

## 2001 NJCL Dramatic Interpretation Level 1/2 and I Girls

Nympha Arethūsa, simul atque deam Cererem vīdit, clāmāvit, “Ego sum misera, Ō magna dea, quod in Siciliā est inopia frūmentī.”

Sed Cerēs, “Ego tē,” inquit, “amō; ego hominēs Siciliae amō. Nunc frūmentum nōn habent quod filia mea āmissa est. Ubi est filia mea? Vīdistīne Prōserpinam?”

“Filia tua,” inquit nympha, “nōn āmissa est. Nunc Prōserpina est rēgīna Orcī.”

Statim Cerēs ad Graeciam ad Olympum volāvit, et ante Iovem patrem deōrum, stetit. “Filia mea,” inquit, “est cum Plūtōne in Orcō. Dā tū mihi, Ō magne pater, filiam meam.”

Iuppiter, medius frātris miseraeque sorōris, annum ex aequō dīvidit. Nunc Prōserpina partem annī cum mātrem in terrā agit, partem cum Plūtōne sub terrā.

“De Proserpina,” Latin: Our Living Heritage I, (1982), pg. 116, adapted

### **Translation:**

As soon as the nymph Arethusa saw the goddess Ceres, she shouted, “I am unhappy, O great goddess, because there is a lack of grain in Sicily.”

But Ceres said, “I love you; I love the people of Sicily. They do not have grain now because my daughter has been lost. Where is my daughter? Have you seen Proserpina?”

“Your daughter,” said the nymph, “has not been lost. Now Proserpina is the queen of the Underworld.”

Immediately Ceres flew to Greece, to Mount Olympus, and stood before Jupiter, the father of the gods. “My daughter,” she said, “is with Pluto in the Underworld. Give me my daughter, O great father.”

Jupiter, holding the balance between his brother and his unhappy sister, divided the year equally. Now Proserpina lives part of the year with her mother on earth and part with Pluto under the earth.

## 2001 NJCL Dramatic Interpretation Level II Girls

Clytemnestra, clāmōribus hominum audītis, sēnsit hōram sacrificiī adesse.

Īphigenīa, sine lacrimīs, mātrī maestae dīxit, “Māter amāta, pater meus mē sacrificāre nōluit; iniūriam nōn facit; est voluntās deōrum. Nōn erō ignāva; cupiō mīlitēs nostrōs ā fortūnā malā dēfendī. Venī! Eāmus ad āram. Fēlix ōmen sit mors mea! Victōriam habeant Graeci!”

Omnia ā sacerdotē parāta erant et puella in ārā posita est. Subitō magnus clāmōr audītus est; clārum lūmen in caelō appāruit. Dea Diāna aderat. Dea corpus cervae prō corpore Īphigenīae in ārā posuit. Graeci, lūmine caeci, hoc esse corpus Īphigenīae crēdidērunt.

Diāna autem virginem, nūbe dēnsā tēctam, per caelum ad locum longinquum portābat.

“Sacrifice of Iphigenia,” Using Latin II, (1961), pg. 383 (adapted)

### **Translation:**

Clytemnestra, having heard the shouts of the men, realized the hour of the sacrifice was present.

Iphigenia, without tears, said to her sad mother, “Beloved mother, my father did not want to sacrifice me; he does not do the harm; it is the will of the gods. I will not be cowardly; I want our soldiers to be protected from bad fortune. Come! Let us go to the altar. May my death be a fortunate omen! May the Greeks have victory!”

All things had been made ready by the priestess and the girl was placed on the altar. Suddenly a great shout was heard; a bright light appeared in the sky. The goddess Diana was present. The goddess placed the body of a deer on the altar for the body of Iphigenia. The Greeks, blind from the light, believed this was the body of Iphigenia.

Diana, however, carried the maiden, covered by the dark cloud, through the sky to a far-off place.



## 2001 NJCL Dramatic Interpretation Advanced Prose Girls

Lucretia maesta tantō malō nuntium Rōmam eundem ad patrem Ardeamque ad virum mittit, ut cum singulīs fidēlibus amicīs veniant; ita factō mātūrātōque opus esse; rem atrōcem incidisse.

Lucretiam sedentem maestam in cubiculō inveniunt. Adventū suōrum lacrimae obortae, quaerentīque virō ‘Satin salvē?’ ‘Minimē,’ inquit; ‘quid enim salvī est mulierī āmissā pudicitīā? Vestīgia virī aliēnī, Collātīne, in lectō sunt tuō; cēterum corpus est tantum violātum, animus insons; mors testis erit. Sed dāte dexterās fidemque haud impūne adulterō fore. Sextus est Tarquinius, quī hostis prō hospite priōre nocte vī armātus mihi sibique, sī vōs virī estis, pestiferum hinc abstulit gaudium.’

Dant ordine omnēs fidem; consōlantur aegram animī āvertendō noxam ab coactā in auctōrem dēlictī: mentem peccāre, nōn corpus, et unde consilium āfuerit, culpam abesse. ‘Vōs,’ inquit, ‘vīderitis, quid illī dēbeātur: ego mē etsī peccātō absolvō, suppliciō nōn liberō; nec ulla deinde impudīca Lucretiae exemplō vīvet.’ Cultrum, quem sub veste abditum habēbat, eum in corde dēfīgit prōlapsaque in vulnus moribunda cecidit.

Livy, Ab Urbe Condita, i.58.5-12

### **Translation:**

Lucretia, grieving at her great disaster, dispatched the same message to her father in Rome and to her husband at Ardea: that they should each take a trusty friend and come; that they must do this and do it quickly, for a frightful thing had happened.

Lucretia they found sitting sadly in her chamber. The entrance of her friends brought the tears to her eyes, and to her husband’s question, ‘Is all well?’ she replied, ‘Far from it; for what can be well with a woman when she has lost her honor? The print of someone else’s husband, Collatinus, is in your bed. Yet my body only has been violated; my heart is guiltless, as death shall be my witness. But pledge your right hands and your words that the adulterer shall not go unpunished. Sextus Tarquinius is he who last night returned hostility for hospitality, and armed with force brought ruin on me, and on himself no less - if you are men - when he worked his pleasure with me.’

They gave their pledges, every man in turn. They seek to comfort her, sick at heart as she is, by diverting the blame from her who was forced to the doer of the wrong. They tell her it is the mind that sins, not the body; and that where purpose has been wanting, there is no guilt. ‘It is for you to determine,’ she answers, ‘what is due to him; for my own part, though I acquit myself of the sin, I do not absolve myself from punishment; nor in time to come shall ever an unchaste woman live through the example of Lucretia.’ Taking a knife which she had concealed beneath her dress, she plunged it into her heart, and sinking forward upon the wound, died as she fell.