

2011 NJCL
DRAMATIC INTERPRETATION
Levels ½ and I – Boys

Ōlim erat pestilentia magna in Italiā. Numa dolēbat, quod multī incolae Rōmae aegerrimī erant.

Tum agricola bonus ad rēgiam vēnit; scūtum novum portābat. Numae dīxit, "Hodiē in meō agrō labōrābam. Subitō clārissimam flammam in caelō vīdī; magnum sonum audīvī; prope mē in agrō scūtum clārissimum vīdī."

Tum agricola Numae scūtum mōnstrāvit. Subitō vōx dē caelō clāmāvit, "Sum deus Mars! Servā scūtum dīlīgenter; ita pestilentia nōn erit in terrā tuā!"

Numa scūtum mōnstrāvit et dīxit, "Scūtum ex caelō vēnit; scūtum servāre dēbēmus. Sī scūtum servābimus, scūtum nōs servābit. Ita incolae aegrī iterum validī erunt; pestilentia in terrā nōn erit."

"The Magic Shield," *Using Latin I* (1961), lines 6-18 (abridged)

Once there was a great plague in Italy. Numa mourned because many inhabitants of Rome were very sick. Then a good farmer came to the palace; he was carrying a new/strange shield. He said to Numa: "Today I was working in my field. Suddenly I saw a very bright flame in the sky; I heard a great sound; near me in the field I saw a very bright shield." Then the farmer showed Numa the shield. Suddenly a voice shouted from the sky, "I am the god Mars! Protect the shield carefully; in this way the plague will not be in your land!" Numa showed off the shield and said, "The shield has come from heaven; we ought to protect the shield. If we protect the shield, the shield will protect us. Thus the sick inhabitants will again be healthy; the plague will not be in our land."

**2011 NJCL
DRAMATIC INTERPRETATION
Level II – Boys**

St. Augustine recounts the follies of his boyhood.

Ipsō fūrtō dēlectārī cupiēbam, nōn rēbus quās petēbam. Prope domum meam erat pirus pōmōrum plēna, quae valdē pulchra vidēbantur. Ego et paucī aliī adulēscētēs improbī domōs nostrās noctū (per tōtum enim diem lūserāmus) relīquimus et illam arborem petīvimus. Omnia pōma ex eā excussimus et nōbīscum asportāvimus. Pauca eōrum comēdimus, paene omnia porcīs ēiēcimus. Nam nōn cupiēbāmus comedere pōma, quae ā nōbīs erant capta. Omnēs enim in domibus nostrīs bonīs cibīs abundābāmus. Cupiēbāmus contrā lēgēs rēs facere et inīquitāte dēlectārī. Huius malitiae causa erat ipsa malitia. Rēs malās, rēs inīquās amāvī, amāvī rēs malās et inīquās facere.

Nunc adolēvī et cor meum iam intellegit mē rēs malās amāvisse, iam intellegit rēs malās ā mē esse factās.

"Dē Fūrtō Pirōrum," *Latin for the New Millennium I*, p. 350, lines 5-17

I wanted to be amused by the theft itself, not by the things which I was seeking. Near my house was a pear tree full of fruits, which seemed beautiful indeed. A few other naughty youths and I left our homes at night (for we had played through the whole day) and headed for that tree. We shook all the fruits from it and carried them away with us. We ate a few of them, almost all we threw to the pigs. For we didn't want to eat the pears which had been stolen by us. We all had abundant good foodstuffs in our homes. We wanted to do something against the laws and to be delighted by our wrong-doing. The reason for this wrong-doing was simply wrong-doing. I liked bad things and unfair adventures, I liked to do bad and unfair things.

Now I have grown up and now my heart now understands that I liked bad things, now it understands that bad deeds were done by me.

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DRAMATIC INTERPRETATION
Advanced Prose – Boys

Herculēs cum uxōre suā iter faciēbat. Ad flūmen quoddam pervēnit in quō nūllus pōns erat; et dum quaerunt quōnam modō flūmen trāseant, accurrit centaurus Nessus, quī viātōribus auxilium obtulit. Herculēs igitur uxōrem suam in tergum Nessī imposuit; tum ipse flūmen trānāvit. Nessus autem paulum in aquam prōgressus ad rīpam subitō revertēbātur et Dēianīram auferre cōnābātur. Quod cum animadvertisset Herculēs, irā graviter commōtus, arcum intendit et pectus Nessī sagittā trānsfīxit.

Nessus igitur, sagittā Herculis trānsfīxus, moriēns humī iacēbat; at nē occāsiōnem suī ulcīscendī dīmitteret, ita locūtus est: "Tū, Dēianīra, verba morientis audī. Sī amōrem marītī tuī cōnservāre vīs, hunc sanguinem quī nunc ē pectore meō effunditur sūme ac repōne; tum, sī umquam in suspīciōnem tibi vēnerit, vestem marītī hōc sanguine inficiēs." Haec locūtus Nessus animam efflāvit.

"Hercules and Nessus," *Fabulae Faciles* (1906), p. 30 (abridged and adapted)

Hercules was traveling with his wife. He came to a certain river on which there was no bridge. And while they were searching for how they may cross the river, the centaur Nessus ran up, who offered assistance to the travelers. So Hercules put his wife onto Nessus' back; then he himself swam across the river. Nessus, however, having progressed a little bit into the water, suddenly returned to the river bank and tried to carry Deianira away. When Hercules had noticed this, moved gravely by anger, he stretched his bow and pierced Nessus' chest with an arrow.

So Nessus, pierced by Hercules' arrow, was lying dying on the ground; but lest he lose the chance of avenging himself, he spoke thus: "You, Deianira, listen to the words of one who is dying. If you want to keep the love of your husband, gather and keep this blood which is pouring from my chest; then, if ever you will hold him in suspicion, you will stain your husband's clothing with this blood." Having spoken these words, Nessus breathed his last.

2011 NJCL
DRAMATIC INTERPRETATION
Advanced Poetry – Boys

Sī genus hūmānum et mortālia temnitis arma
at spērāte deōs memorēs fandī atque nefandī.
Rēx erat Aenēās nōbīs, quō iūstior alter
nec pietāte fuit, nec bellō maior et armīs. 545
Quem sī fāta virum servant, sī vescitur aurā
aetheriā, neque adhūc crūdēlibus occubat umbrīs,
nōn metus; officiō nec tē certāsse priōrem
paeniteat. Sunt et Siculīs regiōnibus urbēs
armaque, Trōiānōque ā sanguine clārus Acestēs. 550
Quassātam ventīs liceat subdūcere classem,
et silvīs aptāre trabēs et stringere rēmōs:
sī datur Ītaliā, sociīs et rēge receptō,
tendere, ut Ītaliā laetī Latiumque petāmus;
sīn absūmpta salūs, et tē, pater optime Teucrum, 555
pontus habet Libyae, nec spēs iam restat Iūlī,
at freta Sīcaniae saltem sēdēsque parātās,
unde hūc advectī, rēgemque petāmus Acestēn.'
Tālibus Īlioneus; cūctī simul ōre fremēbant
Dardanidae. 560

“Ilioneus to Dido,” Vergil, *Aeneid* I. 542-560

If you scorn the human race and mortal weapons, yet fear that the gods are mindful of what is right and wrong. Our king was Aeneas, than whom no one else was either more just in his sense of duty or greater in war and weapons. If the fates protect any man, if he feeds on the breeze of heaven and does not yet lie among the pitiless shades, there is no fear. Nor should you be sorry to have been the first to contend with us in courtesy. We have cities and weapons in Sicilian regions, we have famous Acestes from Trojan blood. May it be permitted to beach our fleet, shattered by the winds, and to fashion the timbers from the woods and to make oars by stripping wood: May it be permitted that we may happily seek Italy and Latium, our comrades and king having been restored, if the opportunity is given to do so. But if our salvation has been taken away, and if the sea of Africa holds you, great father of the Trojans, and no hope for Iulus remains, at least let us seek the straits of Sicily, the homes prepared there, and king Acestes, from where we have been driven to here."

With such words spoke Ilioneus; all the Trojans voiced their approval together with their voice.