

MAXIMUM SPECTACULUM IN CURSU: D MILIA PASSUUM INDIANAPOLITIS

By Jon Wright and Donna Wright, Teacher of Latin, Lawrence Township High Schools, Indianapolis, Indiana
Artwork by Katie Miesle, Latin II student of Donna Wright, Lawrence North H.S.

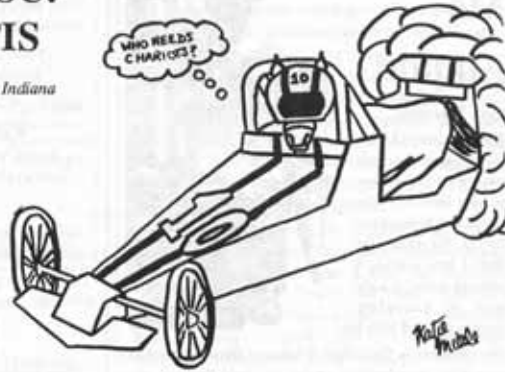
Quotannis mense Maio milia civium, virorum
feminarumque liberorumque conveniunt in urbem
Indianapolitem ut maximum spectaculum in cursu,
quingenta milia passuum Indianapolis, videant.

Primum fautores cursus automobilis congregantur in
hodiernum "circum maximum" ut reperiant qui aurigae
automobilium decem milia passuum celerrime ire
possint.

Postquam duos dies Saturni et duos dies Solis
certaverunt, trigenta et tres aurigae celerrime leguntur
ut in maximo et celeberrimo cursu orbis terrarum
certent.

Die Solis ante Diem Memoriae hi XXXIII aurigae se
ponent in undecim ordines trium aurigarum et
expectabant illa verba clarissima, "Incitate, viri
honesti, vestras machinas!" Omnibus fautoribus
stantibus et clamantibus, fremitus XXXIII
machinarum resonabit et cursus maximus incipiet.

Omnem sperant cursum tutum et sine iniuriis aurigis
futurum esse. Tandem solus unus ex XXXIII aurigis
ante omnes ceteros pervenit ad finem D miliarum
passuum ut vexillum varium accipiat. In circulo
Victoriae, ille auriga flores, tropaeum, osculum datum
a regina, laudes ab omnibus accipiet. Quoque lactem
bibet. Etiam accipiet ille plurimam pecuniam!
Anno proximo accipiet victor Emerson Fittipaldi plus



quam decies centena milia thalerorum!

Hoc anno sunt multi qui vincere in cursu desiderant.
Caterva Marii et Michaeli Andrettorum victoriam
plurimum desiderat. Robertus Rahal se iunxit cum
caterva Al Unser Junioris ut machina Chevroleta
utatur. A.J. Foyt quoque obtinuit usum huius
machinae, quam plurimi putant esse celerrimam.
Caterva Patrici cupiditatem victoriae repetendae habet
sed illi catervae est auriga novus, nomine Robertus
Guerrero. Alii aurigae cupidi victoriae novae sunt
Thomas Sneva, Gordon Johncock, Johannes
Rutherford et Al Unser Senior.

Aliqui dicunt catervam Penskes potentissimam
omnium esse quod Roger Penske habet in illa caterva

tres victores priores: Daniellum Sullivan qui vicit A.D.
MCMLXXXV, Ricardum Mears qui ter vicit, A.D.
MCMLXXIX, MCMLXXXIV, et MCMLXXXVIII,
et Emerson Fittipaldi, victorem A.D. MCMLXXXIX,
qui hoc anno se iunxit cum hac caterva optima.

Potestne aliquis superare hanc catervam? Poteritne
aliquis auriga certare plus quam CCXXV milia
passuum per horam ut novam celeritatem summam
constituat? Hoc anno, autem, leges novae constitutae
sunt quae machinas lentiores et cursum tutiorem
faciant. Nescimus usque ad mensem Maium.

Ut reperiat, venite ad urbem Indianapolitem hunc
mensem Maium et videte maximum spectaculum in
cursu!

Latin Students Entertain NYSAFLT



Jennifer Woolman, Nina Shah, Kristen George, Megan Sawrey,
Teresa Lee, and Brooke Hague in "stolae et pallae".

When 250 foreign language teachers gathered at
Nazareth College for the New York State Association
of Foreign Language Teachers (NYSAFLT) on March
17, they were in for a special treat.

Latin IV students of Susan Jean Scoppa, Pittsford
Sutherland H.S., New York, appeared dressed in *stolae*
et *pallae* and presented a carefully practiced recitation
of a Latin poem by Ovid. It was the first time many of
the modern language teachers had heard Latin spoken.
The audience was able to follow along courtesy of an
English translation distributed prior to the presentation.
The sustained applause the students received
proved once again that *Latina vivit in Novo Eboraco*.

The Roman "Limes" Wall of Defense in Southern Germany

By Greg Weeks, a Butler University (Indianapolis, Ind.)
student living in Eichstätt, West Germany. The author
acknowledges the Bureau of Tourism and the Roman
Museum in Weissenburg, Bavaria, for their cooperation.

Numerous archaeological sites in what is today the
southern half of the Federal Republic of Germany bear
witness to the measures taken by the Romans to defend
their northern borders against menacing Germanic
tribes in the 1st and 2nd Centuries A.D. At this time,
under the Emperors Domitian (81-96 A.D.), Nerva
(96-98), and Trajan (98-117 A.D.), the Romans
replaced earlier watchtowers and palisades by erecting
a permanent wall of stone fortifications intended to
protect their province of *Raetia* with its capital in
Augsburg. This line of defense came to be known to the
Romans as the *Limes*.

Thirty Roman legions numbering 6,000 men each were
stationed in the provinces along the frontiers of the
Empire during this time. In addition to the legions in
Raetia, there were also between 500 and 1,000 auxiliary
infantry and cavalry and 100 to 200 special *Numeri*
troops. These auxiliary and special troops were
recruited from one province of the Roman Empire and
(Continued with illustrations in *Pagina Tertia*)

Always, the Proper Study of Mankind Eventually Involves Latin

By Bob Imier, from the Muncie, Indiana Star. Imier, a
Portland resident, is a copy editor and editorial page
assistant at The Star. Special thanks to Helen
Wampler of Indianapolis for bringing this article to our
attention. Tonya Gilly was an '89-'90 IJCL officer.

Nowhere has this year's recent Latin Week been more
completely observed than across the road at Jay County
High School: School drivers sprouted Latin street signs,
exhibitions drew passers-by in the courthouse rotunda
and county library, area businesses found Latin notices
on their bulletin boards and what can only be described
as Latium tribal propaganda flyers turned up in grocery
bags in local markets. Credit the local high school Latin
club.

Another manifestation showed up in the mailbox:

"Dear Mr. Imier, (it reads)

Being a junior and a third-year Latin student, I often think
about college and career... Three years of Latin is a
serious commitment in high school... As a journalist,
how has Latin benefited you?

Are there any instances where your knowledge of Latin
has played a positive role?

Ex animo, Tonya Gilly"

Tonya, possibly picking up the habit from reading the
ancient Romans, has raised some large issues, all of
which could be dismissed with a variation of the
parental pronouncement of "You'll thank me
(Continued in *Pagina Tertia*.)

Pompeiana, Inc.

6026 Indianola Ave.

Indianapolis, IN 46220

LATIN: YOUR BEST EDUCATIONAL INVESTMENT

Pompeiana was incorporated under the laws of the State of
Indiana in June 1974 as a National 501(c)(3) Not-for-profit Center
for the Promotion of Classical Studies at the Secondary School
Level.

15,000 copies of the Pompeiana NEWSLETTER are printed
monthly, September through May, for international distribution.
POMPEIANA NEWSLETTER I.S.S. # 08925941

The Pompeiana NEWSLETTER is a membership benefit for
Retired, Adult and Contributing Membership holders. (Monthly
answer sheets are enclosed with Contributing Memberships.)

Rates and policies for individual student subscriptions, bulk
classroom orders, and all foreign rates should be requested from
the editor as well as Advertising Rates and Guidelines for
Submitting Material for Publication.



Roga Me Aliquid

Cara Matrona,
Recently, when I took the toga virilis, my pater gave me a zona to wear instead of my usual belt around my tunica. He said now that I was a man, I should have a safe way of carrying money around with me.

My problem is that when I told my friends about my new zona, they laughed at me and said that my pater had given me a woman's girdle because he thinks I'm effeminate.

Matrona, I don't think that my pater would make me wear a woman's girdle, but I don't dare ask him about it or tell him what my friends are saying. Can you help?

Publius, Ostiae

Care Publi,

Always trust your parents. Your pater is not trying to embarrass you by making you wear a zona. Your friends obviously aren't as smart as they think they are.

First of all, there are two different kinds of zonae – one kind that young unmarried women wear around their hips (the kind that is unfastened and removed by their mariti on their wedding days), and another kind that is worn by men. They are two totally different belts and your young friends are foolish to confuse them.

Your zona is no doubt a rather broad belt that is folded in half to make a pocket so you can indeed carry money around with you safely. You may want to remind your friends that there is a difference between the expression zonam solvere which means that a young woman is getting married, and zonam perdere which means that a man has lost his money.

If you keep your eyes open on the streets, you will notice that most men do wear zonae similar to yours unless, of course, they need to carry a larger number of nummi around with them. Then you will see slaves walking in front of them with cruminae (leather money pouches) hung from straps around the slaves' necks and down their backs so that the masters can keep their eyes on the cruminae as they walk behind the slaves. I doubt whether you will need to carry around so many sestertii or denarii that you will need to use a crumina for a while.

So enjoy your new sign of manhood. Maybe when your friends get a little older or their patres get a little richer, they too will be wearing zonae.

Lucronus

A New Myth by Billy Bohl, Latin Student at Lloyds High School, Erlanger, KY

Lucronus, the youngest son of Cupid and Cascadia lived in a great palace called Ablonus. All the women chased him, but he paid no heed to them. He was only in love with one person, Athena. Day and night he painted and sculpted pictures of the Goddess. When Athena heard of this she was flattered. She came down to meet her worshiper and to thank him. But what she did not plan on was falling in love with him. He enchanted her so much that she would come every day to see him.

When Zeus found out about the two lovers, he was outraged; however, he said that if Lucronus could pass a test he could marry Athena. Zeus said for him to go and get some nectar from Reptilian, the snake that guarded the entrance to the Black Sea. So Lucronus went on his way to find the giant snake. He brought with him all the eggs he could possibly find and a cloth to gather the nectar. When he got there, he placed all the eggs on the shore and waited patiently. As planned, the snake climbed out of the water and began to eat. But when he got done, he was too full to move, and then Lucronus got the nectar from the snake's mouth. For Lucronus' wise and brave deed he was allowed to drink the nectar of the Gods and marry Athena.



Modernized Martial

By Latin IV students of Carmel H.S., Carmel, Indiana

Dum donas, Macer, anulos puellis,
desisti, Macer, anulos habere.

You're spendin' an' 'scamin' all of the time,
but to keep any money, it's an uphill climb.

Non est, Tucca, satis quod ex gulostus:
et dici cupis et cupis videri.

Tucca, you are gay, there's no question about it,
and you tell everybody so that they don't doubt it.

David Nurkiewicz

Nil recitas et vis, Mamerce, poeta videri.
quidquid vis esto, dummodo nil recites.

So you wanna be a poet, Mamy,
from your mouth I hear no quips.
Be anything you want, Mamy,
If only you will shut your lips!

Uxorem quare locupletem ducere nolim
queritis? Uxori nubere nolo meae.
inferior matrona suo sit, Prisce, marito:
non aliter fuit femina virque paros.

Why is a rich wife not for me?
I'll tell you why, and thus you'll see.
For I have no desire to wed
a wife who will have me led.
A man must never let his wife be above
only then is there any chance for love.

Padma Tumuluri

Ancillariohum tua te vocat uxor, et ipsa
lecticariola est: estis, Alauda, pares.

Your wife calls you honey, she's your baby cakes.
You are, in fact, quite equal, because you both are
fakes.

Crine ruber, niger ore, brevis pede, lumine laesus,
rem magnam praestas, Zoile, si bonus es.

Zoilus you are ugly, as ugly as sin
and if you enter a contest, I'm sure that you'll win.

Funera post septem nupsit tibi Gallia virorum,
Picentine: sequi vult, puto, Gallia viros.

Paul, you are Gallia's seventh wedding,
the others all have the ground for bedding.
If you ask my opinion of this doing,
It's her family that's now boo-hoing.

Nubere Paula cupit nobis, ego ducere Paulam
nolo: anus est. Vellere, si magis esset anus.

Paula wants me to place the ring,
and to go ahead and become her king.
Well, I do not like her for she is old,
but if she were older, I'd go for the gold.

Septima iam, Phileros, tibi conditur uxor in agro.
Plus nulli, Phileros, quam tibi reddit ager.

Phil, your seventh wife lies dead in your field.
If you ask me, that's quite a good yield.

Scott Medalen

Sunt bona, sunt quaedam mediocritas, sunt mala plura
quae legis hic: aliter non fit, Avite, liber.

Some are good, others are mediocre,
most are bad like many hands in poker.
But, Avitus, let me state about this book
that is why it deserves a second look.

Vendunt carmina Gallus et Lupercus,
sanos, Classice, nunc nega poetas.

Gallus and Lupercus have poetry to sell.
Classicus says the poetry's not well.
Sales, you see, will always show it,
each of these men is really a poet.

Nescio tam multis quid scribas, Fauste, puellis:
hoc scio, quod scribit nulla puella tibi.

Faustus you write many a dame,
but they write nothing addressed to your name.

Exigis ut nostros donem tibi, Tucca, libellos.
Non faciam: nam vis vendere, non legere.

Tucca, you demand something of me
that I should give you my books for free.
I will not do it, for indeed,
you wish to sell them, and not to read.

Triginta toto mala sunt epigrammata libro.
Si totidem bona sunt, Lausae, bonus liber est.

Those thirty epigrams really are bad.
They make the whole book seem very sad.
Lausus, if very good were those thirty,
Then the whole book would seem "mighty purty."

Steve Steiner

Italian Contributions to English Vocabulary Pars IX

by Sister Michael Louise, Oldenburg, IN

The household is indebted to Italy for the Arabic *mattress* and *sofa* as well as the native Italian *credenza* – the modern version for the old-fashioned sideboard, buffet or bookcase without legs in the Renaissance style; the *desk* for the business man and *valise* for the traveler.

Among articles of apparel we find *garb*, *pants*, and *jeans* (probably from Genoa, Italy). In a land of sunshine and rain *parasol* and *umbrella* are indispensable articles: *parasol* (It. *parasole* from *parare* + *sole* – to shield from the sun); *umbrella* (It. *ombella*, modification of Latin *umbella*, diminutive of *umbra* – shade or shadow.)

The Italian influence has given birth to lists of words formed with the suffixes *-ade* and *-esque*:

-ade
accolade
cascade
escapade
cavalcade
escalade

-esque
picturesque
Romanesque
sculpturesque
arabesque
Dantesque

Here is another point of interest – The motto used by the state of Maryland in its Italian version reads: *Fatti maschi, parole femmine*. "Deeds are masculine, words feminine."

As we progressed along the way of this unique enrichment of our English vocabulary via Italian sources, we have arrived at our final destination. We surveyed the past and discovered our English vocabulary and our Anglo-Saxon civilization invaded and pervaded by the graceful, picturesque and ubiquitous influence of Italy, from one descriptive dimension to another – from the *pastel* in the *dilettante's studio* to the cartoon in the *jovial magazine*, from the *andante cantabile* of the *coloratura soprano* to the *capricious finale* of the *burlesque show*; from the *gala*

masquerade of an *ambassadorial salon* to the *carnival carousel* of Coney Island; from the *stanza* of the *improviser* to the *bambino* of the sporting gazette, from the *cash deposit* of the banker to the *partisan ballot* of the isolationist, from the *stiletto* of the assassin to the *musket* of the sentinel; from the *cant* of the *pendant* to the *Baloney* of the *populace*, from the *caress* of the *Romeo* to the *jealous chagrin* of the *marquise*, and finally, from the *marconigram* of the *pilot* to the *flu* that attacks us a group.

A salute should be given to those geographical places throughout the Western Hemisphere as well as in the United States which have counterparts in Italy: *Colombia* in South America, *British Columbia* in Canada, and our own *District of Columbia* together with many other cities offer a tribute of praise to the greatest of Italian navigators. So, too, one finds a *Columbus Street* in many of our cities, and, of course, CBS on Television is the *Columbia Broadcasting System*.

The very name of *America* is Italian, derived from that renowned Italian navigator, Amerigo Vespucci (Americus Vesputius), 1451-1512. Within the borders of New York State itself we find *Rome*, *Florence*, *Venice*, *Naples*, *Milan*, *Turin*, *Genoa*, *Ravenna* (correct spelling should be *Ravenna*), *Modena*, *Palermo* and *Syracuse*. Last but not least is *Buffalo*, an Italian word, though it has no counterpart city in Italy.

On the map in Indiana we Hoosiers are proud to identify *Columbus*, *Rome City*, *Milan*, *Buffaloville*, *Columbia City*, *Florence*, *Buffalo*, *Sylvania*, *Paoli* and *Syracuse*. *Naples* and *Venice* are, of course, interesting places in Florida.

In closing, I give the title of one of our less-known national songs, *O Columbia, the gem of the ocean*.

The Roman "Limes" Wall of Defense in Southern Germany

(Continued a Pagina Prima)



The province of Raetia in Germania, the northern borders of which were protected by 30 Roman legions.

then sent to do service in another. This tactic of re-stationing troops far away from their home provinces helped to reduce the likelihood of combined uprisings by the non-Roman troops and civilians of a province against their Roman masters. For example, the *Ala I Hispanorum* from Spain and the *Cohors IX Batavorum* from Holland were stationed in Weissenburg, Bavaria.

Fortresses like the *Kastell Biriciana* in Weissenburg became not only military bases but also civilian and agricultural centers. The civilian workers and farmers in Weissenburg provided the necessary support services for the troops stationed along this section of the *Limes*.



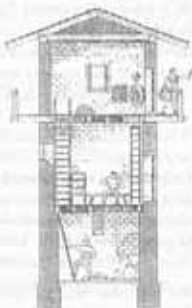
Artist's reconstruction of a Roman fort (Limeskastell) in Ellingen, Germany.

The largest Roman baths in Southern Germany, discovered not far from Weissenburg in 1977, also attest to the fact that this area of the *Limes* was a populous permanent settlement.

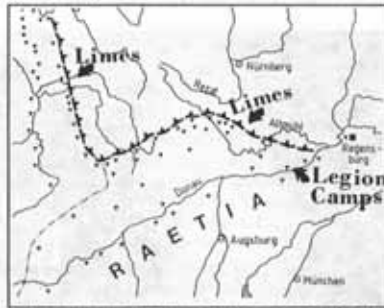
The term *Limes* itself was first used by the historian Tacitus in his *Germania* (ca. 55 A.D.) in the sense of "Border of the Empire" and later by the author Sextus Julius Frontinus (ca. 83–85 A.D.) as a designation for the line of defense on the northern edge of the Roman Empire in the province *Raetia*.



† Artist's reconstruction of the "Limes" defense wall with Mile-Watchtowers in place, and a cutaway view of the interior of one of these watchtowers.



The Romans were finally pushed back to the Rhine and Danube Rivers by raiding Alamaic tribes in the 3rd



Enlargement of square on the map on the left showing the "Limes" defense wall and the location of the Legion Camps.

Century A.D. (233–261 A.D.), and the *Limes* line of defense was abandoned. A large number of the fortifications were destroyed during the raids themselves, but remnants of the Roman *Kastells* and large portions of the *Limes* wall remained intact. One chronicler records that in 1780 the *Limes* wall was still visible and that local farmers and builders regularly dismantled sections of it for construction purposes. Churches and other buildings along the former *Limes* in Bavaria often contain blocks of limestone from the old fortifications. For instance, many stones in the foundations and walls of the St. Andreas Church (St. *Andreaskirche*) in Weissenburg have been removed and placed in the Roman Museum because they contain Latin inscriptions.

The *Limes* line remained virtually forgotten until the discovery and excavation of many of the sites during the late 1970's and early 1980's by the Bavarian State Office for the Preservation of Monuments (*Bayerische Landesamt für Denkmalpflege*). Although many excavations have taken place over the years, the workers of the Bavarian State Office for the Preservation of Monuments have been able to uncover more.



Reconstructed North Gate (Porta Praetoria) of the Roman fort Vettoniana in Pfünz, Germany.

In 1979 a treasure containing 120 artifacts was found near Weissenburg. The collection contains a large number of religious items from a Roman temple, including, for example, 16 finely crafted bronze statuettes of Roman gods which date back to the 2nd half of the 2nd Century A.D. The treasure had apparently been buried to safeguard it during the Alamaic raids in *Raetia* but was never retrieved.

The fortifications, Roman baths, temple treasure, and other artifacts discovered during archaeological excavations along the *Limes* begin to provide us with an overall picture of life in the Roman province of *Raetia*; but new historical finds are constantly being unearthed, and there is still much more to be learned.



Bronze military diploma from Weissenburg.

Proper Study of Mankind

(Continued a Pagina Prima.)

someday" that sends an offspring back to the piano. But three years is a serious commitment at any stage of life, and Tonya's questions, which go to the relevance of a large chunk of her education, deserve some thought.

There have been specific instances where my rudimentary knowledge of Latin has helped avoid errors in print, if only by rousing the feeling that a Latin, French, Spanish or Italian word or phrase didn't look quite right. My usual recourse has been to call Mary Margaret Barr Koon, of Portland, the linguist and Voltaire scholar who comprises perhaps 60 percent of East Central Indiana's intelligentsia.

No journalist—or any writer—is going to say much in English without the use of Latin. On a typical front page this past Latin Week was a headline featuring "senators", "debate", "veto" and "vote". Television would be a lot quieter without "sport" or "excitement." PBS's *The Story of English* reported our mother tongue absorbed thousands of Latin words just in time for Shakespeare to put them to good use. To study Latin is to study English. One result of that commitment is that I often spell "commitment" correctly.

But these are rather practical considerations. Latin should be studied for the reasons you'll thank us for someday, and they are not readily defined or even alluded to. But to try:

Dear Tonya, (one might say)

Latin rewards the student in myriad ways, but the most important reward is entry into the mind and feeling of the Romans. They were the greatest and last people of western civilization's antiquity. Their career as a national entity ran from a rainy Sunday afternoon in 753 B.C. to 476 A.D. in the west. Adding in the Eastern Empire brings the date to 1453, and, after that, enclaves proclaiming themselves Roman survived around Trebizond on the Black Sea. Political entities of Roman lineage survived more than 2,000 years, a record.

Longevity aside, the Romans were about the most remarkable people ever to have built, marched, planted, pondered, plundered, legislated, loved and lied.

During the great days of Alexandria, the Hellenistic civilization the Romans energized and guarded came within inches of turning itself into a technological one. How it happened that it did not—and how it might have—are topics that go to the center of questions contemporary civic life faces.

The Romans could be genuinely tough-minded. Having made the daunting decision to chop down a vital bridge behind three of their leading citizens and best fighters, they did so with unwavering resolution. If they saw the necessity to create a desert and call it peace, they did so. Only Latin can put folk of our time and place in the minds of citizens who thought, fought and decided like that.

(I've often hoped that a member of a presidential debate panel would ask the candidates "How would you translate *Summum crede nefas animam praefere pudori, et propter vitam vivendi perdere causas?*" The answer could tell worlds about a candidate's character, and one who couldn't make a stab at it could be dismissed from consideration.)

Latin survived the Romans in intellectual life at least partly because it lends itself so well to such rigor and

(Continued in Pagina Quinta.)

EYE OF THE GRAIAE



TWO GRAIAE SISTERS: I HATE IT WHEN SHE DOES THAT!

The Catacombs

By Frank J. Korn, author of five books on Rome.

A little over four centuries ago—in late 1578 and early 1579—something occurred just outside the ancient red-brick walls of Rome that precipitated a wave of excitement in the Eternal City and which ultimately paved the way for Christians of subsequent centuries to examine and renew, in the most vivid manner conceivable, their spiritual “roots.”

It was at that time that workmen digging along the *Via Salaria* in the fields of the lovely and serene Roman countryside were daily coming upon entrance shafts—for long centuries concealed from view—to the subterranean cemeteries of the earliest Christians.

Scores of clerical scholars, bishops, and cardinals, and even Pope Gregory XIII himself, descended into the dank and eerie tunnels to study, by candlelight, the epitaphs and frescoes and religious objects left there by their spiritual forebears almost twenty centuries ago. Haphazard techniques of exploring and digging out the galleries, unused for a millennium and filled up by the shifting sands of time, gave way gradually to the marvelous methods of modern archaeology.

Where did Catacombs come from? The idea of underground cemeteries came from the Jewish community of the imperial capital. Through early pagan and Christian writings, we learn that there was such a community on the banks of the Tiber long before the Christian era. In the late first century B.C., the Roman Jews discovered that the volcanic, chocolate fudge-like subsoil of the region [*tufa*] readily lent itself to tunneling while at the same time remaining supportive of the ground above. Jewish catacombs were soon after established, just beyond the shadows of the city's massive fortifications. Since many of the earliest Christians in the city came from the Jewish populace, it is only logical to infer that they continued the burial practices familiar to them.

In old Rome there was a law against interment within the city walls. Therefore all cemeteries—Pagan, Jewish, and Christian alike—had to be outside the city. Cicero in his dissertation *De Legibus* alludes to this ordinance: *Hominem mortuum, inquit lex, in urbe ne sepelito.* (The law states that a deceased person may not be entombed inside the city.)

Thus, out on the highways stretching in all directions to link the provinces with *Caput Mundi* (as the Romans proudly called their home town), the wealthy patrician classes bought tracts of land on which to build their stately mausolea. They were of brick understructures but veneered with marble and ornamented with statuary.

Since the Jews were out of the economic as well as the social mainstream of the capital, they could not afford to raise such grand funeral monuments. Necessity, then, mothered their invention of subterranean burial grounds.

First a shaft would be bored on an angle into the earth. That shaft, of sufficient width to allow the passage of an adult male, would then be stepped with brick and mortar. At the foot of the staircase a corridor of about eight feet high and a couple of yards wide would be projected as far as the deed to the land above permitted. In the walls of the corridor niches would be carved out, with the dimensions of each contingent upon the size of the body to be entombed. The bereaved family would wrap the remains in linen and then place them in the small vault which would be closed with brick or tiles or a slab of marble whose edges would then be sealed with mortar. For the sake of future identification an epitaph would be scratched into the brick or engraved in the marble, or in some cases painted on. From these messages, most of which are in Greek, (for the Jews of Rome used that as their ceremonial language) we learn that the Jewish community enjoyed a certain freedom of worship, at least up until the reign of the demonic Caligula. That madman made life wretched for Jews throughout the empire.

When the original corridor was filled to its burial capacity, new galleries would be dug at right angles to it and in time corridors at right angles to the secondary galleries and parallel to the initial one would be excavated.

Simple and orderly at first, this network of passages



would usually grow more complex with time. After using every foot of space allowed by the property deed, the Jews, and later the Christians, would break through the floor of the original corridor, dig another angled shaft and start the process all over again, until by the fourth century of our era some of the cemeteries consisted of five and even six levels of corridors with their niches.

In the second year of the reign of Claudius, i.e. A.D. 42, some scholars believe, Peter, Prince of the Apostles, established his Holy See in the city on the Tiber. Not long after, Paul entered Rome. The two apostles quickly assumed the leadership of the small Christian community there.

On July 19 of the year 64 a fire broke out that was to rage for more than a week and leave Rome a city of ashes. When the deranged Emperor Nero, seeking to exculpate himself from the suspicion of arson, put the blame on the followers of Christ, he set off 300 years of Christian bloodbaths. These pogroms, which were carried out sporadically and with varying degrees of intensity, history calls “the persecutions.” From this point on, the practice of the Christian religion became a serious crime, punishable by execution.

Now the Christians, who, like the Jews, had been all along in their brief history purchasing land outside the city for interment purposes, were no longer free to worship as they chose. Whereas before they would convene joyfully in one another's homes to celebrate the sacred mysteries, they now had to be wary of police raids on such assemblies.

At this point they took to gathering midst their dead, down in their humble resting places. Down here for the next three centuries Christians could gather, protected from the state by the state. A law called *violatio sepulchri*, declared that all burial grounds were inviolable.

Even so, from time to time the law would be subverted by the authorities themselves. We have eyewitness accounts of Valerian's and other emperors' storm troopers, for example, smashing their way into the Christian cemeteries, killing the priests and bishops (and occasionally even the Supreme Pontiff) and then hauling off the faithful to the bar of Roman “justice.”

By the early part of the fourth century there existed perhaps as many as 70 Christian cemeteries. Like many of ours today, these cemeteries were often named for a saint. Thus we hear of the cemetery of St. Sebastian, which, because of its location in a natural depression along the Appian Way, became known specifically as *Sanctus Sebastianus Ad Catacumbas* (St. Sebastian in the Sunken Valley). In the Middle Ages the term *catacomb* came to be applied to all such burial places.

The Christian catacombs were also distinguished by their graffiti, or epitaphs, which clearly proclaimed belief in the promise of Resurrection.

While Pagan Romans inscribed messages of utter despair on their grand tombs along the highways, the Christian epitaphs were characterized by the spirit of unwavering hope, of selfless love for family and fellow believers, of trust in the “Good News.”

Rather typical of the pagan statements is this one on the Appian Road: “I was nothing. I am no longer anything. You who are still alive, eat, drink and revel. And then come here.” This represented well the prevailing Roman view that beyond life there was nothing but the tomb and a vast, final void.

Compare with this a Christian epitaph which starts in similar fashion but concludes with some key phrases indicating a conviction that beyond this life there is another: “What you are, I was. What I am, you will be. Pray for me, a sinner. Do penance.”

Then consider this stirring declaration of faith in another catacomb: “Marcus Antonius Restutus made this underground crypt for himself and his loved ones—trusting in the Lord.” And this touching tribute to a spouse by a grieving husband: “Marcus Aurelius Victor made this for Ulpia Sirica, a very rare wife. May she rest in peace.”

Then there is this heart-rending petition of the family of an infant girl: “May our little chubby one who lived but 11 months and 20 days be received in peace by God and His Saints.”

Among the thousands of epitaphs in the catacombs are hundreds of appeals to Peter and Paul:

“Peter and Paul, pray for Erastus!”

Prayers and Christian symbols such as the fish, the anchor, the Keys of Peter also abound.

There were five burial arrangements down in the Christian catacombs, with the niche in the wall (*loculus*) the most common. Another was the *arcosolium*, a recess in the wall with a capacity for four, five or six entombments. A Christian of some means might choose a *sarcophagus*, an ornate and usually sculptured casket of marble. Some people arranged for a *cubiculum* (small room) to be dug and to serve as a family sepulcher. These would often be veneered with stucco and the stucco frescoed with representations of Christ the Good Shepherd, the Last Supper, or some other Christian scene. The fifth and most humble type of burial was the *forma*, a sort of Potter's Field. This was merely a shallow trench in the floor of a corridor to receive the remains of a pauper.

Into the fresh mortar of the *loculi* and *arcosolia* would often be pressed coins for dating and identifying burial places. Another beautiful custom—and probably the forerunner of our practice of placing fresh flowers on a grave—was that of embedding a small glass or vial filled with perfume into the mortar. Visitors to the crypt would then dip their fingers into these containers and in reverent memory of the departed loved one sprinkle his tomb with a few drops of the fragrance.

Illumination of these chilly passageways was achieved by occasional light shafts, with flush grates in them to prevent accidental falls, and also by small oil lamps.

While there were, originally, numerous private burial societies that oversaw the digging and maintenance of the cemeteries, by the third century most of the catacombs were under direct church administration.

With Constantine's edict from the northern city of Milan in 313 freeing the Christians to practice their faith and celebrate their rites openly and without fear, and to bury their dead in churches and church yards, the catacombs had outlived their original purposes. But in the early Middle Ages they were to take on a new usefulness—as focal points of pilgrimages by Christians from all over the continent of Europe. Back then a paramount spiritual goal for a Christian was to go to Rome at least once in his or her lifetime, there to visit the greatest shrines of Christendom and also to descend *ad catacumbas* to pray.

St. Jerome wrote in A.D. 354: “When I was a lad going to school in Rome, my classmates and I would go on Sundays to the sepulchers of the apostles and martyrs. Many times did we go down into the tunnels. These are excavated deep in the earth and contain on either hand, as you enter, the bodies of the dead buried in the wall. It is all so dark there that the language of the prophet seems to be fulfilled: ‘Let them go down quick into hell.’ Only rarely is light allowed in to soften the gloom and then only immersed in deep night, you recall Vergil's words: *Horror ubique animos, simul ipsa silentia terrent.* (Everywhere there is horror, at the same time the silence itself terrifies the minds.)

When Rome was ravaged by wave after wave of barbaric invaders in the fifth and sixth centuries the catacombs fell into total abandonment and remained in sepulchral stillness for a thousand years until the laborers on the *Via Salaria* initiated their rediscovery.

Women in Roman "Her" story

The Women of Nero

A series by Donna Wright, Lawrence Township High Schools, Indianapolis, Indiana.

Nero succeeded the emperor Claudius whose life had been dominated by women and whose downfall had come at the hands of Nero's mother. Nero quickly endured his mother's domination until he acquired the position she had obtained for him. The young emperor was determined not to be a victim of the same fate as Claudius.

Nero had married Claudius' thirteen-year-old daughter Octavia to assure his position. Octavia was a distant and frightened young woman. She had seen her brother and father poisoned by Agrippina and was powerless to do anything. Her only recourse was to obey her husband and to fear the future. Nero had taken for his mistress a beautiful freedwoman from Asia, Acte. Agrippina's criticism of this affair and her support of Octavia led to Agrippina's eviction from the palace.

Nero met and fell in love with the intelligent and remarkably beautiful Poppaea Sabina. She was six years older than Nero and married to the senator Otho. Otho was very much in love with her and spoke so well of his wife's charms that Nero wanted to meet her. The ambitious Poppaea saw opportunity in Nero's desire for her and soon became his mistress. Otho was sent to govern Lusitania.

Poppaea Sabina is said to have been the most beautiful woman of the time. It is said that she wished to die before age took away her attractiveness. She had light auburn hair and her hairstyle was considered the fashion of the day. She kept a herd of five hundred wild asses in whose milk she bathed. Her makeup styles were copied by women long after her death. Poppaea was wealthy, clever, and intelligent. She preferred to appear in public with her face veiled, perhaps to stimulate curiosity. She had had many lovers and little concern for her reputation. Poppaea had an interest in Judaism

and some believe that it was she who suggested to Nero in 64 A.D. that the Christians should be accused of setting the fire in Rome.

At Poppaea's urging Nero eliminated his mother, but did not marry Poppaea right away. He wanted to make certain that Poppaea could bear children. He was still married to Octavia who had not produced a child. When Poppaea finally announced her pregnancy in 62 A.D., Nero divorced Octavia on the grounds that she was barren and added a false charge of adultery which was quickly dropped. Twelve days after the divorce Nero married Poppaea Sabina. The Roman people were upset with the departure of Octavia and the mob became riotous. Nero sought the aid of the man who had assisted in the murder of Agrippina. This man persuaded the mob that Octavia was his mistress and Nero ordered her banished where she was later



Poppaea Sabina

murdered.

A daughter was born to Nero and Poppaea Sabina, but died four months later. Two years later Poppaea became pregnant again. Unfortunately Poppaea scolded her husband one night for coming home late from performing at the games. Nero kicked his pregnant wife causing first a miscarriage and then her death. The sorrowing Nero is said to have been taken with Sporus, a young man whose features resembled Poppaea's. The story says that he castrated and married Sporus and took him to Greece. At the same time Nero married Statilia Messalina who was clever enough to manage to survive Nero's assassination.

Yet it was the freedwoman Acte, the first woman Nero had loved, who saw to it that the depraved emperor was given proper burial. One of Acte's friends was said to be a Christian and, ironically enough, there was speculation that Acte herself was a Christian.

The Four Leaf Clover

By Shannon Sage, Jeremy Cathbertson, Charlotte Deatler, Christy McCain and Melitta Tyng, Latin III Students of Mrs. Bo Laurence, St. Joseph High School, Victoria, TX

Cronus, the Titan ruler, was in search of a wife. He wished to have a son who could inherit his throne. In his search Cronus discovered Rhea, a beautiful, loving, caring goddess who wished to be his wife. Although Cronus did care for Rhea, his affections for her could not match her deep love and devotion to him. Cronus married Rhea and his wish was fulfilled when Rhea bore him a son, whom they named Zeus. Cronus loved his first born and the son inherited his father's strength and courage. Following Zeus, Rhea bore Poseidon and Hades. Cronus so admired his three sons that he called upon Mother Earth to create a sign which could represent his offspring. He told Mother Earth that he wished to have something which could last forever. In response to this request Mother Earth created a three leafed plant, each representing a son. Cronus was overjoyed at this display.

Years passed and the sons grew older. As her sons and husband grew away from her, Rhea became lonely. She longed for a daughter who could fill her lonely days with happiness and laughter. When she pleaded with Cronus

to give her a daughter, he refused, saying a daughter would be useless. After hearing this, Rhea decided to create a daughter in secrecy. She did this by cutting off a lock of her beautiful hair, placing it on a bed of roses, and sprinkling the morning dew and star dust over it. Instantly a beautiful young girl appeared. Rhea was overjoyed with her work and named the girl Clovis. Cronus heard her cries of joy and ran into the garden to see what had happened. Immediately upon seeing Rhea embracing the young child he realized what she had done. With a mighty roar and a swift movement Cronus snatched the breath from the maiden's body and she fell limp upon the ground.

Rhea mourned the death of her daughter. As a remembrance of Clovis' brief life, Rhea requested that Mother Earth add a fourth leaf to Cronus' plant. In order that Cronus would not discover this, Mother Earth made only a small amount of these, which made this plant very rare. Rhea called this a clover, after her daughter. This memory is present today in the rare finding of a four leaf clover.

What Was It Like to Be a Teen in Ancient ROME?

Selections from an article by Penelope A. Goudie, Published in YOUTH, September, 1986.

Let's take a trip back through time to catch a glimpse of the glory days of the Roman Empire.

The time: almost 2,000 years ago. The place: the center of the known world—Imperial Rome.

Long before modern-day traffic and skyscrapers, a vast, complex empire was centered in this city that ruled the world—ancient Rome. Rome, with its armies and vast military splendor; Rome, with its towering pillars, advanced architecture and bustling city life.

What would it have been like if you had grown up there? Like most families in Rome, you may have lived in an upper level of a rented block of apartments. Only the rich lived in houses. The apartments were cramped and noisy, with little privacy. Often families lived in one

room. There was no water except on the ground floor and the apartments weren't heated.

Your flat may have been built around a courtyard. The narrow streets were always noisy, day and night. Underneath your apartment would perhaps be a baker's shop where hot bread was sold over a counter, and next to it maybe a type of snack bar that sold meals and drinks.

Not all families had kitchens, and if they did, there was nowhere for the smoke to escape. Open stoves were a fire hazard. Drama was common on Rome's streets: In A.D. 64, under Emperor Nero, a considerable part of the city burned down. At other times apartment

(Continued in Pagina Septima)

Proper Study of Mankind

(Continued a Pagina Tertia.)

categorizing. The basics of such sciences as biology, zoology, and botany are defined in Latin, which is our founding tongue of systematic inquiry. Thinking well seems to require some brush with Latin.

Latin has since the Renaissance been regarded as a tool of intellectual discipline as much as a topic in its own right probably correctly. A student with the drive and application to master a language can probably learn about anything. This brings up another reason to study Latin, though a rather narrow one. For several years an organization devoted to the propagation of Latin studies has administered a standardized test, worldwide.

Here is a chance for students to measure themselves objectively against students around the world. The news lately has had enough stories about how poorly American students compare to European and Japanese students in math and geography. But in Latin, that basic and universal subject, students in Lorna Van Meter's class in Jay County High School compare favorably with their peers in all time zones. It's a proud and hopeful development.

I might add, Tonya, that you are suspected of being just a trifle, no doubt deliberately, ingenuous. A commitment to Latin study that lasts three years and included innumerable hours scooping ice cream and frying hamburgers to earn money for a Latin-oriented tour of Italy doesn't require much reinforcement from me.

Respectfully

Scipio Africanus

(my Latin Club moniker, Circa. 1962)

P.S. Tonya, any requests for translations of the quote from Juvenal will be referred to you.

Table Talk

By Kim Kelly, Grade 11, Student of St. Marita Gili, Seton Catholic High School, Pittston, PA

Food has been, and will always be, an essential part of any culture; both ancient and modern. The culture of the Romans is no exception. One way to observe a society's culture is to take a glimpse into that society's eating habits. So now, reader, come along with me as we travel back to ancient Rome and visit with a typical Roman family at meal time.

It is now early morning and the family gathers together to eat *ientaculum* (a light breakfast). This light meal consists of bread moistened with olive oil or wine and sometimes is accompanied by fruit or cheese. Since the Romans recline at meals, each diner either has a small couch to himself or shares a couch with one or two others.

In the late morning or very early afternoon, the family once again comes together for *prandium*, or lunch. This meal is also light and usually is composed of cold leftovers from the night before.

Cena, or dinner, is eaten early, compared to our standards, because of poor artificial light at this time. The *cena* might begin at 2 or 3 p.m. and consists of three parts; the *gustatio* (appetizers) of eggs, shellfish and salad along with *mulsum*, honey-flavored wine; the *ferula* (or *prima mensa*), the main part of the meal consisting of courses of fish, poultry, and meat; and, everyone's favorite, *secunda mensa*, or dessert, which consists of fruits and pastry. Following the meal, a large wine cup is often passed around the table as toasts are drunk to the *lares et penates*, the household gods.





Caesarian Section



ORIGEN AND HIS SPECIES



Baking with



Modestus

Salve, and welcome to the *Pistrina Modesti* for the last time this year. I have one final bread recipe that I will share with you. The recipe is for a very ancient type of bread that, they say, was once enjoyed by the great Aeneas and his men. This recipe calls for feta cheese which is available in abundance at this time of the year. Just go to any *Macellum* and you'll find an abundant selection. Because of its ancient origins, this simple cheese bread is frequently used by *Flamines* in their religious ceremonies. It is called

Libum

Recipe:

- 1 tightly packed cup feta cheese, drained & crumbled
1/2 cup whole wheat flour
1 egg, beaten
6 bay leaves
2 tablespoons honey
- I. Put the cheese into a medium-sized mixing bowl. Mash well with your fingers until it becomes a smooth paste with no lumps. Add the flour and mix well with the fingers. Add the beaten egg and mix well. The dough will be sticky.
 - II. Divide the dough into two equal parts, then form two round, flat, 1/2-inch thick loaves. Lay each on three bay leaves set on a greased baking sheet, and bake in a preheated 400° oven for 1 to 1-1/2 hours or until cooked through.
 - III. Take the loaves from the oven, spread the tops with the honey, and let cool. Remove the bay leaves before serving.

Letter to the Editor

A Clarion Call for Precision

Gentlemen—

One of the lessons and advantages of the study of Latin, I impress upon my students, is the lack of ambiguity, the exactitude and demands of clarity and precision. Latin brooks no sloppiness or carelessness.

I have just read—with interest as always—the Newsletter of February. On page 1, I read with dismay this: "Maybe the best thing for we intelligentsia to do is ..."

Further into the Newsletter, I learned that Thomas Wolfe has been "demoted" to a playwright. Wolfe wrote a novel entitled *You Can't Go Home Again*. This misinformation came from a professor of English!!

Sincerely, Mansfield E. Pickett
Miss Hall's School, Pittsfield, Mass.

Aurora and Tithonus

By John Leahy Michael Thomson, Latin II student of Sean P. Albertson, St. Sebastian's CDS, Needham, MA

In Greek mythology, Aurora, or Eos, is the name given to the goddess of the dawn, the "rosy-fingered Dawn," who belonged to the Titan race, and who was mother to the winds, the stars, and the Morning Star. Aurora was sister to Helios, the Sun-god and Selene, the Moon. Each morning, Aurora arose in the east from the ocean in a golden chariot drawn by two white horses, proclaimed the coming of her brother, dispersed the darkness and, rosy-fingered, shed light upon the earth.

By her first husband, Aurora bore two children—Memnon and Emathion. Memnon became king of the Ethiopians, and helped his Trojan people when they were fighting the Greeks; he was killed by Achilles in the Trojan War; Emathion became king of Arabia and was killed by Hercules. Aurora mourned the death of Memnon deeply; legend holds that morning dew represents her tears for Memnon.

Aurora loved many mortals, the most famous being Tithonus, son of the king of Troy. Aurora carried Tithonus to her home in the east, and begged Zeus to give him the gift of immortality. Unfortunately, Aurora neglected to ask Zeus for the gift of eternal youth for Tithonus. As a consequence, because the gifts of the gods cannot be returned, Tithonus grew old but could not die. Helpless, unable to move hand or foot, he prayed for release in death, but there was no such release; Tithonus had to live on forever and suffer the vagaries of old age.

Pitying Tithonus, Aurora placed him in one of her palace rooms and deserted him. Tithonus babbled interminably, devoid of mental strength as well as physical stamina. Another version of this myth claims that Tithonus shrank in size until Aurora turned him into a grasshopper, so that he might please her with his constant chirruping and might shed his aged skin once a year.

The world has long recognized the importance of Greek mythology, in particular the myth of Aurora and Tithonus. Aurora's mourning for Memnon was a favorite subject of Classical art; on vases, in particular Etruscan vase painting, Aurora is depicted with wings and driving a four-horse chariot; the *quadriga*; she was a subject of terra-cotta art-statuettes of fired clay and a popular figure in 17th century baroque ceiling painting, portrayed in this medium as driving a two or four-horse chariot, or riding the winged horse Pegasus while scattering flowers in her path.

Aurora and Tithonus are referred to in the Greek epic poem, *The Iliad*. Homer refers to Aurora as "rosy-fingered," "early-rising," and "saffron-robed;" the renowned 19th century English Victorian poet, Alfred Lord Tennyson, based his 1860 poem, *Tithonus*, on the myth of Aurora and Tithonus; science draws from Aurora by naming an atmospheric phenomenon—the aurora borealis, northern and southern lights—after "rosy-fingered" Dawn. In Walt Disney's *Sleeping Beauty*, the maiden is titled Aurora. Many American states have cities named Aurora—Colorado, Illinois (which is also the home of Aurora College), Missouri, Ohio, and New York. Fine crystal is frequently termed aurora because of the colors of dawn it reflects.

A Teen in Ancient Rome

(Continued a Pagina Quinta)

buildings would be so badly built that whole blocks would fall down.

In the streets below your apartment, life would always have been bustling along. Women would be carrying water pitchers. Young people would be playing games such as dice. Donkeys, dogs and men in white togas (the ankle-length Roman robe that was worn together with knee-length tunics) all mingled together.

During your evening meal of possibly bread, cheese, vegetables and porridge (if you were rich enough, fish and lamb could be included), you would eat lying on a couch. You'd have to become accustomed to eating with your fingers and being propped up on your left elbow!

Meals for the rich could last a long time with a great variety of food from around the empire, but for the poor they were more simple. The shops sold meals that weren't expensive.

After the meal, at dusk, you could see torchbearers in the street below. At night, wheeled vehicles began moving through the streets carrying heavy loads. They were not allowed during the daytime.

Usually your day would end when it got dark, since oil lamps were the main source of light and the oil was expensive. To go out on the streets at night was dangerous also because of criminals.

Perhaps in the morning you would pass by the Tiber River on your way to school. The river would be misty in the morning air, but you could still discern the shadowy outline of barges with their cargoes.

Sources differ on the exact content of a Roman girl's education. It seems many girls learned domestic skills in the home, though some may have gone to school at certain periods during the empire years. During the day at home, girls could learn skills such as weaving and perhaps help prepare the evening meal. That is, if the household had a kitchen!

Girls could dream, also, of their wedding day. Their hair would be specially arranged for the occasion (some hairstyles could take many hours!). The Roman bride would wear a white gown and orange veil.

Because of superstitions, the wedding day was picked out carefully to avoid unlucky days or even whole months like May.

Marriages were arranged for daughters, some as young as 12, by the head of the family. Just before her wedding, a young bride gave away her dolls to one of the gods.

Large public baths were a way of life in everyday Rome. They were places where people talked, exercised or just relaxed.

Slaves were very much a part of the Roman Empire, though we don't know exactly how many of the people in Rome were slaves.

Perhaps you would live in a spacious, centrally heated house, with a mosaic floor of patterns of brightly colored stone. There would be a cooling fountain in your garden and perhaps small trees for shade in the middle of this airy villa. You could spend all afternoon in the public baths talking with friends.

Or would you be the slave, caring for your master or mistress as he or she relaxed?

C L A S S I F I E D A D S

CELEBRATE AMBARVALIA

a.d. IV Kal. Iun. will be here before you know it. This year why not celebrate a private *ambarvalia* with your own family. Experience the pride of conducting a *suovetaurilia*—imagine, offering up a pig, a sheep and a bull for your own family. I have the finest in sacrificial animals in all sizes. See Lanius today in the *Forum Boarium* to reserve the best for your sacrifice. I deliver.

MUSEORUM PROSPECTUS

New video tours of three of the world's most magnificent museums:

- #V72158. The Vatican Museum. 56 min., VHS, \$29.95
#V72159. The Louvre. 105 min., VHS, \$29.95
#V72160. The Prado. 80 min., VHS, \$29.95
#SV7245. Complete Series: \$80.00
AUDIO-FORUM, Suite C95, 96 Broad St., Guilford, CT 06437. (203) 453-9794

"ROMANE, HAE TIBI ERUNT ARTES"

"ROMAN, THESE ARE YOUR ARTS"

Multi-Media Presentation of Roman Art
fast paced, high interest, extremely informative
PART I: ROMAN PAINTING

Against a background of music and lively discussion, this presentation covers the history, styles, colors, subjects and themes of paintings found in Pompeii, Herculaneum, Oplontis, and Rome.

Further opportunities for students' exploration are provided by a manual which offers suggestions for creative writing, research and art activities.

For further information write to:

Patsy Ricks
Roman Arts Company
67 Springridge Circle
Jackson, Mississippi 39211
(601) 956-4626

Video format
30 minutes in length
Price: \$49.95
Manual: \$9.95

TRECCANI VIDEOTHECA

The Treccani Video Library features English language video cassettes developed from the archives of the *Istituto della Enciclopedia Italiana* in Rome.

Videos range from 30 to 50 minutes and are priced from \$34.95 to \$44.95.

Pompeii (014-6), Paestum (012-X), Herculaneum (010-3), and Trajan's Column (000-6) might be the most promising titles to start with. (212) 986-3180

NOMENCLATOR SUM

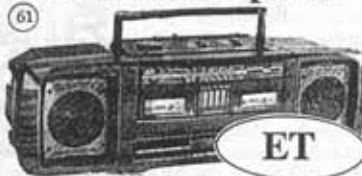
I know everyone. Matho, Porticus Aemilia, Romae.

UNIVERSITATIS CANTABRIGIENSIS
PRELUM TYPOGRAPHICUM

Cambridge University Press: New and Recent Titles in Classics (Order Form #769, Classics). 20% discount through May 31, 1990. 1-800-872-7423

Carmina Optima

(61)



Eorum Auctores

- I. ERO TIBI OMNIA, Thomas Pagina
- II. CIRCUM TOTUM ORBEM TERRARUM, Lisa Staniager
- III. NOLO ADAMARE, Johanna Child
- IV. SURGE (ANTE NOCTIS FINEM), Technotronicus
- V. HIC ET NUNC, Lutherus Dedrosso
- VI. NIHIL TIBI SIMILE EST, Sinead De Connore
- VII. PER OMNIA SAECULA SAECULORUM, Basium
- VIII. VOLO DITESCERE, Calliovia
- IX. TOTA VITA MEA, Linda Ronstata
- X. QUOMODO AMATORES ESSE POSSUMUS, Michael Boltonensis

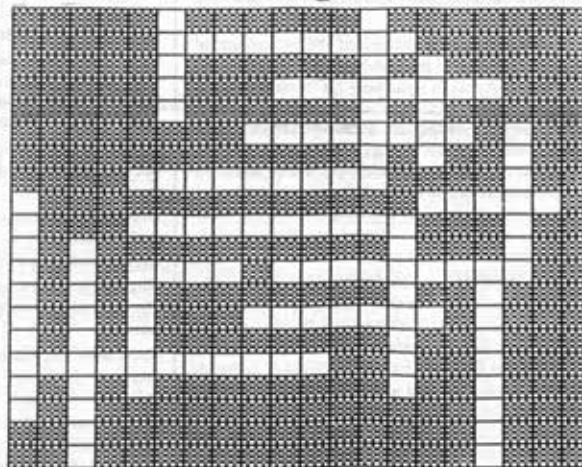
Write the Latin words in the blanks to complete the puzzle.

ACROSS CLUES

1. I shall tell
2. He, she, it listens
3. We were opening
4. He, she, it was closing
5. They will write
6. I was walking
7. We were rising
8. You stand
9. You were telling
10. They were coming

DOWN CLUES

1. He, she, it will walk
2. They were sleeping
3. They were thinking
4. I tell
5. They come
6. I shall read
7. They will sit
8. They live
9. You will stand



(63) How Well Did You Read?

1. Which Roman author first used the term *limes* to refer to the Roman defense wall along the southern border of Germany?
2. Which religious sect first buried its dead in Rome's Catacombs?
3. What is the more familiar name for *fercula*?
4. In what year did Amerigo Vespucci die?
5. Into what creature did Aurora change Tithonus?
6. What three animals would be sacrificed in a *suovetaurilia*?
7. To whom was Poppaea Sabina married before she married the Emperor Nero?
8. Who won last year's 500 Mile Race in Indianapolis?
9. Which month was considered especially unlucky for a Roman marriage?
10. What use did Roman men make of *zonae*?

(64) Pre-posterous Prepositions

by Suken Shah, Latin I student of Carol Berardelli, North Penn H.S., Lansdale, Penn.

Give the meaning of each of the following prepositions and the case which it takes:

a, ab	/
ad	/
in	/
in	/
per	/
ex, e	/
post	/
de	/
trans	/
cum	/
contra	/
intra	/
pro	/
circum	/
prope	/
super	/
sine	/
ante	/
apud	/
sub	/
ob	/
extra	/

Numberless Crossword

by Phillip Simon and Chris Alcot, 7th grade Latin students of Judy Campbell, Central Jr. H.S., Findlay, Ohio

(62)

(66) Mythology Madness

by Jim Ashley, Latin III student of Brother Lawrence Shine, Calvert Hall College H.S., Towson, Md.

Persephone	a. goat-footed, dragon-tailed
Chimera	b. captured Pegasus
Bellerophon	c. queen of Hades
Midas	d. raised by she-bear
Pygmalion	e. wife was a statue
Theseus	f. had magical powers
Medea	g. half man, half bull
Minotaur	h. an Argonaut
Atalanta	i. golden touch
Hercules	j. killed the Minotaur

(67) SCRAMBLED LATIN

by Megan Spicer, 7th grade Latin student of LeeAnn Osburn, Barrington Middle School, Barrington, Ill.

Find the answers to the questions and unscramble the letters in the circle to find a word.

3rd principal part of *I love*

1st principal part of *I walk*

4th principal part of *I attack*

2nd principal part of *I wound*

3rd principal part of *stand*

Unscrambled word

(68) A HERCULEAN TASK

By Sue Owenway, Latin II student of Darrell Huisken, Covenant Christian H.S., Walker, Mich. Fill in the blanks to complete the Twelve Labors of Hercules

- 1st Labor - Slaying the Nemean _____
- 2nd Labor - Destroying the Many-headed _____
- 3rd Labor - Capturing the Cerynian _____
- 4th Labor - Bringing home a live _____
- 5th Labor - Cleaning up the Augean _____
- 6th Labor - Searing the _____ with brazen beaks
- 7th Labor - Taking the _____ by the horns
- 8th Labor - The man-eating _____ of Diomedes
- 9th Labor - Regiment for _____ only
- 10th Labor - The capture of Geryon's _____
- 11th Labor - Search for the Golden _____
- 12th Labor - A visit to the Realms of _____

Venimusne, Vidimusne, Vicimusne?

by Sue Stofka, Latin IV student of Jayne Gabel, Woodridge H.S., Peninsula, Ohio

Decide which of the battles were Roman victories and which were Roman defeats. Then find the defeats in the word maze below. Words may be made going up, down, left, and right - not diagonally.

BATTLE - VICTORY OR DEFEAT

- Lake Regillus _____
- Caudine Forks _____
- Heraclea _____
- Lake Trasimene _____
- Cannae _____
- Zama _____
- Aquae Sextiae _____
- Alesia _____
- Teutoburger Wald _____

MYTHOLOGY MATCH

by Mike Hendershot (7th grade) and Erik Ryan (8th grade) Latin students of Judy Campbell, Central Jr. H.S., Findlay, Ohio

Draw a line from the Roman diety to its Greek counterpart, then place the letter that matches the meaning of that god or goddess in the appropriate blank.

ROMAN	GREEK	MEANING
Jupiter	Zeus	A. God of the underworld
Juno	Hades	B. King of the gods
Pluto	Hera	C. God of the sun
Neptune	Hermes	D. Goddess of wisdom
Phoebus	Demeter	E. God of war
Ceres	Athena	F. Mother of crops
Diana	Hephaestus	G. Queen of gods
Minerva	Poseidon	H. Moon goddess
Mars	Apollo	I. God of the sea
Mercury	Ares	J. Messenger of the gods
Vulcan	Artemis	K. Father of the gods
Saturn	Rhea	L. The smith god
Vesta	Cronos	M. Mother of the Olympian gods
Cybele	Hestia	N. Goddess of the underworld
Proserpina	Aphrodite	O. Goddess of Hearth
Venus	Persephone	P. Goddess of love



C L H E W O B E N L E
A U D I F B R U L C M U
U B I R O L I T F A I R
D N H E C T R A S T O E
V E H S O E E S E U B U
Q R E R A L A I T T I O R
E A C L E H E R E R E O
F I H L C E N N I A V W A
R O B V T C A N W A L D



