

2015 NJCL
DRAMATIC INTERPRETATION
Levels ½ and I – Boys

The Roman Horatians fight the Alban Curiatians

Rōmānī cum Albānīs pugnant. Trēs Horātīī Rōmae vīvunt. Ūnus ex Horātīīs “Inter Albānōs,” inquit, “sunt trēs Curiātīī; nōs sōlī contrā Curiātiōs sōlōs pugnāre possumus. Deī Rōmānīs victōriam dant.” Inter pugnam Curiātīī duōs Horātīōs necant, ... sed tertius Horātīus, quamquam sōlus est, nōn dēspērat; trāns campum currit. Currunt quoque Curiātīī, magnīs intervallīs. Tum Horātīus subitō cōnsistit, et Curiātiōs singulōs necat. Ita Rōmānus ūnus trēs Albānōs superat. Albānī Rōmānōs pācem rogant.

Cobban & Colebourn, *Civis Romanus* (1971), pp. 4-5 (abridged and adapted)

The Romans are fighting with the Albans. Three Horatians live in Rome. One of the Horatians says, “Among the Albans are three Curiatians; we alone can fight against the Curiatians alone. The gods give the victory to the Romans.” During the fight the Curiatians kill two Horatians, ... but the third Horatian does not despair, although he is alone; he runs across the field. The Curiatians run too, a great distance apart. Then Horatius suddenly stops and kills the Curiatians one at a time. Thus one Roman overcomes three Albans. The Albans entreat the Romans for peace.

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DRAMATIC INTERPRETATION
Level II – Boys

The Romans Horatians fight the Alban Curiatians

Ubi Tullus Hostīlius rēgnābat, trēs Horātiī in oppidō flōrēbant. Rōmānī cum Albānīs pugnābant. Tum ūnus ex Horātiīs “Dīrum,” inquit, “et inhūmānum est bellum. Inter Albānōs sunt trēs Curiātiī; nōs sōlī contrā Curiātiōs sōlōs pugnābimus; reliquī spectābunt; deī Rōmānōs adiuvābunt, Rōmānīs victōriam dabunt.”

In campō inter Rōmam et Albam pugnant. Curiātiī duōs Horātiōs necant, ... sed tertius Horātius, quamquam sōlus est, nōn dēspērat; prīmum trāns campum currit. Currunt quoque Curiātiī, magnīs intervallīs. Tum Horātius subitō cōsistit, et Curiātiōs singulōs necat. Ita Rōmānus ūnus trēs Albānōs superat. Albānī, quod victōria apud Rōmānōs iūre est, Rōmānōs amīcitiā rogant.

Cobban & Colebourn, *Civis Romanus* (1971), pp. 4-5 (abridged)

When Tullus Hostilius was ruling, three Horatians were growing up in the city. The Romans were fighting with the Albans. Then one of the Horatians said, “War is awful and inhuman. Among the Albans are three Curiatians; we alone will fight against the Curiatians alone; the rest will watch; the gods will help the Romans, they will give victory to the Romans.” They fight in a field between Roma and Alba. The Curiatians kill two Horatians, ... but the third Horatian does not despair, although he is alone; first he runs across the field. The Curiatians run too, a great distance apart. Then Horatius suddenly stops and kills the Curiatians one at a time. Thus one Roman overcomes three Albans. Because victory is with the Romans by right, the Albans entreat the Romans for alliance.

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DRAMATIC INTERPRETATION
Advanced Prose – Boys

Proculus Julius reports Romulus' appearance to him

Illam alteram admīrātiō virī et pavor praesēns nōbilitāvit. Et cōnsiliō etiam ūnūs hominis addita reī dīcitur fidēs. Namque Proculus Iūlius, sollicitā cīvitāte dēsīderiō rēgis et īnfēsā patribus, gravis, ut trāditur, quamvīs magnae reī auctor in contiōnem prōdit. "Rōmulus," inquit "Quirītēs, parēns urbis huius, prīmā hodiernā lūce caelō repente dēlāpsus sē mihi obvium dedit. Cum perfūsus horrōre venerabundusque adstissem petēns precibus ut contrā intuērī fās esset, 'Abī, nūntiā' inquit 'Rōmānīs, caelestēs ita velle ut mea Rōma caput orbis terrārum sit; proinde rem mīlitārem colant sciantque et ita posterīs trādant nūllās opēs hūmānās armīs Rōmānīs resistere posse.' Haec" inquit "locūtus sublīmis abiit."

Livy, *Ab Urbe Conditā*, I.16.4-8

Admiration and current awe of the man (Romulus) gave credence to the second opinion (of the king's death). And also because of the plan of one man additional credit in that opinion was spoken. For since the state was upset by the loss of their king and hostile to the senators, Proculus Julius, a serious man as the story goes, eversomuch the author of this great story, proceeds into the assembly. "Romulus," he says, "the parent of this city, fellow Romans, at dawn today suddenly slipped down from heaven and brought himself to meet me. When I had been standing there filled with dread and reverent, seeking with prayers that it be right to look at him, he said, 'Go, announce to the Romans that the gods so wish it that my Rome should be the head of the world; therefore let them cultivate military matters and know and so teach their future generations that no human resources can resist Roman weapons.' Having spoken these words," he said, "(Romulus) went away, lifted to the heavens."

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DRAMATIC INTERPRETATION
Advanced Poetry – Boys

Jupiter prophesies to Venus

“Hic tibi (fābor enim, quandō haec tē cūra remordet,
longius et volvēns fātōrum arcāna movēbō)
bellum ingēns geret Ītaliā, populōsque ferōcēs
contundet, mōrēsque virīs et moenia pōnet,
tertia dum Latiō rēgnantem vīderit aestās, 265
ternaque trānsierint Rutulīs hīberna subactīs.
At puer Ascanius, cui nunc cognōmen Iūlō
additur, – Īlus erat, dum rēs stetit Īlia rēgnō,
– trīgintā magnōs volvendīs mēnsibus orbēs
imperio explēbit, rēgnumque ab sēde Lavīnī 270
trānsferet, et Longam multā vī mūniet Albam.
Hīc iam ter centum tōtōs rēgnābitur annōs
gente sub Hectoreā, dōnec rēgīna sacerdos,
Mārte gravis, geminam partū dabit Īlia prōlem.
Inde lupae fulvō nūtrīcis tegmine laetus 275
Rōmulus excipiet gentem, et Māvortia condet
moenia, Rōmānōsque suō dē nōmine dīcet.”

Vergil, *Aeneid* I. 261-277

“(For I will speak further, since this worry gnaws at you, and unrolling I will reveal the secrets of the fates) this man will wage a huge war in Italy for you and will crush fierce peoples, and will establish customs and walls for his men, until a third summer will have seen him ruling in Latium, and the third winter will have passed after the Rutulians have been subdued. But the boy Ascanius, to whom now the special name Iulus is given, – He was Ilus while Trojan affairs stood in power – will fill thirty great cycles in rolling months with power, and will move the kingdom from the seat of Lavinium, and will fortify Alba Longa with great force. Here soon it will be ruled for 300 whole years under the race of Hector until a priestess queen, Ilia, pregnant by Mars, will produce twin offspring. Then happy in the tawny hide of his wolf nurse, Romulus will inherit the race, and will establish walls of Mars, and will call them Romans from his own name.”

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DRAMATIC INTERPRETATION
Levels ½ and I – Girls**

Aeneas receives advice after the fall of Troy

Graeci Trōiam occupant. Aenēās Trōiānus arma capit et cum multīs virīs oppidum dēfendere mātūrat. Sed Venus dea, māter Aenēae, eum in mediō oppidō invenit et verba facit: “Audī sententiam meam. Tenē memoriā familiam tuam. Convocā familiam et amīcōs firmōs et fuge. Novam patriam inveniēs. Cēde fortūnae. Deī Trōiam vastant.”

Posteā Aenēās Penātēs audit: “Excēdite, Trōiānī. Locus est quem Graeci Hesperiam, aliī Italiam vocant. Ibi terminum cūrārum inveniētis.”

Latin for Americans (1958), pp. 118-119 (abridged)

The Greeks are seizing Troy. Trojan Aeneas takes his weapons and with many men hastens to defend the town. But the goddess Venus, Aeneas' mother, finds him in the middle of the city and says: “Listen to my thought. Remember your family. Call together your family and close friends and flee. You will find a new country. Yield to fortune. The gods are destroying Troy.”

Later Aeneas hears the household gods: “Depart, Trojans. There is a place which the Greeks call Hesperia, others call it Italy. There you will find an end of your cares.”

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Level II – Girls**

Latona's Wrath against Niobe

Sacra Lātōnae ā populō suscipiēbantur. Superba Niobē adfuit et rogāvit: “Cūr mātrī duōrum līberōrum sacra suscipitis? Hoc nōn permittam. Etiam Niobē dea est: quattuordecim, nōn duōs, līberōs habet. Lātōna glōriam nōn meret: Niobē esse prīma dēbet. Vōbīs līberīsque vestrīs exemplum ēgregium prōpōnō. Sī sententia mea ā vōbīs nōn probāta erit, poenā afficiēminī.” Lātōna fīlium vocāvit et officium permīsit: “Tē iubeō septem fīliōs Niobae interficere.” Prīmus fīlius interfectus est, tum reliquī. ... Latōna iussit etiam fīliās septem ēducī et ā Diānā interficī. Singulae fīliae ē vītā discessērunt. Niobē misera in saxum dūrum mūtāta est.

Latin For Americans, First Book (1958), pp. 170-71

The sacred rites of Latona were being undertaken by the people. Proud Niobe was present and asked: “Why are you undertaking sacred rites for a mother of two children? I shall not permit this. Niobe is also a goddess: she has fourteen, not two, children. Latona does not deserve glory: Niobe ought to be first. To you and your children I propose this outstanding example. If my opinion is not approved by you, you will pay the punishment.” Latona called her son and gave him a job: “I order you to kill Niobe’s seven sons.” The first son was killed, then the rest. ... Latona also ordered the seven daughters to be brought out and to be killed by Diana. Her daughters died one at a time. Poor Niobe was transformed into a hard stone.

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DRAMATIC INTERPRETATION
Advanced Prose – Girls

Sabine Women Stop the Battle

Tum Sabīnae mulierēs, quārum ex iniūriā bellum ortum erat, crīnibus passīs scissāque veste, victō malīs muliebrī pavōre, ausae sē inter tēla volantia īferre, ex trānsversō impetū factō dirimere īfestās aciēs, dirimere īrās, hinc patrēs, hinc virōs ōrantēs, nē sanguine sē nefandō socerī generīque respergerent, nē parricīdiō maculārent partūs suōs, nepōtum illī, hī liberum prōgeniem. "Sī adfīnitātis inter vōs, sī cōnūbiī piget, in nōs vertite īrās; nōs causa bellī, nōs vulnerum ac caedium virīs ac parentibus sumus; melius perībimus quam sine alterīs vestrum viduae aut orbae vīvēmus." Movet rēs cum multitūdinem tum ducēs; silentium et repentīna fit quiēs; inde ad foedus faciendum ducēs prōdeunt.

Livy, *Ab Urbe Condita* I. 13.1-4

Then the Sabine women, from whose abduction the war had arisen, with disheveled hair and ripped clothing, their feminine fear overcome by their misfortunes, dared to present themselves among the flying weapons, having made an attack sideways, to separate the hostile battle lines, to terminate their anger, begging their fathers on the one side, their husbands on the other, not to splatter themselves with the unspeakable blood of father-in-law and son-in-law, not to stain with murder their own offspring, the former their grandchild, the latter their freeborn child. "If the relationship between you disgusts you, if our marriage disgusts you, turn your anger against us; we are the cause of this war, we are the cause of wounds and slaughter for our husbands and fathers; better that we will perish than live widowed or orphaned without one or the other of you." This effort moved not only the crowd, but also their leaders; silence and sudden quiet fell; then their leaders went forth to make a treaty.

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Advanced Poetry – Girls

Polyxena speaks before she is to be sacrificed to the shade of Achilles

“Ūtere iam dūdum generōsō sanguine” dīxit,
“nūlla mora est; at tū iugulō vel pectore tēlum
conde meō” iugulumque simul pectusque retēxit.
“Scīlicet haud ūllī servīre Pol̄xena vellem. 460
Haud per tāle sacrum nūmen plācābitis ūllum!
Mors tantum vellem mātrem mea fallere posset:
māter obest minuitque necis mihi gaudia, quamvīs
nōn mea mors illī, vērū sua vīta tremenda est.
Vōs modo, nē Stygiōs adeam nōn lībera mānēs, 465
īte procul, sī iūsta petō, tactūque virīlēs
virgineō removēte manūs! acceptior illī,
quisquis is est, quem caede meā plācāre parātis,
līber erit sanguis. Sī quōs tamen ultima nostrī
verba movent ōris (Priamī vōs filia rēgis, 470
nōn captīva, rogat), genetrīcī corpus inēemptum
reddite, nēve aurō redīmat iūs trīste sepulcrī,
sed lacrimīs! Tum, cum poterat, redimēbat et aurō.”

Ovid, *Metamorphoses* XIII.457-473

“Now finally enjoy my noble blood,” she said, “There is no delay; but you, bury your sword in my throat or my breast,” and she bared her throat and her breast at the same time with these words. “To be sure, by no means would I, Polyxena, wish to serve anyone. Through such a sacrificial rite you will by no means placate any divinity! I only wish that my death could escape the notice of my mother; my mother stands in the way and lessens the joy of death for me, although it is not my death, but her own life, that she must dread. So that I may not go in bondage to the shades of the Styx, you, just go far off, if what I seek is just, and remove male hands from touching a maiden! Whoever he is, whom you prepare to placate with my slaughter, free blood will be more acceptable to him. Nevertheless, if the final words of my mouth move any of you (the daughter of king Priam, not just a captive maid, is asking you), return my body unransomed to my mother, so that she may pay for the sad rite of my funeral, not with gold, but with tears! Back then, when she could, she paid in gold as well.”