

2025 NJCL

DRAMATIC INTERPRETATION

Level ½ and 1--Passage 1

### Apollo Tricks Diana

Ōlim prope ōram maritimam ambulābant Apollō et soror Diāna. Deus et dea arcūs et sagittās portābant. Ōriōn procul in aquīs natābat.

Subitō Apollō dīxit, “Spectā, Diāna, saxum in aquīs. Longinquum est, sed in saxum sagittam mittere possum. In saxum, quod est longinquum, sagittam mittere nōn potes.”

“Manē!” respondit Diāna. “Saxum videō. Sagittam in saxum mittere facile possum. Spectā!”

Statim erat clāmor. Nōn erat saxum in aquīs; erat caput Ōriōnis. Sagitta Diānae Ōriōnem necāvit. Vēnātor mortuus est, et undae corpus ad ōram maritimam portāvērunt.

Nunc Diāna misera lacrimābat. Frāter Apollō autem nōn lacrimābat.

From “Orion, the Hunter,” *Using Latin I* (1961), p. 128

Once Apollo and his sister Diana were walking near the sea shore. The god and goddess were carrying bows and arrows. Orion was swimming far away in the water. Suddenly Apollo said, “Look, Diana, at the rock in the water. It is far, but I can send an arrow into the rock. You cannot send an arrow into the rock, which is far.” “Wait!” responded Diana. “I see the rock. I can easily send an arrow into the rock. Look!” Immediately there was a shout. It was not a rock in the water; it was Orion’s head. Diana’s arrow killed Orion. The hunter was dead, and the waves carried his body to the seashore. Now Diana was crying miserably. Her brother Apollo, however, was not crying.

2025 NJCL

DRAMATIC INTERPRETATION

Level ½ and 1--Passage 2

### The Magic Shield

Ōlim Numa dīxit, “Deus Mārs est amīcus populī Rōmānī. Aedificābimus magnum templum pulcherrimum.”

Templum novum erat deō grātum et Mārs populum saepe iuvābat. Ōlim autem erat pestilentia magna in Ītaliā. 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 Mārs! Servā scūtum dīlīgenter; ita pestilentia nōn erit in terrā tuā!”

From “The Magic Shield,” *Using Latin I* (1961), p. 152

Once Numa said, “The god Mars is a friend of the Roman people. We will build a large, very beautiful temple.” The new temple was pleasing to the god and Mars was often helping the people. Once, however, there was a great plague in Italy. Numa was grieving, because many inhabitants of Rome were very sick. Then a good farmer came to the palace. He was carrying a new shield. He said to Numa, “Today I was working in my field. Suddenly I saw a very bright fire in the sky; I heard a great sound; near me I saw a very bright shield in the field.” Then the farmer showed the shield to Numa. Suddenly a voice shouted from the sky, “I am the god Mars! Guard the shield carefully; in this way the plague will not be in your land!”

2025 NJCL

DRAMATIC INTERPRETATION

Level 2--Passage 1

**Hercules Saves Himself and His Brother**

Nec tamen in cūnīs, sed in scūtō magnō Herculēs et frāter cubābant. Serpentēs iam appropinqāverant et scūtum movēbant; ita puerī ē somnō excitātī sunt.

Īphiclēs, frāter Herculis, magnā voce exclāmāvit; sed Herculēs ipse, fortissimus puer, nūllō modō territus est. Parvīs manibus serpentēs statimprehendit, et colla eārum magnā vī compressit. Tālī modō serpentēs ā puerō interfectae sunt. Alcmēna autem, māter puerōrum, clāmōrem audīverat et marītum summ ē somnō excitāverat. Ille lūmen accendit et gladium suum arripuit; tum ad puerōs properāvit. Sed ubi ad locum vēnit, rem mīram vīdit; Herculēs enim rīdēbat et serpentēs mortuās dēmonstrābat.

Ritchie, *Fabulae Facilēs*, 12-13 (adapted)

Hercules and his brother were not, however, sleeping in cribs, but on a large shield. The snakes already had approached and were moving the shield; thus the boys were awakened from sleep. Iphicles, the brother of Hercules, shouted with a great voice; but Hercules himself, a very brave boy, was frightened in no way. He immediately grabbed the snakes with his small hands and crushed their necks with great force. In such a way the snakes were killed by the boy. Alcemena however, the mother of the boys, had heard the shout and had awakened her husband from sleep. He lit up his lamp and snatched his sword; then he hurried to the boys. But when he came to the place, he saw a wonderful thing; Hercules indeed was smiling and was showing him the dead snakes.

2025 NJCL

DRAMATIC INTERPRETATION

Level 2--Passage 2

### Ariadne Awakens to Find Theseus Departed

Māne Ariadna ē somnō excitāta amīcum suum in lītore quaesīvit neque eum repperit. Puella miserrima ab humilī lītore in altum saxum ascendit, unde prōspiciēns in mare nāvem Thēseī procul cōspexit. Etsī vōx nūllō modō audīrī poterat, Ariadna amīcum suum fugientem vocāvit: “Thēseu! Thēseu! Revertere ad mē!” – neque ūllum respōnsum eī redditum est praeter vōcem ipsīus, quam dūra saxa reddidērunt. Brevī nāvis ē cōspectū eius abiit neque iam ūllum vēlum in marī cernēbātur. Ariadna igitur in lītus dēscendit atque hūc et illūc currēns multīs cum lacrimīs capillum et vestem scindēbat.

*(Oerberg) Lingua Latina* l.ii. (1965) pp. 310-311 (adapted)

In the morning Ariadne, aroused from sleep, sought her friend on the shore and did not find him. The desperate girl climbed from the low shore onto a high rock, from where, looking forth over the sea, she caught sight of Theseus' ship far away. Although her voice couldn't be heard in any way, Ariadne called to her fleeing friend: "Theseus! Theseus! Return to me!" Nor was any reply returned to her except her own voice, which the hard rocks echoed. Soon the ship left her sight and not any sail was seen on the sea. So Ariadne climbed down onto the shore and, running hither and thither with many tears, tore her hair and clothing.

2025 NJCL

DRAMATIC INTERPRETATION

Advanced Prose--Passage 1

**Coriolanus's Mother Addresses Her Son Before He Attacks Rome**

“sine, priusquam complexum accipiō, sciam” inquit, “ad hostem an ad filium vēnerim, captīvā maternē in castrīs tuīs sim. In hōc mē longa vīta et īnfēlix senecta trāxit ut exsulem tē deinde hostem vidērem? ... Nōn, cum in cōspectū Rōma fuit, succurrit: intrā illa moenia domūs ac penātēs meī sunt, māter coniūnx līberīque? Ergō ego nisi peperissem, Rōma nōn oppugnārētur; nisi filium habērem, lībera in līberā patriā mortua essem. Sed ego mihi miserius nihil iam patī nec tibi turpius usquam possum, nec ut sum miserrima, diū futūra sum: dē hīs vīderis, quōs, sī pergis, aut immātūra mors aut longa servitūs manet.”

Livy, *Ab Urbe Condita*, II.40 5-9 (abridged)

“Permit me to know, before I accept your embrace, whether I come to an enemy or to my son, I would be a motherly captive in your camp. Into this did a long life and unlucky old age drag me so that I might see you, an exile, then an enemy? ...When Rome was in sight, did it not occur to you: within those walls are my house and household gods, a mother, a wife, and children? Therefore if I had not given birth, Rome would not have been attacked; had I not had a son, I would have died free in a free country. But I could endure nothing more miserable for me and not ever more shameful for you, and it would not be for a long time, that I am very miserable: you will have seen from these things, which, if you keep on, either an untimely death or long servitude will remain.”

2025 NJCL

DRAMATIC INTERPRETATION

Advanced Prose--Passage 2

### Pliny Convinces His Hometown to Have Their Own School

Proximē cum in patriā meā fuī, venit ad mē salūtandum mūnicipis meī filius praetextātus. Huic ego “Studēs?” inquam.

Respondit: “Etiam.”

“Ubi?”

“Mediolānī.”

“Cūr nōn hīc?”

Et pater eius - erat enim ūnā atque etiam ipse addūxerat puerum -: “Quia nūllōs hīc praeceptōrēs habēmus.”

“Quārē nūllōs? Nam vehementer intererat vestra, quī patrēs estis,” et opportunē complūrēs patrēs audiēbant, “līberōs vestrōs hīc potissimum discere. Ubi enim aut iūcundius morārentur quam in patriā aut pudīcius continērentur quam sub oculīs parentum aut minōre sūmptū quam domī?... Atque utinam tam clārōs praeceptōrēs indūcātis, ut in finitimīs oppidīs studia hinc petantur, utque nunc līberī vestrī aliēna in loca ita mox aliēnī in hunc locum cōfluant!”

Pliny, *Epistulae*, IV. 13 (3-4, 9)

When I was most recently in my hometown, the son of my fellow citizen, in his *toga praetexta*, came to greet me. To him I said, “Are you studying?” He responded, “Indeed.” “Where?” “At Mediolanum.” “Why not here?” And his father—for he was there as well and had also brought the boy himself—: “Because we have no teachers here.” “Why are there none? For it would be greatly to your advantage, you who are fathers,” and suitably several fathers were listening, “for your children to learn here especially. For where would they linger more pleasantly than in their hometown or be brought up more virtuously than under the eyes of their parents or by a smaller expense than at home?... And if only you would bring in teachers so distinguished that studies would be sought from this place in neighboring towns, and as your children flock together into other places, in this way other (children) would flock together soon into this place!”

**2025 NJCL**

**DRAMATIC INTERPRETATION**

**Advanced Poetry--Passage 1**

**“Metiscus” Urges Turnus to Turn His Attention to the Trojans**

attulit hunc illī caecīs terrōribus aura  
commixtum clāmōrem, arrēctāsque impulit aurēs  
cōnfūsae sonus urbis et inlaetābile murmur.  
“ei mihi! quid tantō turbantur moenia lūctū?                    620  
quisve ruit tantus dīversā clāmor ab urbe?”  
sīc ait, adductīsque āmēns subsistit habēnīs.  
atque huic, in faciem soror ut conversa Metiscī  
aurīgae currumque et equōs et lōra regēbat,  
tālibus occurrit dictīs: “hāc, Turne, sequāmur                    625  
Troiuigenās, quā prīma vīam victōria pandit;  
sunt aliī quī tēcta manū dēfendere possint.  
ingruit Aenēās Italīs et proelia miscet,  
et nōs saeva manū mittāmus fūnera Teucrīs.  
nec numerō īnferior pugnae neque honōre recēdēs.”                    630

Virgil, *Aeneid* XII. 617-630

The breeze brought to him this noise, mixed with hidden terrors, and the sound of the confused city and the sad murmur struck his risen ears. “Oh my! Why are the walls disturbed by such great mourning? Or what great noise has rushed from the distant city?” Thus he spoke, and mad he stopped with the reins having been pulled in. And as his sister, having turned into the appearance of Metiscus the charioteer, was controlling the chariot and horses and the reins, she met him with such words: “Let’s follow the Trojans to this place, where the first victory reveals the way; there are others who can defend the houses with their hand. Aeneas has fallen upon the Italians and is mixing up battles, and may we send cruel deaths to the Trojans by our hand. You will retreat from the fight lower in neither number nor honor.”

## Deucalion and Pyrrha Contemplate Themis's Orders

Mōta dea est sortemque dedit: "discēdite templō  
et vēlāte caput cīnctāsque resolvite vestēs  
ossaque post tergum magnae iactāte parentis!"  
obstupuēre diū: rumpitque silentia vōce  
Pyrrha prior iussisque deae pārēre recūsāt,                     385  
detque sibī veniam pavidō rogat ōre pavetque  
laedere iactātīs māternās ossibus umbrās.  
Intereā repetunt caecīs obscūra latebrīs  
verba datae sortis sēcum inter sēque volūtant.  
inde Promēthīdēs placidīs Epimēthida dictīs                     390  
mulcet et "aut fallāx" ait "est sollertia nōbīs,  
aut (pia sunt nūllumque nefās ōrācula suādent!)  
magna parēns terra est: lapidēs in corpore terrae  
ossa reor dīcī; iacere hōs post terga iubēmur."

Ovid, *Metamorphoses* I. 381-394

The goddess was moved and gave a prophecy: "Leave from the temple and cover your head and loosen your encircled garments and behind your back throw the bones of your great parent!" They stood agape for a long time: and Pyrrha burst the silence with her voice first and refused to obey the orders of the goddess, and asks her to give them leniency with a frightened face and trembles to harm the ghost of her mother with her bones having been tossed. Meanwhile they return to the dark words with the hidden meaning of the given prophecy and turn them over with and among each other. Then the son of Prometheus soothes the daughter of Epimetheus with calm words: "Either we have a false cleverness or (oracles are pious and urge nothing wrong!) our great parent is the Earth: I think it is said that stones are the bones in the body of the land; we are being ordered to throw these behind our backs."