

FABULA DE PUELLULA SULFURATA VENDENTE

Hanc fabulam, ab Hans Christiano Anderson excogitamam, vobis in sermonem Latinum conversam rettulit Elisabeth Chevalley. Primum edita est in M.A.S. Kalendis Ianuariis anni MCMXCVII, p. 22. Brevior reddita est et pro lectoribus iunioribus medicis mutata est a B. F. Barcio et Guilhelmo Gilmartin.

Tempestas perfrigida erat. Ultimi anni dici vespere adfuturus erat. Mediā in procellā, cum aer praegelidus esset, misera puellula in viā procedebat. Capite pedibusque nudis ibat. Ubi mane domo exierat, soccos veterinos habuerat. Quos, ut vehiculum celerrime adveniens ei fugiendum fuit, amiserat.

In vetere sacculo sulfurata ferebat et in manu eorum fasciculum tenebat. Hoc ipso die tamen, qui pridie Kalendas Ianuarias esset, tempestas tam frigida erat omnesque incolae tot occupationibus distinebantur ut nullus consisteret neque supplicis puellulae miseretur.

Quamquam dici finis iam aderat, haec nullum sulfuratorum fasciculum venderat nec quicquam stipis ei quisquam dederat. Itaque puellula huc illuc in viis errans et propter frigus famemque tremens atrocissimae miseriae speciem praebat. Porro eius capilli longi flavique in collum demissi lepedeque crispatis nivis globulis cooperiebantur.

Sulfuratorum fasciculo ultimum praebito frustra, inter duas aedes angulum puellula tandem conspexit. Tam exhausta est ut, se colligens, ibi consideret. Quamquam etiam plus quam antea frigore inhorrescebat et tremebat, domum redire non ausa est. Quin pater se verberaret quod nullam pecuniam rettulisset non dubitabat. Ceterum in eorum turpi cenaculo frigus quoque maximum erat nam focus non fuit.

Nunc autem puellulae maniculae propter frigus torpescabant.

"Quin uno sulfurato tantum utar," haec secum cogita-

vit, "ad ignem, quo digiti mei calefiant, faciendum? Id deesse pater profecto non amineadversurus sit."

Sic fecit. Sulfurato autem attrito, quam bene flagrabat! Puellula manibus suis ignem circumdedit. Ante magnam fornacem ferream esse puellula subito sibi visa est.

Puellula vero cum pedes, ut calefierent, porrectura esset, tenuis flamma subito exstincta est fornaxque evanuit ita ut haec nihil aliud nisi semicombustum sulfuratum in manu iam teneret.

Alterum sulfuratum, cuius lumen in domūs parietem proiectum est, tum attrivit. Qui cum translucidus factus esset, omnia quae in exedra postera fiebant puellula videre potuit. Mensa eleganti et albā mappā tecta, in quā formosa escaria, e murrā facta fulgebant, instructa erat. Pulcherrimus anser assus liquamine e malis cocto circumdatus mediā in mensā magnifice appositus erat.

Atque subito nihil. Flamma enim exstincta est nec quicquam, nisi frigidus et humidus paries, superfuit.

Puellula tertium sulfuratum de sacculo deprompsit, quo conficato, ad natalicium arborem multo pulchriorem illā, quam apud divitem mercatorem per vitream ianuam anno praeterito conspexisset, se translata esse haec credidit. In viridibus arboris ramis sescenti cerei colorati nitabant et miraculorum multitudo omnibus ex partibus pendebat. Puellula vero, cum manum ad aliquod ex his miraculis capiendum porrigeret, sulfuratum exstinctum est arboreque ad caelum ascendere visus est ubi cerei in

stellas mutati sunt. Quidam tamen a ceteris seiunctus est et ad terram revēnit.

"Aliquis nempe moriturus est!" puellula secum reputavit. Sidus deciduum quotienscumque conspectum esset, aliā ex parte animam quandam ad paradisi totiens ascendere, ab aviā, nunc mortuā, quae sola eam amaverat atque foverat, acceperat.

Sulfurato rursus conficato magnus fulgor apparuit et ecce aviā, e cuius vestimentis clarissimum lumen emittebatur, adversus puellulam stabat. Quam dulcis eius vultus erat et quantus amor in eo imprimebatur!

"Aviā," puellula clamavit, "educ me!" Nam sulfurato exstincto nempe me derelinques! Ut fornax tam calidus et splendidus anser assus et pulcherrima arbor, sic profecto elaberis. Mane, O mane, te obscuro, aut aufer me! Et puellula sulfuratum aliud incendit et omnia denique combussit ad benignam aviā quam diutissime spectandam. Sulfuratum autem ultimum vix incensum erat cum fulgor splendidior quam luna, ubi maxime lucet, factus est. Puellulā in brachiis prehensā, aviā ad caelum evolavit.

Postridie autem mane in puellulae corpus praetereuntes inciderunt. Eius genae rubrae erant et haec subridere videbatur. Nocte ipsā, quā lactitiae et voluptates tam multis hominibus afferri solent, frigore perierat. In maniculā admodum rigidā reliqua sulfurata combusta tenebat.

"Quantam stultitiam!" aliquis duro animo dixit. "Quomodo potuit ista se hoc modo calefacere?"

Alii vero, misericordiā capti, lacrimas effuderunt.

American Heroes vs. Roman Heroes

By Emily Cooper, Latin student of Betty Whittaker, Carmel Jr. High School, Carmel, Indiana

What actually is a hero anyway? The dictionary says: "A hero is a mythological or legendary figure of great strength or ability." Another definition is: "A man admired for his achievements and qualities." But one could say that a hero is just an ordinary citizen who puts his or her life at stake for other citizens in the community. Some examples of modern-day heroes would include Rosa Parks, Colin Powell, and Mother Teresa. Mucius Scaevola, Cincinnatus, and Horatius would be some names on the list of Roman heroes. Also, the life and heroic acts of American Harriet Tubman may be compared with those of the Roman, Cloelia.

Both Harriet Tubman and Cloelia were heroines, which in itself was very unusual for the times in which both women lived. Most people, when they think of heroism, think of men, because heroism is generally associated with strength, bravery and masculinity. But because of the strong-willed heart of each of these women, they became heroines.

Both women led large numbers of people from danger to freedom. Harriet Tubman led the enslaved, harshly treated African-Americans to freedom by taking them through the Underground Railroad. Cloelia led a group of female hostages to the safety of the Roman side of the river when she found out where the Etruscan camp was located. There she tricked the guards and swam across the Tiber River where spears were being thrown at her. Additionally, the fact that both women were part of the main group they were leading out of danger was very important. As for Cloelia, she was one of the girls in a group of Roman hostages that Porsenna accepted in exchange for withdrawing his troops after becoming afraid for his own life. Harriet Tubman was part of a group of many slaves who had worked day and night in the heat.

There were, however, some differences between these two extraordinary women. First, unlike Cloelia, Harriet Tubman was motivated by the fact that she didn't want to be a slave. Cloelia was inspired to lead the women out because of Mucius Scaevola's act of heroism. Mucius Scaevola had gone to the Etruscan camp where he killed the king's scribe. When he was threatened with torture by fire, he willingly put his right hand into the fire to show that pain meant nothing when a person was fighting for his country. With that,

Ferias Agamus—Let's Party!

Let's face it—February is deadly! The dreigs of winter have arrived, and the name of the game is survival until Nature is reborn in March, when early Romans began their new year. February, in fact, is so dreary that, along with its precursor, January, it was not even recognized by Romulus when he established Rome's first calendar. Even after January and February were recognized, and named, by Numa Pompilius, they remained hidden away at the dark end of the year—months simply to be survived after the parties of December and before the beginning of spring in March. It took almost 600 years for the Roman Senate to take the bull by the horns and declare that, as awful as they were, it would be better if Romans confronted these deadly months at the beginning of the calendar year, rather than dreading their arrival at the end of the year.

Being clever, however, Romans also realized that there were ways to make February tolerable. Why not

(Continued in Pagina Secunda)

he was released and received numerous recognitions. Another difference between the two women was the time it took to perform their heroic acts. What Cloelia did took only about one day, but for Tubman to become a heroine she had to accomplish many things. First, she had to rebel against the slave masters. Then, Tubman needed to escape from the oppressive environment. She set up the Underground Railroad to help other slaves escape to the North where they could be free. This took from about the spring of 1831 until she died on March 10, 1913.

The third difference between these women was the recognition they received. Cloelia received only the honor of an equestrian statue erected in the Forum. On the other hand, Harriet Tubman received a number of honors and recognitions. She was featured in many books and then in a local magazine, *Chautauquan*, by a journalist named Rosa Belle Holt. She was invited to attend the convention of the National Association of Colored Women. Then, the most important of all, Tubman was invited to England by Queen Victoria to celebrate the Queen's birthday in 1897. She refused the offer and said that she "didn't know enough to go." In return, the Queen sent her a medal along with a silk shawl. Before Tubman died, the Suffragists gave a party in her honor in Boston in 1897.

Recent Archaeological Revelations

Herodotus at Giza

By Sandra Dayton, Urbana, Illinois

Archaeologists have been excavating the pyramids of Egypt for over two hundred years. Although many treasures have been uncovered, the most exciting find recently has been a settlement at Giza which had been occupied by laborers who built the pyramids over 4,500 years ago. The excavation of the settlement, together with the new knowledge of stone-making investigated by the recently established Geopolymer Institute, will provide solutions to such major questions as, "How were the stones cut without steel tools?" and "How were the stones moved without the use of the wheel?"

The method used to build the pyramids has, in the past, depended upon references to the fifth century BCE Greek historian Herodotus. Herodotus spent four months in Egypt and devoted an entire book of his *History* to his journeys there. He reported that the pyramids were built by raising the stones to their places by means of "machines formed of short wooden planks."

Dr. Joseph Davidovits, founder of the Geopolymer Institute, believes that the "machines" of Herodotus should be translated as "molds." After examining the stones, he discovered bubbles which led him to believe that the stone blocks of the pyramids were poured and chemically hardened rather than quarried and transported to the building site. The composition of the stones was limestone rubble, lime, natron salt and

(Continued in Pagina Octava)



From Her Viewpoint

A series of fictional letters written from Roman women to men

by Donna Wright

CLODIA METELLA S.D. GAIO VALERIO CATULLO

So, my Gaius, you think me to be harsh, too critical-unfair? I cannot continue to receive you so frequently without being criticized by the gossip. Don't think that because I speak to you so acerbically that I don't care. But I can't go on seeing just you. How the tongues would wag! It is true that the recent demise of my dear husband affords me considerably more freedom than before. Yet, you know I was never one to let an extraordinary opportunity to slip by unenjoyed.

I admit that I'm very flattered that you wish you were my dear pet sparrow and I certainly would let you nibble my fingertips, *carissime*. You surely know that you indeed have been my dearest pet.

I cannot, though, continue to take advantage of your offers especially when I simply cannot reciprocate the feelings or the actions that follow those feelings. I do not intend to remarry. Certainly my brother advises me against it, and I do not wish to lose my freedom or complicate my finances any further. Not that you are after my money! The gods know you care so little for that. I just do not wish to risk the present circumstances that I have so carefully arranged. I do intend to open my home to new suitors. But don't panic. Do not worry. I intend to be wary of suitors who would pursue things other than my heart. Can't you keep just that — my heart — and be satisfied?



A Modern Speculation on Myth

The Creation of Different Races

By Matt Hoffman, Latin student of Margaret Curran, Orchard Park High School, Orchard Park, New York

Prometheus was now a god! After his experience with giving fire to the humans and being punished for it, mercy was granted to him by Zeus. He was made into the god of humanity. This meant he managed and made decisions about the development of humans.

One day, while sitting on top of Mount Olympus, he came to notice something about the humans. They were all the same physically. They all had the same skin color, eye color, and hair color. Not to mention that they all lived in the same way with the same cultural mores and way of life. Prometheus decided it was time for a change. It was boring having all these people with no differences.

Prometheus then came up with a plan to take care of this. He decided to create people of different physical characteristics and put them in different parts of the world. By putting people in different parts of the world, he hoped they would develop unique and interesting cultural characteristics of their own. He brought this plan before Zeus who had a concern about eventual conflict between these different groups of people. Zeus knew, being the wisest of the gods, that differences between people breed disputes, even fighting. Prometheus then proposed that people be separated by large bodies of water. Zeus accepted this idea, and the plan was put into action.

The plan was executed in this way: To the south, separated by the Mediterranean Sea, Prometheus decided to put people with the darkest skin and darkest eyes. He also gave these people extremely dark and curly hair. To the east, separated by the Indian Ocean, he put people with a little lighter skin and slanted eyes. He gave these people dark straight hair. In Roman land he kept the people of lightest skin, lightest hair, and lightest eyes. He was careful to make all three of these groups equal in intellect and in physical ability.

Thus were created the different races of people on the earth. Throughout the history of man these races have blended together and have made other races. But these three basic races have remained as Prometheus created them.

A Modern Catullus 8

By Jacqueline Arusi, Latin VI student of Michael J. Gravino, Ward Melville High School, Setauket, New York

I stand here waiting
And I wait alone.
The one I love has slipped away
Like a planet deserting his orbit.
His thoughts no longer revolve around me.
He has gone far away
And put me even further from his mind
Yet I can't help but to wait for him
And although I feel a fool for it,
I keep waiting.
Waiting for him to wake up
And return to the dreamlike bliss.
Without him the days are tired.
I can't sleep without dreaming of him,
But I am alone in my desires.
I stand in a tempest of the past
With memories of our time together swirling around
And I am soaked with my emotion,
Scarred by the clashes and flashes of rejection
And I am weathering this alone.
I must hold firm in my decision to forget him.
I must be determined to move on
And begin if I ever will succeed.
For alone I stand and alone he has left me.
I should stop waiting.
But whom will I kiss and who will kiss me?
And whom will I hold, and who will hold me?
And who will be there when I need, and who will
need me?
And whose gentle lips will brush and sweep against
mine,
infusing me with desire?
Who will bring passion to my life, if I am all alone?
Alas, I must hold firm
And resist the thoughts that tug on my resolve,
Ignore the memories that resurface at every moment
Taunting me, persuading me to give in and again live
for him.
Yes, I must hold firm.

Ferias Agamus (Continued a Pagina Prima)

use the month to get such unpleasant tasks out of the way as getting the kitchen oven cleaned and ready for spring, visiting family tombs, taking time to resolve intra-family conflicts, and reaffirming the community stance against rape and tyranny? Of course, on the brighter side, February is also a perfect time to start getting geared up for the romantic rituals of spring. All of this was taken care of by a variety of festivals put in place over the years by a very wise priesthood.

All the February *Feriae* can, and should, be observed in some way in the Latin classroom.

Lupercalia — February 15

Three pre-festival arrangements need to be made: 1) Have a volunteer prepare a brief report on Lupercalia to be read to the class when the day arrives; 2) Prepare a goat-man costume (covering head and body) which a volunteer in each class can easily slip into and out of, along with a small symbolic soft whip about the size of a feather-duster, but made with strips of soft cloth; 3) Secretly solicit one student volunteer from each class who will be willing to step out of class on some pretext on the day of celebration, don the costume, and return to make a whirlwind tour of the room before exiting.

On the day of the festival, start class by having the report read aloud. Then advise the students that at some time during the class they will be visited by the Goat Man. When the Goat Man arrives, the boys should all begin chanting "*Caper, Caper, Caper...*" until the Goat Man leaves the room. The girls should all hold out their right hands so that the Goat Man can gently tap them with his small whip to bring them happiness and good luck. After the Goat Man has made the rounds through the room, the student wearing the costume should leave as silently as s/he arrived, leave the costume in a pre-determined location and amble back into the room as though nothing unusual happened. The whole observance takes no more than five or ten minutes of class time.

Stultorum Festa — February 17

Once again, assign a volunteer to prepare the historical

(Continued in Pagina Quarta)

Roman Gladiators
Entertainment, Justice and Murder

Part II

By Ronald Meade

It was not until 500 years after the founding of Rome itself that a gladiator fight was ever recorded: The oldest existing record dates a gladiator fight in Rome at the funeral of D. Brutus Pera in 264 B.C. when three pairs of slaves fought in the ox market. This event was held by his sons to honor their father after death, but it is not known whether it was a private or public affair. Since Roman funerals of the upper class seemed to be public events anyway, then it would be safe to assume that entertainment of any sort was just another way to pay mourners.

It was almost fifty more years before another such exhibition was recorded. Why there was such a time span between events is not clear, but intriguing: Were the Romans first repulsed at the site of two men being forced to kill each other, or were other events simply not recorded? Nevertheless, in 216 B.C. the second recorded gladiator fight took place in honor of M. Aemilius Lepidus when twenty-two pairs fought, but it is not clear whether the pairs fought all at once or in turn. This increasing number of combatants shows that the fights were beginning to appeal to the Romans.

Next came increasingly larger exhibitions at the funerals of M. Valerius Laevinus in 200 B.C., of P. Licinius in 183 B.C. and of the father of T. Quinctius who staged seventy-four gladiators at one time for his dad. By the 1st century B.C., Roman upper classes looked very favorably on human sacrifice in the form of gladiatorial games for several reasons: they honored and protected the family, they entertained and showed wealth in a capitalistic society, and they intimidated the lower classes — therewith establishing a more rigid caste system and putting fear into their enemies. The exhibitions quickly grew bigger and occurred more frequently once politicians saw their appeal.

Eventually, the Romans turned their religious practice (Continued in Pagina Decima)

The Judging of Paris

By Laura Fockler, Latin II student of Mrs. Ann Fine, Archbishop Blenk High School, Gretna, Louisiana

Paris was the son of Priam, a corporate king. But in the future, it was told, he would do a terrible thing.

And so his father gave him up
And he was adopted by a man who drove trucks.
But then one day, the President of the U.S., Zeus,
Needed Paris' help to declare a truce,
To do this he was to end the strife
By judging a contest between Zeus' two daughters
and wife,

Either Aphrodite, Athena, or Hera, he was told,
Was to win the prize — an apple of gold.
One-by-one they offered their bribes,
Illegally hoping to win this great prize.
Hera, the first lady, offered Paris power,
And if he chose her, his authority would flower
And he would rule above all others
Except for that of Zeus and his brothers.
Next came Athena, who offered him fame
Which, through great battles, he was to obtain.

His leadership skill was to be great —
A military commander who was ranked first-rate.
And finally Aphrodite offered him something he
could hold,
For his wife would be the most beautiful woman in
the world.

From the gorgeous super-models, he was to choose
And with her he could set sail on a cruise.
Although he could stand both wisdom and power,
This last proposition did make him cower.
And so Aphrodite was awarded the apple of gold
Because of Paris' desire to have someone to hold.

And so this decision, while looking best at first,
Turned out in the end to be the worst.
Just as the dream of Hecuba foretold,
Her own son, Paris, caused Troy to unfold.
By accepting Aphrodite and her felony,
He gained Hera and Athena as Troy's enemy.
The business that Priam had worked so hard to
achieve
Was now being undone by his son's terrible misdeed.

Where the Poets and Artists Sleep

By Frank J. Korn

Just within the walls of Rome, at the base of the Pyramid of Cestius, tall dark cypresses cast their long shadows over the most extraordinary assemblage of expatriates to be found anywhere. This is the Protestant Cemetery, founded two and a half centuries ago by the city's English colony.

Keats and Shelley and a host of other literati, painters, sculptors, architects, and scholars lie here in eternal repose. In fact, the site is also known as The Cemetery of Artists and Poets.

Despite its age, the burial ground is quite young as time is reckoned in Rome. In the imperial epoch this tract of land was part of the "green belt" which ringed the capital. Following the circuit of the Aurelian Wall, this grassy strip was dotted with the mansions of old Rome's aristocracy. This garden zone also hosted the two largest *thermae*, the Baths of Caracalla and those of Diocletian.

Because of the papal ban on interment of non-believers in Catholic cemeteries, a group of Englishmen purchased the property in the early eighteenth century. The first person to be laid to rest here was an Oxford alumnus named Langton, in 1738.

At first the new owners encircled the area with a moat. In 1870, with the expansion of the grounds, a protective twenty-foot-high gray-stone wall was erected, pierced by a majestic gothic gateway bearing the Latin inscription: *RESURRECTURIS* ("dedicated to those who shall rise again").



Entrance to the Protestant Cemetery in Rome

After ringing the little bell at the entrance, the visitor is allowed in and is at once greeted by a vision of bucolic loveliness: orderly, flower-bordered pebble paths, carpets of ivy, fragments of ancient amphorae, stone benches, Greek temple-like mausolea, sculpture in abundance, and a stone archway framing the "old" section's broad expanse of lawn, shaded by a few pomegranate and oleander trees. The celebrated travel-writer, Henry James, called all this "the most beautiful thing in Italy."

It is in the old part that one comes upon the grave of poor John Keats. In November of 1820 the gifted young poet had journeyed to Italy hoping that the mild climate would help him in his battle against tuberculosis. Just three months later the battle was lost in his rented room at the foot of the Spanish Steps. His devoted friend, the artist Joseph Severn, who had accompanied Keats to Rome, now had the sad duty of burying him.

Severn marked the spot with an upright stone inscribed: "This grave contains all that was mortal of a young English poet." Beneath this was carved the enigmatic epitaph Keats himself had composed: "Here Lies One Whose Name Was Writ in Water." Above all the words is depicted a lyre, symbol of Apollo, patron of poets.



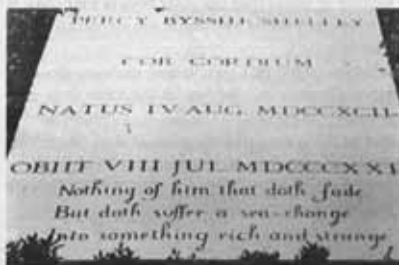
Keats' headstone

After fellow bard and countryman Percy Bysshe Shelley came to pay his respects, he wrote that "...the cemetery is a quiet space among the ruins, covered even in winter with violets and daisies. It might make one in love with death to think that one should be buried in so sweet a place."

One year later, in the summer of 1822, Shelley would lie just a stone's throw from Keats. Or to be more precise, his heart would. For Shelley drowned in a sailing accident in July of that year. When his body washed ashore at Viareggio, his countrymen and colleagues, Byron and Trelawney, cremated it right there on the beach. At the last moment, when Trelawney recalled Shelley's praise for the Protestant Cemetery, he snatched the heart from the flames and transported it to Rome for burial.

Shelley's grave, directly below one of the towers in the city wall, is covered with a marble slab marked *Cor Cordium* ("Heart of Hearts"), then his dates: Natus IV Aug MDCCXCII; OBIT VIII JUL MDCCCXXII; and these lines he loved from Shakespeare's *Tempest*:

"Nothing of him that doth fade
But doth suffer a sea change
Into something rich and strange."



Shelley's grave marker

As time passed, other foreigners were allowed to purchase plots. The German writer Goethe, like so many others before and after him, journeyed to the Eternal City to indulge his enthusiasm for the Classical World. Apparently, during his 1786 sojourn in Rome he toyed with the idea of burial in the Protestant Cemetery, as is easily inferred from these lines:

"Hier und Hermer führe mich später
Cestius Mal vorbei, leise zum Orkus hinab."
("May Mercury lead me hereafter past the Cestian Monument gently down to Hades")

While Goethe did not fulfill this wish, the resting place of his only son, August, can be found just a few yards from Shelley's. The painters Fohr, Reinbold, Riedel, and Reinhart, his countrymen, are all here, along with the architect Semper and the poet Waiblinger. Carsten Hauch, the Danish poet is nearby. So too are the sculptors Gibson and Wyatt of England and MacDonald of Scotland; and the Swedish author Harold Jacobson, who simply worshipped Italy.

William Story, an acclaimed sculptor from Boston, had settled in Rome in the late nineteenth century. Friends

of the Brownings, Story and his pretty wife Emelyn, enjoyed the aesthetic and cerebral life of Rome's fashionable galleries and salons until Emelyn's passing in January 1895.



Emelyn Story's mourning angel

Heartbroken at his great loss, Story would carve just one more work—a tribute to his beloved. The resulting masterpiece is an exquisitely beautiful angel, collapsed in grief over the gravestone of Mrs. Story. With this and all the other fine statuary, the place becomes a veritable open-air museum. (Gianfranco Marcantoni, the director, and Salvatore Luciano, a groundskeeper, are most cordial and helpful.)

And the epitaphs make for interesting reading. One honors a British girl Rose Bathurst, who, we are told, was known for her stunning beauty. We learn that she drowned in the Tiber while out for a cruise with some pals. Another tells of a scholar who "Came from a village in Sussex, was a professor of Classical Studies, and a stalwart English gentleman."

Next to the sepulcher of Edwin and Frances Hulbert is a miniature walled-in garden where an effigy of the family pooch sits amid the ivy, and where a small plaque bears the brief but tender epitaph: "Eternal Faithfulness."

Like all cemeteries, this one too has the look of forever—a place frozen in the unbroken stillness of ages gone by and ages yet to come.

When one gazes contemplatively upon the camellias and laurel and honeysuckle and poppies that wander wildly among the stones and cypresses—all bathed in that certain Roman light for which there are no words—one might be inclined to agree with Henry James about its being "the most beautiful thing in Italy."

Can there be a more fitting place of eternal sleep for men and women of the arts, who spent their lives loving and creating beauty for beauty's sake?



Novissimus Liber

A Dying Light in Corduba

By Lindsey Davis

Reviewed by Betty Whittaker, Carmel, Indiana

"...Oil carries the highest premium."

"Price-fixing...cornering the market and withholding supplies..."

"It was a reply to a request...for a report on the stability of the oil market."

"A possible cartel to regulate and control the price of oil."

AD 1997 or AD 73—Washington DC or Rome—Senator Lugar or Senator Verus?

The only difference is that Lindsey Davis' latest novel, *A Dying Light in Corduba*, is about an olive oil cartel not a crude oil price-fixing scheme. Discipline and ethics no longer seem to be necessary qualifications for public office. Young quaestors sent out from Rome seem to lack the fortitude needed to be both fair and just. Instead they seem bent on using their family's political connections to fulfill their own personal agendas.

Such is the case in which Marcus Didius Falco once again finds himself involved. At the highest level of government there is scheming to bring more and more profits of the olive oil of *Hispania* under Rome's control. There is intrigue, murder, and travel involving Falco the investigator and his pregnant lady-friend, Helena Justina.

This novel is a race to solve the crime before the birth of the first Falco child. Spies seem to be working against investigators while the reader is left wondering just who is really the "good guy." Even exotic Spanish dancers are not what they seem to be.

Ms. Davis' recently published *A Dying Light in Corduba* is a wonderful read, one of this author's better efforts involving the same well-known characters. There is much to be learned about the countryside of Baetica in AD 73. There is much to be learned about olive oil—its production and its uses. And, finally, there is much to be learned about Roman politics at home and abroad through the eyes of Proconsuls, Procurators, and Quaestors.

Contact South Shore Books in Windsor, Ontario, for a copy, available only in hardback. 800-640-0927.

Ferias Agamus (Continued a Pagina Secunda)

reading for the day of observance. Another volunteer should be asked to prepare cardboard placards that can be hung around students' necks with string. There should be enough placards made with either *STULTUS* or *STULTA* printed on them in large letters so that every student in the class could wear one if need be. The teacher should then, in advance, obtain a list of local voting precincts that indicates in which precincts all students attending the school live.

The day before the observance, the teacher should casually announce that as a special assignment for the next class, each student will have to know in which voting precinct s/he lives. No further explanation should be given.

On the day of the observance, after the historical report has been read, the teacher should ask each student to tell the class in which precinct s/he lives. Those who do not answer correctly should be designated as "February Fools" and be made to wear a *STULTUS* or *STULTA* placard for the rest of the class period.

Parentalia—February 18-21

The usual historical report should be assigned to a volunteer from each class. Then, several days before the commemoration, the teacher should pass around a piece of paper on which each student is asked to write the name of a family pet that is deceased.

Give the list of names to another volunteer who will agree to write the names neatly on a cardboard tombstone which should be stood up in a small cardboard box half full of litter. This small "grave" should be brought to class on the day on which you decide to commemorate the festival.

Have other students volunteer to bring in a token amount of each of the following items: Grape juice, milk, honey, olive oil, roses and violet blossoms.

Cara Matrona,

My family recently moved here to Pompeii from *Hispania* so that my *pater* could sell marble which is being shipped to him by his *patruius* from our old home town. My *pater* wants me to try and fit in here and has arranged for me to continue my education at a *ludus* which meets in the odeon next to the *theatrum* whenever there are no rehearsals or performances scheduled in either building. Even though I know I am smarter than most of the other students, my *pater* says I shouldn't show off, but just do the work the *magister* assigns and recite normally when I am called on. He says that if I do this, I will be able to make friends with the other boys, and their families will be more likely to do business at his shop.

Matrona, I don't mind doing what I am told so that my *pater* will be successful here in Pompeii, but sometimes it seems that the other students think I'm *stultus* and try to make a fool out of me when we play. For instance, the other day while we were having a friendly game of *Rex erit qui recte faciet, qui non faciet non erit*, I leaped over a circle of small column bases and balanced myself on one leg on a little pedestal set up in the middle. I said if anyone else wanted to be *rex*, he would have to follow my lead and do what I had just done. All of a sudden, all the other boys started to act like they were all afraid of me, and they all started to back away as though I had the plague or something. They said that they didn't want to be near me when I was struck down by Jupiter for violating a *Bidental*.

Matrona, are they just trying to make me look like a *stultus* or did I really do something that will cause me to be punished by Jupiter? I asked my *pater*, but he said that he has never heard the word *Bidental*. Being new to this culture, he wasn't sure why the other boys were acting that way. He just reminded me that it was very important for our family that I try to fit in with the other boys in school. Can you help me out here? If I actually did do something wrong, I need to know what I should do to make it right. If the other boys are just trying to tease me, I'd like to know that too. I don't mind being teased so long as I know that it's all in fun.

Rufus Cordubensis
Pompeii

Care Rufe,

You are to be complimented on your eagerness to obey your *pater's* wishes and for going first to your *pater* for advice when you have a problem. I know that it can be difficult to be the *novus puer in ludo* because *pueri* will be *pueri*, and they will always test a new boy's strength and self-confidence. Your *pater*, of course, was right when he said that you should not act like you're smarter or better than the other boys in your class. If you had, they would have made you an outcast a long time ago.

It seems to me that your fellow *studentes* like you, especially since they let you be the *rex* in their little game.

But let me get right to the point of your letter. Yes, there is such a thing as a *Bidental*, and judging from your description, it does seem that you accidentally committed a terrible sacrilege.

On the day of the commemoration, begin with the historical reading and then have the class gather around the "grave" of their beloved pets. While the offerings mentioned above are poured into the litter, another student should read the following aloud: *Dis Manibus, delicias nostras vobis commendamus. Protegite eos et ducite eos in Campos Elysios ubi nos feliciter expectent.*

Caristia—February 22

After the pre-assigned historical report has been read to the class, tell the students that they will have five or ten minutes to walk around the room to re-confirm friendships by apologizing to other class members for real or made-up slights, misunderstandings or disagreements. After each friendship has been re-confirmed, the students should shake hands and move on to another person in class for as much time as is allowed for the observance.

Terminalia—February 23

Three students should be allowed to volunteer for the following preparations: 1) Preparing the usual histo-

(Continued in Pagina Quinta)



When you share this reply with your *pater*, I'm sure he will recognize what I am talking about and will be able to explain similar customs with which he is familiar in *Hispania*.

What you accidentally jumped into was, no doubt, a holy structure that was erected to mark the spot where Jupiter, in his anger, struck the earth with lightning. Such a spot is usually surrounded with columns or a low wall. It generally has a dirt floor, and there is no roof over it. As soon as such a spot is discovered, it is customary to rope it off until a proper structure can be built. Then the local *haruspex* is called in to sacrifice a young sheep, called a *bidenis*, in the center of the spot. After the sacrifice to Jupiter is complete and the permanent structure has been erected, no one is ever allowed to enter or even to look into the area again.

You should have your *pater* talk to the local *haruspex* to see what offering must now be made to appease Jupiter for your accidental sacrilege.

If the *Bidental* you accidentally entered marks the spot where a person was killed by lightning, you will have some additional responsibilities. People killed by lightning are not cremated but are buried on the spot, along with everything that was scorched or scattered by the lightning. When this happens, a *flamen* is called in to recite low prayers and assist in gathering and burying the materials. After the *flamen* is finished and the *haruspex* makes the usual offering, the spot is marked with its *Bidental*.

If you do discover that you were actually standing on the burial site of a person who had been killed by lightning, you will have to go with your *pater* to the relatives of the dead person, if they can be located, and offer a formal apology to them. If you cannot locate any relatives of the dead person, you will have to arrange to have an offering made to the *manes* of the dead person on the anniversary of his or her death.

I would suggest that you do not try to return to school or play with your schoolmates until you can assure them that you and your *pater* have taken all the proper steps to atone for your accidental sacrilege. Only then will they feel comfortable being around you. To try to force yourself on them before you can offer them this assurance will only alienate you even more and reflect very badly on your *pater's* business interests in Pompeii.

"Participles Are A Science" to the tune of "War Is a Science" from Pippin

By Eugene Song, Latin II honor student of Marianthe Colakis, Berkeley Preparatory School, Tampa, Florida

Participles are a science, with grammar rules to be applied,

Present active has n-s,

Perfect passive u-s,

Active periphrastic is a "future" with a form of "sum",

...And if the fates feel frivolous,

And our translation is just smothered,

Well, suppose a gerund has an object,

Then it's a gerundive to respect!

And then...and then...and *homines* and then!

And then the Romans go marching out into the

proelium,

Superantes the *inimicos* and *carpentis* the *diem*,

Hark! the *sanguis* is pounding in our ears,

Jubilation, we can hear a grateful *patriam*

...Cheer!

A Modern Myth of Pan and Syrinx

Pat and Sarah

By Jake Neely, Latin III student of Mary Ann Pederson, Westside High School, Omaha, Nebraska

Once there was a beautiful girl named Sarah. She lived in Omaha. All the guys in school really liked her and wanted to date her, but Sarah loved none of them. Although Sarah loved all of her friends and especially her best friend, Diana, she tried to shun all the boys that loved her. She hid herself in her room to get away from the love-stricken males.

Sarah said, "I will devote my life to God and enter a convent. No boys will have me!"

It just so happened that a guy named Pat was walking in front of her house and saw her through her bedroom window. Pat fell in love with her at once. Pat yelled, "I will love you forever!" so loud that Sarah could hear him inside.

Sarah opened her window and shouted back, "Too bad, I have decided to enter a convent!"

Poor Sarah ran out of her house through her back yard and across many residential streets until she came to the fence of a house where her friends were having a party. Sarah was tired and couldn't jump the fence.

Sarah called to her friends inside, "Please hide me! Quick!"

Her friends saw Pat running up the street about two blocks away. Not having time to think of a decent hiding spot, Sarah's friends put her in a trash can and covered her with trash after fixing an old plastic tube so she could breathe through it.

When Pat came to the house, huffing and puffing, all of Sarah's friends were still huddled around the trash can. Pat was smart and figured they had hidden Sarah in the trash. To test his theory, Pat went up to the can and blew as hard as he could into the plastic tube. Sounds of complaint came from the trash can. Pat blew into the tube again, just as hard, and Sarah burst out of the trash can sending trash flying everywhere. Gasping for fresh air, Sarah looked at Pat and exclaimed: "By Jove, your breath stinks!" Pat quickly turned red with embarrassment and ran home and started to brush his teeth over and over.

Sarah felt terrible about what she said to Pat in front of all her friends and decided to go over to Pat's house and apologize. She rang the doorbell and Pat answered with his toothbrush sticking out of his mouth. Pat was so shocked to see Sarah that his toothbrush fell out of his mouth and he gave a great sigh of embarrassment. Sarah, getting a dose of Pat's breath, said, "Now that's better, all minty and fresh." Pat then realized she was talking about his breath, smiled with relief and invited Sarah into his house. They became good friends, and instead of entering a convent, Sarah eventually married Pat. They both lived happy lives together.

The moral of the story is—"Even though you may have bad breath, brush your teeth and you could end up marrying your dreammate."

Latin Poetry

By Luke Gerwe, Latin II student of Nancy Tigert, Turpin High School, Cincinnati, Ohio

Haiku

*Sol calidus est
Nunc in magno agro sto
facio nihil*

The sun is hot
Now I stand in a great field
I do nothing

Tanka

*Bellum
Obscurum miserum
Pugnare, interficere, mactare
causa belli est magna
Bellum*

War

Dark, miserable
Fight, kill, slaughter
The effect of war is great
War

Travel in the Ancient World

Somewhere Near India

By Michael A. Dimitri

...so I know that you will understand, *mi Imperator*, how bittersweet my departure from this region is.

When I arrived after a five-year journey through Asia, I was in my twenty-seventh year, and I was ripe for marriage. Finding Macedonians descended from the army of Alexander Magnus was also a source of great happiness after my ordeals. I had grown very lonely on the road, and, in the beginning, I was content to settle down among these people to do my work for you because I was familiar with much of their *mos maiorum* from my youth.



Mountain pass between what is today Afghanistan and Pakistan

First, I noticed their places of prayer, like ours in Macedonia, are built on the highest mountains in their land because those places are the closest they can get to the *Superi*. The most sacred in Macedonia, for example, we call the mountain of the Great God, *Golem Bog* which the *Graeci* and *Romani* have corrupted into Mt. Olympus. These *templa* are constructed of wood as were ours in the old days, and the people decorate them with fragrant branches from the surrounding land. When burnt, these help to send their prayers up with a sweet scent like incense. Their temples are carved with traditional images from Alexander's day: ivy vines, the sunburst, and the *zdravets*, a traditional flower-embell of Macedonia.

In one village the place of prayer has the appearance of a huge chariot drawn by four horses. It is surrounded on three sides by a group of wooden carvings of the people's elders similar to the busts Romans construct to honor their ancestors. They also carve these images and place them above the tombs of their fathers; here they neither cremate nor bury their dead, but place them within stone coffins upon the ground. This occasionally causes trouble if there is a landslide. The locals, however, are superstitious and believe the dead are released from their tombs as a warning from above.



A wooden carving of an elder in the Kalash Valley of what is now Northwestern Pakistan

From the very *animus* of the people, *mi Auguste*, these Eastern Macedonians captured me, and within the great beauty of this mountainous land I felt so at peace that I neglected my duties for you. Although in the beginning I was arranging for the transport of wild beasts from Asia (I have heard the one-horned rhinoceros is an amphitheater favorite even though I

find the monkeys and parrots much more pleasing) along with other spices, jewels, and exotic plants, eventually I became lost within this tranquil world and neglected my duties. You, of all people, know how quickly time melts away. I would, if possible, stand before you right now knowing that you have the power of life and death over me, and I would declare that it has only been a few days since my arrival on the borderlands of India; yet, *Auguste*, we both know it has been nearly twenty-six years! I am now in my fifty-third year! *Tempus celerime fugit!*

It was here also that I had for a brief time a domestic happiness of the sort I never thought I would want. Among these familiar, yet exotic, women who dress in black skirts woven with cowry shells and beads of every color, with necklaces and headdresses made of the same materials in an effort to imitate the armor of Alexander's Macedonians, at the age of forty-seven I married a girl less than a third my age.

My *uxor* Roshana and I lived happily farming our land until a difficult pregnancy began early last fall. After months in bed while the village *medica*, the local women, and I tended her, she was ready to go to the *Beshruli*, a building where women are kept for childbearing. I was allowed to enter upon the promise that I would speak to no one upon leaving until I had been properly bathed. It was inside this building that I witnessed something that no man should ever be forced to see; my wife and child died in the greatest suffering there could be for mortals. I laid them to rest near her father.

The fact that your agents have found me after all this time, *Auguste*, shows that the East is securely within your grasp and that no man may escape your reach. As you have commanded, I will complete the last portion of my journey. For the record, a quicker and easier sea route exists. I, however, prefer to take the land passage to Alexandria. And so again, alone, I take to the roads. *Et iam, vale.*

Ptolemaeus

Ferias Agamus (Continued a Pagina Quarta)

rical report; 2) Bringing in an 8- to 10-foot-long festoon of real or artificial flowers; 3) Baking enough lamb-shaped cookies (or a lamb cake) so that each member of the class plus the teacher can have some.

On the day of the commemoration, take the class outside to the nearest fence or boundary marker on the school grounds. There the historical report should be read before the festoon is draped on the fence or boundary marker. If the weather is pleasant, the sacrificial "lamb(s)" can be enjoyed outside; if not, the lamb(s) can be eaten after returning to the classroom.

Regis Fuga—February 25

Assign a volunteer to prepare the usual historical report. Then ask for one student who will volunteer to prepare an outfit so s/he will look like Tarquinius Superbus. Ask four other students to prepare Senatorial outfits to wear on the day of the commemoration. Have another volunteer prepare a large free-standing road sign on which the word ETRURIA has been printed in large letters with an arrow pointing the way.

To celebrate, take the class outdoors again. Find a royal setting where Tarquinius Superbus can be seated flanked by the four Senators. Have the ETRURIA road sign set up about 50 yards away, pointing away from the gathering.

Then have the historical report read to the group. After the report is read, the four Senators in an opposite direction should start chanting "*Regem Expellamus, Regem Expellamus, ...*" After they have chanted this three or four times, Tarquinius Superbus should jump up from his seat and start running toward the road sign that shows the way to ETRURIA. The Senators should give chase while continuing their chant. As soon as the chase begins, the rest of the class should begin chanting, "*Fuga, fuga, fuga Regem, fuga!*"

When Tarquinius passes the road sign, the chase should stop and all should cheer and applaud the participants.



66.

- I. ADMONITUM NEGLECTUM, Stephanus A. Fredericus
- II. VIR DELAPSUS, Antonius Vir Hiller
- III. HONOR SILENS, Daniella Chalybs
- IV. OCEANI TERMINUS ALTUS, Iacolina Mitcharda
- V. PATRUM NOSTRORUM LEGES, Scoticus Remigare
- VI. RENUNTIATORIS VITA, Valtharius Croncitus
- VII. CINERA ANGELAE, Franciscus Aulaides
- VIII. SERE COLLIGATIONEM, Robertus Canus et Opra Vinfra
- IX. IN AETERNUM, ERMA, Erma Bombeca
- X. OMNES OPINIONE MEA DIGNI SUNT, Davidus Brincleus

1. _____ Anas
2. _____ Aquila
3. _____ Arics
4. _____ Camelus
5. _____ Camelopardalis
6. _____ Cerva
7. _____ Elephantus
8. _____ Leo
9. _____ Picus
10. _____ Vespertilio



Seeking (Pos)Sum

67.

By Sarah Calmes, Latin student of Judy Hanna, Central Middle School, Findlay, Ohio

Circle the 1st, 2nd and 3rd person singular forms of SUM and POSSUM in the Present, Imperfect and Future Tenses (18 forms).

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



Animal Kingdom

68.

Based on a game submitted by Whitney Sutherland, Latin student of Mrs. Polly Rod, Tuller School, Tucson, Arizona

Match the pictures of the animals below with their Latin names given in the left hand column.



Roman Religion

69.

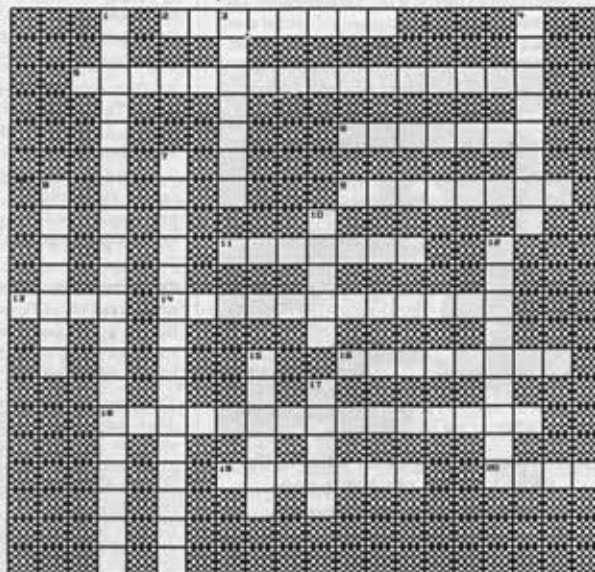
By Chris Fleitzauch and Mark Michalowski, Latin students of Br. Kevin Cavet, Iona Preparatory School, New Rochelle, N.Y.

ACROSS

2. god of the sea
5. priest of Quirinus
6. goddess of wisdom
9. priests supervising the worship of individual gods
11. male children who attended the priests at ceremonies
13. queen of the gods
14. priest of Jupiter
16. magical boundary of a city
18. priest of Mars
19. interpreters of natural signs
20. god of war

DOWN

1. College of Pontifs
3. household gods who watched over the prosperity of the family
4. priestesses of Vesta
7. High Priest of the College of Pontifs
8. messenger of the gods
10. twin sister of Apollo



12. a religious interpretation of the behavior of birds, lightning or thunder
15. an individual's guardian spirit
17. god with two faces



70.

This list of the Top Ten Movies of All Time was submitted by Joe Jones and Evan Springer, Latin students of Mrs. Davidson, Anderson H.S., Cincinnati, Ohio

- I. BELLA APUD ASTRA
- II. IMPERIUM REFERIT
- III. PULPOSAE RES FICTAE
- IV. CISTERNAE CANES
- V. VIR DESPERATUS
- VI. IANUAE ILLAE
- VII. LAPIS FUNEREUS
- VIII. AB UMBRA SOLIS AD ORTUM
- IX. MAGUS APUD OZ
- X. VESPERTILIO VIR



T.V. Per Annos

71.

Based on a game submitted by Cathy Main and Amy Thornton, Latin III students of Nancy Mazur, Marion L. Steele H.S., Amherst, Ohio

Write in the English titles of the following American T.V. shows from years gone by.

1. Semita per Stellas
2. Tres Sunt Comites
3. Vita Mea, Ut Vocata Est
4. Cosbi Spectaculum
5. Quis Est Caput?
6. Fiere Callidus!
7. Fascinata
8. Somnio De Ionetta
9. Inducularum Compitum
10. Simiae Illae
11. Caroli Angeli
12. Adamorum Familia
13. Munstri Illi
14. Ego Luciam Amo
15. Propinationes!
16. XC Milia CCX
17. Convivium Ex Quinque Constitum
18. Puer Se Obvium Mundo Dat
19. Te Resalutamus, Cottere!
20. Bradiorum Globus



Everyday Latin

72.

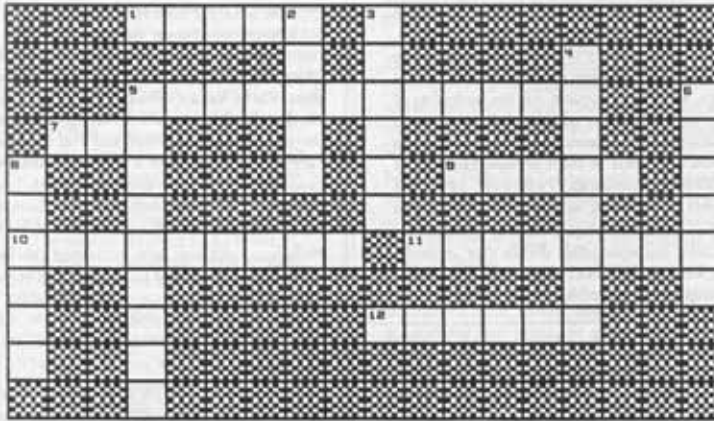
By Eric Downing, Grade 8 Latin student of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

ACROSS

1. Roman goddess of love and beauty
5. Most elaborate form of wedding ceremony
7. An altar
9. Technical term for a father's power over his daughter
10. A wealthy young Roman boy wore a Toga
11. Latin word for children's spinning tops
12. Latin word for the fatherland

DOWN

2. English meaning of *anguis*
3. A Roman racetrack
4. Latin term for books or scrolls
5. Latin word for a water reservoir
6. The only mortal Gorgon
8. The form of marriage which imitated the purchase of the bride



A, Ab et Ad

73.

(by, from, away from and to or toward)

By Carolyn White, Teacher of Latin, Columbus, Ohio

Match each English translation with the correct Latin phrase.

1. _____ ab aeterno
2. _____ ad absurdum
3. _____ ab extra
4. _____ ad astra
5. _____ ab intra
6. _____ ad nauseam
7. _____ ab origine
8. _____ Adeste Fideles
9. _____ ab uno ad omnes
10. _____ ad extremum
11. _____ a capite ad calcem
12. _____ ad fidem
13. _____ a latere
14. _____ ad finem
15. _____ abest
16. _____ ad hoc
17. _____ ab imo pectore
18. _____ ad hominem
19. _____ ab ovo usque ad mala
20. _____ ad libitum (ad lib.)
21. _____ Ab Urbe Condita
22. _____ ad locum
23. _____ a novissimis

- A. from the origin; from the first
- B. from the foundation of the city (753 B.C.)
- C. at the rear
- D. from the side, with confidence
- E. from the head to the heel; entirely
- F. from one to all
- G. from the beginning of time
- H. from the bottom of the heart
- I. from eggs to apples; beginning to end
- J. from within
- K. s/he is absent
- L. from the outside
- M. O come, all ye faithful
- N. to faith; in allegiance
- O. to the end
- P. to the point of sickness or disgust
- Q. personal attack relating to the individual
- R. to the stars; to the ultimate ends
- S. to the extreme
- T. at the place; at a specific location
- U. to the absurd
- V. at pleasure; extemporaneously or freely
- W. to this; for a specific occasion



Familia Tua

75.

Based on a game submitted by Katie Falcon and Suzie Caldwell, Latin II students of Mrs. Davidson, Anderson H.S., Cincinnati, Ohio

1. _____ aunt (maternal)
2. _____ aunt (paternal)
3. _____ brother
4. _____ cousin (maternal)
5. _____ cousin (paternal)
6. _____ daughter
7. _____ daughter-in-law
8. _____ father
9. _____ father-in-law
10. _____ granddaughter
11. _____ grandfather
12. _____ grandmother
13. _____ grandson
14. _____ great-granddaughter
15. _____ great-grandfather
16. _____ great-grandmother
17. _____ great-grandson
18. _____ mother
19. _____ mother-in-law
20. _____ nephew
21. _____ niece
22. _____ sister
23. _____ son
24. _____ son-in-law
25. _____ step-brother (maternal)
26. _____ step-brother (paternal)
27. _____ step-daughter
28. _____ step-father
29. _____ step-mother
30. _____ step-sister (maternal)
31. _____ step-sister (paternal)
32. _____ stepson
33. _____ twins
34. _____ uncle (maternal)
35. _____ uncle (paternal)

- A. amita
- B. avia
- C. avunculus
- D. avus
- E. consobrinus
- F. filia
- G. filius
- H. frater
- I. fratris vel sororis filia
- J. fratris vel sororis filius
- K. gemini
- L. gener
- M. mater
- N. matertera
- O. nepos
- P. neptis
- Q. noverca
- R. novercae filia
- S. novercae filius
- T. nurus
- U. pater
- V. patruelis
- W. patruus
- X. privigna
- Y. privignus
- Z. proavia



- AA. proavus
- BB. pronepos
- CC. proneptis
- DD. socer
- EE. socrus
- FF. soror
- GG. vitrici filia
- HH. vitrici filius
- II. vitricus



Beatitudinal Match

76.

By Stacey Hoekstra, Latin I student of Darrell Huisken, Covenant Christian H.S., Grand Rapids, Michigan.

1. _____ Blessed are the poor in spirit for theirs is the kingdom of heaven.
2. _____ Blessed are they that mourn for they shall be comforted.
3. _____ Blessed are the meek for they shall inherit the earth.
4. _____ Blessed are the merciful for they shall obtain mercy.
5. _____ Blessed are the pure in heart for they shall see God.
6. _____ Blessed are the peacemakers for they shall be called the children of God.
7. _____ Blessed are they who are persecuted for righteousness' sake for theirs is the kingdom of heaven.

- A. Beati mundi corde quoniam Deum videbunt.
- B. Beati pacifici quoniam ipsi Dei filii vocabuntur.
- C. Beati spiritu pauperes quoniam ipsorum est regnum caelorum.
- D. Beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur.
- E. Beati misericordes quoniam ipsi misericordiam consequentur.
- F. Beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caeli.
- G. Beati mites quoniam ipsi possidebunt terram.
- H. Beati qui lugent quoniam ipsi consolabuntur.
- I. Beati estis cum maledixerint vobis et vos persecuti erunt, et dixerint omne malum adversum vos mentientes propter me.

= Beginning Level

= Upper Level

Roman Glass for Latin Class, Part II

By Malcolm Donaldson, Ph. D.

When the more elaborate glass items are considered, they certainly show merit as precious works of art, well worth the expense. The beholder may likewise observe in this medium something of a paradox; for here is a real reminder that the civilization of the Caesars included much more than the legionary camp. At once utilitarian and beautiful, this glassware represents the arts of peace and commerce. It is interesting to note that the fine glass produced under the empire was still to be found in Gaul after that province was "Merovingian." The Latin teacher interested in demonstrating Roman "survivals" may, in fact, find it advantageous to show the class illustrations of the fine Roman-style glass from Merovingian Gaul in Aries and Duby's *A History of Private Life. I. From Pagan Rome to Byzantium* (Cambridge: Harvard University Press, 1987, p. 431).

Some of the authentic glass items available have survived from the late imperial period (and, therefore, closer to the "sub-Roman" regimes such as the Merovingian cited above). Recently there was a glass pitcher with "strap" handles (with reference to the shapes in the glass) and a lovely threaded decoration that encompassed the whole piece (5 3/4" high, from the fourth century A.D.). There was a dramatic example of a vessel known as a *balsamaria*, which, not surprisingly, was intended for balsams, perfumes, or make-up. It was a green double flask with "elbow" handles (again, with reference to the handles' shapes) on the rim as well as a triangular handle standing above the top (7" tall, also from the fourth century A.D.). A simpler—and far less expensive—piece, offered at \$350.00, was a clear glass cup with a kind of incised design (3" tall, from the third to the fourth century A.D.).

Two sources of which I am currently aware offer Roman glass now incorporated into modern jewelry settings, usually of sterling silver. The end products take various forms, including small, round "Roman" jewelry boxes, pendants, rings, earrings, lockets, etc. There are also representatives of original Roman glass jewelry, apart from the glass beads already mentioned. The potential variety is demonstrated by two current examples—both are "stones" now separated from their original settings. One is the blue glass paste image of a warrior; the other, a lady in intaglio or red glass.

More than one company offers reproductions of Roman glassware. There are several styles of containers in gleaming dark blues and greens. Prices begin at \$42.00, and, for the examples I have seen, don't go much farther. One particular reproduction is that of a Roman glass amphora, clear with green handles (from a 1st to 2nd century A.D. original). This was mounted on a cast bronze tripod—also a reproduction. It is instructive to note that this set was \$45.00, while a very similar set with slightly different details (including an Etruscan provenance) cost over \$100,000. Some of these modern replicas, in a way similar to that of Roman coin reproductions, readily offer themselves as graceful and highly appropriate awards for sundry Latin contests or academic excellence. It is also interesting to compare these to some of the ancient items.

For Latin students ranging from middle school to the college undergraduate level, there is the initial revelation: there was glassware in the ancient world! Then follow other revelations of sorts, such as the beauty and durability of that glassware, and perhaps most interesting to many students, the fact that a certain technology was required. The most lasting impression, however, comes from the viewing of the authentic surviving products of that technology. In fact, this holds true for some parents visiting the campus; and that, of course, nets good public relations for the Latin program.

The following references may serve well for those wishing to pursue Roman glass in the teaching of Roman civilization. First, there is an article reprint available from Sadigh Gallery Ancient Art (one of the sources, likewise, for the glass items themselves). This is Pat Remier's "Ancient Glass Production Relied on Technology," which originally appeared in a 1989 issue of *Celator*. Remier here provides a succinct summary with several small but clear illustrations of the finished products. This article is quite suitable for secondary or college classrooms, and wonderfully convenient for

classics displays, parent visits, etc. Next there is Henry Hodges' *Technology in the Ancient World* (Barnes and Noble, 1970). This has a number of references to early glass-making; stand-outs, however, include the line drawings on p. 209—illustrating the manufacture of a Palestinian "wine glass" of the first century B.C., and two illustrations on p. 210 with a discussion of the distinction between "free blown" and "mold-blown" glass. At a level more appropriate for the instructor *per se* there is Gladys Davidson Weinberg's work, "Excavations at Jalame: Site of a Glass Factory in Late Roman Palestine" (University of Missouri Press, 1994). This contains many specific details which can be adapted for introducing students to the ancient technology, allowing, of course, for the budgeting of classroom time. For many additional illustrations of both Hellenistic and Roman glass, there is Andrew Oliver's *Ancient Glass in the Carnegie Museum of Natural History, Pittsburgh* (Pittsburgh, 1980); the sheer variety of the items, here and in the catalogue illustrations available, evoke student enthusiasm. Finally, there are interesting details (for example, regarding window glass) in L. Sprague De Camp's *The Ancient Engineers* (Barnes and Noble, 1993).

A Modern Myth

Why Elephants Are Afraid of Mice

Bryan Boynton, Latin II student of Nancy Mazur,
Marion L. Steele High School, Amherst, Ohio

A long time ago, when gods ruled the earth, there lived creatures so large and fierce that they had no enemies and no animal would ever dare to attack them. These creatures lived in different parts of the world and could eat whatever they wanted. They almost never bothered humans except when they couldn't find food. But their most beloved animal to eat and terrorize was the elephant.

The creatures loved to hunt the elephant because the elephant was so much slower and smaller than they were. The elephant also offered these creatures a great amount of food. The elephant greatly feared these creatures and did anything to avoid them.

Now, at this time, the creatures were multiplying so rapidly that they were running out of places to live and the elephants were being killed in such great numbers that they were becoming extinct. The gods were very concerned about this. They thought the creatures would start attacking humans when the creatures couldn't find elephants. So Jupiter asked Neptune to take these fierce creatures off the land and put them in the sea. Neptune changed them into what we now call snakes. To replace these creatures on the land, Jupiter created a small defenseless animal. These new animals only ate grass and grain; the other animals that the old creatures used to eat now ate the small new animals. These animals were mice. But elephants remained suspicious of these new creatures and continued to fear the small, defenseless mice as they had feared their earlier predators.

Achilles

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

Prince Achilles, heed our call:
One day all men will fall.

Stifle your valor, re-enter the brawl;
There are more Trojans to maul!
Poor Achilles, why do you sulk so?
To their fate all mortal men must go.
You have been wronged, that is right,
but you must not give up the fight.
We'll give you Briseis for your delight,
for we Achaeans need your might!
Poor Achilles, why do you sulk so?
To their fate all mortal men must go.
Hark, here comes Antilochos;
he brings dire news for us.
Arise Achilles, cease this fuss,
and avenge dead Patroclus!
Poor Achilles, why do you sulk so?
To their fate all mortal men must go.

Recent Archaeological Revelations

Herodotus at Giza (Continued a Pagina Prima)

alumina (both of the latter found in the Nile River), and the water itself. According to recent studies, the water probably reached the pyramids by canals.

Herodotus also reported that men were ordered to "drag stone from the quarries." But the stone could have been limestone rubble used in making the molded stone. Herodotus never says that the pyramid stones were carved. More evidence from Herodotus is that the laborers "smelled of rancid oil." The oil would have been used to release the synthetic stone from its mold.

To further corroborate the recent findings, we may consult passages in the *Natural History* of Pliny the Elder. Pliny, too, wrote that the Egyptians made real stone. But he was not writing about the pyramid stones. He described the method of making stone vases using the chemical natron. Pliny said that murrine vases "are said to be made of a liquid to which heat gives consistence when covered with earth." Scholars, unaware of the stone-making process, have, throughout the centuries, erroneously translated his work.

Now, since chemists have reclaimed the lost art of making stone, Pliny and Herodotus may be defended. The awareness of stone-making enables archaeologists to interpret artifacts from the settlement recently found beneath the sands of the Giza Plateau.

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Riding the Crest of Latin

By Julia Richter, Latin III student of Mary J. Koons,
Upper Dublin High School, Fort Washington,
Pennsylvania

For one of their class projects the Latin III-IV students of Upper Dublin High School created artistic family crests using original Latin mottoes. The motto described the student's family life or philosophy. Several of these are: *Vobis sacrificandum est ut succedat*—You must sacrifice in order to succeed. *Vivite cum dignitate*—Live with pride. *Numquam hebes dies*—Never a dull day. *Ne dissensionem permittamus ut efficiamus separationem cordium nostrorum*—Let us not permit the differences in our minds to be the cause of the separation of our hearts. *Risus laetitiam efficit*—Laughter will bring happiness.

Each crest showed the country from which the student's ancestors emigrated. Ireland and Italy were among the most popular of these countries. The quality of the art in these projects was excellent and diverse. Students worked carefully to portray their individual interests. These included a cat lover, ballet dancer, wrestler, and a juggler, as well as omnivorous eaters and readers, gardeners and golfers.

All students enjoyed this project. It enabled them to use their Latin creatively and become better acquainted with their fellow classmates.

Hiems

By Tom Breh, Latin II student of Mrs. McCall, West
Genesee Senior High School, Camillus, New York

Hiems pervenit
Dies frigidus et nox frigida
Tamen pulcher est
Sol lucet trans terram
Et sum lactus
In campo albo



Juno's Wrath

By Dan Duggan, Latin III student of M. J. Koons,
Upper Dublin High School, Ft. Washington,
Pennsylvania

Once upon a time, in the clear, quiet sea,
The Trojan fleet sailed along peacefully.
But the Goddess Juno favors the Greeks,
And the death of the Trojans is what she seeks.
She calls upon Aeolus, her obedient friend,
To bring the Trojan fleet to an end.
He strikes the mountain on its side
Out rush the winds from inside.
Freed by Aeolus, the winds now flee
To bring destruction upon the sea.
And the mighty winds from the caves
Fly about and stir up the waves.
And the mighty winds shake the huge boats,
Yet the fleet of Troy still floats.
The men now filled with fear,
The angry skies are all they hear.
The thunder and lightning from up high
Rattle through the darkening sky.
And out of the sky from the north
A howling gale comes rumbling forth.
The oars on the ships begin to break.
The men, so frightened, begin to shake.
The ropes start to creak
As the boats begin to leak.
And to the Trojan disbelief,
Not far off, lay a great, jagged reef.
The group of men, with grief they shout,
As they realize now that Death is about.
As the raging winds thrashed,
The doomed ships crashed.
Into the water went treasure and men.
For some of the Trojans, this was the end.
The planks and arms and treasures in the sea—
It was a wretched sight to see.
When word of this storm reached Neptune,
He rushed to save the Trojans from doom.
The mighty god made the winds behave
And, thus, the Trojans he did save.
So, the cruel plan of Juno was not complete.
Seven ships remained of the fleet.
The remaining group sought the sand
Upon which the ships could land.
Lucky were they who now survived.
Perhaps, on the shores, they would be revived.

Athena

By Annie Gossett, Latin I student of Nancy Tigert,
Turpin High School, Cincinnati, Ohio

Athena is the goddess of wisdom and war,
Perhaps the most praised goddess of all.
When her worshippers prayed to her,
She often came and answered their call.
One day Arachne, a spectacular spinner
Boasted her talents, saying she was the best.
When Athena heard this, she visited Arachne,
And challenged her to a contest.
Each of them worked on her own design,
Hoping she'd win and shouting out with glee.
But when Athena had won,
Arachne hung herself from a tree.
Athena had pity for Arachne;
She didn't want her to be dead.
So while Arachne was hanging,
Athena turned her into an Arachnid.

A Hero?

By Latin students of Sharon Gibson, Brownsburg
High School, Brownsburg, Indiana

Bellerophon
Validus, fortis
Volat, pugnat, interficit
Conatur pervenire ad Olympum
lactat, avolat, moritur
Audax, soli consulens
Stultus

Bellerophon
Strong, brave
He flies, he fights, he kills
He tries to get to Olympus
He boasts, he flies, he dies
Bold, egotistical
Fool

The Lives and Works of Roman Authors

Petronius — The Judge of Elegance

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

Gaius Petronius, whose claim to fame arises from his book, the *Satyricon*, was born about A.D. 20. He had some political experience, serving as proconsul in Asia Minor. He was a close associate of the emperor Nero (A.D. 37-68), and served him as sort of a cabinet member (Department of Entertainment). Petronius had the final say as to what was stylish and "cool" in Nero's decadent court; the historian Tacitus calls him the *elegantiae arbiter*, reporting that Petronius slept by day and conducted his business and sought pleasure at night. But Petronius made some enemies, who accused him of treasonable crimes, and, rather than be arrested and tried, Petronius took his own life by cutting open his veins.

Petronius' *Satyricon* survives only in fragments. The complete manuscript disappeared in the 600's, and we now have perhaps an eighth of the original work. It was made into a racy movie in 1969 by the Italian director Federico Fellini.

The *Satyricon* is a combination of prose and poetry, adventure and satire, telling the tales, both quasi-epical and erotic, of a trio of shady teenage fellows. The setting is southern Italy. The book is a satire on the vices of the day, narrated in graphic detail and vivid color. Unlike so much Roman literature, it portrays the lives and conditions of the lower classes. Squalid living conditions, superstition, ignorance, the treatment of slaves, and greed—all are detailed in this book, parts of which are not for the squeamish or immature audience.

For the specialist in language, the *Satyricon* is a mine of information on the *sermo plebeius*, that is, everyday language and street slang. The characters are mostly uneducated, and they use a more informal Latin than is taught in American schools. This book is, in fact, the single most voluminous record of spoken Latin that we have.

It is interesting that some changes which occurred in later Latin and in the Romance languages are foreshadowed in the *Satyricon*, such as the disappearance of the neuter gender (Petronius has *caelus* and *vinus*), the diminishing use of deponent verbs (Petronius has *loquo*), the omission of -m in the accusative singular (already permitted in poetry), and the treatment of fourth and fifth declension nouns as first and second declension nouns.

This surreptitious classic is rated 7 in difficulty level (on a scale of 1-10), because of unexpected usages and a large number of Greek words.

Canis et Eius Repercussus

By Laura Callender and Alicia Radford, Latin II
students of Nancy Tigert, Anderson High School,
Cincinnati, Ohio

*Canis qui arbitrat est se esse callidum de lanio
caniculum surripuit. Tenens eam in suo ore transiit
pontem super flumen. Aspexit aquam et vidit suam
imaginem sed arbitrat est se esse alium canem.*

*Canis dixit, "Alter canis habet bonam caniculum. Est
stultus canis. Si terrebo eum, fortasse demittet
caniculum et curret."*

*Canis arbitrat est hunc esse perfectum consilium. Sed
ubi aperuit suum os ut latraret, demisit caniculum in
aquam et eam amisit.*

—Es felix cum omnibus quae habeas.

A dog, who thought himself to be clever, stole a steak from the butcher. With it in his mouth he crossed a bridge above a river. He looked at the water and he saw his reflection but thought that it was another dog. The dog said, "The other dog has a good steak. He is a stupid dog. If I scare him, perhaps he will drop the steak and run."

The dog thought this was the perfect plan. But when he opened his mouth to bark, he dropped the steak into the water and lost it.

—Be happy with everything that you have.



Placenta Dulcis

Submitted by Karly Kautsky and Margaret Klein, Latin
II students of Donna Wright, Lawrence North High
School, Indianapolis, Indiana



Rich, Sweet Cake When Finished

Recipe:

- 2 tsp. cinnamon
- 1/2 cup almonds
- 1/2 tsp. ground rosemary
- 2 cups pastry flour (substitute cake flour)
- 2 tsp. baking powder
- 1/4 cup sweet raisin wine
- 1 egg
- 3/4 cup milk
- 4 Tbs honey
- filberts or pecans

In a mixing bowl put cinnamon, chopped almonds and rosemary. Add flour, baking powder, and mix. Next, combine sweet wine, well-beaten egg, honey and milk. Blend and stir in the dry ingredients. Bake at 375° F in a greased 9" round pan for 30 minutes. Pour a little honey on top of the finished cake and garnish.



Karly mixes the batter

We decided to make a sweet cake because we thought it would not only taste good, but we had all of the ingredients. We figured it would be fun and quick.



Margaret tastes the finished product

After we made the cake (which is very easy to do), it was time for the taste test. We found it tasted much better the more honey that was put on top of the cake. This cake is a nice dessert for people who want to try something from ancient times that's not too different!

The Life of Girls and Women in Ancient Rome

Women's Occupations Outside the Home

By Stephen A. Stertz

During most of Roman history it was not considered very respectable for women to hold paid occupations outside the home. There were, indeed, women who worked as singers, actresses, dancers, and entertainers in general – and, as the Empire progressed, even the occasional female gladiator, but such occupations were both rare and frowned upon. Augustus and other emperors forbade senators to marry actresses.

In some parts of the Empire, especially in Greek-speaking areas, a very few women were estate managers, architects, and even lawyers. Traditional Romans, however, would not want their daughters to be so employed.

There were midwives, some of whom could even be called doctors, although in the latter case they treated only women patients. A larger number of women, often freedwomen or belonging to the lower social classes, kept small shops and the equivalent of "fast food" restaurants.

In Pompeii women held a large share of the clothing trade. Many of these women were widows of men who had pursued these trades, or the daughters of men who had no sons.

Most women working outside the home did not receive wages or business income. Slave women performed various kinds of outdoor agricultural chores, as did less well-off women or those whose husbands were away, perhaps as soldiers.

Higher in the social scale, there were priestesses of various cults, and in Christian times there were women who did various kinds of church work, some of whom were called deaconesses. Still later, there were nuns.

The Roman matron, however, usually occupied herself outside the home visiting friends or relatives, walking or riding in litters through the city, attended by slaves, visiting temples, attending the theater or the games, going to meetings of women's organizations, usually religious in purpose, attending dinners and parties with her husband, occasionally shopping for luxury goods – although upper-class women usually left the shopping to slaves – and occasionally testifying in court, which women in classical Athens could not do.

Some women's activities were dictated by family finances. Thus, young girls would attend school if their families could afford it, and women who could afford it went with their families to such resorts as Baiae, or to the baths. During the Republic, baths usually had separate sections for men and women. In Imperial times, mixed bathing was not unknown, although frowned on by the more traditional. Some women even worked out with weights and played ball games, but these activities were neither respectable nor frequent.

By the third century of the Christian Era, women in the Imperial family openly participated in politics and visited military camps dressed in armor; still later, they were occasionally elected to the senate. Several women served as empresses in the later Empire, a practice that continued in the Eastern, or Byzantine Empire. When the Empire officially became Christian in the fourth century, women had some informal influence in the church, although they could not become priests or bishops. Still later, some had influence as abbesses of large convents controlling valuable agricultural land.

Very few women contributed to Latin literature, the poetess Erinna having been one of the rare exceptions. In the late Empire, Macrina, the sister of Basil of Caesarea and Gregory of Nyssa, seems to have written on theology in Greek, extant only through quotations in the writings of her brother, Basil.

Gladiators (Continued a Pagina Secunda)

of human sacrifice into a political practice in order to obtain votes. In exchange for grandiose entertainment spectacles involving many gladiators at once, the Roman voting populace was swayed to vote for the candidate who put on the best show. Politicians paid large sums of money to have hundreds of gladiators fighting each other and exotic African animals to the death.

In 105 B.C., taxpayer's money paid for the first state sponsored gladiatorial games put on by the Roman consuls as a religious event. These religious events proved to be popular crowd-drawing festivals held in the Forum. They attracted spectators from all over the Republic. The crowds, in fact, eventually became so large that people were being crushed to death in downtown Rome. The victims included two senators.

Regardless of their popularity, gladiatorial shows were still considered religious rites which were to be held only in honor of a deserving corpse. Julius Caesar, however, changed this: He bent the rules by holding the gladiatorial games on the twentieth anniversary of his father's death, and later he held a spectacular show for the public in 65 B.C. – with as many as 640 gladiators fighting at once – hoping, simply, to get votes for his candidacy for aedile. This show was supposedly in honor of his daughter who had been dead eight years. Eventually, he disregarded the rules all together and held gladiator games on any date he chose in honor of any deceased worth the attention. Caesar's popularity never diminished.

The senate saw these shows as a flagrant display of power by an ambitious young politician wanting to surpass the senate through popularity with the poor. After Caesar's audacious gladiatorial displays, the senators immediately passed a law curtailing the size of the events, but this did not stop the growth of gladiator shows in Rome. As a matter of fact, the shows did not stop growing in size, number and spectacle for the next 500 hundred years.

The gladiators themselves also posed a threat to the senate's power as they became loyal followers of their master. They could be used as body guards or small private armies. Caesar kept his own private gladiator school. In the war against Augustus, the gladiators stayed loyal to Mark Antony until their deaths even after Antony's troops had already abandoned him. Nero took a group on a pillaging spree one night through the streets of Rome, stealing honest citizen's property and ransacking their homes.

There was also the fact that armed slaves could spell trouble for Rome in general as had been seen in the slave revolt of 73 B.C. when the gladiator Spartacus led such a revolution which lasted for two years.

How Well Did You Read?

77.

- Which two famous English poets does Frank Korn say are buried in the Protestant Cemetery in Rome?
- What was a *Bidentia*?
- From which literary work does Andrew Adams say Latin street slang can be learned?
- What did the Macedonians call Mt. Olympus?
- During which century did Roman women begin to participate openly in politics?
- Why were gladiatorial combats first held?
- What commemorative honor did Cloelia receive from the Romans?
- What country is the setting for Lindsey Davis' most recent novel?
- What amazing discovery was recently made about the stone used to build the pyramids?
- Which Roman festival commemorated the expulsion of Tarquinius Superbus?

Ministeria Conducibilia & Res Venales

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Rerum Latinarum XIII Paginae

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#52532: An unframed 26 1/4" x 31 1/2" color print of Albert Moore's "Midsummer" featuring two stola-clad Roman girls fanning a third seated in a Roman *cathedra*. Painted in 1887, the original is on display in the Russell-Cotes Art Gallery and Museum in Bournemouth, and it "combines pre-Raphaelite romanticism and classical ideals in a voluptuous tableau." \$25.00

Over-educated Shirts sporting the Latin expressions: *Si Hoc Legere Scis Nimirum Eruditiois Habes* and *Per Contra, Scientia Est Potentia*. The sayings are printed on heather gray 100% cotton tee shirts or on 50/50 cotton-poly sweatshirts. Adult sizes.

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This 60 min. videocassette by Norma Goldman demonstrates the art of improvising or making permanent male and female Roman costumes for a great variety of occasions. The videocassette is being marketed by the American Classical League. Order item #ACL Tape V1 for \$19.95 by phoning 513/529-7741 or FAXing 513/529-1516.

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By David Stofka



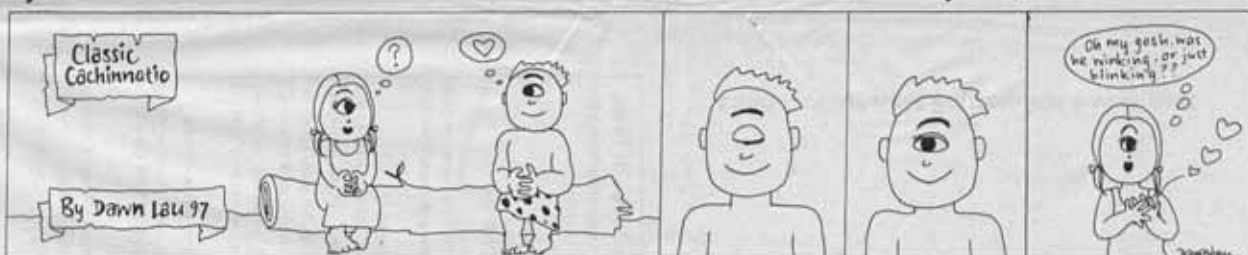
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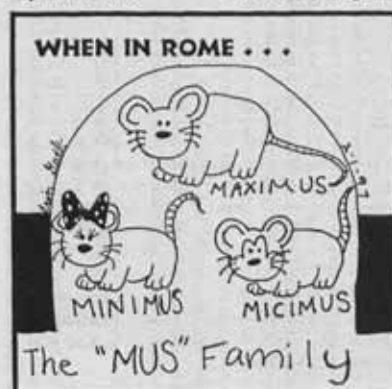
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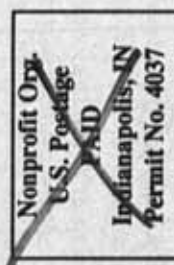
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Students submitting work should include the name of their Latin teacher and the name and address of the school they attend.

What may be submitted

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

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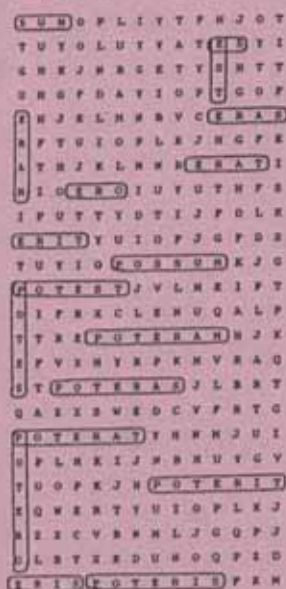
66. Libri Optimi

- I. UNHEEDED WARNING, Stephen A. Frederick
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- III. SILENT HONOR, Danielle Steel
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- V. LAWS OF OUR FATHERS, Scot Turow
- VI. A REPORTER'S LIFE, Walter Cronkite
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- VIII. MAKE THE CONNECTION, Robert Gray and Oprah Winfrey
- IX. FOREVER, ERMA, Erma Bombeck
- X. EVERYONE IS ENTITLED TO MY OPINION, David Brinkley

69.



67.



68.

Animal
Kingdom

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

Picturae Moventes

- I. STAR WARS
- II. THE EMPIRE STRIKES BACK
- III. PULP FICTION
- IV. RESERVOIR DOGS
- V. DESPERADO
- VI. THE DOORS
- VII. TOMBSTONE
- VIII. FROM DUSK TILL DAWN
- IX. THE WIZARD OF OZ
- X. BATMAN

74. Carmina Optima

- I. DON'T GET ME STARTED, Rhett Aikins
- II. SHE'S IN LOVE WITH THE BOY, Trisha Yearwood
- III. FANCY, Reba McEntyre
- IV. MY MARIA, Brooks and Dunn
- V. CALLIN' BATON ROUGE, Garth Brooks
- VI. I DO, Paul Brandt
- VII. LIVING IN A MOMENT, Ty Herndon
- VIII. IT MATTERS TO ME, Faith Hill
- IX. TEN THOUSAND ANGELS, Mindy McCreedy
- X. LOVE ME, Colin Ray

71.

T.V. Per Annos

1. Star Trek
2. Three's Company
3. My So-Called Life
4. The Cosby Show
5. Who's The Boss?
6. Get Smart
7. Bewitched
8. I Dream Of Jeannie
9. Petticoat Junction
10. The Monkees
11. Charlie's Angels
12. Addams' Family
13. The Munsters
14. I Love Lucy
15. Cheers!
16. 90210
17. Party of Five
18. Boy Meets World
19. Welcome Back, Kotter!
20. The Brady Bunch

73.

A, Ab
et Ad

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24. L
25. S
26. HH
27. X
28. H
29. Q
30. R
31. GG
32. Y
33. K
34. C
35. W

72



A Story About a Little Match Girl

Elisabeth Chevalley has brought you the Latin translation of this story, created by Hans Christian Andersen. It was first published in M.A.S. on the Kalends of January, 1997, p. 22. It was shortened and edited slightly for younger readers by B. F. Barcio and William Gilmartin.

The weather was very cold. It was almost New Year's Eve. In the middle of the storm, although the air was extremely cold, a poor little girl was going along on the road. She was going along bare-footed and with no cap on her head. When she had left home in the morning, she had had very old little shoes. These she had lost when she had to avoid a long line of very fast moving vehicles.

She was carrying matches in an old pouch and held a bundle of the same in her hand. On this day, however, which was the day before the new year, the weather was so cold and all the residents were distracted by so many tasks that no one stopped or took pity on the pleas of the little girl.

Although the end of the day was now near, she had sold no bundle of matches nor had anyone given her any coins. And so, wandering here and there on the roads and trembling because of cold and hunger, the little girl presented a picture of the most horrible wretchedness. Moreover, her neatly curled long blond hair hanging on her neck was completely covered with chunks of snow.

After the bundle of matches was offered for the last time in vain, the little girl finally saw a corner between two houses. She was so exhausted that, crouching down, she sat there. Although she was shivering and trembling with the cold even more than before, she dared not return home. She had no doubt that her father would beat her because she brought home no money. Moreover, it was also very cold in their dirty little attic for there was no fireplace.

Now, however, the little girl's small hands were growing numb because of the cold.

"Why don't I just use one match," she thought to herself, "to make a fire so my fingers might get warm? Surely father won't notice it's missing."

So she did. But how nice the match was burning when it was lit! The little girl moved the fire near her hands. It seemed to the little girl that she was in front of a great iron furnace!

But when the little girl was about to stretch out her feet so they would get warm, the fragile flame suddenly went out and the furnace disappeared so that she now held nothing but a half-burned match in her hand.

Then she struck another match whose light shone on the wall of the house. When this had been lit, the little girl could see everything that was going on in the hall behind it. A table had been set covered with an elegant white cloth, shining on which were shapely serving dishes made from porcelain. A very handsome roasted

76. Beatitudinal

Match

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| 3. | G |
| 4. | E |
| 5. | A |
| 6. | B |
| 7. | F |

77.

How Well Did You Read?

- Shelly and Keats
- An enclosure marking spot where lightning had struck
- From the Satyricon
- Golem Beg
- During the 3rd Century A.D.
- To honor the dead with blood sacrifices
- An equestrian statue in the Forum
- Spain
- It was made from a liquid mixture poured into molds.
- Regis Pinae* – February 25