

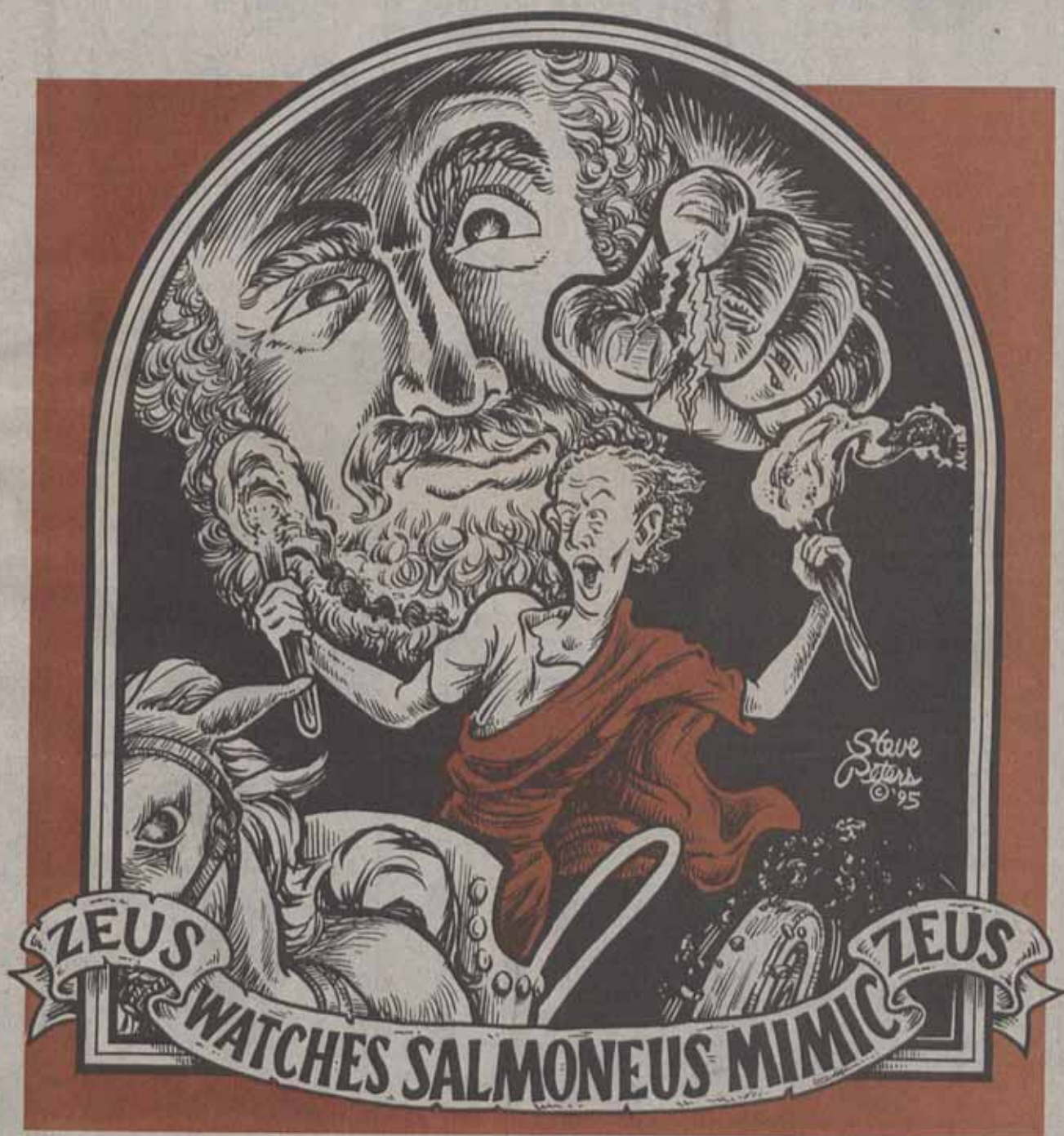
POMPEIANA



NEWSLETTER

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# Pocahontas

## Disnei Magna Pictura Movens Aestiva

Meminiſtine bonorum dierum priſtinorum? Illo tempore Diſnei picturae moventes omnibus placuerunt – liberis atque parentibus. Diſnei personarum adumbrationes in charta factae ab omnibus amatae sunt. Nemo Diſnei Picturas Moventes in dubium vocavit. Nemo Diſneum accuſavit de avaritia. Nemo dixit Diſnei personas femineas eſſe corruptrices.

Si Cicero hodie viveret, iterum diceret, "O Tempora, O Mores! Ubinam Gentium Sumus?"

His diebus neque liberi neque parentes volunt Diſnei picturis moventibus ſimpliciter frui. Liberis neceſſe eſt habere pupas et alias res quae Diſnei Picturae moventi pertinent. Parentes Diſneum accuſant de venditione avariore. Critici nunc dicunt Diſnei personas femineas, praesertim Pocahontas, eſſe corruptrices.

Sic liberi et parentes et critici de Pocahontas se gerunt. Fabula de Pocahontas lepida eſt – nemo hoc negat. Haec pictura movens de Pocahontas optime facta eſt – nemo hoc negat. Sed pauci de his rebus loquuntur.

Sine dubio Diſneus deſiderat pecuniam quam maximam merere quando novam picturam moventem creat. Naturaliter Diſneus deſiderat vendere pupas et alias res quae novae picturae moventi pertinent. Non eſt lex autem quae cogat parentes emere omnes has res. Fas eſt liberis "Minime!" dicere.



Nunc de Pocahontas adumbratione in charta picta breviter loquamur. Estne Pocahontas adumbratio lepide picta? Certe. Estne haec Pocahontas corruptrix? Nullo modo. Tempora moderna et mores moderni sunt res quae persuadent criticis ut Pocahontas hoc modo habeant.

Spectavistine hanc picturam moventem aut ab criticis repulſus es? Si non ſpectavisti, te oblectamento bono privaviſti.

In historiis Americanis Pocahontas erat filia principis qui tribum Powhatanum rexit in Virginia. Nomen verum huic filiae non erat "Pocahontas" sed "Matoaka." Nomen "Pocahontas" videtur creatum eſſe tribus ex nomine.

In Virginia Matoaka Iohannis Fabri vitam ſervavit, et, poſtea, cum advenis Britannis habitavit. Tunc autem Iohannes Faber ad Britanniam rediit, et Matoaka ad tribum suam se retulit. Poſt paucos menses advenae iterum cum incolis pugnaverunt, et advenae Matoakam ſurripuerunt. Iterum Matoaka cum advenis Britannis habitavit, et mox in matrimonium a Iohanne Rolſeo ducta eſt. Tum Iohannes et Matoaka procreaverunt filium cui nomen Thomas dederunt.

Filio procreato, Iohannes Rolſeus et Matoaka ad Britanniam cum filio miſſi ſunt ut Britanni admirarentur amicitiam inter advenas et incolas Americanas. In Britannia Matoaka accepit nomen novum, "Rebeccam."

Rebecca Rolſea in Britannia mortua eſt, sed filius Thomas Rolſeus remigravit ad Americam et in Virginia habitavit.

Hodie multi incolae Virginienses se Thomas et Pocahontas progeniem eſſe dicunt.

### Roman and Greek Legends

#### Aeneas, Pater Patriae

By Michael A. Dimitri

In a recent poll *milia liberorum Romanorum* were asked, "Who is the greatest hero?" Their choices are profiled in this new series on legends of the Roman World.

Foremost in the poll was Aeneas, son of Anchises and Venus. Due to his *pietas*, his sense of duty first to his gods, then to his people, next to his family and friends, and lastly, to himself, Aeneas received the most laurels of anyone in the history of our hero poll.

But Aeneas did not always have it so easy; nor was he always so admired. Like many heroes, Aeneas came from a dysfunctional family. Although his father Anchises was a Trojan prince, well-known for his shepherding skills, he was not the strong male influence on Aeneas that every young boy wants and needs. Soon after Aeneas was born, Anchises committed a great *nefas*: he boasted before his friends that he had been having an affair with Venus and that Aeneas was her child. According to the *mos maiorum*, a man and a woman who share the bonds of love and produce a male heir are married. Anchises was claiming to be equal to the gods! Jupiter hurled a thunderbolt at Anchises who was left lame for life. His affair with Venus had also weakened him to the point that drawing a breath was a great effort. Anchises, therefore, could never train Aeneas how to wear a man's armor, how to hold a shield or hurl a javelin, or how to fight hand to hand.

Aeneas' mother also was a source of embarrassment for him in spite of her godliness. First, there was her beauty which she had passed on to her son. Aeneas, small in stature and delicate in features, looked more the part of a golden-haired dancer than a warrior. Then, as he struggled to learn the ways of men from the other Trojan princes, his mother continually protected him. She pulled him not only from the mock battles of childhood, but also from the battlefield as he helped to defend his doomed city against the army of Menelaus. At a critical point in his life when Aeneas, determined to prove himself a great warrior, challenged the great Diomedes to a battle, Venus pulled her son from the field by hiding him in her veil. It was, however, this very suffocating childhood that prepared Aeneas for his future glory since he knew well that the gods serve those who serve them. He knew

(Continued in Pagina Secunda)

### The Path of the Romans

#### Stepping into the Roman World

By D. Wright, Lawrence North H.S., Indianapolis, Ind.

Fifteen years ago I threw my obligatory coins into the Trevi fountain. At last I have made my return trip. I had heard my fellow Latin teachers discuss the advantages and disadvantages of this or that travel group. A few years ago we discovered a company that would allow us to design our own itinerary as long as we had a specific number of people in our group. I was unable to go on the trip of 1993, but I promised myself that if a second chance came, I would be in that group. Working with ACIS, American Council for International Studies, several Indiana Latin teachers designed their own itinerary, and for most of us, there's no going back to the "old way."

Latin teachers who have travelled with other groups know that they might be paired with two or more



Baths of Caracalla

groups from other states that are not Latin students and possibly not at all interested in seeing any ancient ruins. Additionally, because we know one another and what values, and expectations of behavior, we consider important, it is easier on this type of trip to support one another's expectations and to communicate with one another when problems or conflicts arise. The benefits of learning from others' travelling mistakes are immeasurable. In the summer of 1992 a number of Indiana Latin teachers listed what they considered to be the essential sites for such a trip. They presented their ideas to ACIS and worked with them over several months to coordinate the itinerary. The same was again done for this summer's trip. One teacher is designated the group leader and communicates with the ACIS office. The summer of '93 trip was organized by Sharon Gibson, the 1995 trip by Meribeth McKaig, and already the 1997 trip is being planned by Judith Hahn.

(continued in Pagina Quarta)

### Pompeiiana Annual Meeting

All Adult Members (Regular or Contributing), who find it convenient to do so, are invited to attend a

Business Meeting for Members  
at the

Offices of Pompeiiana, Inc.  
6026 Indianola Ave., Indianapolis, Indiana  
from 10:00 a.m. to 11:00 a.m.,  
Saturday, September 23, 1995.

This is the annual meeting which is to be held on the 4th Saturday of September in accordance with the By-Laws of Pompeiiana, Inc. and the new Indiana Not-for-Profit Corporation Act of 1991 (Article 17 of Title 23 of the Indiana Code).

### Latin in Today's World

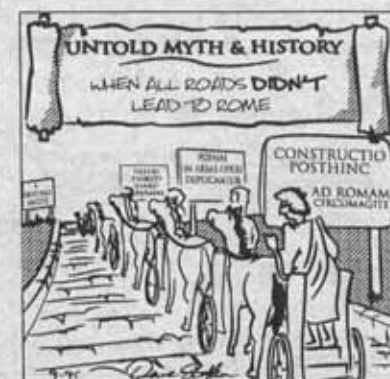
By Edward P. McNeely, sixth grade student at  
Deerpark Junior High School, Lake Forest, Ill.

Latin and Greek characters are often used as stereotypes, such as Pandarus, the meddling old uncle who brought the characters Troilus and Cressida together. Because of this, many people who try to bring others together are called Pandarus, perhaps to signify that they wish for two people to fall in love.

Likewise when women are unfaithful, like Cressida ultimately was, they're called Cressids, to signify the fact that they were with more than one man at a time.

Romulus, creator of Rome, is perhaps the most obvious example of having something named after

(Continued in Pagina Tertia)





## Anzio... Then and Now

By Frank J. Korn, Author/Traveler  
Kenilworth, New Jersey

From his sumptuous villa there in April of 59 B.C., with the warm air redolent of the salty sea, Cicero writes to his friend Atticus: "I have fallen so in love with leisure that I cannot tear myself away from it. Thus I go fishing or take delight in my books of which I have a happy abundance here at Antium. Often I just sit and relax and count the waves."

In January of A.D. 1944 the descendants of those same waves would bring to shore the landing craft of the British-American forces seeking to free Italy from the Nazi stranglehold. Anzio (which Cicero knew as Antium), thirty eight miles south of Rome, was soon to become one of the grimmest place-names of World War II.

Archaeological work of recent decades has revealed that this site was inhabited as early as a thousand years before Christ. Key city of the Volscians and the place to which Coriolanus fled in 490 B.C., Antium was in time subdued by Rome and made a Roman colony.

By the end of the Republican period, it had developed into the leading seaside resort of Rome's aristocracy. In later correspondence Cicero pays this tribute to the town: "I know of no place on earth cooler or more tranquil or more appealing." In yet another letter he informs his friends: "They're holding games at Antium from May 4th to the 6th. So I shall stay on because my daughter Tullia wants to see them."

In imperial times Antium became noted for its elegant vacation facilities, for its stately temples and government buildings, and for its many lavish private estates. It also had the dubious claim to fame as the birthplace of the deranged emperors Caligula and Nero. Situated on the coast of Latium, the town was also developed into an important harbor during the latter's reign. Remains of a breakwater constructed under Nero's orders are still visible below the lighthouse cliff. Not far from the waterfront there can be seen today the ruins of an ancient theater whose upper tiers are encroached upon by modern buildings.

The most important monument to survive from antiquity, however, is the so-called *Villa di Nerone*. Believed to have been erected by the great-grandfather of Augustus, the mansion became the private retreat of Roman rulers. There is evidence of renovations under Domitian and Hadrian and Septimius Severus. Left over from the same epoch are docks and warehouses and a sizeable necropolis.

With the fall of the Roman Empire, Antium dwindled into a veritable ghost town. With the dawning of the Renaissance it re-emerged as Anzio and ultimately regained prestige as a seaport under Pope Innocent XII. The town also reclaimed its popularity as a summer refuge of the wealthy, with such noble families as the Borghese, the Farnese, and the Aldobrandini erecting homes and gardens there. Popes and cardinals often vacationed there. In fact, right on into the first half of the twentieth century Anzio continued to enjoy the patronage of Roman society.

Then came World War II and the tranquility for which Anzio had long been known was violently shattered under a hailstorm of artillery shells, machine-gun fire, hand grenades, and Luftwaffe bombs.

When in late 1943 the advancing U.S. Fifth Army met with stubborn resistance at Cassino, where the Nazis occupied the Benedictine monastery atop the

mountain, Anzio began to be viewed by the Allies' braintrust as "The gateway to Rome." Thus on the frigid night of January 22, 1944 American and British troops of the VI Corps made a secret landing on the sands of Anzio. This was the "Normandy" of the Italian campaign.

The aim of this action was to disrupt Nazi communications and supply routes from Rome to Cassino. Alarmed and enraged by the Allies' establishment of such a beachhead, Hitler ordered Field Marshall Kesselring to lead five crack Nazi divisions to "lance the abscess" that now threatened the Führer's hold on Rome.

There then ensued four months of hellish warfare in the once peaceful and picturesque streets and squares of old Anzio. Most of the shore town's 15,000 inhabitants fled to outlying districts to avoid the coming carnage.

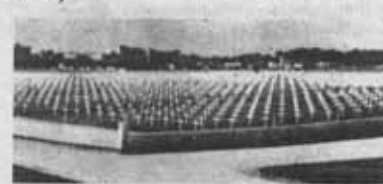
Upon hearing in mid-May that the VI Corps had at last routed the Nazis, the citizens returned to find their beloved Anzio a scene of grotesque bloodstained ruins, of gaunt carcasses of bomb-shattered buildings. There was not even a leaf to be found on any of the trees, for all had been charred to a crisp by mortar fire. Streets and backalleys lay littered with dead soldiers from both sides. (All this I learned from my friend Salvatore Palmisano, a lifelong resident of Anzio who was a frightened nine-year old lad at the time.)



(L) Salvatore Palmisano and (R) author Frank Korn in Modern Anzio

On the 23rd of May the VI Corps broke out of the beachhead to join with fellow allied warriors coming up from the south on the Via Cassilina on their way to liberate Rome.

At war's end a military cemetery for American boys who had lost their lives in the various battles of southern Italy was established in the adjacent town of Nettuno. (Two miles north of Anzio, on the country road to Aprilia, the British laid out a cemetery for their heroes.)



American Military Cemetery at Nettuno

A visit to the American burial ground at Nettuno is a never-to-be-forgotten experience. The mind's eye

## Aeneas (Continued a Pagina Prima)

both from Neptune and from his sister-in-law Cassandra that it was his destiny to rule over the Trojans. He knew that, without a strong father, a son had little hope of success. For the gods, for his people, and for his son, Aeneas set aside his personal desires. Instead of fighting to the death in the burning streets of doomed Troy, Aeneas fled from the scene with 20 shiploads of refugees. After seven years of struggling past monsters, storms, and near-mutinies, Aeneas resisted the temptation to rest forever in Carthage with Dido. Even after the death of the African queen and his father, Aeneas forced his way onward. Neither the gates of the Underworld nor the hostility of both the gods and the Latins stopped him.

Aeneas, Rome's greatest hero, fulfilled his destiny. He ruled over the Trojan and Latin race as one people in communities that would one day become *Troia Nova* more commonly known as Rome.

never loses the image of that verdant expanse of lawn accented with thousands of white marble crosses and stars of David, of the cypresses and the sculpture and the fountains, of the travertine marble memorial with its poignant inscriptions. The mind's ear never forgets the intense, funeral, and eternal quiet of the place which stands in marked contrast to the gleeful cries and shouts of summer swimmers at the nearby beaches.

Today, one half century after the slaughter and devastation, Anzio has returned to its status as a pleasant seaside town, as a summer residence of many Roman families, as a serene spot of friendly people, clean beaches, and good restaurants. As a place to read and fish and swim, or just to sit and loaf and... "count the waves."



"Brothers in Arms" sculpture in the Nettuno cemetery

## Roman Military Life

## Origins of the Roman Army

By Stephen A. Stertz, Ph.D.  
Manhattan College, Riverdale, N.Y.  
York College, CUNY, Jamaica, N.Y.

To the early Romans, war and agriculture were the only activities suitable for a gentleman. The Temple of Janus, the god with two faces, looking toward the past and future, was closed in peacetime. There were special priests, the *fetiales*, who dealt with foreign relations—which to the early Romans usually meant war—who formally declared war by casting their spear into enemy territory. Later a plot of earth in a temple in Rome was considered enemy territory for this purpose.

The earliest army consisted entirely of patricians, but in the time of the legendary king Servius Tullius (578-534 B. C.), the Roman army, like the armies of Athens and other Greek city-states, consisted of the whole citizen body in arms. Later tradition says that before the time of Servius the whole army consisted of a single legion (the word means "mustering") consisting of three thousand men as well as another three hundred cavalrymen. Under Servius Tullius the size of the army was increased to over seven thousand, divided into classes according to what they could contribute to the army, as in the Greek world. The lowest class, those citizens who could contribute only their children (offspring, *proles*) to serve as soldiers, were called *proletarii*, a term picked up in the nineteenth century by Karl Marx. There were now four legions of foot soldiers and eighteen centuries of cavalry. Only the wealthiest citizens, as in Greece, could be cavalrymen.

After about 400 B. C. soldiers, unlike in ancient Athens, no longer had to provide their own weapons if they could not afford it. By the second century the legion consisted of 4200 men, divided into smaller units, called maniples, consisting of two centuries, although by this time a "century" could have more than a hundred men. The legions were divided into groups based on age and wealth. Each legionary unit had three hundred cavalrymen attached to it. By the fourth century B. C. the allied cities in Italy were enrolled in the Roman legions, no longer having their own troops to any extent.

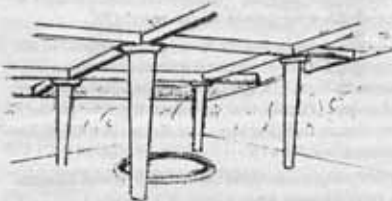
(Continued in Pagina Nona)



*The Architecture of Greece and Rome***Wood Into Stone**

By James Ford,  
Milford, Pennsylvania

Standing in front of Alexander, he looked like Heracles: an unusually tall man, crowned with poplar leaves, his body oiled and naked except for a lion's skin over his left shoulder, and his right hand holding a club. The young conqueror asked who he was. "Dinocrates," he said, "A Macedonian architect who brings you ideas and designs worthy of your fame." So begins the second book of Vitruvius Pollio's *De architectura*, a work in 10 books dedicated to Augustus and the only treatise on architecture we have from antiquity. Although Alexander did employ him, Dinocrates did not get to realize his monumental project of sculpting Mt. Athos into the figure of a man who would hold a city in his left hand and a bowl in his right "which would receive the water of all the mountain streams so that it may pour from the bowl into the sea." Though impressed by the daring of the idea, Alexander was too practical to found a city without grain fields nearby to feed its people, but in Egypt, at the mouth of the Nile, he set Dinocrates to work designing a city which would bear the name Alexandria and would become a monument of Hellenistic learning.

**Megaron at Pylos****Four pillars around a hearth**

In his role of city planner Dinocrates resembled the Hellenistic architects who were to have such a strong influence on Roman building programs, but he comes at the end of a tradition which dealt mainly with individual buildings. If we look back to the architecture of Greece in about the first millennium BCE, we find that most houses were oblong mud brick huts with thatched roofs, but the *megaron* (great hall) of a palace seems to have been the model for similar structures to serve as houses for the gods (*μεγαρον* = *aedes* = temple). Temple builders thus utilized a technique already well-known but particularly favored by the forest-dwelling ancestors of the Greeks who arrived in the Aegean as part of the so-called Dorian invasion (c. 1100 BCE). This post and lintel construction can be used to roof over a large area with a few wooden uprights supporting long horizontal beams, but when the Greeks began replacing timber with tile and stone in the 7th century, the post and lintel construction had to be adapted to the new materials. A heavy roof required that the posts, which we should now call columns, be placed relatively close together. This resulted in the style we usually associate with Greek and Roman architecture and we shall next consider its Doric, Ionic and Corinthian variations.

**Cleopatra**

(An Interpretation of Horace's Ode XXXVI, Book I)

By Emily Bradford, Latin II Honors student of  
Jacquelyn Carr-Lonnan, Holland Hall School, Tulsa,  
Okla.

It is time my friends to drink and dance,  
Before we have not had the chance,  
For our Rome that foreign queen would devour,  
And bring an end to our great power,  
She was corrupt with a great following.  
In the belief of victory they were all wallowing,  
But when only one of her ships was afloat,  
She realized she would have to give up the boat.  
Octavian turned audacity into fear,  
Pursuing her and drawing up near,  
but she sought a nobler death than this,  
Placed the lethal snakes to her breast with bliss,  
The poison ran and made her dead,  
She was then able to lay down her noble head.  
She was then able to lay down her noble head.

**Latin in Today's World (Continued a Pagina Prima)**

him — Rome itself, and, of course, the Romulans from the show *Star Trek* and *Star Trek: The Next Generation*. Romulus' name was probably used to signify a proud, warlike nation or race.

Pomona, goddess of fruit and vegetables ("Now eat your cabbage like a good little Roman!"), had the Pomegranate, a sweet and tangy fruit, named after her because otherwise the Greeks and Romans would incorporate her into another god's role.

Another example is June, named after Juno, the goddess of marriage. Another example is Janus, the god of comings and goings, who had January named after him because of the change of the year.

Latin Gods are popular names for cars, such as Mercury, for the fleet-footed messenger of the gods, to signify the speed and power of the car and Saturn, Father of the Gods, to signify the majesty of this car.

Many constellations and planets have been named after the Gods. For example: The constellation of Orion, is named after the famous hunter of Greek and Roman mythology, to signify its size and greatness. Pluto, was named for the lonely, feared God Pluto, to signify the barrenness of the planet of Pluto. Venus was named after the goddess of love and beauty, perhaps to signify the beauty of the planet from outer space. Saturn was named after the massive father of all the gods, perhaps to signify the planet's pure size. Jupiter was named after the leader of the gods, perhaps to show how mighty this planet was. Cassiopeia was named after the vain queen who claimed she was more beautiful than Juno herself, perhaps to signify the regal air of this constellation. Andromeda was named for the

beautiful daughter of Cassiopeia who became Theseus' bride, perhaps to signify how beautiful this constellation is. Mars was the God of War, and perhaps the planet was named after this god due to its ferocious appearance. The Titans have a small moon of Jupiter named after them by an astronomer as a tribute to their race. Aquila, is a small constellation named after the eagle that carried Zeus' thunderbolts, probably because of its size. The Big Dipper, probably the most famous constellation, is said to have been a bear that was thrown into the night sky by Heracles and called Arktos meaning bear. We also get the word Arctic from this constellation, because it circles the polar caps.

Achilles' heel was vulnerable because when he was a baby, and his mother dipped him into the river Styx to purge the mortality from the body, she unfortunately dipped him in while holding him by his heel, leaving him vulnerable. Today, an Achilles' Heel is a synonym for a person's weak spot, e.g. "The player's passing ability was his Achilles' Heel."

Many common household items are also named after mythological beings. For example, Ajax Cleanser, was named after the legendary hero of the same name to signify the power of this cleanser.

Another example, since the *Star Trek* toys came out, is the Vulcan race, named after Vulcan, the forge god, to signify its intelligence and peaceful nature, and also because it sounds cool. Yet another example is the planet Arcadia from the Doctor Who new adventure *Deceit*, named for the beautiful country of the same name that produced inhabitants of an evil nature, to signify that things are not always what they seem.

(Concluded in Pagina Septima)

**Roman and Greek Clothing****Greek Bronze Age Clothing**

By Stephen A. Stertz, Ph.D.

Manhattan College, Riverdale, N.Y., York College, CUNY, Jamaica, N.Y.

Most of what we know about early Greek clothing comes from archaeology, especially painting and sculpture, since in the Bronze Age the only available inscriptions are lists and inventories, which have little to say about the designs of clothing. Another problem is the question of whether the pictures are of gods or people and in the former case whether they represent what the Greeks of the Bronze Age actually wore.

Artistic representations of men often show them wearing little more than a cloth around the waist, held by a tight belt which may have been deliberately worn from childhood to make the waist look narrower. The belt seems to have been loosened when men reached middle age. Above this cloth a kilt was sometimes worn. This kilt resembles garments shown in contemporary ancient Egyptian sculptures and paintings, and actually appears in Egyptian pictures of Cretan ambassadors. The kilt varied in length and was ornamented colorfully. In cold weather a cloak was worn. In Greece proper, where the climate is colder than in Crete, a short-sleeved shirt was sometimes added. Either sandals or high boots were worn; people of both sexes wore elaborate jewelry if they could afford it, and people wore their hair very long, often knotted or braided in various ways; this applied to both sexes. Only rarely did the Bronze Age Greeks wear hats. Soldiers wore helmets, however, as well as, occasionally, breastplates.



Greek female  
costume and  
jewelry



Egyptian kilt

Near East, including Egypt. Women wore ankle-length skirts, usually with flounces and elaborate ornamentation. The upper part of the body was clothed in a short-sleeved jacketlike garment, not always covering the breasts. Belts for women were also often tight, and women occasionally wore hats. Women wore their hair long, but not as long as the men. Very elaborate jewelry was often worn by women, including gold diadems and necklaces. Both sexes wore hairpins. There is little evidence regarding women's footwear or children's costume in the Bronze Age.

The fall of Bronze Age Greece resulted in great cultural changes, including changes in costume, which developed into the characteristic classical Greek costume including the long cloak (*chiton*), of which variations were worn by men and women.



Greek chiton  
and hat

Issue XV, LXVII B.C.

## Latium Inquisitio

Clodius ♥ Pompeia!!  
Affair Uncovered!!  
Bona Dea Scandal!!

Clodius Sneaks into all-girl party!!  
Hairy legs give "Crasher" Clodius away!

Cicero to be key witness at trial!  
Lost wig to be used as evidence!

Caesar Dumps Unfaithful Pompeia!!  
Bibbax Danial The Untold Story!!



### Roman World (continued a *Paging Prima*)

This summer's group consisted of thirty-five persons, half of which were adults. In addition to the six Latin teachers and the spouse of one teacher, there were two third grade teachers, a recently retired English teacher, and five adult friends from some of the teachers' churches. The adults were impressed not only with the behavior of the students, but especially with how well-informed and prepared for the trip they were. One of the advantages of such a trip according to Julia Gouveia, who retired this spring from teaching English in Muncie, was "being with Latin teachers who have that special ability to transport us emotionally and spiritually to an earlier time."

The teaching opportunities a trip of this kind affords are outstanding. Although my own students were unable to be on this trip, I never lacked opportunities to teach and to learn. There were times when I was with some of the students whose teacher was not at hand and a question needed answering and times when I was sharing with the other adults. Each teacher brings his or her own special body of knowledge, experience, and learning. Any time a question arose, inevitably someone knew the answer as a result of his/her own area of speciality. So many times when we are together at a JCL event, the sharing centers on teaching devices or techniques; that is important. This unique sharing of the reality of experience and the tangibility of being "there," however, is also important and quite valuable.

Although many of us had met less than a week earlier at a pool party hosted by Mrs. McKaig, our trip began on Wednesday, June 14, with departure from Indianapolis. After an overnight Alitalia flight we landed in Rome at 8:00 a.m. and were looking forward to rest and a hotel. We met our courier, a lovely young British woman named Catherine Scott at the airport. She informed us that our hotel rooms wouldn't be ready until after lunch, so we had a meeting about our itinerary and did some informal touring. We were also told of a sudden Alitalia air-strike, and we realized how lucky we were to be at our intended destination. Although we were quite a bedraggled lot, the sight of Rome was invigorating. To Debbie Prince, wife of Teacher Steve of New Albany High School, the arrival itself was an emotional experience. "I remember the drive into Rome from the airport," recalls Debbie. "As we drove around the Colosseum, I was overcome by a tremendous sense of awe. Suddenly the grandeur of ancient Rome struck me fully and the realization that now, I, too, would be able to experience it first hand was overwhelming." Student Erin Rea of New Albany had a similar reaction, "I remember we came around the corner and right in front of us was the Colosseum. It was amazing! I had learned about it, but this time it wasn't in a picture. It was right there in front of my face! I then realized I was in Italy." Truly, there is no moment like the very first glimpse of the glory of ancient Rome.

For those of us who use *Ecce Romani!* in our classroom, the first day was particularly exciting. Our first excursion was to the *Via Appia Antica* and of course we had to pass by the *Porta Capena* and glimpse the *Circus Maximus* before heading out. Our guide was a well-spoken and highly informed young man called John. He understood how tired we were and was very enthusiastic about our itinerary. He took us out to the tomb of *Caecilia Metella*, and then we drove past the many remains of tombs along the beautiful cypress-lined old road. We all groaned in disbelief when we saw that one of the tombs with its carved faces had been spray-painted with graffiti. John was very distressed because he had just been past them a few days before and knew that the vandalism was quite recent. We returned to the city and toured the grand Baths of Caracalla. Everyone was thrilled by the remnants of mosaics and the magnificence of the vaulted ceilings. Most of our students study the baths somewhere in their courses. At last the abstraction and detachment of the classroom experience was beginning to approach reality.

Each month in Pompeiiana we will take you somewhere on our itinerary accompanied by quotes and pictures. We hope to stimulate your appetite to travel, whether you are a student, a teacher or a devotee of the classics. One realization we all came to on the trip was, that no matter how many pictures you've seen, slides or movies you've watched, there truly is nothing quite like being there.

Although it could be argued correctly that Roman Literature had its beginnings in an oral tradition dating back to nearly the birth of Rome itself, the standard date for its beginning is 240 B.C. when two translations of Greek plays were performed in Rome. The reason for this date – and the emphasis given to its connections with literature in the east – lies in the fact that Rome was beginning her transformation into a world power and empire. While the Romans had been composing their own verses for some time, no one outside of Rome is likely to have been familiar with them. The Romans, like emerging nations in other time periods, needed to achieve recognition for their literature in a universally accepted manner. Their literature, though Roman, had to have familiar characteristics for foreign audiences as well as foreign elements for the more sophisticated Romans. Since the Romans were celebrating their new status and successes (i.e. their recent victory over Carthage), it seems natural that one of their earliest, most influential writers wrote comedies.

Titus Maccius Plautus (c. 254-184 B.C.) is said to have based his plays on the "New Comedies" of the eastern Mediterranean. Since none of these eastern versions has survived, it is impossible to guess with any accuracy how much he borrowed. His plays include the standard characters of comedy—many of which are still used today—as well as the misunderstandings which create and move the plot. Examples include the excessively greedy and paranoid Euclio of the *Aulularia* who believes everyone is a thief trying to steal his gold, the wise-cracking servant Chrysalus in the *Bacchides*, and poor Alcmena who accidentally slept with Jupiter who was disguised as her husband in the *Amphitruo*.

Another aspect of Plautus' writing that makes him one of the most entertaining Roman authors is his own pure enjoyment of the Latin Language. Comedies were still somewhat new in Plautus' day and he needed to attract the widest audience possible to the temporary stages of the Roman theatre. In addition to the stereotypical characters that would seem familiar to his audience, Plautus used the language and dialect of the average Roman rather than the standard Latin our grammar books teach us. Many of his plays begin with a *canticum* – a short opera-like song to catch the attention of his audience. These *cantica* did not come from the original, but like the almost continual background music of a Plautine performance were added in by Plautus to keep the audience excited and interested in his work. Plautus also ignored the traditional division of a play into acts in order to keep the action moving and audience involved.

In summation, the twenty-one plays by Plautus which have survived seem to reflect the only accepted traditions about his own life: he came from the backward region of Umbria and worked his way up in the theatre from being a stage-hand. The most well-known of his plays, in addition to the ones mentioned above, include *Mercator*, *Miles*, *Gloriosus*, *Captivi*, *Menaechmi*, and *Rudens*. His creations also influenced such greats in later comedy as Shakespeare and Moliere whose works may also be consulted for a more modern view. For a Hollywood blend of three Plautan plots, one can view the video **A Funny Thing Happened on the Way to the Forum**.



By Arthur C. Nunes, Jr.  
Huntsville, Alabama

You can vary the pitch of a string (keeping the same tension) by cutting the length of the string, say in half. The pitch of the half length string will sound harmonious and good with that of the original string. The half-length string vibrates twice as fast as the original string. It sends off two pressure pulses for every one of the original string.

The pulse patterns or tones of the two strings fit together so nicely with nothing left over that they mark out a very special interval of pitch, called the "octave" because it is customary to divide the interval into seven tones ("c d e f g a b" and one more, "c," makes eight). This is the "diatonic" scale.

The interval divides further into a somewhat finer twelve tone "chromatic" scale. Which of the twelve tones are selected for the seven strings of a lyre determine the "mode" of the music which is played. The strings of a lyre were the same length and were made to sound different pitches by making their tension different. It appears that the strings were simply looped around the crossbar, pulled to the right level of tension and then tied firm.

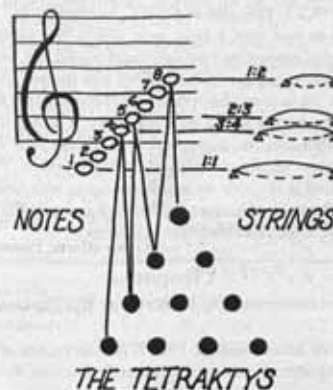
These scales were carefully worked out by the Pythagorean religious brotherhood after Pythagoras founded it some time in the 6th century BC.

Combined tones usually have left over parts. If, for example, a tenth of a pulse is left over, ten pulses have to run by to make it up. The ten pulse interval is heard as a *beat*. Pitches that are close together produce unpleasant sounding beats like flickers in a movie, i.e. discord.

The Pythagoreans found that a length ratio of  $2/3$  made a good 5th note, while a ratio of  $3/4$  made a good 4th note. These middle tones are still far enough from the others to be harmonious, but the harmony is not as good as with the octaves.

The Pythagoreans were fascinated by the relation between geometry (string length) and the quality of a sense perception (tone). They took this to imply that underlying the qualities of the world lay geometric structure. Thus they conceived mathematical physics and started a train of thought that transformed the world.

They took the fourth triangular number, the *Tetraktys*, incorporating 1,2,3, and 4 (and symbolizing point, line, plane, and solid—the basic elements of the world—as well as octave, 5th, and 4th), as a sacred symbol.



They speculated that the orbital geometry of the planets must somehow bear a tonal relation like the strings of a lyre and invented the "music of the spheres".

Music was a great deal more than entertainment in the ancient world. No wonder it became one of the Seven Liberal Arts of the medieval curriculum.

### Further Reading

Jeans, Sir James, *Science and Music*. Dover Publications, Inc. 1968.

Quennell, Marjorie and C.H.B. *Everyday Things in Ancient Greece, Revised* (by Kathleen Freeman) Edition. G.P. Putnam's Sons; New York 1954.



Cara Matrona,

I am writing to you partly on the advice of my *litterarius* and partly because I do have a legitimate question that I would like you to try and help me with. When I mentioned my question during one of my private tutoring lessons which my *pater* provides for me during the summer months, my *litterarius* did not know the answer, but he thought this would be an excellent opportunity for me to practice my writing skills by actually writing to someone with an issue of some concern.

First of all, I live in Pompeii, and, as you may have guessed, our family is fairly well off. I don't know if you have heard of my *pater*, but we live in one of the largest homes along the *Via Abundantiae* near the old *palaestra* of the gladiators. Just down the street from our house is the *Porta Samiensis*. When I'm not having lessons, my friends and I like to go out through that gate and go down to the *Ammis Samiensis* to swim or play. Outside the gate there are always a lot of vendors and *Vel VI cisiarii* waiting for fures. We're used to seeing those people there, but we were a little amused, one morning in *mensis Martius*, to see a foreign looking man sitting up against the wall wearing absolutely no clothes! When we first saw him, we thought he might just be some poor drunken traveler who had had a bad night. But then he continued to stay there day after day, and the *vigiles* didn't seem to do anything about it even though ladies who came to the gate to rent a *cisium* for the day lodged complaints to their drivers through their *vernae*.

Old men and a few people that we recognized as *grammatici* seemed to visit with him occasionally and to bring him a little something to eat or drink.

We tried to make a point of going out to look at him every day because we had heard a rumor that the old nude guy planned to burn himself to death before the end of that month.

Well, *mensis Martius* ended, and the old nude guy didn't burn himself up, much to our disappointment. Then *Quinquatrus* came, and we all had to go back to school again so we just sort of forgot about the old guy. On the next *nundinae* we finally had a little free time and decided to go to the *Ammis Samiensis* to play again. As we were leaving the gate, one of my friends said, "Hey, look, the old nude guy is gone!" I guess that's the last time I thought about it before mentioning it to my teacher today.

If you can help clear up this little mystery, my friends and I, and my *litterarius*, would be very happy – and I'll probably also get a *crustulum* for my efforts. Please answer as soon as you can.

Marcus  
M. L. Tiburtini filius  
Pompeii

Care, Marce,

What a great joy to hear from you. Your name sounded somewhat familiar to me when I first read your letter, and after I thought about it for a day or two, I finally remembered why. It took me a little while to find it, but after searching through the bottom of a little *arca* I keep in my *tablinum*, I found what I thought I had put there many years ago. It is a *tessera hospitalis* from a man whom I am guessing must be your *avus*. He gave it to my *pater* when he left *Roma* many years ago. My *pater* gave the *tessera hospitalis* to me and said it was from a friend of his who was leaving *Roma* to make a new life for himself at Pompeii as a freedman. What a wonderful twist of fate that you have written to me, and what a pleasure it is for me to help you in some little way by answering your question.

### Mini Lessons in Latin Grammar

#### Is it Relative or Relevant? Really Readable Lessons on the Relative Pronoun

By Aimee Brown, Medina, Ohio

Usually when I mention a grammar lesson on pronouns to my Latin classes, I get a louder collective groan than usual. "Never fear," I say. "The problem with pronouns is that you don't understand them in English." Once we straighten that problem out, we can forge ahead to deciphering the puzzle of a Latin sentence. So, read on, Latin scholars, for some relevant facts about how the relative pronoun relates to you.

English uses single word adjectives, as in the sentence, **He carried the red book**, and also a group of words or a clause to describe or modify a noun. Example: **He carried the book which was red**. Notice that the clause which was red is called an adjective clause because it describes book.

The following are characteristics of an adjective clause: (1) The adjective clause, although it is not an independent sentence, still has a subject (in this case *which*) and a verb (*was*). (2) The adjective clause comes after the word which it modifies. (3) The adjective clause is introduced with one of five words: *who*, *whom*, *whose*, *which*, and *that*. These words are called relative pronouns because they relate or refer to a word which comes in the main part of the sentence. (4) The word to which the relative pronoun refers is called its antecedent (*ante* + *cedo*). In the sentence: **He finally sent the letter which he wrote**, the relative pronoun is *which*, the adjective clause is *which he wrote*, and the antecedent of the relative pronoun is *letter*.

Latin has only one relative pronoun. Here are the forms:

The "old nude guy" that spent *mensis Martius* outside the gate near your house was, no doubt, one of those wise men from the East that are known as *Gymnosophistae*. Why he ended up in Pompeii is a mystery to me, although I can see that he could easily have arrived on one of the many ships that dock near your *Porta Marina* every day.

*Gymnosophistae* are members of a religious group from India who call themselves *Brachmanes*. Most people that talk about them usually just refer to them as *Sapientes*. These men usually avoid mingling with people, and this would explain why your *Brachmannicus vir* was living outside the wall of the city. They wear no clothes to deprive their bodies of decency and comfort. Through such physical discomfort they believe that they can become closely united with the mind and spirit of their god. They are generally considered to be very wise.

The few people you saw talking to your *Brachmannicus vir* no doubt recognized him as a wise person and were willing to bring him food and drink for an opportunity to share some of his wisdom.

The rumor you and your friends heard that the "old nude guy" was going to burn himself up before the end of *mensis Martius* is an old *vernae* tale that can be traced back to a *Brachmannicus vir* named Calanus. Calanus was a wise man who had followed the great leader Alexander out of India and into Persia. When they got to Persia, Calanus became ill and had a funeral pyre built for himself. While the soldiers of Alexander watched, Calanus said his prayers, poured libations over his nude body, cut off some of his hair and climbed onto the funeral pyre. He then told the soldiers that he wanted them to spend the rest of the day partying and celebrating Alexander's victories. He said that they should not be sad that he wouldn't be partying with them because he would be seeing Alexander in a little while in Babylonia. This happened during *mensis Martius*. Three months later, after Alexander had led his soldiers into Babylonia, Alexander died.

Because of this story about Calanus, some people think that *Brachmanes* always burn themselves to death during *mensis Martius*. This, obviously, is not true.

It's too bad that you and your friends did not offer your *Brachmannicus vir* something to eat and drink. He may have had some very interesting *verba sapientiae* for you. At any rate, I am so glad to have had contact with a family that once knew my *pater*. I hope you do get a nice *crustulum* from your *litterarius*, and, who knows, some day I may travel to Pompeii and trade in my *tessera hospitalis* for a nice visit.

#### SINGULAR

	masc.	fem.	neuter
Nom.	qui	quae	quod
Gen.	cuius	cuius	cuius
Dat.	cui	cui	cui
Acc.	quem	quam	quod
Abl.	quo	qua	quo

#### PLURAL

	masc.	fem.	neuter
Nom.	qui	quae	quae
Gen.	quorum	quarum	quorum
Dat.	quibus	quibus	quibus
Acc.	quos	quas	quae
Abl.	quibus	quibus	quibus

Which form of the relative pronoun do you use? If you remember the following rule, you should have little trouble selecting the correct form. The relative pronoun must agree with its antecedent in number and gender, but its case is determined by its use in its own clause. Here are some examples:

1. I saw the man who was my friend. *Vidi virum qui erat amicus meus*. The adjective clause is *who was my friend*. The subject is *who*. Therefore the relative pronoun must be nominative. The antecedent of *who* is *man*, which is masculine singular. Therefore the relative pronoun must be masculine singular.
2. The girl whose book I have likes school. *Puella cuius librum habeo scholam amat*. The adjective clause is *whose book I have*. *Whose* shows possession and therefore must be genitive. The antecedent of *whose* is *girl* and therefore *whose* must be feminine singular.
3. I know the children for whom you are making the picture. *Scio liberos quibus picturam facis*. For whom you are making the picture is the adjective clause. For whom must be dative case. The antecedent is *children* which is masculine plural. Therefore the relative pronoun must also be masculine plural.
4. The boy whom you like is my friend. *Puer quem amat est amicus meus*. The adjective clause is *whom you like*. *You* is the subject, *like* is the verb, and *whom* is the direct object. Therefore the relative pronoun must be in the accusative case. Its antecedent is *boy*; therefore it must also be masculine singular.
5. I saw the place from which you came. *Vidi locum a quo venisti*. The adjective clause is *from which you came*. Which is the object of the proposition from and must be ablative case. The antecedent, *place*, is masculine singular, and thus *which* must also be masculine singular.

#### Some final helpful hints:

1. The relative pronoun *who* in English will always be *nominative*.
2. When not used as an object of a preposition, the relative pronoun *whom* will be *accusative*.
3. The relative pronoun *whose* will be *genitive*.
4. When the relative pronoun is used with the preposition *cum*, the normal order is reversed and *cum* is written at the end of the word. Example: *quibuscum, with whom*.







- I. NE NOMEN TUUM QUIDEM SCIO, [S-1]  
Alanus Iacobides
- II. CREDE, Eltonis Iohannes
- III. VENTI COLORES, Vanessa Guillelmi
- IV. AQUAE EX EDITIS DESILIENTES, TLC
- V. CLAMITA/LIBERI, Michael et Iohannetta Iacobides
- VI. TENE ME, COMMOVE ME, BASIA ME, INTERFICE ME, U II
- VII. DECEMBER, Anima Universa
- VIII. AGE VIR, CONIECTUS SUAVIS, Colum
- IX. RES PARVAE, Frutex
- X. MISERICORDIA, Animarum Asylum

### Aenigma [S-2]

Submitted by Sheri Butler, Tara Shaffer, Jalynn Woleslagle, students of Nancy Benn, Hollidaysburg Area Sr. High, Hollidaysburg, Pennsylvania.

Translate the riddle and write the correct answer in the blank provided.

Id est populare nomen pro arena Romae. In medio urbis Romanae locabatur. Hoc aedificium ut imitaretur navalia proelia inundabatur. Etiam hic gladiatoria proelia saepe pugnabantur. Pars aedificii iam stat. Potestisne coniectare quid hoc aedificium sit?

### Fabula Ulixis [S-3]

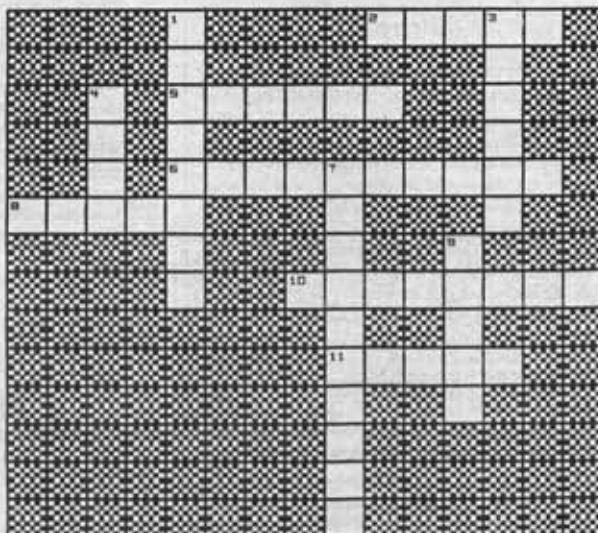
By Stephen Pedersen, Latin II student of Cindy Braun, Sentinel H.S., Missoula, Montana

#### ACROSS

2. \_\_\_\_ annos Ulixis circum muros Troiae pugnaverat.
5. Dea \_\_\_\_ vestes Ulixis et faciem mutaverat.
6. Nutrix fidelis, ubi pedes Ulixis lavare incepit, \_\_\_\_ latam recognovit.
8. In fibula Ulixis erant figurae canis et parvi \_\_\_\_.
10. Vestes Ulixis iterum mutatae erat, et \_\_\_\_ ad regiam venit.
11. Ille vir qui \_\_\_\_ Ulixis tendere potuerit Penelopam in matrimonium ducere poterit.

#### DOWN

1. Telegonus per omnes urbes \_\_\_\_ iter fecerat.
3. Ulixis domum \_\_\_\_ pastoris fidelis, petivit.
4. Penelopa fuit \_\_\_\_ Ulixis.
7. \_\_\_\_ erat filius Ulixis et Penelopae.
9. Eumaeus Ulixi \_\_\_\_ vinumque dedit.



### Magna Opera Litterarum [S-4]

Submitted by Joanna Berman and other students of the Latin class of Joan Haven, Montclair Kimberley Academy, Montclair, New Jersey.

Translate the titles of these famous works of literature in the blanks provided.

1. Parvae Feminae
2. Magnae Expectationes
3. Coccinea Littera
4. Magnus Gatsbyus
5. Alicia in Terra Mirabili
6. Fabula Duarum Urbium
7. Scelus et Poena
8. Parvus Princeps
9. Memoria Rerum Praeteritarum
10. Delapsus Vento

### Ludi [S-5]

Submitted by Liz Altermatt, student of Judy Hanna, Central Middle School, Findlay, Ohio.

Match the names of the sports with their Latin equivalents.

1. \_\_\_\_ swimming
2. \_\_\_\_ tennis
3. \_\_\_\_ bowling
4. \_\_\_\_ volleyball
5. \_\_\_\_ boxing
6. \_\_\_\_ basketball
7. \_\_\_\_ football
8. \_\_\_\_ baseball
9. \_\_\_\_ track
10. \_\_\_\_ horseback riding
- a. pila basis
- b. cratera
- c. pila corbis
- d. pila pedalis
- e. pila ludere
- f. in equo vehi
- g. currere et iacere in campo
- h. pila coniecta
- i. pugil
- j. natare



- I. MUSICA IN LITORE, Patricius Conroi [S-6]
- II. IMBRIFER, Iohannes Grishamus
- III. APOCALYPSEM EXPECTANS, Robertus Ludlumus
- IV. LICEAT MIHI TE DELICIAS NOMINARE, Maria H. Clarcus
- V. ANNORUM SCALAE, Anna Tyler
- VI. AD AMERICAM RENOVANDAM, Lacertus Ging-Dives
- VII. RERUM SECUNDARUM VII LEGES SACRAE, Depacus Chopra
- VIII. MEDIA NOX IN BONI MALIQUE HORTO, Iohannes Berendts
- IX. SANATIO SPONTANEUS, Andreas Weilus, Medicinae Doctor
- X. QUO MODO POTES DISPUTARE ET SEMPER SUPERARE, Geraldus Spencus

### Potesne Memoria Tenere Verborum Vestrorum Tempora? [S-7]

Submitted by Stella Lear, Latin student of Judy Hanna, Central Middle School, Findlay, Ohio.

Form the Latin verb forms from the English clues and then find the Latin verb in the word search.

1. you (pl.) will have groaned
2. she returns
3. he gives
4. he will have asked
5. we have prepared
6. I had sung
7. I am being loved
8. I shout
9. he has sent
10. you (pl.) will present
11. I was waiting for
12. you had been hidden
13. he shows
14. I will be seen
15. you had been seized
16. I had recognized
17. they will hear

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

Roman and Greek Mythology

There Is Danger In Being Loved by a God

By Gail A. Dietz, M.A., M.Ed.  
Tyrone, Pennsylvania

What could be more exciting for a beautiful mortal than to be loved by a god? Romance with the immortals was just as risky, if not more so, than falling in love with a mortal man or woman. Even love with the gods could not promise a happy ending.

What mortal man does not dream of the perfect woman? And what woman could be more perfect than the goddess of love herself? At the birth of Adonis, even Aphrodite felt the pain of passion's arrows when she beheld this beautiful face! Spiriting the infant away, she sought to hide him in the underworld and asked Persephone to care for him, hidden in the folds of the earth. Yet the Queen of the Dead felt the power of Eros and sought to keep Adonis for herself. It took the intervention of Zeus to resolve the situation. Adonis would live below the earth with Persephone in the fall and winter, spending spring and summer with Aphrodite.

Whenever he spent time with the goddess of love and beauty, she was ecstatic! Adonis was mad for hunting, and the beautiful lady of love would leave her swan-drawn chariot, donning the clothes of a huntress to follow him through the woods. One day while chasing a wild boar, his spear wounded the animal who in a rage gored Adonis with his powerful tusks. Hearing the cry of her beloved, Aphrodite rushed to his side and sealed his lips forever with a kiss as he slipped into death.

In her pain and sorrow, Aphrodite caused a small crimson flower to spring up in each place where his blood had stained the earth!

Love with the gods could also be one sided!

A beautiful young huntress named Daphne was said to be Apollo's first love. She herself had no interest in love and marriage. There were too many problems in loving a god, and she would rather be free to roam the forests. When the young Lord of Delphi laid eyes upon her, he simply had to win her love! Chasing her through the woods he sought to win the lovely nymph over. Daphne sought only the protection of her father the river god Peneus. As she neared the bank of her father's river she called out to him for help. No sooner had the words left her lips than her feet ceased to move. It was as though she were rooted in the ground. Leaves began to emerge from her arms and fingers, bark suddenly enclosed her body. The great river god Peneus had turned his daughter into a Laurel tree to save her from the attentions of Apollo!

Watching this process with disbelief and sorrow, Apollo claimed Daphne for his own regardless of the transformation! The Laurel tree would become the source of his victor's crowns. Apollo and his Daphne would be together in one form or another forever!

(Continued in Pagina Octava)

Nostra Camera

J-1

Submitted by Arria Sommer, student of Judy Campbell, Central Jr. High, Findlay, Ohio

Fill in the Latin words for the English clues given in numbers one through four to find the translation of the title of the puzzle (which will go in the first four blanks at the end of the puzzle). Continue with numbers five through seven, now giving the English meanings for the the Latin words in the clues.

1. \_\_\_\_\_ ( ) \_\_\_\_\_
2. \_\_\_\_\_ ( ) \_\_\_\_\_
3. \_\_\_\_\_ ( ) \_\_\_\_\_
4. \_\_\_\_\_ ( ) \_\_\_\_\_
5. \_\_\_\_\_ ( ) \_\_\_\_\_
6. \_\_\_\_\_ ( ) \_\_\_\_\_
7. \_\_\_\_\_ ( ) \_\_\_\_\_

1. clock
2. pencil
3. chalk
4. ruler
5. tabula
6. ianua
7. tabula geographica

Colores

J-2

Submitted by Beth Dubay, Latin student of Mrs. Tigert, Turpin High School, Cincinnati, Ohio.

Fill in the blank with the English word for the Latin color word given. Then, find the English word in the word search.

What color is....

- viridis \_\_\_\_\_  
ruber \_\_\_\_\_  
caeruleus \_\_\_\_\_  
flammeus \_\_\_\_\_  
flavus \_\_\_\_\_  
niger \_\_\_\_\_  
albus \_\_\_\_\_

Find the color in English....

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



J-4

I. APOLLO XIII

II. IX MENSES

III. POCAHONTAS

IV. INDIGENA AMERICANUS IN ARMARIO

V. EQUUS PRIMUS

VI. PRAEFEX TIMOR

VII. SPECIES

VIII. VIR VESPERTILIO IN AETERNUM

IX. OPPUGNATUM II

X. MORPHINI POTENTES QUI VALDE PERVAGUNTUR: PICTURA MOVENS

Latin in Today's

World (Concluded a Pagina Tertia)

A not very common household item, watched avidly in winter, is the Mercury in a thermometer, named for the sarcastic and fleet-footed messenger of the gods, most likely named this because of the speed with which it rises and falls.

Geographical areas are also often named after mythological characters, such as the Amazon, a major river in Brazil named after the fierce tribe of warrior women of the same name (not a group of CEOs), perhaps to signify the might and power of this river.

Reference books, such as the Atlas, named for the Titan that holds up the world, are also oft-used. In the Atlas' case, it is probably named Atlas to signify that it contains geographical information.

Other examples of Latin mythology are Saturday and Saturnalia, the day and festival of Saturn. The Trojans basketball team, named after the city of Troy, probably for its warriors. Vesta, goddess of the hearth, founder of the Vestal Virgins, called so because they were sworn to chastity.

Before I leave the reader to his/her fate (and imagination) I would like to cite one more example: chloroplast, the substance all plants need to survive. It is associated with Chloris, the Greek god of flowers named after the Greek word for "green," χλωρος.

Gods and Goddesses

J-3

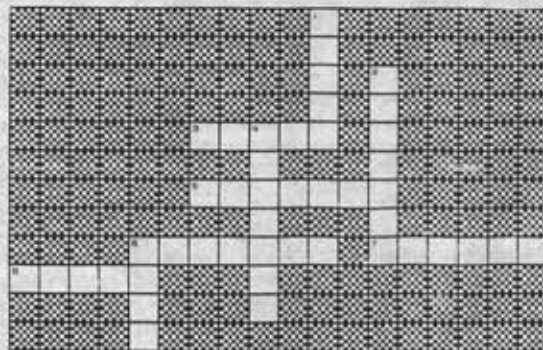
By Heather Tomlinson, Latin I student of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

ACROSS

3. Goddess of love and beauty
5. God of the sky
6. God of commerce and thieving
7. God of prophecy and music
8. Goddess of the moon

DOWN

1. Goddess of grain
2. Goddess of wisdom
4. God of the seas
6. God of war







Welcome to "Let's Cook Like the Romans!"

Taking its cue from the growing fascination of young people with Interactive Television and Videos, the Pompeiana NEWSLETTER is sponsoring this Interactive Roman Cooking Column for the 1995-1996 school year.

Each month during the 1995-1996 school year, this column will feature an authentic Roman recipe which our readers have been invited to I) shop for (*Ad*

*Mercatum*), II) prepare (*In Culina*), III) display (*In Triclinio*), and IV) serve (*Ad Cenam*)—capturing these four key steps on film.

It is the hope of the editors that all readers of the NEWSLETTER will be encouraged to try Roman recipes once they see how much fun other students have had recreating this aspect of Roman culture.

Complete guidelines for participating in this project are given in the right hand column of this page.

*Compositio Romana  
ex libro DE RE COQUINARIA  
Scripta a Marco Gavius Apicio*

### Rabbit Stuffed with Liver & Sausage

Prepared by Maria Richardson, Hilary Lucas, and Amanda Noel, Latin students of Sharon Gibson, Brownsburg H.S., Brownsburg, Indiana

#### I. Ad Mercatum



#### III. In Triclinio



#### Recipe:

3 lb. rabbit  
1/4 l. ground pepper  
1 l. oregano  
1/2 l. cumin  
1/4 lb. rabbit liver, chopped  
1/2 c. ground pork sausage  
1 small onion, chopped  
1/2 c. bread crumbs  
1 raw egg yolk  
1 l. cumin (for the skin of the rabbit)  
3 T. butter

#### II. In Culina



#### IV. Ad Cenam



Clean the inside of the rabbit, and reserve the liver. To make the stuffing, grind together pepper, oregano, and cumin. Add to chopped liver, sausage, onion, and bread crumbs. Bind with well beaten egg yolk. Now, stuff the animal, and secure opening with string. Moisten the skin of the rabbit with butter and season with cumin.

Place in a greased roasting pan, and cook in 300° F over for 1 1/2 hours, basting from time to time.

(THE ROMAN COOKERY OF APICIUS, p. 229. © 1984, John Edwards. Recipe reproduced with permission of the publishers, Hartley & Marks, Inc.)

### The Fun We Had

When our Latin teacher called and asked us to participate in this project, we had no idea what we were getting ourselves into.

Imagine our embarrassment as we asked the grocer to take a picture of us buying a frozen rabbit.

While we were preparing the rabbit, we discovered that there was going to be difficulty in stuffing the small rabbit with all of the stuffing called for in the recipe.

When the time came to eat the rabbit, we all, except for Maria's father, were a little on edge about trying this strange food. The rabbit tasted somewhat like chicken except it was a little dryer.

Overall, this was a very unique experience, and the rabbit turned out nicely despite the fact that we baked it at 350° instead of at 300°.

### Guidelines for Participating in *Coquamus Romane*

Any Teacher interested in having his/her Latin students participate in *Coquamus Romane* should call the offices of Pompeiana, Inc. at 317/255-0589 as soon as they receive this September NEWSLETTER to reserve a spot. The teacher will be told over the phone which recipes are still available, and a copy of the recipe selected will be FAXed or mailed to the teacher. Once the students have received their assigned recipe, they should plan out how they will shop for, prepare and serve the meal. Since each step is to be photographed, students will want to give some thought to how they can have fun during each of the four steps. Finally, the *Ad Mercatum*, *In Culina*, *In Triclinio* and *Ad Cenam* photos, along with the participants' names, should then be mailed to Pompeiana together with a 100 word or less description of any fun or interesting things that happened during the project.

Teachers who have access to copies of *The Roman Cookery of Apicius* (John Edwards, trans.) will find the recipes on the pages cited below. They must, however, still phone the offices of Pompeiana to reserve one of the six spots still available to members at large during the 1995-1996 school year. (Publication deadlines required that the Photo Essays for the September (I), October (II) and November (III) issues be assigned by special invitation over the summer months.)

All photo essays assigned to teachers who call in must be completed and postmarked by October 20, 1995 in order to be published in the December 1995 through May 1996 NEWSLETTERS.

*Coquamus Romane* Recipes Available as of August 1, 1995:

- IV. Leg of Pork with Calf Brains and Sausage (p. 216)
- V. Spiced Seafood Dumplings (p.87)
- VI. Tart Potted Salad (A Roman vegetable salad with chicken livers added; p. 61)
- VII. Roast Duck in a Blanket of Turnips (p.125)
- VIII. Sautéed Snails in Fennel Sauce (p.184)
- IX. Truffles with Leeks (p.183)

### Loved by a God (Continued a Pagina Septima)

It is becoming clear that even the great immortals are subject to folly when love is involved. The mighty Zeus, king of gods and men, had his share of indiscretions! One day while scanning the earth for signs of mortal activity, Zeus spied the beautiful Io. Naturally this god was used to getting what he wanted; so, laying his thunderbolts aside, he descended the peaks of Mt. Olympus to pursue this delicate and beautiful creature. Never mind that his wife Hera might discover them, he wrapped them both in a cloud so thick that no one would know! No one except Hera who was quite used to Zeus's unfaithful ways! The cloud was so thick and dark that it appeared to be night. That was Hera's first clue that something was going on. A swift trip to earth and she pierced the cloud only to discover Zeus standing beside a lovely white heifer. Lying to his wife, Zeus claimed that he had no idea where the heifer came from. Perhaps she had sprung from the earth.

Not believing a word of it, she asked her immortal husband to make a present of the animal to her—by now you, too, know who the heifer really was! What could he do but go along with it. And so Io was turned over by Hera to Argos her watchman of one hundred eyes. Zeus was powerless! He appealed to the clever Hermes to kill Argos. So, disguising himself as a mortal, Hermes approached Argos playing on a simple shepherd's pipe. With great patience and many stories, Hermes finally lulled Argos to sleep and killed him. (It was said that Hera, in order to keep Argos with her, laced his hundred eyes upon the tail of the peacock!)

Now Zeus could free the lonely and desperate Io from her misery. But Hera would not be out done! For revenge she sent a gadfly to chase poor Io and sting her into madness. Crossing a sea that would be named for her (the Ionian sea) she would reach the Bosphorus (which means Ford of the Cow). After much wandering she came unto the giant rock that chained Prometheus. He consoled her with the knowledge that her wandering would eventually end in Egypt. There Zeus would restore her to her true form and her line would produce the mighty hero Hercules, who would free Prometheus.

## Oh, Deadly Slumber

By Three Latin Students of Nancy S. Seltz, Walnut Hills High School, Cincinnati, Ohio

There is a time when first rest begins for weary mortals,  
And sleep, a gift of the gods, is no longer an enigma  
But floats into the room and settles onto the sleeper  
Like a mother kissing her child.  
The silent moon looks over the quiet town  
And with gentle eyes, turns to her companions,  
The flighty stars, and whispers the secrets of the universe.  
The souls lying open under Luna's tender light  
Shift restlessly after the first rush of sleep  
As the moon bestows veils of dew and mist upon the world.  
Slowly ships creep up on the moonlit beach  
And the army of black-souled devils slides to the gates  
Where the slumbering sentries doze  
And while the sentries are sleeping, 'tis Luna who sees  
And does her best to cry out warning  
But the gods draw her under the horizon so that  
She may not destroy their sinister scheme.  
The moon runs into her room, crying into her pillow  
While her Trojans are swiftly destroyed.

## The Most Important Historical Events of the Ancient World

### Debunking Ancient History

By James Ford,  
Milford, Pennsylvania

Maybe you have heard the famous words of Henry Ford that "history is more or less bunk," and you have probably also heard uncomplimentary references to DWEMs, Dead White European Males. In this series of articles we will look at the most important events by people whom the classicist Bernard Knox whimsically calls "the Oldest Dead White European Males." If this project succeeds, it should be clear that these events are more than just bunk and that those who took part in them are worthy of some consideration in our efforts to understand our own place in the world.

Although Henry Ford was an innovator in American industry, his opinion about history is nothing new to the vast majority of humanity. The systematic study of history as we know it is peculiar to the West and was first practiced by the Ionian Greeks who were living in what is now the coast of Turkey just before the turn of the 5th century BCE. They took a rational approach to events, questioning the factual basis of myth and epic as well as local stories, and they were also the first to suggest a connection between past and present. Most of the rest of the world is not burdened by history in this sense.

Ancient history for Modern Western European culture may be seen as a period between two "dark ages." The first follows the breakup of the Mycenaean world, a civilization which we get a glimpse of in Homer's *Iliad* and *Odyssey*. The second follows the collapse of Roman power in the West.

In their legends, the Greeks themselves link a dark age with an invasion by the northern Greek-speaking Dorians although, in fact, these newcomers arrived after the end of Mycenaean culture. During this unsettled period, the Linear B Greek which had been written by the Mycenaeans fell out of use, and all the arts suffered a decline or were totally forgotten. By 800 BCE, however, the Greeks had borrowed a versatile alphabet from the Phoenicians, and the city-state had become the largest social unit throughout Greece. During the next two hundred years of vigorous growth, the surplus population of these cities colonized the coast of present-day Turkey. There they maintained independence until they were made part of the Persian Empire in 546 BCE. The Persian Wars which eventually followed this confrontation were to become the primary subject of the man who has been called "the father of history" by Cicero and others. Next month we shall look at the *historiai* (investigations) of this man who is known as Herodotus.



## ACL/NJCL NATIONAL LATIN EXAM

P.O. Box 95  
Mt. Vernon, VA 22121

### 1996

- The 19th National Latin Exam sponsored jointly by the American Classical League and the National Junior Classical League is open to all students enrolled in Latin I, II, III, IV, and V.
- Over 90,000 students took the 1995 National Latin Exam.
- The National Association of Secondary School Principals has placed the ACL/NJCL National Latin Exam on the Advisory List of National Contests and Activities for 1995-1996.
- Gold and silver medals, ribbons, and certificates are awarded to winners.
- An application for National Latin Exam Scholarships of \$1,000 each will be mailed to 1996 Gold Medal winners in Latin III, IV, or V who are high school seniors and plan to take at least one year of college Latin or Greek.
- Format: For Introduction to Latin, Latin I, II, III/IV Prose, III/IV Poetry exams, there are 40 multiple-choice questions on grammar, comprehension, mythology, derivatives, literature, Roman life, and history. The Latin V exam contains two Latin passages as the basis for 40 multiple-choice questions on grammar, comprehension, historical background, classical literature, and literary devices.
- The exam is to be administered the SECOND FULL WEEK in March (March 11-15) in each school. Awards are sent to the teacher in April.
- Cost: \$3.00 per student to be sent with the application.
- Applications are sent to ACL members and to teachers who entered the 1995 exam by the ACL office at Miami University, Oxford, Ohio.
- DEADLINE for receipt of applications is January 10, 1996.
- Any requests for information should be sent to ACL/NJCL National Latin Exam, P.O. Box 95, Mount Vernon, VA 22121, and must be accompanied by a stamped, self-addressed envelope.
- Application forms may be obtained from the American Classical League, Miami University, Oxford, OH 45056.
- A packet containing four previous exams (1992-1995, all levels included) and a syllabus may be ordered by sending a \$7.00 check or money order (no purchase orders) payable to American Classical League to: American Classical League, Miami University, Oxford, OH 45056.

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## Oh Zeus!

By Kelly Head, Latin I Student of Kelly Kusch,  
Covington Latin School, Covington, Kentucky

Oh Zeus with golden chariot up high,  
You can fly in your golden wonder and reach the sky.

Your chariot is like a great white shark,  
Who swims and eats minnows avoiding the dark.

You can tell the truths untold,  
And in your light we will behold.

Your heart is a fire burning at the stake;  
We all know you are not a fake.

For we see your light when we rise,  
High up in the great, blue skies.

The stars are your angers burning in the dark.  
Maybe one day they will start to spark.

Then the world will come to an end.  
But I will still be there to be your friend,

For I am your wife, Hera, no more.  
And I will love you unto the core.

You have cheated on me; your love was never true.  
But I meant everything when I said, "I do."

## Roman Army (Continued a Pagina Secunda)

The auxiliaries were an important part of the Roman army, separate from the legions. They first appeared during the Second Punic War, specifically in 218 B. C. when Scipio Africanus employed a unit of cavalry from Cisalpine Gaul, the modern northern Italy. The auxiliaries were foreign mercenaries paid by the Roman government, and consisted mostly of cavalry, although there were also archers from Crete, dart-throwers from Mauretania, and sling-throwers from the Balearic Islands.

The later Roman army dates from the reforms of Marius in about 100 B. C.



Brain Preston and Michael LaMara: Sept. 1995



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## How Well Did You Read?

S-8

- Whom did Alexander hire to design his city in Egypt?
- What was Pocahontas' real name?
- What two athletic abilities are used in a Homeric Chariot Race?
- What famous American is credited with saying, "History is more or less bunk"?
- How large was the group organized by Indiana Latin teachers that traveled to Italy during the summer of 1995?
- How long were the skirts that women wore in Bronze Age Greece?
- What nefas did Anchises commit that caused his blindness?
- Which religious brotherhood worked out the musical scales in the 6th century B.C.?
- When were auxiliary troops first used in a Roman army?
- What does the Greek word "Arctos" (from which the Arctic Ocean is named) mean in English?

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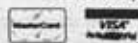
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- L68 Labor omnia vincit. (Vergil ARTES LATINAE)  
Labor conquers all things.
- L166 Qualis pater, talis filius. (Anon. ARTES LATINAE)  
As the father is so is the son.
- L180 Amicus animae dimidium. (Austen ARTES LATINAE)  
A friend is the half of one's soul.
- L184 Bis dat qui cito dat. (Aelius? ARTES LATINAE)  
Who gives quickly gives twice.
- L198 Hodie, non cras. (Motto ARTES LATINAE) Today, not tomorrow.
- L199 Magna est veritas et praevaleret. (Anon. ARTES LATINAE)  
Great is truth and it will prevail.
- L220 Mens sana in corpore sano. (Juvenal ARTES LATINAE)  
A sound mind in a sound body.
- L223 Ars longa, vita brevis. (Hippocrates-translation ARTES LATINAE)  
Art is long, life is short.
- L225 Nemo liber est qui corpori servit. (Seneca ARTES LATINAE)  
No one is free who is a slave to his body.
- L227 Cogito, ergo sum. (Descartes? ARTES LATINAE)  
I think, therefore I am.
- L229 Veritas vos liberabit. (N.T. ARTES LATINAE)  
The truth will set you free.
- L232 Veni, vidi, vici. (Suetonius ARTES LATINAE)  
I came, I saw, I conquered.
- L237 Edamus, bibamus, gaudeamus; post mortem nulla voluptas. (Anon. ARTES LATINAE) Let us eat, drink, and be merry; after death there is no pleasure.
- L239 Omnia vincit Amor; et nos cedamus Amori. (Vergil ARTES LATINAE) Love conquers all; let us, too, yield to Love.
- L241 Aut bibat aut abeat. (Gloss ARTES LATINAE)  
(A person) should either drink or get out.
- L275 Da mihi basia mille. (Catullus 5.7)  
Kiss me with a thousand kisses.
- L276 Nec possum tecum vivere, nec sine te. (Anon.)  
I can't live with you nor without you.
- L278 Dabit deus his quoque finem. (Ver. Aen. 1.199)  
God will terminate even these sorrows.
- L279 Forsan et haec olim meminisse juvabit. (Ver. Aen. 1.203)  
Even these disasters may eventually generate pleasant memories.
- L280 Timeo Danaos et dona ferentis. (Ver. Aen. 2.49)  
I fear a gift-bearing enemy.
- L282 Non Omnis Moriar. (Horace) Not all of me shall die.

## GREEK

- G7 σκληρὴ πᾶς ὁ βίος. (Anon.) All the world's a stage.
- G10 Καλὸν ἡνυχία. (Pindar) Leisure is a fine thing.
- G23 Πάντων χρημάτων μέτρον ἀνθρώπος. (Protagoras)  
Man is the measure of all things.
- G30 Γερᾶσκι ὁ δὲ ἀεὶ πολλὰ διδασκόμενος. (Solon)  
The older I grow, the more I learn.
- G31 ΝΥΦΟΝΑΝΟΜΗΜΑΜΗΜΟΝΑΝΟΨΙΝ (On Hagia Sophia)  
Wash your sins, not only your face.
- G38 Οὐ πολλὰ ἀλλὰ καλὰ (Anon.) Not quantity but quality.
- G47 Εἴρηκα. (Archimedes) I have it, I have found.
- G48 Τὸ καὶν αὐτὸν αὐτὸν παρὰ νικῶν ἐκέρχεται, καὶ ἀρίστη. (Plato, Laws 626 E) Self-mastery is the first and noblest victory of all.
- G50 Φύλαξοις βίου Κυβερνήτης. (Anon.)  
Philosophy the Guide of Life.
- G57 Πάντα γινώσκω. (Heracles) All is flux.
- G62 Γινώθι σαυτόν. (Thales, as quoted by Diogenes Laertius)  
Know thyself.
- G66 Ἰχθύς ἡμεῖς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ.

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# CAVEANT EMPTOR VENDORQUE

## Vestes Romanae Certissimae

The Pompeian clothier, Diana Paulina, is once again offering to make classical costumes to order. Prices quoted below are for costumes of cotton. Other materials are available on request. When ordering, it is advisable (because of material shrinkage/body growth) to order something a little larger than needed.

### Tunics

(Off-white; one size fits all, but L and XL's available)	
Men's (short),	undecorated \$10.00
	decorated \$15.00 +
Women's (long)	undecorated \$15.00
	decorated \$20.00 +

### Women's Stolas

(Choice of colors, styles, lengths, decorations)	
Undecorated, w/o buttons or pins	\$20.00
Decorated, with buttons or pins	\$25.00 +

### Women's Pallas

Undecorated	\$10.00
Decorated	\$15.00 +

### Men's Togas

[Measure the distance from top of left shoulder diagonally down across back to right waistline and diagonally up across chest to same point on left shoulder. Then add twice the distance from shoulder to mid-calf.]

It is usual for a toga to measure 15' — 17' long and 7' — 9' wide. Usual fabrics run \$7.00 — \$10.00/sq.yd.

### Also Available: Belts & Wreaths

(Prices determined by material, size and style)

Prices do not include shipping fees.

Diane P. Werblo, 7901 Baron Field Circle, Apt. 434, Indianapolis, IN 46260 317/876-0275

## Reserva Diem Tuam et Retine Personam Tuam

If you are planning a special area Latin Day and you intend to invite one of Pompeiana's Personae Presenters to address your group this year, it is recommended that you pick your date and reserve your presenter as quickly as possible.

Annunciata Claudia Trapeza, a professional mourner from A.D. 179 who stages a Roman funeral.  
Contact: Nancy Mack 219/456-2416

Diana Paulina, a Pompeian Clothier

- Diana's Shop of Authentic Roman Clothing
- Persona Creation Workshop
- How to Fake a Classical Costume
- How to Make Roman Wreaths
- How to Make Simple Classical-Style Jewelry

## Auriga Homericus Conducendus Est

The Pomarii Ostienses are seeking an experienced Homeric Chariot Race auriga to man their entry into the Ludi Romani in Rome later this month. XX Sesterii signing fee guaranteed with a L Sesterii Praemium to be awarded for an uncontested 1st place finish. Applicants must be prepared to demonstrate running and chariotteering abilities. See Fulvius Pomarius, Ostiae.

Mayet, Resident of Naukratis, Egypt, Wife of an Egyptian Sea Captain

Thanna Anna, The Etruscan Lady

Contact: Diane Werblo 317/876-0275

Julia, the Daughter of Augustus

Contact: Donna Wright 317/546-5407

Fabius the Tribune, 1st Century A.D. recruiter

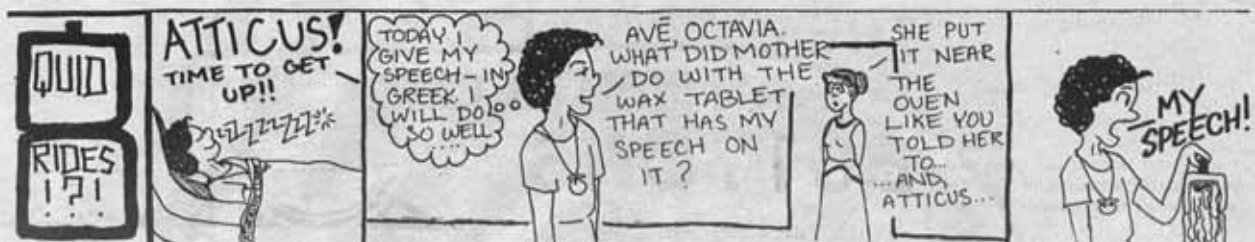
Marcus Loreius Tiburtinus, Citizen of Pompeii

Fr. Guido, Recruiter of Latin Teachers

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Contact: Dr. B. F. Barcio 317/255-0589



### Latin Learning!





## Pompeiiiana, Inc.

Pompeiiiana 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. 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.

Dr. B. F. Barcio serves as the Executive Director.

Donna H. Wright serves as Administrative Assistant to the Editor.

### The Pompeiiiana Newsletter

I.S.S. # 08925941

The Pompeiiiana Newsletter is the only international newsletter devoted exclusively to the promotion of the study of Latin at the secondary school level which is published monthly during the school year.

Each month, September through May, 13,000 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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### Membership Enrollment Form, 1995-1996

The cost of memberships varies because of the expense involved in mailing the Pompeiiiana Newsletter as a monthly membership benefit. All Prices are in U.S. dollars. Memberships run for one year, July 1 thru June 30.

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Name: \_\_\_\_\_

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All classroom orders must be sent c/o a current teacher-member of Pompeiiiana, Inc. at a school address. A minimum classroom order of 6 copies is required.

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Items submitted for publication in the Pompeiiiana Newsletter should be typed or computer set and sent to:

*The Editor*

*Pompeiiiana Newsletter*

*6026 Indianola Ave.*

*Indianapolis, IN 46220-2014*

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.*

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## AUXILIA MAGISTRIS

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

S.-1

## Carmina Optima

- I. I DON'T EVEN KNOW YOUR NAME, Alan Jackson
- II. BELIEVE, Elton John
- III. COLORS OF THE WIND, Vanessa Williams
- IV. WATERFALLS, TLC
- V. SCREAM/THE CHILDREN, Michael and Janet Jackson
- VI. HOLD ME, THRILL ME, KISS ME, KILL ME, U2
- VII. DECEMBER, Collective Soul
- VIII. HEY MAN, NICE SHOT, Filter
- IX. LITTLE THINGS, Bush
- X. MISERY, Soul Asylum

S.-2

## Aenigma

1. Flavian Amphitheater

S.-3



S.-4

## Magna Opera Litterarum

1. Little Women
2. Great Expectations
3. The Scarlet Letter
4. The Great Gatsby
5. Alice in Wonderland
6. A Tale of Two Cities
7. Crime and Punishment
8. The Little Prince
9. Remembrance of Things Past
10. Gone with the Wind

S.-5

## Ludi

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

## TEACHERS:

All games and sets of questions will be numbered consecutively throughout the school year if you wish to use these numbers to record student work.

S.-6

## Libri Optimi

- I. BEACH MUSIC, Pat Conroy
- II. THE RAINMAKER, John Grisham
- III. APOCALYPSE WATCH, Robert Ludlum
- IV. LET ME CALL YOU SWEETHEART, Mary Higgins Clark
- V. LADDER OF YEARS, Anne Tyler
- VI. TO RENEW AMERICA, Newt Gingrich
- VII. THE SEVEN SPIRITUAL LAWS OF SUCCESS, Deepak Chopra
- VIII. MIDNIGHT IN THE GARDEN OF GOOD AND EVIL, John Berendt
- IX. SPONTANEOUS HEALING, Andrew Weil, M.D.
- X. HOW TO ARGUE AND WIN EVERY TIME, Gerry Spence

S.-7



S.-8

## How Well Did You Read?

1. Dinocrates
2. Matoaka
3. Driving a chariot and running
4. Henry Ford
5. 35
6. Ankle-length
7. He claimed to be equal to the gods.
8. The Pythagorians
9. 218 B.C.
10. A bear

J.-1

## Nostra Camera

1. HOR(O)LOGIUM
2. STIL(U)S
3. C(R)ETA
4. (R)EGULA
5. B(O)ARD
6. DO(O)R
7. (M)AP
8. OUR ROOM

J.-2

## Colores

1. green
2. red
3. blue
4. orange
5. yellow
6. white



J.-3



J.-4

## Picturae Moventes

- I. APOLLO 13
- II. NINE MONTHS
- III. POCAHONTAS
- IV. INDIAN IN THE CUPBOARD
- V. FIRST KNIGHT
- VI. JUDGE DREDD
- VII. SPECIES
- VIII. BATMAN FOREVER
- IX. UNDER SIEGE 2
- X. MIGHTY MORPHIN POWER RANGERS: THE MOVIE

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## Pocahontas

## Disney's Big Summer Movie

Do you remember the good old days? That was the time when everyone liked Disney movies—children and parents. Disney cartoon characters were loved by all. No one questioned Disney movies. No one accused Disney of greed. No one said Disney's female characters were too seductive.

If Cicero were alive today, he would say, once again, "O the Times, O the Customs! Where in the world are we?"

These days neither children nor parents simply want to enjoy Disney movies. Children have to have the dolls and other items which are marketing spinoffs from the movie. The parents accuse Disney of greedy marketing. Critics are now saying that Disney's female characters, especially Pocahontas, are too seductive.

This is how children, parents and the critics are dealing with Pocahontas.

The story about Pocahontas is a pleasing one—no one denies this. This moving picture about Pocahontas is very well made—no one denies this. But few people are discussing these things.

There is no doubt that Disney wants to make as much money as possible when it creates a new movie. Naturally Disney wants to sell dolls and other marketing spinoffs from the movie. There is no law, however, that forces parents to buy all these things. It is allowed to say "No!" to children.

Now let's talk briefly about the cartoon depiction of Pocahontas. Is it pleasantly drawn? Certainly. Is this

Pocahontas a seductress? No way. Modern times and modern customs are what drive the critics to view Pocahontas in this way.

Did you see this moving picture or were you driven away by the critics? If you didn't see it, you missed good entertainment.

In American history Pocahontas was the daughter of a chief who ruled the Powhatan tribe in Virginia. This daughter's real name was not "Pocahontas" but "Matoaka." The name "Pocahontas" seems to have been created from the name of the tribe.

In Virginia Matoaka saved the life of John Smith, and, afterwards, lived with the British settlers. Then however John Smith returned, and Matoaka went back to her own tribe. A few months later the settlers again fought with the inhabitants, and the settlers kidnapped Matoaka. Once again Matoaka lived with the British settlers, and soon she was married by John Rolfe. Then John and Matoaka had a son whom they named Thomas.

After their son was born, John Rolfe and Matoaka were sent to Britain so that the British could admire the friendship that existed between the settlers and the American inhabitants. In Britain Matoaka accepted a new name, "Rebecca."

Rebecca Rolfe died in Britain, but her son Thomas Rolfe returned to America and lived in Virginia.

Today many Virginia inhabitants claim that they are the offspring of Thomas and Pocahontas.