

POMPEIANA

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Fabula de Iesu Natu Latina Vulgari Scripta a Sancto Hieronymo

Collecta ex Novi Testamenti libris a Guilhelmo Gilmartino, Latinae linguae magister apud Benjaminis Davidi Scholam Altam, Indianapolisensi in Indianā

In mense sexto, missus est angelus Gabriel a Deo in civitatem Galilaeae, cui nomen erat Nazareth, ad virginem desponsatam viro, cui nomen Ioseph, de domo Davidis. Nomen virginis erat Maria.

Et ingressus angelus ad eam dixit, "Ave, Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus." Quae cum audivisset, turbata est in sermone eius, et cogitabat qualis esset ista salutatio.

Et ait angelus ei, "Ne timeas, Maria, invenisti enim gratiam apud Deum. Ecce, concipies in utero et paries filium et vocabis nomen eius Iesum. Hic erit magnus et Filius Altissimi vocabitur et dabit illi Dominus Deus sedem Davidis patris eius, et regnabit in domo in aeternum, et regni eius non erit finis."

Dixit autem Maria ad angelum, "Quomodo fiet istud, quoniam virum non cognosco?"

Et respondens angelus dixit ei, "Spiritus sanctus superveniet in te, et virtus Altissimi abumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei."

Dixit autem Maria, "Ecce ancilla Domini; fiat mihi secundum verbum tuum."

Antequam Ioseph cum Maria convenerat, haec inventa est in utero habens de Spiritu sancto. Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam.

Haec autem eo cogitante, ecce angelus Domini

apparuit in somnis ei dicens, "Ioseph, fili Davidis, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est de Spiritu sancto est. Pariet autem filium, et vocabis nomen eius Iesum; ipse enim salvum faciet populum suum a peccatis eorum."

Exurgens autem Ioseph a somno, fecit sicut praecepit ei angelus Domini et accepit coniugem suam.

Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis, et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem Davidis, quae vocatur Bethlehem. Eo ivit — quod esset de domo et familia Davidis — ut profiteretur cum Maria, desponsata sibi uxore praegnante.

Factum est, autem, cum essent ibi impleti sunt dies, ut pareret: peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in praesepio quia non erat eis locus in diversorio.

Et pastores erant in regione eodem vigilantes et custodientes vigilias noctis super gregem suum. Et ecce, angelus Domini stetit iuxta illos, et claritas Dei circumfulsit illos, et timuerunt magno timore.

Et dixit illis angelus, "Nolite timere. Ecce enim evangelizo vobis magnum gaudium quod erit omni populo, quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate Davidis. Et hoc vobis signum: Invenietis infantem pannis involutum et

positum in praesepio."

Et pastores loquebantur ad invicem: "Transecamus usque Bethlehem et videamus hoc verbum quod factum est quod Dominus ostendit nobis."

Cum ergo natus esset Iesus in Bethlehem Iuda in diebus Herodis regis, ecce, Magi ab orienti venerunt Hierosolimam dicentes, "Ubi est qui natus est rex Iudaeorum? Vidimus enim stellam eius in oriente et venimus adorare eum."

Audiens autem Herodes rex turbatus est, omnia Hierosolyma cum illo. Et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur.

At illi dixerunt, "In Bethlehem Iuda"

Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellae quae apparuit eis.

Et mittens illos in Bethlehem dixit, "Ite et interrogate diligenter de puero, et cum inveneritis, revertisse mihi ut et ego veniens adorem eum."

Qui, cum audissent regem, abierunt. Et ecce, stella quam viderant in oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Et intrantes domum, invenerunt puerum cum Maria matre eius, et procidentibus adoraverunt eum. Et aperitis thesauris, obtulerunt ei munera: aurum, tus et myrram.

Responsa accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

Pontifex Maximus — Tum Et Nunc

By Prof. Frank J. Korn, Seton Hall University, South Orange, New Jersey

What a difference a mere twenty centuries can make. In the year 63 B.C., in the Eternal City of Rome, the Pontifex Maximus was the Roman-born Gaius Julius Caesar. In the year A.D. 1997 it is the Polish-born Karol Wojtyla (known to the world since his election as Pope John Paul II).

In ancient times Pontifex, literally translated from the Latin as "bridge-builder," was the honorary title given to certain pagan priests. Their mission ostensibly was to "bridge" the gap between the heavens and Earth, between the deities and men. A pontifex was one of sixteen members of the highest priestly college in Rome who advised the magistrates on religious questions and supervised all other priests and priestesses. At the head of this group sat the Pontifex Maximus or Chief Priest.

Today Pontifex Maximus is one of numerous honorary titles accorded the Bishop of Rome, i.e., the Pope, chief priest of the Catholic Church.

Perhaps it would prove interesting to take a closer

personal look at these two pontiffs who stand at either end of the "Current Era."

The lives of these two men show a curious mix of extremely stark contrasts and some remarkably intriguing parallels. John Paul II has stood like a colossus over the history of the last quarter of the twentieth century, as did Julius Caesar over the middle decades of the first century before Christ.

Caesar was born to the aristocracy of the cosmopolitan city of Rome. Wojtyla came into the world through a working class family in the sleepy village of Wadowice in far-off Poland. Outstanding students from boyhood, both studied abroad as young men. The Roman sailed to Greece for advanced studies in rhetoric at the school of Apollonius. The Pole, soon after his ordination to the priesthood, set out for Rome for courses in theology at the Angelicum.

Early in his public life, the ambitious Caesar sought election to the post of Pontifex Maximus which he

(Continued in Pagina Tertia)

Sorry, Millennium Watchers,
You Missed It!

While this year may correctly be called 1997 A.C.E. (After the Common Era — or is it "Error?"), it is, in fact, already A.D. 2001, the Millennium having begun basically unnoticed by the majority of folks.

If someone is to be blamed for making this event post-climactical, it is Dionysius Exiguus. This scholar, working in the 6th Century A.D., sat down, and for the first time, tried to figure out exactly in which year Jesus Christ had been born — the western world was still labelling years either from the Pounding of Rome or in terms of what year of someone's reign it was.

Unfortunately, Dionysius miscalculated the death of Herod the Great — an historical event crucial to pinpointing the year of the birth of Jesus Christ. His research indicated that Herod the Great had died 754 years A.V.C. (After the Founding of Rome), when, in fact, Herod had died only 750 years A.V.C.

(Continued in Pagina Tertia)

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Standing centuries apart, the two Pontiffes display similar poses.



Saturnalia Gambling

By Julie Burakowski, Grade 11 student of Margaret M. Curran, Orchard Park High School, Orchard Park, New York

Tali
Venus, canis
Ludimus, ridemus, vincimus
Amamus ludere.
Tali

The Women Behind Rome's Greatest Men

Fulvia, A Woman of Action

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

Fulvia was a notorious and controversial woman of action in the first century B.C. She was one of the most disliked persons in her time as well, a vicious and cruel woman who would seemingly stop at nothing, not even murder, to have her way.

This woman was born into a wealthy family, and apparently received considerable education. She first married Clodius Pulcher, an unscrupulous politician elected aedile in 56 B.C., whose own band of gladiators could not prevent his murder four years later at the hand of rival thugs. When her husband's body was brought to their house, Fulvia is said to have given such an emotional speech over his corpse that a riot ensued.

The ambitious widow soon re-married, this time to Curio Scribonius, an ally of Julius Caesar. Curio became one of Caesar's generals in the Civil War (49-46 B.C.). Caesar won the war, but Curio lost his life in a battle in Sicily, and Fulvia was again without a husband. By now, however, she had been in some high circles, and found herself a fanatical supporter of Caesar's best friend, Mark Antony. They married in 45 B.C.

The next year, after Julius Caesar's assassination, and after Caesar's young heir, Octavian, and Mark Antony had succeeded to power and were making a list of enemies each wanted dead, Fulvia is said to have had enough influence to have several of her own personal enemies included on this list. Among those killed was the famous orator Cicero, whose severed head was put on display in the *Forum Romanum*. Fulvia went to see it, picked it up, cursed it, and then stuck a needle through the orator's tongue to show her contempt for Cicero's speeches against her current husband, Mark Antony.

When Antony went abroad to avenge the assassins of Caesar, Fulvia stayed behind in Rome, acting as his liaison and a virtual regent of the city. For a year or so she was probably the most powerful individual in the capitol. She spoke with her husband's authority, named public officials and auctioned off provincial governorships. She is even said to have led an army into battle on several occasions.

Fulvia's star went into decline in 42 B.C., the year her husband traveled to Egypt and met a woman named Cleopatra. Fulvia turned against her husband, and then against Octavian as well. Later, she tried to get back into Antony's good graces and is reported to have died friendless and humiliated in 40 B.C. Her children by Antony were brought up by Octavia, the generous and kindly sister of Octavian.

One historian estimates that Fulvia's death brought an extra ten years of peace to the Roman Empire.

While Fulvia is not a particularly admirable role model among Roman women, she is a good example of how women in Rome could rise to great heights.

Daedalus et Icarus

By Jenny Papatolis, Latin II student of Sister Rita Small, R.S.M., Merion Mercy Academy, Merion, Penn.

Reges, labyrinthi, secreta,
Minotaur moritur.
Avolantes,
Daedalus et Icarus fugiunt.
Contumax,
Icarus perit.

Do You Want To Play a Game?

Part IV

Ludus Talaris "Knucklebones or Dice"

A series on private games enjoyed by the Romans for personal exercise or for fun.

I. TALI

A *talus* was the rectangular knucklebone (*astrologus*) that is found in the rear ankles of goats and sheep. The length of each is greater than its breadth so that each had four long sides and two pointed ends.



Talus or Astrologus

There were two basic games which could be played using an assortment of these bones.

A) *Habilis Talis*: The skillful handling of knucklebones.



Roman girl playing with tali.

There were several ways to play with the *tali* to show off a player's skill in handling them. The most basic seems to have been to take five *tali*, toss them lightly in the air and attempt to catch all five on the back of one's hand. The more "moves" a player could make showing off his/her agility in tossing and catching the *tali*, the more s/he could impress fellow players.

This use of *tali* seems to have been enjoyed primarily by women, children and old men.

B) *Fortunatus Talis*: A game of chance using knucklebones.

When using *tali* to play a game of chance, each of the four long flat sides of a *talus* needed to be distinguished and assigned a name and a value.



Two of the long flat sides were broader and two were narrower.

One of the broader sides was convex in shape and was called *Ternio*. It had a value of III.

The other of the broader sides was concave in shape and was called *Quaternio*. It had a value of IV.

One of the narrower sides was flat and was called *Unio*. It had a value of I.

The other of the narrower sides was indented and was called *Senio*. It had a value of VI.

Some sets of *tali* had their flat sides marked with words or niches to indicate the value of each, but since each of the four long flat sides was easily distinguishable from the others, most *tali* had no marks on them at all.

Each player would throw four *tali* at a time, either by tossing them into the air with his hand or by spilling them from a small container. When the *tali* were thrown, it was the underside of each *talus* that counted, i.e. the side it was resting on, not the side facing up as when playing with *aleae* or dice.

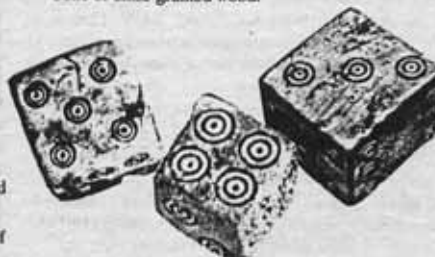
It is possible to throw thirty-five different combinations using four *tali*, with the lowest value being four and the highest being twenty-four.

The luckiest throw of all, however, occurred when all four *tali* rested on different sides. This total was only fourteen, but the throw was considered so rare that it was named *Venus* or *Iactus Veneris*, and it was always the winning throw. At *convivia* those competing to be the *Rex Bibendi* would have to win the honor by throwing a *Iactus Veneris* with the *tali*.

II. ALEAE

An *alea*, or, as it was also called when used to gamble, a *tessera lusoria*, was a square die with numerical values marked on all six sides with small double concentric circles, the centers of which were marked with dots.

The amounts indicated on opposite faces of each die always totaled seven, i.e. one was opposite to six, two to five, and three to four. They were made of ivory, bone or close-grained wood.



Ancient Dice

The use of such dice for gambling was generally frowned upon by society; thus the term *aleator*, meaning "one who gambles with dice," was used to refer to a person with no socially redeeming qualities. It was, however, generally acceptable for anyone to gamble during the festival of *Saturnalia* in December and for old men to gamble year-round if they chose.

Only three *aleae* were used at a time when making a throw, and the quantity facing up was the one counted. The lowest, and losing, throw was a total of three, and the highest was a total of eighteen. This gave rise to an ancient Greek expression which implied "All or nothing": *ἢ τρεῖς ἤξει, ἢ τρεῖς κερδοί* (either three sixes or three aces).

As with *tali*, players could throw *tesserae lusoriae* by hand or by using a dicecup called a *fritillus*.

Roman *aleatores* may simply have bet on who would throw the highest toss (i.e. eighteen).



Fritillus

Bets could be placed on:

a) odd or even totals. (Perhaps with the *aleator* winning the amount he wagered.)

b) unspecified triples, that is, that the same unspecified number will appear on all three dice. (Perhaps with the *aleator* winning anywhere from three to thirty times his wager.)

c) specified triples, that is, that a specific number will appear on all three dice. (Perhaps with the *aleator* winning as much as 180 times his wager.)

d) any total between four and seventeen. (Perhaps with the *aleator* winning somewhere between 60 times his original wager for a total of four or seventeen, and six times his wager for a total of ten or eleven.)

e) any individual number which will come up on any of the three dice thrown. (If the number designated appeared on none of the three dice, the *aleator* lost his wager. If the number appeared on one die, he might have won the amount he wagered, if it appeared on two dice, he might have won double the amount of his wager, and if it appeared on all three dice, he might have won triple the amount he wagered.)

While history does not record the actual betting odds used by Roman *aleatores*, the odds given above are realistic in view of the odds traditionally offered in two modern games played with three dice, *Hazard* and *Chuck-a-Luck*. Such odds have been developed after studying the probabilities of various throws of dice, just as the ancient Romans themselves had done.

Although gambling with dice was officially frowned on in Roman times, and laws were occasionally passed against it (cf. *Leges Titiae*, *Leges Publicae* and the *Leges Corneliae*), it remained so popular that even such emperors as Augustus, Caligula, Vitellius and Domitian were very fond of high-stakes games.

Professional *aleatores* made it their business to study and memorize the odds of various throws, and even the emperor Claudius is thought to have written a book on the art of gambling. Supposedly, one of his conclusions was that the only way to be right when wagering is to expect to lose.

Millennium (Continued a Pagina Prima)

The result of this error was that the year Dionysius designated as 1 A.D. was actually four years after the year during which Jesus Christ had historically been born.

This means, unfortunately for you Millennium Watchers, that this New Year's Eve you will actually be ushering in the year A.D. 2002.

There has been a quiet movement to relabel years with the abbreviations A.C.E. and B.C.E. (Before the Common Era) in order to build in a recognition of the error, but this has been accepted only by a few people, mostly scholars, so far.

Of course, common sense dictates that it would be too confusing and too dangerous to correct the mistake officially. After all, the ancient Romans killed Julius Caesar after he replaced their Lunar Calendar, and Pope Gregory XIII had riots on his hands when, in the 16th century, he tried to convince whole countries to switch from the Julian Calendar—which by then was 10 days off from the true solar year—to his (and our current) corrected Gregorian Calendar. America and England, by the way, refused to make the switch until 1751. Russia did not make it until the 1900's, and the Russian Orthodox church never has made the switch at all. It still uses the Julian Calendar as its official church year calendar.

So there you have it, Millennium Watchers. The big event, in terms of *Anno Domini*, has come and gone, uneventfully. And you missed it!

The Story of Mt. Olympus

By Tiro Van Lear, Latin II student of Nancy Tigert, Turpin High School, Cincinnati, Ohio

It used to be that the gods lived on this earth like everyone else. All over the countryside, different gods lived in different places among mankind and creatures. Soon, however, even though mankind was growing smarter, the gods decided that mankind was too barbaric and they needed to find somewhere else to live. Jupiter called a meeting of all the gods to decide on a location.

"We should all live in a magnificent city under the sea," Neptune, the god of the sea, suggested, "among all the fish and ocean-life!"

"No, a woodland palace would be more elegant," said Diana, goddess of the forest.

The lord of the underworld even wanted the gods to live in a cavern below the surface of the earth! Then Jupiter stepped in and told everyone his idea, "We shall all live on a majestic mountain, and it will be even more beautiful than the earth. It will have a glorious name, and all the gods and goddesses will live there in harmony." Many of the gods objected but, because he was the king of the gods, Jupiter got his way. Jupiter created the great mountain and named it Mount Olympus and all the gods had to live there.

A few of the gods that were angry at Jupiter and did not want to live on Mt. Olympus came up with a plan. Diana and Neptune decided to heckle Jupiter and annoy him until he let them live where they wanted.

They began annoying him, day and night, never letting him rest. When the other gods that didn't like living on Mt. Olympus saw what they were doing, they joined in. It was working well. Jupiter was getting very annoyed. Then one day, he snapped.

"Everyone leave!" he shouted. "Do not come back! Go somewhere else!"

The plan had worked! Many of the gods left, therefore, and went to choose more suitable places to live. But the great Mt. Olympus was still the meeting place of the gods and did not go unused!

WORD MYSTERY

By William Gilmartin, M.A., Ben Davis High School and Butler University, Indianapolis, Indiana

Salvete, word sleuths. This issue's word mystery is somewhat challenging: *calorie* and *chauffeur*. What possibly could a unit of heat and the driver of a private automobile have in common? Well, the answer, once again, lies hidden in the wonderful world of etymology. Happy hunting!

(To check your answer, cf. Pagina Decima)

Pontifex Maximus (Continued a Pagina Prima)

viewed as an effective springboard to high political status. Late in Wojtyla's sacerdotal life, the office sought him. The sacred College of Cardinals saw in him a man of exceptional brilliance and deep spirituality.

As chief Priest, Caesar dressed in an ankle-length white tunic and lived in the *Regia*, the official pontifical residence down in the Forum. Since his election nineteen years ago, Wojtyla, clad daily in his ankle-length white cassock, has dwelled in the *Palazzo Apostolico* over in the Vatican. The gardens he loves to stroll there each afternoon, incidentally, might well be on the very site of the *Horti Caesaris*, part of Caesar's sprawling private retreat in transpontine Rome. Caesar left the pontificate after a short tenure to climb the political ladder all the way to the consulship and ultimately to the dictatorship "for life." Wojtyla will live out his days in the pontificate.

Irony of ironies: Chief Priest Caesar was more than likely an atheist, at most an agnostic. On the other hand, Pope Wojtyla (as his Roman flock affectionately calls him) is known for his profound piety and mystical faith. The former was a priest in *nomine tantum*, the latter is one in every best sense of the word.

With respect to personality, the two men—both enormously charismatic—differ greatly. Caesar was aloof, stoic, laconic, unsmiling, self-centered. John Paul II is, by nature, warm, affable, caring, tender and selfless. The Roman was lustful and promiscuous. The Polish Pontiff has led a totally celibate life.

The former was vindictive, the latter is forgiving.

Once kidnapped by pirates near the island of Pharmacusa, Caesar was ransomed by relatives and friends. After his release, his first order of business was to gather sufficient ships and men to return to the pirates' lair, where he slaughtered every last one of them. Suetonius, tongue-in-cheek, says that Caesar was "merciful" in "cutting their throats before crucifying them."

Though still suffering painful residual effects from being shot in St. Peter's Square on a spring day in 1981, John Paul II paid a cordial visit to his would-be assassin in a Rome jail cell.

The two men are linked, however, by a common denominator in their concern for the long-beleaguered Jewish people. In his Egyptian campaign, Caesar received valiant support from 1500 Jewish soldiers. From then on he always felt an indebtedness

to their race. Once he was back in full power in Rome, the Jews of the empire had in Caesar a powerful and grateful patron. Suetonius tells how, for many nights after the dictator's murder, groups of local Jews converged on the site of his funeral pyre, there to weep and mourn and pray.

As a teenager in Nazi-occupied Poland, Karol Wojtyla—at great personal peril—trod daily throughout his town, escorting Jews to hiding places in the homes and shops of his Christian friends and neighbors. His Papal reign has been marked by an official visit to Rome's main synagogue, and by the establishment of diplomatic relations between the Vatican and Israel.

Travel is an important mutual element in the careers of both men, though their objectives seem quite at odds.

Caesar marched throughout the known world as a warrior, seeking to conquer and to build an empire.

John Paul continues to journey around the globe as a pilgrim, hoping to win over men's souls. As a peace-maker, he was largely responsible for the collapse of an empire known as the Soviet Union.

Well-roundedness was never a trait of Gaius Julius Caesar. His avocations and leisure interests were virtually nil, so consumed was he by a passion for politics and absolute power.

Karol Wojtyla, conversely, qualifies as the quintessential Renaissance Man, outstanding in a broad spectrum of pursuits, both physical and intellectual. He is an accomplished skier, hiker, mountain climber, jogger, soccer player, and swimmer. He is a fine singer, poet, playwright, actor, and linguist.

Both, however, do share distinction as superb and widely-read writers—Caesar with his volumes on the Gallic Wars, John Paul II with his numerous encyclicals and books.

As the aging ruler of Rome, Caesar was accustomed to entering an arena in his golden chariot to preside over the ceremonial start of the games. Today, television cameras beam into our living rooms the image of an aging bishop of Rome entering a stadium in his simple white "Popemobile" to celebrate Mass.

Ages and ages hence, historians will still be discussing the lives and words and deeds of these two Roman pontiffs—the one who, like his empire and its pagan religion, has been dust for centuries; and the other who spends these days tirelessly preparing to lead his Church into its third millennium.

An Old Man's Tale

By Josh Zerlin (Maximus), Latin I student of Betty Whittaker, Carmel Jr. High School, Carmel, Indiana

The old stranger walked up to the campfire, eyeing us suspiciously; he stopped when he saw Joan using her compact to touch up her face in a little mirror.

"Aha!" he exclaimed. "Venus must be on the prowl."

A dove flew overhead and landed on a nearby branch.

"What do you mean?" I asked.

"Well, it's a long story, do you have time?"

"Sure thing," I said.

"May I share this campfire?"

"Help yourself," I said.

The old man warmed himself by the fire, and after eating his fill, he began his tale.

"When Mount Vesuvius blew its top, it covered the nearby city of Pompeii with a tremendous amount of ash. Venus was rather fond of some of the inhabitants of the city, so she was naturally angered. Besides, she had left her magic belt there, and it, too, had been buried. Venus angrily marched down from Mount Olympus to the forge beneath Mt. Vesuvius.

"'Vulcan,' she demanded, 'why have you buried Pompeii and my magic belt?'"

"'Eh?' came Vulcan's reply.

"'My belt is gone! My magic belt!'"

"'Oh, belt, smelt. I can make you a new one.'"

"'I want my old one back! NOW!'"

"'Fine. You can go dig it up. I'm busy.'"

"'Alright then, I will dig it up,' Venus lowered her voice to a whisper, 'but when I come back...'"

"So, Venus went back above ground to the buried town

of Pompeii. On the way, she charmed about a hundred men to dig up the magic belt. They dug, and they dug, and then they dug some more. By the time they had found the belt, there was a huge pile of ash.

"But, as Venus reached down to pick up her magic belt, she tripped and fell face-first into the huge pile of ash! Unfortunately, the men did not hold back their laughter. When Venus got herself up, she turned half of them into pigs. Then she changed the ash into colors that complimented her face.

"The result was so stunning that the men who had not been turned into pigs stood transfixed by her beauty.

"Suddenly, a wonderful idea popped into Venus' mind. She ordered the men to separate the remaining ash into 60,000 balanced piles. The pigs kept walking in the piles so Venus scattered the pigs all over the world.

"When the job was done, Venus colored each pile a different hue; then she brought 2000 of the world's finest glassblowers to make 240,000 jars in which to put the colored ash. Venus then spread the jars throughout the world, inventing makeup in the process, just like that which the lovely lady over here is using. Did you know you were wearing colored ash from Pompeii?"

"Real funny," Joan muttered, looking skeptical.

The dove flew away, and it seemed to be a signal.

"Well, I like to keep moving," he said.

"Are you sure you don't want to stay?" I asked.

Without answering, the old man faded into the woods like the final stars of morning.

What Holy Grail?

Could it be that the Knights of the Round Table, and Hollywood, have spent years and small fortunes searching for something that had never been preserved in the first place?

Although a cup was, no doubt, used by Jesus during the Last Supper, new linguistic and historic evidence seems to indicate that it had never actually been preserved, and that the references to the Holy Grail began to be made only in the 13th century A.D. after Jesus' burial shroud disappeared from Constantinople.

Dr. Daniel Scavone, professor of history at the University of Southern Indiana, suggests that the following three mistakes, all linked with Jesus' burial shroud, may have led to the legend of the Holy Grail:

1) A shroud believed to be marked with the bloody outline of Jesus' crucified body was, for years, displayed on special occasions at Edessa located between the Tigris and Euphrates Rivers. Edessa was also called *Britium*. The shroud was moved to Constantinople in A.D. 944 where it was kept until it disappeared in A.D. 1204 after the Fourth Crusade.

2) When the shroud was displayed at Edessa, it was unfolded gradually, first showing only the face, then the torso, then the whole front of the body, then the front and the back of the body. It was then refolded, gradually, until, once again, only the face was visible. The Latin word for this gradual process is "*Gradalla*." Thus the shroud itself began to be known as the *Gradalla*.

3) In Welsh-Irish mythology the bloody head of a hero known as Bran was displayed in the "*Graal*." Since the bloody outline of Jesus' head was the only image normally seen on the folded shroud, there was an association between the *Gradalla* and the *Graal*.

Explanation:

The New Testament says that Joseph of Arimathea oversaw the burial of Jesus and provided a burial shroud for him. A 5th century A.D. manuscript found in Russian Georgia tells how Joseph captured the blood of Jesus in the burial shroud, which had come to be referred to as the *Gradalla*.

When the *Gradalla*, or shroud, disappeared from Constantinople, popular lore suggested that the quest for the *Gradalla*—now mistakenly referred to as the "*Grail*" in which Joseph had captured the blood of Jesus—should begin in *Britium* (Edessa)—mistakenly understood to be Britain.

When 13th century writers began producing stories about the quest for the Holy *Gradalla*, they, perhaps also influenced by the Welsh-Irish word "*Graal*," changed Holy *Gradalla* to a more familiar term, i.e. the Holy Grail.

Although it is still the subject of careful study, the Shroud of Turin is believed by many scholars, including Professor Scavone, to be the same shroud that had originally been displayed at Edessa.

Marpessa and Apollo

By Eling Yee, Latin student of Betty Whittaker, Carmel Junior High School, Carmel, Indiana

This is the story called Marpessa and Apollo. Why it is called this I do not follow. Idas and Marpessa should be the title. Because Idas was Marpessa's idol. Marpessa was the daughter of a king who never wanted her to marry anything. She rejected the love of Apollo, that's why. So Idas thought to come racing by. Neptune gave Idas a chariot with wings. And Marpessa and Idas went off with those things. Evenus the king got mad and took course. While Apollo came down to trip up their horse. Idas and Apollo fought for their love. While Neptune and Jupiter watched from above. A crash of thunder came from the sky—This really happened. Everyone knew why. Jupiter had something to be said: "Let the maiden decide whom she will wed." Apollo promised endless felicity. Idas offered only love and no pity. Marpessa and Idas flew off together. Riding their chariot, like on a feather.

Hey, Aeneas, Tell Us a Story!

By Emily Wilson, Latin IV student of Nancy Tigert, Anderson High School, Cincinnati, Ohio

From his couch in his new home in Italy, Aeneas told of his struggles. His guests began by asking about his feud with the Greeks.

"How did the Greeks finally beat your army, Aeneas?"

"Well, it was all their lying and slight-of-hand that did us in. They brought this wooden horse and said that it was for their goddess in exchange for a safe return home. But it had all their troops in it, and they came out and destroyed the town while our people slept!"

"Weren't there people who had tried to warn you of this danger?"

"Sure. Laocoön tried to warn us, but when he was killed by serpents, we were all convinced he was lying."

"Tell us about Sinon."

"More Greek trickery! He came to us begging for mercy which Priam, being the kind king he was, granted to him. He gave us the usual lines: you know, nobody wanted him, he didn't fit in anywhere. We took pity on him and let him into the city. Then that little dirt-bag let all the Greeks out of the wooden horse to destroy our city."

"Tell us about the battle."

"Well, the Greeks swarmed into Priam's palace, and he prepared to fight, but Hecuba stopped him. First the Greeks killed his son Polites, then Priam."

"And next you encountered Helen?"

"Indeed. I have never been so filled with rage in all my life. But, luckily, Venus intervened and told me to direct my anger elsewhere."

"You have yet to speak of your father."

"He was, of course, an old man, crippled by time. He refused to leave as his city was being destroyed, but an omen of lightning over my son Ascanius somehow convinced him to go."

"As you were running, your wife Creusa was lost. Correct?"

"Unfortunately, my beloved Creusa was lost to the Greeks. When I went back to look for her, I saw her ghost over the road, telling me to go west to Hesperia and not to cry for her. It took us a while, but we finally began our journey."

"Did you ever visit Thrace?"

"Yes. It was there that I mistakenly disturbed the grave of Polydorus who had been killed by the Thracian king. As I pulled up some roots, I heard his voice. This frightened me like nothing else I had ever encountered. He told us his life story—how he had been killed by the Thracian king for the gold his father had sent with him. We performed new funeral rites for him."

"Where did you go next?"

"To Delos, home of Apollo. There we got an omen to go to our ancient fatherland, which we all assumed to be Crete. We began a settlement there which failed due to drought, but a vision of the gods told me there was a more ancient home where we were intended to settle. They told me, as Creusa had said, to go west to Hesperia. So we left Crete."

"Tell me some of your adventures on the way there."

"First we encountered the Harpies, and their leader Cleaeno cursed us to eat our tables out of hunger. We next went to Buthrotum, where Helenus and Andromache ruled. I consulted Helenus to see where we should go. He told me that we should build our city past Circe's Isle. He also warned us of the sea monsters Scylla and Charybdis and advised us to honor Juno with lavish praise. Then we left Helenus and Andromache to sail for Hesperia which turned out to be Italy."

"So is that when you came to Italy?"

"Not yet. Next we stopped on Sicily."

"Tell us what happened upon your arrival there."

"First Anchises saw four horses grazing, which he took to be an omen of war. We then prayed to Pallas, the queen of war, and made a sacrifice to Juno."

"Did you meet any people?"

"That's quite interesting, actually. When we arrived on Sicily, we came upon a Greek from Ulysses' army who was named Archamenides. He begged us to help him escape the Cyclops Polyphemus. It seems that he had been abandoned by the Greeks and left for dead. So

we took him in. Then came the most horrible event of my life."

"Do tell."

"Not long after that, my father Anchises died. It was such a terrible blow because no prophet had warned me! I was so unprepared for the loss and its ramifications."

"Truly disturbing. I understand that you went to see Dido next."

"Yes. She soon confessed her love for me to her sister Anna, who encouraged it. I knew little about it until we went hunting, and a storm drove us into a cave together. Dido mistook this for marriage."

"Shortly thereafter, I received a message that I could not stay with Dido, but would have to continue my journey to Italy. She was so terribly upset. She tried to persuade me to stay, but I had to go. It was the will of the gods."

"What did she do?"

"As I was leaving, she cursed my people to wars, death and famine. Sailing away, I saw the flames of her funeral pyre."

"Where did you go next?"

"Next we went to Sicily, where we held games in honor of my father's death. But during the games, Juno incited a riot! She had those who wanted to stay set fire to the ships! Luckily, we salvaged most of the ships, and Ascanius calmed the women."

"How did you finally decide to leave?"

"Both Anchises and Neptune came to me in dreams and said to leave them behind. Venus begged a safe voyage from Neptune in exchange for the life of my pilot, Palinurus."

"Tell us of your adventures at Cumae and beyond."

"Well, after our arrival at Cumae, we went to the temple of Apollo and met the Cumaean Sibyl who led me on my journey to visit my father in the Underworld. Before we could set out, however, I had to find a Golden Bough as a gift for Proserpina."

"Describe what the Underworld was like for you."

"Well, I saw the ghosts of all those who had suffered hardships at the entrance. Then we crossed the Styx with Charon, and I had to feed Cerberus a drugged morsel to enter the area. Next I saw the ghosts of those who had died prematurely—you know, babies and suicides and such. I even saw Dido's ghost and tried to apologize, but she would not respond."

"What was the worst part of your journey?"

"Tartarus. Seeing the souls of the wicked and their eternal torture was quite disturbing. But I got over it when I saw the beautiful Elysian Fields and the River Lethe, where I was shown the Julian line."

"And did you see your father's ghost?"

"Yes. My father was in the Elysian Fields. He explained to me why souls returned to the Upper World and about the origins of man. It was beautiful to see the future glory of my people there, as well. I then returned to the Upper World and resumed my voyage here."

"Is there any more wine?"

"No. In fact, if you all don't mind, I think we should call it a night."

"Fine by us. Thanks for dinner and the great story!"

"Don't thank me, thank the first six books of Vergil's *Aeneid*."

"Right. See you around."

Verbatim Latin Poetry

Nicole Miller and Leslie Swift, Latin I students of Nancy Tigert, Turpin High School, Cincinnati, Ohio

Femina
pulchra, amica
laborans, donans, portans
docens, amans, parans
bona, grata
Mater

Vir
bonus, Romanus
liberans, movens, ambulans
crescens, properans, servans
magus, senex
Dominus

Winter

By Curtis Kerns, Latin III student of Ms. Dempsey,
Lakeview High School, Stonboro, Pennsylvania

The time of death.

Gaia covers herself with a blanket of white.
The remaining plants wither and die.
Deer forage for food that is not to be found.
Those who find food are killed,
Those who do not, die of starvation.
Winter is when only those who give

Herculean effort against unfavorable odds survive.
Yet, winter is also a time of celebration.
Humans celebrate their salvation and the new year.
Winter is the time of Janus
Who looks at the past and future with his two heads.
Winter is a time of coldness.
The Norse gods are not merciful.
They turn the world into a block of ice.
And, finally, winter is a time of love.
It is the time when Cupid is at play.

Then, one night, Gaia awakens.
After a short while, she sheds her snowy blanket.
She tells the Olympians to chase away the Norse gods.
Vulcan returns to his forge,
Ceres is reunited with her daughter,
The Norse gods flee to the north,
And Apollo returns to the skies.
Spring—
The time of rebirth.

Iason et Medea

By Adrienne Fletcher, Latin II student of Judith
Grimes, Valley High School, Las Vegas, Nevada

Olim puer, nomine Iason, erat regis filius. Patruus eius,
Pelias, erat rex donec Iason erat iuvenis. Postquam
Iason adultus est, postulavit regere, sed patruus
respondit, "Non nisi prehendes aureum vellum." Ergo
Iason navigavit ad Colchidem cum Argonautis.

Tandem eo pervenerunt, et rex, nomine Aetes, dixit
Iasoni duos ignem-respirantes dracones taurumque
oppugnandos esse. Medea, filia regis, clam consensit
Iuvare Iasonem si Iason eam in matrimonium duceret.

Postquam Iason confecit illos labores, rex temptavit
conflagrare Argum sed rem bene non gessit. Iason
Medeaeque et Argonautae fugerunt a Colchide. Aetes
petivit eos sed Medea fratrem suum concidit et iecit
corporis partes in oceanum. Eos persequens, pater
constituit eligere filii partes, et Argonautae bene
fugerunt.

Postquam pervenerunt ad Iolcum, Medea fecellit
Iasonis patruellas ut Iasonis patrem interficerent.
Tunc Medea cum Iasone fugerunt a Colchide
Corinthum. Ibi autem Iason in matrimonium alteram
uxorem Glaucam duxit et Medea irata est. Medea ergo
ad Glaucam stolam perniciosam misit. Haec stola
Glaucam cum patre eius interfecit. Tum Medea
interfecit duos filios suos ut se vindicaret in Iasonem.
Tum Medea curro igneo in caelum fugit, et Iason ad
Colchas rediit ubi hic rex factus est.

Cantemus Latine

A Ballad of Aeneas

(Tune "The Beverly Hillbillies")

By Linda Levey, Latin teacher at Hidden Valley
Junior High School, Roanoke, Virginia

Come and listen to my story of a Trojan prince
Sailed away from Troy, it was his pro-vi-dence.
Then one day while staying with Dido,
He soon realized just where he had to go.
ROME—that is; the big "R."

Well, the next thing you know, Aeneas takes a wife
Settles down in Latium to start a brand new life.
Said "I-ta-li-a" is the place I ought to be
So he founded a new race and started history.
ROMAN, that is; 753 B.C.

Now was the time for Iulus to carry on the plan.
Went to Alba Longa—that's where it all began.
From these great beginnings, a mighty empire grew
Gave us all their culture and their language, too.
LATIN, of course...ad infinitum!

Learning Games for the Latin Classroom

The Battle of Cannae

"Marcus Verrius Flaccus, renowned for his methods of teaching, used to make his students compete against one another in contests in order to stimulate their minds and encourage them to study." (Suetonius, *De Magistris*, 17.)

This game is a revision of one that was first described by Mrs. R. F. Ballard of White Hall H.S., in White Hall, Illinois, in 1924. The unrevised version was presented in the September, 1967, Pompeiana NEWSLETTER.

Before Playing:

I. The teacher should designate one of the corners at the front of the room as the Valetudinarium (Army Hospital) and the other as Hades.

II. The teacher should photocopy and make a transparency of the following Rules of Combat in order to go over them with the students beforehand.

Battle of Cannae

RULES OF COMBAT

1. Students should separate themselves into two equal armies facing the front of the room and establish a recitation sequence within each army.
2. One of the armies should be **The Romans** and one **The Carthaginians**.
3. The armies take turns having their members answer the questions according to the Attack Sequences which will be displayed during the game.
4. Each time a student answers a question correctly, the turn passes to the next reciter in the opposing army.
5. If a student misses an answer in Attack Sequences A through E, s/he is considered to be wounded and must physically leave the army and sit out one turn in the Valetudinarium. After letting one turn pass, this student must rejoin his/her army and continue playing.
6. When a question is missed by a student, it will be answered correctly by the teacher and will not pass to the next student.
7. The second time a student misses an answer in Attack Sequences A through E, s/he dies and must spend the rest of the game in Hades.
8. A student who answers incorrectly in Attack Sequence F dies immediately and reports directly to Hades.

DESSERTION

9. Any student who does not know an answer or does not want to risk getting wounded or dying

by answering incorrectly may choose to **Desert** to the opposing army one time.

INVOKING THE SPIRITS OF THE DEAD FOR HELP

10. Any student who is not sure of an answer may request help by invoking, by name, one of the dead students in Hades. The dead student invoked should confidently give an answer, whether or not s/he thinks it is correct. The student requesting help must then decide whether to accept the answer provided or risk giving his/her own answer.

WHO WINS

11. The army which still has at least one live, unwounded member when the opposing army has been completely depleted wins by default.
12. If all Latin Skirmish Sentences have been fought and both armies still survive, then the army with the most living unwounded members wins.

WHAT DO THE MEMBERS OF THE WINNING ARMY WIN

13. All living and unwounded original members of the winning army win Five Extra Credit points each (or similar prizes designated by the teacher).
14. Deserters surviving in the winning army win only One Extra Credit point (or similar prize) each.
15. Any student still in the Valetudinarium when the game ends is considered to be dead and, like the students in Hades, gets nothing.

III. The teacher should photocopy the Attack Sequences chart below and make it into an overhead transparency.

IV. This transparency should be projected while the game is being played so that the students will always know what answers are expected.

Battle of Cannae

ATTACK SEQUENCES CHART

A) CAVALRY ATTACK:

The first reciter must correctly read the new phrase aloud in Latin.

(Miss = a Wound and a trip to the Valetudinarium)

B) ARCHERY ATTACKS:

Starting with the first word in each sentence, students now take turns identifying the part of speech of each word.

(Miss = a Wound and a trip to the Valetudinarium)

C) JAVELIN ATTACKS:

Starting with the first example in each sentence, students take turns identifying the case and number of each noun, adjective or pronoun. If the Latin sentence contains none, the student must answer, "There is none."

(Miss = a Wound and a trip to the Valetudinarium)

D) ATTACK OF THE SLINGERS:

Starting with the first example in each sentence, students take turns identifying the tense and voice of each infinitive or participle. If the Latin sentence contains none, the student must answer, "There is none."

(Miss = a Wound and a trip to the Valetudinarium)

E) HAND-TO-HAND SWORD FIGHTING:

Starting with the first example in each sentence, students take turns identifying the person-number-tense-mood-voice of each finite verb. If the Latin sentence contains none, the student must answer, "There is none."

(Miss = a Wound and a trip to the Valetudinarium)

F) THE MORTAL THRUST:

The next student must correctly translate the sentence into English.

(Miss = Instant Death)

- V. The teacher should be ready to write the following Latin Skirmish Sentences on the board one at a time as the game is played. Other Latin sentences may be substituted each time the game is played.

Battle of Cannae

SAMPLE LATIN SKIRMISH SENTENCES

1. Manus manum lavat.
2. Amor omnia vincit.
3. Caveat emptor.
4. Cogito ergo sum.
5. Amicus certus in necessitate cernitur.
6. Possunt quia posse videntur.
7. Sic transit gloria mundi.
8. Forsan et haec olim meminisse iuvabit.
9. Dulce et decorum est pro patria mori.
10. Nolo contendere.
11. Repetitio est mater studiorum.
12. Veni, Vidi, Vici.
13. Tempus fugit.
14. Aeternum servans sub pectore vulnus.
15. Requiescat in pace.
16. Timeo Danaos et dona ferentes.
17. Tempus omnia revelat.
18. Tristis eris si solus eris.
19. Morituri te salutamus.
20. Carthago delenda est.



Ova Spongia ex Lacte

(Scrambled Eggs with Honey)

By Tiffany Duncan and Matt Heremans,
Latin III students of Judy Grebe,
Mt. Vernon Sr. H.S., Mt. Vernon, Indiana

Tiffany mixes milk with eggs
and olive oil

When Tiffany and Matt decided to try a Roman dish, they went right to the best ancient source, Apicius.

Try this for *Ientaculum* and *dine a la Romani!*

Res Commiscendae:

- 4 eggs
- 1 cup milk (try goat's milk for authenticity)
- 2 Tbs. olive oil
- 3 Tbs. honey
- pepper

The mixture is cooked
on one side only

Modus Parandi:

Scramble the eggs in a bowl. Blend in the milk and the olive oil.

Add a little more olive oil to a frying pan, heat and pour in the egg mixture. Since the mixture is not to be turned over, it would be a good idea to cover the frying pan with a lid so that the top of the scrambled eggs gets cooked.

Shake the frying pan as it cooks so the eggs do not stick to the bottom.

When it is done, turn it onto a serving plate and drip the honey over its surface. Sprinkle with black pepper and serve.

Paterno By The Book

By Richard Reish, Latin IV AP student of Dr. Elliott Egan, Ben Franklin High School, New Orleans, Louisiana

Joseph V. Paterno is perhaps the most famous coach in the history of college football, or for that matter any other college sport. He is the quintessence of the "American man" both on and off the field. The name Paterno has come to define the words "determination" and "courage." Paterno is not only famed as a great coach, but he is also a leader and role model to both his players and fans. Born and raised in Brooklyn, Paterno lived the ideal "American childhood." He was an extremely studious and dedicated young man. He was particularly intrigued by Latin, which gave him enthusiasm and a sense of determination.

Paterno emphasizes the value of education over football because he truly knows the need of a good education. All great leaders were once led, and surprisingly the man that led Joe was not his coach, but his Latin teacher, Father Birmingham. Joe claims that destiny guided him to the Latin class, as well as to Father Birmingham. This Jesuit priest saw Joe's natural talent and eagerness for self-improvement and picked him from the rest of the class to be "coached" one-on-one. Father Birmingham became like a big brother to Joe and eventually led him to read a book that would be the basis of his determination in life - Vergil's *Aeneid*.

Paterno immediately fell under the spell of Vergil. He sat down every day after school and translated parts of the *Aeneid* with Father Birmingham guiding him through it. He recalls the Jesuit telling him that it was not important how much they covered, but rather the excellence of what they did. Father Birmingham never talked down to Paterno. He would always pull thoughts out of him instead of directly telling him how to "think." Paterno formed a deep relationship with Vergil which helped him become what he is today.

"The adventures of Aeneas seeped into far corners of my mind, into my feelings about what is true and honorable and important. They helped shape everything I have since become." Paterno identifies himself

with Aeneas in the opening storm at sea in which Vergil looks straight into the heart of Aeneas. Aeneas figures that everything he risked his life to save in leaving Troy is now lost. His mission seems impossible, and he feels overwhelmed and helpless. He goes off by himself to tremble and even cry. Aeneas somehow pulls himself together, knowing, even in his agony, that he can't spill his guts to the men he has to lead. Destiny has stuck him with being a leader, and he can't escape it. Paterno gained inspiration to be a leader from that passage and realized that bravery was the ability to surmount all misfortunes and keep moving on.

Joseph V. Paterno has become a role model for many youngsters all over the country and has emerged as a symbol for leadership. Paterno is not only one of the greatest coaches in college sports, but, first and foremost, he's a teacher who's preparing his students not just for the season but for life. This is why the name Paterno has been used to define the words determination and courage.

Paterno attributes his virtues and dedication to Latin, particularly Vergil. The most important thing that he learned from the story of Aeneas was also tied to the philosophy of the Jesuits who taught him: "You must be a man for others."

Paterno, just like Aeneas, is the ultimate "team man."

Modern Myth

Turtulous

Created by Jessica J. Zuidema,
Latin student of Lorraine Bennett,
Cox High School, Virginia Beach, Virginia

The sun shone brightly on this afternoon in Rome. It was the middle of the day, and Turtulous was standing at a starting line with nineteen other racers. The men had gathered at the same place on the same day for six consecutive years. Turtulous stepped up to the starting line assuming he would win the race for the sixth time.

The men knew that the gods who rule from Mt. Olympus bless each human with a gift and expect humans to use these gifts for the good of others. These gifts are not to be abused for selfish reasons.

Turtulous knew the gods had given him the gift of speed. Even as a boy Turtulous could run faster and further than any other boy. He used his ability to gain money and possessions. He would bet his friends that he could beat them in a race. When he easily won, he collected the goods, and he used the money and objects for his own benefit. He crowned himself with jewels and covered his body with colorful clothing. He was the envy of all who saw him, and he flaunted his possessions. He gave nothing to the gods.

Now the day came when Turtulous was to prove once again that he was the fastest man in all of Rome. None of his competitors had legs like his. Turtulous' legs were long and muscular, and it appeared that no one would have a chance of winning the race. As Turtulous stepped up to the starting line, he said to his competitors, "Shall we even bother wasting our time by running this race? We all know that I will have you all in my dust and win the race once again. I am so quick, that even Mercury could not beat me in a race."

Annoyed by Turtulous' arrogant comment, his competitors insisted on running the race. The other men were not the only ones insulted by Turtulous' remark. The gods were watching Turtulous that day, and they heard what he said.

The starter of the race waved his flags to signal the runners to begin. Turtulous was off the starting line before anybody else. After Turtulous was far ahead of the other runners, he noticed that the distance between him and them was growing smaller. He looked down, and the ground seemed closer than it had ever seemed before. His long legs shrunk, and his feet became webbed. The same thing happened to his arms, and his back grew a hard shell. He fell forward and began running on his hands and legs at the same time. Although he was putting out as much effort as he always had, he was moving very slowly. The other men almost stepped on him as they sped by him. Turtulous not only lost the race, but he was the very last one to cross the finish line. Turtulous lived the rest of his days in this condition and came to be called "Turtle."

Cook Your Way to Fame

Students and adults classicists are invited to prepare Roman recipes to be featured in this year's "Ancient Greek and Roman Recipes" column.

Editors favor recipes which are authentic and don't call for such modern ingredients as sugar, butter, tomatoes, New World spices and fruits, etc.

The following books are recommended as excellent sources for authentic ancient recipes:

ANCIENT ROMAN FEASTS AND RECIPES, by Jon & Julia Solomon (ISBN 0-912458-88-2)

THE ROMAN COOKERY OF APICIUS, Trans. by John Edwards (ISBN 0-88179-008-7)

Clear color photographs should be taken of the various stages of recipe preparation and of the final dish ready for serving.

Recipes, photos and fun personal comments should be sent to:

Ancient Greek and Roman Recipes
Pompeiana, Inc.
6026 Indianola Ave.
Indianapolis, IN 46220-2014



Matt and Tiffany sample their creation

Memorable Visits to the Classical World

Herculaneum

By Diana Garner, Elwood, Indiana

One must drive along the Bay of Naples and into modern Ercolano (pop. 63,500) in order to find the treasure of Herculaneum. This seaside town was buried in the same eruption which devastated Pompeii in A.D. 79.

Just as these two towns were vastly different in ancient times and were destroyed in different ways, the impact of the disaster brought to each a unique method of preservation and special challenges for archaeologists and modern tourists.

As part of the Indiana Junior Classical League tour in June, 1997, my students and I had the opportunity to visit this jewel, buried by mud in ancient times and with large sections yet unexcavated and unexplored. It is a little off the beaten path that takes many to Pompeii, but a stop at this site is a must for classical enthusiasts.



With Vesuvius in the background, modern Ercolano overlooks the excavated ancient town.

The day we visited, the bus we were on came to a quick halt, depositing us near a sign which simply read "Herculaneum." Then we walked around the dig site on an access road leading toward the ocean, crossed on a swinging bridge, and descended into the ancient town. All the while, we could look up and see the houses of the modern town peering down at us.

The ancient city is still largely buried by the now-crumbling volcanic mud, and a steep cliff some 30 yards high is all that separates the new from the old.

It was once generally believed that most inhabitants of Herculaneum had escaped the onslaught of mud. Up to a few years ago, only a few skeletal remains had been uncovered along with a wooden boat in the boat yard area. Recent excavations along the sea-wall of the ancient city are revealing, however, that many of its citizens died there as they awaited rescue by sea.

What makes this town so inviting today is that it is beautifully preserved—the carbonized doors and window frames, the remains of a wooden trellis in the House of Gratiacius, a tiny table in the upper room of an *insula*, a statue of the patron god, Hercules, etc. Everywhere we looked were distinct reminders of the people who lived here; we were not in a ghost town, but just visiting until the people returned.

Herculaneum's streets do not have the ubiquitous speed-bumps of Pompeii, attesting to the wealth of this community. Other vestiges proclaiming the wealth of the ancient inhabitants include the lovely House of the Wooden Partition with its blackened doors.

On we went to find the House of the Charred Furniture, complete with a charred bed against the wall in a *cubiculum*. Breathtakingly beautiful was the often-pictured mosaic of Neptune and Amphitrite in the house of that name. The fan-shaped mosaic appeared to unfold right before our eyes.

As we entered the Baths, one for men and another for

Cara Matrona,

I am writing to you after a month of total depression. I just don't know where else to turn.

After twenty years of marriage, and after providing my husband with a wonderful son, he simply called me into his *tablinum* a month ago and asked me for the keys to the house. When I had turned the keys over to him, he told me to pack up my clothes and leave—he was divorcing me.

Matrona, I was so shocked that I simply did as I was told. I packed up my clothes and left the house. Since my parents are both dead, I went to the home of my *avunculus* where I am now living.

My *avunculus* says that my husband's decision cannot be questioned since our marriage was of the form known as *usus*, and that I should just accept my fate. He says that I can live with him for as long as he is alive and that he will take care of me, as is his duty.

His wife, however, has spoken with me privately and has encouraged me to seek your advice before resigning myself to this fate. She says that she remembers my *avunculus* and my *pater* discussing the fact that I was being married *cum conventione* and that I would properly be addressed as *materfamilias* in my home. She says that since a rich lady who is married *cum conventione* and who is addressed as a *materfamilias* in her home cannot be divorced by her husband so easily, my husband should not have been allowed to throw me out of the house the way he did.

Matrona, I don't even get to see my *filius* any more since he works for his *pater* and never questions any of his decisions.

Please let me know if I have any legal recourse to the way I was treated by my husband of twenty years.

Materfamilias
Ostiae

Cara Materfamilias,

My heart goes out to you, especially during this month when other *materes* will be celebrating the *feriae* with their *familiae*.

I must, however, agree with your *avunculus*—you should spare yourself a lot of unnecessary grief and simply resign yourself to your new life. Don't say or do anything harsh or foolish, and, *si alii velint*, someday your son may re-establish a relationship with you. Always be open to this possibility and never reject any overtures that he may make in the future.



While it is true that you do not often hear of a wealthy *materfamilias* simply being thrown out of her house as you were, there is more to it than the simple fact that such a lady was also married *cum conventione*.

Although all Roman citizens, such as your husband and you, share the legal right of intermarriage called *ius conubii*, not all citizens choose the forms of marriage which discourage *divortium*.

Those who choose the form of marriage known as *confarreatio*, a ceremony which is overseen by a *flamen*, usually can never have the marriage dissolved by *divortium*.

A husband who chooses the form of marriage known as *coemptio* can release his wife only by executing a *remancipatio* since his wife is legally brought in *manum viri* when he marries her in this form of ceremony.

You, however, appear to have entered into the free form of marriage, known as *usus*. Although this is a *cum conventione* form of marriage which the *ius conubii* makes available to all citizens, it does not restrict *divortium* in any way. While it would have been a courtesy for your *vir* to present you with a *repudium* in which he gave you some reason for his one-sided action, he was not legally bound to do so.

Your *avunculus* was correct. There is no legal restriction that prevents your *vir* from doing what he did, and he needed no judicial decree and no interference from any public authority to dissolve your marriage.

Again, you have my deepest sympathy. Keep the lines of communication open for your son, however, and, if you maintain some contact with your old neighbors, you may be able to discover what your *ex-vir*'s real motive was in asking you to leave.



Mosaic of Neptune and Amphitrite

the women, students frolicked in the grass, sat on the stone benches of the waiting room and walked on the old floors covered with mosaic scenes of Triton and a representation of a labyrinth. Frescoes of sea life adorned the ceiling in the *frigidarium*, and we were

able to make out a mosaic octopus swimming around the room.

The House with the Mosaic Atrium was not built in the typical style of the era, but rather to take in the fresh ocean breeze which once wafted through here. Today the ocean is some distance away as the line of the seacoast was changed by the ancient eruption. The house now resounded with our voices as students and teachers found the bedrooms, the hole in the atrium ceiling, and the once adequate doorways that proved too short for some of our teenagers. The best came last—the terrace with its little garden and small, roofed area where I imagined a Roman matron enjoying her view of a Mediterranean sunset.

At the end of the day, Herculaneum slipped by us as we wended our way back to the present, going past the many-colored oleander bushes. We kept looking down at this breathtaking spot where the past and present seem in contention. The modern houses peer down menacingly at the ancient town, as if to say "Your time is over."

But the ancient villas and *insulae*, with their clay tile roofing, strong walls, neat streets, shops and baths, seem to reply, "The mountain tried to destroy us once before, and we are still here."



Remains of an ancient bed frame in the House of the Charred Furniture



38.

Submitted by the Latin IV class of Mrs. Anne Patemoster, Lenape H.S., Medford, New Jersey

I. SEPTEM ANNI IN TIBETIENSE

II. DESIDERATISSIMUS

III. MISSILIS IGNIS VIR

IV. PACIFICATOR

V. CATERVAE COGNATUS

VI. MARGO ILLA

VII. DATE PUELLIS OSCULA

VIII. SCIO QUID AESTATE ULTIMA EGERIS

IX. ANIMAE CIBUS

X. SALTABIMUSNE?



Wacky Weather

39.

Submitted by Brittany Nathanson and Lauren Gawthrop, Latin I students of Nancy Tigert, Turpin H.S., Cincinnati, Ohio

Match the following pictures with the correct weather term or description below.



1. Sol lucet
2. Pluit
3. Ningit
4. Nubifer
5. Fulminat

6. Caligat
7. Ventosus
8. Glacialis
9. Frigidus
10. Fervidus



Who's Who in the Aeneid

40.

Submitted by Emily Wilson, Latin IV student of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

Match the character descriptions with the names from Vergil's Aeneid.

- | | |
|--------------|--------------|
| 1. Aeneas | 9. Pyrrhus |
| 2. Laocoön | 10. Polites |
| 3. Venus | 11. Sinon |
| 4. Helen | 12. Ajax |
| 5. Cassandra | 13. Celaeno |
| 6. Ascanius | 14. Turnus |
| 7. Juno | 15. Juturna |
| 8. Priam | 16. Anchises |

- A. Priam's son killed before him by Pyrrhus
- B. Aeneas' blind father
- C. Aeneas blamed her for the Trojan War.
- D. Harpy who foresaw famine for Aeneas
- E. Turnus' sister
- F. Hoped to keep the Trojans from Italy
- G. Founder of the Roman race
- H. An ill-fated prophetic
- I. First to warn of the danger of Greek gifts
- J. Slain King of Troy
- K. Aeneas refused to spare his life.
- L. Also known as Iulus
- M. Aeneas' mother
- N. Son of Oileus
- O. Achilles' son
- P. Greek disguised as a sacrificial victim



On the Road Again

41.

Submitted by Katie Lacinak, Latin student of Ann-Marie Fine, Archbishop Blenk H.S., Gretna, Louisiana

Match the correct Latin term with each English word or description of travel-ware.

1. Back pack
2. Grey military cloak
3. Cloak worn by non-Roman men
4. Tunic
5. Felt Cape
6. Large travel cloak
7. Leather sandals
8. Hobnailed boots
9. Hood
10. Wooden shoes

- A. Palla
- B. Caligae
- C. Paenula
- D. Tunica
- E. Ascopera
- F. Cucullus
- G. Laccerna
- H. Sagum
- I. Soleae
- J. Sculponeae



Is This Legal?

42.

Submitted by Jamie Herd, Latin II student of Andrew Treacy, Martin County H.S., Stuart, Florida

1. To stand on what has been decided
2. Before marriage
3. Trustee or administrator of a will
4. Written
5. Among the living
6. Last moments
7. Place where held
8. Legally separated but not divorced
9. Beyond power
10. Said incidentally
11. Divorced
12. To appeal
13. A trade or exchange of benefits
14. Insane

- | | |
|-------------------------|--------------------|
| A. non compos mentis | H. fiduciary |
| B. obiter dictum | I. inter vivos |
| C. holographic | J. quid pro quo |
| D. venue | K. stare decisis |
| E. ultra vires | L. in extremis |
| F. antenuptial | M. appellate |
| G. a vinculo matrimonii | N. a mensa et toro |

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Submitted by Latin students of Mrs. Dunn, Norwell H.S., Norwell, Maryland

43.

I. INTERFICIENS IN NOMINE..., Furor Contra Machinam

II. TIGRIS OCULUS, Superstes

III. AQUARII SAECULUM, SOL ILLUCEAT, Dimensio Quinta

IV. HOMINES INSOLITI SUNT, Ianuae Illae

V. UNIUS CARMINIS GLORIA, Merces

VI. NULLA FEMINA, NULLAE LACRIMAE, Robertus Marleus

VII. IN OCULIS TUIS, Petrus Gabriel

VIII. ME FRANGIS, Thomas Minutus

IX. MAGUS MACHINAE LUSORIAE IN QUAE PILAE CLAVAE PERCUTIUNTUR, Qui

X. UBI VIIS NULLUM NOMEN EST, U-II



Colora Hanc Picturam Utens Coloribus Numeratis

44.

Based on a game submitted by Jill Inghram, Latin III student of Susan J. Miller, Catholic Central H.S., Grand Rapids, Michigan

- | | |
|---------------|---------------|
| I. Flavius | VI. Purpureus |
| II. Ruber | VII. Albus |
| III. Viridis | VIII. Ater |
| IV. Caeruleus | IX. Roseus |
| V. Fuscus | X. Canus |

- I. Tunica feminea, Murus, Personae
- II. Soleae
- III. Stola
- IV. Velum
- V. Crinis, Barba et Tibiae
- VI. Togae margines
- VII. Toga
- VIII. Tunica servilis et Velae Paxilli
- IX. Pellis
- X. Manicae



The Odyssey

45.

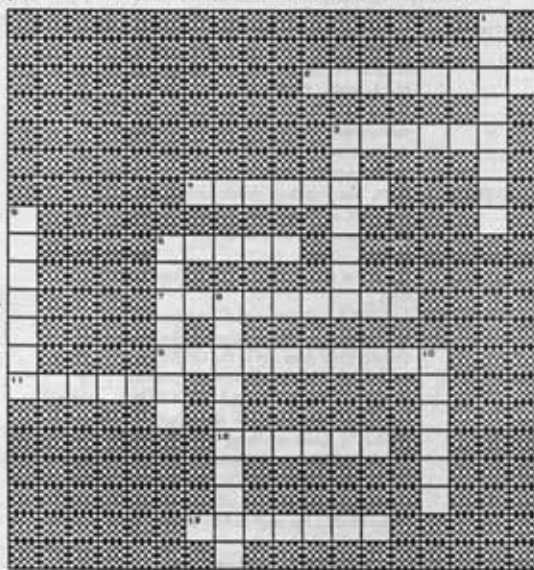
By Kelly Buttermore and Caroline Homby, Latin students of Mrs. Erb, Williams School, New London, Conn.

ACROSS

2. Wife of Ulysses
3. Telemachus' teacher
4. God of the sea
6. Turns men into animals
9. The blinded Cyclops
11. Enchanting singers
12. King of the winds
13. Men who wanted to marry Penelope

DOWN

1. A long name for the sun god
3. Goddess of wisdom
5. Main character in the Odyssey
6. A very beautiful nymph who entertained Ulysses on Ogygia
8. Legal son of Ulysses
10. Six-headed monster



A Search for a Snake in the Grass

46.

By Rufus and Paulus, Latin students of Mrs. Davidson, Anderson H.S., Cincinnati, Ohio

Circle the Latin nominative forms of the following English nouns. Words may be horizontal, vertical or backwards.

- | | |
|-----------------|--------------------|
| 1. snake | 16. money |
| 2. song/poem | 17. a search |
| 3. grass | 18. age/generation |
| 4. law/rule | 19. arms (pl) |
| 5. wife | 20. camp (pl) |
| 6. gold | 21. time |
| 7. family/clan | 22. body |
| 8. height/depth | 23. mouth/face |
| 9. form/shape | 24. girl/maiden |
| 10. width | 25. citizen |
| 11. length | 26. hour |
| 12. mountain | 27. seashore |
| 13. no one | 28. birth/nature |
| 14. bird | 29. night |
| 15. fate | 30. blood |



It's Customary

47.

Based on a game submitted by Matt Lunn, Latin student of Kelly Kusch, Covington Latin School, Covington, Kentucky

Match the English translations with the Latin phrases or statements.

- | | |
|-----------|---|
| 1. _____ | Mores maiorum |
| 2. _____ | Mos pro lege |
| 3. _____ | More suo |
| 4. _____ | Nullo more |
| 5. _____ | Moribus antiquis res stat Romana Virisque. |
| 6. _____ | O tempora, O mores! |
| 7. _____ | More meo |
| 8. _____ | More dicto |
| 9. _____ | Immanis et barbara consuetudo humanum immolandum |
| 10. _____ | Lingua, institutis, legibus inter se differunt. |
| 11. _____ | Vulgus, ut mos est, cuiuscumque motus novi cupidum est. |

- | |
|--|
| A. In his own manner |
| B. The masses customarily want any new action. |
| C. How the times and customs have changed! |
| D. Rome stands firm on its customs and ancestors. |
| E. The inhuman and barbarous custom of human sacrifice. |
| F. The customs of our ancestors |
| G. A long-established custom has the force of law. |
| H. Without precedent |
| I. They differ among themselves in language, customs and laws. |
| J. According to my own way of doing things |
| K. In the manner indicated |



Triskaidekaphobia

48.

Based on a game submitted by Dawn Kuiper, Latin student of Darrell Huisken, Covenant Christian H.S., Grand Rapids, Michigan

Match each Roman numeral with its cardinal numeral equivalent.

- | | | |
|-----------|------------------------|-------------|
| 1. _____ | mille | A. XLIII |
| 2. _____ | octoginta | B. LXXXVIII |
| 3. _____ | quadraginta tres | C. XLIX |
| 4. _____ | centum | D. DCCCIII |
| 5. _____ | undequinquaginta | E. C |
| 6. _____ | quadringenti tres | F. DCCXX |
| 7. _____ | septuaginta septem | G. DCLXVI |
| 8. _____ | duodenonaginta | H. M |
| 9. _____ | septingenti viginti | I. CDXCIX |
| 10. _____ | undequingenti | J. CDIII |
| 11. _____ | Octingenti tres | K. XIII |
| 12. _____ | sescenti sexaginta sex | L. LXXVII |
| 13. _____ | tredecim | M. LXXX |



49.

The following books have been recommended for incoming freshmen at Kansas State University, Manhattan, Kansas. Reading Lists for College Bound Students by Estell, Satchwell and Wright.

- I. VIRTUTIS INSIGNE RUBRUM, Stephanus Grus
- II. FABULA DE DUABUS URBIBUS, Carolus Ricardens
- III. ARMIS VALEDICTIO, Ernestus Via Intercludens
- IV. IRAE UVAE, Iohannes Poculi Saxei Natus
- V. TEMPESTATIS TURBULENTAE ALTITUDINES, Aemelia Bronta
- VI. FABULAE CANTUARIENSES, Galfridus Chaucer
- VII. FABULAE, Editha Hamiltonia
- VIII. FABULAE ELECTAE, Edgarus Allenus Podus
- IX. CAPTOR IN SECALI, Hieronymus David Salinger
- X. GULLIVERI ITINERA, Ionathas Celer



A Mixed Up Snow White

50.

Submitted by Megan (Stella) Ely, Latin I student of Judy Hanna, Central Middle School, Findlay, Ohio

Unscramble the Latin names associated with Snow White. Then match them with their English meanings.

- | | | |
|-----------|----------------|-------|
| 1. _____ | XIN | _____ |
| 2. _____ | BALA | _____ |
| 3. _____ | GIPRE | _____ |
| 4. _____ | NICULOMSUSOS | _____ |
| 5. _____ | COSDUT | _____ |
| 6. _____ | RESTOSUSNUMENT | _____ |
| 7. _____ | AEBUTS | _____ |
| 8. _____ | SCUHOSOTSAM | _____ |
| 9. _____ | DOMSETUS | _____ |
| 10. _____ | MOPUM | _____ |
| 11. _____ | NUMTAVENE | _____ |
| 12. _____ | GASA | _____ |
| 13. _____ | CELSAT | _____ |
| 14. _____ | UREGULS | _____ |

- | |
|-----------------|
| A. Sneezy |
| B. Sleepy |
| C. Grumpy |
| D. Snow White |
| E. Poison Apple |
| F. Doxy |
| G. Happy |
| H. Prince |
| I. Doc |
| J. Wicked Witch |
| K. Bashful |



= Upper Level = Beginning Level

Word Mystery (cf. Pagina Tertia)

Calorie (noun): a unit of heat; in the study of metabolism, the amount of heat required to raise the temperature of 1 kilogram of water 1 degree centigrade.

French, from Latin *calor*, *caloris* (heat)

Chauffeur (noun): one employed to drive a private automobile.

From French *chauffeur* (heat-stoker)

French *chauffeur* (to heat up)

Provençal *calfar* (to heat)

Gallo-Roman *calefacere* (to heat)

Latin *calefacere* (to heat)

Latin *calor* (heat) + *facere* (to make)

The connection: Latin *calor*, heat.

Explanation: Before the days of motorized vehicles, a chauffeur was the driver of a carriage. For comfort in winter, the carriage could be equipped with a brazier, the hot coals of which the driver stoked in order to keep his passengers warm. The driver was indeed a "heat maker." Of course, we are all heat makers as we store and burn our body fat. So, count those calories, word sleuths, and prepare to burn a few more solving a new mystery in next month's issue. *Valete.*

How Well Did You Read? 51.

1. *Responde Latine: Quae tria dona Magi obtulerunt?*
2. According to Tior Van Lear, which two deities first began annoying Jupiter so they wouldn't have to live on Mt. Olympus?
3. What Latin title did Julius Caesar share with Karol Wojtila?
4. Which early Roman hero most inspired Coach Joe Paterno?
5. In which house in Herculaneum can a wooden bed frame still be seen?
6. *Quid fecit Medea ut pater suus eos non peteret?*
7. In the game Battle of Cannae, when does a team win by default?
8. Whom did Marpesa prefer over Apollo?
9. In which century did Holy Grail legends begin to be written?
10. Who is responsible for miscalculating the year A.D. 17?

Meet the Press

By Brad Trantham, Latin I student of Betty Underwood, Midland Freshman High School, Midland, Texas

Reporter: Good evening, ladies and gentlemen. We're here at Mt. Aetna, home of Hephaestus, god of fire and blacksmiths, finding out what makes him tick. Hephaestus, your mother has caused you much grief, even from the day you were born. How do you feel toward her?

Hephaestus: Sure, she has her shortcomings, but she's not so bad. I just wish she would stop quarreling with Zeus and do what he says.

Reporter: Have you always felt this kindly toward her?

Hephaestus: I admit I have been partial to vengeance in the past. One day, I forged a glorious throne, finer than any in the land. Once I finished making some special modifications of my own, I sent it on its way to my mom. I knew she would be unable to resist anything so beautiful, and I was right, as she immediately sat down. Then, WHAM! The arms of the chair released hidden clamps which locked her in the seat before she could

blink. All the gods and goddesses on Olympus tried to free her, but not even mighty Zeus could release her from my clever trap. First they sent Hermes, messenger of the gods, to try and win me over, but his flowery words were just a waste of breath. Then they sent Dionysus, god of trickery if you ask me. That snake found me hard at work at my forge, and offered me a drink of his finest. I had a bit of a thirst, and I accepted his offer. It was very good wine, so I had more than a little. Soon I was rip-roaring drunk—which didn't mix well with my lameness, especially since I work in this volcano! Anyway, he eventually led me up to Olympus, where I was tricked into releasing the trap. To show his thankfulness, Zeus offered me a place upon Mt. Olympus, but I still spend most of my time back here in Mt. Aetna, where I do my finest work. So, back to your question. No, I haven't always been as lenient toward Hera as I am today.

Reporter: What about the other gods, how do you feel toward them?

Hephaestus: Well, they're not the best group of folks, you know. They have a tendency to bad-mouth a guy when they think he's not listening. Oh, I've heard it all: big nose, pretty boy, speed demon, you name it. I find that mortals have kinder hearts, so I've always tried to treat them kindly in return.

Reporter: Let's talk about how you deal with your handicap here in the forge. I'm sure an inventive guy like you has come up with some clever approaches.

Hephaestus: Actually, I have. The first thing I did was to construct a few golden maidens who help me out with routine activities. Then, of course, I've opened up a few branch forges which I've trained the Cyclopes to run. I'm also currently working on some golden leg supports to help me walk. All in all, it's not a bad life.

Reporter: That's good to hear. Well, Hephaestus, I'm afraid our time is up. Thanks for letting us visit, and, by the way, I've been asked to request that you go easy on the earthquakes for a while.

Hephaestus: Gotcha! Come back soon, now.

Reporter: Sure thing, big guy.

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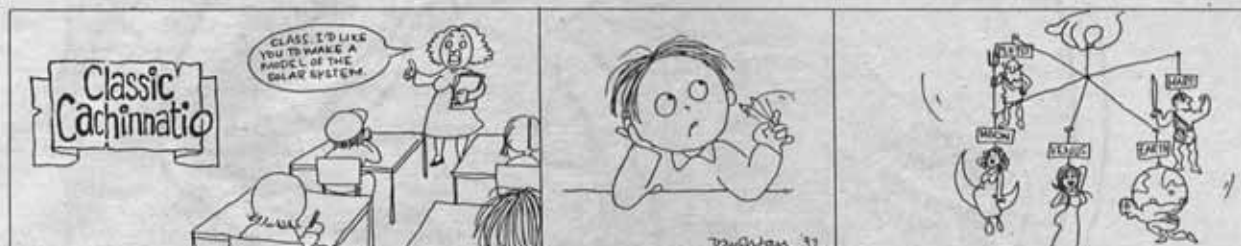
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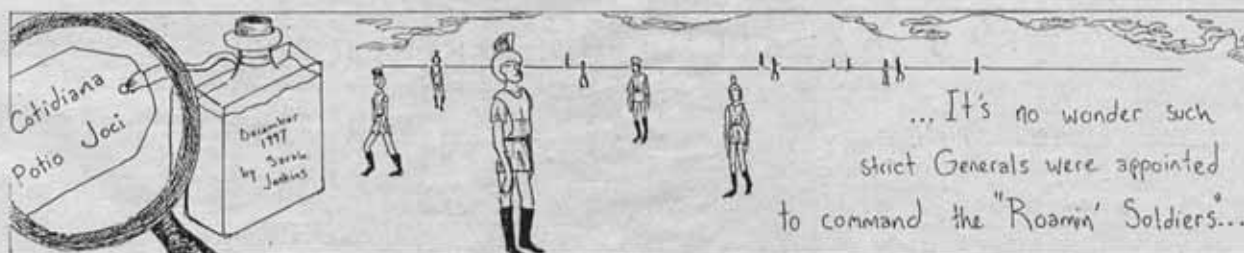
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3. Latin reviews of Movies or Movie Stars, Musical, Sports, or Political Figures. (English translations required for proofing.)
4. Summaries or reviews of articles published elsewhere, complete with references to original author, title of publication, date, and page numbers.
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AUXILIA MAGISTRIS

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38. Picturae Moventes

- I. SEVEN YEARS IN TIBET
- II. MOST WANTED
- III. MISSILE MAN
- IV. THE PEACEMAKER
- V. GANG RELATED
- VI. THE EDGE
- VII. KISS THE GIRLS
- VIII. I KNOW WHAT YOU DID LAST SUMMER
- IX. SOUL FOOD
- X. SHALL WE DANCE?

39. 44.

Wacky Weather

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

40. 44.

Who's Who In the Aeneid

1. G
2. I
3. M
4. C
5. H
6. L
7. F
8. J
9. O
10. A
11. P
12. N
13. D
14. K
15. E
16. B

41. 44.

On the Road Again

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

42. 44.

Is This Legal?

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

43. 44.

Carmina Optima

- I. KILLING IN THE NAME OF... Rage Against the Machine
- II. EYE OF THE TIGER, Survivor
- III. AGE OF AQUARIUS, LET THE SUN SHINE IN, Fifth Dimension
- IV. PEOPLE ARE STRANGE, The Doors
- V. ONE SONG GLORY, Rent
- VI. NO WOMAN, NO CRY, Bob Marley
- VII. IN YOUR EYES, Peter Gabriel
- III. YOU WRECK ME, Tom Petty
- IX. PINBALL WIZARD, The Who
- X. WHERE THE STREETS HAVE NO NAME, U2

50.

A Mixed Up

Snow White

1. D, Nix Alba
2. F, Figr
3. B, Somniculosus
4. I, Doctus
5. A, Sternumentosus
6. G, Beatus
7. C, Stomachosus
8. K, Modestus
9. E, Pomum Venenatum
10. J, Saga Scelasta
11. H, Regulus

49.

Libri Optimi

- I. RED BADGE OF COURAGE, Stephan Crane
- II. A TALE OF TWO CITIES, Charles Dickens
- III. FAREWELL TO ARMS, Ernest Hemingway
- IV. GRAPES OF WRATH, John Steinbeck
- V. WUTHERING HEIGHTS, Emily Bronte
- VI. CANTERBURY TALES, Geoffrey Chaucer
- VII. MYTHOLOGY, Edith Hamilton
- VIII. SELECTED TALES, Edgar Allan Poe
- IX. CATCHER IN THE RYE, J. D. Salinger
- X. GULLIVER'S TRAVELS, Jonathan Swift

48.

Triskal-dekaphobia

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

47.

It's Customary

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

46.

A Search for a Snake in the Grass

1. ANGUIS
2. CARMEN
3. HERBA
4. LEX
5. UXOR
6. AURUM
7. GENS
8. ALTITUDO
9. FORMA
10. LATITUDO
11. LONGITUDO
12. MONS
13. NEMO
14. AVIS
15. FATUM
16. PECUNIA
17. INVESTIGATIO
18. SAECULUM
19. ARMA
20. CASTRA
21. TEMPUS
22. CORPUS
23. OS
24. VIRGO
25. CIVIS
26. HORA
27. LITUS
28. NATURA
29. NOX
30. SANGUIS



51.

How Well Did You Read?

1. *Aurum, lux et murmur.*
2. Diana and Neptune
3. *Pontifex Maximus*
4. Aeneas
5. In the House of the Charred Furniture
6. *Frater suum concidit et lectis parietibus corporis in oceanum.*
7. When its army still has at least one live unwounded member after the opposing team has been completely depleted.
8. Idas
9. In the 13th Century
10. Dionysius Exiguus

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The Story of the Birth of Jesus Written in Vulgar Latin by St. Jerome

Gathered from the books of the New Testament by William Gilmartin, teacher of Latin at Ben Davis H.S., Indianapolis, Indiana

In the sixth month, the angel Gabriel was sent by God into the state of Galilee named Nazareth to a young girl engaged to a man named Joseph from the house of David. The girl's name was Mary.

And going up to her the angel said, "Greetings, graceful Mary, may the Lord be with you. You are blessed among women."

When she had heard this, she was troubled by the message and wondered what kind of greeting that was. And the angel said to her, "Don't be afraid, Mary. You have found favor with God. Now, listen! You are going to have a child and you are to name him Jesus. He will be great, and he will be called the son of the Highest. Authority and the Lord God will give him the seat of his father David and he will rule in his house forever, and there will be no end of his reign."

But Mary said to the angel, "How will this happen since I'm not married?"

And the angel replied to her, "A Holy Spirit will come over you and the power of the Highest Authority will come over you. And so your child will also be born holy and will be called the Son of God."

Now Mary said, "Behold the servant of the Lord. Let it happen to me just as you have said."

Before Joseph had accepted Mary as his wife, she was found to be carrying the child of the Holy Spirit. But since Joseph, being a fair-minded man, did not want to expose her to public ridicule, he was thinking about sending her away secretly.

But as he thought about these things, listen to this, an angel of the Lord appeared to him, as he slept, saying, "Joseph, son of David, don't be afraid to accept Mary as your wife, because the child she is carrying is from the Holy Spirit. She will, however, give birth to a son and you are to call his name Jesus; for he will free his people from their sins."

But when Joseph woke up, he did as the angel told him and accepted his wife.

In those days, however, it happened that an edict was sent out by Caesar Augustus that a census of the whole world should be taken. This census was first begun by Cyrenus, the chief administrator of Syria; and all the citizens traveled to their home states in order to be counted. So Joseph also went from Galilee out of the city of Nazareth into Judaea into the city of David which was called Bethlehem. He went there—since he was descended from the house and family of David—so he could be counted with Mary, his pregnant fiancée.

It happened, however, since her time had come, that she had her child. Her firstborn child was a son, and

she wrapped him in baby clothes and put him in a manger because there was not a place for them in the public lodge.

And there were shepherds on duty in the same area who were in charge of the night watches over their flock. And, look now, an angel of the Lord stood near them, and the brightness of God lit the area around them, and they were terrified.

And the angel said to them, "Don't be afraid. For, pay attention, I am telling you news which will be a great joy to all the people, because a Savior has been born for you today, who is Christ the Lord, in the city of David. And this will be your indication: You will find a child wrapped in baby clothes and placed in an animals' food bin."

And the shepherds held the following conversation with each other: "Let's go in Bethlehem and let's see this statement which has occurred and which the Lord has shown to us."

But since Jesus had been born in Bethlehem in Judaea in the days of King Herod, listen now, learned men came to Jerusalem from the East saying, "Where is the king of the Judaeans who was born? For we saw his star in the east and we have come to pay homage to him."

But when King Herod heard this, he was disturbed, and all of Jerusalem with him. And calling a meeting of all the high priests and record keepers of the people, he demanded to know from them where the Anointed One would be born.

But they said to him, "In Bethlehem of Judaea." Then, having met secretly with the Learned Men, Herod carefully found out from them the time of the year when the star appeared to them.

And, sending them off to Bethlehem, he said, "Go and make careful inquiries about the boy, and when you will have found him, report back to me so I can go pay my homage to him."

When they had heard the king, they left. And, notice this, the star which they had seen in the East was going before them, still, going along, it stopped over the spot where the boy was. When they saw the star, they were thrilled. And entering a house, they found the boy with his mother, and lying down on the ground they paid homage to him. They also opened their strong boxes and took out gifts for him: gold, frankincense and myrrh.

And, after having been warned in dreams not to report back to Herod, they returned to their own region by another route.

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