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## Oral Contest Guidelines & Passages

### Contest Overview

This contest category is divided into two categories: Orators (prose) and Bards (poetry). Contestants in each category will memorize and perform a selected passage from ancient work of Latin literature. There are two pre-selected passages provided in each category: one for *minores* and another for *maiores* and *optimates*. Participants should enter categories based on their level of Latin.

*Minores* - beginning students who have not yet reached the study of the subjunctive mood and complex grammatical structures.

*Maiores* - intermediate students, who are currently learning the subjunctive mood and complex grammatical structures.

*Optimates* - advanced students, who have completed their grammar studies and are currently enrolled in a reading course for Latin or Greek literature.

### General Guidelines

- Teams may enter two participants per level, per contest.
- Participants are expected to memorize the entirety of the passage assigned.
- Each participant will recite the passage before a pair of judges who will assess performances according to the rubric provided.
- Costumes and props are not permitted.
- The team/school name of the participant should not be visible to the judges.

Rubric for Orators	page 2
Passages for Orators	pages 3-4
Rubric for Bards	page 5
Passages for Bards	pages 6-8

### Texts for Memorization: Orators (Prose)

Participants should memorize the specified passage before the tournament. Judges will offer prompts only as specified.

<b>Level</b>	<b>Greek Passage</b>	<b>Latin Passage</b>	<b>Judge Prompts</b>
Minores	Matthew 5:1-9	Matthew 5:1- 9	2
Maiores	1 John 4:7-12	<i>De Amicitia</i>	1
Optimates	1 John 4:7-12	<i>De Amicitia</i>	0

### Judging

Judges will use the following criteria:

<b>Category</b>	<b>Points</b>
Memorization	10
Pronunciation	5
Eye Contact with Audience	5
Natural Gestures and Oratorical Style	5
Enunciation and Voice Control	5
Phraseology and Interpretation of Passage	10
<b>TOTAL</b>	<b>40</b>

## Oratores Minores

**Greek: Matthew 5: 1 - 9**

**84 Words**

Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

**Latin: Matthew 5:1-9**

**71 Words**

Vidēns autem Iesus turbās, ascendit in montem, et cum sēdisset, accessērunt ad eum discipulī eius, et aperiēns ὄs suum docēbat eōs dīcēns:

Beātī pauperēs spīritū: quoniam ipsōrum est rēgnum cælōrum. Beātī mītēs: quoniam ipsī possidēbunt terram. Beātī quī lūgent: quoniam ipsī consolābuntur. Beātī quī ēsuriunt et sitiunt iūstitiam: quoniam ipsī saturābuntur. Beātī misericordēs: quoniam ipsī misericordiam cōsequentur. Beātī mundō corde: quoniam ipsī Deum vidēbunt. Beātī pācificī: quoniam filiī Deī vocābuntur.

English (English Standard Version, modified)

Seeing the crowds, however, he went up onto the mountain, and when he sat down, his disciples came to him. And opening his mouth he taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are those who mourn, for they shall be comforted. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall follow mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God.”

## Oratores Maiores et Optimates

**Greek: 1 John 4:7-12**

**117 words**

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. <sup>8</sup>Whoever does not love does not know God, because God is love. <sup>9</sup>This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. <sup>10</sup>This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. <sup>11</sup>Dear friends, since God so loved us, we also ought to love one another. <sup>12</sup>No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

Translation: English Standard Version

**Latin: *De Amicitia*, Cicero**

**124 words**

Virtūtum amicitia adiūtrix ā nātūrā data est, nōn vitiōrum comes, ut, quoniam sōlitāria nōn posset virtus ad ea, quae summa sunt, pervenire; coniūcta et cōnsociāta cum alterā perveniret. Quae sī quōs inter societās aut est aut fuit aut futūra est, eōrum est habendus ad summum nātūrae bonum optimus beātissimusque comitātus.

Haec est, inquam, societās, in quā omnia īnsunt, quae putant hominēs expetenda, honestās, glōria, tranquillitās animī atque iūcunditās, ut et, cum haec adsint, beāta vīta sit et sine hīs esse nōn possit. Quod cum optimum maximumque sit, . . . virtūtī opera danda est, sine quā nec amicitiam neque ūllam rem expetendam cōnsequī possumus; eā vērō neglēctā quī sē amīcōs habēre arbitrantur, tum sē dēnique errāvisse sentiunt, cum eōs gravis aliquis cāsus experīrī cōgit.

Friendship was given to us by nature as the handmaid of virtue, not as a comrade of vice, so that, since virtue unattended would not be able to attain those things, that are highest, she would attain them in union and fellowship with another. Such a partnership as this, whether it is, or was, or is yet to be, should be considered their best and most blessed comradeship to nature's highest good.

This is a partnership, I say, in which abide all things that men think should be sought — honor, glory and delightful tranquility of mind; so that also, when these blessings are present, life is blessed, and without them, it cannot be [blessed]. Since that is our best and highest aim, . . . work must be given to virtue, without which we can obtain neither friendship nor any other thing to be sought; truly when it has been neglected, those who think that they have friends, then finally perceive their mistake when some grievous misfortune forces them to be put to the test.

## Texts for Memorization: Bards (Poetry)

Contestants must have memorized their passages thoroughly prior to their attendance at the convention. The head judge may prompt at their discretion. Use only the following texts. Click on links for the exact selections.

Level	Greek Passage	Latin Passage	Judge Prompts
Minores	Aesop: Two Friends and a Bear	Phaedrus: Two Friends and a Bear	2
Maiores	Iliad I.1- 12	Aeneid 1.1-11	1
Optimates	Iliad I.1-21	Aeneid 1.1-22	0

## Judging

Judges will use the following criteria:

Category	Points
Memorization	10
Pronunciation	5
Eye Contact with Audience	5
Natural and Supplementary Gestures	5
Enunciation and Voice Control	5
Phraseology and Interpretation of Passage (Effective Pauses and Proper Emphasis)	10
Metrical Reading (Scansion) - Only for <i>Optimates</i> level.	10
<b>TOTAL</b>	<b>40 (50 for <i>Optimates</i>)</b>

Goals:

- Emphasis on memorization, dramatic presentation, and effective delivery of passage.
  - Pronunciation: Words spoken correctly
  - Natural and Supplementary Gestures: Gestures that look natural in a flow of conversation and add impact/draw attention to important parts of the presentation.
  - Enunciation and Voice Control: Clarity in speech, dynamics (not too quiet or too loud)
  - Phraseology and Interpretation of Passage: Use of effective pauses, emphasis on specific appropriate words, vocal variety, and conveying meaning behind passage

## Poetae Minores

### **Greek: Aesop's Fable**

#### **Ὀδοιπόροι καὶ ἄρκτος.**

**86 words**

Δύο φίλοι τὴν αὐτὴν ὁδὸν ἐβάδιζον. Ἄρκτου δὲ αὐτοῖς ἐπιφανείσης, ὁ μὲν ἕτερος . . . ἐπὶ τι δένδρον καὶ ἐνταῦθα ἐκρύπτετο, ὁ δὲ ἕτερος . . ., πεσὼν κατὰ τοῦ ἐδάφους τὸν νεκρὸν προσεποιεῖτο. Τῆς δὲ ἄρκτου προσενεγκούσης αὐτῷ τὸ ρύγχος καὶ περισφραϊνομένης τὰς ἀναπνοὰς συνεῖχε· φασὶ γὰρ νεκροῦ μὴ ἄπτεσθαι τὸ ζῶον. Ὑποχωρησάσης δέ, ὁ ἀπὸ τοῦ δένδρου καταβὰς ἐπυνθάνετο αὐτοῦ τί ἡ ἄρκτος πρὸς τὸ οὕς εἶρηκεν. . . . Τοῦ λοιποῦ τοιούτοις μὴ συνοδοιπορεῖν φίλοις οἱ ἐν κινδύνοις οὐ παραμένουσιν. Ὁ λόγος δηλοῖ ὅτι τοὺς γνησίους τῶν φίλων αἱ συμφοραὶ δοκιμάζουσιν.

#### **Ursus et Amici Duo**

**75 words**

Duo amīcī ūnā faciunt iter. Occurrit in itinere ursus. Alter arborem cōnscendit et perīculum ēvītāt; alter, cum meminisset illam bēstiam cadāvera nōn attingere, humī sēsē prōsternit animamque continet, sē mortuum esse simulāns. Accēdit ursus, contrectat iacentem, os suum ad hominis ὄs aurēsque admovet, cadāver esse ratus, discēdit. Postea, cum socius quaereret quidnam eī ursus dīxisset in aurem, respondit, “Monuit nē cōnfīderem amīcō, cuius fidem adversō tempore nōn essem expertus.” Amīcus certus in rē incertā cernitur.

Two friends take a journey together. A bear meets them on the journey. One climbs a tree and avoids danger; the other, since he had remembered that beast does not touch cadavers, prostrates himself on the ground and holds his breath, pretending that he is dead. The bear approaches, touches the one lying on the ground, moves his own mouth to the mouth and ears of the man, having reckoned him a cadaver, he leaves. Afterwards, when his companion asks what the bear had said in his ear, he responds, “He warned that I should not trust a friend whose fidelity in an adverse time I had not experienced.”

## Poetae Maiores et Optimates

**Greek: *Iliad Prologue***

**74/141 words**

μη̄νιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἠρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἰωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5  
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.  
τίς τ' ἄρ σφωε θεῶν ἔριδι ζυνέηκε μάχεσθαι;  
Λητοῦς καὶ Διὸς υἱός: ὃ γὰρ βασιλῆϊ χολωθεὶς  
νοῦσον ἀνὰ στρατὸν ὄρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα  
Ἀτρεΐδης: . . .<sup>1</sup>  
. . . ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντα Ἀχαιούς, 15  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν:  
Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,  
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι:  
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20  
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

[1] The wrath sing, goddess, of Peleus' son, Achilles, that destructive wrath which brought countless woes upon the Achaeans, and sent forth to Hades many valiant souls of heroes, and made them themselves spoil for dogs and every bird; thus the plan of Zeus came to fulfillment, [5] from the time when first they parted in strife Atreus' son, king of men, and brilliant Achilles. Who then of the gods was it that brought these two together to contend? The son of Leto and Zeus; for he in anger against the king roused throughout the host an evil pestilence, and the people began to perish, [10] because upon the priest Chryses the son of Atreus had wrought dishonor. For he had come to the swift ships of the Achaeans to free his daughter, bearing ransom past counting; and in his hands he held the wreaths of Apollo who strikes from afar, on a staff of gold; and he implored all the Achaeans, [15] but most of all the two sons of Atreus, the marshalls of the people: "Sons of Atreus, and other well-greaved Achaeans, to you may the gods who have homes upon Olympus grant that you sack the city of Priam, and return safe to your homes; but my dear child release to me, and accept the ransom [20] out of reverence for the son of Zeus, Apollo who strikes from afar."

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<sup>1</sup> Maiores memorize the first twelve lines to Ἀτρεΐδης, without elisions. Optimates memorize to line 21 with elisions.

Arma virumque canō, Troiae quī prīmus ab ōrīs  
 Ītaliā, fātō profugus, Lāvīniaque vēnit  
 lītora, multum ille et terrīs iactātus et altō  
 vī superum saevae memorem Iūnōnis ob īram;  
 multa quoque et bellō passus, dum conderet urbem, 5  
 īnferretque deōs Latiō, genus unde Latīnum,  
 Albānīque patrēs, atque altae moenia Rōmae.  
 Mūsa, mihī causās memorā, quō nūmine laesō,  
 quidve dolēns, rēgīna deum tot volvere cāsūs  
 īnsignem pietāte virum, tot adīre labōrēs 10  
 impulerit. Tantaene animīs caelestibus īrae? <sup>2</sup>

Urbs antīqua fuit, Tyriī tenuēre colōnī,  
 Karthāgō, Ītaliā contrā Tiberīnaque longē  
 ōstia, dīves opum studiīsque asperrima bellī;  
 quam Iūnō fertur terrīs magis omnibus ūnam  
 posthabitā coluisse Samō; hīc illius arma,  
 hīc currus fuit; hoc rēgnum dea gentibus esse,  
 sī quā fāta sinant, iam tum tenditque fovetque.  
 Prōgeniem sed enim Troiānō ā sanguine dūcī  
 audierat, Tyriās ōlim quae verteret arcēs;  
 hinc populum lātē rēgem bellōque superbum  
 ventūrum excidiō Libyae: sīc volvere Parcās.

[1] Arms and the man I sing, who first from the coasts of Troy, exiled by fate, came to Italy and Lavine shores; much buffeted on sea and land by violence from above, through cruel Juno's unforgiving wrath, and much enduring in war also, till he should build a city and bring his gods to Latium; whence came the Latin race, the lords of Alba, and the lofty walls of Rome.

[8] Tell me, O Muse, the cause; wherein thwarted in will or wherefore angered, did the Queen of heaven drive a man, of goodness so wondrous, to traverse so many perils, to face so many toils. Can heavenly spirits cherish resentment so dire?

[12] There was an ancient city, the home of Tyrian settlers, Carthage, over against Italy and the Tiber's mouths afar, rich in wealth and stern in war's pursuits. This, 'tis said, Juno loved above all other lands, holding Samos itself less dear. Here was her armour, here her chariot; that here should be the capital of the nations, should the fates perchance allow it, was even then the goddess's aim and cherished hope. Yet in truth she had heard that a race was springing from Trojan blood, to overthrow some day the Tyrian towers; that from it a people, kings of broad realms and proud in war, should come forth for Libya's downfall: so rolled the wheel of fate.

<sup>2</sup> Maiores memorize the first eleven lines to *irae*, without elisions. Optimates memorize all 22 lines, reciting elisions.