

BOWDOIN PRIZES 2016–2017

TRANSLATIONS AND DISSERTATIONS IN GREEK AND LATIN

TWO UNDERGRADUATE PRIZES

- (A) A Prize is offered for translation into Classical Greek.
- (B) A Prize is offered for translation into Classical Latin.

(A) A prize is offered for the best translation into **Classical Greek** of a passage from *Dialogues Concerning Natural Religion*, by David Hume.

(B) A prize is offered for the best translation into **Classical Latin** of a passage from *Federalist No. 68*, by Alexander Hamilton.

Copies of these passages are available in the Department of the Classics, 204 Boylston Hall.

TWO GRADUATE PRIZES

- (A) A Prize is offered for an original essay in Classical Greek.
- (B) A Prize is offered for an original essay in Classical Latin.

Essays offered in competition for these prizes may be on any subject chosen by the competitor, and must contain at least 1,000 words. Parts of doctoral dissertations are eligible. Essays presented for other prizes are not admissible.

RULES

All submissions must be made under a **pseudonym** and must conform to the requirements and general rules as stipulated on the website of the Prize Office <<http://prizes.fas.harvard.edu>>. Only the pseudonym should appear on the translation. Your name should be submitted in a sealed envelope with the pseudonym written on the outside.

DEADLINE

All translations and essays in Classical Greek or Classical Latin must be submitted on or before **Wednesday, April 26, at the Department of the Classics, 204 Boylston Hall, no later than 5:00 p.m.**

Further details on this and other prizes may be found on the website of the Prize Office <<http://prizes.fas.harvard.edu>>. Questions about the Bowdoin Prizes in Classical Greek and Latin may be directed to the Department of the Classics.

BOWDOIN PRIZE FOR TRANSLATION INTO CLASSICAL GREEK

All translations must be submitted on or before Wednesday, April 26, at the Department of the Classics, 204 Boylston Hall, no later than 5:00 pm.

From *Dialogues Concerning Natural Religion*, Part I, by David Hume (ed. Martin Bell, London: Penguin, 1990, pp. 40-41)

After I joined the company, whom I found sitting in Cleanthes' library, Demea paid Cleanthes some compliments on the great care which he took of my education, and on his unwearied perseverance and constancy in all his friendships. The father of Pamphilus, said he, was your intimate friend: The son is your pupil, and may indeed be regarded as your adopted son, were we to judge by the pains which you bestow in conveying to him every useful branch of literature and science. You are no more wanting, I am persuaded, in prudence than in industry. I shall, therefore, communicate to you a maxim, which I have observed with regard to my own children, that I may learn how far it agrees with your practice. The method I follow in their education is founded on the saying of an ancient, "That students of philosophy ought first to learn logics, then ethics, next physics, last of all the nature of the gods." This science of natural theology, according to him, being the most profound and abstruse of any, required the maturest judgment in its students; and none but a mind enriched with all the other sciences, can safely be entrusted with it.

Are you so late, says Philo, in teaching your children the principles of religion? Is there no danger of their neglecting, or rejecting altogether those opinions of which they have heard so little during the whole course of their education? It is only as a science, replied Demea, subjected to human reasoning and disputation, that I postpone the study of natural theology. To season their minds with early piety is my chief care; and by continual precept and instruction, and I hope too by example, I imprint deeply on their tender minds an habitual reverence for all the principles of religion. While they pass through every other science, I still remark the uncertainty of each part; the eternal disputations of men; the obscurity of all philosophy; and the strange, ridiculous conclusions, which some of the greatest geniuses have derived from the principles of mere human reason. Having thus tamed their mind to a proper submission and self-diffidence, I have no longer any scruple of opening to them the greatest mysteries of religion, nor apprehend any danger from that assuming arrogance of philosophy, which may lead them to reject the most established doctrines and opinions.

Your precaution, says Philo, of seasoning your children's minds early with piety, is certainly very reasonable; and no more than is requisite in this profane and irreligious age. But what I chiefly admire in your plan of education is your method of drawing advantage from the very principles of philosophy and learning, which, by inspiring pride and self-sufficiency, have commonly, in all ages, been found so destructive to the principles of religion. The vulgar, indeed, we may remark, who are unacquainted with science and profound enquiry, observing the endless disputes of the learned, have commonly a thorough contempt for philosophy . . .

BOWDOIN PRIZE FOR TRANSLATION INTO CLASSICAL LATIN

All translations must be submitted on or before Wednesday, April 26, at the Department of the Classics, 204 Boylston Hall, no later than 5:00 pm.

From *Federalist No. 68*, by Alexander Hamilton

It was also peculiarly desirable to afford as little opportunity as possible to tumult and disorder. This evil was not least to be dreaded in the election of a magistrate, who was to have so important an agency in the administration of the government as the President of the United States. But the precautions which have been so happily concerted in the system under consideration, promise an effectual security against this mischief. The choice of SEVERAL, to form an intermediate body of electors, will be much less apt to convulse the community with any extraordinary or violent movements, than the choice of ONE who was himself to be the final object of the public wishes. And as the electors, chosen in each State, are to assemble and vote in the State in which they are chosen, this detached and divided situation will expose them much less to heats and ferments, which might be communicated from them to the people, than if they were all to be convened at one time, in one place.

Nothing was more to be desired than that every practicable obstacle should be opposed to cabal, intrigue, and corruption. These most deadly adversaries of republican government might naturally have been expected to make their approaches from more than one quarter, but chiefly from the desire in foreign powers to gain an improper ascendant in our councils. How could they better gratify this, than by raising a creature of their own to the chief magistracy of the Union? But the convention have guarded against all danger of this sort, with the most provident and judicious attention. They have not made the appointment of the President to depend on any preexisting bodies of men, who might be tampered with beforehand to prostitute their votes; but they have referred it in the first instance to an immediate act of the people of America, to be exerted in the choice of persons for the temporary and sole purpose of making the appointment. And they have excluded from eligibility to this trust, all those who from situation might be suspected of too great devotion to the President in office. No senator, representative, or other person holding a place of trust or profit under the United States, can be of the numbers of the electors. Thus without corrupting the body of the people, the immediate agents in the election will at least enter upon the task free from any sinister bias. Their transient existence, and their detached situation, already taken notice of, afford a satisfactory prospect of their continuing so, to the conclusion of it. The business of corruption, when it is to embrace so considerable a number of men, requires time as well as means. Nor would it be found easy suddenly to embark them, dispersed as they would be over thirteen States, in any combinations founded upon motives, which though they could not properly be denominated corrupt, might yet be of a nature to mislead them from their duty.