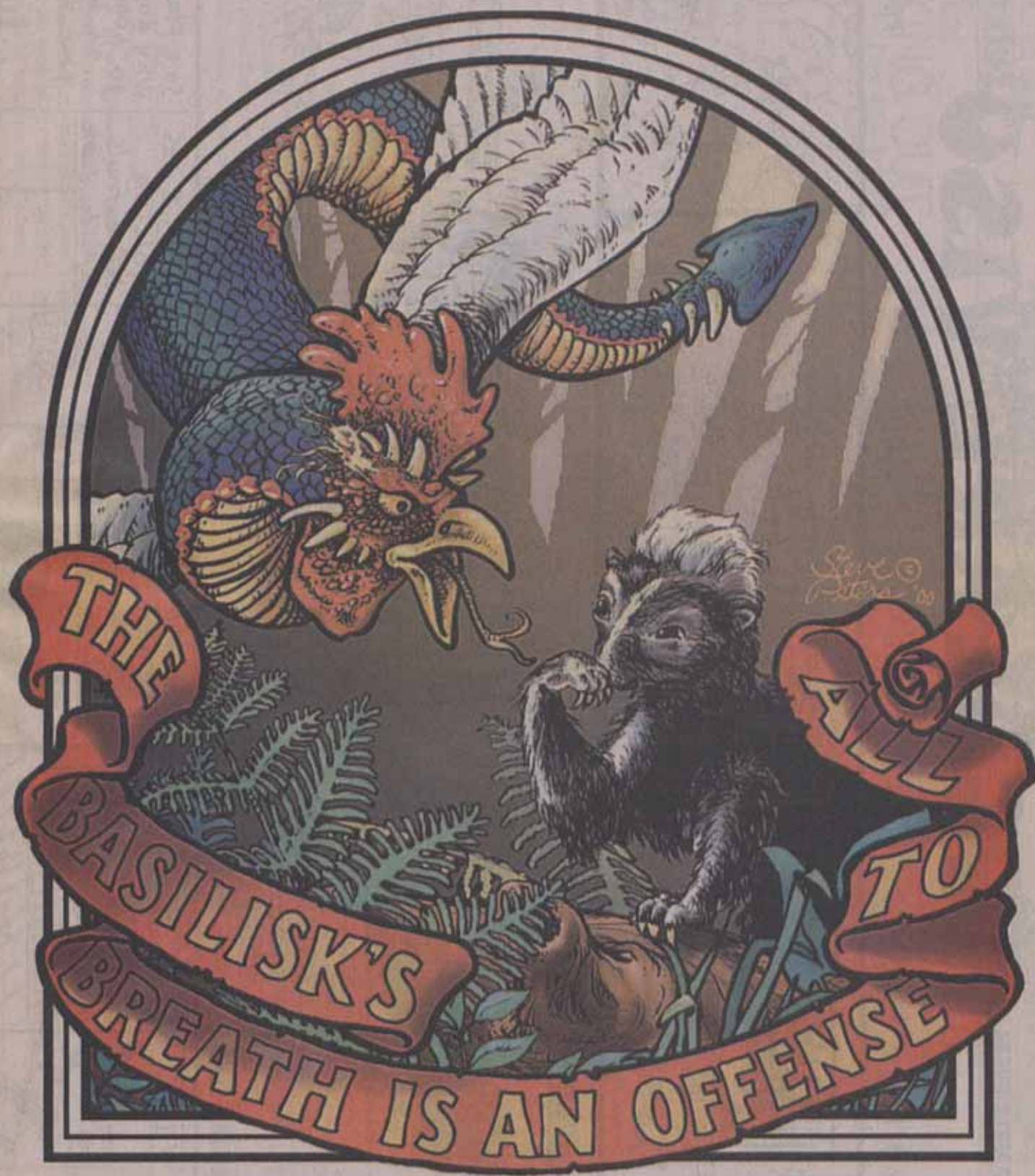


POMPEIIANA

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IANUARIOS A. D. MM

NEWSLETTER



Parva monstra Iaponiensi ubique sunt, et Medusae, Chimaerae Minotaurique memoriam olim diram delere minantur. Dissimiles monstris classicis, autem, Pocemontes sunt monstra blanda. Et, si capta sunt, ab hominibus exerceri possunt ut cum aliis Pocemontibus feris pugnent. Sunt CLI genera Pocemontium, sed centesimum quinquagesimum primum genus, cui nomen est "Mew," rarissimum est, et nunquam visum est ante Novembrem, A. D. MCMXCIX, quando in pictura moventi de Pocemontibus primum apparuit.

Pocemontes species insolentissimas habent, aliqui autem vel animalibus, vel plantis vel rebus similes sunt. Unus Pocémon, cui nomen est Chamander, similis est salamandrae. Pocemontes periculosissimi quoque esse possunt quia potestates insolitas habent. Alii globules igneos iaciunt, alii aculeos veneniferos habent. Alii inimicos radios confundunt, et alii acidum iaciunt. Pocemontes capti et donati autem tute portari in parvo Pocoglobulo possunt.

Pocemontes a nonnullis adolescentibus quaeruntur. Hi adolescentes a Professore Querceo, qui expertus est de Pocemontibus, consuluntur. Unus adolescens, cui nomen est Cinis, Pocemontes tantum anant ut Pocemontes ei credant et facile possit exercere eos ut cum Pocemontibus malis pugnent. Cineris amici sunt puer cui nomen est Broccus et puella cui nomen est Nebulosa. Garius et Missilis Ignis Caterva (duo pueri quibus nomina sunt Iessae et Iacobus) Cinerem et amicos eius non amant, et eos superare semper temptant. Iessae et Iacobus exercebant parvum moestrum inolestissimum cui nomen est "Meowth" qui est solus Pocémon qui Anglice loqui possit.

Post haec monstra Iaponiensi in Statos Unidos importata erant, magnum populi favorem acquisiverunt. Sunt picturarum adumbrationes scriptae de Pocemontibus in televisione, sunt libri comici, NINTENDINIS LXIV et PUERILUDIBUNDI ludi in videocassetis, ludus chartis collectaneis ludendus, ludibria, res feriatae.

Etiā est Statorum Unitorum canticum sacrum de Pocemontibus:



Pocemontes

DEBEO CAPERE OMNES Pocemontes

A FRANCISCO TURRE
INDIANAPOLIENSIS, INDIANA

*Cipio me esse optimum,
Qualem neminem unquam fuisse.
Capere eos est mea probatio vera.
Exercere eos est ratio mea.
Hic trans terram faciam,
Quaerens longe lateque,
Ut intellegam potestatem
In omni Pocemonti.
Pocemontes, debeco capere omnes.*

*Est ego et tu.
Scio id esse fatum meum.
O Pocémon, meus amicus optimus es
In mundo qui nobis defendendus est.
Pocémon, O cor tam verum*

*Ut virtus nostra nos servet,
Me doce et te docebo.
Pocemontes, debeco capere omnes.
Pocemontes, debeco capere omnes.*

In televisione fuerunt plus quam centum embolia de Pocemontium casibus. In primo embolio, Cinis Qui-eos-capit, puer qui X annos habet, somniabat se esse Pocemontium exercitorem optimum. Mane, festinans Grabatum Oppidum ut Professoris Quercei officium visisset ad Pocemontem obtinendum, nimis tarde advenit. Quaesivit Pocemontem cui nomen erat Emicantulus, sed Emicantulus ibi non diu erat. Solus Pocémon remansens in officina erat Picachus. Quando autem Cinis temptavit imponere Picachum in Pocoglobulum ut eum portaret, Picachus intrare recusavit. Cinis Picachum percussit, et tunc Picachus Cinerem ex officina conijctari volebat. Picachus ergo Cineri in unero eius portandus erat. Hoc modo, Cinis et Picachus Grabatum Oppidum reliquerunt et ad urbem Viridianam her fecerunt. In via Viridianam, caterva Pocemontium, quibus nomen erat Hastaeordines, Cinerem Picachumque oppugnavit. Quia Picachus etiam tunc Cineri irascabatur, non adjuvabat et Cinis laesus est. Cinis birotam propinquam feliciter vidit. Cum

Picacho in unero suo Cinis birotam cepit et ab Hastaeordinibus fugere temptavit. Quando Cinis de birotā decidit et Hastaeordinibus iterum oppugnandus erat, Picachus adjuvare decrevit. De Cineris unero desiluit et magnum tonitrum fecit. Tonitrum tantum erat ut Hastaeordines fugaret et etiam birotam destrueret. Quando Cinis et Picachus tandem ad urbem Viridianam advenierunt, Pocemontium Centrum visitaverant, et amici optimi mox facti sunt.

Sunt milia fanaticorum per Statos Unidos qui Pocemontes amant, et in aliquibus statis chartae de Pocemontibus, ludi, et videocassetes sunt rarissimi et difficile empti.

Magna cum spe, autem, haec parva monstra Iaponiensi mox minorem populi favorem habebunt, et liberi antiquis monstris Graecis Romanisque iterum studebunt.

In the minds of people who have been there, many things are readily associated with Rome: churches and cafes, pines and cypresses, courtyards and piazzas, fountains and ruins. The image most often associated with Roman cuisine, however, is that of bread and wine. In the Eternal City, not a table is set without both.

Both elements carry an almost spiritual connotation for the Romans and their fellow Italians. Since bread is made from many grains, and wine from countless clusters of grapes, each stands for unity. In the churches of Rome, the

BREAD & WINE

Symbols of Rome

By Frank Korn
Seton Hall University, South Orange, New Jersey

sacramental bread and wine become emblems of brotherhood and love. During the Jubilee Year which started this month in Rome, pilgrims in unprecedented numbers will approach the altar rails of Rome's Catholic churches to receive the bread and wine of communion, which Roman Catholics believe to have been consecrated into the body and blood of Christ.

Some Romans even see bread and wine sharing a natu-



Nineteenth Century Wine Cellar in Rome

ral nine-month cycle with man. It takes nine months from the time the grain is sown in November until it is reaped and threshed in July to be ground into flour and made into bread. Before wine can be made, the grapes must be allowed to ripen from March to November. And, of course, the miracle of human life also requires a period of nine months!

(Continued in Pagina Sexta)



TWO WAYS TO LOOK AT IT

Now that the Millennia Mania Mongers have had their day, and now that the hype of impending doom and gloom has had a chance to fade, it is time to address, calmly, and with respect for opposing views, the problems that are being encountered when referring to the year 2000.

Perhaps the most important thing to understand and agree on is which 2000 years are being counted.

Although popular belief would have it that the year is Anno Domini 2000, it is more properly referred to as the year 2000 After the Common Era (A.C.E.). It must be realized that more than 500 years had passed before anyone even tried to calculate exactly when Christ had been born. The Scythian monk who undertook the task, Dionysius Exiguus, calculated the date in conjunction with an assignment he had been given by the Bishop of Solona to organize all the decrees that had been drafted by various conferences held by the bishops of the Roman Catho-

(Continued in Pagina Tertia)

in
the
footsteps
of

Alexander

by michael keathley

As we walked up the mountainside past two-storied houses, we passed by some Kalash children in full costume. Each girl wore the black gown from which the Kalash get their modern name, Kafir Kalash, which means "Wearers of the Black Robe." In the summer these are made of homespun cotton; in the winter they are made of wool. Each girl's robe was decorated with colorful embroidery, and she wore several small beaded necklaces. Their hair was braided as if to surround their faces in a frame.

Finally, on top of their heads they wore headpieces of woven material, usually dark brown in color, which surrounded their hair in a bun or covered their heads before trailing down their backs. Each piece of headgear was decorated with alternating rows of cowrie shells and buttons in white, red, and yellow.

Jake and Catullus

By Pauline Shipley, Latin III student of Mary Carroll, Northeastern High School, Elizabeth City, New Jersey

When I read Catullus *Carmen V*, I saw a man trying to woo a woman with whom he had fallen in love. She seemed to have some fears for the relationship while the man did not care and feared nothing. He just wanted to be with her. Catullus *Carmen V* is what inspired me to write the following poem about a similar experience of my own.

Jake, how many nights I have thought of you
Wishing you were here...
Protecting me from all my fears
As you gently kiss my poor trembling lips...
Not wanting to need you but knowing the truth?
A love with no certainties lingers between us.
Finally faced with something bigger than
We have ever had to deal with before...
Having no answers but knowing only
Daylight when we are together...
Me so afraid and scared of something I cannot control
And you with perfect poise
Never questioning as you merely smile and say,
"I love you."
Never before have I known such bliss.

TIME

By Regulus Connair, Latin I student of Nancy Tigert, Turpin High School, Cincinnati, Ohio

Tempus
Aeternum, Infinitum
Fluens, edax, mutans.
Nihil ei resistit.
Tempus

The Price of Freedom

By Stephen Clark, Latin I student of Judy Hanna

Central Middle School, Findlay, Ohio

Another day at the training grounds, another boring day. Training grounds... more like a slave pit. Trainers screaming left and right, "Jab! Parry! No, no, that's wrong!" Too much work, too many people. One of these days, I'll quit. Nearly every day follows the same mundane pattern of waking to an angry trainer and being whipped into fighting condition by noon. Life as a mercenary is cruel indeed, but it pays well... for those who stick around to be paid. Many run away in the confusion of a battle, and many more die fighting for a few filthy *denarii* while the legionnaires hold back and wait for the "expendables" to thin out the enemy. That's just what we are, of course. Expendable. To those who pay us, one less soldier means less money out of their coffers.

Tomorrow, however, will be the day I do something to regain control of my life. We are to engage a small band of revolutionaries. Just another peasant revolt. No one will notice if I slip away from the ranks during battle.

I may be forced to kill a busybody or two who dare to challenge me, but that's a risk I'll take. Tonight, on the eve of my last battle, I will choose a simple, long shafted spear as my weapon, and I'll join the ranks of the spearmen. Among them is one of the few people I trust, Darius.

Among mercenaries, there are no full names. No real closeness develops between men who know that, in this line of work, friendship is a luxury that will only bring heartache. I intend to join the second rank of the spearmen regiment which will give me a safe place from which to finalize my "retirement."

O.K., there's the signal from the *cornu*. Here we go. Wait a minute, my second rank is being reassigned to fifth rank. Now we're being mustered up onto a small hill. I can't see exactly how many of the enemy are amassed before us, but it certainly looks like more than a "small band." And they certainly appear to be well-armed, carrying bronze lances, claymores, and huge rectangular shields with wet deer hide stretched over them.

The men, our guide, Doud, told us, have adopted the *shalwar gamiz* (large, oversized shirt and pants) of the Pakistani people, except during festivals. Then they

also wear a traditional homespun costume of cotton or wool consisting of a large tunic and trousers in gray, brown, green, or blue. They tie long woolen belts around their waists and wear shoes made of goatskin. Each man also sticks a feather in his hat to distinguish himself from the non-Kalash.

After returning to the states, I showed some of the costume pieces I bought in the Kalash Valley to an East European costume expert. He very confidently declared them to be Macedonian from the region of Lerinsko—a part of ancient Upper Macedonia where Alexander the Great's family originated.

As we walked further, we were very curious if our guide, Doud, could understand any Macedonian words and began by asking him some ancient ones. Some of the words he

(Continued in Pagina Septima)

Galus

By Anna MacCormack, Latin I student of Linda Fabrizio, Niskayuna Central High School, Niskayuna, New York

Valerius
Amans, applicans
Composit, vivit, inflammat.
Novus poeta.
Catullus

Foies

By David Brake, Latin I student of Nancy Tigert, Anderson High School, Cincinnati, Ohio

Foies
Pulchrae, callidae
Currunt, celantur, ascendunt.
Ferae sunt.
Foies

Stung—Martial Style

By Christine Tilley, Latin III student of Jessica Fisher, Norwood High School, Norwood, Massachusetts

Liz and Sam are two strange people.
Ria is a girl who likes orange,
Suzy has cool hair, and
Caitlin is a gorgeous boy.
Randy is always in Latin class,
Jackie is always crying, and
Robert likes to balance a book on his head!
In Latin we have ten people
Since John and Glen are also in class—
When Glen decides to show up.

My early retirement may not go as smoothly as I thought it would. There goes the *naba*. We're moving. Wait a minute. That's the strangest war cry I've ever heard from a group of barbarians! Can it be? Yes, it's laughter. They're dropping their weapons and holding out their arms in welcome. They want us all to join them as friends. I think I'll wait a little and see what happens. Wow, that's unbelievable! Men from our front line are laying down their weapons and rushing across the field holding out their arms in friendship. That settles it. I'm going too. This is perfect.

"Hey, Darius! Come on. Let's go for it!" Good! The legion is totally confused and is sounding *Signa Refer*. They're retreating!

"Come on, Darius! Make a run for it!" Oh, oh! There goes a *lituus*.

"Come on, Darius! They're gonna make a cavalry charge on us. Run, man. Run!"

I'm out of here. Hope he makes it. This is what I want, and I'm taking it. What do I care if Darius doesn't make it. He really wasn't a real close friend anyway. Besides, getting out of that outfit is ten times better than having a friend or two.

Isn't it?

Aeneas on a January Night

By Jim Bomersbach, Latin II student of Suzanne Romano, Academy of Allied Health and Science, Neptune, New Jersey

Living	No more
Breathing	Forever more
Sleep eternal	Forever more
Soul nocturnal	Forever more
River flow	Quiet more
Spirit glow	Quiet more
Doom impending	Fear more
Depression mounting	Fear more
Waiting	Tranquil more
Hesitating	Tranquil more
Life within death	
Land appearing	Nevermore
Time concluding	Nevermore
Judgment fated	Fate sealed more
Decision mandated	Fate sealed more
Journey halting	Exist more
Eternal being	Exist more
Hades controlling	Is there more
Truth conquering	Is there more
Death within life	

Pompeiana, Inc., Endowment Fund For the Twenty-First Century

The Board of Directors of Pompeiana, Inc., has set a goal of having a \$500,000 Endowment in place by the year 2003 to enable Pompeiana, Inc., to continue to serve as a National Center for the Promotion of Latin into the Twenty-first Century.

To help realize this goal, all adult members and Latin Clubs are invited to add their names to the Honor Roll before the end of the 1999-2000 school year by mailing their tax-deductible contributions payable to the "Pompeiana Endowment Fund."

Giving Categories

Students (\$25), Latin Class/Club (\$100), Adult (\$200-\$400), Friend (\$500-\$900), Contributor (\$1,000-\$4,000), Benefactor (\$5,000-\$10,000), Patron (\$20,000-\$90,000) and Angels (\$100,000+).

Those who work in the business world are encouraged to check on the availability of corporate matching funds.

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There Always Was a Doctor in the House

By Christena Merrill, Latin II student of
Dr. Elliott T. Egan, Ben Franklin High School,
New Orleans, Louisiana

"Wild cabbage has very great powers. You should dry it and grind it up quite small. If you want to purge someone, he shouldn't eat the day before. The next morning before he eats anything, give him the ground cabbage and four ladles of water. Nothing else purges so well and without danger and let me tell you, it's good for the body. You'll cure people you had no hope of curing."

While Roman medical practices were, in reality, quite sophisticated, many poorer folks generally relied upon such home remedies as the cabbage-laxative described above by Cato in his book *De Agricultura*. Other remedies included superstitious activities and chants such as "*Haut haut haut ista pista sista dannabo dannaustra*." Repeating this phrase several times was supposed to help reduce the swelling around a dislocated joint.

Archagathus is mentioned by the Roman historian Pliny as the first physician to practice in Rome. He came to Rome from Sparta in 219 B.C. He became so popular that he was granted citizenship and an office. Before too long, however, Archagathus got a bad reputation for being too quick to operate. Another physician that was well known to Rome was Asclepiades. He was among the first to distinguish acute from chronic diseases and to treat them differently. Since medicine had been practiced scientifically for a longer time in Greece than almost anywhere else, most of the Rome's doctors and their medical practices came from Greece. Because, at first, many of the physicians in Rome tended to be freed slaves, the upper classes did not regard them very highly. To encourage them to practice in Rome, however, Julius Caesar and others after him were quick to offer physicians citizenship, free office space and state-subsidized salaries.

As time passed, Roman physicians gradually began to gain a better reputation. There is even an occasional mention of female physicians practicing in Rome.

Since there were no formal medical schools, most physicians had at least one or two understudies that accompanied them in their house calls. There were, however, many excellent books, based on Greek originals, which were available to Roman doctors. Through the study of these books, physicians could learn everything from pharmacology to human anatomy.

The army offered special opportunities for young surgeons to gain a lot of experience quickly. Each army unit had its own hospital where physicians cauterized wounds, removed projectiles and performed amputations. Similar opportunities were also available to physicians who worked on wounded gladiators whose lives were worth saving.

There is no denying that Roman medicine provides the basis for many modern medical practices. Although we now have formal schools of medicine, apprenticeship is still the training ground for young doctors. Also, judging from entire sets of medical instruments which were discovered in Pompeii, many of the medical instruments used in those times are basically the same as those used today.

So, Like, Did Sampson Ever Meet Heracles?

Of all the cultural heritages influencing American lives today, perhaps none are more deep-rooted than the religious influences of Judeo-Christian traditions and the civic, cultural and literary influences of the Greco-Roman world.

Having been brought up with both these influences, many have asked themselves and their teachers whether there is any correlation between the stories of the Old Testament and the myths of the ancient Greeks and Romans.

Students of world mythology soon come to realize, for example, that, in addition to Noah's flood, there was also the flood experienced by Pyrrha and Deucalion as well as the flood experienced by Gilgamesh. Many have wondered about the obvious similarities between the tree in the Garden of Eden with its demoniacal serpent, the tree guarded by Ladon in the garden of the Hesperides, the tree of Isis in Egyptian mythology and the tree named Yggdrasil in Icelandic mythology. And who hasn't wondered who would win if Sampson had ever taken on Heracles?

What is amazing, however, is that there are very few cross references between ancient Hebrew literature and ancient Greek literature.

Greek literature makes no mention of the awesome events so carefully recorded in the Old Testament. And likewise, the Old Testament seldom cross references the events occurring in the Greco-Roman world.

ATHENA

By Alicia Hinkley, Latin I student of Judith Granese,
Valley H.S., Las Vegas, Nevada

She was the daughter of Zeus alone.
Athena sprang from his head
Armored and full grown.
Sometimes I think in bed
Of how no mother bore her.
She was the favorite child of Zeus,
More precious to him than myrrh.
Her favorite animal was an owl not a moose.
Entrusted with her father's thunderbolt,
Athena was known as the ruthless battle goddess.
If you got on her bad side, you might get a jolt.
She was not the type to wear a bodice.
I don't know how she kept her sanity,
But I do know she was the goddess
Of wisdom, reason, and purity.

STELLAE

By Terentia Zoller, Latin I student of Nancy Tigert,
Anderson High School, Cincinnati, Ohio

Stellae
Pulchrae, variae
Accedunt, spectantur, cedunt.
Gemmae noctis sunt.
Astra

I guess I'll spend a little more time on you

By Stephanie Straus, Latin II student of
Suzanne Romano, Academy of Allied Health
and Science, Neptune, New Jersey

Tell me, can this be real?
How can I explain the Nominative Case in this spiel?
My Latin class was complete. I thought it was whole.
The Nominative case came along and changed my soul.
I never thought that a subject could do all of this,
And, while learning, I began to reminisce.
Latin isn't difficult, now I see.
These cases help explain it all, yes indeed.
When I look into the book, I know that it's true:
The Romans must have spent, a little more time on you.
In all of creation, all things great and small,
Nominative and Vocative surpass them all.
When speaking directly, Vocative should be used.
With these two examples you can pick and choose.
And I'm trying hard to figure out
Just how I ever did without
The sense that you make,
The phrases you shape.
It isn't really difficult, now I see.
These cases help explain it all, yes indeed.
When I look into the book, I know that it's true.
The Romans must have spent a little more time on you.

That is not to say, however, that there are no references. The writers of the Old Testament were obviously aware of and, on occasion, did allude to ancient Greek mythology.

Unfortunately, the main reference to the mythology of the ancient Greeks is not very flattering, and it seems only to have been mentioned to show the Hebrews how wicked mankind had become and why God had found it necessary to wipe most of them out with a great flood.

In Chapter 6 of Genesis, there is a clear reference to the ancient Greek deities. They are called the "sons of the gods" who came down from the sky to have children with the daughters of men. The Hebrew word used to refer to these "sons of the gods" is *Nephilim*. It is interesting that that word *Nephilim* is very similar to the Greek word *Nephelē* which means "a cloud." In other words, etymology suggests that the *Nephilim* were a race of people who came down from the clouds, such as when Zeus came down and fathered Heracles from Alcmena. The Old Testament goes on to say that these sons of the "Cloud People" were "the heroes of old, the men of renown."

Of course, this passage could also be taken as a hidden reference to the extra-terrestrial visitations suggested in *Chariots of the Gods*, visitations also seemingly referred to in Egyptian, Mayan and Roman literature. But that's another article that remains to be written.

YIIK

(Continued a Pagina Prima)

lic Church over the years. In connection with this task, he needed to determine exactly when Easter should be celebrated (i.e. on the first Sunday after the first full moon on or after the Vernal Equinox), and when Christ had been born. To determine the year of the birth of Christ, he had to consult ancient Roman records which named years according to which men were serving as Consuls in Rome or in which year of a particular ruler's reign things occurred. Unfortunately, Dionysius miscalculated the reign of Pontius Pilate, and he chose, as Year One (the year during which he said Christ had been born) a date that we now know was actually four years after Christ had been born. By the time the mistake

was discovered, however, incorrect *Anno Domini* dates had become commonly accepted by the Christian world and no one wanted to fix the error. This is why the year 2000 is most properly referred to as the 2000th year After the Common Era (A.C.E.)—or, as those with a sense of humor say, After the Common Error—not as A.D. 2000. If anyone would like to use a corrected *Anno Domini* number for this year, A.D. 2004 should be used.

Now, should the year 2000 be more correctly identified as the end of the 20th century, or the beginning of the 21st century? Is it the last year of a millennium or, as the Millennia Mania Mongers would have it, the beginning of the next millennium?

The confusion arises simply from the way sets of numbers are viewed. Consider the year 1990. Did it mark the end of a decade or the beginning of a decade? Well, yes and no.

Speaking from a strictly mathematical point of view, ninety is the final number of nine sets of ten. Ninety-one would be the first number of the next set of ten. Viewed in this way, the year 2000 is the end of the second set of one thousand years, not the beginning of the third set, i.e. it is the end of the second millennium, not the beginning of the third millennium.

It must be understood, however, that when it comes to years—as we have seen with Common Era problems—folks aren't always concerned with mathematical precision. While, in math, a decimal correctly marks the end of a series of ten, when it comes to years, a decade is generally understood to mark the end of a series of years that began with a 0. Thus, it is commonly understood that the decade of the Nineties began in 1990 and ended with the year 1999, just as the Roaring Twenties ran from 1920 through 1929.

When it comes to centuries, however, most folks have to give careful, mathematical, thought before placing a year in a century. Many would not be able to list the first and last year of any given century. For example, many would incorrectly say that the outbreak of the American Civil War in 1860 took place in the Eighteenth Century rather than in the Nineteenth Century. Others, relying on a little math, correctly understand that the Nineteenth Century (i.e. the nineteenth set of 100 years) began with the year 1801 and ran through the year 1900, with 1901 being the first year of the Twentieth Century.

Once folks understand how centuries are numbered, they should be able to understand how to number millennia correctly.

Unfortunately, influenced, no doubt, by the hype of the Millennia Mania Mongers, most have decided to use the decade numbering system when referring to millennia, rather than the more correct century numbering system. This is why most folks think of the year 2000 as the beginning of the third millennium, even though, if forced, they would not say that the year 2000 marked the beginning of the Twenty-first Century.

Because the numerical prefix "two thousand" is being confused with the next numerical sequence of a thousand (as is done with the decades), the thought is that the year 2000 begins the millennium of the 2000's, that is, 2000, 2001, 2002, etc.

So, if those of us who are mathematical sticklers try to be a little understanding of "common errors," it is possible to understand why it might be acceptable to refer to YIIK both as the beginning of a millennium and as the end of a millennium.

It all depends on a person's point of view.

THE YEAR
2000 IS BOTH
THE BEGINNING
AND THE END

Little Miss Deponens

By Alissa Atkinson, Latin II student of Kate Sullivan,
Oakmont Regional H. S., Ashburnham, Mass.

Once, a long time ago, in a tiny house in a town in a land far across the sea, there lived a little girl named Deponens. In her town, called Activium, everyone was busy and moving quickly, and anyone who was passive was looked down upon. No one even spoke in the passive voice if the active could be used! Everyone was lively and aggressive.

Deponens was as active a child as the next. She jumped, ran, danced, sang, and laughed. Her parents, who were very active themselves, were very proud of little Deponens, and they encouraged her to be as outgoing as possible.

One day, however, Deponens was skipping along and found herself in an enchanted forest that happened to be near Activium. Her parents had often warned her to stay away from this forest. They said that there was a horrible monster lurking there that could change her in such a way that she would no longer fit it with the other people of Activium. On this day, however, Deponens was not thinking about her parents' warnings and she continued to run about in the forest.

Suddenly, she heard an atrocious growl.

"Who is there?" she shouted bravely.

"It is I, Draco Passivus, and I hate all you active people. You have entered my domain, and now I must punish you!" the monster roared.

"Why do you hate us so?" Deponens cried.

"I was exiled from Activium because I chose not to be running around being busy and aggressive all the time," said the passive dragon. "No one would listen when I tried to tell them that it could also be very enjoyable just to sit back and be passive once in a while, to let things happen to you, rather than always insisting on being the one that does things to others. But now I will have my revenge."

Draco Passivus then took in a very deep breath of air, one that made him puff up so much that his iridescent scales glittered in the sun. He then exhaled right in Deponens' face.

Deponens awoke in her own bed. "How wonderful!" she thought at first. "It was just a dream!"

Then she tried to lift herself up. She was unable to move. She tried to speak but could not make a sound. Her mom smiled at her and told her to rest. Her mom said that she had been found lying on the ground in the enchanted forest.

At first, the other citizens of Activium were furious when they learned that Deponens could no longer act. There was talk of running her and her family out of Activium. But, as time passed, and Deponens' mother begged the gods to help her little girl return to normal, Deponens slowly began to recover. With much practice and patience, she soon discovered that, even though she now looked exactly like those passive people that everyone in Activium hated, she could, with effort, begin to perform actively.

Later in life, she met a wonderful young man who had the same condition she had. Of course, they fell in love and got married. Before long, they had started a whole family of folks who looked passive but were very active indeed.

And to this day, the Deponens family is still accepted and well respected among all the other folks who live in the busy little town of Activium.

Aves Stymphaliidae

By Spartacus Hall, Latin I student of Nancy Mazur,
Marion L. Steele High School, Amherst, Ohio

There was once a land with many splendors,
A lovely place with many vendors.
But for every shining spot there is a dark side,
A secret which only trusted townsfolk will confide.
A flock of deadly birds, each equipped with a bronze beak,
Considered human flesh to be their main meat.
A brave man named Hercules was sent to destroy them,
He was a brave hero who offered new *spem*.
A lake, not of water, but covered in slime,
Separated the hero from his goal at that time.
He prayed to the gods; he begged for their aid.
Vulcan sent to him some rattles which he had just made.
Hercules shook the rattles with all of his might.
The loud piercing noise sent the birds into flight.
With noise still echoing, the hero took aim.
Arrow after arrow, their demise quickly came.
A few flew away to the ends of the earth
Where they still munch on sailors who think this all mirth.
My tales of these birds comes not to a close,
For when they return not anyone knows.

The Mysterious Birth of Athena

A modern myth by Isaac Luria, Latin III student of Marianne Colakis,
Berkeley Preparatory School, Tampa, Florida

As Athena looked quickly over a stack of scrolls containing many requests for her vast wisdom, Zeus watched in amazement at how efficiently she managed her branch of the "family business."

"How proud I am of my daughter!" said Zeus.

"I certainly enjoy what I do, Father!" replied Athena.

"You've been good at this since you were born. It always amazes me to think of it."

"I must have inherited it from my mother."

"What?" exclaimed Zeus in stupefaction.

"Hera told me all about how my mother died giving birth to me."

"Your mother?" Zeus said, still shocked at the notion of it.

"Who was she? What was she like, Father?" questioned Athena.

"What-uh- I don't-um..."

"Father! Why won't you answer me?"

"Uh-I don't want to talk about it."

"But—"

"I have to go," Zeus said unconvincingly as he got up and left, leaving Athena to ponder who her mother really was. Athena found it rather odd that he feared discussion of the topic so much. She decided, however, to try and find out the truth.

Upon questioning Zeus' personal servant, she found that he could only tell her that

he had no idea what she was talking about. He, as well, had a strange reaction to the question. Athena now realized that something very strange was going on.

Athena searched her father's office and located a few letters sent to Poseidon before she was born in which he had complained of severe headaches that grew more painful and frequent by the week.

Although she had no idea what it all meant, Athena decided to follow her only lead and to question Poseidon about the events leading up to her birth. She found him at the beach trying to invent a new kind of crab.

"Hello, Athena, you're looking as beautiful as ever," said Poseidon. "What brings you here today?" he asked.

"What do you know about my birth?"

"I know that your father whined like a mule about his headaches until you were born. Beyond that I don't really know. I wasn't there."

"What about my mother? Who was she?"

"What do you mean? You never had a mother. I know what that is like. I had a mother but I never met her and I wish I had..." At this point Poseidon began to ramble on like the ocean itself. She had to be careful or she would get stuck listening to Poseidon talk all day about absolutely nothing at all. This was Poseidon's habit and most of the gods avoided extended conversation with him for just this reason. Athena knew better than to try and get him back on the topic, so she left with a very quick "Good-bye!"

Now she was totally confused. Could it be that she did not even have a mother? How could this be? She decided she definitely needed more information.

She next went to talk to Hades, but all he would say was that, being lord of the Underworld, he didn't get out much, and most of the other gods avoided him anyway. He only knew that the few times that he had spoken to Zeus since her birth, he seemed different—stupid and ignorant was the only way he could put it.

Despite her intelligence, nothing Athena was learning was making any sense to her.

When she spoke to Demeter, she found out that she had, in fact, sprung from her father's head. Now, although Demeter seemed perfectly sane, Athena was certain that her explanation was crazy.

If Athena were going to believe what she had learned, she would have to admit that she had no mother because she had been born directly from Zeus' head. This would explain why Zeus' complaints about headaches stopped after she had been born. It would also explain why Zeus seemed to be a good deal less intelligent afterwards.

She finally had to accept the fact that, as insane as it all sounded, she may have finally learned the truth.



By Alan Buehler, Seventh Grade Latin student of Margaret Fowler, Southampton H.S., Southampton, New York

Berlin Wall Nothingⁱⁿ Comparison

Based on an article by Adam Getter,
Latin I student of Nancy Tigert,
Anderson H. S., Cincinnati, Ohio

When it comes to walls, nothing can compare with the Great Wall of China—the only man-made artifact on the planet visible from outer space. Roman walls, however, run a close second. While Rome couldn't defeat the German barbarians, it did manage to hold them back by building 350 miles of defense walls and earthen ramparts called *limites*. In A.D. 120 the Emperor Hadrian crossed over

into Britain where he soon ordered the construction of a 73 mile-long wall across the whole of the island.

Hadrian's Wall, as it was called, was constructed to protect the Roman inhabitants of southern Britain from the barbarian Celts living to the north. Hadrian's Wall extended from the mouth of the Tyne River on the east side of the island to the Solway Firth on the west side. The wall itself is about 10 feet wide and 12 feet high, depending on the terrain. Ditches (*fossae*) were built on either side for extra protection. There was also a

guard tower located approximately every mile, and a small cavalry station was built about every seven miles along the wall.

Later, to insure an even greater barrier between the Celts and the Romans, Hadrian's adopted son, Antoninus Pius, ordered the construction of an earthen wall across England many miles north of Hadrian's stone wall.

Although only gentle rises and ditches are all that remain of the Antonine Wall, large sections of Hadrian's Wall can still be visited in England today.

CATULUS XLVI Farewell to Bithynia

By Catilina Wessels, Latin IV student of Nancy Tigert, Turpin High School, Cincinnati, Ohio

As spring comes, so does warmer weather.

The harsh winter weather ceases and

Is replaced by pleasant breezes.

It is time to leave the Trojan fields and rich

Fields of the city of Nicaea.

We shall now go to the illustrious Asian cities.

Now my anticipating mind wishes to roam

And my feet are ready to go.

Farewell gathering place of my friends,

Different roads bring us from our homes

In various lands back together.

Iam ver egelidos refert tepores,

Iam caeli furor oequinoctialis

lucundis Zephyri silescit auris.

Linguantur Phrygiæ, Catulle, campi

Nicaeaeque ager uber aestivas:

Ad claras Asiae volumus urbes.

Iam mens praetrepidans avet vagari,

Iam laeti studio pedes vigescunt.

O dulces comitum valete coetus,

Longe quot simul a domo profectos

Diversae variae viae reportant.

Love and Carriage

By Andrew Bayat, Eighth Grade Latin student of Aaron Fuller, Horace Mann Middle School, Franklin, Mass.

Whoosh! A carriage raced past and filled the Italian air with dust as two Roman plebeians sat by the side of the road and argued over what was more important, love or work.

One said: "Work is what brought us to our magnificence today."

The other remarked: "Without love, what would we work for? What would we come home to after a strenuous day?"

This same argument can still be debated so many years later. There is no doubt that in order to function as a community, both work and love must be practiced in unison. But which is really more important?

Some people might argue that work is more important than love. They believe that work is needed for human beings to go about their daily lives, and to improve their existence through inventions and discoveries. Without work, people would not be able to hunt or grow food, or provide shelter and safety for their families. With the absence of work, no great human civilizations would ever have existed, and humans would be scattered tribes of Neanderthals without direction and purpose.

On the other hand, others argue that love is the driving force behind human progress. Even if we had found a way to become as advanced as we are now, the world would be at war. All cities would be unsafe. Convicts, robbers, mobs, fights, and hostility would wreak havoc upon all the cities of the world. Even in common households there would be fights and arguments making family life as we know it impossible. Therefore, it is doubtful that humans would have been able to advance to our present level at all in the absence of love. The difference between humans and animals is the human capacity for love, which, in turn, spawns compassion, justice, creativity, and a desire to improve the future. In other words, all the things that humans work for are sparked by love.

Unseen by the two Romans, Andronicus, a wise philosopher, had come along and had stopped behind the men listening to their argument. "Perhaps I can help?" said Andronicus.

The men looked back in surprise. One said, "Andronicus, we would be foolish not to listen to what you have to say."

"Well," Andronicus began, "which one of you would be willing to quit work for the rest of his life in return for a chest full of gold aurei?"

Both plebeians immediately responded, "I would!"

"O.K.," said Andronicus. "Now which one of you would be willing to sell me his wife and children for the same chest of aurei?"

Neither man answered.

A second carriage rumbled by, and Andronicus walked off leaving the men in dusty contemplation.

Wintery Musings

By Latin III students of Margaret Curran, Orchard Park High School, Orchard Park, New York

Vita
Acerba, pulchra
Dat, capit. Est
Brevissima.
Vita

Marika Beyer

Leo
Ferox, validus
Necat, cenat, venatur.
Certe ille est
Rex.

Mark Bender

Song of the Muses

By Jenna McConnell-Seab, Latin student of Dr. Elliott T. Egan, Ben Franklin High School, New Orleans, Louisiana

The nine Muses are we:

Thalia, Urania, Melpomene,
Polyhymnia, Clio, Terpsichore,
Calliope, Erato, Euterpe—no more.
The tales of Romans and gods and their lasses
Fill our harmonious musical glasses.
The stories are honey, they're almost ambrosian.
They feed us, they need us to keep them in motion.
Weavers and travelers call us by name;
The best tellers know we're not one and the same.
One genre per Muse, and in all her glory,
Alone with her gift, she'll help tell the story.
Thalia the Muse is not called upon often,
For Comedy in Rome just isn't that common.
Urania is the practical Muse of Astronomy
Whose art helps those who are out at sea.
Melpomene, the tragic Muse, a lot of work has got,
For tragedy in Rome, like Greece, happened quite a lot.
Polyhymnia, being the Muse of every good hymn,
Is often, by choirs, called to come in.
Clio holds important stories, you see,
For she is the Muse of history;
Without her we wouldn't know what happened when,
Or if it all happened all over again.
Terpsichore's always a joyous young Muse,
Graceful in every dance that you choose.
Calliope is a prominent muse;
Vergil and Homer her talents have used.
They bid her to help them tell Epics of glories
Of hero Ulysses and others in stories.
Erato, Euterpe are skilled in short verse.
Euterpe's a tease, but Erato is worse.
Words of people and places and things
Flow smoothly together as each bell rings.
We are the Muses, the daughters of Zeus.
To honor our mother, put memory to use.

It's Not That I Don't Love You!

By Lisa Keels, Latin IV students of Sister Rita Small, Merion Mercy Academy, Merion Station, Pennsylvania

Oh, accepting Dido,
in the midst of war
the gates of your kingdom
are opened.

Oh, giving Dido,
not knowing our mind,
your copious bounties
are extended.

Oh, seeking Dido,
favoring Troy,
my tale of travel
is desired.

Oh, beautiful Dido,
your spirit, your face,
all parts of your being
are loved.

A Hero Lies in You

By Christy Black, Eighth grade Latin I student of Betty Whitaker, Carmel Jr. H. S., Carmel, Indiana

A hero? That's just someone who's willing to do anything to stand up for what he or she believes.

Let's Consider Patrick Henry and Mucius Scaevola, heroes whose brave deeds caused them to be remembered.

Both men stood up for, and were willing to die for, their countries. They were both brave men who have inspired others to follow in their footsteps.

Patrick Henry took a stand against the British and their taxes. He was a prosperous lawyer and governor who argued for freedom from England during the American Revolution. His most famous statement was, "I know not what course others may take, but as for me, give me liberty or give me death."

Mucius Scaevola was a soldier fighting to keep his country free from Etruscan rule. Although Scaevola failed in his mission to sneak into the Etruscan camp and assassinate their king, Porsena, he is remembered for his courage and willingness to endure physical pain in defense of his country. To prove his resolve and the resolve of his fellow soldiers, Scaevola burned his own right hand off in a fire that had been prepared to torture him into submission.

Heroes are important as models on which other citizens can base their lives and actions. As Mariah Carey's song "Hero" suggests: "You cast your fears aside, look inside you and be strong, and you'll finally see the truth: that a hero lies in you."

Maybe one day, one of our own children will be flipping through a history book and see one of our names listed beside those of the great American patriot Patrick Henry or the brave Roman, Mucius Scaevola, as a hero who was willing to stand up for his or her country.

Astronomers Improve Calendar!

By Jennifer M. Lega, Latin I student of Adrienne Nilsen, St. John Vianney H. S., Holmdel, New Jersey

Attention, all Egyptians! For some time, we have stumbled along with a calendar based on a very inconsistent series of lunar cycles. Farmers have been bothered because they never know how many extra days will need to be added at the end of one year before they can start planting the next year's crops. Our politicians never know when they can expect to collect taxes on the sale of the crops that are grown.

Today, after years of study, our astronomers have finally revealed a new calendar which will consist of approximately 365 days. Each year will be divided into three seasons with approximately four months each. The seasons will be keyed to the agricultural needs of our farmers and will be driven by the flood patterns of the Nile.

The first season will begin when the river floods. The second season will be the growing season. The third will be the time of the annual harvest.

Astronomers say that the secret to this new calendar is the dog star, Sirius. Its appearance just above the horizon at dawn will mark the beginning of the first season. This, they say, happens very predictably, about every 365 days—an event much more regular than any connected with the old lunar calendars.

Taking the new system even farther, the priests have proclaimed that, from now on, our years will be numbered to correspond with the reigns of each Pharaoh.

Surely, no other country in the world will have a better calendar than ours!

Hello Mother, Hello Father...

By Adam Libone, Latin IV student of Mary Jane Koons, Upper Dublin High School, Ft. Washington, Pennsylvania

Adamus Patri Matrique Salutem Dicit. S.V.E.B.E.E.V.

Ecce, vivens in Bithynia, sum adiutor Plinio, Legato Imperiali novissime constituto ab Traiano Imperatore. Plinius est vir singularis. Bene peritus est in litteris, dialecticis rhetoricisque, sed naturae aestimationem profundam etiam tenet. Legistine litteras eius cui titulus est "Venatio Cum Pugillaribus"? Aut, epistulas claras eius de Montis Vesuvii eruptione probabiliter legisti? Quando Plinius solos XVII annos habebat hanc Vesuvii eruptionem expertus est. In hac epistula praeclara, Plinius descripsit terrae tremorem, nubes pallidas formam magnitudinemque et avunculi eius mortem.

Laboro dure et strenue diem noctemque ut juvem Plinium. Rationes mihi inspicendi sunt. Eheu, hi cives tam corrupti sunt! Alii debitores paene nihil pecuniae tenent, alii decoquunt!

Puto occupationem meam cum Plinio laetam esse! Sed nescio quando merces mihi solvantur! Utinam tu et mater mecum adessetis. Si adessetis, vobis omnia monstrarem. Sum iustus Nicaeam ad inveniam quod modo theatri rimae refici possunt. Spero me vos iterum quam primum visurum esse.

Valete.

Adam Sends Greetings to His Father and Mother. If You're Both Well, That's Great! I'm Fine.

Well, here I am, living in Bithynia. I am an assistant to Pliny, the Imperial Legate newly-appointed by Emperor Trajan. He's quite a guy. He's well-versed in literature, logic and rhetoric, but he also has a deep respect for nature as well. Did you read his letter called "Hunting with a Notebook"? Or, more than likely, have you read his famous letter about the eruption of Mount Vesuvius? When Pliny was only seventeen years old, he experienced this eruption of Vesuvius. In his letter, he has described the earthquake, the size and shape of the ash-filled cloud and the death of his uncle.

I am working long and hard all through the night and day to assist Pliny. I have to audit the accounts. Alas, these citizens are so corrupt! Some debtors have no money and some are bankrupt!

I think that my employment with Pliny is pleasant! But, I don't know when I will be paid next! Would that you and mother were here with me. If you were here, I would show you everything. I am about to go to Nicaea to find a way to fix the cracks in the theater. I hope to see you again as soon as possible.

Farewell.



Cara Matrona,

In just three months I shall be fourteen years old, and I hope to take the *toga virilis* on *Liberalia*. Because I am getting so big, my *pater* decided that I was too old to receive the usual gift of toys during our family's celebration of *Sigillaria* last month, and so he decided to entrust to my care a special little box that had once belonged to his *pater*, my *avus*.

Of course, I was honored, and the first chance I got, I went to my *cubiculum* and carefully examined all the precious mementoes that had been stored in the box. The most impressive object in the box was a large gold ring that I remember my *avus* always used to wear. Because it was too big for my finger, I found some wool yarn and wrapped it around the bottom of the ring until it would stay on my finger without falling off. The ring made me feel very grown up, kind of like my *pater* who wears an iron wedding ring on his finger.

The next day I hurried off to my friend *Veturius'* house to show of my new ring. *Veturius* was envious, and I was feeling pretty good until his *pater* asked to see the ring. When he asked where I had gotten such a large gold ring, I explained that it used to belong to my *avus* and that I had found it in a little box of his that my *pater* had just given me to keep.

Suddenly, *Veturius'* *pater* became very stern and told me that I should take the ring off immediately and return it to my *avus'* box for safekeeping. He said that I could get into big trouble for wearing it. Of course, I took the ring off immediately and carefully put it in my *sacculus*.

Matrona, I would like to wear it, but I don't dare ask my *pater* about it now because I'm afraid that if he finds out that I was wearing it, he might take my *avus'* box away from me and delay my *toga virilis* ceremony.

Can you explain to me what the big deal is about my wearing my *avus'* gold ring?

Lucius Caninius
Calibus

Care Luci Canuli,

It is an honor to receive a letter from a resident of Cales, home of Italy's finest light wines! I would be curious to know if your *avus* was honored for a role he may have played in developing those famous Calene wines.

But let me get right to the point of your letter.

If you value your *pater's* trust in you and your upcoming acceptance of the *toga virilis*, you will do exactly what *Veturius'* *pater* has suggested, and you'll put your *avus'* gold ring back in its box for safe keeping.

If you ask your *pater* about the ring, I'm sure he will explain the *ius anuli aurei* to you and tell you why your *avus* was honored with the right to wear one. Only military commanders, the Senate and the Emperor can grant such a mark of distinction. Your *avus* must have done something very noteworthy to have earned this right.

For you or anyone else to wear your *avus'* ring would be a disgrace to the *ius anuli aurei*, to your *avus*, and to your whole *familia*. In other words, you would be in big trouble!

Since your *pater* has judged you ready to accept the *toga virilis*, he trusts that you will make every effort to examine all the consequences of your own actions so as not to bring harm or shame to yourself or your family.

In the future, if you're not sure, do nothing until you learn what you need to know to make a wise decision. And always consult your *pater* first. Now that your *avus* is dead, your *pater* represents your family's final authority. He will be both your *pater* and your *paterfamilias* as long as he lives—even after you marry and become the head of your own household.

Veturius' *pater* saved you and your family a lot of grief with his friendly advice. May you always be this fortunate!

BREAD WINE Symbols of Rome (Continued a Pagina Prima)

In very early Roman times, bread was produced at home through a laborious task of grinding grains of wheat into flour with a mortar and pestle. By the late Republic, the *mola versatilis* (rotary mill) had been invented spawning the growth of commercial bakeries.

Bread—substantial, filling and affordable—was, from that point on, produced in great quantity, generally in large round loaves with a hard crust. Because he provided the staff of life, the local baker was held in esteem by the community and was, at times, even the subject of works of art. A well-preserved painting in Pompeii shows a baker dispensing fresh loaves to his customers.

In the world of old Rome, bread could also be used as a political tool. Juvenal satirizes his government's domestic policy as one of providing *panem et circenses* (bread and horse races) to keep the rabble in check by ensuring that their stomachs were full and their minds distracted.

As for wine, it existed in Italy long before Rome was founded. Archaeological evidence clearly shows that the Etruscans were making and drinking wine throughout the regions of Tuscany and Lazio as far back as the tenth century before Christ.

The ancient people believed wine to be of divine origin, a gift to mortals from some deity: Osiris for the Egyptians, Dionysus or Bacchus for the Greeks, Liber for the Romans.



Wearing clusters of huge grapes, Liber stands near Mt. Vesuvius

Tradition tells us that the planting of the vine was introduced into the city of Rome by the city's second king, Numa Pompilius (714-671 B.C.). This seems to be corroborated by the existence of wine jugs dating back to that time that have been discovered in very ancient tombs in the Roman countryside.

By the third century before Christ, wine had become the principal beverage at Roman meals. Marcus Porcius Cato, who wrote of the cultivation of the vine in his book *De Agricultura*, saw to it that even his slaves' daily ration included bread and a pint of wine—although the wine was a weak variety called *lora* made by mixing water with the squeezings that remained after the good wine had been pressed. Cato was a native of *Tusculum*, a hilltop town south of Rome now known as *Frascati*. Most of the wine consumed in old Rome came either from *Tusculum* or from other nearby towns in the Alban Hills. The same can still be said about the *vino* served in Roman restaurants today.

Pliny the Elder informs us, however, that in his era—first century after Christ—nearly two hundred varieties of

wine were available in the Imperial Capitol, some from as far away as Gaul and Spain and Greece. The Romans had, by that time, propagated the cult of the grape to all corners of the empire and had developed a flourishing wine trade throughout the Mediterranean and beyond.

From their writings, we know that Cicero loved *vinum Falernum*, a dry red from Campania; that Vergil favored *vinum Rhaeticum*, a light wine from region around his birthplace in Mantua; that Horace preferred *vinum Calenianum*, a ruby red wine from the vineyards near *Tibur* (modern Tivoli). *Vinum Setinum*, from the hills near the Pontine Marshes, was the choice of Emperor Augustus.

From these ancient beginnings, bread and wine have remained the staples of the Italian diet across the ages. A common early afternoon scene in and around modern-day Rome is one of a paper-hatted laborer enjoying a typical lunch: sipping a glass of wine while chomping on a piece of hard-crust bread. In Italy, wine has never been a guarded beverage to be enjoyed only on special occasions, nor an item of luxury to be found only in the homes of the affluent. A family picnic under an umbrella pine out on the Appian Way is certain to include a straw-encased flask of dry *vino rosso* as well as a wheel-sized loaf of *pane*. A decanter of *vino* is ever present on the table of the shepherd, the farmer, the carpenter, the merchant, the teacher and the priest.



Modern-day wine cellar in Rome

And yet Rome does not have an alcoholism problem, for having been given watered-down tastes of wine from childhood, the vast majority of Romans know how to enjoy it in moderation.

From time immemorial, Latin poets have sung the praises both of bread and wine. One writer says that bread is like a mother, in that we fail to appreciate it until we no longer have it. An old proverb insists that a dinner without wine is like a day without sunshine: *Una cena senza vino è come una giornata senza il sole*. And many doctors in Italy preach the health benefits that derive from a glass or two of *vino rosso*: "Vino fa buon sangue," that is, "Wine is good for the blood." The Italian toast, "Alla salute!" alludes to these same benefits.

The nineteenth century poet Edward Fitzgerald, in his *Omar Khayyam*, seems to endorse the high value the Romans have always placed on these two elements:

Here with a Loaf of Bread beneath the bough
A flask of Wine, a Book of Verse—and Thou
Beside me singing in the Wilderness
And Wilderness is Paradise enow.

Perhaps it is no coincidence that the most acclaimed novel to come out of Italy in the twentieth century, a poignant tale by Ignazio Silone, bears the title *Pane E Vino*.

Photo by
Jamie L. O'Brien,
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Conversations with SOCRATES

By Jan Sippel
Student of
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Part V

"Why doesn't anyone around here speak Greek?" Socrates asked. We had been hanging out for three hours, but it felt more like three weeks.

"You wear me out, man," I said.

"What?"

"You exhaust me. You move from one subject to the next. The second you solve one universal truth, you're on to tackle another universal truth. Don't you ever just chill?"

"Sometimes," Socrates replied. "These *pollia* can be quite drafty."

"That's not what I mean," I said. "I mean why don't we take a break from the deep subjects for a while?"

"Greek is a deep subject?"

"It's deeper than the subject of girls," I said. "Or movies. Or no subject at all."

"Ah," said Socrates. "I see. You're tired. But for me knowledge is sustenance. My appetite for it is vast. An unanswered question to me is like a fat man to a starved cannibal. I must attack it, devour it, digest it. Output it."

"Output it?" I said. "Yuck."

"Exactly. And so what is the answer to my question? Why doesn't anyone around here speak Greek?"

"Well," I said, "I guess because this isn't Greece. It's America. Americans speak English."

"And why is that?" Socrates replied. "Why don't Americans speak American? And why does anyone bother to speak any language other than Greek when Greek is so obviously superior in every way?"

"Greek is too hard," I said. "And besides, everybody here already knows English. It's too complicated and too late in the game to go changing languages."

"That's ridiculous," Socrates said. "Greek is no more complicated than any other language. And just because everybody already does something one way, that doesn't make that the correct way, does it?"

"I guess not," I said.

"In fact, it actually makes more sense to speak Greek than it does to speak English," Socrates said. "or American. Greek has been around longer, for one. It has had time to ripen and mature. And besides, the basic concepts that make up the very core of the religious and political ideals that America and every other democratic society were based on were originally written in the ancient Greek. Why risk losing vital points in the translation? If everyone would just speak the same language—the perfect language—the Greek language—verbal misunderstandings would be all but eliminated. I dare say peace might break out."

"Yeah, right," I said.

"You disagree?"

"Sort of," I said. "I disagree, but I also agree. It is definitely more logical for everyone on the planet to speak the same language. There is no question that would clear up a lot of misunderstandings. But just because a policy is logical doesn't mean that it can or should be implemented. In fact,

just the opposite is usually true. And nowhere is it more true than in America. Take the metric system, for example."

"The what-ric system?" asked Socrates.

"The metric system," I said. "It's a system of weights and measures. Europeans use it, and it makes more sense than the system we use in America because the metric system is based on tens, so it's easy to figure out. It goes like this: The meter is the base unit of measure, then there are millimeters, kilometers, nanometers, etc. And the liter is the base unit of weight, so there are milliliters, microliters, decaliters, and so on. Whereas our system is just goofy. A yard is three feet. A foot is twelve inches. An inch is, well, I don't even know what an inch is except that it's about 2 and a half centimeters, which doesn't even make any sense because centimeters are metric and inches aren't. In fact, at its heart, I think our system really isn't based on anything except maybe the length of body parts."

"Just like the Greek system," said Socrates. "What's wrong with that?"

"It's completely subjective, for starters," I said. "No two human bodies are the same size. Duh. Anyway, the point is, the metric system makes more sense than our current system, but we don't use it. Why? Because we're Americans. We have a system, and, whether it's logical or not, we're sticking to it."

"I see," said Socrates.

"Besides, Greek failed," I said, "just like almost every other language. Modern ideas couldn't be expressed in ancient Greek. That's why it evolved."

"I don't think that's how it happened," said Socrates.

"No?" I said. "It's a bit over-simplified maybe, but it's basically true. People change their language to accommodate modern nuances. As they travel and evolve, their language must be able to express the growth. That's why the Spanish spoken in Spain is different than the Spanish spoken in Mexico. That's why British English is different than American English. And that's why Greek failed. It couldn't cut the linguistic mustard, so we had to modify it—same as French, German, Egyptian, Spanish, you name it. The future of communication is in a language that accommodates the best aspects of every other language. A language that is a cosmopolitan melting pot of letters and words and phrases. If you don't believe me, just ask the Taco Bell chihuahua."

"Drop the Chalupa," said Socrates.

"Exactly," I replied. "Drop the Chalupa."

"And I agree with you, I think," said Socrates. "But this language needs a name."

"Right," I said, "and as the perfect language, capable of fulfilling every communication need, it needs a name that implies strength, yet tenderness. It should be rooted, yet yielding, like a young fir."

"It should itself be a word with vitality and power," Socrates added. "Mystery and history."

"I think I've got it," I said. "The perfect word for the perfect language. It's been under our nose the whole time."

"What?" said Socrates. "Span-japanglish?"

"No," I replied. "Latin."

In the footsteps of Alexander

(Continued a Pagina Secunda)

immediately recognized were: *mir* (wiseman, leader), *barbat* (man), *bat* (light, from *batie*, *batieya*), and *shut* (foot). Other words he seemed to recognize, but he said he did not know their English translations. When I said "*drvo*" (tree) for example, he walked over and picked up a stick. Over the past two thousand years the ancient Macedonian language had indeed changed.

The first place Doud took us was to a temple. This was a small, square building made of rock walls supported by a wooden frame. Inside, four squared wooden columns supported a wooden roof. Each of these columns was decorated with geometric patterns that featured eyes at their centers. Along the wood interior beams, children, using the burnt ends of sticks during festivals, had drawn figures of animals (horses, goats, cattle, etc.) and vines. Carvings of horses' heads reared out from what appeared to be the altar wall. The floor was dirt packed by dancing feet. Dancing,

Doud explained, pleased their god as did the branches brought down from the mountains to stick into the temple walls or to burn as holy incense. Doud said that it was Alexander himself who had taught them to honor their god with branches and grapevines.

As I looked at the designs, I was reminded of the many animal figures and grapevines that are popular in ancient Macedonian art. Also, when I had toured Macedonian archaeological sites years earlier, horse heads were common decorations on furniture and other household items. Macedonians also cherish dancing as holding hands and synchronizing steps displays the unity and strength of the Macedonian people. "A man who sings and dances," many of the older Macedonians will say, "always has a good soul."

The language, clothing, art, and perhaps the love of dancing of the Kalash people had easily betrayed a Macedonian connection of some sort. As we continued our tour and spent more time with Doud, that connection was to become even more clear.

—Michael Knaulder is a former Latin teacher at Paul Harding H.S., Ft. Wayne, Indiana, and North Central H.S., Indianapolis, Indiana.



Pertina & Piris Pear Souffle

By Lindsay Murphy, Latin II student of Dr. Elliott Egan, Ben Franklin H.S., New Orleans, La.

Looking around on the internet for ancient recipes, I came upon this recipe for pear souffle, a popular Roman dessert. It was very easy to make, and it turned out quite well, especially when cinnamon was substituted for the cumin called for in the original version of the recipe. This recipe can be found at: <http://www.geocities.com/Heartland/Hills/9684/rome.html>.

Res Commiscendae

- 3 small pears, peeled and cored
- 6 eggs, mixed
- 4 Tbsp. honey
- 1/2 cup sweet wine
- Olive oil
- 1/4 tsp. salt
- 1/4 tsp. cinnamon
- Black pepper



Modus Parandi

Boil the cleaned pears until they are soft. Then mash them together with the black pepper, cinnamon, honey, sweet wine, salt and a little olive oil. Blend in the eggs, and then pour the mixture into a covered baking dish. Cook for 25-30 minutes at 300°. Use a toothpick to check if it is dry in the center. If not, cook for additional five minute increments until it is cooked through.

Editor's note:

Hundreds of authentic Roman recipes are now available via the ROMAN COOKING link on Pompeiana's website: <http://www.Pompeiana.com>

Y6.236K

Had enough of Y2K? Build a nice fire in your fireplace, sit back in a comfortable chair, prop your feet up, have a cup of hot chocolate handy, and gently rub your temples as you consider a few new ways to think of the year MM apart from the hype.

Think of this year as the Year of the Dragon. Think of it as the year 6236 according to the oldest Egyptian calendar.

Think of it as the year 5760 on the Hebrew calendar.

Think of it as 2749 according to the ancient Babylonians, 2544 according to the Buddhist calendar, 1993 according to the Ethiopian calendar, 1716 according to the Islamic calendar, 1378 according to the Persian calendar, or the year 156 according to the Bahá'í calendar.

Or better yet, think of it as MMDCCCLIII A.V.C.



The Best of ARNOLD SCHWARZENAGER

By Paul Grube and Brendon Bruce, Latin I students of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

- I. Qui Terminat
- II. Qui Terminat II: Dies Extremi Iudicii
- III. In Memoriam Totum Rodigere
- IV. Tinni Usque Ad Finem
- V. Ille Qui Eradit
- VI. Gemini
- VII. Minor Natus
- VIII. Mendacia Vera
- IX. Ultimas Actionis Vir Fortissimus
- X. Vigiliis Apud Ludum Pueritiae

The UGLIEST OLYMPIAN

By Patrick Dugais, Latin II student of Dr. Elliott Egan, Ben Franklin H.S., New Orleans, La.

Enter each word taken from the word bank in the blanks before its matching clue. Then rearrange the letters in brackets to spell out the name of the ugliest Olympian.

CIRCE CHIRON CLOUDS CONCH IRIS
MAIA MINOS NIKE PRONG TROY

1. [] Goddess of Victory; usually seen with Athena
 2. [] Female messenger of the gods associated with the rainbow
 3. [] Priam was the king of this walled city
 4. [] Immortal Centaur known for his intelligence and wisdom
 5. [] A Titan; mother of Hermes
 6. [] Witch who turned Odysseus' men into swine
 7. [] Obscured the palace of the gods on Olympus
 8. [] King of Crete who would not let Daedalus leave
 9. [] Horn used by Triton
 10. [] Poseidon's spear has three of these
- The Ugliest Olympian

Dictionary Delight

58

- | | |
|---------------|---------------|
| 1. Agricola | 15. Oppugnare |
| 2. Luna | 16. Bellum |
| 3. Et | 17. Laborare |
| 4. Fabula | 18. Oppidum |
| 5. Parare | 19. Periculum |
| 6. Aurum | 20. Vicus |
| 7. Dea | 21. Servus |
| 8. Gladius | 22. Vexare |
| 9. Terra | 23. Cibus |
| 10. Accusare | 24. Equus |
| 11. Implorare | 25. Ager |
| 12. Amicus | 26. Castra |
| 13. Filia | 27. Silva |
| 14. Rosa | 28. Case |

Vegetable Salad for the Soul

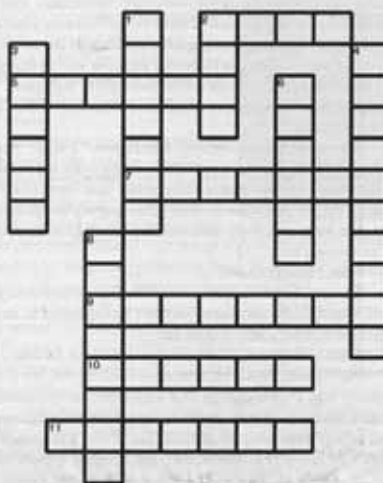
Based on a game by Jennifer Vajda,
Latin IV student of Aimee Brown,
North Royalton H.S., North Royalton, Ohio



59

- ACROSS
2. Faba
 5. Cichorium
 7. Brassica
 9. Cicer
 10. Malva
 11. Lactuca

- DOWN
1. Blitum
 2. Beta
 3. Lens
 4. Phaselus
 6. Solanum Tuberosum
 8. Cucumis



All in the Family

By Jenny Chou, Latin I student of Anne-Marie Fine,
Archbishop Blenk H.S., Gretna, Louisiana

Unscramble each Latin word and match it with its English meaning.

- | | |
|-------------|-------------------|
| 1. Brother | 9. Woman |
| 2. Grandson | 10. Man |
| 3. Father | 11. Aunt |
| 4. Sister | 12. Grandmother |
| 5. Mother | 13. Granddaughter |
| 6. Girl | 14. Grandfather |
| 7. Boy | 15. Mother-in-law |
| 8. Uncle | 16. Father-in-law |

- | | |
|------------|-----------|
| A. taper | I. leluep |
| B. ussprat | J. netpis |
| C. enpos | K. uepr |
| D. coers | L. riv |
| E. ratet | M. viaa |
| F. aetrm | N. menfia |
| G. oocrs | O. crouss |
| H. aaitm | P. vaus |

By Brandon Kinner, Latin I student of Linda Braun,
Thomas More Prep-Marian H.S., Hays, Kansas

In the word search, circle the English meaning of each Latin clue.



WHO WHAT

By Tullia Klotz and Stella Phero,
Latin II students of Cheravon Davidson,
Anderson H.S., Cincinnati, Ohio

61

After unscrambling the names, place the letter of each one before its matching statement.

- | | |
|--------------------|-------|
| A. UERSHOP | _____ |
| B. AHRECAN | _____ |
| C. EEAASN | _____ |
| D. DUSIPOE | _____ |
| E. RADIANA | _____ |
| F. FSUSULATU | _____ |
| G. HNBOERELLPO | _____ |
| H. KOETHR | _____ |
| I. AUSMPRY & BESTH | _____ |
| J. AEOHIPNT | _____ |
| K. IASDM | _____ |
| L. DDIO | _____ |
| M. AOUEP | _____ |
| N. ESREPUS | _____ |
| O. HEEENTASILP | _____ |
| P. EHAR VASILI | _____ |
| Q. DALUEADS | _____ |
| R. AOJNS | _____ |
| S. TSUINLA | _____ |
| T. SSUETHE | _____ |
| U. LMLCAAI | _____ |
| V. MNDAAEOHRC | _____ |
| W. AAEND | _____ |
| X. SSSRNAICU | _____ |
| Y. OI | _____ |

1. ___ Raised Romulus and Remus
2. ___ Bore Romulus and Remus
3. ___ Tamed Pegasus
4. ___ Charmed inanimate objects with songs
5. ___ Searched for the Golden Fleece
6. ___ Abducted by Zeus who was disguised as a bull
7. ___ Wife of the Trojan, Hector
8. ___ Amazon queen killed by Achilles
9. ___ Beheaded Medusa
10. ___ Stabbed the Minotaur to death
11. ___ Loved his own reflection
12. ___ Female soldier opponent of Aeneas
13. ___ Greek parallel to Romeo and Juliet
14. ___ Visited by Zeus who resembled a shower of gold
15. ___ Turned into a heifer by Zeus
16. ___ Unlucky winner of a weaving contest
17. ___ Designer of the Labyrinth
18. ___ Unsuccessfully tried to drive Apollo's chariot
19. ___ Asked for the golden touch
20. ___ Carthaginian queen rejected by Aeneas
21. ___ Father of Ascanius
22. ___ Aeneas' Italian father-in-law
23. ___ Gave Theseus the secret of the Labyrinth
24. ___ Trojan dragged around Troy by Achilles
25. ___ Solved the riddle of the Sphinx

THE SHADES OF LATIN

By Justin White
Latin I student of Judy Hanna,
Central Middle School, Findlay, Ohio

62

Unscramble each Latin word for a color and then copy the numbered letters to the Message Line below.

1. RUERB _____ 9: _____
2. RSURUPEP _____ 5: _____
3. VUFLAS _____ 1: _____
4. AESUUR _____ 2: _____
5. RIDSIVI _____ 7: _____
6. ISRUPSAN _____ 3: _____ 8: _____
7. OERUSS _____ 10: _____
8. CIOCUSCN _____ 4: _____
9. SEURULEAC _____ 6: _____ 11: _____

_____ T _____
1 2 3 4
_____ W _____
5 6 7 8 9 10 11

Animalium Divinorum Voces

Based on a game by Tom Huitinga, Latin I student of
Darrell Huisken, Covenant Christian H.S.,
Grand Rapids, Michigan

Match each deity with the sound
which his/her sacred animal makes.



63

- | | |
|------------------------------|----------------|
| 1. ___ Bubulat | A. Aesculapius |
| 2. ___ Cuculat | B. Apollo |
| 3. ___ Hinnit | C. Bacchus |
| 4. ___ Latrat | D. Diana |
| 5. ___ Mugit | E. Dis |
| 6. ___ Pulpit | F. Juno |
| 7. ___ Rancat | G. Jupiter |
| 8. ___ Rodit | H. Magna Mater |
| 9. ___ Rugit | I. Mars |
| 10. ___ Sibilat | J. Minerva |
| 11. ___ Sonos soricinos edit | K. Neptune |

**Oh, Baby!**

64

By Jenn Latzke,
Latin III student of Ann-Marie Fine,
Archbishop Blenk H.S., Gretna, Louisiana

Match each Latin name with the Latin name of its
baby.

- | | |
|------------------------|-----------|
| 1. ___ Catellus | A. Ovis |
| 2. ___ Hinnuleus | B. Equus |
| 3. ___ Haedus | C. Canis |
| 4. ___ Catulus | D. Feles |
| 5. ___ Agnellus | E. Femina |
| 6. ___ Ranunculus | F. Caper |
| 7. ___ Pulus Olorinus | G. Rana |
| 8. ___ Eculeus | H. Leo |
| 9. ___ Catulus Felinus | I. Cynus |
| 10. ___ Infans | J. Cervus |

**Led Zeppelin's TOP TEN**

By Clement Woods, Gaius Kauscher and Fabius
Srivastava, Latin II students of Cheravon Davidson,
Anderson H.S., Cincinnati, Ohio

68

- I. Scalae in Caelum Ferentes
- II. Oceanus
- III. Sanctorum Casae
- IV. Pedibus Calceatus
- V. Canis Ater
- VI. Rustica Atrix
- VII. Trans Colles Proculque
- VIII. In Luce
- IX. Carmen Pluvium
- X. Volatus Nocturnus

MYTHOLOGY

By Kirsten Barisonek,
Latin I student of Beth Lloyd,
George Washington H.S., Wayne, New Jersey

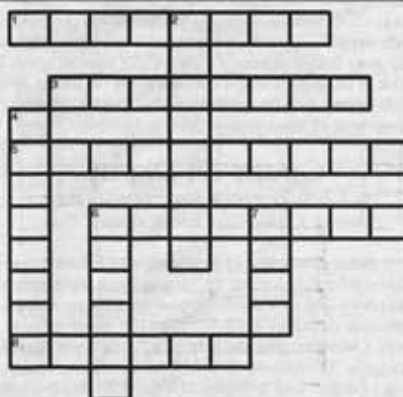
65

ACROSS

1. Muscular brother of Iphicles
3. Semele's son born from Zeus' thigh
5. Aphrodite's handyman husband
6. Three-headed brother of Orthrus
8. Twin brother of the goddess of hunting

DOWN

2. Half and Half creatures descended from Ixion
4. Monster killed by Bellerophon
6. Uranus' successor who ate most of his children
7. "I thought I told you never to look at me, Psyche!"

**VIGINTI-UNUS 'I' IN THIS 'P'**

Based on a game by Latin II students of
Cheravon Davidson, Anderson H.S., Cincinnati, Ohio

Use the Latin numerical clues to spell out the abbreviated
English words and complete each phrase. E.g., Twenty-one
Items in this Puzzle.



67

1. Undeviginti minus O equals E.
2. Duodecim N on a C F.
3. Quattuor S in a B S Q.
4. Duo is C, tres is a C.
5. Sedecim P on a C B.
6. Viginti unus L in SPQR.
7. Decem L on a S.
8. Tredecim T in a H of B.
9. Sex W of H the E.
10. Novem D in a R W.
11. Septem S of the A.
12. Tres C I C F: V, C and S.
13. Quindecim L in the name T H.
14. Viginti Y in a S.
15. Septendecim S in a H.
16. Unus is the L N.
17. Quinque S in J in YIIK.
18. Octo L on an O.
19. Undecim S in a H V.
20. Quattuordecim L in the name C A.
21. Duodeviginti I in a half a Y.



= Beginning Level



= Upper Level



66

**Top Twelve Broadway Musicals
Shown on Television**

By Eric Beck, Grant Glass, Josiah Haas,
Beverly Hairston and Maureen Winston, Latin II students
of Jodie Gill, Hawken School, Gates Mills, Ohio

- I. Celae Merces
- II. Chicagoensis
- III. Annaea
- IV. Illi Miseri
- V. Musicae Sonus
- VI. Feles
- VII. Adeps
- VIII. Vale, Vale, Avicule
- IX. Pippinus
- X. Domina Caelebs Saigoniensis
- XI. Leo Regius
- XII. Capilli

RES SCHOLASTICAE

By Annie Vander Wyden and Shannon Mixon,
Latin II students of Nancy Mazur,
Marion L. Steele H.S., Amherst, Ohio

69

Match an English meaning with each unscrambled
Latin word.

1. ___ SACLSIS
2. ___ GMIAESRT
3. ___ EPDAGAOGSU
4. ___ SDCIULPA
5. ___ BLRII
6. ___ SIRGAHP
7. ___ LCAMASU
8. ___ BTAAUL
9. ___ PYAUSRP
10. ___ NPSEMU MSUHCCIOLSAT
11. ___ XCLA
12. ___ ASIINRC
13. ___ DLUI TAIICHETL
14. ___ RSA
15. ___ MOOOPCIIST
16. ___ CLTEOI
17. ___ XETREE
18. ___ RDMUIPN
19. ___ TMEITCAHRAI
20. ___ TAANIL

- | | |
|---------------------|---------------|
| A. Pencil | K. Notebook |
| B. Homework | L. Sports |
| C. Teacher | M. Desks |
| D. Student's Mentor | N. Art |
| E. Books | O. Class |
| F. Female Student | P. Weaving |
| G. Chalk | Q. Latin |
| H. Paper | R. Lunch |
| I. Pen | S. Reading |
| J. Writing | T. Arithmetic |

LOOKING OUT for the past

Based on a story by Jessica Masi, Latin I student of
Adrienne Nilsen, St. John Vianney H.S., Holmdel, NJ

Today, around 6:15 p.m., my mother and I were walking from the Shorthills Mall to our car in the Nordstrom's parking lot when I tripped over a fairly small item which seemed very old. I picked it up with a look of shock on my face. My mom just stood there.

As always, she began complaining that she was cold and tired. She said I should just drop it and leave it where I had found it. (You know how moms are after a long day of shopping.) Anyway, as usual, I didn't listen to her, and, without her knowing it, I just put it in my pocket.

The whole ride home I was thinking of what I would do if what I had found was worth a lot of money. I ran up to my room immediately and took the object out of my pocket and washed it off in the bathroom sink. Then I started looking at it very carefully. It was heavy. It looked like a gold coin mounted in a little frame. After a while, I decided to turn my computer on and go online to see if I could get any clues there. All sorts of things were running through my head. It could, of course, just be a piece of junky costume jewelry, a senior citizen's Christmas present. But then, what if this thing was something like an ancient Roman emperor's coin? I decided to visit the Ancient Artifacts Chat Room that was sponsored by our local Museum of Art. As I was chatting to those in the room at the time and explaining what I had found, I suddenly got a message from one of curators of the museum who happened to be online. He asked me to take a picture of what I had found and to e-mail him a scanned image of the photo as an attachment. He gave me his office e-mail address.

So, that's exactly what I did. I left the chat room, took a picture with my digital camera and downloaded it into my computer. Then I sent it as an attachment to the e-mail address I had been given. Within ten minutes, I had mail. The curator wrote that I might just be a very lucky girl. He gave me a phone number and told me to ask my mom to call him to see if it would be all right for him and a friend to come over the next day to see my artifact in person. I screamed, and my parents came running upstairs. When I explained what I had just learned, they agreed to make the phone call.

The next day the representative arrived with a police detective. They had brought photos with them which they used to study the object which I had found. After a while, the men told me and my parents that what I had found was a golden aureus that dated back to the time of Emperor Constantine. It was very valuable, and it used to belong to a coin collector's shop in the mall, before it was stolen the day before I had found it, along with other ancient coins. The detective asked my mom and me a lot of questions so that he could be sure we had nothing to do with the theft. When he finally accepted the fact that I had accidentally tripped over it in the parking lot, he smiled and said that I was a very lucky girl to be interested enough to pick up something that looked so old. The museum representative said that the coin was worth thousands of dollars, and that I would probably get a handsome reward for turning it in.

Two months later, I received a check in the mail, made out to me, for \$5,000. And, of course, as usual, my mom is on my case again. She keeps giving me her "You've got to invest this money for your college" speech—which I will probably do. For you see, I want to become a classical archaeologist!

NEWS

Italy: The Italian Government is trying to get the United States' State Department's Cultural Property Advisory Committee to force Americans to return ancient artifacts that are being purchased and taken out of Italy. Italy believes that such items as a 4th century B.C. gold patera, which was recently bought by an American collector for \$1.2 million, are part of Italy's heritage and should not leave that country. Italy wants to play by the rule "Finders weepers, losers keepers!"

Chicago: A parchment book checked out of a Constantinian library nearly 800 years ago has finally surfaced. In A.D. 1204, Crusaders on route to Jerusalem stopped in Constantinople to pick up some reading material for the trip. One of the items "checked out" was a 200-year old, forty-four goat skin parchment book on which were written two

of the most important Greek treatises of Archimedes, one of the most able mathematicians and inventors of the ancient world. The parchment book, on which several different books have been written, one on top of the faded print of another, is called a palimpsest. The overdue book finally turned up in Chicago and was on display in the Field Museum until January 3, 1999.

Delos: Five ancient lions will soon make their way into the Delos Museum after having stood where they were excavated in the early 1900's. Like so many ancient marble works of art, the famous Lions of Delos have been slowly deteriorating due to acid rain and salt mist from the nearby sea. Now a deserted island, Delos was once one of the holiest places in all of ancient Greece. In the 7th century B.C., ancient pilgrims visited a beautiful temple of

Apollo on the island and could admire the Treasury Building of the Delian League of Islands. Like the two lions guarding the entrance to the Art Institute of Chicago, at least nine ancient marble lions once guarded the terrace leading to these famous buildings. Cement and marble replicas of the lions will be put back on the ancient terrace.

Cyprus: Archaeologist Professor Michael Toumazou has discovered that if you want to know where ancient works of art might be dug up on the island of Cyprus, the best way to start is to ask the old folks living there. It seems that, over the past sixty or seventy years, many of them have watched the looting that went on during the early 1900's on the island. While they, being loyal citizens of Cyprus, may not have participated in the looting, they do remember where the action was happening. By digging in the same areas, Professor Toumazou, and the university students of archaeology that help him, uncovered a vast treasure trove of artifacts last summer.

Carcass on Display

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

Bellerophon, son of Poseidon, was named a hero last night at King Iobates' kingdom in Lycia. Bellerophon had been sent on a deadly mission by the king and has returned victorious. He defeated the fire-breathing monster, Chimaera, with the help of a flying horse named Pegasus. The hero easily killed the monster by attaching a lump of lead to the end of a spear. As Bellerophon thrust the spear down Chimaera's throat, the monster tried to breathe fire at him. The fire, however, melted the lump of lead which flowed down the Chimaera's throat and killed it.

The monster's carcass is scheduled to remain on display near the palace of King Iobates for at least a month, depending on its rate of decay.



NOX

By Terentia Zoller, Latin I student of Nancy Tigert,
Anderson High School, Cincinnati, Ohio

Nox
Alta, aequa
Vivit, spirat, explicat.
Secreta multa retinet.
Tempus somni

How Well Did You Read? 70

1. According to tradition, by whom was the planting of grapevines introduced into the city of Rome?
2. Quis est solus Pokémon qui Anglice loquitur?
3. What was the name of the monk that miscalculated the year A.D. 1?
4. What is the only man-made artifact on earth that is visible from space?
5. By whom can the *ius audi aurei* be granted?
6. By what Hebrew name are ancient Greek gods called in the Old Testament?
7. Which deity's temple was located on the island of Delos in the 7th century B.C.?
8. Why is Archagathus famous in Roman history?
9. In what language were the political ideals of Democracy first written?
10. What do Kalash children use to draw animal figures on temple beams?

Thesaurus Rerum Quae Magistris Utiles Sunt Et Quae Teneant Illos Qui Latinam Amant

Locutionum Externarum Glossarium

Bolchazy-Carducci Publishers, Inc., has just released the **World Dictionary of Foreign Expressions** as an invaluable resource for both readers and writers. It contains abbreviations, single words and phrases from twenty-three different languages (Afrikaans to Yiddish), including, of course, Greek and Latin. The book (ISBN 0-86516-423-1) may be purchased in paperback for \$29.95 via e-mail: orders@bolchazy.com. For more information about this publisher, visit its website at:

<http://www.bolchazy.com>

Roma Antiqua in Videocassetta

Ancient Rome (cat. #A7506) is a four videocassette program that explores the lives and legends of Caesar, Nero and Pompey. It also documents the daily life of average Roman citizens and has beautiful footage of Roman sites and treasures throughout Europe and the Near East. \$59.95. Order from the VideoPreview collection at 800/771-9232.

De Imperatorum Romanorum Regnis Vitisque

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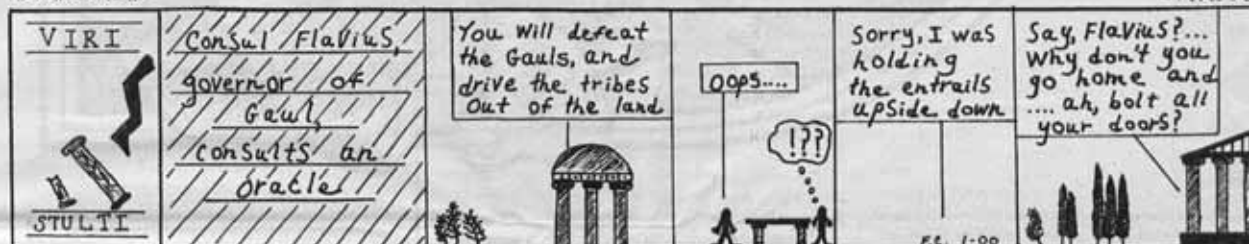
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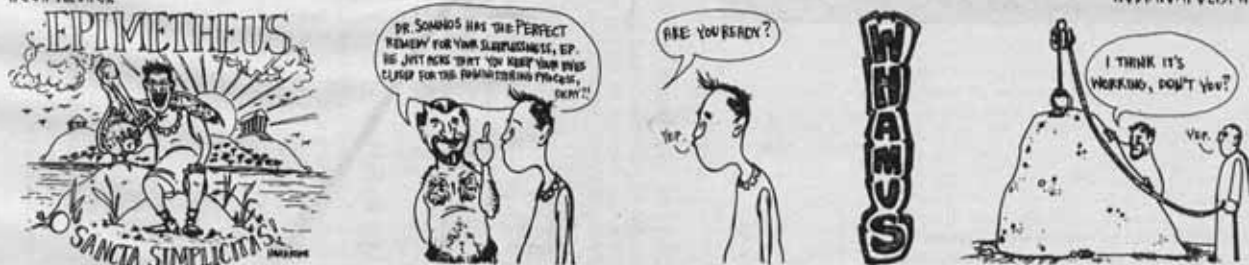
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Pompeiana was incorporated under the laws of the State of Indiana in June 1974 as a National 501(c)3 not-for-profit Center for the Promotion of Classical Studies at the Secondary School Level. Pompeiana, Inc., is governed by a Board of Directors, which meets annually or as needed. The annual meeting for adult, contributing and board members is held in Indianapolis on the fourth Saturday of September.

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The Pompeiana NEWSLETTER is a membership benefit for Adult and Contributing members. Teachers who are members of Pompeiana, Inc., may purchase classroom orders of the NEWSLETTER for their students.

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While Pompeiana, Inc., does invite its members to apply for paid positions as Contract Cartoonists and Contract Adult Columnists each year in its March issue, it does not pay for any items spontaneously submitted for publication. Students submitting work should include their levels of study, the names of their Latin teachers and the names and addresses of the schools they attend.

What May Be Submitted

1. Original poems/articles in English or in teacher-corrected Latin with accompanying English translations.
2. Special interest photos or news reports of Latin activities.
3. Teacher-corrected Latin reviews (with accompanying English translations) of movies, movie stars, musicians, major sporting events or renowned athletes.
4. Summaries or reviews of articles published elsewhere, complete with references to original author, title of publication, date and page numbers.
5. Challenging learning games and puzzles for different levels of Latin study, complete with solutions.
6. Cleverly written essays (300-400 words) about anything Roman. These may be serious or tongue-in-cheek parodies.

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AUXILIA MAGISTRIS

(These solutions are mailed with each Classroom Order sent in care of a teacher member. Teachers who assign grades to their students for translating Latin stories or solving learning games should be aware that copies are also sent to all who purchase Adult and Contributing memberships. Pompeiana, Inc., does not have the capacity to screen whether or not some of these memberships are, in fact, being purchased by or for your students.)

56.

Picturae Moventes

- I. Terminator
- II. Terminator Two: Judgment Day
- III. Total Recall
- IV. Jingle All The Way
- V. Eraser
- VI. Twins
- VII. Junior
- VIII. True Lies
- IX. Last Action Hero
- X. Kindergarten Cop

57.

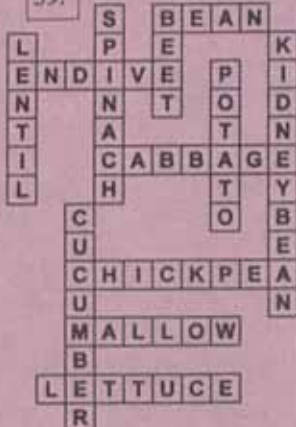
The Ugliest Olympian

1. NIKE
2. IRIS
3. TROY
4. CHIRON
5. MAIA
6. CIRCE
7. CLOUDS
8. MINOS
9. CONCH
10. PRONG

HEPHAESTUS



59.



How Well Did You Read?

1. Numa Pompilius
2. Meowth
3. Dionysius Exiguus
4. The Great Wall of China
5. Military Commanders, the Senate and the Emperor
6. Nephilim
7. Apollo's
8. According to Pliny, he was the first doctor to practice in Rome
9. Ancient Greek
10. The burnt ends of sticks

60.

All In The Family

1. E, frater
2. C, nepos
3. A, pater
4. G, soror
5. F, mater
6. I, puella
7. K, pater
8. B, patruus
9. N, femina
10. L, vir
11. H, amita
12. M, avia
13. J, neptis
14. P, avus
15. O, socrus
16. D, socer

58.

61.

Who Did What?

1. F, Faustulus
2. P, Rhea Silvia
3. G, Bellerophon
4. A, Orpheus
5. R, Jason
6. M, Europa
7. V, Andromache
8. O, Penthesilea
9. N, Perseus
10. T, Theseus
11. X, Narcissus
12. U, Camilla
13. I, Pyramus & Thisbe
14. W, Danae
15. Y, Io
16. B, Arachne
17. Q, Daedalus
18. J, Phaethon
19. K, Midas
20. L, Dido
21. C, Aeneas
22. S, Latinus
23. E, Ariadne
24. H, Hector
25. D, Oedipus

62.

The Shades of Latin

1. RUBER
2. PURPUREUS
3. FLAVUS
4. AUREUS
5. VIRIDIS
6. PRASINUS
7. ROSEUS
8. COCCINUS
9. CAERULEUS

LATIN RAINBOWS

63.

Animalium Divinorum Voces

1. J, Bubo bubulit.
2. F, Cuculus cucular.
3. K, Equus hinnit.
4. E, Canis latrat.
5. O, Taurus mugit.
6. I, Vultur pulpat.
7. C, Tigris rancat.
8. D, Ursus rudat.
9. H, Leo rugit.
10. A, Anguis sibilat.
11. B, Mus sonos soricinos edit.

65.



66.

Spectacula Televisifica Optima

- I. Rent
- II. Chicago
- III. Annie
- IV. Les Miserables
- V. The Sound of Music
- VI. Cats
- VII. Grease
- VIII. Bye, Bye, Birdie
- IX. Pippin
- X. Miss Saigon
- XI. The Lion King
- XII. Hair

67.

Viginti Unus "I" in this "P"

1. Nineteen minus one equals eighteen.
2. Twelve numbers on a clock face.
3. Four singers in a barber shop quartet.
4. Two is company, three is a crowd.
5. Sixteen pawns on a chess board.
6. Twenty-one letters in Senatus Populusque Romanus
7. Ten legs on a squid.
8. Thirteen tricks in a hand of bridge.
9. Six wives of Henry the Eighth.
10. Nine days in a Roman week.
11. Seven signs of the Apocalypse.
12. Three classic ice cream flavors: vanilla, chocolate and strawberry.
13. Fifteen letters in the name Tullius Hostilius.
14. Twenty years in a score.
15. Seventeen syllables in a Haiku.
16. One is the loneliest number.
17. Five Sundays in January in the year 2000.
18. Eight legs on an octopus.
19. Eleven syllables in a hendecasyllabic verse.
20. Fourteen letters in the name Caesar Augustus.
21. Eighteen inches in a half a yard.

68.

Carmina Optima

- I. Stairway To Heaven
- II. The Ocean
- III. Houses of the Holy
- IV. Trampled Under Foot
- V. Black Dog
- VI. Black Country Woman
- VII. Over the Hills and Faraway
- VIII. In the Light
- IX. The Rain Song
- X. Night Flight

69.

Res Scholasticae

1. O, Classis
2. C, Magister
3. D, Paedagogus
4. F, Discipula
5. E, Libri
6. A, Graphia
7. I, Calamus
8. K, Tabula
9. H, Papyrus
10. B, Pensum Scholasticum
11. G, Calx
12. M, Scrinia
13. L, Ludii Athletici
14. N, Ars
15. J, Compositio
16. S, Lectio
17. P, Tescere
18. R, Prandium
19. T, Arithmetica
20. Q, Latina

Pokémon! Gotta Catch'em All, Pokémon!

Little Japanese monsters are everywhere, and they are threatening to block out the once-divided memory of Medusa, the Chimera and the Minotaur. Unlike the classical monsters, however, Pokémon are cute monsters. And, if caught, they can be trained by humans to be used and to fight against other captured Pokémon. There are 151 species of Pokémon, but the 151st species, named Mew, is very rare and was not even seen until November, 1999, when it first appeared in the Pokémon movie.

Pokémon have very strange appearances, but some of them do resemble animals, plants, or objects. One Pokémon named Chansey looks like a salamander. Pokémon can also be very dangerous because they have strange powers. Some can hurt fireballs, others have poison stings. Some confuse their enemies with toys, and others hurt acid. Once Pokémon have been captured and tamed, however, they can be safely carried around in a small Pokéball!

Pokémon are hunted by several young people. These young people are advised by Professor Oak who is an expert on Pokémon. One young boy, whose name is Ash, likes Pokémon so much that they trust him, and he can easily train them to fight bad Pokémon. Ash's friends are a boy named Brock and a girl named Misty. Gary and Team Rocket (two boys named Jessie and James) don't like Ash and his friends, and they are always trying to defeat them. Jessie and James have trained a very annoying little monster called Meowth who is the only Pokémon that can speak English.

After these little Japanese monsters were introduced into the United States, they became very popular. There are Pokémon cartoons on television, there are comic books, Nintendo 64 and Gameboy video games, video tapes, a collectible card game, toys and party supplies.

There is even a Pokémon United States Theme Song.

I wanna be the very best,
That no one ever was.
To catch them is my real test,
To train them is my cause.
I will travel across the land,
Searching far and wide,
Each Pokémon to understand,
The power that's inside.
Pokémon, gotta catch 'em all,
Pokémon, gotta catch 'em all.

It's you and me,
I know it's my destiny.
Pokémon, oh, you're my best friend
In a world, we must defend,
Pokémon, oh, a heart so true,
Our courage will pull us through.
You teach me and I'll teach you,
Pokémon, Gotta catch 'em all,
Gotta catch 'em all, Pokémon.

On television there have been more than one hundred episodes of Pokémon adventures. In the first episode, Ash Ketchum, a ten-year-old boy, dreams that he was a master Pokémon trainer. In the morning, as he was leaving for Pallet Town to visit Professor Oak's laboratory to get a Pokémon, he arrived too late. He asked for a Pokémon named Squirtle, but Squirtle was no longer there. The only Pokémon left in the laboratory was Pikachu. But when Ash tried to get Pikachu in the Pokéball to carry him, Pikachu refused to come in. Ash hit Pikachu, and then Pikachu was unwilling to accompany Ash out of the laboratory. Ash, therefore, had to carry Pikachu on his shoulder. In this way Ash and Pikachu left Pallet Town and traveled to the city Viridian. On the way to Viridian, a group of Pokémon named Spearow attacked Ash and Pikachu. Because Pikachu was still angry at Ash, he didn't help, and Ash got hurt. Luckily Ash saw a bicycle nearby. With Pikachu on his shoulder, Ash took the bike and tried to escape from the Spearow. When Ash fell off the bicycle and was about to be attacked by the Spearow again, Pikachu decided to help. He jumped down off of Ash's shoulder and made a huge thunder shock. The shock was so big it scared away the Spearow and even destroyed the bicycle. When Ash and Pikachu finally arrived at Viridian City, they visited the Pokémon Center, and they soon became the best of friends.

There are thousands of fans throughout the United States who love Pokémon and in some states Pokémon cards, games and videos are very rare and difficult to buy.

Happily, however, these little Japanese monsters will soon become less popular, and children will, once again, study the ancient monsters of Greece and Rome.