

**2017 NJCL
DRAMATIC INTERPRETATION
Levels ½ and I—Girls**

Proserpina's Capture

Prōserpina, quae longē ā cēterīs puellīs errāvit, erat sōla. Plūtō virginem vīdit et amāvit et rapuit. Deus puellam miseram ad Orcum portāvit. Virgō clāmāvit, “Quis es? Cūr mē terruistī?”

Cerēs, māter Prōserpinae, erat misera et īrāta. Per silvās et trāns flūmina errābat; semper rogābat “Vīdistisne filiam?” Tandem zōnam puellae in aquā flūminis vīdit. Dea īrāta incolās īnsulae pūnīre cōstituit. “In agrīs Siciliae,” inquit, “neque flōrēs neque frūmentī cōpia erit.”

Latin: Our Living Heritage (1962), p. 99-100 abridged and adapted

Proserpina, who wandered far from the other girls, was alone. Pluto saw and loved and grabbed the maiden. The god carried the unhappy girl to the underworld. The maiden shouted “Who are you? Why have you scared me?”

Ceres, Proserpina's mother, was sad and angry. Through the woods and across the rivers she wandered; she always asked “Have you seen my daughter?” Finally she saw her daughter's belt in the water of a river. The angry goddess decided to punish the inhabitants of the island. She said, “In the fields of Sicily there will be neither flowers nor an abundance of grain.”

**2017 NJCL
DRAMATIC INTERPRETATION
Level II—Girls**

Tanaquil Promotes Servius Tullius

Eō ferē tempore in rēgiā prōdigium mīrābile fuit. Caput puerī dormientis, cui Servius Tullius fuit nōmen, multōrum in cōnspectū ārsit. Servī, quī aquam ad rēstinguendam flammam ferēbant, ab rēgīnā retentī sunt. Mox cum puer ē somnō excitātus esset, flamma abiit. Tum, abductō in sēcrētum virō, Tanaquil, “Vidēsne tū hunc puerum,” inquit, “quem tam humilī cultū ēducāmus? Lūmen profectō portendit eum aliquandō nōbīs praesidiō futūrum esse. Proinde artibus liberālibus ērudiendus est.” Ingenium iuvenis vērē rēgium erat. Tarquinius igitur eī filiam suam dēspondit.

Fabulae Romanae (1993), p. 37, 13-23

About that time in the palace there was a remarkable omen. The head of a sleeping boy, whose name was Servius Tullius, caught fire in the sight of many people. The slaves who were bringing water to put out the flame were held back by the queen. Soon when the boy had been aroused from his sleep, the flame went away. Then, having removed her husband into a secret place, Tanaquil said, “Do you see this boy, whom we are bringing up from such a lowly status? Surely this light portends that he will someday be a guardian for us. Therefore he should be educated in the liberal arts.” The natural talent of the youth was truly that of a king. So Tarquin betrothed his daughter to him.

**2017 NJCL
DRAMATIC INTERPRETATION
Advanced Prose—Girls**

Lucretia's Suicide

Collātīnus cum L. Iūniō Brūtō vēnit Adventū suōrum lacrimae abortae, quaerentīque virō "Satin salvē?" "Minimē" inquit; ... "Vestigia virī aliēnī, Collātīne, in lectō sunt tuō; cēterum corpus est tantum violātum, animus īnsōns; mors testis erit. Sed date dexterās fidemque haud impūne adulterō fore. Sex. est Tarquīnius quī hostis prō hospite priōre nocte vī armātus mihi sibique, sī vōs virī estis, pestiferum hinc abstulit gaudium. ... Vōs ... vīderitis quid illī dēbeātur: ego mē etsi peccātō absolvō, suppliciō nōn liberō; nec ūlla deinde impūdica Lucrētia exemplō vīvet." Cultrum, quem sub veste abditum habēbat, eum in corde dēfīgit, prōlāpsaque in vulnus moribunda cecidit.

Livy, Ab Urbe Condita I.58

Collatinus came with Lucius Junius Brutus At their arrival tears arose, and she said to her husband, inquiring "Are you okay?" "Not at all, the traces of someone else's husband, Collatinus, are in your bed; only the rest of my body has been violated, but my mind is innocent; death will be my witness. But give me your right hands and your pledge that the adulterer will by no means find impunity. It is Sextus Tarquin who as an enemy in the disguise of a guest last night, armed with force, carried away from here foul joy for me and for himself, IF you be men! You will have seen what is due to him: although I absolve myself from the sin, I do not free myself from the punishment. Nor will any unchaste woman henceforth remain alive by the example of Lucretia." The knife which she had hidden under her clothing she plunged in her heart, and having slipped forward, fell dying onto the wound.

**2017 NJCL
DRAMATIC INTERPRETATION
Advanced Poetry—Girls**

Juno Submits to Jupiter’s Will

| | |
|---|-----|
| Sic dea summissō contrā Saturnia vultū: | 807 |
| “Et nunc cēdō equidem pugnāsque exōsa relinquō. | 818 |
| Illud tē, nūllā fātī quod lēge tenētur, | |
| prō Latiō obtestor, prō māiestāte tuōrum: | 820 |
| cum iam cōnubiīs pācem fēlicibus (estō) | |
| compōnent, cum iam lēgēs et foedera iungent, | |
| nē vetus indigenās nōmen mūtāre Latīnōs | |
| neu Trōās fierī iubeās Teucrōsque vocārī | |
| aut vōcem mūtāre virōs aut vertere vestem. | 825 |
| Sit Latium, sint Albānī per saecula rēgēs, | |
| sit Rōmāna potēns Italā virtūte propāgō: | |
| Occidit, occideritque sinās cum nōmine Trōia.” | 828 |
| Intereā excēdit caelō nūbemque relinquit. | 842 |

Virgil, *Aeneid* XII. 807, 818-828, 842

Thus the goddess, the daughter of Saturn, spoke with downcast countenance:
“And now I certainly yield and and abandon my battles, hating to do so. I beg of you that one thing which is held by no law of Fate, for Latium, for the greatness of your peoples: soon when they will arrange peace with happy weddings (so be it!), soon when they will unite their laws and pacts, may you not order the native Latin men to change their old name or to become Trojans, or to be called Trojans, or to change their language or to wear different clothing. Let this be Latium, let Alban kings rule through the generations, let Roman offspring be powerful because of Italian courage: Troy has fallen, may you allow it to have fallen together with its name.” Meanwhile she departed from the sky and left her cloud.

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Levels ½ and I—Boys**

Appius Claudius Speaks to the Romans

Appius Claudius, vir clārus, in urbe Rōmā antīquā habitābat. Auxiliō servōrum in senātum properāvit, ubi nūntius Pyrrhī aderat.

Ibi dīxit, “ Interdum amīcī meī dolent quod sum caecus. Sed hodiē sum laetus quod illum nūntium in hōc locō nōn videō. Quam caecī estis, Rōmānī! Rōma erit tūta; illa oppida erunt tūta! Rōmānī in terrā Rōmānā nōn superābuntur!” ... Postea cōpiae Rōmānae ācriter pugnāvērunt et Pyrrhum superāvērunt.

Using Latin I, (1954), p. 158

Appius Claudius, a famous man, lived in the ancient city of Rome. With the help of slaves he hurried into the senate, where Pyrrhus' messenger was present.

There he said, “Sometimes my friends grieve because I am blind. But today I am happy because I do not see that messenger in this place. How blind are you, Romans!! Rome will be safe; those towns will be safe! Romans will not be conquered in Roman territory!” Afterward, Roman troops fought bravely and conquered Pyrrhus.

**2017 NJCL
DRAMATIC INTERPRETATION
Level II—Boys**

The Death of Verginia

Rōmae primā lūce cīvēs in forum convēnērunt. Tum eō Verginius maestissimus
filiam ipsam cum multitudīne amīcōrum dēdūcit. Frūstrā libertātem Vergīniae petēbant.
Appius, vir magnae crūdēlitātis, audīre nōluit.

Tum Verginius, “Pauca,” inquit, “cum filiā sēcrētō dīcere volō.” Facultāte datā, filiam
dūcit ad tabernās atque ibi, ab laniō cultrō arreptō, “Hōc ūnō,” inquit, “quō possum modo,
filia, tibi libertātem dō.” Eō tempore pectus puellae trānsfigit, respectānsque ad tribūnal,
“Tē ipsum,” inquit, “Appī, tuumque caput hōc sanguine consēcrō.”

Latin: Our Living Heritage, Book I, (1962), p. 318

In Rome at daybreak the citizens came together into the forum. Then a very sad Verginius leads his daughter herself there with a multitude of friends. In vain he sought freedom for Verginia. Appius, a man of great cruelty, refused to listen.

Then Verginius says, “I want to say a few words with my daughter privately.” The opportunity having been given, he leads his daughter to the shops and there, having grabbed a knife from a butcher, says, “This is the only way, my daughter, that I can give you freedom.” At that time he pierces the girl’s chest, and looking back toward the judge’s stand, says, “Appius, I sacrifice you yourself and your head with this blood.”

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Advanced Prose—Boys**

The Honesty of Fabricius

Iūlius Hygīnus ... lēgātōs dīcit ā Samnītibus ad C. Fābriciūm, imperātōrem populī Rōmānī, vēnisse, et memorātīs multīs magnīsque rēbus quae bene ac benevolē post redditam pācem Samnītibus fēcisset, obtulisse dōnō grandem pecūniam ōrāsseque, utī acciperet ūterēturque. ... Tum Fābriciūm plānās manūs ab auribus ad oculōs et īnfrā deinceps ad nārēs et ad ōs et ad gulam atque inde porrō ad ventrem īmum dēdūxisse et lēgātīs ita rēspondisse: dum illīs omnibus membrīs, quae attigisset, obsistere atque imperāre posset, numquam quicquam dēfutūrum; proptereā sē pecūniam, quā nihil sibi esset ūsus, ab hīs, quibus eam scīret ūsuī esse, nōn accipere.

Aulus Gellius, *Noctēs Atticae* I.14 (abridged)

Julius Hyginus says that envoys came from the Samnites to Gaius Fabricius, the commander of the Roman people, and, having recalled the many great things which he had done well and with good will for the Samnites after peace was restored, offered as a gift a good deal of money and begged him to accept it and use it. Then Fabricius led his open hands from his ears to his eyes, and in succession to his nostrils and to his mouth and to his throat, then onward to the bottom of his stomach, and replied thus to the envoys: As long as he was able to restrain and control all those bodily parts which he had touched, he would never lack anything; moreover, he did not accept money, which was of no use to him, from these who knew what use it was.

