

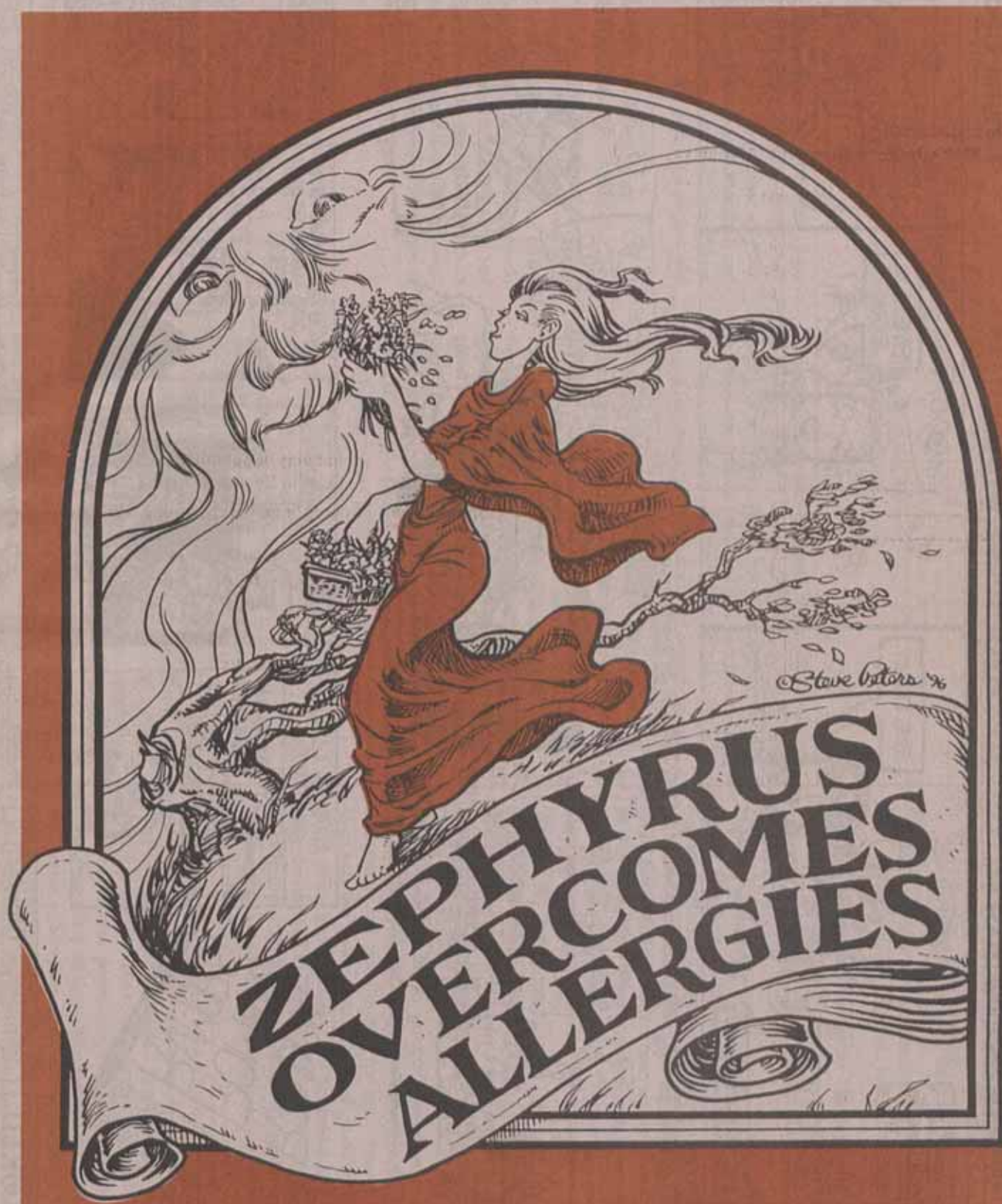
POMPEIIANA



NEWSLETTER

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## Ludi Olympici Committeantur

*Anglice scripta a Shannon Wuhoff et Latine conversa ab Ellen Korb, Latinae Linguae studentes seniores cum Magistra Maria Dolores Schneider, S.C., apud Seionensem Scholam Altam, Cincinnati in Ohioense.*

Memoriae traditum est Pelopem, Regis Tantalii filium, accepisse equorum iugum a Neptuno et contendisse cum Rege Oenomaio in ludis circensibus. Quod Hippodamia, Regis Oenomaio filia, Pelopem pulchrum victorem esse voluit, ea rogavit stabularium ut clavos ceros pro ligneis clavis in patris rotis substitueret. Itaque Regis Oenomaio curus fractus est et Rex interfectus est. Pelops, dolens quod Rex mortuus erat, funebros ludos agi ut Oenomaus honoraretur iussit. Pelops athletas optimos ex omnibus partibus Graeciae invitavit. Hi ludi appellati sunt Ludi Olympici quia in Olympiae campis lusi sunt.

Proxima narratio tamen est commenticia descriptio de horum ludorum origine.

Secundum hanc fabulam, origo ludorum Olympicorum sicut omnium rerum humanarum in monte Olympo cum Iove incepit. Conveniens cum aliis deis et deabus Iuppiter intellexit homines in terra requirere modum quo omnes deos et deas honorarent. Dei et deae plurima hominibus faciebant. Eos custodiebant, largam messem comparabant, tempora commutabant, faciebant ut homines se adamarant, aquam ad messem comparabant, alimenta dant. Iuppiter hominibus modum offerre voluit quo deis et deabus gratias aptas darent. Iuppiter quoque voluit homines aliquid ioci et relaxationis habere. Tandem Iuppiter mirabilem notionem invenit, et omnes dei et

deae consenserunt: "Quisque nostrum creabit certamen athleticum in quo omnes poterunt certare ut nos honorent. In quoque certamine lauricas coronas et alia magna praemia optimo athletico addicemus. Haec certamina in quoque quarto anno hieme et aestate committemus."

Iovis declaratio deos et deas maxime excitavit. Eos pro proximo conventu parari monuit ut Iuppiter cuique deo et deae unum certamen assignaret, ut cuique certamini palaestricos praeficeret, ut decerneret arma requisita, recentium vestituum colores habitumque, loca ubi certarentur.

Conventum est et multis dictis, adsignatis, decretis, Iuppiter tandem "Est quoque," inquit, "plus operum distribuendum. Mars et Mercuri et Cupido, famam de certaminibus divulgabit. Vesta, suffragium de feminis feret ut ipsae decernant num participes esse vel solum spectatores possint. Apollo, tuus artis amor te inspirabit ut designas insignem vexillumque quae inscribentur in omnibus signis apud ludos Olympicos. Rogo autem ut pigmentis rubro, flavo, viride, caeruleo, nigro utaris. Iuno, regina mea, excogitabis de athletarum pompis quae ludos Olympicos incipient et finiant."

Ut dictum est, haec fabula de ludorum Olympicorum origine ficta est, sed ludi Olympici in antiquorum Graecorum religiosi feris magnam partem egerunt.

Antiqui crediderunt talem contentionem delectare manes et honorare deos deasque. Ludi Olympici Iovem, deorum regem, praecipue honoraverunt.

Hi ludi probabiliter inceperunt ante millesimum quadragesimum annum ante Christum, sed in stadio Olympico primus ludus septingentesimo septuagesimo sexto anno ante Christum commissus est. Graeci soli in ludis Olympicis certabant donec Romani Graeciam superaverunt centesimo quadragesimo sexto anno ante Christum. Multos annos soli athletae viriles contendeant et erant spectatores apud ludos Olympicos.

In primis XIII Olympiadibus athletae apud ludos currebant. Multis post annis luctatio, pentathlon, pugilatio, ludi circenses additi sunt ad ludos Olympicos. Omnes certaverunt ut vincerent, ut delectarent deos, ut confectionis voluptatem haberent.

Antiquorum Graecorum animus extendit ad omnes terras et inspiravit athletas ut disciplinae Olympicae dedicationem et laborem durum amplecterentur. Athletae Olympici consentiunt duabus sententiis de ludis Olympicis: "Citius, Altius, Fortius," et "Vera res non est superavisse, sed bene contendisse."

Itaque Ludi Olympici commissi sunt, et certe ridens de Olympo Iuppiter valde delectatur.

### The Path of the Romans

#### Exploring Campania: A Piece of Paradise

by Donna Wright, Lawrence North High School, Indianapolis, Indiana



Photo by Donna Wright

#### Tour group surveys one of three temples preserved at Paestum

The story of *Lacrima Christi* wine explains the beauty of the Bay of Naples. It is said that when God expelled Lucifer from heaven, Lucifer grabbed a piece of paradise which he held tightly in his hand as he fell from heaven to earth. But on the way down Lucifer dropped that piece of paradise which fell onto the land we now call Campania. The tears Christ shed at Lucifer's theft watered the earth there to produce the rich grapes from which the wine is made. The wines of this region do indeed have a smoky, almost sulfurous, hint of the volcanic soil in which the grapes are grown. Until we reached the pleasant area of the Bay of Naples, we didn't realize just how much we needed the relaxation it had to offer.

The fertile, rolling countryside brings a profound sense of peace and relief in contrast to the busy, crazy pace of the city. It was in Campania that the landscape came alive with rich fruits and vibrantly colored flowers. Every place we visited was alive with fragrance and spectacular colors. The winding road from Sorrento to our hotel, the elegant Grand Hotel Sant'Agata sui due Golfi, provided spectacular views of both the bay of Naples and the Gulf of Salerno. We marveled at the silvery-leaved olive groves with their nets close to the ground to harvest the fruit. The lemon groves, however, had their nets above the trees to protect the fruit from hail damage. These nets were black to absorb the heat of the sun.

(Continued in Pagina Secunda)

#### Spend a Classical Spring Break in the U.S.A.

By Christopher Maloney, Latin 4 (AP Vergil) Student of Rowena Fenstermacher, Hackley School, Tarrytown, N.Y.

Last August my family and I went on a road trip to the Finger Lakes region in central New York State, en route to visit family in Syracuse. At first I did not notice it in great detail, but eventually I realized that it seemed as if every town in central New York had taken its name from either mythology or ancient Rome.

We passed through such towns as Carthage, Solon, Horace, Ovid and its sister village of Ovid Falls. I was so intrigued that I looked into our atlas and counted thirty-seven different towns in New York that had ancient names. I later found out that the reason for all of this was because one of the construction managers of the Erie Canal, which runs through this region, had to build towns to settle some of the workers. He had such a love of the Classics that he decided to give classical names to the towns he founded.

Simply as a joke—I did not expect it to work—I measured the distance from Greece, New York, which happens to be a suburb of Rochester, to Troy, which lies just outside Albany, New York. The distance was 235 miles. I then went to our world atlas and measured the distance from Athens, Greece, to the ruins of Troy on the Hellespont. Believe it or not—or measure it yourself—the distance is exactly 235 miles. Very bizarre!

I recently bought a CD-ROM that has all the towns in the United States on it. Browsing through it, I came across some other interesting towns that have taken their names from the Classics. For example, there is an Aeneas, Washington (98810), and a Dido, Louisiana. There are twelve Virgils, even a ranch in New Mexico called Virgil's Windmill. However, nowhere is Virgil spelled "Vergil," the way it should be. There are thirteen Hectors, including Hector Lookout Tower, Kentucky. Perhaps the citizens of this town felt under siege! There's a Priam, Minnesota, but unfortunately there is not a Hecuba anywhere. The name that came up the most was Troy, of which there are 51 in the U.S.A., including Historic Troy, Iowa.

There are also twenty Carthages and four Annas. There's an Ilium in Colorado, and a Thermopylae, Massachusetts. I looked also for some Greek leaders from Troy and found two Achilles and five Ulysses. Strangely enough, there was no Odysseus anywhere.

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### Roman and Greek Mythology

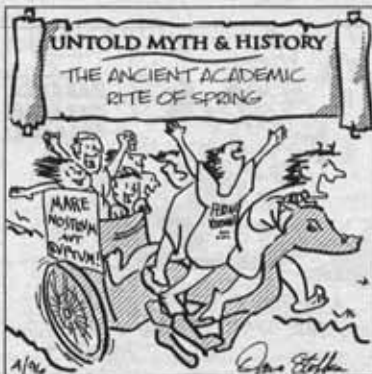
#### Be Careful What You Pray For, The Gods Just Might Give It To You

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

Coming to the attention of the gods is rarely a fortuitous event, especially if you are King Midas of Phrygia who, according to Ovid, acted as one of the judges in a music contest between Pan and the great Lord of Music himself, Phoebus Apollo! It was said that Midas once had a great longing for riches (hard to believe, if we hear the entire story!), and so he found a retreat deep within the woods, where he worshipped the god Pan, who inhabits mountain caves. King Midas was never known for his intelligence, but for a rather foolish stupidity that routinely put him into trouble with the Immortal Ones!

Here this mountain retreat rested upon the shoulders of the immortal Timolus, god of the mountain. This particular mountain rises high into the sky, offering a lofty view of the sea on one side and down the opposite slope the little village of Hypocopa. Here Pan spent many a happy hour singing his songs to the gentle nymphs and playing exquisite notes on his pipes of reed and wax. Pan too, was foolish in that he dared to compare his artistry to that of the god Apollo, the Lord of Music... As you can imagine, Phoebus would not let such arrogance go unchecked. Within a flash, he descended from the halls of Olympus and stood before Timolus, the great mountain, seeking his judgment as to who was the greatest musician.

(Continued in Pagina Secunda)





The Path of the Romans**Exploring** (Continued a Pagina Prima)

Our best views of the landscape occurred during the memorable drive along the Amalfi coast from Sant'Agata to Salerno. We were forewarned to use motion-sickness medicine because of the tight, hairpin turns and the sheer drop-off on the cliffs next to the sea. Nowadays buses can only go one way on the drive and must make the trip back to Sorrento on the inland highway. Our bus driver confessed after the trip that before the road had been widened it was necessary for the tour buses to allow the back right tire to go over so slightly off the road in order to make some of those turns!

This spectacular drive led past one incredible, breath-taking view after another. Beautiful white villages cling to the terraced mountain-sides and luxurious villas and hotels hang right on the edge of the land. Square Norman look-out towers and round Saracen towers recall the days when pirates raided these towns and hid in the shelter of their many coves. Stops near Positano (made famous in the recent film "Only You") and in the town of Amalfi gave us a chance to enjoy some shopping and local ambience before turning off the drive to continue on to Paestum.

Paestum was a town founded by the Greeks and contains some of the best preserved Greek temples anywhere. The name Paestum is a corruption of the name of the god Poseidon, the Greek god of the sea. Our guide led us over the grass-covered foundations of the city, past its forum and other centers of city life. But three majestic temples dominate the horizon at Paestum: the Basilica or Temple of Hera, the Temple of Neptune (also known as the second Temple of Hera) and the Temple of Ceres or Athenaion. Our guide explained that much of the city still lay below modern-day farms yet unexplored. We know that, as in our country, the government could just claim land such as that, but everywhere in Italy it is known that there are cities, towns and artifacts underneath because the history of the land goes so far back into the past. I marveled at how nature has now reclaimed the wind-swept ruins of Paestum. Lizards slithered in and out of the temple bases, scampering from one stone to the next. A big brown beetle lumbered through the tall grass. Chirping birds nesting in the temple pediments called out their warnings to one another that humans were visiting their abode once again.

Visits to Sorrento inevitably resulted in delightful shopping. We visited a cameo factory and a wood-working factory where the beautiful inlaid designs on boxes, furniture, and wall-plaques are done. We explored shop after shop for ceramics and "lava" jewelry made from hematite, red coral and pearls. Another day took us via hydrofoil to the beautiful volcanic island of Ischia. It is the largest of the three islands of the bay and is best-known for its spas and mud-baths. After a morning bus tour of the island, followed by lunch with a view of the sea, part of our group headed for the beach and part for an afternoon at the spa. Those who enjoyed the beach revelled in the warm, blue Mediterranean with its volcanic sands. Those who attended the spa luxuriated in the spring-fed, thermal baths.

As much as anything already described, we basked in the beautiful elegance of our hotel dining room which overlooked the bay of Naples. In the morning we

watched the mists of the bay lifting to reveal the islands, the volcano and the busy hydrofoils and ferries. In the evening we lingered after dinner to watch the spectacular pastel hues of the sunset over the bay. At night the myriad twinkling lights of the cities and towns gave one pause to reflect on the paradise concealed by the night. Visions such as these tempt one to desire to stay there forever.

Teacher Feature**Riley Revels in Learning Latin**

*Based on an article by Margaret Fosmoe which appeared in the South Bend Tribune, Feb. 12, B1.*

The Latin language is alive and well in the halls of Riley H.S., where 209 students are enrolled in Latin classes this year.

Latin is second only to Spanish in terms of popularity at Riley. French comes in third and German fourth.

Riley's Latin enrollment has been steadily increasing since 1985.

James Stebbins, a Latin teacher and chairman of Riley's Foreign Language Department, has been teaching Latin for 31 years.

"The students are really enjoying what they are doing. They see a lot of value in it. They feel they do better on standardized tests," he said.

For the past 20 years, the Latin department has even published its own newsletter, *Riley Latin News*.

Many students enroll in Latin because they think it helps them on the vocabulary portion of standardized tests, such as the Scholastic Achievement Test. Many English words are derived from Latin terms.

Riley senior Christina Nelson enrolled in Latin after her older sister took it. She said it has broadened her vocabulary.

There are eight sections of Latin at Riley, each taught by Stebbins or Ephie Gevas. Gevas, a 12-year veteran of the staff, is a native of Athens, Greece.

"We don't teach in the traditional way," said Gevas, explaining that the classes concentrate as much on Roman history, art, literature and mythology as on vocabulary and grammar. Students also read stories from Latin readers.

Stebbins' teaching style is one of the main reasons Latin is so popular at Riley, said junior Tim Ruth.

"We do more projects. It's a little different from other classes," said junior Monica Lodoen, who had sampled Spanish and French in middle school and decided to try a different language in high school.

"It's not overbearing, but it keeps you busy," said senior Chris Divine, who said he enjoys the Latin class projects.

**Easter**

*By Latin III students of Nancy Benn, Hollidaysburg Area Sr. H.S., Hollidaysburg, Penn.*

*Est dies festus quando Christi resurrectio celebratur. Hoc die celebrantes ovorum coctorum putamina colorant et haec ova abundant ut liberi ea inveniant. Liberi quoque se cupide exsuscitant ut inveniant corbes plenos sacchari crystallini quae a cuniculo relictas sint. Flores illis qui amantur dantur. Multi huius diei festi originem religiosam celebrant. Hic dies est unus laetissimorum dierum festorum anni.*

**Spring Break** (Continued a Pagina Prima)

One last mythological quirk about our country came up when I looked up the names of the Olympian gods and goddesses, both with Greek and Roman names. I found that the Roman names occurred many more times than the Greek ones. Every god and goddess has had his or her name given to a town somewhere in the U.S.A. Minerva has the most, with fifteen towns named after her.

There is also a Hades Campground, Utah, and a Vesta #6, Pennsylvania.

Finally, I had to wonder what languages are studied at the local high school in Latin, Texas.

Roman and Greek Mythology**Be Careful** (Continued a Pagina Prima)

As Timolus, crowned in a single oak, wreathing his ancient brow, seated himself upon his mountain throne, he removed the trees from his immortal ears and beckoned for Pan to proceed. Pan played, as Midas, standing by, was drawn into the magic of the pipes. When Pan had finished, the sacred god of the mountain turned his ancient head toward great Phoebus and, bowing his head in respect, the acorns on his temples swayed. Phoebus Apollo, great Lord of the Sun and Lyre, stood crowned in laurel from Parnassus, dressed in Tyrian purple and holding a lyre made of Indian ivory encrusted with jewels. Playing the strings with the hands of a master, he drew Timolus into a sweet trance of exquisite tones. The judge at once ordered Pan to cede that his pipes were inferior. The judgment of the sacred mountain pleased all save Midas, who alone challenged the verdict calling it unjust! The Delian god, unable to believe that such ears could hear his work and call it inferior, turned those human ears into longer shapes, covered with white hair, constantly twitching. Midas was condemned to remain in human form with the ears of a lumbering ass.

Seeking to hide his shame Midas covered his ears with a great purple turban. Yet his barber, who was entrusted with trimming the long hair, knew his secret. Bursting with the need to tell the world of this comical sight, and yet fearful of the consequences, the barber dug a great hole into the ground and murmured the secret into the depths of the earth. Once the secret was out, he quickly filled the hole with earth. Over time a thick cluster of trembling reeds grew over the spot that imprisoned the dark secret. Eventually the fully grown reeds betrayed the barber's secret by swaying in the gentle breeze and echoing the truth of Midas's extraordinary ears! If you listen today, you might hear them say: "King Midas, with the ears of an ass!"

If this wasn't enough embarrassment for a man of Midas' limited intelligence, he came to the attention of an immortal again when Silenus was captured and brought before the king. Midas recognized the satyr at once as a follower and friend of Dionysus, and returned him to the god. As a reward, Dionysus offered to fulfill one wish. Midas blurted out with little serious thought, that he should like to turn whatever he touched into gold. And so it was granted. It doesn't take us long to see where this is going, for after entertaining himself for hours by turning books, furniture, cloth, trees, rocks, even animals into gold, Midas was unable to eat, since the food became gold as quickly as it touched his lips. His greed turned to self-loathing and he wept in despair. As his daughter approached to console her father, she placed her arms around him in a loving hug, before either of them could think clearly, she too turned to gold, lost to a father's foolish greed!

Midas committed the one wise act in his life, he confessed his sin of greed to the god and begged for a chance to return to a normal life. Dionysus took pity upon him and instructed the pathetic king to bathe in the river Pactolus, cleansing himself of his sin. With that act the power to transform things into gold passed from Midas into the stream, whose sands to this day are golden, as an eternal reminder to humankind to carefully consider what we pray for, the gods just might give it to us...

**In Reverentia**

*By Latin I students of Judith A. Granese, Valley H.S., Las Vegas, Nevada.*

Of all the gods that there are,  
Zeus is the most powerful by far.

The other gods can be cool—  
Minerva, Mercury and Neptune rule.  
Bacchus is loved by drinkers of wine—

Those in revelry really are fine.

Mars, on the other hand, really is cool,  
But his weapons are harsh and his frowns so cruel.  
Now that you know they've vanished—so sad!

If you ask us, we will tell you that's bad.

From Juno to Pluto and Apollo, too,  
If you honor them, they will see you through.



## Ancient Technology

## Aquaeductus

By Arthur C. Nunes, Jr.

Here's a letter from the government permitting our group to draw water for our new apartments (*domus*) in Rome. We have to take it to the water commissioner (*curator aquarum*). A deputy will assign us a tap (*calix*, "cup" related to the English "chalice" and the Greek "kylix"), a bronze pipe of specified size, and have it installed at a specified level in a distribution reservoir (*castellum publicum*) near our private reservoir (*castellum privatum*). Ours is a one *quinaria* tap.

The *quinaria* has become the basic unit of flow in the Roman water system. It is the amount of water flowing through a pipe 5 quarter digits in diameter. (There are 16 digits in a Roman foot; hence a one *quinaria* pipe is a bit less than 3/4 of an inch in diameter.) The *quinaria* name may originally have referred to a pipe made from a flat sheet 5 digits wide bent around and welded (by pouring in molten metal) at the joint. This would have had a diameter not too far from 5 quarter digits.

Our *calix* can only be connected at a specified level. The lower the level, the higher the pressure and the more water flow. The *quinaria* is only a rough average sort of measure, but Sextus Julius Frontinus, the *curator aquarum*, measures the flow of aqueducts in *quinariae*. Rome's nine aqueducts deliver about 14,000 *quinariae*, over 5,600 coming from the *Anio Novus*. (If the flow from a *quinaria* pipe fills 7.5 gallon containers every minute, then Rome is receiving around 105,000 gallons per minute.)



We can hardly wait to have the plumbers (*plumbarii*) connect the pipe to our *domus*. We'll have an inside fountain supplying the needs of our household (*familia*), and the runoff from its pool will continually flush our toilet (*latrina*). We regret that we have to use unwholesome lead pipes (*fistulae plumbeae*), but that is what's available, and those who use them don't generally show the pallor of the poor *plumbarii*, who work with lead (*plumbum*) all the time.

Our water will come from the headwaters of the River Anio in the Sabine hills far to the west of Rome by way of the *Anio Novus*. Like other aqueducts, the *Anio Novus* is mostly underground tunnels. Only a few miles are carried on arches (*opus arcuatum*). Although the water is led into a big settling basin (*piscina lamaria*), severe rainstorms 54 miles away make it come out discolored at Rome. Very good water won't leave spots on a bronze vase. You can test the quality of water by boiling it down in a bronze cauldron and seeing how much sediment it leaves behind.

We are fortunate to live in high style in a *domus* on the ground floor of an apartment building (*insula*). The apartments above us (*cynical*) have no running water and their residents have to use water carriers (*aquarii*) and public toilets (*foricae*).

## Further Reading

Frontinus, Sextus Julius. *The Aqueducts of Rome*. translated by C.E. Bennett, Loeb Classical Library No. 174 (Includes Frontinus' *Strategem.*) Harvard University Press: Cambridge, Mass. 1925 (reprinted 1993) pp. 329-497, 482-497.

## Orvieto...Then and Now

By Frank J. Korn

The windswept rocky bluff, on which sits the city of Orvieto, heaves itself up like a frozen geyser out of the Umbrian countryside. This massive, brown, thousand foot-high natural platform was the result of some freakish cataclysm way back in the childhood of our planet.

With its commanding and dramatic position, Orvieto presents to the visitor, approaching from the modern autostrada, an unbelievable sight as a sort of latter-day Masada.

The charming cathedral town, eight miles northeast of Rome, occupies the site of the ancient settlement of Volsinii, one of the chief cities of the Etruscan Confederation. Its original inhabitants were drawn here in their constant search for places easily defensible. And this towering mesa with its virtually perpendicular cliffs surely qualified as such. Extensive remains of tombs and temples still bear witness to the Etruscans' former presence here.

Constantly at war with the Romans, the city was finally vanquished in 280 B.C. The survivors of the carnage fled and resettled on the shores of nearby Lake Bolsena. The Romans soon took to calling their latest prize simply *Urbs Vetus* (the Old City). In time the name corrupted to Orvieto.

After the fall of the Roman Empire, Orvieto was overrun by the Goths and later by the Lombards. In the late Medieval period it once again became a sovereign city-state, involving itself in vigorous competition with neighboring Florence and Siena for a way to the sea so that it might more profitably export the products of its now thriving industry.

Around the dawn of the thirteenth century, Orvieto developed into a Papal fortress, with numerous popes taking refuge in this impregnable stronghold whenever there was strife in Rome.

In 1263 Pope Urban IV, then residing in Orvieto, began construction on a magnificent cathedral here to mark a miracle said to have taken place in nearby Bolsena. A priest there had been suffering doubts about Christ's true presence in the Eucharist and had prayed for a sign to strengthen his faith.

While celebrating Mass one day in the church of St. Christina, the priest and his flock saw blood flowing from the host as he elevated it during the consecration. Some of the blood stained the altar cloth. Pope Urban ordered the host and the cloth brought to Orvieto. Both are still housed in an elaborate reliquary in one of the cathedral's side chapels.

Today, after making your way through the narrow streets that exude the spirit of both the Middle Ages and the Renaissance, the wonderful felicity of the cathedral's facade bursts upon your vision. The multi-colored front of the church, resplendent in the mid-day sun, features tiles of bright greens, reds, blues, and ivory on a background of gleaming gold.

Begun by the Florentine architect Arnolfo di Cambio, the *Duomo* (as the people call it) was completed the following century by Lorenzo Maitani of Siena. He and his gifted son Vitale further embellished the facade with dozens of superbly carved statues of saints. The great church is considered the quintessential example of Italian Gothic.

The vast interior is flooded with colored light streaming in through huge stained glass windows. The *Cappella Nuova* (New Chapel) where the precious relics from Bolsena repose was richly frescoed by Luca Signorelli, the Umbrian artist much admired by Michelangelo.

The annual church feast of *Corpus Christi*, instituted by Urban IV and observed all over the world, is carried out with particular solemnity in Orvieto. After a late morning Mass on that day (the Thursday following the first Sunday after Pentecost), the ornate chest containing the relics is borne with much pageantry through the crowded streets. Houses along the procession route are draped with colorful religious banners and bunting.

To the right of the *Duomo*, which dwarfs the piazza out in front of it, is the old *Palazzo dei Papi* (Palace of the Popes.) A sprawling structure of sunburnt red brick, it now serves as a museum specializing in Roman and Etruscan antiquities.



Another interesting and historic church—and the city's oldest—is *San Giovenale*, built in 1004. There is also the twelfth century *Sant'Andrea*, a charming little edifice lit by way of alabaster windows and adorned with frescoes. Its bells ring out from a unique twelve-sided Romanesque campanile. Orvieto's city hall also dates to this era.

Though it is one of the most monument-rich towns anywhere, Orvieto seems to be known to most people for its marvelous dry wine. For centuries the town's vintners have used the ubiquitous caves that riddle the virtually perpendicular walls of their hill to store their wines, while they ferment and mature. Such practice must be quite effective for Orvieto White is cherished by gourmets and praised by connoisseurs around the globe.

It is a staple on the tables of every restaurant in the city. And speaking of restaurants, Orvieto has good ones in abundance. (My wife and I favor the enchanting *Trattoria Etrusca* at Number 10 *Via Maitani*, just a few meters down from the *Duomo*.)

Favorite dishes of the townspeople are *agnolotti*, a plump pasta specialty, and roast lamb, all washed down with a decanter or two of Orvieto White.

When in Orvieto it is wise to do as the Orvietani do. And that is follow dinner with a leisurely stroll through the picturesque streets, many of them still framed by Gothic arches. An interesting stop on weekday afternoons is the sprawling, clamorous, outdoor market, where gargantuan umbrellas of white canvas shade stalls of produce and meat and fish. In the little shops along the way can be found terrific bargains on local products, especially domestic pottery.

Thus does this venerable town, enthroned high upon its tufa foundations, proudly and rightfully bask in its glories, past and present.

Issue XXXI, 533 A.D.

## Latium Inquisitio

### Nero Sends Mom On Mediterranean Cruise!!

"The Unsinkable Agrippa" swims to safety. Sunny says, "I warned her not to rock the boat!"

Collapsible Boat Claims "Aggie's" Maiden Emperor wishes her "Bon Voyage" on One-Way trip!

[Bethany David] Buy a piece of the week! Prices not for sale



*The Architecture of Greece and Rome*

## VIII. The Pantheon

By James Ford, Milford, Pennsylvania

The Emperor Hadrian was a lover of Greek culture and a man with strong opinions about architecture, so strong, in fact, that he banished and later put to death the great architect Apollodoros of Damascus for rudely differing with him on a point of design. Despite a few such blots upon his reign, including a Jewish revolt when he attempted to place a Roman temple on the site of Solomon's temple in Jerusalem, Hadrian was a good ruler and one of Rome's great builders. Although his own villa at Tivoli, which covered 65 hectares (160 acres), is the most extravagant of his undertakings, Rome's Pantheon is the architectural jewel of his reign.

About one hundred and fifty years before the time of Hadrian, Marcus Agrippa, the friend and right-hand man of Augustus, was spending his great wealth on the city of Rome, improving it with baths and aqueducts and with a temple which was consecrated to all the gods, hence "Pantheon." This first Pantheon, dating from 27 BCE, was probably built mostly of wood and as a result was destroyed by fire in 80 CE. Thirty-eight years later, in one of his first acts as emperor, Hadrian redesigned and replaced this temple, retaining the original inscription—*M•Agrippa•L•F•Cos•Tertium•Fecit*, "Marcus Agrippa the son of Lucius built it in his third consulate"—although the building has been shown to be entirely the work of Hadrian and his architect.

Imagine a dome 43.2 meters (142 feet) in diameter connected to a deep porch which made it look like any other Roman temple from the front. This was the unlikely combination, possibly due to Hadrian himself, which many regard as the masterpiece of Roman design and certainly one of the most influential buildings in the history of architecture. Round temples such as the "temple of Vesta" were not unknown and followed Greek models, but these had columns which went all the way around the building (peristyle). The Pantheon's rotunda, however, has no external columns, and all columns which it does have are part of its traditional Corinthian porch.

From a technical point of view the Pantheon also qualifies as a wonder. The rotunda can be thought of



Drawing by Peter Spier, ARCHITECTURE (The Odyssey Library)

as a massive three-story drum constructed with brick and mortar arcades which are then filled in with concrete. The dome which sits on top of this drum is made up entirely of poured concrete; this was built up gradually over a very stable wooden framework which acted as a kind of mold for the interior of the dome. Each layer of concrete may be seen from the outside of the building as a concentric step leading inward to the broad, final layer of concrete at the very top. The Romans also carefully reduced the mass of this roof (to prevent collapse from its own weight) by two methods. They used as little concrete as possible without sacrificing strength so that, in addition to the stepping just mentioned, they also molded the interior of the roof with coffers (*L. cophinus*, "basket"), the sunken boxes which cover much of the dome's interior area. Also, they changed the composition of the concrete used in this roof so that it gradually became less dense and therefore lighter as it was built up to the highest point. Not until the Florence cathedral was built in A.D. 1420 was there a larger area enclosed under a dome.

As for the function of the Pantheon in Roman society, that is still a matter of debate. Although it was formally built as a temple, it seems to have been used for purposes which were not strictly religious. It may well have been constructed for Hadrian's personal or political reasons since it is known that he often held court in the Pantheon. Then again, as an enthusiast for architecture, he may just have liked to spend time there.

## Aeneas and Dido

By Olivia Douglass, Latin II Student of Nancy Tiger, Anderson High School, Cincinnati, Ohio

Dido loved Aeneas more than he knew  
And when the gods said to leave, he had to be true.  
The Trojan realized that, if she knew, she would  
freak out

So in his fear of her wrath he tried to sneak out.

The Queen of Carthage heard of this plan,  
And in a great rage she flew to her man.

"You were going to just desert me?  
After all I've done for you, you'd hurt me?"

Aeneas tried to explain Jupiter's command,  
But in one place she would not stand.

As Dido flew back to her kingdom,  
Aeneas boarded his ship and sailed *ad Hesperiam*.

The Trojans sailed across the ocean,  
And changed history in one motion.  
If it weren't for Iarbas, the jealous fool,  
Aeneas might have stayed to rule.



## A LECTURE ON STOICISM

By Josh Lockman, Latin III Student of Ms. Annetta Kapon, Mirman School, Los Angeles, Calif.

Our school was created over three hundred years ago by Zeno of Citium, yet we still haven't interested the Romans in our philosophy. I recently was in Rome where I gave a lecture in which I stated that Virtue matters more than Riches. The gluttonous Romans laughed at me and thought that I was foolish. But I shall continue my same lecture for you, a people of better understanding and knowledge than those rich, disgusting Romans.

Many people do not realize how important virtue is in life. Doing good things for people, living moderately, and working strenuously strengthens a person's life. There should not be classes of different people, as the Romans have, but all should be equal and work just as hard as their neighbors. Many of you may not understand this, but poverty can sometimes be a blessing. Without an excess of money and food, people lead better moral lives. The Stoic philosophy believes that Virtue exceeds Pleasure and Money because a life free from physical amenities, but filled with righteousness and moderation, is a great one.

Physical amenities can mean various things such as passion, pleasure, or reclining on comfortable chairs while being fed grapes by slaves. These are the types of conveniences which people should stay away from. I have told you about the pauper who suffered great misfortune but was happy and lucky when he died. Now I shall tell you of a rich man who had lived in a great palace and ate figs and grapes through the entire day. He possessed one thousand slaves and often reposed on cozy couches in his triclinium. Yet this man was not happy. For to achieve such a high status he had committed horrible and immoral crimes. He assassinated his good friend, abused his authority, and exploited his clients. He did all this so he could live with pleasure, food, wine, and money. Do you see what

*The Lives and Works of Roman Authors*

## Aurelius Augustinus

By Michael A. Dimitri

Aurelius who? Many readers are probably asking themselves now. Often we get so carried away with the standard Latin writers (Vergil, Cicero, Ovid, et al.) with their sometimes wild accounts of mythology, history, and rhetoric and the well-known yet poorly behaved characters of Roman History like Caligula that we forget something: Christianity, one of the world's greatest religions, began and eventually flourished under the Roman Empire and the Latin language. Even today Latin is known as the language of the church and of Christianity. Many of the early church fathers who formed and influenced this religion's doctrine, even into the present, wrote their works in Latin. One of these was Aurelius Augustinus better known as St. Augustine.

Although in some ways St. Augustine (A.D. 354-430) began his career in the same way countless other Romans did, he is truly unique. Born at Thagaste in the Roman province of Numidia, Augustine was raised in his mother Monica's faith, Christianity. Augustine, like many young people, seemed to test his mother's teachings against the philosophies of his own time. Ambition and perhaps what we would call peer-pressure compelled him into education and he became a teacher of rhetoric in Carthage, in Rome, and later in Milan. It was during his stay in Milan that Augustine, disillusioned with the traditional beliefs of his day, converted fully to Christianity. He quit his job and returned to his home in North Africa. Now in his thirties, Augustine had come full circle.

In his hometown of Thagaste, Augustine began a small religious community which sought to find the truth(s) about God through intellectual rather than emotional reasoning. His methods were more scientific than emotional. Although various ideas and interpretations about Christianity were as common as they are today, Augustine stressed unity within the faith and the idea that only Christ, not human institutions, provides validity to worship. He took a very forgiving stance toward sin by stating that because we are born with original sin (Adam and Eve's eating the fruit of the Tree of Life), it is not possible for us to live pure lives. We have an uncontrollable tendency toward sin and it is only God's grace which saves us. His conciliatory views made Augustine popular and by demand of the locals in the nearby town of Hippo Regius, Augustine was ordained first as a priest in A.D. 391, and then five years later as a bishop.

Although Augustine authored nearly 100 works, two have made him famous and loved. First, his *Confessions*, written ca. A.D. 387-400, details his life as a spiritual struggle until his baptism and adds a portrait of his mother's ordeal to have him saved which resulted in her own sainthood. Second, is Augustine's *City of God* which is a Christian version of history.

In spite of his early struggles, Aurelius Augustinus' personal victory of the spirit quickly became a public one for all Christians. St. Augustine helped form a foundation for Christianity strong enough to withstand the turbulence of the centuries to become the basis for the modern churches of the West.

these amenities did to him? They enticed and hypnotized him. This rich man was not rich at all; he was only cursed with the most disgusting diseases humanity has ever been plagued with: passion and wealth.

If a person lives a life filled with righteousness and practices moderation in all aspects, he should be commended in some way. Such a person has resisted a terrible urge which often afflicts men of his kind. If he works hard throughout his entire life, eats moderately, and still is thankful during misfortune, he will be considered a righteous man. As you saw with the rich man, money, food and pleasure can ruin a life; however, good deeds, love and righteousness will help a person prosper—not necessarily in wealth, but in kindness and virtue. One who fills his life with virtue and goodness is a great man. These are the qualities which are morally and physically better, not pleasure, money and food.

In conclusion, the Stoic philosophy has influenced many religions, including Christianity and Buddhism.



Cara Matrona

Why does everyone think I'm a *stultus* just because I want to be a *faber*? All my *amici* want to study under *grammatici* and to go to Greece to study with some famous *rethor*. When I ask them why they need to learn all that stuff, they just say that their parents have high hopes for them. I guess each of my *amici* wants to be a *iurisconsultus* or a *magistratus*.

My *pater* is a plasterer, and I am very proud of him. I often get to work with him in his *officina*, and it's really a lot of fun to watch him complete his models out of wax or clay. I feel that if I could become a *faber*, I would be making something special out of myself, and I would probably be able to help my *pater materque* live a little more comfortably. If I did that, I feel I would be living up to any high hopes my parents might have for me.

Matrona, what's wrong with my wanting to be a *faber*, and why do my *amici* laugh at me and put me down?

Tincommius bullatus  
Dumnobellauni Filius  
Cosae

Care Tincommi,

Good for you! I'm glad that you are proud of your *pater* and his profession. And you're absolutely right. Not everyone needs to become a *iurisconsultus* or a *magistratus*.

I hope I am correct in assuming that you and your family are immigrants from *Britannia*. Talented and hard working immigrants can rightfully hope to build comfortable lives for themselves and their families here in *Roma*. Some day, someone in your family may aspire to become a *iurisconsultus* or a *magistratus*, but this doesn't have to happen right away.

Since your *pater* is spending the money to send you to work with a *litterarius*, he does hope that you will fit in here at *Roma* and that you will be able to make a comfortable life for yourself. If what you want to do is be a *faber*, then that is what you should do. At the same time, you should try and understand your *amici* who seem to have different career plans. I am sure your *pater* knew that you would be meeting other boys who, as it were, live in a different world than you do. He is to be complimented for exposing you to that world. I'm sure he would not want to lose you to it, but I'm also sure he wants you to be aware of its advantages so that perhaps you will make it possible for your children to enjoy some of the benefits that it offers.

For now, however, let's get back to your plans to be a *faber*. Have you given any thought to what kind of *faber* you would like to be? I'm sure you know that you just can't go out and be a *faber "period,"* or a *faber omnium rerum*.

You obviously want to work with something that will result in a permanent product—something that will last. Do you like working with wood? If so, you will want to visit the *officium* of a *faber tignarius* to see if his work appeals to you.

Do you like working with iron and with the heat of a forge? Then you will want to visit a *faber ferrarius*.

A *faber aeris* works with bronze, a *faber marmoris* works with marble, a *faber eboris* works with ivory, and so on.

It will be your task to decide exactly what kind of a *faber* you want to be. Maybe once you have decided, and you can tell your *amici* that, say, you are going to be a *faber auri*, they will be much more impressed with your plans for yourself.

Of course, as I am sure your *pater* would agree, you will have to ally yourself with a *collegium fabronum*. Membership in such a guild will guarantee you respect

## Roman Military Life

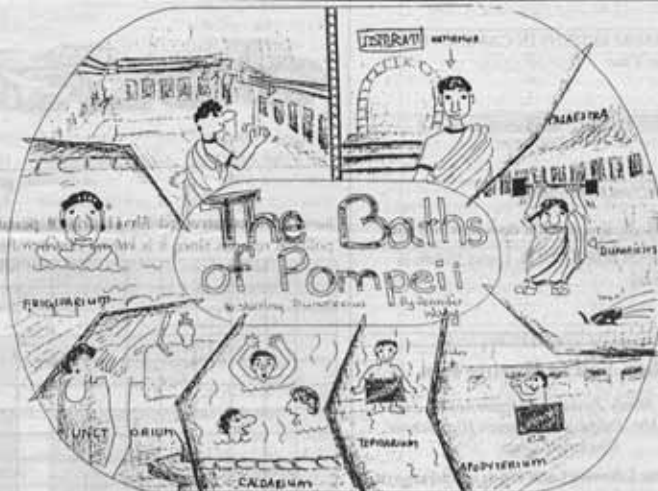
By Stephen A. Stertz, Ph.D., Manhattan College, Riverdale, N.Y., York College, CUNY, Jamaica, N.Y.

Both the largest permanent military camps and all cities in the Roman world were fortified. The largest camps and the cities were surrounded by masonry walls, made of combinations of stone and brick, or sometimes, under the Republic, of stone-faced rubble, or small stones set in heavy mortar. For example, the walls of Pompeii consisted of a lower and higher stone wall, with the higher wall being the inner wall and the intervening space filled with earth packed together. Heavy stone buttresses supported the wall from the interior. There were stairways set at intervals along the inner side of the inner wall, and the top of the outer wall was crenellated to protect defenders; there were also openings through which stones could be thrown from the inside. The wall was reinforced at frequent intervals by three-story towers with stairs on the inside for the protection of the defenders; the towers also had holes for throwing stones and small gates leading to the inside of the city. City gates were generally built within a tower or between two towers. In general, however, the Romans did not adopt the medieval practice of making the towers circular to discourage invaders from attacking vulnerable corners. This practice had to be learned in later years by trial and error. Barbarians with elaborate siege engines were unknown except on the Persian frontier.

Under the later Empire, under threat of barbarian invasions, fortifications became more elaborate. A

typical city gate of this time is the *Porta Nigra* (black gate, so called from the color of the stonework) at Trier along the northern frontier of the Empire. There are towers at each end of this gate, projecting on both sides to allow defenders to throw missiles in all directions. There was a double gateway between the towers enclosing a small space in which the enemy could be trapped by closing the inner and outer gates. The towers were four-storied, with open galleries for throwing spears and stones, and they could be defended independently if the city were taken.

A series of walls, some of stone and some of earth, defended the entire Roman Empire along its northern frontiers on the Rhine and Danube. At intervals there were forts of varying size, including some of the largest in the Empire, such as the ones at Carnuntum, in Austria, and Aquincum, near the modern Budapest. These walls were called *limes*, plural *limites*. In Britain there was the famous Hadrian's wall running across northern England; to the north the less-elaborate Antonine Wall crossed southern Scotland. There were forts immediately inside and outside these walls; the purpose of the walls was essentially to hold down invaders until reinforcements could arrive. In Britain the walls also served to control possible rebellions from the south. By the late second century of the Christian Era, most of the legions were stationed along the frontiers, many along the walls.



Jennifer Wang is a student of David Fontaine, Waterloo Collegiate School, Waterloo, Ontario.

## A Victim of Vesuvius

By Melissa Jardine, Latin II Student of Nancy Tigert, Anderson High School, Cincinnati, Ohio

As I lie dying,  
Here in Pompeii,  
I think of my life,  
And right here I shall stay.

Till someone in a later century,  
Much more advanced than this,  
Shall discover my village,  
After the eruption of August 24, A.D. 79.

A face without a name,  
My life-style undetermined.  
I am just a person,  
Trapped in a treacherous explosion.

Why must I die?  
I wish I had the answer.  
Just another Pompeian,  
Dead because of a natural disaster.

in your profession, a bond with those who can make sure you will be among those being considered for new projects, a social group with whom you will be able to relax, and a burial with honor when you pass to the other side.

I can't tell from your letter, but if you will qualify for the *toga virilis* when your *pater* allows you to stop wearing your *bulla*, you may also want to consider a career in the military. A *legio* has need of many *fabri*, and you could probably be trained to work with any material you prefer. In the *legio* your *praefectus fabronum* would make sure that you received the proper training, and if you were to excel, you could earn a very good living for yourself which, of course, you could share with your *pater materque*.

Good luck with your decision.







- I. ANGELI PERI, Martina Nubides
- II. UNUS DIES DULCIS, Maria Curiosa et Pueri II Viri
- III. BENEDICTI, Eltonis Iohannes
- IV. NOMEN, Gugu Pupae
- V. TEMPUS, Vociferator et Piscis Qui Flat
- VI. NON FLETUR' SUM, Maria J. Bligca
- VII. SURSUM SEDENS IN CAMERA MEA, Aqua Vitae
- VIII. IESUS PUERO, Michael Boltonensis
- IX. NEMO ALIUS, Summa
- X. MURUS MIRANDUS, Locus Viridis in Deserto

## S-52

Unscramble the following Latin words and arrange the letters in the brackets to form a Latin phrase in the blanks provided below the clues. **NOTA BENE:** #1-5 form the first word of the phrase and #6-10 form the last word of the Latin phrase.

1. goat  
[ ] [ ]
2. rnuufuctm  
[ ] [ ] [ ] [ ]
3. icphdsiuu  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
4. ulclap  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
5. esmu  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
6. rmto  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
7. lavil  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
8. vruess  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
9. gracioal  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]
10. namife  
[ ] [ ] [ ] [ ] [ ] [ ] [ ] [ ]

LATEIN PHRASE

## S-90

Match the company name with its slogan.

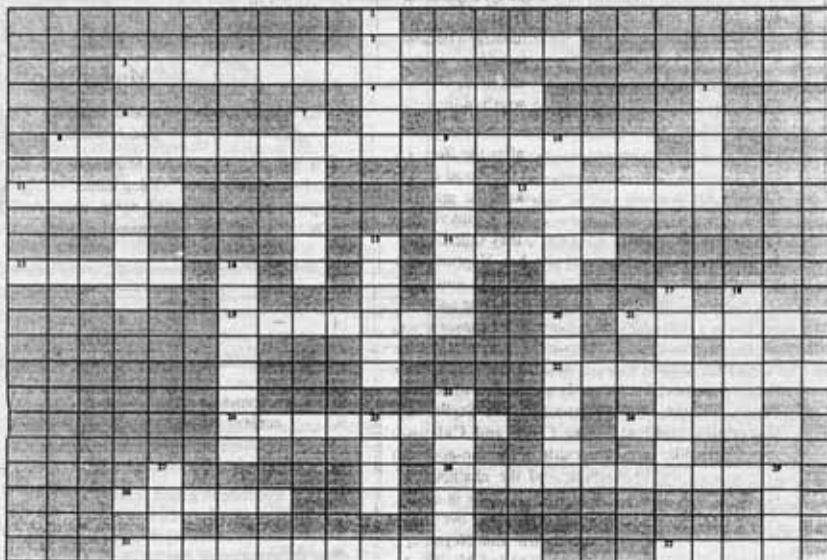
1. \_\_\_ Jeep
  2. \_\_\_ IBM
  3. \_\_\_ Microsoft
  4. \_\_\_ Buick
  5. \_\_\_ Allstate
  6. \_\_\_ Radio Shack
  7. \_\_\_ Toyota
  8. \_\_\_ Lexus
  9. \_\_\_ NEC
  10. \_\_\_ American Express
  11. \_\_\_ UPS
  12. \_\_\_ Mazda
  13. \_\_\_ GE
- A. Nolite discedere domo sine eo  
B. Quo hodie ire vis?  
C. In manibus bonis estis.  
D. Quaestiones habetis. Responsa habemus.  
E. Movens ad celeritatem negoti.  
F. Res bonas ad vitam afferimus.  
G. Fervor pro via.  
H. Amo id quod tu mihi facis.  
I. Explicationes pro mundo parvo.  
J. Unum tantum est.  
K. Signum novum pro virtute Americae.  
L. Consecratio perpetua perfectionis.  
M. Videte, audite ac sentite varietatem.



- I. COLORES PRINCIPALES, Sine Nominis
- II. IMPERIUM, Nicolaus Evantes
- III. FELES QUI "CASEUM" DIXIT, Liliana Iacobides
- IV. CONTAGIUM, Erithacus Coquus
- V. CAREX LIMBAUGHUS EST MAGNUS FATUUS PINGUIS ET ALIAE OBSERVATIONES, Albertus Francenus
- VI. PAGO OPUS EST, Hilara R. Clintonensis
- VII. MAGI MODUS, Depacus Chopra
- VIII. VIA A FRONTE, Guillelmus Portae
- IX. TEMPUS PRAESENS, TEMPUS PRAETERITUM, Guillelmus Bradleus
- X. MONS, MIHI DE VIA DECEDE, Montelius Guillelmi et Daniel Paisner

## S-53

1. *1000*



**ACROSS**

2. god of the winds
3. "Possunt quia posse \_\_\_\_\_"
4. home of the Sibyl
8. meter used by Vergil in the *Aeneid*
11. king of Crete
12. wife of Aeneas; daughter of Priam
14. son of Aeneas
15. "cecini pascua, rura, \_\_\_\_\_"
19. son of Agamemnon
21. mother of Aeneas
22. the repetition of a word for emphasis
24. Hades' three-headed watchdog
26. last king of Troy
28. wife of Hector
30. the East Wind
31. the superfluous use of conjunctions
32. principal river in the underworld

## DOWN

1. the three Fates
5. region of northern Africa
6. first of Vergil's three major works, consisting of ten pastoral poems
7. faithful companion of Aeneas
9. father of Aeneas
10. king of the Rutulians
13. great Trojan warrior; slain by Achilles
16. Vergil's second major work; describes life on the farm
17. Italy; the western land
18. goddess of the dawn
20. king of Pallantium; ally of Aeneas
23. "Forſan et haec olim meminisse \_\_\_\_\_"
25. "\_\_\_\_\_ ne credite."
27. queen of the gods
29. king of Sicily; half-brother of Aeneas.

Roman and Greek Legends

Ulysses

By Michael A. Dimitri

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

Ulysses, son of Laertes, King of Ithaca: what can this ancient and eastern hero from an obscure island teach the Romans who have so recently conquered the world? His life, when examined closely, offers an example of a common man who achieves uncommon greatness by means of the same *pietas* that Aeneas and other Roman heroes possessed.

As a young man, Ulysses was one of the suitors of Helen, the daughter of Tyndareus. Ulysses knew that, being from a small island, he could not compete with great kings like Agamemnon; so he came up with a clever plan. Tyndareus had been worrying about his city being destroyed if he chose a husband for Helen. Ulysses suggested the king have the men swear a great oath to defend the decision and Helen's husband against any future treachery. The oath worked well after Menelaus, king of Sparta, was chosen and Odysseus was rewarded with Tyndareus' niece, Penelope, a woman nearly equal to Helen's beauty and surpassing Helen's virtue.

The newlyweds returned to Ithaca where Penelope bore their son Telemachus. Soon, however, Menelaus showed up calling in the "Great Oath" of the suitors. Helen had been abducted by Paris of Troy and there would be a war to get her back. Ulysses did not want to leave his family, so he faked insanity by plowing the fields with salt. Palamedes who had come with Menelaus, laid baby Telemachus in the path of the ox and donkey-drawn plow and Ulysses steered around him. Ulysses was forced to go to Troy.

Although he had been reluctant to leave his family, Ulysses became one of the fiercest fighters at Troy, perhaps because he was anxious to return home. One of Ulysses' most valiant moments was when he inherited the armor of Achilles, the greatest fighter, after a battle over the slain warrior's body. Ulysses was also credited with the idea of the Trojan Horse and therefore, the victory in Troy. Unfortunately it became a Pyrrhic win. Because Troy was defeated by treachery and many other sacrileges were committed, Ulysses and his fellow soldiers brought the wrath of the gods down upon themselves.

First, there was a huge storm soon after the fleet set sail. Ulysses and his men landed on the island of the Cyclops Polyphemus. Ulysses tricked the giant in order to save his men but then boasted of his victory by taunting the blinded Cyclops as they sailed away. Polyphemus called upon his father Neptune for revenge demanding Ulysses' death, or, if he must live, that he arrive home with nothing and no one and find Ithaca in chaos. The gods answer all prayers and curses; therefore, Ulysses was forced to wander for ten years. Due partially to his cleverness, but mostly to his renewed respect for the gods and desire to see his family, Ulysses survived monsters like Scylla and Charybdis, goddesses like Circe and Calypso, temptations like eating the cattle of the sun-god and Nausicaa of the Phaeacians, and the challenge of returning home alone and finding his home in chaos. After a twenty year absence, Ulysses also overcame Penelope's disbelief in his return and Neptune's demand for restoration. Ulysses ended his life by traveling north into eastern Europe with an oar to teach people unaware of the *Mare Mediterraneum* about Neptune.

Why was this hero chosen by our *liberi* when he seems so old-fashioned and foreign? Ulysses, like many heroes, believed in *pietas*, but did not practice his faith. Only in desperation at the thought of losing his life did he begin to fulfill his duty to the gods, his people, his family, and finally himself. He is at once a great hero and a common man who learned what is truly important in life by living his. *Experientia docet*.



Verba Vitae Romanae

J-31

Submitted by Ashish Desai, Latin 3 student of Mrs. Carol Berardelli, North Penn High School, Lansdale, Pennsylvania

Match the Latin terms with their description.

1. The Roman household
2. Indicates branch of the gens
3. Principal meal eaten in the evening
4. A toga worn when seeking public office
5. The Roman name for a clan
6. An educated slave that tutored
7. Name which indicated a person's clan
8. Breakfast
9. Toga worn by senators and boys
10. Writing surface
11. A teacher in a school
12. Person who had absolute power over the family
13. Lunch
14. Open courtyard in the house
15. Toga worn by a Roman citizen
16. Short-sleeved garment
17. Held honored position in the home
18. Allowed light and air into the house
19. Shawl worn over the stola
20. Writing instrument

- a. paterfamilias
- b. ientaculum
- c. tabellae
- d. palla
- e. tunica
- f. familia
- g. prandium
- h. stilus
- i. gens
- j. nomen
- k. compluvium
- l. cena
- m. cognomen
- n. toga candida
- o. litterator
- p. peristylum
- q. paedagogus
- r. toga praetexta
- s. toga virilis
- t. materfamilias

The Nine Muses

J-33

Submitted by Martha Walvoord, student of Jane Osman, Holland High School, Holland, Michigan

Unscramble the name of each Muse and write it in the blank that follows the scrambled name. In the blank that precedes the scrambled name, write the letter which matches her job to her name.

1. oilc
2. lipocale
3. serchopiert
4. haalit
5. narua
6. pomneleme
7. tceprue
8. hipomynlyja
9. aerot

- a. astronomy
- b. profane love poetry
- c. comedy
- d. dance
- e. history
- f. lyric poetry
- g. epic poetry
- h. tragedy
- i. sacred song

Father of the Year

J-35

Submitted by Justin Notier, Latin III student of Jane Osman, Holland High School, Holland, Michigan

Match the following offspring of Zeus to the correct mother.

1. Heracles
2. Perseus
3. Apollo
4. Hephaestus
5. Minos
6. Hermes
7. Argos
8. Tantalus
9. Aphrodite
10. Arcas
11. Dionysus
12. Persephone

- A. Leto
- B. Hera
- C. Maia
- D. Pluto
- E. Dione
- F. Europa
- G. Alcmena
- H. Demeter
- I. Semele
- J. Danae
- K. Niobe
- L. Callisto



I. MURMUR BRONCI

J-32

II. PUELLAE PULCHRAE

III. ANTEA ET POSTEA

IV. SAGITTA FRACTA

V. CURIA URBANA

VI. DISCEDENS DE ILLIS CAMPIS

VII. MARIA REILLUS

VIII. MUPPETARUM THESAURI INSULA

IX. RESUMPTIO

X. QUAE NON OBLIVIONI TRADI POSSUNT

Eastern Religions

J-34

Submitted by Kelly Pyka, Latin IV student of Sue Miller, Catholic Central High School, Grand Rapids, Michigan

Match the terms with the appropriate description.

1. Religion that gained much popularity
2. Represented by black meteoric stone
3. "Great Mother"
4. Rattle carried by worshippers of Isis
5. Priests of the cult of Cybele
6. Soldiers' religion
7. Group showing extreme devotion to a person, thing, or idea
8. Compassionate deity whose tears flood Nile during a drought
9. Savior god associated with the vine
10. Belief in life after death
11. Gods and Goddesses
12. Form of Communion

- a. Sistrum
- b. Isis
- c. Wine
- d. Immortality
- e. Cybele
- f. Christianity
- g. Mithraism
- h. Magna Mater
- i. Deities
- j. Galli
- k. Cult
- l. Bacchus





# COQUAMUS ROMANE



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 Cooking Column for the 1995-1996 school year.

Each month this column features an authentic Roman recipe which our readers have been invited to prepare. Hopefully, all readers will be encouraged to try Roman recipes once they see how much fun other students have had recreating this aspect of Roman culture.

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

## Sauteed Snails in Fennel Sauce

*Prepared by Katie Brookie and Scott Zielinski, Latin I students, Carmel H.S., Carmel, Indiana*

### I. Ad Mercatum



The ingredients are assembled and ready to go.

### III. Ad Cenam



The adventurous Latin I students sample the completed Roman dish.

#### Recipe:

12-15 snails  
1 c. veal stock  
pinch of fennel  
1/4 t. ground pepper  
1 T. olive oil

Due to baseball and softball practice, Scott and I couldn't shop together so we had to get a little help from our mothers. Scott's mom bought the snails for us and my mom bought the olive oil. Since no store carried veal stock, we had to substitute beef broth which worked just as well.

The snails came in a can because they were already de-shelled. The shells came on top of the can of snails. We took the snails and sauteed them in olive oil and then added the sauce that we had made from the beef broth, fennel, ground pepper, and olive oil.

The recipe said to simmer, but it didn't say how long so we had to consult a cookbook which suggested that sauces be simmered for 30 minutes.

### II. In Culina



Scott and Katie sautee the snails in olive oil.

Remove the snails from their shells. Lightly sauté in olive oil seasoned with salt. Then cover with the following sauce and simmer till snails are done.

For the sauce, mix stock, fennel, pepper, and olive oil, and combine with snails. Put snails back in the shells.

(THE ROMAN COOKERY OF APICIUS, p. 184. © 1964. John Edwards. Recipe reproduced with permission of the publishers, Hartley & Marks, Inc.)

### The Fun We Had

After that we made a butter sauce from butter, garlic and onions. We took the snails and put them in the shells and put butter sauce on top of them. The recipe didn't say to make or put the butter sauce on them, but the cookbook did so we decided we would.

After we did that the snails were done. After sampling a few at home, we took the rest to school to share with our teacher.

Our teacher showed the dish of snails to the class and offered to let anyone have one who wanted one, but no one was bold enough to try. Our teacher finally took the dish of snails down to the refrigerator in the faculty room so it could be shared with some adults later in the day.

### Roman and Greek Clothing:

### Changes in Later Roman Times

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

Under the later Roman Empire, clothing became more elaborate and ornamented, often imitating barbarian and oriental styles. The Emperor Julian, in the fourth century of the Christian Era, complained

that the wearing of the toga had virtually died out, but he himself was criticized by the historian Ammianus Marcellinus for dressing and wearing his hair and beard like a Greek philosopher rather than like a Roman Emperor.



Julian II

A.D. 360-363

In the late fourth century a section of the Theodosian law code made it compulsory for members of the senate to wear togas when that body was in session and forbade the wearing of the "awe-inspiring military cloak." Another section of the same decree prohibited the wearing of boots or trousers within the city of Rome on pain of perpetual exile and the confiscation of all property. The same edict added: "We command that no person shall be allowed to wear very long hair," and that no one, not even a slave, be allowed to wear garments made of skins in Rome and in neighboring districts. Unspecified penalties were laid down for freemen violating this prohibition; slaves would be forced to labor on the public works.

Still later, under Justinian, extremely foppish fashions with billowing sleeves became popular among the race-track fans of the "blue" and "green" circus factions; these fashions were said to be imitations of those of the Huns.

Elaborate costumes which fantastically exaggerated elements of military uniform were popular among wealthy men and even a few women in the late Empire, perhaps inspiring the modern fashion in some parts of the Mediterranean world, such as Turkey, of so dressing up small boys on important occasions such as religious festivals.

In late antiquity gentlemen wore linen under-tunics, long-sleeved upper tunics, called dalmatics from their origin, and above these garments, the poncho-like *paenula*, originally a travelling-cloak. These ultimately became vestments worn by Roman Catholic and Anglican priests at liturgical functions. At the same time, some of these garments were predecessors of the modern jacket and vest.



Early medieval ruler wearing a long-sleeved tunic and a travelling cloak

Women's clothing added colors, decoration, and



Female attendants of the Empress Theodora, A. D. 547

embroidery; the stola became more like a modern dress, with buttons at the back, and the palla like a wrap, shawl, or coat under different circumstances. Possibly under barbarian influence, hats became much more common in the early middle ages than in antiquity; shoes also, perhaps under the influence of the barbarian boot, became more elaborate.

## The Most Important Historical Events of the Ancient World

## VIII Augustus Creates a New World Order

By James Ford, Millford, Pennsylvania

According to the biographer Suetonius, Caesar Augustus changed his seal three times during the course of his reign: at first he used an image of the Sphinx, then a likeness of Alexander the Great and finally his own portrait. Although legend quickly surrounds such figures as Augustus, these three very personal symbols of the man seem to reveal something beyond the appearance he wished to convey to posterity.

Augustus, like the Sphinx, still poses one of the greatest riddles of history and it seems unlikely that we will ever be able to get beyond his deeds (*res gestae*), as officially recorded by Augustus himself and others, to the man who stands behind them. Many scholars maintain that the historical record has been sanitized of all the nasty details which inevitably must have accompanied the rise of Augustus to power. For one reason or another, none of the work of contemporary historians who were likely to bring up such negative elements has survived. History tends to be written – or rewritten – by the winners.

As a military leader, Augustus was no Alexander, but when he became sole ruler of most of the known world, including most of Alexander's empire, he could claim to be a Roman Alexander. Had he not been the one who defeated Antony and Cleopatra, the would-be heirs to Alexander's empire? Besides this, the very name of Alexander still had tremendous prestige in the Roman world, particularly in the Roman east.

Despite his reputation as Imperator, which no major Roman political figure could do without, Augustus seems to have been more adept at conquering others by subtle methods. Three and a half years after his defeat of Anthony and Cleopatra at Actium, when he was still known as Octavian, he "transferred the republic from (his) own power to the free choice of the senate and the people." This act was not only a good public relations move since it made his position legal under the republic, but it permitted a biased senate to give most of his power back again with the addition of the name "Augustus." This was the year 27 BCE, the year of his seventh consecutive consulate.

By 23 BCE his position of absolute authority had become too obvious, and ambitious senators were frustrated by the fact that, year after year, Augustus

took one of the two offices of consul. A conspiracy against his life was discovered and suppressed. This was a critical year for Augustus. He became extremely ill and gave his official seal (was it Alexander the Great?) to his childhood friend and strong right hand, Marcus Agrippa, and conveyed state papers to his colleague in the senate. When he unexpectedly recovered, he decided to resign his consulship and retire from Roman politics, but since this would leave him without authority in the city of Rome, the senate awarded him tribunician power for life. Although Augustus is not known to have ever used this power—he did not need to—it rounded out his hold on the state since it not only gave him the tribune's inviolability and right of appeal, but enabled him to convene the senate, propose legislation, and veto any legislation he did not like.

The events which led to the firm and final establishment of Augustus in power took place while he was away from Rome. Floods and famine appeared to indicate to the superstitious Romans that the gods were not pleased with the absence of Augustus from their city. The Roman people refused to fill the consul seat which Augustus had vacated and rioted repeatedly in their demand that Augustus return to that office. Things got so out of hand that the senate itself begged Augustus to return. Although he did not become consul, which pleased the senatorial class, he put his energy into making the people feel secure again. The spectre of a renewed civil war disappeared and the crisis endeared Augustus, the benevolent monarch, to everyone.

In his role as *princeps* (first citizen), Augustus may indeed have felt entitled to go beyond the reflected glory of a Roman Alexander and allow his own image to stand forth. The stamp he put upon Roman society was to last another four hundred years in a unified empire that could go on without him—unlike Alexander's which fell apart upon his death. Therefore, the great achievement of Augustus was that he carefully made himself necessary to the Roman state and at the same time became superfluous. This seems like a contradiction, but it is just another way of saying that he focused all real power in himself and then made sure this power would go to a successor.

## Crash Closes Via Appia

By Wally Botich, News Reporter for Roman Times, an in-class publication of the Latin class of teacher James Stebbins, Riley H.S., South Bend, Indiana

The Via Appia will be closed again today while clean-up efforts are still under way. After the massive two-raeda pile up, Roman citizens are still being encouraged to use other routes of transportation. As earlier reports confirm, a blind man, still unidentified, had walked out into the street at night and was hit by the first raeda driven by Marcus. The subsequent carriage struck Marcus, who was checking on the condition of the blind man, and then smashed into his raeda.

The continuing inaccessibility of the Appia today is due to the spill of the contents of the first raeda. It was carrying gold coins for delivery to the Emperor, and all of the coins must be recovered before the road will be reopened.

Titus Cornelius, the Emperor's overseer in this matter, announced, "Any Roman citizen who has any information about these coins must come forward or face punishment." This was announced because many people were seen running around the accident site.

The blind man was pronounced dead at the scene of the accident, but the driver of the first raeda, Marcus, is reported to be in fair condition. The driver of the second raeda, whose name is not being released by authorities, has been taken into custody and may be charged with conspiracy to commit theft.



## Students Return After School to meet Those Wonderful Romans

Thirteen third and fourth graders at Mohawk Trails Elementary School in Carmel, Indiana, willingly came back to school for five Mondays to take part in a special enrichment class called *Those Wonderful Romans*.

Their teacher, an Adjunct Instructor of Latin at Butler University in Indianapolis, presented a variety of academic and cultural events. The students practiced reading selections from Oerberg's *Lingua Latina*, read cultural sections from *Ecce Romani*, learned basic oral Latin greetings, made terra cotta *Bullae* for themselves (which they wore to protect themselves from the evil spirits which wander the halls of schools after hours), chose Latin names which they proudly spelled out with mosaic tile, listened enthralled to stories about Apollo and Daphne, Pyramus and Thisbe, Hero and Leander, Philemon and Baucis and Cupid and Psyche. Their final session, which was lengthened to accommodate the event, featured a chiton-required, triclinium-reclining Roman banquet at which the guests rolled a huge die for special honors. The menu, of course, went *ab ovo usque ad mala* and each diner was provided with a specially baked child-size loaf of Pompeian whole-wheat bread to be dipped in honey.



Diners focus all their attention on the closing details of Cupid and Psyche.

## Mini Lessons in Latin Grammar

## Who Owns It?

## His, Hers, Its, and Theirs

By Aimee Brown, Medina, Ohio

Have you ever received an assignment back from English class with the comments "ambiguous pronoun reference?" It is simple to fall into this error in English because of the few possessives we have. However, if you were writing in Latin, you probably wouldn't have to face this problem. Since we are working with both languages here, we should take a look at how Latin avoids ambiguous pronoun reference.

Let's first take a look at two English sentence groups:

1. Mary and Sue were in the library. Mary was reading her book. (Sue's)
2. Mary and Sue were in the library. Mary was reading her book. (Mary's)

We certainly have a problem here. Unless you are very careful with the context of the sentence and choice of words, you really cannot tell the difference intended in these two sentence groups.

Latin, on the other hand, is much more precise. There are two different words for the "her" in the sentence groups above: one is the adjective *sua* and the other is the genitive of the pronoun *is, ea, id*. If you keep alert, common sense will tell you which to use.

Let's start with *sua, sua, suum* meaning "his (own), her (own), its (own) and their (own)." First, remember that this word is an adjective and thus will match the noun it describes in case, number, and gender. Secondly, remember that this adjective is built from the reflexive pronoun — *sui, sibi, se, se*. Its antecedent (the word to which the pronoun refers) must always be the subject. Let's look at some examples:

1. The woman saw her (her own) son. *Femina filium suum vidit.* The antecedent of "her" is the subject "woman." Thus, a form of *sua* must be used.
2. The men were working in their (own) fields. *Viri in agris suis laborabant.* The antecedent of "their" is the subject "men." Thus, a form of the adjective *sua* must be used.

Sometimes, however, a sentence will use "her, his, its," or "their" and the antecedent is not the subject. In this case you must use the genitive case of one of the demonstratives, usually *is, ea, id*.

3. Cicero and Caesar were working in the tablinum. Cicero was writing a short letter to his (Caesar's) friend. *Cicero amico eius epistulam brevem scribebat.* These sentences are different from the other two because the "his" does not mean "his own" and the "his" does not refer to the subject. In actuality, the sentence above might become something like "Cicero" was writing a short letter to the friend of him (meaning the "friend of Caesar.") The genitive of the pronoun "he" in Latin is *eius*.

4. Robbers were attacking the men. They were demanding their money (the men's). *Pecuniam eorum postulabat.* Since the antecedent of "their" is not the subject "they," the genitive case of *is, ea, id* must be used.

In summary, whether you are working in Latin or in English, always look at the subject of your sentence: the subject will always be the antecedent of "sua"; the subject will never be the antecedent of *eius*.

## Humor of the Ages



Brian Poston...  
Michael J. LaMare - April '96



## MEDUSA'S MONGOOSE

By Regina Mosier, Latin II Student of Mrs. Mazur,  
M.L. Steele High School, Amherst, Ohio

As a child I desperately wished for a playmate of my age; it's pretty hard to make friends if everyone you meet has the tactlessness to turn to stone. My two sisters, the other Gorgon sisters, were immortal, and proud of it. They were as chummy as Triton and his trident. That didn't leave any room for a six year old who needed a best-bud.

Even as young as I was, I realized being a sort of demi-god had distinct advantages (snake hair not being one of them). I could almost always get a response from some god or other. I sent my very little plea very loudly. Zeus replied by sending one of the many useless henchmen down from Mt. Olympus to help me. He was almost a Very-Close-to-a-God, and this was to be the task that would put him right up on top of Mt. Olympus. Some called him He-Who-Loves-Every-Flower-and-Animal, but most gods thought of him as Big-into-Orchids - Bio, for short.

Hypothetically, somewhere out there, there was an animal that wouldn't immediately freeze when it got a good look at my face. Where's Avon when you need it? It wasn't long before I decided that humans were no fun at all, instant freeze-dried figurines. Bio's job was to find that one species that had a big enough heart to overlook my looks, or was just too stupid to realize that no one should have snakes for hair.

First he brought the average kiddy pets, puppies and kittens. The poor things froze up like it was twenty below. How ridiculous. We were in the Mediterranean. Next he decided to work alphabetically, from aardvark on down. It was just too discouraging when we got to mammoths (did you think gods couldn't travel in time?), and their furry trunks froze in midair before they could emit a squeak. I'd had real hopes for some of the bigger lizards. The neighbors would have had a shock when I walked a ten ton reptile around the island. There was no justice in the world.

By then the cliffside on which we had been working was littered with stone statues of incredible detail, but not a single thing that was alive. We traveled grudgingly through the m's until at day's end, Bio brought in the last specimen of the day. Bio described the rodent to me before he took it from its cloth sack. He knew that was the only way I'd know what it really behaved like; stone couldn't move voluntarily. The little animal came from India and was commonly kept as a household pet, a mongoose. It was no bigger than a ferret and was emitting ferocious little chattering noises from its bag. When the bag was opened, it popped out its head and gave me a hard stare. Amazingly, it didn't solidify before my eyes. The mongoose jumped out of the bag and started toward me in a slinking position. Without warning the little monster leaped for my head.

Ironically, the one creature brave enough to face my face only wanted to chew my head off. By then, I'd given up hope of having a pet. I sent Bio back to Zeus so that he could claim credit for his fulfilled duty. He had found an animal that could look me in the eye and blink.

It took awhile, but those stone creatures were eventually found. Some had eroded through time, some were broken to pieces, and others were no longer recognizable, but for some reason scientists loved them. These "fossils" sent some of the learned men straight to seventh heaven. Too bad they didn't know they were just looking at a bunch of thrown-away toys!

## Unplugged - The Siren Song

By Mallory Nixon, Latin II Student of Nancy Mazur,  
M.L. Steele High School, Amherst, Ohio

One might wonder how most the mythological monsters and creatures came about. Most of their origins are very mysterious, and the Sirens are no exception.

Pegasus, an amazing winged horse, travelled to a variety of places, including Mount Helicon. Here Pegasus frantically stomped on the ground with one of his hooves, creating a spring called Hippocrene. This spring gave the gift of song to those who imbibed from it. Unfortunately, if some greedy person came along and drank a large amount from the spring, it could have very negative effects on his personality and intentions.

Near Mount Helicon lived a group of very attractive women who ironically lived dry, boring lives. They had heard from other natives the magical effects of the spring and greatly desired to see the place for themselves. So one day the group of women made their way to Mount Helicon. They approached the site with amazement and stood in awe for quite some time. Then a certain woman named Parthenope rushed over to the spring and anxiously filled her goblet with the water. She drank it and soon all the other women began drinking it too. They hastily refilled their goblets time and time again until the spring sputtered and no more water came out.

The women then realized what all this drinking had done to them. The vast amount of water had given them beautiful, yet fatal voices. Every note to every song was perfect! However, these songs could be heard by the male population from far off and had a devastating effect on them. Every single one of them died within a short time after hearing the songs. The women then decided to return to their village, but before they could, Pegasus streaked down from the sky and reprimanded them. He was very disappointed with their greed and punished each and every one of them by flying them to an isolated island of no return. The women were extremely angry because they had had good intentions. Since they couldn't get back at Pegasus, the women decided to take their anger out on any sailor who happened to pass anywhere near their island. The women would lure them in with their tempting voices and then terminate them. The Sirens, as they now called themselves, had metamorphosed from simple women into murderers with wicked intentions.



## How Well Did You Read?

S-54

1. What is there about the location of the city of Orvieto that made the Etruscans favor it?
2. Who rebuilt the fire-destroyed Pantheon?
3. Whose ring became Augustus' seal ring?
4. According to Michael Dimitri, whom did Ulysses want to marry instead of Penelope?
5. According to Mallory Nixon, who drank the Hippocrene fountain dry?
6. What was the name of the river in which Midas washed away his Golden Touch?
7. Who authored *Confessions* and *City of God*?
8. According to Christopher Maloney, how many towns in the U.S.A. are named Odysseus?
9. Under whose code of law were fur coats forbidden in Rome?
10. How many Latin students are there at Riley H.S. in South Bend, Indiana?

## CAVEANT EMPTOR VENDORQUE

## Exspecta Studentes Insequentes

Plan ahead. By working with your department or your school administration, you may be able to have the Pompeiana NEWSLETTER provided for your students as supplemental reading material. Here are next year's rates for subscribers within the U.S.A.:

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Please invoice me for my membership and student subscriptions for next fall:

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School: \_\_\_\_\_  
School Address: \_\_\_\_\_  
Teacher Home Phone: (\_\_\_\_) \_\_\_\_\_

## Optimum Visu

## Hae Videocassettae Tibi Emendae Sunt

If you teach a full Latin program, these videos should be in your collection. Many of them are offered at lower than usual prices at this time.

- From INSIGHT MEDIA - 212/721-6316
- Lysistrata (Greek/Subtitles) 97 mins. #DP213, \$109.  
From FUSION VIDEO - 800/959-0061
- The Bath Video (A historical look at Bath, England) 45 mins. #9554, \$29.98
- Vatican City: Art & Glory. 45 mins. #8317, \$19.98
- Florence: Cradle of the Renaissance. 30 mins. #6606, \$19.98
- Rome: The Eternal City. #8314, 45 mins. \$19.98  
From CLEARVUE - 800/253-2788
- Antigone. (Live) 95 mins. #43VH 3631, \$90.  
From THE MOVIE BOOK - 800/367-7765
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- Alexander the Great. 141 mins. #LGMGM600576, \$14.77
- I, Claudius. 840 mins. (Includes the 70 min. documentary *The Epic That Never Was*). #LLFOX000162, \$97.77.

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If you are beginning to incorporate CD-ROM technology into your Latin class, you will be interested in the following materials now available from

- TRANSPARENT LANGUAGE - 800/332-8851
- Latin Now! Plus Package. CD-ROM #LE-EE01CD, \$169. Includes: Introduction To Latin Language by Ed Phinney, Selections from Horace, *Pro Archia* by Cicero, Cambridge Units 1-3, Catullus Poems 1-28, Wheelock's 38 Latin Stories, the myths of Daedalus and Icarus and Deucalion and Pyrrha and Aelfric's Colloquy which features easy introductory readings.  
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The Myths and Legends of Ancient Greece. #43CD 6027, \$75.

Myths of Ancient Greece. #44CD 2444, \$90.00

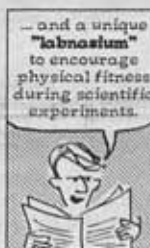
Wrath of the Gods (Photo-realistic adventure game based on Greek myths). #44CD 2062, \$40.

The Voyages of Ulysses and Aeneas. #43CD 6054, \$50.

## Praemium Propositum Est

Thieves stole Sextus Faber's raeda on the Kalends of April. Authorities have apprehended the suspects but have not recovered the raeda which is a Pompeian red CDXLIV A.V.C. model A reward of M denarii is being offered. S. Faber lives on Vicus Cyclopius, Romae.

By Stacey Binder, ROMAN TIMES, Riley H.S., South Bend, Ind.



## 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 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.

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Each month, September through May, 13,000 copies of the Pompeiiiana Newsletter are printed and mailed to members and Latin classes throughout the world.

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*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.

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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.)

## Carmina Optima

S-49

- I. WILD ANGELS, Martina McBride
- II. ONE SWEET DAY, Mariah Carey & Boyz II Men
- III. BLESSED, Elton John
- IV. NAME, Goo Goo Dolls
- V. TIME, Hootie & the Blowfish
- VI. NOT GON' CRY, Mary J. Blige
- VII. SITTING UP IN MY ROOM, Brandy
- VIII. JESUS TO A CHILD, Michael Bolton
- IX. NO ONE ELSE, Total
- X. WONDERWALL, Oasis

## On the Cutting Edge

S-50

1. J (There's only one.)
2. I (Solutions for a small planet.)
3. B (Where do you want to go today?)
4. K (The new symbol for quality in America.)
5. C (You're in good hands.)
6. D (You've got questions. We've got answers.)
7. H (I love what you do for me.)
8. L (The relentless pursuit of perfection.)
9. M (See, hear, and feel the difference.)
10. A (Don't leave home without it.)
11. E (Moving at the speed of business.)
12. G (Passion for the road.)
13. F (We bring good things to life.)

## Libri Optimi

S-51

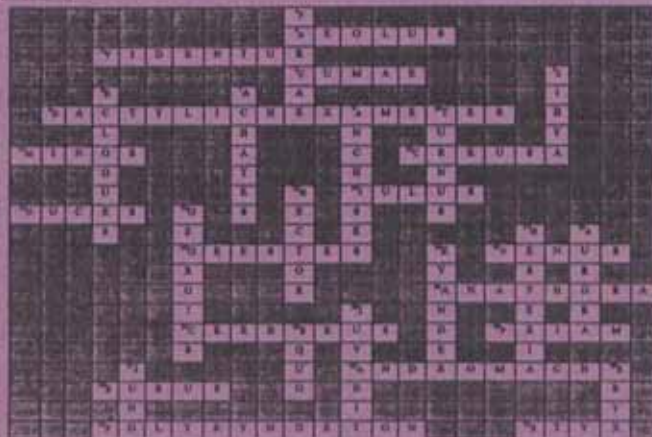
- I. PRIMARY COLORS, Anonymous
- II. ABSOLUTE POWER, Nicholas Evans
- III. THE CAT WHO SAID CHEESE, Lilian Jackson
- IV. CONTAGION, Robin Cook
- V. RUSH LIMBAUGH IS A BIG FAT IDIOT AND OTHER OBSERVATIONS, Al Franken
- VI. IT TAKES A VILLAGE, Hilary R. Clinton
- VII. THE WAY OF THE WIZARD, Deepak Chopra
- VIII. THE ROAD AHEAD, Bill Gates
- IX. TIME PRESENT, TIME PAST, Bill Bradley
- X. MOUNTAIN, GET OUT OF MY WAY, Monte Williams and Daniel Palner

### ...When You're Having Fun

S-52

1. toga
  2. frumentum
  3. discipulus
  4. puella
  5. mens
  6. timor
  7. villa
  8. servus
  9. agricola
  10. femina
- Latin phrase: T

## S-53



### How Well Did You Read?

S-54

1. It is an easily defendable location.
2. Hadrian
3. Alexander's
4. Helen
5. The Sirens
6. Pactolus
7. Aurelius Augustinus (St. Augustine)
8. None
9. Under the code of law of Theodosius
10. 209

## Verba Vitae Romanae

J-31

- |     |   |
|-----|---|
| 1.  | P |
| 2.  | M |
| 3.  | L |
| 4.  | N |
| 5.  | I |
| 6.  | Q |
| 7.  | J |
| 8.  | B |
| 9.  | R |
| 10. | C |
| 11. | O |
| 12. | A |
| 13. | G |
| 14. | F |
| 15. | S |
| 16. | E |
| 17. | T |
| 18. | K |
| 19. | D |
| 20. | H |

## Let the Olympic Games Begin!

*Written by Shannon Wahoff and translated into Latin by Ellen Korb, Seniors studying Latin with Sr. Maria Dolores Schneider at Selon High School, Cincinnati, Ohio.*

Tradition relates that Pelops, son of King Tantalus, received a team of horses from Neptune and had a race with King Oenomaus. Because Hippodamia, the daughter of King Oenomaus, wanted the handsome Pelops to win, she asked the stable boy to replace the wooden pins in the wheels of her father's chariot with wax pins. As a result, the King's chariot fell apart and the king was killed. Pelops, feeling sad that the King had died, ordered funeral games to be held in honor of Oenomaus. He invited the best athletes from all parts of Greece. These games were called Olympic Games because they were held on the plains of Olympia.

The following account, however, is a fictional account of the beginning of these games.

According to this story the origin of the Olympic Games, like all human events, begins on Mt. Olympus with Jupiter. Meeting with the other gods and goddesses, Jupiter realized that the people on earth needed a way to honor all the gods. The gods and goddesses were doing many things for people. They were protecting them, providing abundant crops, changing the seasons, making them fall in love with each other, providing water for crops and giving nourishment. Jupiter wanted to give the people a way to offer proper thanks to the gods and goddesses, as well as to have some fun and recreation. Finally Jupiter came upon a wonderful idea, and all the gods and goddesses agreed. "Each of us will sponsor an athletic event in which all the people will be able to participate to honor us. We shall award laurel wreaths and other great prizes to the best athletes in each event. We shall have these events every four years in the winter and the summer."

Jupiter's decision excited the gods and goddesses very much. He advised them to be prepared for the next meeting, so he might assign an event to each god and goddess, place coaches in charge of each event, make decisions about required equipment, the colors and

styles of new uniforms, and competition sites.

At the next meeting many things were finalized, assigned and decided. Finally, Jupiter said, "There are more tasks to be assigned. Mars, Mercury and Cupid, you will spread the word about the events to the humans. Vesta, you will conduct a vote of the women so they can decide whether they want to be participants or only spectators. Apollo, your love for art will inspire you to design the logo and flag to be used on all signs displayed at the Olympic Games. I do, however, request that you use the colors red, yellow, green, blue and black. Juno, my queen, you will plan the parades of the athletes which will open and close the Olympic Games."

As was said, this was a fictional account of the origin of the Olympic Games, but the Olympic Games did play an important part in the religious festivals of the ancient Greeks. They believed that such competition pleased the spirits of the dead and honored the gods and goddesses. The Olympic Games especially honored Jupiter, the King of the gods.

The games probably began before 1,400 B.C., but the first known event took place in the stadium of Olympia in 776 B.C. Only Greeks competed in the games until the Romans conquered Greece in 146 B.C. At the first thirteen Olympiads, athletes competed only in foot races. For many years only male contestants and spectators were allowed at the games. All contestants competed to win, to please the gods and to experience the thrill of achievement.

The spirit of the ancient Greeks has spread all over the world and has inspired athletes to embrace the hard work and dedication of Olympic training. Olympic athletes share two opinions about the Olympic Games: "Faster, Higher and Stronger" and "The essential thing is not to have won, but to have competed well!" And so, the Olympic Games began and, smiling down from Olympus, Jupiter was surely very pleased.

### Picturae Moventes

J-32

1-33

- I. RUMBLE IN THE BRONX
- II. BEAUTIFUL GIRLS
- III. BEFORE AND AFTER
- IV. BROKEN ARROW
- V. CITY HALL
- VI. LEAVING LAS VEGAS
- VII. MARY REILLY
- VIII. MUPPET TREASURE ISLAND
- IX. RESTORATION
- X. UNFORGETTABLE

### The Nine Muses

1. E (Clio)
2. G (Calliope)
3. D (Terpsichore)
4. C (Thalia)
5. A (Urania)
6. H (Melpomene)
7. F (Euterpe)
8. I (Polyhymnia)
9. B (Erato)

## J-34

## Eastern Religions

- |       |       |
|-------|-------|
| 1. F  | 1. G  |
| 2. E  | 2. J  |
| 3. H  | 3. A  |
| 4. A  | 4. B  |
| 5. J  | 5. F  |
| 6. G  | 6. C  |
| 7. K  | 7. K  |
| 8. B  | 8. D  |
| 9. L  | 9. E  |
| 10. D | 10. L |
| 11. I | 11. I |
| 12. C | 12.   |

### Father of the Year

1-35

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

