

3. Decline in the singular *κρίτης, νεός, ἕγυς*, and in the plural *γέροντες, οὐς, χεῖρ*.

4. Compare *μέσος, ἔχθρος, ῥάδιος, πάχος, ψευδής, προύργου, ἄνω*.

5. Write out fully the second aor. subj. pass. of *στέλλω*; first aor. opt. mid. of *φαίνω*; perf. ind. of *ὠνέομαι*.

6. Give the principal parts of the following verbs:—*ἀλίσκομαι, ἀμφιέννυμι, βλώσκω, δάκνω, ἐγείρω, διακονέω, ἐμέω, θλίβω, δίνημι, χέω*.

7. Give the meaning of the following verbs in the active and middle respectively:—*βουλευῶ, μισθῶ, ἐπιτίθημι, στέλλω, παύω, φαίνω, ἔπω, λαμβάνω*.

8. Give examples of the use of *οὐ μή* and *μή οὐ*.

9. Translate into Greek the following sentences:—

(1) See that ye be men worthy of the liberty which you possess.

(2) Not only was he afraid (*τρέω*), but he fled.

(3) But if they do not give her up, then I will take her myself.

(4) I say then that you ought to assist the Olynthians.

(5) If Philip gains possession of (*λαμβάνω*) those places, who is to prevent him from marching hither?

UNIVERSITY OF TORONTO.

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unior Matriculation.—Arts and Medicine.

LATIN.

(Continued from page 294.)

PASS AND HONORS.

I.

On that day, some cavalry skirmishes having taken place at the stream, both sides confine themselves to their respective positions; the Gauls, because they were awaiting further reinforcements which had not yet arrived; Cæsar, if perchance he could by simulating fear, entice the enemy into his position, in order that he might contend in battle on this side the valley, before the camp; if he should

not be able to effect this, that, after reconnoitring the lines of march, he might with less danger cross the valley and the stream. At daybreak the enemy's horse approach the camp, and engage in battle with our cavalry. Cæsar purposely orders the cavalry to give way, and retreat to the camp; at the same time he orders the camp to be fortified on all sides with a higher rampart, and the gates to be barricaded.

II.

Life is too stern to be played with, and as the old creed died into a form, and philosophy proved so indifferent a substitute, dark and terrible notions can be seen rising in Greek poetry; notions that there were gods, but not good gods; notions of an inexorable fate; notions that men were creatures and playthings of powerful and malignant beings who required to be flattered and propitiated, and that beyond the grave lay gloomy possibilities of eternal and horrible suffering. Gone the sunshine of Homer, this healthy vigour, unconscious of itself. Gone the frank and simple courage which met the storm and the sunshine as they came, untroubled with sickly spiritual terrors. In Æschylus, in Sophocles, in Euripides, even in Plato himself, the prevailing thought is gloomy and desponding. Philosophy, it was plain, had no anodyne to offer against the sad conviction of the nature of man's life on earth, or availed to allay anxiety for what might happen to him hereafter.—*Froude*.

NOTE.—Candidates for Honors to take both pieces. Pass Candidates the first piece only.

HONORS.

I.

Translate:

Hunc annum—seu tribunus modo seu tribunis suffectos consules quoque habuit—sequitur annus haud dubiis consulibus M. Geganio Macerino iterum T. Quinctio Capitolino quintum consule. Idem hic annus censurae initium fuit, rei a parva origine ortae, quae deinde tanto incremento aucta est, ut morum disciplinaeque Romanae penes eam regimen, senatus equitumque centuriis decoris dedecorisque discrimen sub ditone