

POMPEIANA

NEWSLETTER

VOL. XX, NO. 5

IAN. A. D. MCMXCIV



Iuncus Membrum-Ramus III

Socrates Quoque Hortabatur Ut Cives Pro Se Cogitarent

Si Iuncus ipsum non audivisti, de eo certe audivisti. Hic homo apertus in radiophono tres horas a lunae die ad Veneris diem audiri potest. Omni die in televisione XXX partes minutae primas horae spectari potest. Omni mense notitias et nuntia de rebus variis edit. Scripsit II libros qui a multis leguntur. Horum librorum tituli sunt *Quo Modo Res Esse Oportet* et *En, Sic Tibi Dixi*.

Iuncus multis placet (et multos taedet) quia cum confidentia constantissima loquitur. Iuncus sententias de omnibus rebus habet; quoque habet solutiones simplicissimas pro omnibus quaestionibus—idcirco fama sua ad astra advolvit.

Quae sunt aliquae solutiones quas Iuncus civibus offert?

Plerumque non difficiles videntur. Plerumque simplicissimae sunt.

Si quis roget quomodo cives prospere gerere possint, Iuncus respondeat, "Possunt Quia Posse Videntur!"

Si quis roget quomodo plus pecuniae mereat, Iuncus respondeat, "Attende animum, et labora diu atque acriter."

Iuncus, sicut Romani, mores maiorum laudat: Disciplinam, Constantiam, Virtutem, Pietatem, Industriam et Gravitatem. Si cives has mores gesserint, divites et lactissimi crunt.



Iuncus quoque dicit, "Iuncus fortuna adiuvat." Qui occasiones suas creaverint, prosperitate fruentur.

Secundum Iuncum, veritati credere et laetari necesse est; sed multi rogant quid sit veritas.

Secundum Iuncum, omnes qui excellentiam persequantur, et qui per se (sine aere publico) negotia prospere gerunt, sunt Americani veri.

Secundum Iuncum, America omnibus occasiones aequales dat, non pollicitur fructus aequales. Certissime, hae sententiae multis placent.

Hae sententiae autem multos alios taedent. Hi alii non credunt vitam esse tam simplicem. Multi per totam vitam suam diu atque acriter laboraverunt sine prosperitate. Fortasse occasiones nullo modo fieri possunt sine pecunia.

Iuncus dicit se velle ut omnes habeant quae cupiant. Quo modo hoc fieri potest si multi cupiunt alios fallere?

Estne America fortis quia cives sunt fortes? Sic Iuncus credit. Alii autem credunt cives fortes esse quia America fortis sit.

Sicut Socrates Iuncus populos cogitare pro se cogit. Certe insolens et surperbus est. Certius habet solutiones simpliciores. Certissime multis placet—et multos taedet. Hoc modo Iuncus prosperitate frui in America.

Is It Time To Throw Out Our Calendar?

The Calendar of the Western World, better than any other social custom followed in the world today, proves that it is possible for mankind to live by any misinformed, misorganized and poorly adapted set of guidelines so long as these guidelines are accepted and followed by the majority of the people.

Anyone who has studied even a little bit about our calendar knows that it is a montage of tradition and custom built solidly on mythology and misinformation.

Very little about the calendar is correct beginning with the concept of "weeks" and ending with the year itself which is incorrectly called *Anno Domini* 1994.

The amazing thing is that most learned people know the calendar is a rather senseless collection of illogically founded traditions and customs and outright historical errors. Most learned people also know that the calendar is awkward and not easily predictable and entirely ill-suited for the business of the modern world.

The calendar, however, is basically left alone these days—a sacred cow of antiquity with which no one wants to fool.

The main problem with our calendar is that the basic duodecimal structure is based on the moon while its annual inception is based on the sun—neither of which has much of anything to do with the other.

The numerically derived names of the months no longer make any sense either since they supposedly date back to the time of Romulus when only ten lunar cycles were noted, and the year began with March and ended with December. The intervening lunar cycles between December and March were considered inconsequential. These cycles were later named *Ianuarius* and *Februarius*, supposedly by Romulus' successor, Numa Pompilius, but they remained at the end of the calendar year. When the Roman senate voted 601 years after the founding of Rome to have the year start with *Ianuarius* instead of with *Martius*, the numerical derivations of *Quintilis* (later, *Iulius*) through *December* no longer made any sense at all—just another anomaly that people accepted because that's the way those in authority said it had to be.

An attempt has been made to subdivide each of the months into weeks (Latin: *vice versa*), but this never works because the concept of weeks has absolutely nothing to do with either the month or the year; weeks are worship or trade cycles that were established differently by almost every culture depending on climate and/or religious beliefs.

(Continued in Pagina Secunda)

Days Of Our Plebeian Lives

Mauritius, Lanus

By Mark Crichton, Latin III student of Donna Wright, Lawrence Central H.S., Indianapolis, Indiana

I woke up this morning at *hora prima*. As I got out of bed and went across the room to find my *tonica*, I noticed that it had rained last night. The old puddle of water on the floor was back again. I thought I had fixed that leak a few days ago. "Oh, well," I sighed, "Just another thing for me to do."

As I worked my way down the narrow staircase from my loft, I heard the morning delivery man pounding on the shutters of the *laniena*. The day's delivery included a squealing pig, three rabbits, and, to my surprise, an *anser*, which is something I don't normally make available to my customers. Once the livestock was penned up, I closed the shutters again, and went across the street to buy a couple *panificia* to chew on while I began the day's butchering.

At the *pistrinum* I talked with some of the other *tabernarii* who reminded me that this was really going to be a slow month. No festivals to speak of, no *Iudi*, *ergo*, no extra income. The *pistrin* pointed out that there really wouldn't be anything significant going on until the *Equiria* on a.d. III Kal. Mart., and that those *Iudi* would only last one day. None of us are all that interested in *Iudi*, but the tourists they attract are good for business, and the excitement they stir up does help blur reality for a short time.

I got back to my shop and got ready for business. As the day wore on, I fell into a routine and time passed quickly. Being a *lanus* requires more than just being able to slaughter animals and carve meat. At least 50 percent of the job involves haggling with the customers. Today my goal was to get people to clear up their accounts by *Idis Ianuariae*. By *ad meridiem* I managed to sell the pig to the *coquus* of a senator that lived on the Viminal Hill, by *hora sexta* all the rabbits were gone, and by *hora nona* I was able to peddle the *anser* for twice its value to an importer from Ostia.

I cleaned the place up, fed the five or six *gallinae* that I keep on hand and my *canis vigilans*, secured my *pecunia*, and headed for the *cauponula*.

After some food and wine with friends, I turned down an invitation to visit the nearby *balneum* and chose to go back to my loft for a little snooze before opening my shop for a few hours in the evening for the *quarta vigilia* chefs who prepare special *lentacula* for the Palatine crowd. Then it was back upstairs again where I faded off to sleep hoping it won't rain during the night and that tomorrow would be a little better than today.

The Warrior's Wife

By Susan Cararoe, Latin III student of Nancy Tigert, Turpin H.S., Cincinnati, Ohio

I wander wide the Seven Hills
And search the city for a sign—
Despair so strong that slowly kills
The hope that's held by love divine.

For ten long years I've waited here
And through those years I've hoped and cried.
My husband left with little fear
To fight a skirmish on the side.

I wonder if he's wand'ring home,
The man that was so good to me;
And does he pray and long for Rome,
My arms to hold him happily?

Or did the battle lay him low
To lie unburied on the ground,
Struck down by some cruel Gallic blow,
The one to whom I'm marriage-bound?

And what, Alas, what can I do
But wonder, wait, and watch for news?
No word has come of him I knew;
And if he's dead, what shall I choose?

Will I be married, sold or showed
To live as someone else's wife?
Or shall I take the final road
That leads to him and end my life?

I wander wide the seven hills
And search the city for a sign;
But I shall do as heaven wills
And seek my love in death divine.



Is It Time? (Continued a Pagina Prima)

Compounding the whole calendar problem is the fact that this is not even A.D. 1994! It has, in fact, been 1998 years since the historical birth of Christ in the stable at Bethlehem during either August or September (months when shepherds kept their sheep in the fields at night to graze because it was warm—in December the sheep were kept in pens at night because it was too cold to allow them to stay out) of the year 749 *Ab Urbe Condita*—not 753 *Ab Urbe Condita* as mistakenly calculated in the 6th Century A.D. by a misguided monk known as Dionysius Exiguus. It seems that Exiguus mistakenly reckoned that Herod the Great had died in the 754 *Ab Urbe Condita* when, in fact, the more correct date for the demise of ol' Herod is 750 *Ab Urbe Condita*.

This incorrect year problem has been recognized by scholars for some time now, and for this reason many have begun using the initials B.C.E. and A.C.E. in conjunction with the year instead of B.C. and A.D.

B.C.E. stands for "Before the Common Era," and A.C.E. stands for "After the Common Era." Of course, maybe we should be reading the "E" in this abbreviation as "Error" instead of "Era." These abbreviations call attention to the fact that this is the commonly accepted year and not necessarily the correct one.

There are two questions which now beg to be asked:

- Q. I. How could our calendar be corrected and made more logical and practical?
- A. I. Obviously, if the world wanted to keep the birth of Christ as the event from which all years thereafter would be numbered, it would have to accept the fact that, at some point, we will all have to move ahead four years, i.e., 1994 would have to become 1998. The whole business of a logical arrangement of months and weeks was successfully addressed in 1917 by Joseph U. Barnes of Minneapolis, Minnesota, when he proposed the adoption of a calendar with thirteen months, each of which would contain four seven-day weeks. Each month would start with Monday the 1st and would end with Sunday the 28th. All that it would take to make this calendar work would be the use of two intercalary days which would not officially be part of any year: New Year's Day and Leap Year Day. The Calendar is known as the Liberty Calendar from Barnes' suggestion that the new thirteenth month be called Liberty. This author suggests further that the 13 subdivisions of the new calendar be renamed to eliminate the current numerical anomalies.
- Q. II. Is it feasible that needed calendar corrections and improvements will ever be accepted by the modern world community?
- A. II. Looking back in history to the times when major calendar renovations were imposed on the citizenry, it seems that what it took to pull this off was an all-powerful political or religious figure who could simply mandate the new calendar and expect it to be accepted, unquestionably, by the loyal and the faithful. Julius Caesar's corrected solar calendar that had been worked out for him by Sosigenes in Egypt went into effect on January 1st, 709 *Ab Urbe Condita*. Whether or not this mandated traumatic calendar update had anything to do with his eventual elimination in 710 *Ab Urbe Condita* has yet to be studied. Pope Gregory XIII mandated a more carefully calibrated solar year (Sosigenes' solar year was 11 minutes 14 seconds too long!) which was faithfully accepted by Roman Catholic Countries in 1582 A.C.E. (*Roma locuta est, causa finita est*), but not readily accepted by all the nations who use it today until the late 1920's A.C.E. when Turkey was among the last countries to buy into it. Today there is but one world power that could promote and impose a revised calendar on the citizenry. It is the same world power that is quietly, often invisibly, pulling the strings that make the world work across, and despite, current political boundaries. This power is not, unfortunately or fortunately, invested in any one individual or small group of individuals.

From My Side of the Desk



It's January. First semester is almost history. Now the long winter months...perhaps the long winter term is just the time for a class project. I had some success with a recent project for a group of seventh and eighth graders. Sometimes projects mean chaos, but this time the results were satisfactory enough to pass along.

My class numbered thirteen, so I purchased three "make your own" kits: two Roman forts and one Roman villa. I allowed five class days. Students were asked to bring scissors and glue (but, knowing children, I also had both available). *Puellae* worked on the villa, while the *pueri* were divided into two groups for each fort. I know that sounds sexist, but it was the best decision for this particular class. *Magistra* just has to make certain decisions before a project begins! I also asked the Industrial Arts Department to cut three pieces of pressed board so there would be a sturdy base on which to mount each project.

Everything is numbered and pictured in the directions, but a group leader needs to keep track of all the pieces and the individual numbers. There is a tremendous amount of folding which needs to be done—precisely. Elmer's Glue turned out not to work very well because it does not dry quickly enough. Next time I will use hobby glue. Next time I will also purchase a craft Exacto knife for each group.

This took the full five class periods. I was also up and around the class constantly encouraging each group. It turned out to be a cooperative learning experience as each group self-divided into Cutters, Folders, etc. The results were great. Students really got to visualize the legion in its quarters and the wealthy family in its daily life.

Then my first year Latin class voted on the best project, and the winning group received not only a little praise but also some extra credit.

Now the finished projects remain in the classroom as visual learning tools. They can also be shared with social studies classes. They can be used in displays in libraries or, as they now prefer to be called, media centers.

In February, classes might try a cut-and-paste Latin Valentine project. The rules involve creating a valentine using a famous pair of lovers from mythology. Prior to the actual cutting and pasting, students need to research to find their lovers—Echo and Narcissus, Aeneas and Dido, Baucis and Philemon.

Finally for *Idus Martiae* a Caesar tombstone would be a great idea. For this, students must research Roman dates and Caesar's life. Remember, Romans put as much information as possible on the tomb to honor the deceased.

Happy New Year and Happy Projects.

Valete,
Magistra

This power is invested in the world's business community. World wide business goes on almost independently of political and religious boundaries. If it became important to the collective members of the business world to have a more correct and logical calendar upon which to base their dealings, they perhaps would be the only ones who would have enough clout to mandate the necessary changes world wide.

Is it time to throw out our calendar? Probably.

Will we see it happen in our lifetime? This author isn't sure. But then he would never have believed that he could have seen the collapse of the Soviet Union or the re-unification of Germany either.

Maybe someone reading this article will be in a position to start the ball rolling some day. This is possible!

If Only Everyone Knew

By Jason Kuiper, Latin I student of D. Hulsken,
Covenant Christian H.S., Grand Rapids, Michigan

Ambulo down the road one day,
Ego heard a stranger say,
"Latina is a language dead."
"Inuria," I boldly said.

Post that year we met again,
Subito Latin was not a "sin";
Gratias ago for my faithful witness,
Amicus spoke Latin with skill and finesse.

Tarpela's Diary

By Jocelyn Szczepaniak-Gillice, Latin II student of
Mrs. Marian E. Altz, Mount DeSales Academy,
Baltimore, Maryland

I truly do not know how much longer I can go on. I pray to the great gods. I light candles in Jupiter's temple. Since they do not seem to listen to my pleas, would they not forgive me if I yield to this one temptation?

Is life here in Rome anything for a poor slave girl? I fear that I shall live and die as my mother did, and her mother before her. Shall I grow weaker and weaker, abused by my master, only to fall in a back street some cold winter night, dead at last from exhaustion? While those happy ones celebrate with feasts and festivals, I am left with a small bread crust and only the rats for company.

I used to dream of power and riches, of having people admire and respect me. Now those dreams are gone, replaced by stark reality. I have no time for dreaming, only for carrying water and serving the masters.

I cannot make up my mind. Today the Etruscan soldiers offered me those glowing, golden bracelets in exchange for the way into the city. I told them I would come back tomorrow with my decision. Those bracelets! With that gold I could start a whole new life. I could escape from this awful country...but how can I betray those around me? How can I sleep, knowing they might be slaughtered in their beds; but why do I worry about them? They only give me these few rags to wear and, sometimes after great festivities, the scraps from their silver plates. Why should I care about their fate? When have they cared for mine?

My mind is decided. I will accept the gold and seal my fate. I suppose I could die. I could be killed. Most likely, I'll just be rich and free. I'll be taking a stand for slaves everywhere. I'll be a symbol. Let the old Romans fall to Pluto's fiery dominion! It's about time they learn that Tarpela will be silent no longer!

The Locust Tree in Flower

In English, By William Carlos Williams

Among
of
green
stiff
old
bright
broken
branch
come
white
sweet
May
again

In Latin, By Margaret Craycroft, Latin IV student of
Nancy Tigert, Anderson H.S., Cincinnati, Ohio

Apud
viridem
rigidum
antiquum
veterem
fractum
ramum
veni
albus
dnlicis
Maius
rursus

The Senator's Church

By Frank J. Korn

In the early centuries of the Christian religion, the faithful would gather for their rituals in one another's homes. Financially better off Christians—with larger dwellings and consequently more space—were often quite generous in allowing the local brethren to assemble under their roofs. Such a place of worship was designated as a *Titulus*, Latin for holder of the deed (or title) of the property.

The original house-church of this type in the city of Rome was the *Titulus Pudens*, on the southern slope of the Viminal Hill. The owner, *Quintus Cornelius Pudens*, was a prominent Roman senator who somehow came to befriend St. Peter, the first bishop of the diocese of Rome and, *ipso facto*, the first Pope.

In fact, shortly after his arrival in the Eternal City—in A.D. 42 the rugged Galilean fisherman not only began to conduct the sacred mysteries at the Senator's palatial home, but also went to reside there for the next eight or nine years. Hence, the *Titulus Pudens* can rightly be said to have served as the first cathedral and the first papal residence.

A word that today conjures images of Gothic and baroque splendor, of statues and stained glass, of episcopal pomp and pageantry, *Cathedral* derives from the Latin word *cathedra*, meaning "chair." Thus, the cathedral of any diocese is that particular church which contains the bishop's official chair, *i.e.*, throne. Since the Edict of Milan in A.D. 313, the formal cathedral of the Diocese of Rome, the *See* [*sedes* = seat] of Peter, has been the Basilica of St. John Lateran.

The ceremonial chair used by Peter himself, however, was to be found in the house-church of Senator Pudens. That venerable wooden chair is now enshrined in the Basilica of St. Peter over in the Vatican.

Senator Pudens (who is mentioned, incidentally, in St. Paul's second epistle to Timothy) along with his wife Priscilla and their devout daughters, Praxedes and Pudentia, were among the first converts of many thousands baptized by Peter himself in that very house. All of them became fervent in their wish to serve the church.

Priscilla came from the prominent patrician family of the *Acilii Glabrones*, out of zeal for the cause, she donated to the Christian community a huge portion of the land of her country villa, out on the *Via Salaria*, for use as a subterranean burial ground. The cemetery was named in her honor *Catacumba Priscillae*.

One might say that the *Titulus Pudens* was also antiquity's "Vatican" since most major ecclesiastical and pontifical events of that era unfolded here. Every Eucharist celebrated here by Peter was, in reality, a Papal Mass. On this very site, tradition insists, the Supreme Pontiff of the Church of Rome ordained to the priesthood the men who would be his three immediate successors—Linus, Cletus and Clement. From here preachers of the Gospel were sent forth by Peter himself to all corners of the known world. From here, too, the Bishop of Rome, *primus inter pares*, would dispatch letters containing his rulings on various doctrinal disputes erupting around the Christian world: *Roma locuta est, causa finita est!*

Saint Paul was also a frequent visitor and guest preacher at *Titulus Pudens*. The traditions concerning the two apostles' close association with this house are confirmed by the *Liber Pontificalis*, the ancient almanac that traces the record of the institutional Church.

On countless occasions, the saintly girls, Praxedes and Pudentia, were inspired by the powerful homilies of their apostolic house guests and were moved to toil, in many ways, for the cause of Christianity. For example, they were so overwhelmed by reports of the savagery of Nero's persecution that they worked day and night, across many years, gathering the remains of thousands of martyrs for decent burial.

As the second century dawned, the *Titulus Pudens* became increasingly popular as a focal point of pilgrimage. The intimate link of this house, which could now definitely be called a church, with the apostles endeared it to the faithful who wished to manifest their veneration and love for it.

In the year A.D. 145, Pope Pius I built an oratory on the property and gave it the double name of *Ecclesia Pudentiana—Titulus Pudens*.

Subsequent centuries witnessed dramatic expansion and beautification of this historic shrine, and a permanent name change to *Santa Pudenziana*. Today the church features a richly ornamented facade, a handsome classic doorway and a ninth century *campanile*—the loveliest bell tower in all of Rome.



Facade and Bell Tower

But perhaps the most beautiful facet of this architectural gem is the enormous mosaic covering the half-dome of the apse. Executed in A.D. 390 by commission of Pope Siricius, the still brilliant mosaic shows a senatorially clad Christ flanked by the similarly garbed Peter and Paul. In the background stand two pretty girls, Pudentia and Praxades, about to crown the apostles with wreaths of laurel.



Apse Mosaic

All of this may have been an effort at a powerful artistic expression of the new imperial dimension of the Christian Church; for, just a decade earlier, in 380, the Emperor Theodosius had proclaimed Christianity as the official state religion.

Before leaving the premises, visitors well-versed in Church history make a solemn stop at the small chapel to the left of the high altar. Here can be viewed a portion of the wooden table on which St. Peter used to celebrate the Sacred Mysteries.

As Christianity now stands poised on the threshold of its third millennium, it can boast of thousands of magnificent houses of worship in every country, on every continent of the planet. But if one wishes to pray in the very first Christian church of them all, one must come here to Rome, to the southern flank of the Viminal Hill, to the house of Senator Pudens, to the Church of *Santa Pudenziana*.

The Fear of Turkish Prisons Fades

Turkey has always been a country that people study in school because of its long and varied history, but one which most people would have second thoughts about visiting—all those rumors about Americans who were tossed into Turkish prisons in the 60's never to be seen or heard from again.

Turkey tends to get mentioned in the history books because it has been the home of so many gifted civilizations including Hittite, Phrygian, Ionian Greek, Persian, Roman, Byzantine, Seljuk and Ottoman.

Turkey tends, however, to get a lot of bad press. One doesn't have to talk to too many foreign travelers before finding someone who has at least one Turkish horror story to relate—border guards and site custodians that needed bribing with cigarettes, female travelers who were unnecessarily detained and treated disrespectfully, gun-toting soldiers who scare the beejees out of people in the streets, and so on. One particularly upsetting story involves a very talented young man named John Soper whom this author had the honor of teaching when he was in high school. John was a linguistic genius. Not only did he have little trouble with college level Latin authors, but he had even invented a new language for world-wide use. When John went on to graduate from college, his linguistic abilities were recognized by the federal government which hired him to help conduct official business in, you guessed it, Turkey. Tragically, John was stabbed to death on the streets of a Turkish town, and a brilliant career was halted before it ever really got a chance to get off the ground. More bad press for Turkey.

Of late, however, Turkey has been trying to change its image. The Turks want to be recognized as gifted folks "who," according to James Russel, President of the Archaeological Institute of America, "have inherited the talents of their ancestors in arts and crafts, music and dance, and whose expression, 'hos geldiniz' (Welcome!), is no empty formula, but comes from the heart."

The Turkish government does seem to have become much more open to visitors, at least to those interested in archaeology. Professor Albert Steiner of Butler University in Indianapolis has been conducting summer archaeological tours in Turkey for several seasons now with very few problems. And this coming summer the American Archaeological Institute of America is sponsoring a May 27—June 12 tour of eight sites located throughout *Asia Minor*—surprisingly, however, Hissarlick, the site identified by Heinrich Schliemann as Homeric Troy, is not one of the sites to be visited by the AAIA. The site is, however, annually included on the Butler University itinerary.

Unfortunately, the popularity of Turkey has not yet blossomed to the point where airlines are offering \$300 round trip tickets. Travel alone for the AAIA tour runs close to \$800. The full cost of the tour is \$3,490 for double occupancy rooms.

It is also interesting that the AAIA is soliciting a separate "voluntary" contribution of \$300 per person from those signing up for the Trip. This is a very curious add-on, one not requested from those signing up for the Islands of the Indonesia trip also being sponsored this coming summer by the AAIA. Hmmm! Sort of brings to mind those stories about border guards and site custodians who need to be taken care of under the table, as it were.



Observations on Roman Architecture

By Alan Tkaczyk, Latin II student, Carmel H.S., Carmel, Indiana

The Romans were excellent builders who had enduring materials to use, and their structures would have lasted until the present time had it not been for the deliberate destruction of these ancient relics.

Modern building techniques owe a great deal to Roman developments in architecture, one of the greatest of which was the use of concrete in construction. This use of concrete greatly removed the limitations of the Greek methods of building which relied heavily on post and lintel designs. Concrete enabled the Romans to construct buildings of vast dimensions never before achieved. It allowed the employment of much unskilled labor, and it could be successfully completed in any country regardless of available natural resources.

For the first time in history, Romans solved the age-old problem of enclosing large areas and of organizing complex combinations of varying types of architecture. The arch, the vault and the dome became prominent features in Roman architecture. Through careful planning Roman engineers could control the effectiveness of the sources of light. Without having to rely on the restrictions of post and lintel construction, the Romans could use columns more decoratively while relying on the use of barrel vaults and domes for structural support.

Like modern day progressive nations, the Romans were not ashamed to borrow and incorporate new ideas from other cultures; thus they took ideas from the Greeks and the Etruscans and used them to resolve their own design needs. Although they retained the use of the Greek post and lintel design for traditional decoration, they relied heavily on the arch to span massive interior spaces such as are found in *basilicae* and *thermae*.

It is in spanning great interior spaces that Roman architects deserve the most credit for innovation. The challenge was to keep interior space open and roofed over while providing sufficient natural lighting. The solution, of course was to use vaulted ceilings which were constructed by placing a series of arches back to back. The side walls would, of course, need to be made very thick (e.g., 20' thick +/-), or reinforced with buttresses. The use of a crossbarrel or intersecting barrel vault (i.e. barrel vaults intersecting at right angles to each other) allowed the building to have large open areas lit by windows. If the height of the crossing barrel vaults was the same, ridges or groins appeared on the edges where the vaults met. The wide use of these vaults eliminated the need for interior columns, but columns were still used on the exteriors of buildings for decoration.

Concerning the styles of the columns used by the Romans, they not only adopted the three traditional Greek styles, or



Doric post & lintel design



Tuscan Column

Roman architects also modified the Greek Ionic order by adding smaller, more geometric spirals to the capital.

The most elaborate Greek Order, and the one which seemed to appeal the most to the Romans, was Corinthian. As designed by the Greeks, a Corinthian capital was decorated with three rows of acanthus leaves, each containing eight leaves. Roman architects replaced the top rows of leaves with four volutes resembling miniature Ionic scrolls. To make Corinthian columns even more imposing, they were frequently set up on huge pedestals.

While Roman architects incorporated arches into the designs for large baths (*thermae*), basilicas, commemorative structures and aqueducts, when it came to building temples they preferred to stick with the more traditional post and lintel construction used by the Greeks, perhaps out of respect for religious tradition. Roman architects did not, however, construct temples following the strict Greek tradition of having just three steps leading up to the main platform. Since Roman temples were derived from the Etruscan tradition, they were built on a high podium with a large number of steps leading up to the front of the temple.



Doric Capital



Ionic Capital



Corinthian Capital

One of the variations in column styles created by Roman architects is called Tuscan (i.e., from Tuscany, Italy). The top (or capital) of a Tuscan column was a simple molded design. There was a base below the shaft which was smooth or unfluted. Because the simplicity of the Tuscan order did not appeal to most Romans who preferred more elaborate designs, it was not used very often.



Composite Capital

Days Of Our Plebeian Lives

Marcus, Coquus

By Mike Keppler, Latin III student of Donna Wright, Lawrence North H.S., Indianapolis, Indiana

My named is Marcus, and I am a cook for Ovidius, a distinguished Roman senator. Ovidius has a large town house on the outskirts of Rome. During the summer I cook for him in a small farmhouse in the country. No matter where Ovidius happens to be staying, I am expected to prepare great meals for his many family members, as well as for all his guests, which include patricians and senators who stop by at random times to discuss politics.

I have been dazzling Ovidius with my skills for six years. I used to be his slave, but since I was such a wonder in the *culina*, he freed me two years ago during *Saturnalia*, asking only that I continue to cook for him and accept a generous salary with benefits. I am also provided with compact but convenient living quarters in the rear of his homes. I share these living quarters with my wife of one year, Portia. We're basically happy since we are sure life would be a lot worse if I had been bought by some other master six years ago.

Because Portia and I have chosen not to have any children, we are able to save our money. Portia, who is a freedwoman, also works for Ovidius as a maid. We hope that by saving our money we will, one day, be able to rent a small apartment of our own. I would also like it if I could finally be free to work where ever I chose to instead of having to work for Ovidius. My personal goal is to work as a master cook in a large cookery.

For now, Portia and I will continue to provide loyal service to Ovidius and hope that the future holds some pleasant surprises for us.

Dear Catullus

Upon Reading Catullus' Poem To His Dead Brother

By Paul Carroll, Latin III student of Mrs. Bo Lawrence, Saint Joseph H.S., Victoria, Texas.

I wish to congratulate you on your poetic masterpiece. This snippet of pure talent and insight has made my day brighter. Your dead brother, to whom you dedicated your brief verse of truth and feeling, must surely have rejoiced the fact that he tragically departed from your world and was unable to express to you his brotherly love and thanks for your beautiful tribute.

Your "Ave Atque Vale" poem, or "At His Brother's Tomb" as others call it, is a true expression of the brotherly love you shared and of the grief you suffered at your brother's untimely demise. Such expressions of love deserved to be immortalized in your poetry because they are ideals that all mankind should share. Your poetic language aptly captured your feelings and communicated them to your audience. Your contribution to your brother's memory and to the potential depth of human feeling and expression is deserving of praise.

It's Just Disastrous

Keeping Modern Day Misfortunes In A Classical Perspective

Just before Thanksgiving this year some 600 Latin students from central Indiana gathered at a local university to gain a perspective on the terrible disasters dominating the news this year.

The goal of the conference organizers was to help students realize that no matter how bad things may seem in the world today because of starvation, revolution, flooding, storms, military uprisings, and the collapse of political structures, these are simply the things which make up the history of man's existence on this planet.

Some of the best classical professors in Indiana lectured on Natural Disasters, Social Upheaval and Military Massacres with an eye toward helping students develop an historical perspective for such events. Hopefully the 600 students left the conference realizing that such disasters are a very real part of human existence, a part which must be anticipated and dealt with. When such events occur, those who survive must be ready to help each other and themselves to get

on with their lives as best they can.

To set the tone for the day's talks, the following introduction helped prepare participants to develop an historical perspective on this planet's proclivity for earthquakes.

Because of what we understand about the structure of our planet, how its crust consists of moveable plates that are more or less always in motion, it is understandable that this old earth has been quaking ever since its crust was formed millions of years ago.

One of the first records of an earthquake disaster dates back to 426 B.C. when 25 young girls on holiday climbed to the top of a harbor tower in Greece to get a better view of the ships out on the water. Just as they reached the top, an earthquake hit the region, the tower collapsed, and all 25 girls were killed, along with many other inhabitants of the region.

Forty-seven years later, in 373 B.C., the entire population of an island in the Gulf of Corinth perished

when an earthquake submerged their island home.

About 150 years later, in 224 B.C., a massive earthquake shook the entire northern coast of Africa, destroying 100 cities and killing 50,000 people.

When students of the classics become aware of the "normalcy" of such disasters, they will hopefully not panic and begin making dire predictions the next time an earthquake disaster occurs.

During the reign of Emperor Nero many people claimed that because of the displeasure of the gods, Nero's reign was being plagued by disasters. Not only was there the great fire in Rome and the slaughter of 70,000 settlers and legionnaires in *Britannia*, but there was also the great Campanian earthquake that nearly destroyed the crossroads town of Pompeii. These predictors of doom conveniently overlooked the fact that 100,000 Syrians had been killed during the reign of Augustus in 19 B.C. — an emperor that few would

(Continued in Pagina Octava)

De Re Coquinaria



There is no better way to become familiar with Roman tastes and the food they enjoyed than to prepare and serve some of the recipes that were recorded in the only authentic cookbook to have survived from ancient times. The recipes were either recorded by or for a gastronome whose *cognomen* was definitely *Apicius*—there are conflicting opinions about his *praenomen* and his *nomen* and even about the century in which he lived. Most people, however, even ancient authors, believe that the *Apicius* of *De Re Coquinaria* lived in the 1st century A.D.

The majority of the recipes recorded by or for *Apicius* deal with nine major categories of foods. Each issue of the 1993-1994 Pompeiana NEWSLETTER features two different Apician recipes for the food category highlighted each month.

Readers are encouraged to try at least one of the recipes each month in order to get an authentic taste of Roman living.

Nine Major Categories of Roman Foods

- I. Eggs (*ova*)
- II. Vegetables (*holera*)
- III. Legumes (*legumina*)
- IV. Inland Water Fish (*placres*)
- V. Seafood Dishes (*fercula marina*)
- VI. Quadrupeds (*quadrupedes*)
- VII. Domestic and Wild Fowl (*aves feri et domestici*)
- VIII. Cheese (*caseus*)
- IX. Fruit (*fructus arboreus*)

ROMAN LOBSTER

Boil a two or three pound lobster in a large pot of water for 25 minutes. Remove the lobster from the water and place it on a paper towel to drain. Save the water in which the lobster was boiled.

While the lobster is boiling, in a small bowl smash together 1/2 teaspoon of black pepper, one teaspoon of celery seed, and 1/4 teaspoon of cumin.

When the lobster has finished boiling, place one cup of the water in which it was boiled in a small saucepan. Add the smashed together seasonings and one teaspoon of chopped parsley (fresh, if possible), one teaspoon of chopped mint leaves, one teaspoon of honey, one teaspoon of wine vinegar and one whole bayleaf. Bring this sauce to a very low simmering boil and let it boil down for about 20 minutes. Add a little cinnamon to the sauce and continue simmering for another five minutes.

Pour the sauce into a serving bowl, remove and discard the bay leaf, and serve with the lobster.

ROMAN OCTOPUS

Buy two pounds of fresh octopus, clean off anything that doesn't look edible, and then, using a solid surface, pound on the octopus with a meat tenderizer. After tenderizing the octopus, cut it all (including the tentacles) into little pieces and cook in salt water until it is tender.

While the octopus is cooking, mix the following ingredients together into a thoroughly blended sauce: 1/2 teaspoon of black pepper, 1/4 teaspoon of fennel seeds, one ounce of drained and washed sardines, one teaspoon of white wine, one teaspoon of vinegar, 1/4 teaspoon of mustard seed, 1/4 teaspoon of oregano, 1/4 teaspoon of celery seed, one teaspoon olive oil, 1/2 teaspoon of honey, and a pinch of basil, thyme and chopped mint.

Serve the sauce with the octopus when it has finished cooking.

Remember: If you never taste Roman food, you'll never know whether you like it or not!

Orpheus and Eurydice

By Stephen Dirksen, Latin II student of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

There once lived Orpheus, a musical man, Who played the lyre better than anyone can.

On only one girl he had his eyes set: Eurydice, the nymph, whom he had met.

Orpheus was devoted to his new bride; Unfortunately, though, she suddenly died.

Orpheus then was stricken with grief And chose to risk death while seeking relief.

He'd travel a dangerous path down to Hell And ask dreaded Pluto to send back his belle.

First he tamed Cerberus with his famed lyre And then set the hearts of the Furies afire.

He then approached Pluto and sang him his plea, Enchanted him so that he had to agree.

Eurydice could walk the path back to life, Provided he wouldn't look back at his wife.

Orpheus ascended the steep, rocky route When his fears suddenly filled him with doubt.

Orpheus was tempted. His faith was too weak. No harm would be done by taking one peek.

One peek was enough to shatter the spell. She faded away and whispered, "Farewell."

For the young Orpheus no grief would suffice For losing his wife not one time but twice.

To take this one lesson and use it in life, "There must be a trust between husband and wife."

Once Upon A Time

The Story of the Fable

By Cammie Corder, Elizabeth Daly Wagner Scholar and Senior Latin student of Sr. Mary Consolata Smith, Seton H.S., Cincinnati, Ohio

Everyone likes a story, some because of its simple pleasure and others because of what they learn from it. Stories have, no doubt, been around since pre-history. Early tales seem to have grown out of the primitive beast tales and the folklore of the ancient Aryans. They are popular because they are an effective way to hold someone's attention while needed information is passed along.

One of the earliest forms of stories used was, no doubt, the fable. These short but interesting stories, usually involving animals as characters, are designed to impart a specific lesson or criticism.

The author of fables that should be most familiar to Latin students is Phaedrus, the Roman who converted into Latin fables stories found in history or originally written in other languages. One of the authors whose fables Phaedrus translated was Aesop, a Greek fabulist.

Aesop is said to have lived ca. the sixth century B.C. He was a Phrygian slave who was freed by his master, Iadmon, because of his excellent story telling abilities.

After he was granted his freedom, Aesop became a citizen of Sardis, the realm of King Croesus, and it was there that he attained his greatest fame. He became the ambassador of the king to the city states in Greece. In this capacity he was often charged with settling interpersonal disputes. Once while visiting Delphi, Aesop used a fable to expose the greed of the people there. The Delphians took offense at the implications of the fable and accused Aesop of impiety. Aesop was brought before a local court which had him executed as a public criminal.

Some two hundred years after his death the people of Athens immortalized Aesop by commissioning the sculptor Lysippus to create a statue of Aesop which was placed in front of the statues of the Seven Sages in Athens.

Like Aesop, Phaedrus was also a freedman. Since the title of his collection of stories is *Phaedri, Augusti liberti, fabulae Aesopicae*, it is generally assumed that he had once belonged to the household of the Emperor Augustus.

Phaedrus wrote five books of fables, all in iambic senarius, but, unfortunately, only about thirty stories are still extant. Because his fables imitated the style of Aesop, he became one of the greatest contributors to the immortality of Aesop's fame. Phaedrus felt that the medium had been invented to give expression to things

(Continued in Pagina Octava)



The Fascination of Roman Houses

Let's face it. Roman houses are so fascinating that Latin students world wide have tried their hands at creating models of these interesting atrium design homes.



The model shown here was constructed by a 10 year old Latin I student, Willie Lion, who studies under Annetta Kapan at the Mirman School for the Gifted located in Los Angeles, California.



THE ROMAN WAY



The reason why Janus was never consulted as an oracle.



58.

- I. FILIA, Margarita Fructus Conditi
- II. COGNOSCO ME HABERE PERITIAS, Shaculla Nealides
- III. DE TE REPPERI, Spiritus Iunipero Infectus Flores
- IV. CORDIS FORMA PYXIS, Nirvana
- V. HODIE, Pepones Confringere
- VI. PUELLA QUAE EST LATICIS LIGAMEN, Catharina Frutex
- VII. QUIA NOX, Decem Millia Hominum Insanorum
- VIII. ABIECTUS, Qui Frangit
- IX. HEROS, Maria Curiosa
- X. ITERUM, Ionella Iacobides

59.

Advertising Slogans

Submitted by Jennifer Corvati and Marie Claire Munnely, Latin 8 students of Michael P. McCormack, Pawling Junior Senior H.S., Pawling, New York

1. Nike
 2. M & M's
 3. Pepsi
 4. Macy's
 5. Cinnabunt
 6. Tide
 7. Doublemint Gum
 8. J.C. Penney's
 9. Dr. Pepper
 10. Juicy Fruit
- a. Fortasse non solum est pro adultis
 - b. Tibi habere id necesse est
 - c. Duplica voluptatem tuam
 - d. Ubi vestes viviscunt
 - e. Solum facite id
 - f. Si necesse est esse purum, est necesse esse austus
 - g. Sumus vitae tuae pars
 - h. Gustatus vos movebit
 - i. Aperi manum tuam et surride
 - j. Quod ipsum medicus ordinavit

60.

It's All A Myth!

Submitted by Barb Seiler, Latin III student of Mrs. Buehner, Divine Savior Holy Angels

Re-arrange the letters to form the names of famous mythological characters. Then arrange the boxed letters to name a mythological place.

1. UBEERSCR
2. ANCHOR
3. ADHRY
4. PNIODESO
5. VREMNI
6. LOOPAL
7. PRSHEAI
8. NESISR
9. PUSEERS
10. SEEHTUS
11. YHPNSM
12. PEDHAN
13. SROE
14. PSUSSHYI

An Ego Trip To A Royal Match

Submitted by Gerry Sychay and Brandon Amann, Latin III students of St. Claris Anneken, Villa Madonna Academy, Villa Hills, Kentucky

61.

1. Ego sum Rex Aboriginum. Pacem cum Aenea feci. Ego Laviniam, meam filiam, Aeneae in matrimonium dedi.
2. Ego trigeminos Curatios interfeci. Etiam ego sororem meam, quae mortem coniugis, unius de Curatiis, dolebat, interfeci.
3. Ego sum Procae filius et Numitoris frater. Ego meam fratrem ex regno pepuli et Albam Longam rexi.
4. Ego sum Aeneae filius. Ego Albam Longam condidi.
5. Ego sum Rutulorum rex cui Lavinia desponsa erat. Cum Aeneas Laviniam in matrimonium duxisset, ego auxilium ab Etruscis petivi et Aeneam aggressus sum.
6. Ego eram Arrantis coniunx. Arrante necato, ego ab Lucio Tarquinio Superbo in matrimonium ducta sum.
7. Ego sum Romae rex quintus et Tanaquilis coniunx. Ego etiam Circum Maximum aedificavi.
8. Ego consul Romae factus sum. Ego sum Tarquini Superbi sororis et filius Lucretiae coniunx.
9. Ego sum sororis filius Tarquini Superbi. Ego stultitiam simulavi ne interficerer. Ego Roma Tarquinium Superbum expuli et consul Romae factus sum.
10. Ego sum Romae septimus rex. Ego Romanos in bellum in Gabios et Volscos duxi. Etiam ego Roma ab Iunio Bruto exactus sum.
11. Ego sum Tarquini Superbi filius. Ego Lucretiam violavi. Igitur ego Roma repulsus sum, et ab Gabiis interfectus sum.
12. Ego eram Tanaquilis et L. Tarquini Prisci servus. Sed, postquam prodigio mirabili distinctus eram, me sicut regis filium educaverunt. Ego Romae rex sextus factus sum.
13. Ego sum Romae rex tertius. Ego multa bella gessi. Etiam domus mea, fulmine percussa, conflagrata est.
14. Ego pacem societate foederibusque auxi. Ego sum Romae rex qui Iani arcum aedificavit.
15. Ego sum Procae et fratris eius Amuli filius. Ego maior filius eram et heres iustus eram, sed ab Amulio repulsus sum.
16. Ego sum Numitoris filia. Ego Vestae sacerdos iniuste lecta sum. Ego duos filios, Romulum et Remum, habui.
17. Ego cum paucis comitibus Troia ad Italiam effugi. Ego Laviniam, Latini filiam, in matrimonium duxi. Ego pugnans contra Rutulos Etruscisque interfectus sum.
18. Ego sum Romae rex qui Ianiculum cum urbe Ponte Sublicio coniunxit. Ego carcerem aedificavi, et imperium usque ad mare auxi, et in Tiberis ore Ostiam condidi.
19. Ego sum Rheae Silviae filius sed a pastore educatus sum. Ego fratrem meum interfeci ut regnarem. Roma a nomine mea appellabatur.
20. Ego sum Rheae Silviae filius sed a pastore educatus sum. Ego regnum cupivi sed a fratre meo interfectus sum.
21. Ego ab Aenea, qui urbem Lavinium ab nomine mea appellavit, in matrimonium ducta sum.
22. Ego sum belli deus. Ego sum, ut fama est, Romuli et Remi pater.
23. Ego sum deus ostionum qui duos visus habuit. Ianuarius ab nomine mea appellatus est. Templi mei portae belli tempore aperiebantur, pacis tempore claudiebantur.
24. Ego sum Tarquini Prisci uxor. Tarquinio Prisco mortuo, ego Servium Tullium, in cuius capite flammae fuerant, adiuvum ut rex fieret.
25. Ego sum Tarquini Collatini uxor. Ego ab Sexto Tarquinio violata sum, et postea me interfeci.
26. Ego sum pastor qui Romulum et Remum invenit. Ego cum uxore mea Larentia eos docui et educavi.

- | | |
|--------------------------|-------------------------|
| A. Tullia Minor | N. Servius Tullius |
| B. Ancus Marcius | O. Horatius |
| C. L. Tarquinus Superbus | P. Remus |
| D. Janus | Q. Tursus |
| E. Numitor | R. Lavinia |
| F. Lucretia | S. L. Tarquinus Priscus |
| G. Mars | T. Ascanius |
| H. Aeneas | U. Rhea Silvia |
| I. Amulius | V. Numa Pompilius |
| J. Tanaquil | W. Lucius Iunius Brutus |
| K. Tarquinus Collatinus | X. Romulus |
| L. Latinius | Y. Sextus Tarquinus |
| M. Faustulus | Z. Tullus Hostilius |

Mottoes, et Cetera

Submitted by Jim Schiaffino, Latin I student of Brother Lawrence Shine, Calvert Hall College High School, Towson, Maryland

Translate the Latin phrase, then match it with its proper meaning in the list below.

1. In hoc signo vinces
2. Ad maiorem Dei gloriam
3. Signum fidei
4. Deus ex machina
5. E pluribus unum
6. Morituri te salutamus
7. Gaudeamus igitur
8. Domine, dirige nos
9. Ars gratia artis
10. Carpe diem
11. Eae quam videri
12. Sic transit gloria mundi

- A. Motto of the Jesuits
- B. Quick solution to a conflict
- C. Motto of the city of London
- D. First line of a favorite student Latin song
- E. Motto of someone who wastes no time
- F. Byzantine emperor Constantine's vision
- G. Reminder to Roman heroes
- H. Motto of the Christian Brothers
- I. Motto of the USA
- J. Motto of the state of North Carolina
- K. Motto of MGM (film-making company)
- L. Salute of Roman gladiators to emperor



1. MAGISTRA DUBITATIO-IGNIS
2. ADAMORUM FAMILIAE AESTIMATA
3. MUNDUS PERFECTUS
4. III MILITES SCLOPETIS ARMATI
5. VITA MEA
6. NOS RECEPIMUS
7. HOMINIS AMICUS OPTIMUS
8. CLAVICHORDIUM
9. FEMINA PERICULOSA
10. DIEI RELIQUIAE

ACROSS

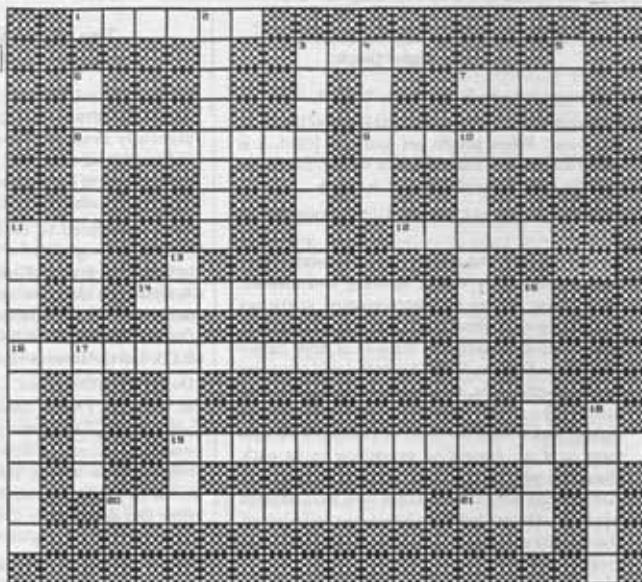
1. An ex
3. A blo
7. A loca
8. The A
9. An ag
11. A defi
12. Somet
14. An ag
16. A peri
19. A peri
20. The m
21. An are

65.

Archaeology Terms

ACROSS CLUES

64. extent of time of any length
 block pattern used to mark off an excavation area
 location which has been identified by study by archaeologists in Americas
 age characterized by the use of bronze tools
 definite period of time dominated by a prominent figure or feature something left behind after decay or dismantling
 age characterized by the use of bronze tools
 period that represents the oldest products produced by a society
 period of time during which the best typical products were produced by a society
 middle stone age between the Paleolithic and the Neolithic
 area where scientific excavation is being conducted



DOWN CLUES

2. Referring to the world known before the discovery of the Americas
 3. An age during which the best products were produced by a society
 4. A Latin term meaning "in place" or "where something was found"
 5. An excavation depth in which similar items are found
 6. A large-scale commemorative structure
 10. New Stone Age—marked by polished stone implements
 11. Scientific study of material remains of past human life and activities
 13. Anything that shows it was shaped or produced by man
 15. An age characterized by the use of copper tools
 17. "about" or "around"—introducing a guess for the year
 18. Any remains of an animal or plant recovered from the earth



On the Farm

Submitted by Travis McIntyre, Latin student of Sue Wood, Pike High School, Indianapolis, Indiana

Find the following words, in Latin, in the puzzle below.

1. grain (Acc. Sing.) 9. pig (Acc. Pl.)
 2. horse (Nom. Pl.) 10. land (Acc. Sing.)
 3. wagon (Nom. Pl.) 11. crop (Nom. Sing.)
 4. field (Nom. Sing.) 12. farmer (Nom. Pl.)
 5. chicken (Nom. Sing.) 13. plant (Acc. Pl.)
 6. goat (Acc. Pl.) 14. irrigate (3rd person Pl.)
 7. barn (Noms. Sing.) 15. sheep (Gen. Sing.)
 8. cow (Nom. Pl.)

65.

GOLHIAJXQPADBWDVNJXYTDQ
 CBXOTERRAMOCLEUUVUOJAD
 NNTHFJPRJXMCBAXELXOYQWL
 OLUUXYTWHUNOIPAADWDHAGF
 IAIYFI IOTWVDLCLLFIRMUNE
 YWUEARRNCISCLMOOMPYJOC
 PLRURREMSCJAIRMCIKSWAXS
 FBWAEMOPJUVQKDDIEMEIMTN
 UQCUUGSMVMAAIUWRICIMDESS
 NJMRGQODRLTIYYHGWAVBSTH
 ORFOVCLEPULLUSQAYIGUSFK
 LRMKNQGGJOUQYGRYVICBIMR
 KMBWTAWSMGBXANHVXUEXSLA
 RLXPQDTNAGIRRIFEQBXTWBV
 UXVBKUPXURQVEKKAREGQNJF
 TVRBKEFGSWHNQCFJJBUPULJ
 TTNMKHAYMQJERHBINTAROKJ
 HUHNVAWYFWSNJRRVDKASUUC
 BOSOVQYQRCNXFPBHNCSEQSC
 NHRQPORCOSHIRCOSUJHEGS

66.

Holy Scramble

Submitted by Todd Ellington, Latin I student, Carmel High School, Carmel, Indiana

The Greek gods have gotten their names all mixed up. They also got their jobs scrambled. They came to you, the wisest scholar in the world, to help them. Bene tibi sit!

1. LPAOLO - HCTATEL GOD
 2. YODISUSN - EIVN GOD
 3. USZE - MUSERPE GOD
 4. REPENOSPEH - IRPNNG GODDESS
 5. KNEI - VYIROTC GODDESS
 6. MDETEER - NIGRA GODDESS
 7. OTRHPAIED - EVLO GODDESS
 8. CEATEH - ALCBK IMGAC GODDESS

67.

Deities, Latin Style

Submitted by Mark Feenstra, Latin I student of D. Huisken, Covenant Christian High School, Grand Rapids, Michigan

Find the names of the Latin deities in the word search that fit the indicated sphere of activity.

1. ruler of the gods and mankind
 2. god of the underworld
 3. god of the sea, horses, and earthquakes
 4. god of the sun, poetry, music, and medicine
 5. goddess of the moon and hunting
 6. god of commerce, theft; messenger of the gods
 7. god of fire and metalworkers
 8. goddess of agriculture
 9. god of war
 10. goddess of love and beauty



1. VOCATUS FRIGIDUS, Diana G. Pugh
 2. MAGISTER HOMICIDIUM, Decanus Coontis
 3. EN, SIC TIBI DIXI, Iuncus Membrum-Ramus III
 4. VIRI A MARTE VENIUNT, FEMINAE A VENERE, Iohannes Canus
 5. INHIBE INSANITATEM, Susanna Pouter
 6. SCIENTIAE DOCTI LIBER DOMESTICARUM PATEFACTIONUM MIRANDARUM, Daniel Coffea et Merulus Cessler
 7. PECCATUM GRAVE, Fides Celler-vir
 8. DAEMONES, Guilielmus Pronaini
 9. NUPTA FURAX, Margarita Adlignum
 10. ATQUE SI PARVA FILA ALBA TRANS GRAMEN IN LACUNAS PARVAS IMPELLIS, AMICUS MEUS ES, Harvicus Penicus cum Germinie Shracio

69. The Romans and Their State

Submitted by Heather Bruinooge, Latin II student of Darrel Huisken, Covenant Christian H.S., Grand Rapids, Michigan

Match the parts of Roman government with their function.

1. rex 7. censors
 2. tribunes 8. patricians
 3. plebeians 9. dictator
 4. comitia centuriata 10. praetors
 5. decemvirs 11. quaestors
 6. Mons Sacer

- A. magistrates who took over the judicial functions of consuls
 B. king
 C. the upper class of people
 D. one man given supreme power
 E. officials who managed the state finances
 F. 10 officials elected to frame the laws
 G. common people
 H. a small hill where plebeians marched, intending to secede and form a government of their own
 I. an assembly of citizens originally intended to bear arms
 J. officials to watch over interests of the common people
 K. magistrates who served as guardians of public morals

S D P X H L D V W E T N R D K A
 U L I N T P E L N S F I S I P N
 N K A J E J M U Z D U A P O F A
 E M O C U K T O G C P D L N O I
 V S N Y F P O S D K L L Z I E D
 U S A G E V I U E M O K U M N M
 L B C N U O Q T G M E B Y Z L I
 W E L C G M B L E J B R V U A N
 Q P U I H A C P D R H A C B S C
 I U V N J R R E L E L M E U T O
 N G U U W S K D C E R E S A R P
 Z C O T U L P L Z J Q X R L C Y

ROGA ME ALIQUID



Cara Matrona,

I realize that there may not be anything that you or anyone else can do about this, but I just feel that I have to share my feelings with someone.

Last month my pater decided to treat his little family to a very special *Saturnalia*. So we all grabbed our *pillei*, piled into a rented *raeda* and headed for the *domus* of *Patruus Acerranus* in Rome.

Now don't get me wrong, *Matrona*. It's not that I think that our home town of *Ardea* is the *umbilicus* of the civilized world or anything like that, but *Roma* was the pits. I mean the place literally smelled. I have never seen such uncouth personal practices or such widespread neglect of simple hygiene before.

I mean no disrespect to *Patruus Acerranus*, but unless the man moves to a new city, I have no intention of ever visiting him again!

Adductus ad Fastidium, Ardea

Care Adducte,

Allow me to apologize for all of *Roma* and for my many fellow denizens. We try. Believe me, we do. But when you get this many people living together in one place, the streets obviously will not be as pristine as the streets of *Ardea*.

You no doubt are aware that the *conductores foricarum* have made every effort to build as many public latrines as possible throughout the city and to connect these *foricae* with the *cloacae* of the city so that they are hygienically drained at all times. We Romans are very proud of these *foricae* which, they tell me, are becoming more decorative and elaborate all the time. In fact, I am told that the men of the city prefer to spend their free time and meet their friends in the *foricae* these days rather than in the *thermae*, especially since it's almost impossible to get into a reputable *thermae* before *hora nona*. I've even heard that some of the better *foricae* are decorated with sculpture, have fountains and even an occasional altar to *Fortuna*.

Of course, because it does cost an *as* to enter a *forica*, many people prefer to use the jars provided in front of a fuller's workshop or an open cess-trench which can easily be found on almost any side street or back alley. This is probably what accounts for the bad smells to which you refer in your letter. Also, most of the smaller shops and apartments along Rome's streets do not have properly drained facilities. These people usually just keep an old *lasan* handy somewhere just inside the door. I must admit that they are not always that conscientious about emptying and rinsing these containers. I also would be the first to admit that I, too, have more than once been the unintended target of a *lasan* or *sella pertusa* being illegally emptied onto the street by a lazy tenant of an upper story apartment. Whenever possible we do try to catch these people and take them to court, but it's often a difficult task. So many people sub-let their apartments anymore that by the time all the detective work is done to charge the correct tenant and owner, the person bringing the charges loses interest or runs out of *pecunia*.

Once again, *Adducte*, I'm sorry you had a negative experience with our fair city. I trust you will give us another chance in the near future, at least for the sake of *Patruus Acerranus*.

Cicero — Cum Grano Salis

How long, O Study, will you abuse our patience? How long will your terrors haunt us? To what end do you bring us by your turmoil? Are you worried not by all the writhings of ruined minds? Do you think your cruelties will be unavenged?

Anonymous

Modern Day Misfortunes

(Continued a Pagina Quarta)

have suggested was displeasing to the gods.

Earthquakes are very much a natural part of the life of the planet. When people get hurt and killed, it is disastrous, but it is something that we who live on the unstable crust of the planet must deal with.

In A.D. 115 an earthquake killed thousands in Antioch.

On July 21, 365, the residents of Alexandria Egypt were awakened by violent lightning and thunder. Those living next to the water watched as the sea suddenly receded about a mile from the coast, leaving fish and debris scattered in the mud of never before seen hills and valleys. As these people stared in wonder at this unusual sight, they began to hear a far away rumble. The rumble grew to a roar as the sea came rushing back toward the shore in a mountainous tidal wave bent on destroying everything in its path. Historians who recorded the event write that boats carried along the crest of this tidal wave were smashed into the roof tops of buildings located two miles inland. Over 50,000 people lost their lives in this earthquake generated disaster.

160 years later Antioch was again hit by an earthquake, and thousands more perished.

The next major recorded earthquake took place in Peru in 1040 when, once again, thousands were killed. 220 years later 6,000 were killed in Asia Minor.

The people of Naples, Italy, are very aware of the geographic instability of their area, yet they continue to take their chances in living there. In 1456 an earthquake killed 35,000 residents of Naples. One hundred and seventy years later, on July 30, 1626, several thousand more Neapolitans were killed by an earthquake, and 70 years later another quake hit the region killing 93,000 more Neapolitans.

There is no century that passes that does not have its own history of earthquake disasters. During the Eighteenth Century, eight different earthquakes killed over 289,000 people worldwide.

Two hundred and forty-three thousand people died in twelve different earthquakes during the Nineteenth Century, including casualties when the entire town of New Madrid, Missouri, was destroyed on February 7, 1812, and when 110 people died in Charleston, W.V. on August 31, 1886.

The Twentieth Century got off to a rumbling start when 700 residents of San Francisco were killed on April 18, 1906.

Two years later, in the Mediterranean area, 250,000 Sicilians were killed by an earthquake.

During the Roaring Twenties, 420,000 people were killed in China and Japan by three separate earthquakes.

Three more earthquakes claimed 150,000 lives in Pakistan, Chili and Turkey during the 1930's.

Finally, lest we think any report of an earthquake to be unique or unexpected, 15 major earthquakes have claimed more than 383,000 lives since August 5th, 1949, including 118 in Alaska on March 27, 1964, and 60 in San Francisco on October 17, 1989, at a time when millions watched the quake live on national television.

Of course, no one should become jaded by the realization that human disasters are a very real part of existence, but on the other hand, no one should spread world-wide panic by pushing the ultimate panic button when one disaster or another is reported.

A student of the classics knows that all sorts of disasters are possible because they have all happened in the past and will continue to happen in the future. Those who survive should not go around predicting ultimate doom—history doesn't indicate this. Those who survive should, however, help pick of the pieces and go on with their lives as best they can. History shows that this is what is possible and, undoubtedly, the most logical course to follow.

Janus Saw Both Sides of Any Issue

Yes, Janus was the god of beginnings and ends, of entrances and exits. Because of his unique physical deformity, however, he was also considered a symbol of open-mindedness. Here was a god who could take a just and well-rounded view of all questions.

The Story of the Fable

(Continued a Pagina Quinta)

which could not be mentioned openly. And so, like Aesop, Phaedrus too stepped on some political toes, especially those of Sejanus, Tiberius' second in command, and, as a result, had to hold off publishing the last three of his five books of fables until after the death of Tiberius and the fall from power of Sejanus.

Once introduced to the Romans, Aesop's fables became an integral part of school curricula. But even before Phaedrus published his books of *fabulae Aesopiae*, the idea of using animal tales to emphasize morals had already influenced such Roman satirists as Quintus Ennius (ca. 200 B.C.), Gaius Lucilius (ca. 100 B.C.), and Q. Horatius Flaccus (1st Cent. B.C.).

During the Renaissance, LaFontaine became known as the great French fabulist. As with his classical predecessors, LaFontaine used fables (many of whose story lines and morals were borrowed from Aesop) to criticize those holding political power, in this case Louis XIV. Through his fables LaFontaine tried to show that the common sense of the people often put the wisdom of the king's court to shame.

Fables were also a favorite vehicle of German satire during the Reformation. Because Germans had been introduced to the concept of Aesop's fables by a book entitled *Der Elderstein*, written in 1461 by the Dominican monk Ulrich Boner, they were ready to accept fables as a vehicle for moral and religious criticism.



A set of tales from India, written ca. 241 B.C., also bears an amazing resemblance to those written by Aesop. These are known as "Jatakas," or "Birth Tales of the Buddha." These tales consisted of moral verses called "Gatha," and it is these "Gatha" which contain the principal ideas upon which Buddhism was based. Like the Aesopic fables, the "Jatakas" often rely on animal characters to teach good morals and make readers aware of the flaws they do not see in themselves.

Like the early fabulists, many modern writers utilize stereotypical animal characteristics to make their points. Thus one persona may be as sly as a fox, another as strong and majestic as a lion, while others may be playing a game of cat and mouse. Such comparisons are used to emphasize moral tendencies or to express universal ideas of good and evil.

The American ideals of ingenuity and perseverance could well be taught by the following simple fable, in Latin, of course:



Olim erat comix sitientissima. Seriam cum parvula aqua invenit. Rostrum suum autem in seriae os non aptare poterat.

Iterum et iterum comix aquam attingere conabatur. Etiam seriam aut frangere aut evertere conabatur, sed id facere non poterat.

Paene de re desperabat cum subito cogitatio nova in mentem eius venit. Parva saxa in seriam alium post alium demisit. Hoc facere continuit donec aqua ad os seriae advenit. Tum bibere poterat, et sitis eius satisfacta est.

RES AD QUAM FABULA SPECTAT: Constantia omnia perficit.



Days Of Our Plebeian Lives**Augustulus, Cliens**

By Kristen Glazner, Latin III student of Donna Wright, Lawrence Central High School, Indianapolis, Indiana

I am a Roman plebeian, and I live a very simple life. My name is Augustulus. I live with my family on the third floor of one of the nicer *insulae* in Rome. I am the proud father of two boys and one girl.

My business partner and I lease a *taberna* on the ground floor of my *insula* where we sell *panem et holera*. My partner lives in the country outside the city walls and has a large *horus* in which he grows the *holera* that we sell. As a convenience to the residents of my *insula* I purchase a load of *panem* from the nearest *pistrinum* each morning and resell it, for a profit of course, in our *taberna*. People don't mind paying a little more because it saves them having to walk all the way over to the *pistrinum* themselves.

People like to come into my *taberna* because they know that I am a *cliens* of a Roman senator. They always want to know what I learned at *salutatio* so that they can be on top of political happenings.

Of course, as a *cliens* I do have to be available to attend special functions on demand and cheer my *patronus* on and support him in anyway I can. Also, if he ever needs an *umbra* at one of his dinner parties, I have to be ready to go at a moment's notice, wearing, of course, the fancy *synthesis* that he has provided for me. The extra food and presents that are passed out during these *convivia* more than make up for any inconvenience to my family. Also, when my son gets a little older, I hope to be able to use the influence of my *patronus* to introduce him to some influential people in Rome. Hopefully, with the right connections he will be able to live a better life than I do.

My long term goal is to be able to own my own *taberna* outright so I won't have to share the profits with a partner.

I'm afraid I must excuse myself from this interview. I see a fire across the street, and all the residents of this area are expected to man the water bucket line if we expect other people to help us when a fire breaks out in our own building. I need to run upstairs and get my bucket and also tell my wife to take the kids and leave the *insula* until the fire is out, just in case.

The Colosseum

By Hajar Kadivar, Latin Student of Mrs. Kennedy, Red Bank Middle School, Chattanooga, Tennessee

You were first named the Flavian Amphitheater.
You were the best known monument in ancient Rome.

You stand where the Palatine, Caelian, and the Oppian hills meet.

Where once, instead of you, was a swampy lake.

You can no longer hear the crowds cheer.

No longer do you see the gladiators fight.

Instead only your skeleton is left for people to look at and smile.

On The Isle of Aeaea

By Dustin Martinez, Latin I student of Polly Rod, Tuller H.S., Tucson, Arizona

On this island

Away from harm,

I ate my fill,

Gave in to charm.

Elegant and beautiful

She wooed me in;

On that fateful day

Life was to begin again.

The change was sudden—

And, of course, no pain!

The world seemed different.

It began to rain.

I felt no strife,

No wish to depart,

For as it was

She had stolen my heart.

The form that I was

Was not all that bad.

I wanted no limit

Though I missed what I'd had.

I'll be here forever—

Time I don't miss.

Immortal I am

In this endless abyss.

Ten Roman Emperors and Their Connections With Christianity

By Dr. Andrew Adams, Foreign Language Department, North Central College, Naperville, Illinois

5. VALERIAN (Publius Licinius Valerianus), Emperor 253-260**6. GALLIENUS (Publius Licinius Valerianus Egnatius Gallienus), Emperor 253-268.**

Valerian was a senator, and a man of general integrity who had, like Decius, to contend with swarms of barbarians attempting to invade the empire from the northeast.

Valerian's view of the Christians was much the same as that of Decius, who had died in 251, and in 257 he reinstated the latter's policy. He closed Christian cemeteries and required Christian priests to attend state religious events. In addition, he attempted to divert church funds to the government, which in the third century was often short of money. His persecution was intense but brief, as Valerian was treacherously kidnapped during negotiations with the Persians, dying after a year of abusive treatment. His skin was stuffed and exhibited in a Persian temple, where it remained on public display for years.

His co-ruler Gallienus was a successful general, and personally a brave man. Literature both Latin and Greek was his hobby. As emperor he had to contend with barbarian invasions and pretenders to the throne, and he was known for his cruelty to those who resisted.

Alarming indications of the decline of the Empire were evident during the reign of Gallienus. So many people challenged his title of Emperor that this time came to be called "The Reign of the Thirty Tyrants."

A tremendous amount of resources went into keeping Gallienus in power. The barbarian hordes crossing the borders brought a plague with them, which at its height was causing five thousand deaths every day in Rome. There was also a famine.

Gallienus, like his father Valerian, was no Christian, but as sole ruler he immediately undid his father's work and ordered an end to all persecutions in his "edict of tolerance." He apparently felt that the Empire's dwindling finances had no business being wasted on this futile pursuit. Christians were allowed to reopen their cemeteries and churches. Thus the case of Gallienus demonstrates how quickly policy could change with a new emperor.

Gallienus was murdered by his own staff in Milan, a fate he shared with over a dozen other third-century emperors. The officers who betrayed him immediately proclaimed a new ruler, and pocketed their bribes from him.

The church had lost property and many valuable people in these two brief third-century persecutions, and was grateful to receive a sort of legal recognition from Gallienus. But there was still one more round of persecutions to come—and it would be the most severe of all.

Picture Picture Picture Picture Picture

There is no denying that Latin students have a lot of information to learn to be successful. Normally this involves a lot of grammar, vocabulary, principal parts, translating, mythology, geography, history, etc. There is, however, another aspect of classical studies that is very important although it is generally overlooked when it comes to formal instruction.

Many students do achieve some expertise in this area, but they seem to do it accidentally or by osmosis—following natural curiosity as they look through books, being lucky enough to travel abroad, staring at posters displayed year after year.

This important aspect of classical studies is the visual recognition of sites, monuments and works of art.

If a student were to specifically ask his/her teacher for a list of pictures with which a well-rounded classical student should be familiar, the teacher would no doubt be able to come up with an album or two. It's just not something, however, that is normally discussed amid the pressure to teach ablative absolutes, passive periphrastics, aposiopesis, etc.

This article is intended to get the reader started.

It has been a goal of mine for the last 20 years (one which I have not yet achieved because of the forementioned pressures) to produce a series of scrapbooks chock-full of photos that students should be able to identify at sight. Of course, there would have to be a key to help them learn what they needed to know about each photo. Oh, I've got the photos—I've been saving them for years. In fact, tucked away in one corner of my office is a huge deep-drawer legal-size file cabinet packed with photos carefully arranged in alphabetically filed manila folders. Over the years it has been easy to toss pictures into the cabinet. There just hasn't been time to create the scrapbooks.

So, as an incentive both for those teachers reading this article who may have had the same idea off and on, and as an incentive for myself, I am making this start. Here are some photos that every well-rounded student of classical studies ought to be able to recognize. There is a key included at the end of the article for those who will be using this as a learning experience.



(Continued in Pagina Decima)

Zeus and Hera

By Amanda Roudabush, Latin I student of Nancy Tiger, Turpin H.S., Cincinnati, Ohio

Zeus and Hera are quite a pair
With many lovers here and there.
Zeus is the leader of all of the gods.
He can always overcome all of the odds.
Hera's a wife unlike any other,
Zeus, her husband, is also her brother!

With such an amazing pair like that,
You would only ever find them at
The special place where deities are,
On a huge mountain that is very far
From all the mortals that live in Rome.
That is the location of the deities' home.

So Zeus and Hera, the famous couple
Live on Mt. Olympus and cause trouble.
They entice mere mortals just for the fun,
But what becomes of the mortals once they are done?
No one is ever quite sure, but they wish
That Zeus and Hera weren't so mischievous.

70. How Well Did You Read?

1. What were the three traditional Greek Orders?
2. What two items does Augustus sell in his *taberna*?
3. To which goddess were altars sometimes set up in public restrooms (*foricae*) in Rome?
4. How old is Willie Lion who built the model Roman house shown in this issue?
5. *Quot libros Iuncus Membrum-Ramus III scripsit?*
6. What two seafoods are featured in this month's Apician recipes?
7. What does the abbreviation A.C.E. mean?
8. Upon which Greek author did Phaedrus base his writing?
9. What student project does *Magistra* suggest for the Ides of March?
10. On which of Rome's hills was the house of *Quintus Cornelius Pudent* located?

Picture Picture Picture (Continued a Pagina Nona)



Rome: Upper Forum.
L. = Forum Romanum.
L. = Arch of Constantine.
R. = Parthenon, Athens.
Middle L. = Caryatid Porch, Athens.
Center = Acropolis from Troia.
Father Aeneas carries his son Ascanius.
Zeus, eagle: Middle L. = Cave of the Sybil.
L. = Cave of the Sybil.
Center = Hadrian's Temple.
Rome: Upper Forum.

CAVEANT EMPTOR VENDORQUE

SI In Universitate Doces

Ohio State University is sponsoring a NEH Summer Seminar for College Teachers to be held in Isthmia, Greece, June 20-July 1, 1994.

The title of the seminar is *Classical Archaeology in a Greek Context: Theory and Practice*. The seminar is being held in conjunction with the work of the Ohio State University Excavations at Isthmia.

The seminar is open to classicists, ancient historians, art historians, specialists in medieval and religious studies, among others, who are affiliated with institutions which do not offer doctoral work in the humanities. No experience in archaeology is required, but applicants must be in excellent health and willing to work with good humor and flexibility as members of a team in hot and dusty conditions.

Each participant selected will receive an NEH stipend of \$3,200 which should cover the cost of airfare, room and board.

To request application materials FAX 614/292-2282 or write to: Timothy E. Gregory, Dept. of History, 230 W. 17th Ave., Columbus, Ohio 43210. (Completed applications must be postmarked no later than March 1, 1994.)

Praemium Offero

Lost, one male Greek slave, ca. 25 years old. Last seen walking south on the *Via Latina*. Answers to *Xenomenes*. Slave is missing two toes on his left foot. Ask for the *Domus Vitellini* on the *Vicus Drusianus*.

SI In Gradibus VI per XII Doces

The School District of Clayton, Missouri, has an opening for the 1994-1995 school year for a Latin teacher, Grades 6-12.

Candidates should be eligible for Missouri teacher certification in Latin 6-12. Candidates with at least four years of teaching experience in a similar educational setting are preferred but outstanding beginning teachers may also be considered.

The teacher hired will be charged with redesigning and leading the implementation of a revised 6-12 Latin curriculum at Clayton H.S., an exceptional college-prep school in suburban St. Louis that regularly sends 95% of its graduates to college.

To request application materials FAX 314/862-7652, call 314/726-5210 or write: Director of Personnel, School District of Clayton, 7530 Maryland Avenue, Clayton, Missouri 63105.

Ad Linguam Latinam Docendam

Teachers, is the routine starting to wear you down? Do you wish you had a magic cabinet full of alternative teaching tools you could just pull out at random to provide a welcome break or attack a lesson from a slightly different direction?

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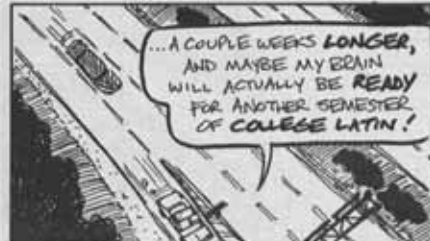
Estisne Sine Pecunia?

Have the holidays cleaned you out? Did you go just a little overboard with those *Ianua* gifts? Did you throw one *Saturnalia* party too many? Were you a little too extravagant during *Opalia*? Do you have so many *nepotes* that you had to dig into hidden savings to buy *sigilla* and *oscilla* for all of them? I will pay well for jewelry and quality furniture. See *Pigenerator Laetus* in the *Basilica Aemelia, Romae*.

III Anni In X Hebdomadibus Discentur

The Latin/Greek Institute of the City University of New York will offer once again basic programs in Latin and Greek from June 13th through August 23rd. These courses are intended for people with no (or very little) knowledge of the language. Two and a half to three years of college Latin or Greek will be taught in ten weeks of intensive, concentrated study. Twelve undergraduate credits will be awarded through Brooklyn College. The programs are team-taught by six experienced faculty members, who are on 24-hour call. Students are trained in morphology and syntax and read representative ancient texts (through the Renaissance in Latin - Attic, Ionic and Koine texts in Greek).

For application forms call 212/642-2912 or write: Latin/Greek Institute, Box AK, City University Graduate School North, 25 West 43rd St., Suite 300, New York, N.Y. 10036



ORIGEN AND HIS SPECIES



ANACHRONISMS

IT'S ALMOST NOON!



Latin Learning



ROME AROUND THE WORLD

By Ian Smith



MATH CONCEPTIONS

by Andy Baines



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Pompeiiiana, Inc. is governed by a Board of Directors which meets annually or in special session as needed. An annual meeting for adult and contributing members is held in Indianapolis on the 4th Saturday of September.

Bernard F. Barcio, LHD, serves as the Executive Director.

The Pompeiiiana Newsletter

I.S.S. # 08925941

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Each month, September through May, 12,000 copies of the Pompeiiiana Newsletter are printed and mailed to members and Latin classes throughout the world.

The Pompeiiiana Newsletter is a membership benefit for Adult and Contributing Members. Teachers who are members of Pompeiiiana may purchase classroom orders of the newsletter for their students.

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Students submitting work should include the name of their Latin teacher and the name and address of the school they attend.

What may be submitted

1. Original poems/articles in English or Latin (+ Eng. trans.)
2. Special interest photos or news reports of Latin activities.
3. Latin reviews of Movies or Movie Stars, Musical, Sports, or Political Figures. (English translations required for proofing.)
4. Summaries or reviews of articles published elsewhere, complete with references to original author, title of publication, date, and page numbers.
5. Learning games and puzzles, complete with solutions.
6. 300-400 word, cleverly written essays about anything Roman. These may be serious or tongue-in-cheek parodies.

Pompeiiiana attempts to publish as much submitted work as possible. It does not pay spontaneous contributors.

AUXILIA MAGISTRIS

(These solutions are mailed with each bulk Classroom Order sent in care of a teacher member. Copies are also sent to all Adult and Contributing members.)

58.

Carmina Optima et Eorum Auctores

1. DAUGHTER, Pearl Jam
2. I KNOW I GOT SKILLZ, Shaquille O'Neal
3. FOUND OUT ABOUT YOU, Gin Blossoms
4. HEART SHAPED BOX, Nirvana
5. TODAY, Smashing Pumpkins
6. RUBBERBAND GIRL, Kate Bush
7. BECAUSE THE NIGHT, 10,000 Maniacs
8. LOW, Cracker
9. HERO, Mariah Carey
10. AGAIN, Janet Jackson

Advertising Slogans

1. E
2. I
3. B
4. G
5. A
6. F
7. C
8. D
9. J
10. H

59.

It's All A Myth

1. Cerberus
2. Charon
3. Hydra
4. Pegasus
5. Minerva
6. Apollo
7. Harpies
8. Sirens
9. Perseus
10. Theseus
11. Minotaur
12. Daphne
13. Erichon
14. Sisyphus

MOUNT OLYMPUS

61.

An Ego Trip To A Royal Match

- | | |
|-------|-------|
| 1. L | 14. V |
| 2. O | 15. E |
| 3. I | 16. U |
| 4. T | 17. H |
| 5. Q | 18. B |
| 6. A | 19. X |
| 7. S | 20. P |
| 8. K | 21. R |
| 9. W | 22. G |
| 10. C | 23. D |
| 11. Y | 24. J |
| 12. N | 25. F |
| 13. Z | 26. M |

62.

Mottoes, et Cetera

1. F. In this sign you will conquer
2. A. For the greater glory of God
3. H. A sign of faith
4. B. God from a machine
5. I. One from many
6. L. We who are about to die salute you
7. D. Therefore let us rejoice
8. C. Lord, guide us
9. K. Art for the sake of art
10. E. Seize the day
11. J. To be rather than to seem
12. G. Thus passes the glory of the world

63.

Picturae Moventes

1. MRS. DOUBTFIRE
2. ADDAMS FAMILY VALUES
3. A PERFECT WORLD
4. THE THREE MUSKETEERS
5. MY LIFE
6. WE'RE BACK
7. MAN'S BEST FRIEND
8. THE PIANO
9. A DANGEROUS WOMAN
10. REMAINS OF THE DAY

64.



65.

GOLHIAJXQPADBWDVJXYTDQ
 CBXC TERRAM OCLFEUUUOJAD
 NNTHFJPRJXCHAYELXOYQWL
 OLUUXYTHYUOIPANDQHAGF
 IAIYFIYUOICALFIRMUNE
 YWUEABHSCISCLMOOMPYJOC
 PLURWELHSCJIRMCIKSWXS
 FBWELHOPJYUOKDDIEMEIMTN
 UOCUGSMYMAAIUWRICINDESS
 NTHGQODBLTIYYHGWAVHSTM
 ORFOVCLPULLUSAYIGUEFK
 LRHKNOCJOUQYGRYVICHIMK
 KMBWZWSMGBXANVYUEXSLA
 RLXPQDTNAGIRIPHOXTWVBV
 UXVBKUPXUQVEKKAREGONJP
 TVRBKEFGSWHNCFFJHUPULJ
 TTMMKHAYMQJERHBINTAROKJ
 HUHSVAYWFSNJRKVDKASUUC
 BOSQVOYGRGNXPBHNCEQSC
 NHRQFORCONTRCOSUJHJES

66.

Holy Scramble

1. Apollo - Athletic
2. Dionysus - Vine
3. Zeus - Sympetere
4. Persephone - Spring
5. Nike - Victory
6. Demeter - Grain
7. Aphrodite - Love
8. Hecate - Black Magic

67.

BDPXHLVDVHETNRDKA
 ULINTPEINSEFISLPH
 NKAJFJMUEDUAPDFA
 EMOCUKTOGCPDLNOI
 VBNYFOSDKLLEIEO
 USAGEVJUEHOKUMNH
 LBCHUOQFGMEBYZLI
 RELCGMBLEJBRVUAN
 QPUIHACPDHACBSC
 IUVNJRRLELEHEUTO
 NGUWBSKDCERESEARP
 ZCOTULPLEJQXRLCY

68.

Libri Optimi

1. COLD CALL, Dianne G. Pugh
2. MR. MURDER, Dean Kootz
3. SEE, I TOLD YOU SO, Rush Limbaugh, III
4. MEN ARE FROM MARS, WOMEN ARE FROM VENUS, John Gray
5. STOP THE INSANITY, Susan Power
6. DR. SCIENCE'S BOOK OF SHOCKING DOMESTIC REVELATIONS, Dan Coffey and Merle Keasler
7. GRIEVOUS SIN, Fay Kellerman
8. DEMONS, Bill Pronzini
9. ROBBER BRIDE, Margaret Atwood
10. AND IF YOU PLAY GOLF, YOU'RE MY FRIEND, Harvey Penick with Bud Shrake

69.

The Romans and Their State

1. B
2. J
3. G
4. I
5. F
6. H
7. K
8. C
9. D
10. A
11. E

70.

How Well Did You Read?

1. Doric, Ionic, Corinthian
2. Bread (panis) and vegetables (holera)
3. Fortuna
4. Ten years old
5. short libros
6. Lobster and octopus
7. After the Common Era
8. Aesop
9. Caesar tombstones
10. On the Viminal

Rush Limbaugh III

Socrates Also Used To Encourage Citizens To Think For Themselves

If you haven't heard Rush himself, you've certainly heard about him. This frank man can be heard on the radio for three hours a day Monday through Friday. He can be seen for 30 minutes a day on television. He publishes a monthly newsletter on a variety of matters. He has written two books that are widely read. The titles of these books are *The Way Things Ought To Be* and *See, I Told You So*.

Rush pleases a lot of people (and he annoys a lot of people) because he speaks with absolute confidence. Rush has opinions on everything; he also has very simple solutions for all problems—for this reason his fame has reached the stars.

What are some of the solutions that Rush offers the citizens?

Usually, they don't seem difficult. They are usually very simple.

If someone should ask how people can become prosperous, Rush would say, "They can because they think they can!"

If someone should ask how he might earn more money, Rush would say, "Stay focused and work long and hard."

Just like the Romans, Rush praises the values of our ancestors: Discipline, Constancy, Uprightness, Dedication to Duty, Industriousness and Seriousness of Purpose. If citizens pursue these values, they will be

rich and very happy.

Rush also says, "Success begets further success." Whoever creates their own opportunities will enjoy prosperity.

According to Rush, it is necessary to believe in the truth and to stay happy; but many people are asking what the truth is.

According to Rush, America gives equal opportunities to everyone, it doesn't guarantee equal results.

Most certainly, these opinions please many people.

These opinions, however, annoy many other people. These other people don't believe that the truth is so simple. Many people have worked long and hard all their lives without prosperity. It may be that opportunities can't come about without money.

Rush says he wants everyone to have whatever they want. How can this be if what many people want is to deceive others?

Is America strong because its citizens are strong? Rush thinks so. Others, however, think that the citizens are strong because America is strong.

Just like Socrates Rush is forcing people to think for themselves. He is certainly arrogant and haughty. It is more certain that his solutions are too simple. It is most certain that he pleases a lot of people—and that he annoys a lot of people. This is how Rush is enjoying prosperity in America.