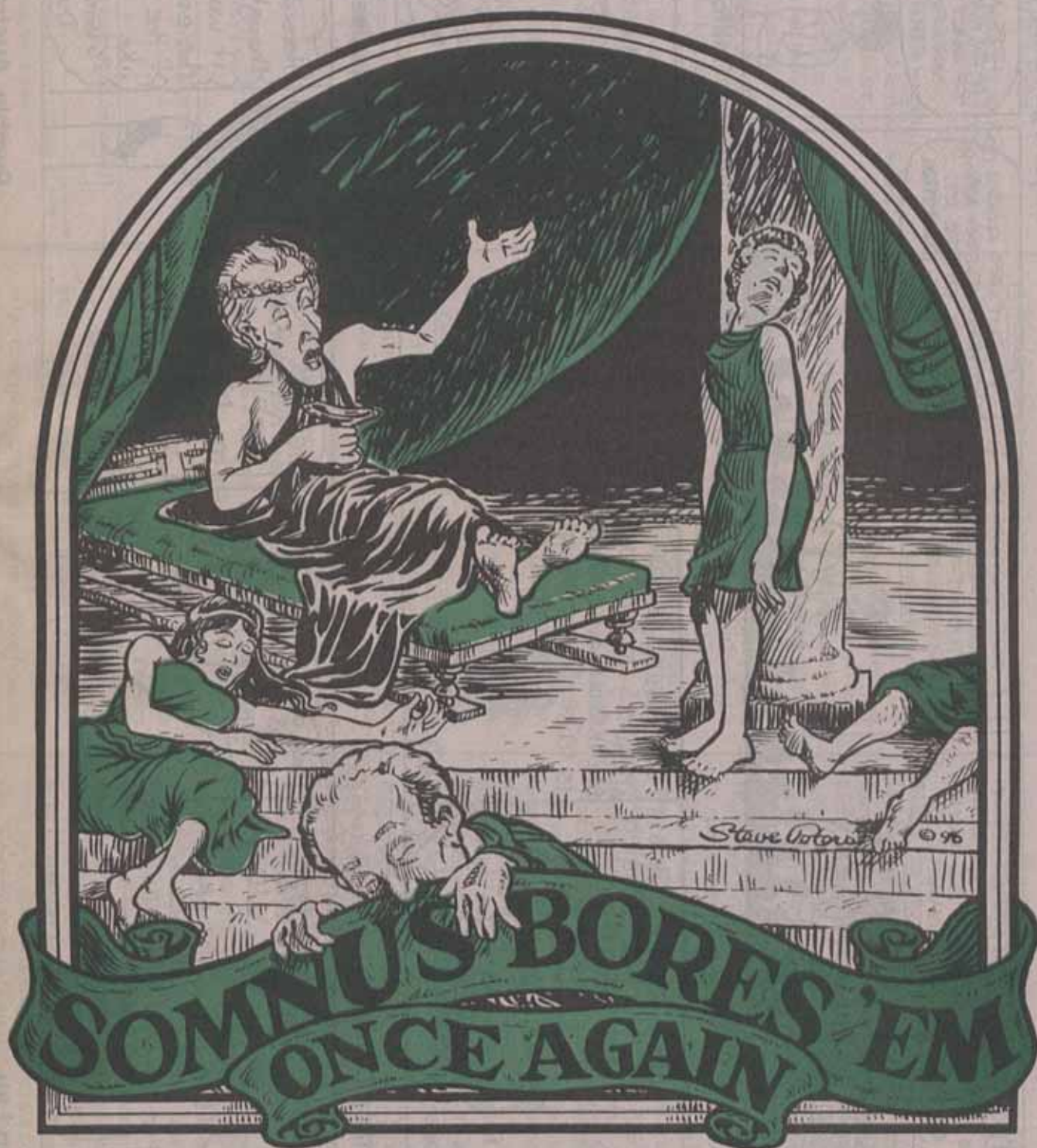


POMPEIIANA

NEWSLETTER

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IAN. A. D. MCMXCVII



Nostra Angela Recentissima

Angeli ubique semper fuerunt—in arte, in historiā fabularum, in variis religionibus. Et nunc plus gratiae quam umquam habere videntur.

In sepulchris Etruscis multae angelorum imagines spectari possunt. Hi viri alati, autem, non "angeli" ab antiquis sed "daemones"



Daemon Etruscus in
Orci sepulchro
secundo

appellabantur. De his daemonebus Lucius Apuleius, scriptor Romanus, scripsit "daemones" esse ministros deorum custodesque hominum et interpretes. In aliis verbis, "daemones" angeli sunt.

Multae imagines alatae quoque spectari possunt in muris Pompeianis. Modo hae imagines alatae Cupidines esse videntur (qui "Amorini" vocantur ab Italicis modernis) et modo daemones adulti sunt.

Christiani angelos a Deo mitti ut auxilium hominibus dent credunt. Saepe (sicut verbum Graecum *angelos* suggerit) hi angeli nuntia hominibus dant. Nonnumquam angeli Christiani custodes vel tutelarii sunt, sicut Levana, Statanus, Adeona, Abcona, Pota, Educa, Fabulinus, Romani daemones tutelares qui infantes Romanos adiuvant. His diebus multi angelos esse iterum credunt. In actis diurnis et in commentariis hebdomadalibus et



Monica in spectaculo "Ab Angelo Tactus"

menstruis sunt multae fabulae de personis qui ab angelis adiuti sunt.

Angeli quoque ad televisionem reverti sunt. Nunc spectari possunt in spectaculo cui titulus est *Ab Angelo Tactus*.

Angelus novissimus in televisione non est vir sed femina. Haec angela appellatur "Monica."

In hoc spectaculo Monica variis hominibus auxilium dat. In quoque actu Monica cum aliis angelis in mundum a Deo mittitur ut unum hominem adiuvet. Monica multam patientiam et misericordiam semper habet. Non iudicat illos quibus auxilium dat. Monica autem factis magicis homines adiuvari non potest. Docet unumquemque hominem sese servare creden-

tem Dei benevolentiae amorique. Hoc modo Monica spectatores multas res de religione quoque docet. Re vera, huius spectaculi scriptores plus docere de Deo et religione quam oblectare saepe videntur.

In hoc spectaculo Monicae persona a Romā Dounco agitur. Roma ad Americam ab Hiberniā Septentrionali venit. In matrimonium a Davide Anspau, picturarum moventium magistro, ducta est et habet unam filiam, sex menses natam, cui nomen est Reillia Maria.

Roma sperat se persuasuram esse eis qui spectaculum producant ut huius anni actum ultimum in Hiberniā Septentrionali faciant cum angelis illis certissime opus sit.



Daemon Romanus in muro Pompelano

From Her Viewpoint

A series of fictional letters written from Roman women to men

by Donna Wright

OCTAVIA S.P.D. GAIO JULIO CAESARI OCTAVIANO FRATRI SUO

Let me get right to the point, *mi frater*. I do not wish to divorce him. In spite of all the gossip, in spite of your words of caution, I want just this once to do what I want to do. I love him. We have children together. I think he truly appreciates having a wife who behaves as a Roman wife should. I am not the domineering woman that Fulvia must have been and I hardly think that Antony is the master of that queen.

I do not make this long, tedious journey to Athens for you and for Antony without concern and trepidation. I am bringing the troops and the gold to him which he has requested from you to rebuild his forces after the Parthian disaster. I know that my presence as the bearer of these gifts is an important signal to the Senate and the People of Rome that you still have confidence and trust in Antony. Because of the fact that you are sending me—*uxor eius, soror tua*, how could anyone doubt that he is still truly ours?

It may have been a blow to you that the letter from Antony asked me to travel no further—not to proceed to Alexandria. Should you really have been surprised at that, *care frater*? I have duties at home as a wife and mother to his family which you must believe, as I do, is Antony's truest love and the anchor to his *patria*. His Egyptian alliance, we must believe, is a strategy he has found necessary to maintain Rome's supremacy in these difficult times.

Marc Antony has been a kind and loving husband to me, and he has been a wonderful father to our two daughters. The twins Alexander Helios and Cleopatra Selene were conceived when he was still married to Fulvia; they offer no offense to his marriage with me. I have enjoyed adding my step-sons, Antyllus and Iullus to our family. Your confidence in these young men has also been evident. After all, you have betrothed your young daughter Julia to Antyllus. I am counting on Antony's devotion to his family and his love of Rome as the tie which will hold our family together. I hope that you will remember these and other fine traits in our Antony and have faith and patience with him.

Ferias Agamus—Let's Party

Perhaps because of the weather or perhaps because everyone was partied-out from the *Feriae Decembres*, there don't seem to have been many *feriae* celebrated by the Romans during January.

There were, however, two *Feriae*, both of which can be easily commemorated in class, although the New Year's Day one will have to be observed after-the-fact.

Janual—January 1

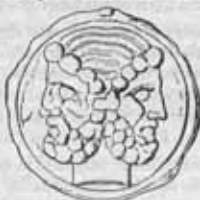
During most of the Roman Republic, the year was considered to begin on the Kalends of March, after the festival of *Terminalia* in February. In 153 B.C., however, by vote of the Roman Senate, January came to be considered as the first month of the year in order to honor *Ianus* as the god of beginnings and ends.

On the Kalends of January it was customary for folks to exchange gifts with each other and to pass out sweets and *Ianus bifrons* coins. This January gift exchange seems to be precursory to the distribution of gifts on the Epiphany (as is currently done in some European countries) rather than at Christmas.

To celebrate *Janual* after-the-fact have students volunteer to prepare a report on the festival (cf. *Harper's Dictionary of Classical Literature and Antiquities*) and to prepare *bifrons* coin-cookies to be passed out in class on the day of the commemoration. The cookies should be round like a Roman coin and decorated to resemble the illustration provided. Then have the class draw names for a "Castaway Gift Exchange." Since it is customary in Italy to begin the New Year by literally "throwing out of the window" something no longer wanted or needed from the previous year (a tradition which undoubtedly had its origins among the Romans), have each participant bring in some little thing from home that they no longer want or need. It could even be a really dumb gift that was just recently received during the holiday season.

On the appointed day, have the history of *Janual* read

(Continued in Pagina Nona)



Bifrons Coin

BACCHUS Once Again Popular on College Campuses

Bacchus is back, albeit much reformed. This jolly old drinker from antiquity is once again visiting America's college and university campuses but with a new, politically correct image.

His party Maenads have been replaced by Peer Educators.

His name, once synonymous with carefree drinking and wild, raucous parties is now an acronym inspiring awareness, responsibility and respect.

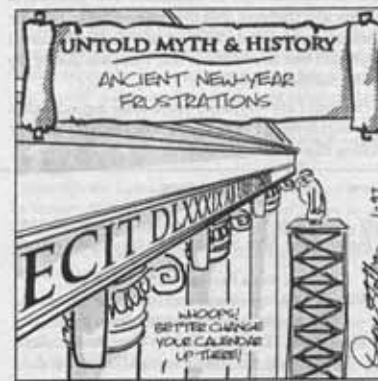
Just who is BACCHUS these days?

Well, according to a flier posted on a Butler University bulletin board in Indianapolis, BACCHUS is an acronym that stands for Boost the Alcohol Consciousness Concerning the Health of University Students. It's like SADD except that it focuses on issues more pertinent to college students.

Maybe DIONYSUS will be next to visit fraternity and sorority houses on our nation's campuses with a more politically correct image.

His acronym could be Don't Imbibe Or Neutralize Your-Self Using Substances.

Oh, well, as the Greeks used to say, *Παντα Πα* (All things change).



Grammaticus Romanus

By Kim MacGregor, Latin student of Floriano Pavao, Bedford High School, Bedford, Massachusetts

I was born to a middle class family in the year 100 B.C. I was the youngest of three *pueri*. My father was a *grammaticus* or secondary teacher. He taught at the *ludus* about two miles from my house. When I was seven, I attended the *ludus*. Since the first day I set foot in the *ludus*, I have wanted to be a *magister*. I attended *ludus* until the age of 17. When I was 18, I married Portia. One year later she gave birth to our *filius*, Marcus.

As the sun rises in the distance and I see the shadow of the Forum, it is daybreak. I start my day in meditation. I am a *grammaticus*, or secondary school teacher. My class consists of *liberi* of wealthy *cives*. The age of these *liberi* range from 12 to 17 years old. I teach them how to read and write in their native language, Latin, and I also instruct them in Greek.

I became a *grammaticus* as opposed to a *magister* or elementary school teacher, because I wanted to teach a greater variety of subjects. *Puella* receive only an elementary education, so my class is all *pueri*. *Pueri* go on to a secondary school and are taught by *grammaticus*, like me. In secondary school, *pueri* continue to study Greek and Latin grammar as well as literature. *Pueri* can move on to institutions of higher learning. In these institutions rhetoric is taught, which prepares the young *viri* for careers in law and government.

My day begins at sunrise. I awake and think about what I am going to do. The cry of my young *puer* breaks my concentration. My wife Portia wakes up and has a slave attend to him. With a clear mind, I get up and go about my morning chores. After eating a breakfast of wheat bread and figs, I am off to the *ludus*.

When I arrive at the *ludus* my *liberi* and their *paedagogi* have already arrived. A *paedagogus* is the servant that carries the *liberorum* *libros*. When the *liberi* do not behave, the *paedagogus* has to take the consequences. I usually have no behavioral problems. My *liberi* are good for the most part.

I really enjoy my job. My class is small, it consists of 12 *pueri*. We study written literature that contains sacred beliefs and myths of the *populus*. This literature is written by poets, historians, and orators. The greatest poet is Vergil. His epic poem, *The Aeneid*, is as important as the *The Iliad* and *The Odyssey* is to the Greeks. I also teach the literature of the poet Ovid, of the historians Tacitus and Caesar, and of the orator Cicero. As the *liberi* get older they will study these writings more in depth.

In class we also cover other topics such as linguistics, astronomy, geometry, music, logic, history, and philosophy. I enjoy teaching geometry, as mathematics has always been a strong subject of mine. Rome is known for its great knowledge of engineering, architecture, and law. I have a feeling many of my *pueri* are going to develop their skills in one of these fields.

When I leave the school, I head home to Portia and Marcus. When I arrive, she is waiting to hear about my day. We have a discussion as she oversees the preparation of dinner. Marcus is usually taking his daily nap. After the discussion I tend to my daily business affairs until dinner. Since I must be with my students early in the morning, I can not take care of my business affairs during *salutatio* as most men do.

After dinner, I spend some time with Marcus before he goes to sleep. I love to read. At night I enjoy reading Cicero. His theories of education are well worth reading and studying, and they inspire me to become a better *grammaticus*. While I am reading Cicero I usually get one or two ideas that I can use during my lessons for the next day.

By this time I am very tired. I tuck in for a good night's sleep so that when I wake up, I will be ready for another exciting day.

Icarus

By Aaron Eckert, Latin III student of Dawn Kiechle, Indian River High School, Philadelphia, New York

Icarus was a fine lad who made it out. With those wings of wax and strings he flew away. Icarus, why, oh why did you fly so high? "No and no," Dad said. But he flew, then he died. "Icarus, why did you fly so high?" Dad cried.

Latin Web Surfers Growing at an Alarming Rate

(Based, in part, on "Et Tu, Cybertetica Machina Participe?" by Steve Coates which appeared in the 10/26/1996 New York Times, p. C 4.)

"Latin lives, and it lives on the Internet," according to Steve Coates.

More and more people seem to be interested in "speaking Latin," and they have finally discovered a way to find each other by using the *Rete Internationale*.

Coates says that Latin conversation is "at its most lively on the *gex Latine loquentium* (the Latin speakers' group), or more fondly *gex nostrum* (our group), a bulletin board with only two rules: 1) any topic may be discussed as long as the discussion is in Latin, and 2) when in doubt, refer to Rule 1."

To join this group, send "Subscribe Latine" and your name to: listserv@plearn.edu.pl.

In keeping with this new wave of Latin users, Konrad Kokoszkiwicz, a graduate student at Warsaw University, is standardizing computer terms in Latin, which he lists on his home page:

<http://www.orient.uw.edu.pl/~konradus/draco.html>

Some of the Latin terminology being used on the Internet includes the following:

Interreticulares – Internet users

Inscriptio electronica – Internet address

Cybertetica machina – Computer

Pagina domestica – Home page

Litterae Electronicae – E-mail

Araneum Orbis Terrarum – World Wide Web

Cadere – to crash.

For those who want to "hear" Latin being spoken and not just read it on their screens, there is still *NUNTII LATINI* which is broadcast every weekend. Times and frequencies are now listed on the *Rete Internationale* at: <http://www.yle.fi/bc/nuntii.html>

Other Latin and Classics Listserv Discussion Groups include:

CLASSICS@U.WASHINGTON.EDU (Classical Greek and Latin Discussion Group: Send Subscription requests to LISTPROC.)

LATIN-L@PSUVM (Latin and Neo-Latin discussions)

Secondary or elementary school Latin students who would like to join a Thursday evening on-line chat group can learn how to do so by E-mailing Proflatin@aol.com.

Neat Seats and More

By Livia Karstiens, Latin I student of Nancy Tigert, Turpin High School, Cincinnati, Ohio

Much of the furniture we have in our homes today such as rocking chairs, easy chairs, desks or dressers did not exist in Roman times. Roman furniture was basically limited to couches, beds, chairs, tables, chests, and lamps.

Roman people liked to rearrange their furniture so they kept everything, except the big pieces, in storage until they were wanted. Storage pieces like chests and cupboards (*arcae* and *armaria*) served as safes. They were often iron-bound oak with bronze hardware.

Beds and couches looked very similar and were both called *lecti* in Latin. The main difference between them was that the couch was higher and wider than the bed. Both were made of wood with rope springs and they sometimes had fancy covers and legs decorated with ivory. Roman men reclined to eat.

Chairs, *sellae*, were used more by respectable women who were not allowed on the couches when company was present.

The Roman tables, unlike our own, had tops that could be changed with each course. Wealthy people could afford elaborately decorated tops.

What the Roman furniture lacked in variety it certainly made up in its intricate decorations.



Travel in the Ancient World

Hierosolyma



By Michael A. Dimiri

"Monotheism!" I shouted at the young *Judaeus* to whom I had been speaking as I enjoyed a cold drink of water from his well. "I know the definition of the word; I do not, however, understand it as a religious philosophy!"

"But it is very simple," the young man insisted. "There is only one God."

"Of course, you have one god to whom you pay special tribute. We all have our favorites. I, for example, as a Macedonian, favor Dionysus, and, as a traveler, I pay special tribute to Mercurius. If you, however, as a *Judaeus*..."

"It is not the same!"

I could see the beard of my new *amicus* twisting with its inability to hide his frustrated expression.

"Although you hold Dionysus and Mercurius in high esteem, you recognize the existence of other gods."

"Even yours," I interrupted.

"Yes, even mine," he agreed. "But to me, a non-Roman, a non-Gentile, heaven is not a forum where you shop for a god who suits your own personal needs. It is I who serve God, not the other way around as it is for you."

"Do you know the Latin expression, *manus manum lavat*?" I asked.

"One hand washes the other?"

"Yes. I worship and offer sacrifices to the gods, and they in return offer favors or blessings to me. It is a relationship we each find most agreeable."

"But I am different. We *Judaei* are different. We worship our God to serve him and to set an example for the rest of humankind. *Tu colis Deum et Deus te colat*."

Now he was trying to impress me with his Latin! Until now we had been speaking in the Koine of the east.

"Don't you set yourself above the gods when you hold only one in highest esteem?"

"There are no other gods! I recognize only one: the God of my people, the God of Abraham!"

At this hubris I replaced the ladle from which I had been drinking and let the bucket drop out of control into the dark well. Each of us watched it fall into the darkness and listened to the silence that followed its splash.

"Do you not understand the danger you put yourself in with such public talk?" I asked him quietly.

"A power that does not exist cannot harm me," he hissed back.

"And Caesar?" I asked. "Do you not venerate him?"

"The Messiah will come. He will deliver us all from this Hesperian yoke."

"Gaius Iulius Caesar Octavianus Augustus is the Messiah."

Having said this to him, my dear Augustus, I walked away. I could no longer observe the custom of hospitality with him. The arrogance of that boy who lives in this dry wasteland whose only value is as a resting spot for traders! How does he dare to think that he knows heaven better than the gods? The idea that the gods, who have always been, never were! The belief that another will come to unite and bring peace to the world as you have already done! *Nefandum est!*

My conclusion about this *Yerushalayim*, as the *Judaei* call it, is that just as my months of travel in this desert climate made me physically ill and emotionally distraught, so too those who live here suffer a kind of madness. And yet, in this madness lies a certain *fortitudo* that is rarely found in human nature. Perhaps here lies an export for Rome.

Today, *Princeps*, I am leaving for my journey to India. I do not know when or how I shall write to you again. *Et iam, vale.*

Protonio.

Local Hero Missing!

By Kelly Bazar, Latin II student of Nancy Mazur,
Marion L. Steele High School, Amherst, Ohio

The disappearance of a local hero has prompted several questions about past events in his life up to his vanishing. Bellerophon, a noted hero to many, was reported missing by his wife on Monday. A statement made by this wife quotes her as saying that Bellerophon took his horse, Pegasus, for a ride and never returned. When asked about the horse, it was discovered that Pegasus, too, never came back. Local authorities went to King Proetus next to ask him a few questions. The king informed them that Bellerophon had stayed in his kingdom and had taken advantage of his wife. But when the king's wife, Antea, was questioned, she confessed that she had lied about Bellerophon. "I couldn't help myself," she said. "He was supposed to be the son of Neptune, and his mother Eurynome had been taught by Athena. I guess I was just overcome by hero-worship." King Proetus also stated that upon hearing his wife's accusation, he had ordered the Lycian King



to kill Bellerophon. The Lycian King told the authorities that he had sent Bellerophon to kill the Chimera. Since this monster was considered to be unconquerable, the king thought Bellerophon would probably perish in his attempt to destroy it. Instead, Bellerophon, on the winged horse Pegasus, shot leaden arrows into the Chimera's mouth so they would melt and kill the beast. (see action photo above). The Chimera, with its lion's, goat's, and dragon's heads, and its ability to breathe fire, was quickly terminated. The Lycian King said that his shock upon seeing Bellerophon return safely was so great that he then ordered him to do battle against the Amazons. Here he did as well as he had with the Chimera. Again the king ordered him to do battle, this time against the Solymi. Bellerophon was once again successful; so King Proetus gave him his daughter in marriage. This carried the investigators full circle so they went back to Bellerophon's wife. The only other information she was able to give them was that her husband had once mentioned visiting Olympus. The only other lead that authorities have concerns a strange blind man living in a cave near the sea. Anyone having any additional information regarding this bizarre case, should call the local investigator's office at 555-MSNG.

How the War Started!

By Eboni Lance, Latin III student of Kelly Meineck,
Heathwood Hall Episcopal School, Columbia, South Carolina

Paris, a young shepherd prince, was in the fields tending his flocks when Hermes appeared before him and announced that Paris was to judge a contest between three goddesses. Paris tried to decline the offer but was refused. A moment later the goddesses appeared. They posed before a dumbfounded Paris. Nervously, he regarded Hera first.

"Award me this apple," she coaxed, "and I'll make you emperor of all Asia."

Next, Athena promised to make him the wisest of men and invincible in war.

Then came Aphrodite. "I can make you emperor as well — of the heart — and invincible in love. Name the woman and she shall be yours." Paris paused, distracted by this offer. "Queen Helen of Sparta, for instance," Aphrodite continued. "She is the most beautiful woman in all the world, and her looks approach even my own."

"But Helen is married," Paris objected.

"My magic will attract her to you as a moth to a lantern. She'll follow you entranced with passion, leaving her husband and home without a thought."

Paris' buckled beneath the weight of this bribe. "I find Aphrodite the fairest." With that the others fumed and vowed revenge on Paris and all the Trojans.

That is how it all started!

The Street Tap...A Roman Institution

By Frank J. Korn

One finds them all over Rome, on all seven hills, down in the *Campus Martius*, across the river in Trastevere, and even under the Pope's window in the Vatican. Street taps! Those cast-iron water fountains that look like tall black fire hydrants.

They perpetually pour out the silvery waters of the melting Apennine snows, brought down into the city via aqueducts. From when morn' comes broadening out of the enpurpled Alban Hills, through the honeyed light of a Roman afternoon, to when the orange sun loses itself behind St. Peter's, and on throughout the gloom of night, the street taps dispense the Romans' elixir of life. Nobody ever turns the water off around here!

American visitors, so conscious back home of their monthly water bill, never cease to be astounded at this unending flow of fresh, unchemicaled water which comes roaring into Rome from far off mountain springs, without previous storage in basins or reservoirs. Whatever is not consumed makes its way through drains out into the green Tiber and thence to the blue Tyrrhenian.

Thus, one need never go thirsty in the Italian capital. On sultry summer days in this old town of Imperial ruins, Baroque wonders, and Papal splendor, the most welcome site of all is often that homely street tap up at the next corner. These oases are especially in demand on days when the dreaded Sirocco blows in off the Sahara, generating an oven-like heat. (Horace refers to it as *plumbeus Auster*, the leaden south wind.)

These hydraulic devices count among their patrons people of every age and every walk of life. A stop at any one of them may find you rubbing elbows with the cop on the beat, a thirsty Franciscan monk, a sweat-drenched jogger, a society signora in *haute couture*, a distinguished member of Parliament, or a Bermuda-shorted tourist with his collapsible plastic cup.

The taps also hold a special attraction for the local urchins who — as nimble as the waters themselves — come not only to slake their thirst but also for the horseplay of squirting one another by holding a finger in a certain position on the opening in the pipe.

Carriage drivers stop by to refresh themselves and their horses. Backpacking foreign students come to rinse out their duds and fill their canteens. Dashing

young lotharios convert the tap into a free Car-Wash for their Fiats and Ferraris.

A neighborhood housewife will lumber up with two huge buckets and calmly fill them while Roman traffic insanely whizzes about her.

Peter and Paul, Cicero and Caesar, Nero and Nerva all must have witnessed similar scenes. Even back then thousands of public faucets spouted pure clean drinking water into large separate stone basins. All the plebeian tenement dwellers, and even some of the less affluent patricians who could not afford to have water directly piped into their homes, fetched it in pails from the curbside fountains that stood at frequent intervals throughout town. The poet Martial who lived a middle-class life-style lamented that, "My house receives nary a drop of water even though the nearby Marcian Aqueduct babbles in my ears."

In addition to the marvelous convenience that the excellent water system afforded, there were also, apparently, some public health and

hygiene benefits. For old Rome seems to have been less stricken with epidemics than other great cities of antiquity. By the reign of Claudius, the conduits were bringing in about forty gallons per day for every inhabitant of Rome.



Ancient-style wall fountain near the Piazza Farnese

When the Renaissance popes revamped the aged aqueducts, they brought about a revival of the Romans' time-honored cult of water. Ever since, the waters of Rome have sparkled like jewels and danced and hummed non-stop. Today, the city gulps down — per second — 530 gallons (2,000 liters).

Every bit as much as the Colosseum, the Forum, St. Peter's, the umbrella pines, and Trevi Fountain, the ubiquitous street taps are part and parcel of *Bella Roma*.

Heroes and Heroines

By Jennifer Shuck, Eighth Grade Latin student of Betty Whittaker, Carmel Jr. High School, Carmel, Indiana

Of whom or what does one think when thinking of the word "hero"? Some probably think of sports stars like Michael Jordan or Reggie Miller. On the other hand, a real hero is one who does something courageous for a specific purpose and does not expect any reward in return. Sometimes a hero fights for his country, or risks his own life while saving the life of someone else. There were two real heroes from ancient and modern times who should be admired: Cloelia, from ancient Rome, and Rosa Parks, from twentieth century America. Both of these heroic individuals had similarities but also some differences.

Rosa Parks and Cloelia were similar in a couple of ways. First of all, they both were brave persons who risked their lives and futures for the good of humans. Cloelia, a Roman lady, led other hostages to safety on the other shore of the Tiber away from the Etruscan camp. Many spears flew past her as she helped them escape. Rosa Parks, a civil rights activist, sat in the front of a transportation bus, and was arrested for sitting there because she was black. She assisted African-Americans in their fight for freedom. Secondly, both women were rewarded in some way for their daring acts. Cloelia was rewarded by the Romans who put up a statue in the Forum of a girl on a horse for her. Rosa Parks was held in honor by people everywhere after the Civil Rights Act. Finally, they both were inspired by other heroes to do their acts.

Cloelia was inspired by Mucius Scaevola, who attempted to kill Porsenna. Rosa Parks was encouraged by the other activists who came before her, such as Dr. Martin Luther King, Jr.

In contrast to the similarities stated before, Cloelia and Rosa Parks had some differences in their respective goals. Rosa Parks fought for racial issues, but Cloelia did not. Rosa Parks was black and lived during a time when blacks had very few rights and opportunities. Parks fought for racial freedom. On the other hand, in ancient Rome, the issue was not race but war-time heroism. Although both Rosa Parks and Cloelia were initially arrested for their deeds, Cloelia was given a clean record by the government when her actions led to the end of the war. Rosa Parks was sentenced to jail for a short time for sitting in the wrong section of the bus and the value of her actions were not acknowledged for a while.

After the war Cloelia was honored for her bravery with a statue. Although Parks is respected today by most Americans, she did not, at first, receive her due honor because the government did not want to encourage such actions.

As can be seen, heroes and heroines may have different motives and different ways of accomplishing their goals; however, in a way, they are all the same in that they help to make our world a better place for many generations to come.

The Life of Girls and Women in Ancient Rome

Women's Occupations: At Home

By Stephen A. Stiert

The Roman *matrona* (married woman) was not, unlike her counterpart in classical Athens, restricted to any part of the home; she was in full control of the slaves and the work done by her daughters. She was also in control of the store-room and, ideally, fully trained in household activities. She supervised the cooking and cleaning—the actual work being done by slaves, or in poor households, by the matron's daughters.

When it came to weaving, however, the Roman *matrona* resembled her counterpart in archaic and classical Greece. As in the *Odyssey* of Homer, weaving, using a wooden frame still in use in rural Italy in this century, was regarded as the most important duty of a woman. Not only did the Roman *matrona* weave, she taught this activity to her daughters and handmaids.

The education and upbringing of children, especially, but by no means exclusively, boys, was also an important activity of the Roman *matrona*.

Well-off women in the cities conducted small businesses from their homes or lived above their shops. Many of these women were freedwomen. At Pompeii the clothing trade was largely managed by women, many of whom worked from their homes. Cheese-making and other forms of food production in the countryside was, depending on the wealth of the household, either an activity of the slaves, supervised by the *matrona*, or one performed by the women and girls of the household themselves.

By the time of the late Republic, women visited one another and played games of various kinds, including board games. If they belonged to the highest social class, they discussed politics, literature, and philosophy. In a few cases, they even paid poets and philosophers to reside in their households and provide edification and entertainment. The women also held religious rites—open only to women—in the home, and sometimes they read a great deal. Cicero mentions many of these activities and, during the Empire, Juvenal satirized them. Although moralists frowned on it, music and dancing were activities of women in well-off urban households under the Empire.

In later times, Christianity spread among women, with services and preaching often taking place in private households. For a long time, stern traditional customs prevailed in the countryside and even in the cities of Italy, especially where the population was less under eastern cultural influence. The tradition of self-sufficiency in the household of rural origin continued to be honored and, to a substantial extent, was maintained into Imperial times largely by women.

Even when food was not prepared at home and had to be bought, clothing was still made at home, usually from raw materials such as wool, which was spun at home by the women. Women who maintained these traditions and honored the household gods were praised in tomb inscriptions and contrasted by writers to their more frivolous and decadent sisters. Nevertheless, some women worked outside the home—a tendency increasing under the late Republic and Empire, but affecting only a minority of the female population.

The Night, the Wind, and the Egg

By Sara Forrest, Latin student of Thomas M. Hayes,
William H. Hall High School, West Hartford,
Connecticut

Of the onset of our origin,
A tale told by hunters and countrymen—
The Night, the Wind, and related kin—
Their sil'ry Egg and our inception.
The Night and the Wind conceived a child,
An egg that lay in the deep Darkness,
To unleash Eros, winged and wild—
The love-god which the shell once harnessed.
Upon the birth of this deity
Came the revelation of this world,
As the egg's light shone without pity
On the void in which our globe was swirled.
The Sky above and the Rest below
Were married by this god of light
And conceived two children, who (we know)
Shared the mother of Love—the goddess Night.

Cura Matrona.

My *amicus* and I have been arguing for days over the *bifrons* coins that we were given for *Ianua*, and so we decided to write to you for help. We have agreed that we shall accept your explanation as the resolution of our argument so we can go back to just being friends who enjoy playing and studying together.

Here is the problem. I believe that *Ianus* is correctly called *Ianus bifrons* because that is what his coins are called that are always given out on his festival that we just celebrated on *Kalendis Ianuariis*. My friend *Gabinus* says that *Ianus* is more correctly called *quadrifrons* and that *bifrons* is just an old fashioned name for him.

We know this probably will not seem to be a very important problem for you to address, but it is really important that we resolve this argument if we are to continue being *amici*.

Lucius et *Gabinus*
Pompeii

Cari Luci *Gabinique*,

No problem is unimportant if it is threatening friendship so I am more than happy to take the time to try and help.

Ianus is one of our oldest deities, and we all have fond memories of him dating back to our earliest childhoods. In fact, when I was a little girl I used to call the door to our *domus* the *Ianus* because it sounded so much like the correct word *ianua*. This confusion was, of course, encouraged by the fact that my *pater* had an *imago* of *Ianus* hanging on the *ianua*. To my little mind, the door and the god were the same thing.

When I got a little older, my *frater's* *grammaticus* heard me refer to the door as the *Ianus* and he took the time to correct me. He was a kind and very learned man, and he explained that while it was true that the words *ianua* and *Ianus* both came from *ire* that means "to go," they were, in fact, quite different things, and that I was too old to be confusing them any longer.

This kindly *grammaticus* also told me that the goddess *Diana* is thought by some people to be the sister of *Ianus* since at one time his real name was *Dianus*. He said that, originally, *Dianus* and *Diana* were the gods of the sun and the moon and that together they governed the period of time spanned by their reigns, the *dies*.

I know that this is not really what you wanted to learn about *Ianus*, but you must always be ready to learn a little more than you set out to learn if you want to be considered *docti* when you grow up.

You will, no doubt, also be pleased to learn that you are both partially right although you are also both somewhat wrong.

Yes, as the guardian of doors and gates *Ianus* is called

A Modern Myth



Betrayal of the Bats

By Sean Schermer, Latin III student of Nancy Mazur,
Marion L. Steele High School, Amherst, Ohio

One day *Diana*, the goddess protector of all wild creatures, noticed a strange looking group of flying creatures called bats in the animal kingdom. *Diana* became offended at the sight of the hideous creatures, but knew she could not kill them for it would displease *Jupiter*. *Diana* decided the only way she could rid herself of them without actually harming the bats would be to chase them away.

Diana then ran all throughout the world chasing every single bat into caves and deep forests. She made sure for many years that the bats stayed out of view by constantly patrolling the lands and keeping them hidden from sight. Eventually *Diana* forgot about the bats and continued tending to the other animals in nature. The bats, however, were still alive and very angry about spending year after year in pitch black places with no freedom.

Since *Diana* let her guard down, the bats decided it was safe to leave their hiding places at night. Although they are blinded from living in total darkness for many years, the bats still continue to come out at night, screaming horribly from the torment they've endured.



bifrons, that is, one who has two foreheads—one facing in and one facing out. In this role he is also considered to be the one who opens and closes the doors of the heavens. When honoring him as the doorman of the heavens, however, it is more proper to address him not as *Ianus bifrons* but as *Ianus Patuleus*, the "Opener," or as *Ianus Clusius*, the "Closer."

Ianus has also always been honored as the opener of the four seasons, and it is in this capacity that he is represented with four foreheads, each facing a different season. It is when honoring him in this role that he is properly called *Ianus quadrifrons*.

No title of *Ianus* is, in itself, more old-fashioned or more modern. Each is correctly used in a specific circumstance of worship or honor.

On the festival of *Ianua* people pass out *Ianus bifrons* coins because they are honoring *Ianus* as the god of the beginning and end of the year—in so far as *Mensis Ianuarius* is officially considered the first month of the year. There are, of course, many older folks who prefer to commemorate the end of the year in conjunction with the festival of *Terminalia* which comes before *Kalendae Martiae*. These older folks still prefer to think of *Mensis Martius* as the first month of the year because that was the way it was in the good old days when our *Kalendarium* was set up by *Divus Romulus*.

Now, lest you both go off and start arguments with these folks, you should remember that there is nothing wrong with a little nostalgia and that these folks are certainly entitled to their private thoughts and commemorations. After all, there are many gods, many *feriae*, and many ways to show our respect and honor to the divine spirits that are important in our personal lives. If we all respected each other's convictions and devotions, there would be fewer arguments to be settled in the world.

I hope that you accept my explanation and handle your new knowledge *cum grano salis*. Never let what you think you know or don't know interfere with friendship!

In the Beginning



By Zach Harrison, Latin III student of Larry Steele,
West Mid-High School, Norman, Oklahoma

In the beginning there was only the swirling mist of Chaos.

But out of the disorder of Chaos, Cosmos was born. Then Cosmos split into two parts: Uranus, Father Sky, and Gaia, Mother Earth.

Thus the two lovers were united on the world's first morn.

Out of their love was born the world's first gods, the Titans.

Ocean was the river which encircled the Earth. Saturn, King of the Titans, ruled harshly over these new gods:

Atlas, who was doomed to bear the world's girth, Hyperion, the father of the moon, the sun, and the dawn,

Prometheus, the Fire Bringer, who with his gift of fire saved man,

Themis, whose image is that of a blindfolded woman holding the Scales of Justice.

In the end they were overthrown by a new breed of god, the Olympian, But that is another tale.

Roman Glass for Latin Class, Part I

Malcolm Donaldson, Ph.D.

That the teaching of Roman civilization in the Latin classroom is enhanced via the use of authentic artifacts and/or museum reproductions is well-known. Yet it appears that many instructors of Latin are hesitant to incorporate such objects into their program *per Latin*. The artifacts or replicas readily lend themselves, in fact, not only to vocabulary building, but to grammatical exercises. They may bring a certain mnemonic stimulus with them. For example, the many Roman lamps available these days can easily serve as visuals for the following simple illustration of, among other things, the "ablative of means" and the subjunctive verb in a clause of purpose: "*Lucernas nocte portamus ut videre possimus*." Note that some classroom articles can be lit, as in the present example, or even launched, in the case of the missiles fired from miniature *ballistae*! Obviously, there should be precautions against pyromania or severe eye injury. However, one species of Roman *realia* offers itself relatively risk-free. Notwithstanding that I achieve some results with museum replica *galea* and *gladius* (the *gladius* is not "battle-ready" as to sharpness), I refer here to Roman glassware, of both authentic and reproduced varieties.

Many of the glass objects mentioned below are easy to find and purchase, even by Latin teachers with quite limited budgets. The prices of Roman glass vary enormously, depending upon the height, weight, quality of workmanship, degree of preservation and other factors such as comparative rarity. Even so, the most modest Latin department can reasonably acquire a small collection of glass articles in two or three academic years, if not less. Replicas of bottles can be found for less than \$45.00. Authentic smaller bottles are available for as little as \$95.00. As for jewelry, there are authentic multi-colored beads (easily re-strung) for as little as \$7.00 to \$10.00, and glass bracelets (1st to 2nd century A.D.) for \$50.00.

In the following paragraphs there are a number of examples of both the original glass and museum replicas. For the most part I omit the prices of specific original objects. My purpose is to introduce the reader to this medium for the teaching of Roman civilization, rather than to provide a catalogue listing of particular specimens. Afterwards I include a very few select written references that I know are useful. At the end are the addresses of several antiquities dealers who offer authentic Roman glassware, as well as a few sources of an occasional authentic piece and of the museum replicas. In this brief list I have seen fit to include only some sources with which I am familiar. There are undoubtedly others which may be found. In the latter instance, colleagues who frequent Britain, France, Germany and Italy (to name a few likely coun-

tries of origin for Roman glass) may offer invaluable assistance. On the other hand, the perusal of classics and archaeology journals will provide updates.

With Roman glass, as with Roman coinage, the variety is truly amazing – as to shapes, quality, "patina," and, of course, prices. In fact, the real abundance of choices warrants following some of the suggestions above, as well as subscribing to some of the catalogues listed below, some of which are free while others are offered for \$1.00 to \$3.00. An instructor can learn very quickly to compare the various artifacts' peculiar characteristics and their prices. An array of choices will soon emerge, including, no doubt, some curious surprises. As mentioned above, prices for *bona fide*, intact pieces begin as low as \$7.00! Often variations of the famous little vessels known as *unguentaria* are available for between \$100.00 and \$200.00. For approximately \$200.00 to \$350.00 one may acquire some other small jars, glasses, and so on with flared edges and a variety of simple shapes. The shapes are easily reminiscent of modern make-up jars, bud vases, perfume bottles, etc. Latinists who have purchased these pieces can testify to their beauty as well as their appeal to students.

In the world of Roman glass, there is something for everyone's budget. Glass fragments are often sold in group "lots" of several fragments or by the pound! Often there are fascinating reminders of "what used to be" among these multi-colored remains.

Apart from relatively inexpensive items such as the beads, bracelets, *unguentaria*, and fragments cited thus far, I now turn to a few other types of intact glassware to provide the reader with a glimpse of the kind of variety to be found. One recent offering was a 10 3/4" piece with a pedestal base. It featured four animal faces of indeterminate type, protruding from the sides of its globular body. It was a beautiful iridescent, light green. There was likewise in one recent catalogue a 7" tall beaker in a light green with "iridescent and dirt patina." Some companies have offered small bottles (4" in height in some cases) mounted in convenient display stands of metal. Such displays momentarily make these ancient objects resemble modern test-tubes in a laboratory rack. There are usually small vases, large vases, pitchers, jars, bowls – many quite "modern" in their design and over-all appearance. Occasionally, there are small animal or bird figures.

Many Roman glass items are a pretty blue-green in color. One such recent specimen was a little conical bowl, 3 1/2" by 4 1/2", of 2nd to 1st century B.C. vintage. Another was a small bowl with a shallow foot, altogether 3" tall and 6" wide, of the 1st to 2nd century A.D. Yet another was a delightfully ribbed bowl, 5 7/8" wide, of the first century A.D. For such "ribbed" pieces, the departmental budget needs to be better funded. Are there parents who might emulate the philanthropy of the ancients?

Sources for Authentic Roman Glass

Colosseum Coin Exchange, Inc. P.O. Box 21, Hazlet, NJ 07730

Edward J. Waddell, Ltd. 444 N. Frederick Avenue Suite 316 Dept. A, Gaithersburg, MD 20877

Helios Old World Antiquities, P.O. Box 25, Westminster, MD 21158

Sadigh Gallery Ancient Art, 303 Fifth Avenue Suite 1603, New York, NY 10016

Worldwide Treasure Bureau, 2230 W. Sunnyside Avenue, Suite 2, Visalia, CA 93277

Sources of Occasional Offerings

Biblical Archaeology Society, 4710 41st Street, NW, Washington, DC 20016

The Daily Planet, P.O. Box 64411, St. Paul, MN 55164-0411

Signals, WGBH Educational Foundation, P.O. Box 64428, St. Paul, MN 55164-0428

Replica Roman Glassware

Barnes and Noble, One Pond Road, Rockleigh, NJ 07647 (Ph. 1-800-242-6657)

Museum Collections, Hanover, PA 17333-0076

Past Times, 280 Summer Street, Boston, MA 02210-1182



4 1/8" high "Tear Bottle"
with light iridescence, A.D. 100-500

The Lives and Works
of Roman Authors

Sulpicia – Poetess of Rome

By Andrew Adams, Professor of Classics, North
Central College, Naperville, Illinois

The only extant literary work by a Roman woman consists of about a half dozen love lyrics by Sulpicia, concerning whom we know little except that in her poems she is proud and excited about her love, and ready to proclaim it to the world. A few scholars, however, argue that not even these poems are hers.

Because the names of other female Roman authors are occasionally mentioned by male Roman authors, we know that Sulpicia was not the only female Roman writer.

In general, Roman women were far more socially prominent than were Greek women. Why the Greeks and the Romans treated women so differently is not clearly understood. It may be that the Romans inherited their attitudes toward women from the Etruscans. At any rate, some Roman girls were sent to school (which was private and pay-as-you-go in the ancient world), while Greek girls were usually not [although they could be taught at home by their mothers or by private tutors, and eventually sent to finishing schools such as that run by Sappho on the island of Lesbos]. Roman women were active in political campaigns and some even became lawyers, as is mentioned by Cicero, and even gladiators, as Martial and Juvenal both remark. Also, the most respected clergy in Rome were women, namely, the Vestal Virgins.

Several Roman women even attained the ultimate in political power as wives or regents of emperors. Nero's mother, Agrippina the Younger, had her husband, the Emperor Claudius, adopt Nero as his own son, and then she poisoned Claudius. She thus became ruler of Rome in all but name for several years, as Nero was only 16 years old and was, at the time, more interested in music than in government. Likewise, in the early 2nd century A.D., Elagabalus had the title of Emperor, but his grandmother Julia Maesa was the hands-on ruler of the Empire. One report on her says that she was present at a battle, rallied the troops with a speech, and actually led a charge. Apart from the tales of the Amazons, there is nothing like this in Greek history. In fact, the treatment of women by the Romans was hardly equalled in the world until the 19th century.

The Roman writer Cornelius Nepos, contrasting his country's attitude toward women with that of the Greeks, wrote, "Who among the Romans would be embarrassed to bring his wife to a dinner party? And whose wife does not have an honored place at home and attend the public festivals?"

Although it was the intent of this article to focus on Sulpicia, there is, unfortunately, not much that is known about her or any of the other female Roman women writers whose names have survived.

Even though Sulpicia and other female writers were members of upper class Roman society, this apparently was not enough to change the fact that almost all of the Roman literature destined to survive was written by upper class men.

For Internet information on women and gender in the ancient world, access: <http://www.uky.edu/Arts/Sciences/Classics/gender.html>



Arachne



By Ryan Brand, Latin III student of Dawn M. Kiechle,
Indian River High School, Philadelphia, New York

Foolish girl, you thought you'd win against me...HA!
I'm the greater by far at your petty crafts.
You tried to spin better and faster than I
Revealing the vast corruption in the sky,
But they soon saw that you were no match for me.
And that I could vanquish you quite easily.
So now you will sit practicing your "great" craft.
And perhaps we will meet again in battle,
But for now I must leave you, my Arachne.
I now condemn you to this horrible form.
Maybe some day you will be a match for me.
Gods know you're going to have time for practice!



The following is a list of Banned Books which readers have been encouraged to avoid.

- I. SOLITUDINIS CENTUM ANNI, Gabriela Garcia Marquessa, Anglice redditus a Gregorio Rabassa
- II. AEDES MACTANDIS BESTIIS INSTRUCTA – QUINQUE, Conradus Vonnegutus
- III. LINEA CAERULEA, Ricardus Doolens
- IV. OLLA FORMAM CAMPANAE HABENS, Silvia Platha
- V. CAPTURA – XXII, Iosephus Hellerus
- VI. RISUS REPRESSUS, Claudia Iohannides
- VII. FILIUS INDIGENUS, Ricardus Dexter
- VIII. URBIS INTERIORIS ANSER MATERNA, Eva Merriama
- IX. VADE ET IN MONTE ID NUNTIA, Iacobus Baldaius
- X. DATOR, Lois Lorius

Latin Phrases

*Submitted by Ryan Donovan, Latin I student of
Nancy Tigert, Turpin H.S., Cincinnati, Ohio*

Decode English clues to write in the Latin phrases.
Then unscramble brackets. Q = I, N = E, U = T.

1. UQSN AWKRR _____ □
2. RNNQYQYWJ QBEDRQGWN _____ □
3. YDFPQRCQYO BQDQNP _____ □
4. SQUC QNNU EPQRN _____ □
5. Z.N.H. _____ □
6. YNNQP NYHQYO UIRV _____ □
7. _____ □
8. _____ □
9. _____ □
10. _____ □
11. _____ □
12. _____ □
13. _____ □
14. _____ □
15. _____ □
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33. _____ □
34. _____ □
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36. _____ □
37. _____ □
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90. _____ □
91. _____ □
92. _____ □
93. _____ □
94. _____ □
95. _____ □
96. _____ □
97. _____ □
98. _____ □
99. _____ □
100. _____ □



Clueless Crossword

By Cathy Gross, Latin IV student of Susan Miller, Catholic Central H.S., Grand Rapids, Michigan

In this variation, answers are provided instead of clues. For each answer, fill in the clue on the crossword.

ACROSS

1. Arachne
2. Cerberus
3. Cassandra
5. Hercules
6. Perseus
8. Minotaur
9. Pegasus
10. Jason
11. Cyclopes

DOWN

1. Gorgons
4. Iris
7. Janus



Colloquium Tribunalis Iudicis

Submitted by Craig Swift, Latin I student of Nancy Tigert, Turpin H.S., Cincinnati, Ohio

Part 1

Copy each of the following Latin legal terms after its correct English translation.

- | | |
|-------------------|---------------------------|
| A. Corpus delicti | H. Ipso facto |
| B. De facto | I. Alias |
| C. De iure | J. Argumentum ex silentio |
| D. Bona fide | K. Reductio ad absurdum |
| E. Modus operandi | L. Sub poena |
| F. Habeas corpus | M. Ex officio |
| G. Ex post facto | |

- ### 1. Argument from silence

2. After the fact
3. Under penalty
4. Body of evidence
5. According to the fact
6. At other times
7. Genuine
8. According to what is right
9. You may have the body
10. By virtue of the office
11. By the fact itself
12. Reduction to absurdity
13. Method of operating

Pars II

Copy the letters indicated from the Latin legal terms placed after the following numbers in Pars I.

1. Word 3, Letter 5 _____
2. Word 2, Letter 3 _____
3. Word 2, Letter 1 _____
6. Word 1, Letter 5 _____
7. Word 2, Letter 2 _____
11. Word 2, Letter 5 _____
13. Word 1, Letter 1 _____

Pars III

Unscramble the letters in Pars II to discover the name of a famous defendant.



The following is a list of the Top Ten Movies of All Time submitted by J. Chulski, a Latin IV student of Susan Miller, Catholic Central H.S., Grand Rapids, Michigan

- I. IENTACULO CIRCULUS
- II. MAGNUS
- III. FEMINAE UNGUENTUM
- IV. RUDOLPHINUS
- V. FEMINA BELLA
- VI. MIHI AMOREM MERCARI NON POTEST
- VII. STA PROPE ME
- VIII. FRICTA AMORIS POMA CRUDA
- IX. IN NOMINE PATRIS
- X. FERRIS BUELLERI DIES LIBERA



Cursus Equorum

Submitted by Jenalee Dean, Latin I student of Judy Hanna, Central Middle School, Findlay, Ohio

Match these chariot racing terms in Latin to their English equivalent.

1. _____ chariot racing
2. _____ place where race is held
3. _____ barrier
4. _____ chariot
5. _____ turning posts
6. _____ signal
7. _____ white cloth
8. _____ sand, surface of track
9. _____ holidays
10. _____ racing teams

- A. Spina
- B. Metac
- C. Quadriga
- D. Signum
- E. FERIAE
- F. Ludi Circenses
- G. Factiones
- H. Circus Maximus
- I. Harena
- J. Mappa



Quis Sum?

Submitted by Syrenthia Brown, 8th grade Latin student at the Williams School in New London, Conn. Using the following clues in which some words have been scrambled, write in the identity of each speaker.

1. I was the newis dreerh of Sulysse and the first to zecincirgo him when he returned home.
Quis sum?
2. I am the son of Ojnu and Rjutpie and the god of laetm work. *Quis sum?*
3. I was the fcrisiaced daughter of Gaammoenn.
Quis sum?
4. I was the son of Hittcis and was killed by Srpai.
Quis sum?

Ubinam Gentium Sumus?

By Caroline Mandler, 8th Grade Latin student of
Anne Barnes, New Canaan Country School, New
Canaan, Connecticut

Circle the Latin names for the following
modern-day countries and continents.



- I. Asia
- II. Syria
- III. Africa
- IV. Europe
- V. France
- VI. Italy
- VII. Greece
- VIII. Sicily
- IX. Germany
- X. Spain
- XI. Russia
- XII. England
- XIII. Romania
- XIV. Egypt
- XV. Switzerland
- XVI. Arabia



Nullus Locus Domo Similis Est

Based on a game submitted by Jaime Oldham, a
Latin 7 student of Judy Campbell, Central Jr. H.S.,
Findlay, Ohio

In order for Dorothea to get home safely she must pass
through exactly twelve Latin clues—neither less nor
more!

Determine the path that Dorothea must follow in the
maze in order to pass through exactly twelve Latin
clues, and then copy the English meanings of the
twelve Latin clues in their proper order.

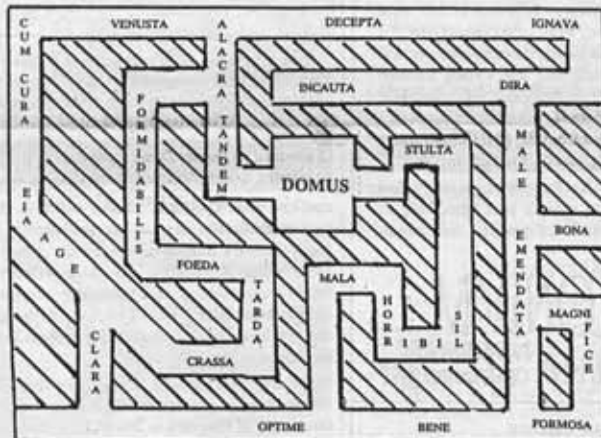
1. _____
2. _____

3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

at last
awful
bad
badly
beautiful
better
bright
carefully

careless
charming
come on
deceived
dull
good
faultless
fine

foul
good
horrible
late
lazy
quick
superbly
terrifying
very well



Nothing at Which to Sneeze

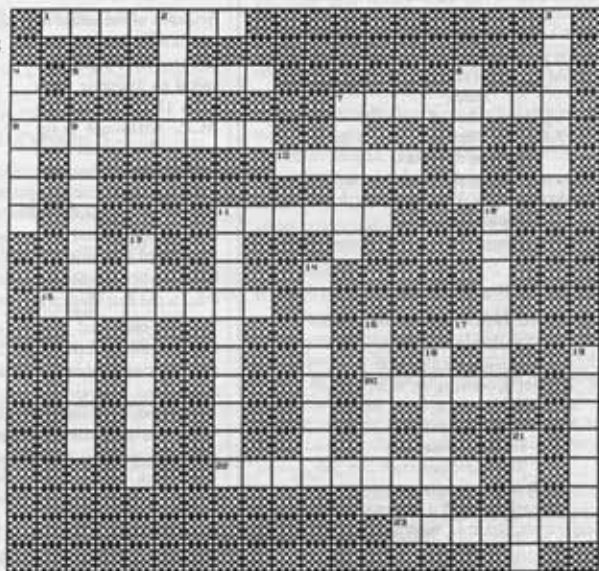
Submitted by Julie Silva, Latin III student of Mrs. Moynihan, Sandwich H.S., East Sandwich, Mass.

ACROSS

1. ice
5. hooded traveling
coat
7. cold (masc.)
8. weather
10. slush
11. scarf
15. to blow the nose
17. snow
20. sleigh
22. to sneeze
23. boot

DOWN

2. fire
3. to cough
4. a shovel
6. winter
7. fever
9. medicine
11. February
12. to sleep
13. January
14. December
16. hat
18. coat
19. March
21. sick (masc.)



These ten Cutting Edge Albums were submitted by
Pete Grado and Reade Hoffman, Latin students of
Nancy Tigert, Anderson H.S., Cincinnati, Ohio

- I. FUROR CONTRA MACHINAM,
Imperium Malum
- II. METALLICA, Puparum Dominus
- III. SONI HORTUS, Sonus Maior Quam Amor
- IV. PANTERA, Longe Practer Coactum
- V. ANTHRAX, Supplode CDXLII
- VI. CANDENTIA PIPERA CHILEIENSIA,
Una Calida Horae Pars Minuta Prima
- VII. TEMPLI LAPIDEI GUBERNATORES,
Purpura
- VIII. FRANGENS PEPPONES, Tranquillitas
- IX. ALICIA IN CATENIS, Muscarum Olla
- X. LITORIS PUERI, Aestas Aeterna



Inductive Mythology

Submitted by the Latin IV class of Chad Dutcher,
Gaylord H.S., Gaylord, Michigan

After considering the realm(s) of each deity, use
inductive reasoning to match the following clues with
the deities listed.

1. _____ Juno A. Apollo 13 and
November 15
2. _____ Minerva B. "Be all you can be."
3. _____ Jupiter C. Cheese and AA
4. _____ Mars D. SPF 15
5. _____ Venus E. UPS
6. _____ Neptune F. Storms
7. _____ Apollo G. Eve and Huggies
8. _____ Ceres H. Pomegranates
9. _____ Diana I. Green Acres
10. _____ Mercury J. The owl
11. _____ Faunus K. King Triton
12. _____ and Flora L. Many cars
13. _____ Dis and Prosperpine M. February 14 and
Cindy Crawford



Myth Monsters

Submitted by Marlena Nunez, Latin student of Mrs.
Polly Rod, Tuller School, Tucson, Arizona

Answer the following questions with the correct
LATIN word. Then fill in the blanks with that word.
The letters in the brackets will spell out an important
word.

1. What did Hercules kill as his first labor?
[]
2. Which animal had fleece of gold?
[]
3. What animal did Jupiter turn into to take
Europa to Crete?
[]
4. What creature did Apollo send to sting
Orion out of jealousy?
[]
5. What animals did Juno send to torment
Hercules?
[]

Important word: _____

Roman Gladiators: Entertainment, Justice and Murder

Part I

By Ronald R. Meade, Muncie, Indiana

The first gladiator combats known to Latin scholars are the small exhibitions which took place in Etruria north of Rome as human sacrifices to the dead. At these funerals, wealthy Etruscan nobles would make slaves fight to the death in order to show respect for the family member who had recently died. These fighters were often captured in war, held as slaves and given weapons at the burial site. They probably were not trained as gladiators, but they were soldiers who could fight well. Prisoners of war would often choose fighting to the death over a life of slavery. Besides, the victor's life was sometimes spared. This practice was a financial advantage to the master who could keep the prisoner-of-war-made-slave for the next funeral.

South of Rome, in Campania, slaves were made to fight gladiatorial contests as entertainment at large dinner banquets given by people who could afford to have the newly acquired slave labor killed to please the guests. The ancient peoples of Italy saw this as pure entertainment and they had great respect for a good fighter. It's possible, however, that these banquets were also celebrations in honor of the dead, since some scholars believe they were held in conjunction with funerals.

The Etruscans may have been influenced by the Greeks whose involvement with human sacrifice can be seen in Homer's poems. King Agamemnon, the leader of the Greek army making war on Troy, sacrificed his daughter Iphigenia to appease the gods so that the winds would blow and the Greeks might sail from the port at Aulis to Troy. During the Trojan War, the great Greek hero, Achilles, was so angered at the Trojans for killing his friend Patroclus that he captured twelve Trojan boys in battle, slit their throats and threw them on Patroclus' funeral pyre as gifts. Post-Homeric Greek civilization, however, does seem to have rejected both of these Homeric incidents. Later Greek playwrights have the goddess Artemis save Iphigenia from death by replacing her with a sacrificial ram, and have Greek soldiers show their contempt for Achilles' murderous act of personal vengeance. This sober re-evaluation of the value of human bloodletting that is seen in Greek literature never presents itself, however, on the wall paintings of Etruscan tombs, which remain testaments to this early form of murder.

In Italy's early history, the Romans themselves did not adopt the practice of gladiator contests. The first recorded religious blood sacrifice was not until after the Gallic invasion of 390 B.C. In this instance the Romans buried a Gallic man and woman alive as a sacrifice to the gods to protect Rome from another invasion. It was a necessary act of murder to survive and obtain favor from the gods. Such human sacrifices may also have been borrowed from the Etruscans among whom it was a custom for a young noble to commit suicide in order to protect his people and help them through a crisis.

The Romans thus began the practice of having gladiators fight in pairs at funerals as a form of *munera*, a Latin word meaning "funeral gifts." Michael Grant says that gladiator combats are the only *munera* at funerals. Both Greeks and Romans had often held sporting events (called *ludi* in Latin) at funerals to honor the dead.

These *munera gladiatoria*, however, became a type of sporting event expected at the funerals of the rich, whose deceased relatives seemed to need, in addition to the usual funeral *ludi*, human blood as well to find peace in Hades.

Why I Would Rather Be Candidate For American President Than A Roman Candidate For Consul

By Nathan Dennis, Eighth Grade student of Betty Whittaker, Carmel Jr. High School, Carmel, Indiana

I would rather be running for American President than running for Roman consul because, in America, running for office is usually paid for by contributions. If I were to run in Rome, I would have to pay for my own debate. In modern day America, politicians can use television for their advertising. In 1968, two major presidential candidates spent about \$50 million on their own campaign, \$9 million of which was spent on television time alone. It is much easier to advertise a campaign in America today than it was to advertise in ancient Rome. In ancient Rome, politicians would have to travel to advertise to the public. With no advertising expenses or traveling expenses paid, Roman candidates were often poor around the time the debate process was halfway over. Therefore they would have to have someone familiar with politics back them financially. The person who usually backed a Roman candidate was a previous candidate.

When someone was elected consul, he served for one year and then had to wait for ten years before he could run again.

In Rome the executive office was jointly held. Two politicians were elected for consulship at the same time.

When candidate campaigned, they would wear a sparkling white toga which was not an everyday outfit for a Roman. In fact, wearing any toga then was like wearing a three-piece suit and tie now.

The people who agreed to a certain candidate's plan would follow him on his travels. These people were called *securatores* and they were an important part of a candidate's debate. Not having enough *securatores* was to a Roman candidate like not having enough television air-time is to an American politician since the main advertising of an American politician, other than signs, pins and bumper stickers, is television.

In ancient Rome, candidates running for office would travel around giving talks. For public exposure they depended on unions to sponsor wall signs, such as those seen in Pompeii, that supported their candidates.

M H O L C O N I V M
P R I S C A T I U R I D . P O M P E I I A N A
C O M M U N I T A T I O

Lingua Latine

By Julie Kestenman, Latin I student of Mrs. Taborn, The Ranney School, Tinton Falls, New Jersey

Yes, it may seem like a pain,
Cramming those endings into your brain.
My friends say, "Hey, the language is dead!"
I say, "No way!" and keep on going ahead.
When you get a higher score on your SAT's,
Boy, will those Spanish students be begging on their knees,

To join your class of Latin III.
Aah! Aah! Aah! They must start at the
Beginning of Latin I.

Valete, new students! Have lots of fun.
I've finished Latin IV, I'm completely done!
(At least for now!!!)

Cantemus Latine

By Jennifer Kauflin Stebel, Springfield South High School, Springfield Ohio

The Third Declension Song

(Sung to the Tune of "When Johnny Comes Marchin' Home")

When Third Declension comes marchin' in, varies,
-i-sWhen Third Declension comes marchin' in, -i,
-e-m, -eWhen Third Declension comes marchin' in
-es, -um, -ibus, -es, -ibusThen were done
and we'll all feel great when
Third Declension comes in

Second Declension March

Teacher: u-s, i-o, u-m, o

Students: u-s, i-o, u-m, o

Teacher: i, orum, is, os, is, let's go
Students: i, orum, is, os, is, let's go

Teacher: Sound off

Students: unus, duo

Teacher: Sound off

Students: tres, quattuor

Teacher: break it on down

Students: unus, duo, tres, quattuor, male nouns,
let's go

[Also works with neuter substitutions]

Recent Archaeological Revelations

Dion, A Sacred City at Mt. Olympus

By Sandra Dayton, Urbana, Illinois

It has been almost twenty years since the discovery of the tomb at Vergina, Greece, which was, for a time, believed to be that of Philip II of Macedonia. Macedonian history before the time of Alexander III (ie. the Great) continues to be sketchy, but recent excavations of a city discovered in Greece at the northern foot of Mt. Olympus reveal a more sophisticated culture of the Hellenistic and Roman periods than what had been earlier suspected.



(Map by Andrew I. Slayman, courtesy of Archaeology)

The city that was discovered is Dion, "The sacred city of Macedonia." Dion was closely associated with Zeus, as its name implies. In Greek the god is called Διόν. Archaeologists from the University of Thessaloniki have had to dig through marsh and mud to discover Dion's temples, theaters, bath, and forum. The finds confirm what Diodorus Siculus wrote in the first century BCE: The city had become a center of religious activity and festivals by the time of the Macedonian King Archelaus (BCE 413-399), who established athletic and theatrical contests here (Bibliotheca Historica, 17.16.3-4). Although two theaters have been excavated, the stadium has yet to be located.

According to Diodorus, it was here that Philip II celebrated his military triumph over the northern Greek city of Olynthos in 348 BCE, a triumph which moved the Greek States closer toward federation. It was here that Alexander the Great celebrated a festival before invading Persia. This festival lasted for nine days, one for each of the nine Muses, who were born near here.

Evidence of the music festivals held at Dion are two musical instrument discoveries. A pipe organ called an *hydraulis* dates from the first century BCE. Although fragments of its pipes have been excavated, the pump and keyboard have not yet been located. Another instrument, an *anabla*, (ἡ ἀνάβλα or *anau* (ἡ ἀναύα) was discovered pictured on a grave stele. The *anabla*, a 12-stringed instrument which resembles a harp, has been described in Ovid's *Ars Amatoria*; but this stele relief is the first illustration ever found.



Figures from a stele of Dion

Temples excavated at Dion include a sanctuary of Demeter whose deposits of offerings suggest a link to the Eleusinian Mysteries. One of the most recent excavations, however, has revealed a sanctuary of Isis built during the Roman period, after 148 BCE. In one of this sanctuary's three temples stands a statue of Isis, still on her pedestal. Inscriptions from the sanctuary of Isis, which mention other buildings, lead archaeologists to hope for other discoveries in the future.

Bibliography:

Harrington, Spencer P.M., "Sanctuary of the Gods," *Archaeology*, Mar/Apr., '96, pp. 28-31.

Mosaic Madness

An art project by students of Nancy Tigert,
Cincinnati, Ohio



Latin III-IV, Turpin H.S.



Latin IV-V, Anderson H.S.



Latin II, Turpin H.S.



Latin III, Anderson H.S.

My Love's Love
Catulli Carmen II

By Darren Kraft, Latin IV Honor student of Dr.
Donald Shorter, Bishop Dwenger High School, Fort
Wayne, Indiana

Sparrow, my maiden's sweetheart,
With whom she is accustomed to play
To hold on her lap,
To offer her fingertip for pecking,
And for provoking sharp bites
When the bright-eyed mistress of my desire pleases
To play with something affectionate, so,
I believe, the heated passion of her love may cool
and there may be a comfort to her pain.
I wish that I could play with you as she does
and lighten the gloomy cares of my spirit!

Ferias Agamus (Continued a Pagina Prima)

to the class, pass out the *Janus bifrons* coin-cookies, and let the students exchange their Castaway Gifts with those whose names were drawn.

Paganalia—celebrated on two separate days in January with a nine-day interval between them.

This movable festival may be commemorated at any time during January so long as there are nine days (counting inclusively as the Romans did) between them.

For the first day have a student prepare the historical reading for the festival. Then have another student volunteer to bring in one large styrofoam cup for each student in class. A third student should volunteer to bring in a bag of potting soil, and a fourth student should volunteer to bring in a package of vegetable seeds.

On the first day of commemoration, have the history of *Paganalia* read to the class. Then have each student fill a cup (on which s/he has written his/her name) with the potting soil and plant one seed in the cup. Add a little water and set the cups on a window ledge. If the classroom has no windows, students should be allowed to take their cups home after the 2nd day of the commemoration.

Wait one Roman week before commemorating the second day of *Paganalia*, e.g. if the first day is commemorated on Monday, January 13, the second commemorative day would be Tuesday, January 21.

For the second day have an artistic student prepare an openable box, the lid of which is shaped three-dimensionally to resemble a pregnant sow. Have another student volunteer to bake as many piglet-shaped cookies with pink frosting as there are students in class.

On the second commemorative day, load the cookies inside the pregnant-sow cookie box. Once again, have the historical reading for *Paganalia* read to the class and then "sacrifice" the pregnant sow and serve the little piglet-cookies to the class. If the students will be taking their planted seeds home with them, they should do so on this second day. If the seed cups stay in the classroom, they will serve as a daily reminder of the commemoration of this rural planting festival.

Novus Liber in Tabernis

Time to Depart

By Lindsey Davis

Reviewed by Betty Whittaker, Carmel, Indiana

Time to Depart could have been written by the great Plautus himself. It is a familiar story of "Whatever can go wrong, will." A baby found in the trash, an interrogation at a local brothel, goods stolen in a city-wide heist, and a missing niece of the Falco family all contribute to a fast-paced plot. Weddings, fires, pregnancies and murders are all intertwined in a believable tale of Rome and organized crime, both of which seem to go hand-in-hand during the reign of Vespasian. The local Crime Boss is supposedly exiled, yet, even after having been given "time to depart," crime and intrigue continue in his territory.

The year is A.D. 72. The Emperor Vespasian has requested the services of Marcus Didius Falco once again. As faithful readers know, he is usually accompanied by Helena Justina, a senator's daughter, but this time Falco does his sleuthing with his old friend, Petronius Longus, captain of the Aventine Vigiles.

This novel, Lindsey Davis' seventh in the Falco Series, covers only two weeks in the crime-ridden streets where power and greed go together. By the end of the story, the reader knows this is only one small episode in the daily life of The City.

Readers are introduced to more of the Falco family, including four sisters and various nieces and nephews. In fact, one of the sisters adopts the foundling that was found in the trash. Helena does appear, but only briefly, as she is pregnant. And this is only a small list of the characters. A complete list precedes the main body of the novel and is, in itself, worth the read as Davis humorously describes each and every man, woman, dog and baby mentioned.

The last page is what is known as a "Teaser" for those who can't wait to read the next novel, *A Dying Light in Corduba*, already available in hardcover from South Shore Books in Windsor, Ontario (800/640-0927).



Edamus Piscem!



Mosaic showing the many kinds of fish Romans enjoyed

Gadus Morrhua

(Cod Fish)

Besides vegetables, fish was one of the primary staples of the Roman diet. The following recipe will provide the flavors which were no doubt shared by the Romans as they prepared their many dishes from the great variety of fish that they enjoyed.

Ingredients:

6 cod fillets (or any white fish)
2 bunches of fresh spinach (*spinacea oleracea*)
1 bunch scallions, chopped (*allia schoenoprasa*)
1 garlic clove, minced (*allium*)
a pinch of oregano (*origanum*)
olive oil (*oleum*)
juice of one lemon (*pomi citrei succus*)
1 cup of garlic sauce (*emphamma ex alio*)

made as follows:

Place 2 minced garlic cloves, 2/3 cup of mashed potatoes (*solana tuberosa contusa*) and 1/2 tsp salt (*sals*) in a blender, cover, and blend at high speed until smooth. Then slowly add 1/3 cup olive oil alternating with 1/4 cup white wine (*vinum candidum*) until smooth. If the sauce is too thick, thin with a little water (*aqua*). Chill in a covered jar for several hours before serving.

Preparing the Recipe:

Preheat the oven to 350°. Wash, dry and chop the spinach. Sauté the spinach, scallions, garlic and oregano in a skillet in 3 tablespoons of olive oil for ten minutes over low heat. Place the cooked spinach mixture in a greased baking pan and lay the fish fillets on the spinach. Pour the lemon juice and 3 tablespoons of olive oil over the fillets. Bake for 40 minutes.

Serve each fish fillet over a bed of spinach and cover with a spoonful of the garlic sauce.



Roman mosaic showing fish bones and other food remnants discarded on the floor

Pandora's Plea

By Anne Oswald, Latin student of Mr. Larry Steele,
West Mid-High School, Norman, Oklahoma

Oh my, oh dear!
I've made a terrible mistake!
If only there wasn't so much curiosity in me!
These gods, you see
Gave me this box,
Along with a key.
If only I had known,
The contents were of great horrible things!
The innumerable, the sorrow,
The mischief for mankind.
I only turned the key, took a peek,
Relieved my curiosity.
If only I hadn't, and the evils inside
Had not been set free!
I hurried as fast as I could,
To clap down the lid.
I was too late,
Letting it all escape
The only thing left
Was the best thing of all.
Hope remained, kept within,
To share around the world,
With all of those in need.

How Well Did You Read? 65.

1. What were *sectatores*?
2. What is Roma Downey's native land?
3. What was the first recorded human sacrifice in ancient Rome?
4. What gifts might be exchanged on *Ianua*?
5. Why did Vespasian discourage the use of new technology for making work easier?
6. How does one say "E-mail" in Latin?
7. What Latin phrase describes the Sirocco?
8. What did a *paedagogus* do?
9. Whom does Ptolemy believe to be the Messiah?
10. What ancient musical instruments have been discovered at Dion?

A Modern Myth

The Invention of the Candle

By Erik Farquhar, Latin I student of Mrs. Curran,
Orchard Park High School, Orchard Park, New York

After spending many, many years sailing the waters of the Mediterranean, Ulysses was finally able to settle down and rule the kingdom of Ithaca with a firm, just hand. One evening, Ulysses was laboring mightily before a fireplace in his library to complete a letter to an acquaintance. Sick of the paucity of light, Ulysses picked up a burning log from the fire and slammed it into the receptacle on his desk. Absorbed with completing his letter, he failed to notice that the fire was slowly moving down the log. Suddenly, Ulysses's desk exploded in flame!

Shouting the most shameful things, Ulysses hurled the log back into the fire, and proceeded to put out the fire with a floor rug. Breathless in the smoking room, Ulysses began to berate himself horribly for the destruction he had done. All the household heard him, but none dared to enter his sanctuary.

Suddenly, Ulysses heard the door creak open. He whirled about in a defensive posture, and saw that it was his old friend Pericles. "Greetings, Pericles!" cried Ulysses.

Pericles, dryly logical as ever, commented, "I see that you have a slight problem here my friend."

"Ah, that. Well, I caused a little fire," said Ulysses.

"I'll return in a moment. Stay where you are," commanded Pericles, and with that, he left the room.

Soon he returned carrying several metal tubes, some string and wax tablets. "Watch carefully. I have the solution to your problem." With that, Pericles proceeded to melt the wax tablets, and poured the wax into the metal tubes. He quickly placed the stiff string into the wax, and waited for it to harden. Then Pericles extracted the wax cylinders from the tubes, placed one in the desk receptacle, and using the ember from the fire, lit the string. Ulysses looked on in utter shock.

"This is a candle, Ulysses, and I think it a far better light source than a log jammed into your desk," said Pericles.

"Bu-, but h-, how di-, did you?" stuttered Ulysses.

"Ah, but things are not always as they seem, Ulysses." With that, Pericles metamorphosed into Jupiter, king of the gods. As Ulysses prostrated himself on the ground, Jupiter said, "I've given you a gift, Ulysses. Use it wisely."

With a tremendous crash of thunder and lightning, Jupiter disappeared. Awakening as if from a trance, Ulysses saw the candle burning brightly at his desk, and warily began his letter anew.

Rome Falls for Failing to Address its Energy Shortages

Among the clippings saved by a recently deceased Latin legend, Mrs. Helen Wampler, was an article by Lynn White, Jr., author of *Medieval Technology and Social Change*. The following is a selection from this article by White entitled "Past Energy Shortages" which appeared in the *Wisconsin State Journal* on Sunday, Feb. 3, 1980, Sec. 3, P. 1.

"Rome was a magisterial civilization that got a lot of its energy from plain human muscle, especially the muscles of slaves. But the poor were scarcely better off than slaves. It seems never to have occurred to an educated Roman that slavery kept the wages of free labor at abysmal levels by its competition.

"And since so high a proportion of the population lived in great poverty, it was doubtless politically rash to develop other sources of energy or labor-saving devices that would put people out of work."

"Perhaps the chief reason why the Roman world went to pieces was failure to recognize and grapple with this problem."

And since so high a proportion of the population lived in great poverty, it was doubtless politically rash to develop other sources of energy or labor-saving devices that would put people out of work.

This attitude may account for Roman indifference toward the water-mill, which was invented in the first century B.C. One early mention of it is in a lovely Greek poem that urges the slave women to sleep late because the water nymphs have taken over their former task at sun-up of grinding by hand the flour for the meals of the day. No doubt it is bad social strategy to let slaves sleep late. The water-mill was not widely used, nor its uses diversified, until after the collapse of the Western Roman Empire and the general conversion of Europe to Christianity.

"I should be happy to connect the spread of waterpower with Christian opposition to slavery; for slavery declined notably in this period. There is, however, no evidence that Christians in either antiquity or the Middle Ages condemned slavery. The decay of Rome's military power, and less frequent conquests, resulted in a short supply of new slaves.

"The Romans thus faced an increasing shortage of workers. Muscle power was giving out. Yet they did amazingly little to find substitutes for muscles. Perhaps the chief reason why the Roman world went to pieces was failure to recognize and grapple with this problem."

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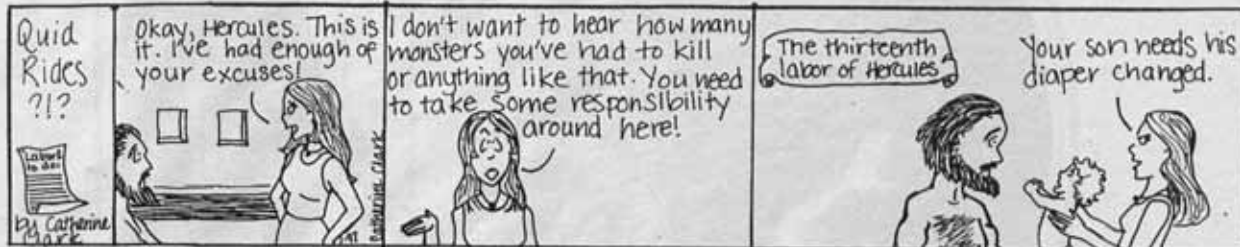
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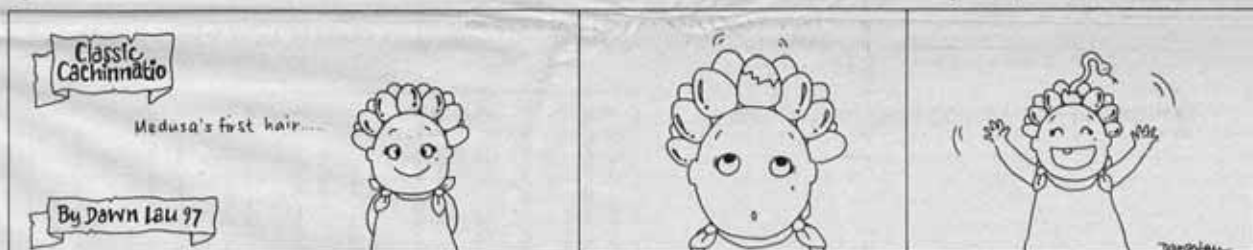
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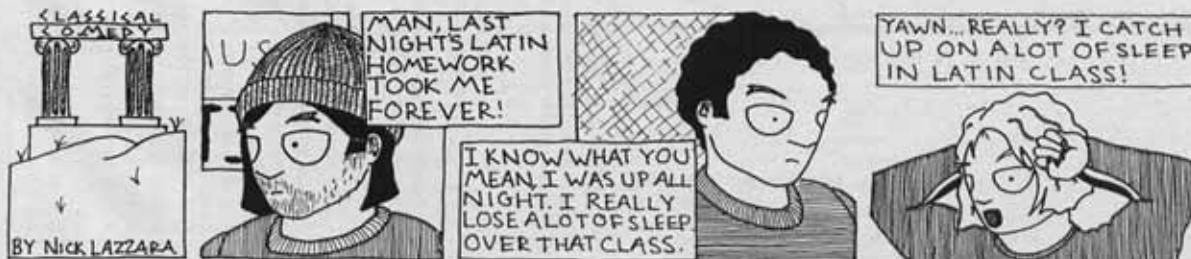
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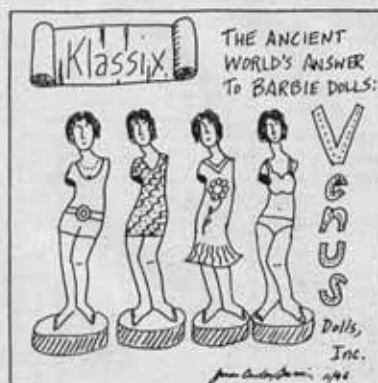
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(These solutions are mailed with each Order sent in care of a teacher member. Copies are also sent to all Adult and Contributing Members)

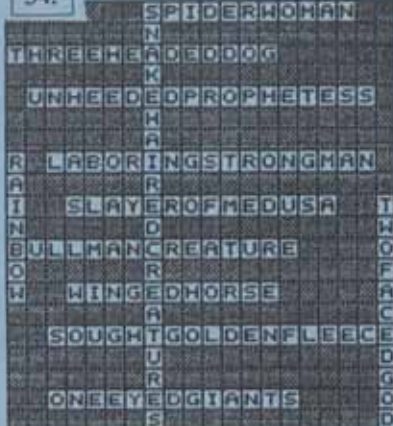
63. Inductive

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

59.



54.



60.

61



64

1. [L]EO
2. [A]RIES
3. [T]AURUS
4. SCORP[O]
5. SERPE[N]TES

55.

56

- I. BREAKFAST CLUB
- II. BIG
- III. SCENT OF A WOMAN
- IV. RUDY
- V. PRETTY WOMAN
- VI. CAN'T BUY ME LOVE
- VII. STAND BY ME
- VIII. FRIED GREEN TOMATOES
- IX. IN THE NAME OF THE FATHER
- X. FERRIS BUELLER'S DAY OFF

57.

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

helped by angels.

Angels have also returned to television. They can now be seen on a show called *Touched by an Angel*.

The newest angel on television is not a man but a woman. This angel is called "Monica."

On this show Monica helps various people. In each episode Monica is sent by God into the world with other angels to help one individual. Monica always has a lot of patience and compassion. She doesn't judge those whom she helps. Monica, however, can't help people with magic. She teaches each person how to save themselves by believing in the good will and love of God. In this way Monica is also teaching viewers many things about religion. In fact, the writers of this show often seem to do more teaching about God and religion than they do entertaining.

On this show the role of Monica is played by Roma Downey. Roma came to America from Northern Ireland. She is married to the film director David Anspaugh and she has one six-month-old daughter named Reilly Marie.

Roma hopes to persuade the producers of the show to film the final episode of the year in Northern Ireland since there is most certainly a need for angels there.

Angels have always been everywhere—in art, in mythology and in various religions. And now they seem to be more popular than ever.

Many pictures of angels can be seen in Etruscan tombs. These winged men, however, weren't called "angels" by the ancients but "supernatural spirits." Concerning these supernatural spirits Lucius Apuleius, a Roman writer, wrote that *daemones* are helpers of the gods and guardians of men and go-betweens. In other words, *daemones* are angels.

Many winged figures can also be seen on Pompeian walls. Sometimes these winged figures seem to be Cupids (which are called "Amorini" by modern Italians) and sometimes they are adult supernatural spirits.

Christians believe that angels are sent by God to help men. Often (just as the Greek word *angelos* suggests) these angels announce things to men. Sometimes Christian angels are guardians or protectors, just like *Leviana*, *Statianus*, *Adleona*, *Abeona*, *Pota*, *Edusa* and *Fabulinus*, the Roman supernatural spirits who helped Roman infants.

These days many people once again believe in angels. In newspapers and in weekly and monthly magazines there are many stories about people who have been