε ποῦ οἱ βόες εἶεν. ὁ γέρων ἔλεγε, “οὐκ οἶδα ποῦ εἰσὶ, ἀλλὰ παιδίον νήπιον τοὺς βούς ἄγοντα, καί δὴ καί ράβδον ἔχοντα, εἶδον.”

(93) IV.

ὁ μὲν Ἀπόλλων ταῦτα ἀκούσας, τὸν Ἑρμῆν ἔγνω κλεπτηνὸντα, καὶ οὕτως ταχέως ἔσπευσε κάτα τὴν ὄδον, ὥστε εἰς δόμον τοῦ Ἑρμοῦ πρὶν τὸν νείπιον καθευδειν. ὁ δὲ Ἑρμῆς ἀφικόμενος τοῦ Ἀπόλλωνος, καὶ το λίκνον ἐπιβλέποντος, καὶ περ τῷ ὄντι ἐγρηγόρως κάθευδειν προσεποιίετο. ὁ δὲ Ἀπόλλων “σκόπε ὦ παῖ” ἔφη, “ὅπως ὡς ἀλλήθως λέξεις ὅπου εἴσιν οἱ βόες, εἰν γὰρ τᾶλήθες μὴ λέγῃς, ἐς τάρταρον σε ρίψω.” ᾧ ὁ Ἑρμῆς ἀπεκρίνατο “πῶς γιγνώσκεις οἷος τε εἶμι ὅπου οἱ βόες εἴσιν, ὅς τις πάσαν τὴν νύκτα, καθευδὼ ἐν τῷ λίκνῳ.”

(94) XXVIII.

τὰ τῶν Ἀιγυπτίων συμπόσια.

οἱ δὲ Ἀιγύπτιοι, ὅταν ἄπο δειπνοῦ γενῶνται πρὶν τῶν συμποσίων ἀρχέσθαι, τοιάδε εἴωθασιν ποιεῖν.

οὔδεις ἄρχεται τὸν οἶνον πινῶν πρὶν ἂν περιφέρῃ τις τὸν νέκρον ἐς σορῶ ξύλινον πεποιήμενον.

οὗτος δὲ σόρον φερῶν, κυκλῶ περιπάτει, καὶ ἑκαστῷ τῶν συμποτῶν λέγει· “εἰς τούτου ὄρων, πίνε τε καὶ τερποῦ, ὅταν γὰρ ἀποθνήσχης, τοιούτος ἐσῆ.”

(95) XXVI.

Πάδιός τις δείνος ἦν ἐρωτᾶν καὶ ἀποκρίνεσθαι, περιτύχων δὲ φίλῳ τινι, αὐτὸν ἐκάλεσε πρὸς δείπνον πάρα τὴν οἰκίαν, ἣν νεωστὶ ᾠκοδόμησε ἐλθεῖν.

μέτα τι τοῦτο ἐκέλευσε αὐτὸν ἐλθεῖν εἰς τὸ δωμάτιον τὸ ἄνω. ὁ φίλος δ' οὖν ἀναβας καὶ πολύσαρκος ὦν κακῶς πνεύματος εἶχε.

ὁ Πάδιος αὐτὸν ὀργιζόμενον ἠρώτησε εἰ πνεύμονι νοσεῖ.

“οὐδαμῶς” ἔφη “αἷτια ἐστὶν ἡ καταράτη κλίμαξ, σχέδον ἀπόκτενει τὸν ἀναβαίνοντα δία τι οὕτως προσάντης ἐστὶ ;”

ὁ Πάδιος ἔλεγε ὅτι ἔμαθε παθῶν, τοῦτο ἦν ἵνα ῥαδίως καταβαίῃ ἀλλὰ χάλεπον εἶν ἀνάβαινειν, οὕτως μὲν τὸ σῶμα ἐστὶ ὀρθον ἀναβαίνοντα.

δεκάκις μὲν ἐν ἡμερᾷ καταβαίνω τρίς δὲ ἀναβαίνω.

(96) XII.—SECOND YEAR.

When we came in we lit the fire, throwing on it a log we had brought from the mountains. Then we caught half a dozen sheep and killed them, in order to have supper. I shut the door, and said to my companion, what is your name? He replied, my name is Noman. Dear me, I said, what a funny name! Then we ate the meat, and took a taste of wine, and

went to sleep. A stranger knocked at the door, and cried, who's there? I replied, Noman is here. So he laughed and went away.

ὅτι εἰσηλθομεν, τὸ πῦρ ἀνέκαυσαμεν, καὶ ἐπέβαλομεν δένδρον ὃ ἐφέρομεν ἀπὸ τῶν ὄρεων. ἐπειτὰ ἐλάβομεν ἕξ προβατῶν καὶ ταῦτα ἐκτεῖναμεν ἵνα δειπνοῖμεν. ἐπέθηκα τὴν θυρίδα καὶ εἶπεν πρὸς τὸν ἐταῖρον μου· “τὶ ἐστὶ τὸ ὄνομά σου;” εἶπεν· “Οὔτις ἐστὶ τὸ ὄνομά μου. Ἀπόλλων ἀποτροπαῖε,” φῆμι, “τοῦ ὀνοματος.” ἐπεὶ τὸ κρέας ἐφάγομεν καὶ οἴνου ἐγευσάμεθα καὶ ἐς ὕπνον ἐπέσομεν. ξένος τις ἔτυχεν ἐπὶ τῆς θυρίδος νύκτος καὶ ἔλεξεν· “τίς ἐνέστι ἐκεῖ;” ἀπέκρινα· “Οὔτις ἐνέστιν ἐνθάδε.” ἐγέλασεν οὖν καὶ ἀπέβαδισεν.

(97) XIII.—SECOND YEAR.

ὅτε ἦλθομεν τὸ πῦρ ἀνεκαύσαμεν, ἐναυσάμενος ὃ ἐφέρομεν ἀπὸ τοῦ ὄρους. τότε λάβοντες ἕξ πρόβατα ταῦτα ἀπεκτείνομεν ἵνα σίτον ποιοῖμεν. ἐπέθηκα τῇ θύρᾳ τὸ πῶμα καὶ τῷ ἐταίρῳ μου εἶπον “τὶ ἐστὶ ὄνομα σου;” ἀπεκρινάτο “τὸ ὄνομα Οὔτις ἐστίν.” Ἀπολλων ἀπὸ τρόπαιε ὀνόματος δεινοῦ. τότε τὸ πρόβατον ἠσθίομεν καὶ τοῦ οἴνου ἐγυόμεθα καὶ ἐκαθεύδομεν

Questions (Reader, p. 59).

1. ποῦ ἐστὶν ὁ Πειραιεύς ;
2. διὰ τί κατέβη εἰς Πειραιᾶ ;
3. τί ἐβούλετο θεάσασθαι ;
4. τίνες εἰσὶν οἱ ἐπιχώριοι ;
5. τίνες εἰσὶν οἱ ἐν τῇ Θράκῃ οἰκοῦντες ;
6. ποῖ ἀπῆσαν ;
7. τί εἶπεν ὁ Πολέμαρχος ;

(98) I.—ANSWERS TO QUESTIONS.

1. ἐγγὺς τῶν Ἀθηνῶν ὁ Πειραιῖος ἦν.
2. ἵνα προσεύξαιτο τῇ θεῷ κατέβη εἰς Πειραιᾶ.
3. τὴν ἑορτὴν θεάσασθαι ἐβούλετο.
4. οἱ ἐν τῇ χώρᾳ ὄντες οἱ ἐπιχωρίοι ἦσαν.
5. οἱ ἐν τῇ Θράκῃ οἰκοῦντες οἱ Θραῖκες εἴσιν.
6. πρὸς τὸ ἄστυ ἀπῆσαν.
7. “Κελεῦε τὸν Πλάτωνα περιμεῖναι ἐμέ.”

(99) II.—ANSWERS TO QUESTIONS.

1. ὁ Πείραιεὺς ἔγγυς ἐστὶν τῶν Ἀθηνῶν.
2. ἵνα προσευξαίτο τῇ θεῷ εἰς Πειραιᾶ.
3. τὴν ἑορτὴν θεάσασθαι ἐβούλετο.
4. οἱ ἐν τῷ χωρᾷ ὄντες.
5. οἱ ἐν τῇ θρακῇ οἰκοῦντες εἰσὶν οἱ θρακες.
6. πρὸς τὸ ἄστν ἦσαν.
7. ὁ Πολεμαρχὸς εἶπε

(100) III.—ANSWERS TO QUESTIONS.

1. ὁ Πειραιεὺς ἦν ἔγγυς τῶν Ἀθηνῶν.
2. ἵνα προσευξαίτο τῇ θεῷ.
3. τὴν ἑορτὴν ἐβουλετο θεάσασθαι.
4. οἱ ἐν τῷ χωρᾷ ὄντες.
5. οἱ ἐν τῇ θρακῇ, θρακες ἦσαν.
6. πρὸς τὸ ἄστν ἀπῆμν.
7. κέλευε τὸν Γλαυκῶνος περιμεῖναι ἔμε.

(101) XIII.—FOURTH TERM.

Thucydides: Siege of Plataea, (Rivington) ch. 1.

Now at this point war begins between the Athenians and Peloponnesians and the allies of each, and they had no intercourse with one another without a flag of truce, settling down together to carry on the war. Then for fourteen years the thirty-year truce continued, which had begun after the capture of Eubœa, and in the fifteenth year, in the forty-eighth year of Chrysis' priesthood at Argos, and of the Ephor Ainesios at Sparta and of Puthodoras, there being still four more months for the Athenian Archon. In the beginning of spring a body of three hundred men or more—Puthangellos the son of Phuleides and Diemporos the son of Oretoridos the Boeotarchs led them—entered in the early hours of the night into Plataea of Boeotia, which was allied to Athens, carrying weapons. Having opened the doors, they invited the men of Plataea to come in.

(102) XIX (A MATHEMATICIAN).—SIXTH TERM.

Thucydides: Siege of Plataea, (Rivington) ch. 21.

When we surrendered the city over to you, Lacedemonians, we thought that we were not going to be badly treated, but that we were entering into a perfectly legal proceeding. To your question: have we done anything good to the Lacedæmonians, we reply that if we are enemies you have no right to expect this of us, but if, on the other hand we are friends, you

have put yourselves in the wrong by attacking our city. As regards the events in time of peace, did we not act well against the Medes? and we also were not the first on this occasion to break the peace, and then we were the only Boeotian State who took part in opposing the Mede. Also, although we are not a seafaring people, we fought at Artemisium, and we also fought with you and Pausanias, upon our own land. And if there was any other danger at that time which threatened the Greeks, we took more than our full share of it. And to yourselves, Spartans, when great fear reigned at Sparta, through the earthquake, and when the Helots revolted and betook themselves to Mount Ithome, we sent a third part of our citizens to your aid. So be mindful of these things, and not unreasonable.

(103) XX.—SIXTH TERM.

Herodotus, I. 131.

The Argives were celebrating a festival of Hera's, and their mother had to be taken to the temple in a chariot, but the oxen did not come in time from the fields. So being pressed for time the young men harnessed themselves to the yoke and dragged the cart. Their mother and this chariot they pulled forty-five stadia to the temple. (This they did in the sight of the whole nation and they had best possible end) for the gods taught them how much better it is for a man to die than to live. The Argives gathering round praised the strength of the youths and the women praised their mother as being the bearer of such sons. Then their mother, pleased with both the feat and the praise, stood in front of the altar and prayed that the goddess might give to her sons, Kleobis and Biton, who had honoured her so greatly, the best fortune that a man can have. After this prayer, and after they had sacrificed and made offerings, the young men no longer able to remain standing, dropped off to sleep in the temple itself.

(104) XXI.—SIXTH TERM.

Herodotus, I. 73.

And the time passed, and the Scythians were always roaming about the land, and they always brought back something, but once they brought nothing home; and so when they returned after a fruitless hunt, Cyraxares (as he was easily made angry, as can be seen) now received them, being rough and insulting them. Therefore when they were treated like this, which they considered unjust, they then prepared one of the children, who was in their charge to teach, as they do the flesh of animal, and they put it before Cyraxares as flesh to eat. Then they retreated very quickly to Alyattes, the son of Sadyattes, at Sardis. All this came to pass. For Cyaxares and his attendants tasted the meat, but as the Scythians had done

these things they fled to Alyattes as suppliants. And when this happened Alyattes refused to surrender the Scythians when Cyaxares asked for them. Therefore a war broke out between Lydians and Medes, which continued for five years, in which the Lydians were sometimes victorious and sometimes the Medes. There was also a night attack. Now, as both were equal, there was another great battle in the sixth year, and, as the battle was at its height, night fell.

(b) Sixth Form Composition.

| | | | | | | |
|--|---|---|---|---|---|---------|
| Greek Prose (translated) | - | - | - | - | - | 105-110 |
| Greek Verse in various metres (translated) | - | - | - | - | - | 110-118 |
| Original Prose | - | - | - | - | - | 119-121 |
| Original Verse | - | - | - | - | - | 122-124 |

N.B.—Of the authors of these exercises the following obtained Open Classical Scholarships from the School; XXXIII. and XXXIV. in 1907, XXX. in 1909, XXIII. in 1911, and II. and XXXII. in 1912.

(105) XXX.

For Greek Prose.

WITHIN two days after the battel, the pride of his foolish people was clean abated, though their loss were not great: whereby appeareth how dangerous a thing it is for any Prince to hazard his estate in battel, if he may by any other means make a good end, for a small loss in a battel changeth and altereth the minds of his subjects that receive the overthrow, more than any man would think, causing them not only to stand in great fear of their enemies, but also to dispise and contemn their prince and those that are in authority about him, yet to murmur and practise against him. They demand boldier than they were accustomed, and storm if ought be denied them, so that the prince might have done more with one crown before the battel, than with three after it. Wherefore if he that hath received the overthrow be wise, he will not adventure a second battel in this estate with those that have fled, but only defend his own, and seek some small enterprise easie to be atchieved, to the end thereby his subjects may recover their former courage, and remove from them all fear. To conclude, the loss of a battel traineth with it a number of inconveniences to him that is vanquished. Now on the other side, he that obtaineth the victory, increaseth his honor and estimation, his subjects are the more obedient, they deny him nothing that he demandeth, his souldiers also was thereby the hardier, and the more couragious. Notwithstanding oftentimes the princes themselves after a victory

obtained, are so puffed up with pride and vain glory, that commonly their good success turneth to their harm, all the which hapneth by God's disposition, who sendeth alterations according to men's deserts.—PHILIP DE COMINES, II., 2.

δύοιιν ἡμέραιιν μετὰ τὴν μαχὴν ἐγγεγενημέναιιν ἤδη ἀλόγως κατεβλήθησαν οἱ πολῖται, καίπερ πρὶν ὄργης πληρεῖς ὄντες, οὐδὲ νῦν μέγα οὐδὲν σφαλέντες. φαίνεται οὖν οὐκ ἀσφαλὲς εἶναι βασιλέα μαχῇ διακινδυνεύσαι, εἰ γοῦν ἄλλως πως οἶόν τε ἐστὶν εὖ τελευτῆσαι τὸ πρᾶγμα. καὶ γὰρ μικρόν τι σφάλμα τοὺς τῶν νικηθέντων πολίτων θύμους μᾶλλον ἢ κατὰ τὸ εἰκὸς ἀλλοιοῖ, ὥστε μὴ μόνον τοὺς πολεμίους δεινῶς φοβηθέντας, ἀλλὰ καὶ τοῦ τε βασιλέως καὶ τῶν ἐν τέλει καταφρονήσαντας κατηγορεῖν τε καὶ ἐπιβουλεύειν αὐτοῖς. αἰτοῦντες γὰρ ἀδεέστερον τοῦ ἐωθότος, ὀργίζονται εἴ τι μὴ κτῶνται, ὥστε πλέον πρὸ τῆς μαχῆς ἕνα δύνασθαι βασιλέα ἢ καὶ τρεῖς μετ' αὐτήν. εἰ οὖν σοφός ἐστὶν ὁ σφαλεῖς οὐ δευτέρας μαχῆς μετὰ τῶν πρὶν φυγόντων πειρήσεται, μόνον δὲ τοῖς αὐτοῦ ἀμννόμενος ῥαδίαν τινα πείραν ἐκζητήσει, ἵνα πάλιν ὥσπερ καὶ πρότερον θαρσῶσιν οἱ πολῖται καὶ τὸν φόβον ἀποβάλλωσιν. ἵνα δὲ συντομῶς εἴπω, εἴ τις ἐν μαχῇ σφαλῇ, ὁ μὲν σφαλεῖς πολλα καὶ ἄλλα κακὰ πάσχεται, ὁ δὲ νικήσας ἐπὶ τοῦ μείζονος ἐπιδίδωσιν, οἳ τε πολῖται μᾶλλον πείθονται αὐτῷ, οὐδὲ ἀπαιτοῦσιν ὅτι ἂν θέλη ποιεῖν, καὶ οἱ στρατιῶται τολμηρότεροι καὶ θρασύτεροι γίνονται. ὁμῶς δὲ αὐτοῖ οἱ βασιλεῖς ὅταν νικησῶσι πόλλακις, οὕτω ὄργη φυσῶνται ὥστε πάντα τὰ κάλα πρὸς κακὰ τρέπεσθαι. ὅπερ τῇ θεοῦ γνώμῃ γίνεταί, ὅς τὰς τύχας τοῖς ἀνθρώποις ἐπιπέμπει ὡς ἕκαστος ἄξιός ἐστιν.

(106) XXIII.

μετὰ δὲ τὴν μάχην τῇ δευτέρῃ ἡμέρῃ, καίπερ οὐ πόλλα ἀπολέσαντες, οὐκετί πω οἱ μετ' αὐτοῦ, οὐ γὰρ ἐμπειροὶ ἦσαν, ἐθυμήσαντο. ὥστε δῆλον γίνεταί ὡς δεινόν ὅταν βασιλεὺς κινδυνεύῃ πάντα ἐν μάχῃ εἰς ἀλλῶς πω καλόν τι λάβειν δύνηται, τὸ γὰρ καὶ μικρὸν ἀπολεῖν ἐν μάχῃ παρέχει τοῖς ὑπηκόοις τοῖς νικωμένοις μεταμέλησίν τε μειζῶ ἢ κατὰ τὸ σαφέστατον τοῖς ζῦμπαν ἀνθρώποις, φοβόν τε τῶν πολεμίων καὶ οὐχ ἦσσαν καταφρόνησιν τοῦ τε βασιλέως καὶ τῶν ἐν ἄρχῃ μετ' αὐτοῦ, ὥστε συνίστασθαι καὶ συμπράττειν τοὺς ὑπηκόους ἐπὶ τοὺς ἐν τέλει. καὶ ἅμα αἰτήσεις τε θρασυτέρως ποιοῦνται καὶ ὅταν μὴ συμβούλωνται οἱ ἄρχοντες, ὀργίζονται ὥστε ὁ βασιλεὺς πλειῶ δύναμιν εἶχον ἂν πρὸ τῆς μάχης καίπερ μίαν μόνον ἔχων ἄρχην, ἢ μετὰ τῆς μάχης εἰ καὶ τρεῖς ἄρχας εἶχον. διότι εἰς σόφως πράττη ὁ κρατούμενος, τουτοῦ γενομένου οὐκ αὐθις ἐς δευτέραν μάχην τοὺς φυγόντας παρατάξει, ἀλλὰ τοῖς ἑαυτοῦ ἀμύνων μικράν τινα πείραν ποιήσεται ῥαδίαν νικᾶσθαι

ὡς παλὶν τοῖς ὑπηκόοις τὴν προτέραν ῥωμὴν παρέξων καὶ πάντα φόβον φεύων. συντομῶς δὲ, τὸ ἐν μάχῃ νικᾶσθαι πόλλα κακὰ τοῖς νικωμένοις συμφέρει.

(107) XXXV.

μετὰ δυοῖν ἡμερῶν μετὰ τῆς μάχης ἢ τοῦ μῶρου λεῶ αὐτοῦ ὕβρις παντάχῃ ἐτελευτήσατο, καίπερ οὐ πολὺ ἀπώλεσαν. διὰ τοῦτο οὖν ὀρώμεν ὡς κάκον ἔστιν ἄρχοντι τινὶ κινδυνεύειν τὰ ἑαυτοῦ ἐν μάχῃ, ἔαν ἄλλως εὖ ποιήσῃ ὅτι θέλει, ὀλίγον γὰρ ἐν μάχῃ ἀπολεσάμενον μεταβάλλει τε καὶ ἀποτρέπει τὰς τῶν ἑαυτοῦ ὑπηκόων οἱ ἐνικῆθησαν, φρένας πλέον ἢ ἄνηρ τις νομίζῃ. ἐπειδὴ οὐ μόνον φοβοῦνται μάλιστα τοὺς πολεμίους, ἀλλὰ καὶ καταφρονοῦσι τὸν ἄρχοντα αὐτῶν καὶ τοὺς ἐν τελείῃ περὶ αὐτοῦ, μερμερίζοντες τε καὶ ξυνωμοσίας ποιησάμενοι ἐπὶ αὐτόν. αἰτοῦνται δε θρασύτερον ἢ τὸ πρῶτον, ὀργιζόμενοι ὅταν τι μὴ διδῶται αὐτοῖς, δι' ὅτι ὁ ἄρχων ἐδύνοντο ἂν ποιεῖν πλέον μιᾷ δραχμῇ τῆς μάχης μὴ γενομένης ἢ τρίσι μετ' αὐτῆς. ἔαν οὖν ὁ νικηθεὶς σόφος ᾗ, οὐ πειράσεται δευτέραν μάχην, τῶν ἑαυτοῦ οὕτως ὄντων, χρώμενος αὐτοῖς οἱ ἔφυγον, ἀλλὰ μόνον ἀμύνειν τῶν ἑαυτοῦ, ζήτων τινὰ μικρὸν καὶ ῥαδίον ποιεῖσθαι, ἵνα οἱ ὑπήκοοι τοὺς προτέρους θύμους τινὶ τροπῶ κτησῶνται, ἀπολώντες πᾶν τὸ φόβος αὐτῶν. τέλος δε ὁ ἐν μάχῃ νικηθεὶς διὰ τοῦτο πόλλα κάκα εὐρήσει, ἄλλως δε ὁ νικησας τίμην δόξαν δε μείζουσας κτᾶται, οἱ δε ὑπήκοοι πείθονται μᾶλλον ἢ πρὶν, διδῶσι δε αὐτῶ παντὰ ἃ αἰτεῖται, οἱ δε στρατιῶται ἰσχυρότεροι καὶ τολμηρότεροι γίνονται. ἀλλὰ καὶ οὕτως οἱ ἄρχοντες αὐτοὶ πόλλακις ὑβρίζουσι ὑβρεῖ τε καὶ δοξᾷ, καὶ οὕτως ἢ ἐντύχῃ κάκον ποιεῖ αὐτοῖς, παντὰ γιγνόμενα ὡς θέλει ὁ Ζεὺς, ὅς τοίας μεταβόλας πέμπει οἷων ἀνθρώποι ἀξίιοι εἶσι τυγχάνειν.

(108) I.

Δύοιν ἡμέραιν μετὰ ταύτην τὴν μάχην, καιπερ ὀλιγῶν θανόντιον, ἀπέφυγε πᾶν τὸ τῶν πολιτῶν θράσος. ἐξ οὗ ὀρώμεν ὅποσος γίνυται ὁ κινδύνος τοῖς τυράννοις παντα ἐν μία μάχῃ κινδυνεύουσι. χρῆ δὲ ἀλλὸ τι πράσσειν ἔαν δυνήται. ἐπειδὴ γὰρ ζημία μικρὰ γινέται, παρὰ δόξαν μετανοοῦσι οἱ σφαλέντες. τοὺς μὲν γὰρ πολεμίους πόλλα φοβοῦνται, τὸν δὲ τυράννον καὶ τοὺς ἀρχόντας καταφρονοῦσι, μεμφομένοι αὐτοὺς καὶ ἐπιβουλενομενοι αὐτοῖς. ἐτὶ γὰρ πλειονα λιπαροῦσι καὶ εἰ μὴ πάντα διδωσι ὁ τυράννος, ἃ ἂν αἰτῶσι, μισοῦσιν αὐτόν. ὥστε, καιπερ μειζόνος οὐσῆς τῆς ἀρχῆς μετὰ τὴν μάχην, οὐδεν αὐτῶ συμφέρει. ἔαν οὖν ὁ νικηθεὶς σοφὸς ᾗ, οὐ μαχεσονται παλὶν τοῖς στρατιωταῖς τοῖς ἀποδεδραμηκόσι. μονὸν δὲ χρῆ αὐτόν ἀμυνέσθαι, ἀκροβολίσμους μικροὺς ποιούμενος, ἵνα οἱ πολῖται παλιν τολμήροι

γενῶνται, καὶ τῆς φοβῆς πανώνται. πολλὰ γὰρ βλαπτει ἡ νίκη τὸν νενικημένον. ὁ δὲ νικήσας δοξῆς μεγάλης καὶ κλέους κτᾶται.

(109) VIII.

Τῇ δε δευτέρᾳ ἡμέρῃ μετὰ τῆς μάχης οὐκετι εἶχον αὐθάδιαν οἱ στρατιῶται, καίπερ οὐ πόλλων τεθνηκότων. καὶ τοῦτο δείκνυται ὅποσον ἔχει κίνδυνον βασιλεὺς τίς ὅς ἐν μάχῃ τὴν ἄρχην κινδυνεὺει, ἐὰν ἄλλοσε δυνηταί το αὐτο ποιεῖν. ἐὰν γὰρ μικρὸν τε νικήθωσι οἱ ἑαυτοῦ πολῖται, ἡ ἑαυτῶν γνώμη μεταβάλλεται παρὰ τὸν λόγον. καὶ οὕτως τοὺς πολεμίους φόβουσι καὶ μὴν τοῦ τε βασιλέως καὶ τῶν ἐν τέλει ὄντων καταφρόνουσι καὶ λάθρα ἐν συνωμοσίᾳ ἐπ' αὐτὸν συλλέγουσι. Πλέον δε ἐπαίτουσιν ἢ πρὶν ἐώθεσαν καὶ ὀργίζονται ἐὰν μὴ αὐτοῖς διδῶται ὥστε δύνασαι ὁ βασιλεὺς πλέον ποιεῖν ἀρχῇ μίᾳ ἄνευ μάχης ἢ τρισὶν ἀρχαῖς καὶ μαχόμενος. οὕτως ἐὰν ὁ νικήθεις σοφὸς ᾖ, οὐ δὲς μαχήσεται ἐν τουτῷ ὣν τοῖς φεύγουσι· ἀλλὰ ἀμυνεῖ τὰ ἑαυτοῦ μονὰ καὶ ζητήσῃ μίκραν τίνα πείραν καὶ ράδιαν, ὥστε θαρσεῖν τοὺς πολῖτας καὶ ἀπολαμβάνειν τὸν ἑαυτῶν φόβον. τελὸς δε, ἡ ἐν μαχῇ ζήμια γενομένη φέρει πόλλα κακὰ τῷ νικήθεντι. καὶ δὴ καὶ ὁ νίκων τὴν τε τίμην καὶ τὴν δόξαν αὔξανε· οἱ τε πολῖται πείθουσι αὐτῷ καὶ οἱ στρατιῶται θρασύτεροι καὶ τολμηρότεροι εἶσι. ἀλλὰ καὶ πόλλακις οἱ βασιλεῖς, νικῆς γενομένης, οὕτως ὑβρίζονται ὥστε ἡ νίκη βλάπτει αὐτοὺς. καὶ πάντων τούτων ὁ θεὸς ἄρχει, ὅς τὰς μεταβολὰς πέμπει τοῖς ἀνθρώποις κατὰ τὴν ἑαυτῶν ἀξίαν.

(110) VII.

Τῆς μάχης γενομένης, τῇ τρίτῃ ἡμέρᾳ, καίπερ οὐ πόλλων τεθνηκότων, οἱ πολῖται οἱ ἄβουλοι ἤδη ἠσύχαζον. τοῦτο μὲν δηλοῖ ὅτι, ἐὰν βασιλεὺς τις παντὰ ἐν μάχῃ κινδινεύῃ, ἐπικινδυνότατον ἔσται εἰ ἄλλως ὅταν βουλήται δυναταί λαμβάνειν. ἐὰν γὰρ ἐν μάχῃ τιμὴ μικρὰ ἢ ἡ ζήμια, οἱ τῶν ὑπηκόων νικήθεντες πάνυ μεταγνωσόνται, καὶ διὰ τοῦτο οὐ μόνον τοὺς πολέμιους μᾶλλον φοβοῦται ἀλλὰ τοῦ βασιλέως τε καὶ τῶν ἐν τέλει καταφρόνουσι. πρὸς δὲ τοῦτοις κατ' αὐτοῦ καταβόωσι καὶ πάντα ἀξιούσι πλέον ἢ κατὰ τὸ εἰώθος. ἐὰν δὲ μὴ ἔχωσιν ὅταν βουλῶνται εὐθὺς ὀργιοῦνται. ὁ δ' οὖν βαλισεύς πλείονα ἐδύνατο ποιεῖσθαι ἢ πρὶν μαχέσθαι μίᾳ ἀρχῇ, ἢ, τῆς μάχης γενομένης τρισὶν ἀρχαῖς, εἰ τοῦτο οὐκ ἐποίησατο. διὰ τοῦτο οἱ νικήθεντες, ἐὰν εὐβούλοι ᾖσι πάλιν οὐ μαχήσονται πρὸς τοὺς φεύγοντας, ἀλλὰ φυλαξεῖ τὴν πάτριδα καὶ μαχήσεται ἄνευ κινδύνου ἵνα οἱ ὑπηκόοι τὸ πρὶν τόλμα ἀναλαμβάνωσι καὶ μὴ φοβῶνται.

(111) VII.

For Greek Iambics.

TAM. Not so, my lord ; the gods of Rome forbend
 I should be author to dishonour you !
 But on my honour dare I undertake
 for good Lord Titus' innocence in all :
 whose fury not dissembled speaks his griefs ;
 then at my suit, look graciously on him ;
 lose not so noble a friend on vain suppose,
 nor with sour looks afflict a noble heart.
 (*Aside to Sat.*)

My lord, be ruled by me, be won at last ;
 dissemble all your griefs and discontents ;
 you are but newly planted in your throne :—
 lest then the people and patricians too,
 upon a just survey, take 'Titus' part,
 and so supplant you for ingratitude.
 which Rome reputes to be an heinous sin,
 yield at entreats ; and then let me alone ;
 I'll find a day to massacre them all,
 and raze their faction and their family,
 the cruel father and his traitorous sons,
 to whom I sued for my dear son's life,
 and make them know what 'tis to let a queen
 kneel in the streets and beg for grace in vain.

οὐκ ἔστιν οὕτω · πρὸς θεῶν ἐγχωρίων
 οὐ δῆτ' ἄτιμον ἂν σε ποιοίην ποτέ.
 ὄμνυμ' ἔγωγε Ζῆν' ἔχων ἐπώμοτον,
 Τίτον μὲν εἶναι παντελῶς ἀναίτιον
 ὃς νῦν ἀπάσιν ἐμφανῶς χολούμενος
 λυπὴν προφαίνει · πρὸς θεῶν σε λίσσομαι
 αὐτῷ γενέσθαι πρευμενῆ, καὶ μὴ φίλον
 τοιοῦτον ὄντα σοι μάτην ἀπολλύναι,
 ἢ νιν βαρύνειν · καὶ γὰρ ἀγρίωπος εἶ.
 ὦναξ, ἄκουε, καὶ πιθοῦ πρόφρων ἐμοί,
 μὴ δῆτα λυποῦ, μηδέ δυσχέραινέ τω,
 ἐπεὶ τύραννος ἀρτίως κυρεῖς γεγώς,
 μὴ πως πολῖται καὶ πρόμοι τῆσδε χθονὸς
 κρίνοντες ὀρθῶς τῷ Τίτῳ συνηγορεῖν
 θελωσι, καὶ σε δυσχάριστον ἐκβαλεῖν.
 καὶ γὰρ στρυγοῦσιν ἄνδρα τοιοῦτον λεῶ.
 πιθοῦ λιταῖσι καὶ μ' ἔα μονούμενον
 πράττειν ἅπανθ' ἃ βούλομαι · καὶ γὰρ ταχὺ
 πάντα φονεύσω τὴν στάσιν τε καὶ γένος,
 κάκους τ' ἀδελφούς, καὶ πάτερα δυσδαίμονα,
 ἐπεὶ ματαίως προσφίλους ἐλισσόμην

ὑπὲρ τέκνον · καὶ μὴν ἐγὼ ποιήσομαι
ὅπως ἄνασσα προσπείσει μέσαις ὁδοῖς
χάριν ματαίως προσνέμειν μ' ἰκνουμένη.

(112) XXIII.

For Greek Iambics.

- CAES. Will those conspire my death that live by me?
ANT. In conquered foes what credit can there be?
CAES. Besides their lives, I did their goods restore.
ANT. O but their country's good concerns them more.
CAES. What! think they me to be their country's foe?
ANT. No, but that thou usurp'st the right they owe.
CAES. To Rome have I submitted mighty things.
ANT. Yet Rome endures not the command of kings.
CAES. Who dares to contradict our empery?
ANT. Those whom thy rule hath robbed of liberty.
CAES. I fear them not whose death is but deferred.
ANT. I fear my foe until he be interred.
CAES. A man may make his foe his friend you know.
ANT. A man may easily make his friend his foe.

T. KYD.

YEAR V.

- K. ψυχὴν ἔχοντες ἐξ ἔμου κτενοῦσί με ;
'A. ἔχθροισι πίστιν τίς φέρει νικωμένοις ;
K. πάλιν δ' ἔδωκα πρὸς βίω τὰ κτήματα.
'A. πρῶτον δε τῆς γε πάτριδος τὸ ξύμφορον.
K. τί δή ; πατρώας ἐχθρὸν οἶονται χθονός ;
'A. αὐτῶν μὲν οὖν σέ φασι κύριον κρατεῖν.
K. οὐκ οὐν μέγισθ' ὕφησα Ῥωμαίων πολι ;
'A. ὅμως τυράννων δυσφορεῖ Ῥωμῆ θρόνους.
K. ἔμων δ' ἐφέτμων ἄντιον τίς ἐστ' ὁ δρῶν ;
'A. ὁ σοῦ κρατοῦντος οὐκέτ' ὦν ἐλεύθερος.
K. ἐγὼ μὲν οὐ ταρβῶ τι μέλλοντας θανεῖν.
'A. ἐγὼ δὲ παντὰς πλήν γε τῶν τεθαμμένων.
K. καὶ τῶν ποιοίη πῶς τις ἐχθρὸν εὐμένη.
'A. τὸν πρὶν φίλον τις ῥαδίως ἐχθρὸν ποιεῖ.

(113) XXX.

For Greek Anacreotics.

'Tis not wealth that makes a king,
nor the purple's colouring,
nor a brow that's bound with gold,
nor gates on mighty hinges rolled.
The king is he who, void of fear,
looks abroad with bosom clear,
who can tread ambition down,
nor be swayed by smile or frown,

nor for all the treasure cares
 that mine conceals or harvest bears,
 or that golden sands deliver
 bosomed in a glassy river.
 What shall move his placid might ?
 nor the headlong thunder-light,
 nor the storm that rushes out
 to snatch the shivering waves about,
 nor all the shapes of slaughter's trade,
 with forward lance or fiery blade.
 Safe with wisdom for his crown,
 he looks on all things calmly down ;
 he welcomes fate, when fate is near,
 nor taints his dying breath with fear.

βασιλεὺς μὲν οὐχ ὁ πλουτῶν,
 ὁ τ' ἔχων χιτῶν' ἔρυθρον
 στεφάνον τε χρυσότευκτον,
 κρατέρους τ' ἔχων πυλῶνας.
 βασιλεὺς δ' ὄδ' ἔσθ' ὅς ἄν που
 ἀφόβως ἅπαντα λεύσσει,
 ὅς ἄν ὑβριν εἶ κατάσχη
 ἅμα τ' ἄστροφος γελωτι
 δάκρυσίν τε, τοῦ τε πλούτου
 ἀμέλῃς, ὅσον μέταλλα
 προτίθησι γῆς τ' ἄρουρα,
 ψάμαθοί τ' ἔχουσι χρυσοῖ
 ποταμοῖσιν ἐν ρέουσιν.
 τί τὸν ἄνδρα τόνδε κινεῖ ;
 ὁ ταχύπτερος κέρανος ;
 ἄνεμοι βάρυ πνέοντες
 ἐπὶ κῦμα τῆς θαλάσσης ;
 πολεμοὶ ποθ' αἱματωδεῖς ;
 πίκρον ἔγχος ἢ μαχαίρα ;
 τάδε γ' οὐ τοιόνδε κινεῖ.
 σοφός ἐστιν ἀσφαλῆς τε,
 ἀφόβως ὁρᾷ τὰ πάντα
 δέχεται δὲ Κῆρα ἡσθείς,
 θάνατον γὰρ οὐ φοβεῖται.

(114) XXXII.

God save the King.

God save our gracious King,

Long live our noble King,

God save the King.

Send him victorious,

Happy and glorious,

Long to reign over us,

God save the King.

O Lord our God, arise,
 Scatter his enemies,
 And make them fall.
 Confound their politics,
 Frustrate their knavish tricks ;
 On thee our hopes we fix,
 God save us all.
 Thy choicest gifts in store,
 On him be pleased to pour ;
 Long may he reign.
 May he defend our laws.
 And ever give us cause,
 To cry with loud applause,
 God save the King.

ἔρχομαί σε θεῶν ἄνακτα κἀνδρῶν
 τῆσδε λισσόμενος πόλεως τυράννω
 βίοτον πορεῖν μακρότερον,
 κῦδος ἀναίτιον καὶ στέφανον κρατοῦς.
 τοὺς ἐχθροὺς σκεδάσας βολαῖς κεραύνου
 σῶσον, ὦ βασιλεῦ, τύραννον ἡμῖν,
 κακοτεχνίας σφάλλε πρόπαν
 ὠφελίαν τε δὸς πᾶσι παραστάτης.
 ἀλλὰ τῷ βασιλεῖ μέγιστ' ὄπαζε
 δῶρά τ' ἐκκριτα καὶ βίον πανολβόν,
 ἵνα τοῖς πολίταις παρέχῃ
 ἀθανάτους ἔχειν θέσμια καὶ νόμους.

(115) XXXII.

Oh Thrush your song is passing sweet ;
 But never a song that you have sung
 Is half so sweet as thrushes sang
 When my dear love and I were young.
 Oh roses you are sweet and red,
 Yet not so sweet or red as were
 The roses that my mistress loved,
 To bind within her flowing hair.
 Time filches fragrance from the flower ;
 Time steals the sweetness from the song ;
 Love only scorns the tyrant's touch,
 And with the growing years grows strong.
L. NORRIS.

Ἄφροδίτη Ἀμβολογήρα.
 ἀδέως μέλπεις τὸ μάλιστ', ἀηδῶν,
 ὀρνέων · νῦν δ' οὐκέτι μοι ποθεινῇ
 ὡς πάλαι πρὶν ὄντα νέον νεᾶνι
 * Ἀθι, φίλεις με.

ἕμμε τ' αὖ βρόδων κάλυκες τερένων
οἶομαι νῦν μηκέτι ταῖς εἰοίκη
κόσμον Ἄθθις ἄς πλοκάμοισιν εἶχεν
καλλιρύοισιν.

ξὺν χρόνῳ δ' ἀπώλεσεν ἄνθος ὄσμαν
καὶ λέλησμεθ' εὐκελάδων αἰοιδῶν,
σὸν δ' Ἐρωσ οὔτοι ποτε χάρμα τείρει
γῆρας ἐφέρπων.

(116) II.

A Lament.

Swifter far than summer's flight,
Swifter far than youth's delight,
Swifter far than happy night,
Art thou come and gone.
As the earth when leaves are dead,
As the night when sleep is sped,
As the heart when joy is fled,
I am left lone, alone.
Lilies for a bridal bed,
Roses for a matron's head,
Violets for a maiden dead.
Pansies let my flowers be.
On the living grave I bear
Scatter them without a tear,
Let no friend however dear,
Waste one hope, one fear for me.

SHELLFY.

ὠκύπους ὄρα θέρεος παρείσι,
ὠκύπους δ' ἄβας χάρις, ὠκύπους δὲ
νῦξ μακαίρα. τῶνδε σὺ θᾶσσον, ἐλθοῖς,
αἰψ' ἀποφεύγεις.

ὣς δὲ γὰ φύλλων δίχα καππεσόντων,
ἦ ἐ νυξ, ὅτ' ἄδυς ἄπεστιν ἕπνος,
ἦ κέναι τέρψεως φρένες, ᾧδ' ἐρήμος
ἔμμι, μονώθεις.

νυμφίῳ λέχεος κρίνα, ματέρῳ τε
ἄνθε' ἄδιστα βρόδα καὶ θανοίσας
οὐ πρόπει κόρας ἰα· νῦν γὰρ ἔστω
μοι κυπάρισσος.

πενθίμων πεδ' ἔμμι νέκρων, βίους περ·
λίσσομαι δὲ, σπέρρ', ἄδακρυς τὰ φύλλα.
ἐλπίδας γὰρ φάμι δέος τε κούφαις
ἔμμεναι ἕμμιν.

(117) XXXII.

When thou must home to shadows underground
 And there arrived a new admired guest,
 The beauteous spirits do engirt thee round,
 White Iopè, blithe Helen, and the rest,
 To hear the stories of thy finished love
 From that smooth tongue whose music hell can move;
 Then wilt thou speak of banqueting delights,
 Of masques and revels which sweet youths did make,
 Of tourneys and great challenges of knights,
 And all their trumpets for thy beauty's sake
 When thou hast told these honours done to thee,
 Tell then, o' tell, how thou didst murder me.

CAMPION.

Χοριαμβοι.

καθάνοισα ποτ' εἰς δῶμ' Ἀΐδα ψυχὰ ἐλεύσεται
 ἄν καλοὶ νέκυνες τῶν φθιμένων ἀμφικυκλούμενοι
 λευκανθῆς τ' Ἰόπα καὶ σ' Ἑλένα δεξάμεναι μάκαρ
 αἰνέσουσι. τὴ δ' αὖ φθόγγον ἴεισ' εὐκέλαδον κλύειν,
 Ὀρφεύς οἶον ἔθελξεν μέλεσιν τὰς Ἀΐδου σκίας,
 λέξεις οἷα σ' ἔδωρεῖτο Κύπρις φίλτρον ἔχειν πόθου,
 λέξεις καὶ θιάσων χάρματα καὶ βότρνος ἀδόναν,
 κώμους θ' οἷς ἐφάνης τερπομένων ἄνθος ὀμηλίκων,
 εἰς τ' ἀγῶνα χερῶν ἐρχομένους ἄθλά τε προστάτας,
 πάντας τ' οἳ σ' ἐφίλου, ὧν τ' ἐκράτεις μαινομένων σ' ἔχειν.
 τοῖ' οὖν δεινὰ μάθοντας νεκύας θαυμ' ὑπελεύσεται.
 εἶτα μῶν ἐπερεῖς ὡς ἐμὲ πρόσθ' ἔκτανες ἄθλιον.

(118) II.

Hymn to the Muses.

O you virgins nine,
 That do our souls incline
 To noble discipline,
 Nod to this vow of mine :
 Come then and now inspire
 My viol and my lyre
 With your eternal fire,
 And make me one entire
 Composer in your quire
 Then I'll your altars strew
 With roses sweet and new
 And ever live a true
 Acknowledger of you.

HERRICK.

ὑμᾶς, παρθεναίαι θεοί,
 λίσσομ' αἰ δίδοτ' ἀνδρασιν
 θύμους σώφρονας, εὐχὴν
 τῆν ἐμὴν κεχαρισμένας
 δέξασθαι. φέρε νῦν, θείαν
 θέσθ' ἐν πήκτιδι κἄν λύρα
 φωνήν ὥστε δύνασθαι
 καμὲ συντίθεναι μέλη.
 τοῖς γὰρ ὑμετεροῖς, κόραι,
 θυμῆδη νέα τ' ἐσχαραῖς.
 κείσεται ῥόδα, καὶ χάριν
 τίσω, πάρθενοι, ὑμῖν.

(119) XXX.

On Sugaring (after reading part of Plato : Republic I.).

Σωκράτης. Φιλερεττίδης.

Ξυνήλθον ἔχθες Φιλερεττίδῃ τῷ Ναυπήγου, πρὸς τὸν
 ποταμὸν καταβάντι, ὡς ἐρέττειν μελετήσουσι· μετ' ὀλιγὸν
 γὰρ ἐμελλον γένεσθαι οἱ τῶν ἐρεττόντων ἄγωνες. καὶ ἐπειδὴ
 τάχεως ὠρμάτο, οὐδὲ ἔδοξε μένειν ἐθέλειν, τοῦ ἱματίου
 λαβόμενος. Ποί, ἔφην, οὕτω τάχεως ἀποφεύγεις; οὐ γὰρ
 ἔγωγε Γερμάνικος, ὥστ' οὐκ ἐστ' ὅτι με φοβηθήσει. ὁ δὲ
 Φιλερεττίδης ὀργισθεὶς· Οὐκ ἐς κόρακας, ἔφην, ὦ Σώκράτες;
 μή με κώλυε· ὑπεσχόμην γὰρ πρὸς τὸν ποταμὸν καταβῆναι
 εὐθύς μετὰ τὸ δεῖπνον. εἰ δὲ διαλέγεσθαι ἐθέλεις, μάλα γὰρ
 φιλόλογος εἶ, ἔλθε μετ' ἐμοῦ, καὶ διαλέγου πορευόμενος.
 Κάλως λέγεις, ἦν δ' ἔγω. καὶ μεταστρεφθεὶς κατέβην μετ'
 αὐτοῦ πρὸς τὸν ποταμὸν.

καὶ ἐπεὶ ὀλιγὸν τι προήλθομεν, Πῶς, ἔφην, ἔχει τὰ τῆς
 σῆς νέως; ἄρα ἐπὶ τὸ κρεῖττον ἐπιδιδόασιν οἱ ναυταί;
 Οὐδαμῶς, ἦ δ' ὅς, ὦ Σωκράτες· ἄργοι γὰρ οἱ ἄνδρες, προσ-
 ποιούμενοι μὲν δεινότατα ἐργάζεσθαι ἐρέττοντες, τὸ δ' ἀληθὲς
 οὐδε σμικρὸν τι ποιοῦντες. Οὐκουν, ἔφην, κάλως ἔχει τὰ τῆς
 νέως ὅταν μὴ ἐργάζωνται οἱ ναῦται; Οὐδαμῶς, ἦ δ' ὅς. Καίτοι
 ἔμοιγε δοκεῖ ὅτι κάλλιστα ἔχειν· οὕτως γὰρ σκοπώμεθα.
 ὅσω μᾶλλον τις ἐρέττη, ἄρ' οὐ τοσοῦτῳ θᾶσσον πλεῖ ἢ ναῦς;
 Ναί. Ὅσω δὲ ἀργώτεροι οἱ ἄλλοι ναῦται, τοσοῦτῳ μᾶλλον
 δεῖ σε ἐρέττειν; Πάνυ μὲν οὖν. Συγκεχωρημένον δ' ἐστὶ ὅτι
 θᾶσσον πλεῖ ἢ ναῦς ὅταν μᾶλλον σὺ ἐρέττεις; Πῶς γὰρ οὐ.—
 Ὅσω οὖν ἀργώτεροι οἱ ναῦται, τοσοῦτῳ θᾶσσον πλεῖ ἢ ναῦς;
 Φαίνεται, ἦ δ' ὅς.

ἐπεὶ οὖν πρὸς τὸν ποταμὸν προσήλθομεν, συγκαλήσας
 τοὺς ναυτὰς ἐκέλευσε ποιεῖν ὅπερ καὶ πρότερον ἐποιήσαν, καὶ
 μηδαμῶς ἐργάζεσθαι. οἱ δ' ἀκούσαντες ἔχαιρόν τε καὶ ἐπί-
 θοντο. ἐγὼ δὲ ἰδὼν οὐκ οἴός τ' ἦν παύεσθαι γελῶν· καὶ γὰρ

ἡ ναῦς οὐδὲ σμικρόν τι προὔχῳρει. ἐπεὶ δὲ ὠργίσθη ὁ Φιλερεττίδης, καὶ ἐβούλετο ἐκβῆναι ἵνα με λάβῃ, ἐγὼ φοβηθεὶς ὅτι τάχιστα ἀπέφυγον.

(120) XXXIII.

Περὶ τοῦ Ὑπονόμου τοῦ ὑπὸ τῷ Εὐρίπῳ.

Περικλῆς. Θεμιστοκλῆς.

Π. πόθεν ἦλθες, ὦ Θεμιστόκλεις ;

Θ. ἐκ τῆς ἐκκλησίας.

Π. τί δὴ ἐκεῖ ἐποίεις ;

Θ. νόμον τινὰ ἀπέδειξα, τὸ μὲν στράτευμα μεγαλύνεσθαι, ναῦς δὲ πλείονας κατασκευάζεσθαι.

Π. διὰ τί, ὦ Θεμιστόκλεις.

Θ. ὅτι διὰ τὸν ὑπ' Εὐρίπῳ ὑπόνομον πόλυ ράδιον οἱ πολέμιοι εἰς τὴν Ἀττικὴν ἐσβαλοῦσι.

Π. ἀλλ' οὐκ ἔμοιγε τοῦτο δοκεῖ.

Θ. πῆ δ' οὐ δοκεῖ ;

Π. τοῦτ' ἐρῶ σοι. ἀλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν.

Θ. τὸ ποῖον ;

Π. μὴ σκοποῦντές τι εἴκωμεν τῷ θυμῷ μᾶλλον ἢ τῇ φροντίσει.

Θ. πῶς λέγεις ;

Π. ὀρθῶς ἂν λέγοιμεν λέγοντες ὅτι εἴκει τις θυμῷ εἰ διὰ τὸ ἀγαπᾶν ἢ τὸ μισεῖν ἐκεῖνος ποιεῖ τι, φρονήσεως δὲ καὶ λογίσμου ἡγουμένου τοῦνάντιον ἂν ποιήσειεν. ἐν τούτῳ οὖν λόγῳ μὴ διὰ τὸ αἰεὶ εὐχεσθαι ὅτι ἐς τὴν Ἀττικὴν τῷ Εὐρίπῳ ἀπὸ τῆς Εὐβοίας χωριζομένην οὐχ οἰοί τ' εἰσιν οἱ Εὐβοιῆς εἰσβαλεῖν—μὴ μόνον διὰ τοῦτο λέξης ὅτι ὁ ὑπόνομος ἀνεγχώρητός ἐστιν, ἀλλὰ τοῦτο δὴ σκόπει· πότερον τῷ ὄντι διὰ τὸν ὑπόνομον ράδιόν ἐστιν εἰς τὴν Ἀττικὴν ἐσβαλεῖν. τί δὲ ; εἰ τείχισμά τι οἰκοδομήσας περιταφρεύοις τε καὶ ὑπὸ τῆς τάφρου ἑκατὸν καὶ πενήκοντα πήχεις οὔσης εὐρέως ἐκ τοῦ τειχίσματος ἐς τὰ ἔξω ὑπόνομον, ἂρ' ἂν ράδιον εἴη τοὺς πολεμίους προσβάλλοντας τὸ ὕδωρ ἐν τῇ τάφρῳ ὃν περᾶν ἢ ἐν τῷ ὑπονόμῳ διαβαίνειν, κινδυνεύοντες καταθραύεσθαι καὶ πνίγεσθαι ὑπὸ τῆς πεσοῦσης στέγης (σὺ γὰρ ἂν δήπου παρασκευοῖς οὕτως, ὥστε οἶόν τ' εἶναι τὴν στέγην τοῦ ὑπονόμου ἐκ τοῦ τειχίσματος καταβάλλειν)—λέγε οὖν, ὦ Θεμιστόκλεις, ποτέρα ἂν εἴη κελεύθῳ ῥᾶον τοῖς πολεμίους ἐσβαλεῖν.

- Θ. εἰκὸς περῶσι τὴν τάφρον.
 Π. οὐκ οὖν ὁμοίως δοκεῖ σοι ὁ ὑπ' Εὐρίπῳ ὑπόνομος ;
 Θ. οὐ δῆτα.
 Π. τί δε οὐ ;
 Θ. ἡ τάφρος γὰρ ἦν συ λέγεις χειροποίητός ἐστιν, ἀλλ'
 ὁ Εὐρίπος τοῦ πελάγου μέρος τι.
 Π. λέγε δὴ · πόσας πηχέας ἐστιν ὁ Εὐρίπος εὐρύς ;
 Θ. ἑκατὸν καὶ πεντήκοντα.
 Π. καὶ ἡ τάφρος ἑκατὸν καὶ πεντήκοντα. ὁ οὖν ὑπ'
 Εὐρίπῳ ὑπόνομος ὁμοίός ἐστι τῷ ὑπὸ τῆ τάφρῳ, ἢ οὐ ;
 Θ. πάνν γε.
 Π. ῥᾶν ἂν εἴη στρατεύματί τῷ πολεμίῳ ὄντι τὸ ὕδωρ
 περᾶν ἢ διὰ τοῦ ὀρύγματος ἔρχεσθαι.
 Θ. ναί.
 Π. ὁ ὑπόνομος οὖν οὐκ ἐπικίνδυνος τοῖς Ἀθηναίοις, ἀλλὰ
 πολλὰ συμφέρει διὰ τὸ ἐν τῇ εἰρήνῃ ῥάδιον περᾶν.
 Θ. ἔοικε.

(121) XXXIV.

Περὶ τοῦ Ὑπονόμου.

Θεμιστόκλης. Περίκλης.

- Θ. Ἄρτι, ὦ Περικλεῖς, ἢ πάλαι ἐξ ἀγροῦ ;
 Π. Ἐπεικῶς πάλαι καὶ σέ γε ἐζήτουν κατ' ἀγόραν καὶ
 ἐθαύμαζον ὅτι οὐχ οἷος τε ἦν εὐρεῖν.
 Θ. Οὐ γὰρ ἦ κατὰ πόλιν.
 Π. ποῦ μὴν ;
 Θ. ἐκ τῆς Αὐλίδος ἐξῆλθον · καὶ γὰρ ἐνταῦθα ἐστιν οὗ
 οἱ ἐν τέλει ὄντες ὑπόνομον τινα ποιεῖν βούλονται.
 Π. τί μὴν ; τίνα ὑπόνομον ; ποῖ ποιήσουσι ;
 Θ. οὐπω πολλὰ οἶδα ἀλλὰ διηγῆσομαί σοι ταῦτα ἃ
 ἔμαθον. τοῖς γὰρ ἄρχουσιν ἔδοξεν ὑπόνομόν τινα ὑπὸ τοῦ
 Εὐρίπου πρὸς τὴν Εὐβοίαν ποιεῖν, ὥστε τὴν Ἑλλάδα καὶ
 τὴν Εὐβοίαν ὑπὸ ὀρυγμάτων ὑπογαίων συζευξαι. ἀλλ'
 ἔγω γε μάλιστα δὴ δέδοικα μὴ οἱ πολέμιοι πρὸς τὴν Εὐβοίαν
 πλεύσαντες καὶ διὰ τοῦ ὑπονόμου πορευόμενοι ἡμᾶς λαθῶσι
 καὶ εἰς τὰς Ἀθήνας ἐσπεσόντες.
 Π. καὶ τίνες πολέμιοι ; τίνες κρείσσονες ἢ ἡμεῖς ; ἄρα
 οἱ Σκύθαι ἢ οἱ Μακέδονες ἢ οἱ Κρήτες ;
 Θ. οὐδαμῶς νῦν γε, ἀλλ' ἴσως ἔσονται. ἤδη γὰρ
 πρότερον ἡμεῖς πολλοὺς πολέμους ἐμαχεσάμεθα καίπερ νῦν
 εἰρήνην ἔχοντες.
 Π. τότε μὲν οὖν φυλάκας ἐν ἐσχάτῳ τῷ ὑπονόμῳ κατα-
 στήσαμεν. καὶ γὰρ ἔαν οἱ πολέμιοι ταῦτα εἰδῶσιν, οὐ δεῦρο
 πλεύσονται, ἐσπεσόμενοι εἰς τὰς Ἀθήνας.

Θ. ληρείς, ὦ Περικλείς, ἐὰν γὰρ οἱ πολέμιοι μὴ κρείσσονες ἢ ἡμεῖς ᾧσιν, οὐκ ἐλεύσονται, ἀλλ' ἐπεὶ δαν καὶ ἐλθῶσι κρείσσονες ὄντες βία τὴν εἴσοδον καταλήφονται.

Π. ἀλλὰ γὰρ πρότερον μαθόντες ἐκ κατασκόπων, εἰσόμεθα πάντα ταῦτα, καὶ πρὶν τοὺς πολεμίους εἰς τὰ πλοῖα ἐσβῆναι. καὶ δὴ καὶ οὕτω στένος ἔστιν ὁ πορθμὸς, ὥστε κἂν οἱ πολέμιοι πρὸς ἔσχατον τὸν ὑπόνομον ἐλθόντες ἡμᾶς λαθῶσι, ἡμῖν ἐξεῖναι ἰδοῦσιν αὐτοὺς λίθοις καὶ δόρασι καταβάλλειν.

Θ. ἀλλ' ἐὰν που αὐτὸν καταλάβωσιν, τί ποιήσετε ;

Π. κατακλύσομεν ὕδατι ὥστε τοὺς ἔνοντας ἀποπνίγεσθαι καὶ ἀπόλεσθαι.

Θ. ἀλλὰ παῦσαι. μόνον γὰρ πρὸς τὰ πολεμικὰ ἐσκεψάμεθα τοῦτο. νῦν δε εἶπέ μοι—τί συνοίσει οὗτος ὁ ὑπόνομος ;

Π. πολλὰ συνοίσει· πρῶτου μὲν γὰρ πάνθ' ἅ οἱ Εὐβοίης πρὸς τὴν Ἑλλάδα πέμπουσιν, ἀφίξεται δεῦρο ἀσφαλῶς· ἐν γὰρ Εὐρίπῳ πάντα ἄνω κάτω στρέφεται καὶ χρόνον οὐδένα ἐν ταύτῳ μένει.

Θ. καὶ τοῦτο μόνον συμφέρει, ἢ οὐ ;

Π. οὐδαμῶς μόνον τοῦτο. πολλὰ γὰρ ὡς εἶπον συνοίσει. ναυσίαν ἀποφθερεῖ· καὶ τίς, λιπαρῶ, ναυσίαν φιλεῖ ; ἀλλ' οὐ μοι νῦν γε πάρεστι μένειν διαλογιούμενος. πρὸς γὰρ φίλον τινα δεῖ ἐλθεῖν. χαῖρε οὖν.

Θ. χαῖρε, ὦ Περικλείς.

(122) XXX.

*Ιακχος Γίγαντοφόνος.

*Ἄνδρα μοι ἔννεπε, Μοῦσα, γίγαντοφόνον, μεγάλθυμον,

*Ιακχον· τῷ γὰρ Ζεὺς ᾤπασε κῦδος ἄρεσθαι.

καὶ γὰρ ὄγ' ἰφθιμούς πολλοὺς ἐφόνευσε Γίγαντας,

ἢ δόλω ἢε βίῃ· μάλα γὰρ πυκινὰς φρένας εἶχεν.

ὅς ποτ' ἀλώμενος ἦλθ' ἐπὶ δώματα καλὰ Γίγαντος

καρτεροῦ ἀνδροφάγου, τὸν δ' ἔνδοθεν οὐκ ἐκίχησεν.

αὐτὰρ ὄγ' ἐς κλυτὰ δώματ' ἰὼν, ἀρήμενος ὕπνω,

ἐν λεχέεσσι Γίγαντος ἐϋξέστοισι καθεῦδεν.

ὡς ὁ μὲν ἔνθα καθεῦδε, Γίγας δὲ κατῆλθεν ἐς οἶκον,

*Ιακχον δ' εὐθὺς κατίδεν τρητοῖς ἐνὶ λέκτροις.

ἐξ ὕπνου τ' ἠγειρε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

“ τίς σύ μοι ἔσσι βροτῶν ; τίς το πατρίς ἠδέ τοκῆς ;

καὶ τί μοι ἐν λέκτρῳ πολυδαϊδάλω ᾧδε καθεῦδεις ; ”

τὸν δ' ἀπαμειβόμενος προσέφη μεγάλθυμος *Ιακχος·

“ Αἰσά με δεῦρ' ἠνεγκε φίλης ἀπὸ πατρίδος αἴης.

*Ιακχος δ' ὄνομ' ἔστιν ἐμοί· τέκε δ' ὄβριμος ἀνὴρ

Τῶμιος, ὃς πάντων *Ἀγγλων πέρι καίνυται ἔγχος.”

ὡς φάτο, τὸν δὲ Γίγας ἀπαμειβόμενος προσέειπεν·

“χαῖρ’ ὦ Τωμιδης, νῦν γὰρ τάδε δώματ’ ἐσῆλθες
ἐξ ὧν οὔτις ἀνὴρ ζῶος γ’ ἐξῆλθεν· ἐγὼ γὰρ
ἐξέφαγον πάντα, σὺ δὲ καὶ μέλλεις τάδε πασχειν.”

ὡς ἄρα φώνησεν· τὸν δ’ ἐξημείβετ’ Ἴακχος·
“ταῦτα ἐκὼν πάσχοιμι· πάρος δὲ θέλω σοι ἐρίζειν,
εἶδατα πολλὰ φαγῶν, γάστηρ γὰρ παμμεγάλη μοι.”
ὡς δὲ λέγων ἤρεσκ’ ὑπερηνορέοντι Γίγαντι.
ἐνθ’ ὃ γε μειδήσας πολλὴν προὔθηκεν ἐδώδην,
αἷμα δὲ εἶδατα πόλλ’ ἔφαγεν, ἧ γάστρι πεποιθὼς
Ἴακχος δὲ δόλον πυκινὸν βουλεύσατο θυμῷ·
σάκκον ἐπὶ στερνοῖσιν ἔδησ’ ὑπὸ οἴο χιτῶνος,
εἰς δὲ τὸν εἰσέβαλεν λάθρως βρῶσιν τε πόσιν τε.
ὦδε Γίγαντα δολοῖς πυκινοῖς νίκησεν ἀγῶνι.

ἐνθ’ αὐτ’ ἄλλ’ ἐνόησε γιγαντοφόνος μεγάλθυμος
Ἴακχος, κρατερὸν δὲ μένος προσέειπε Γίγαντος·
“νῦν ἄλλον τιν’ ἀγῶνα τιθώμεσθ’ ἐγχεί μακρῷ
γάστερ’ ἐμὴν τρυπόων, ἐκχέσω εἶδατα πάντα.
τοῦτο δὲ καὶ σὺ τέλει, μάλα γὰρ πεπνυμένος ἐσσι.”
οὐδ’ ἐνόησε Γίγας τοῦτον δόλον ἀφραδιῆσιν,
ἀλλ’ ἔφατ’ ἐκτελέσειν. ὁ δ’ ἄρ’ οὖν μεγάλθυμος Ἴακχος
ἔγχος ἐλών χερσὶν στιβαραῖς, ἐς σάκκον ἔωσεν,
ἐκ δ’ ἔπεσεν χάμαδις πολλὴ βρῶσιν τε πόσιν τε.
ἔγχος ἔπειτα Γίγας ἔλαβεν χερσὶ στιβαρῆσιν,
γάστερα δὲ μέσσην πλήξεν, τάχα δ’ ἐξ ὠτειλῆς
ἐκρέεν αἷμα μέλαν, λυθὲν δ’ ὑπο γυῖα Γίγαντι.
ὡς ὅγε νικηθεὶς πυκινοῖσι δολοῖσιν Ἴακχου
κάτθανεν· Ἴακχος δὲ δόμοις ἐνὶ τέρπετο θυμὸν
δαιτὶ καθήμενος ἔντος ἐς ἠέλιον καταδυντα.

(123) XXXIII.

“On Blindness.”

O loss of sight, of thee I most complain.

δυστυχεῶν ἐλεῶ τυφλῶν γένος, οἷσιν ἀπᾶσιν
ἡμαρ τε κρυπτὸν καὶ φάος ἡελίου.
τοῖσι μὲν ἀνθρώπων δουλείας μοῖρα πέπρωται
τοῖσι δὲ χρησιμοσύνη καὶ χαλεπὴ πενίη,
τοὺς δ’ οἴπερ βιοτοῦ μῆκος τετάκασι πιέζει
γῆρας ἐπερχόμενον τειρόμενόν τε νόσοις·
ἀλλ’ ὀρώσ’ ἐρατὸν φάος ὄμμασιν ἡελίοιο
ἠδὲ καὶ ἱμερτοῦ ποικιλὰ ἔργα φαοῦς
ἀλλὰ τις ὦν τυφλὸς θνητῶν ἐλαχίστου ἐλάσσω
γίγνεται ἀνθρώπων· οὐ γὰρ ὄραν δύναται
πῶς ἔαρ εὐθάλεον τῇ παμφόρῳ ἐκτρέφει ὥρη
ἠβῶσαν τε κόμας ἄνθεά τε χλοερά,

κὰν λιπάρῳ χειμῶνι καὶ ἀγλαοδένδρον ἀν' ὕλην
 Κυπρογένους χρυσᾶς εὐτροφᾶ δῶρα βρῦει,
 ἠδὲ καὶ ἀμνοὶ ὀδνράμενοι τῇ μητρὶ βοῶσιν
 οἴθατά θ' ἔλκοντες τερπόμενοί τε τροφῇ.
 ἠδ' ἔλαθεν τὸν τυφλὸν ἀνήριθμόν τε γέλασμα
 πόντου ἀκοιμήτου, κῦμά τε κῦμ' ἐπιὼν,
 ἦνικ' ἀν' Ὠκέανος κρυερῆς μαίνηται ὑπ' ὀργῆς
 ἐχθρὰ κατ' ἐκποθέων πνεύματα κλυζέμεναι
 ἔν τε πόλῳ νέφεα πτερόεντ' ἀνέμοισιν ἰέντα
 ἄσσωσ' ἐμμανέως ὠκυπέτους βορέου.
 οὐδ' ἐφορᾷ μῆνην ἀνατελλομένην ἐνὶ νυκτί,
 ποιούσαν θ' ὕδατος τὴν ὄδον ἀργυρέτην,
 οὐδε ποτ' ἐκφλεγέθοντας ἐν αἰθέρι νυκτιπλάνητας
 ἀστέρας· ἀλλ' αἰεὶ νῦξ στέγει ἀθάνατος
 παννυχίοις κεύθουσα καλύμμασιν· ἧ καλὸν ἐστὶν
 τοιούτοις θάνατος. τῷδε γὰρ ἐν βιότῳ
 ἄψυχοι ζῶουσιν ἐνὶ σκοτόεντι ταφέντες
 σώματι. ὦ μοι ἐγὼν δύσμορός ἐσθ' ὁ τυφλός.
 σφόδρα μὲν οἰκτείροίμι νέου πότμον φθιμένοιο,
 οὐ Μοῖρ' αἰφνιδίως ἔσβεσεν ἡλικίαν.
 πλείστα δε τῶν τυφλῶν ἐλεῶ. γενέην ἀπαλάμνην,
 οὐς Μοῖρ' οὐκ ἐθέλει πέμπεμεν εἰς Ἑρεβος.

(124) XXXV.

Epigram on General Gordon.

ἦρως οὐκ ἐφοβείτο φιλῇ περὶ πατρίδι δοῦναι
 ζῶν, καὶ κεῖται νῦν ψαμαθοῖσιν ἐνι,
 οὐδὲ τέθνηκε θανῶν, ἀρετὴ δὲ τίθησιν ἐπ' αὐτὸν
 χλαῖναν καλλίστην εὐλογίης μεγαλῆς.

N.B.—Original. First attempt at Greek Elegiacs after reading a few pages of Epigrams. Done by ear. Age 17. Second term in VI. *A hint from Tennyson.*

The following Educational Pamphlets, issued by the Board of Education, have been placed on Sale:—

School Doctors in Germany.

By W. H. Dawson. (1908.) *Price 6d.*

The Problem of Rural Schools and Teachers in North America.

By Ethel H. Spalding. (1908.) *Price 6d.*

Report on Science Teaching in Public Schools represented on the Association of Public School Science Masters.

By Oswald H. Latter. (1909.) *Price 4d.*

Compulsory Continuation Schools in Germany.

By H. A. Clay. (1910.) *Price 9d.*

The Course System in Evening Schools.

By H. T. Holmes. (1910.) *Price 3d.*

Report on the Teaching of Latin at the Perse Grammar School, Cambridge. (Educational Experiments in Secondary Schools, No. i.) (1910.) *Price 6d.*

A School Week in the Country. Bradford, Grange Road Secondary School, Girls' Department. (Educational Experiments in Secondary Schools, No. ii.)

By Miss Mary A. Johnstone. (1910.) *Price 4d.*

Syllabus of Mathematics for the Austrian Gymnasien.

Translated by Mr. E. A. Price. (1910.) *Price 2d.*

The Training of Women Teachers for Secondary Schools. A series of Statements from Institutions concerned. (1912.) *Price 8d.*

The Montessori System.

By E. G. A. Holmes. (1912.) *Price 2d.*

Report on Farm and Agricultural Schools and Colleges in France, Germany, and Belgium.

By R. B. Greig. (1912.) *Price 2d.*

Education and Peasant Industry. Some State and State-aided Trade Schools in Germany.

By Edith Edlmann. (1912.) *Price 5d.*

The Playground Movement in America and its relation to Public Education.

By Mr. Walter Wood. (1913.) *Price 4d.*

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