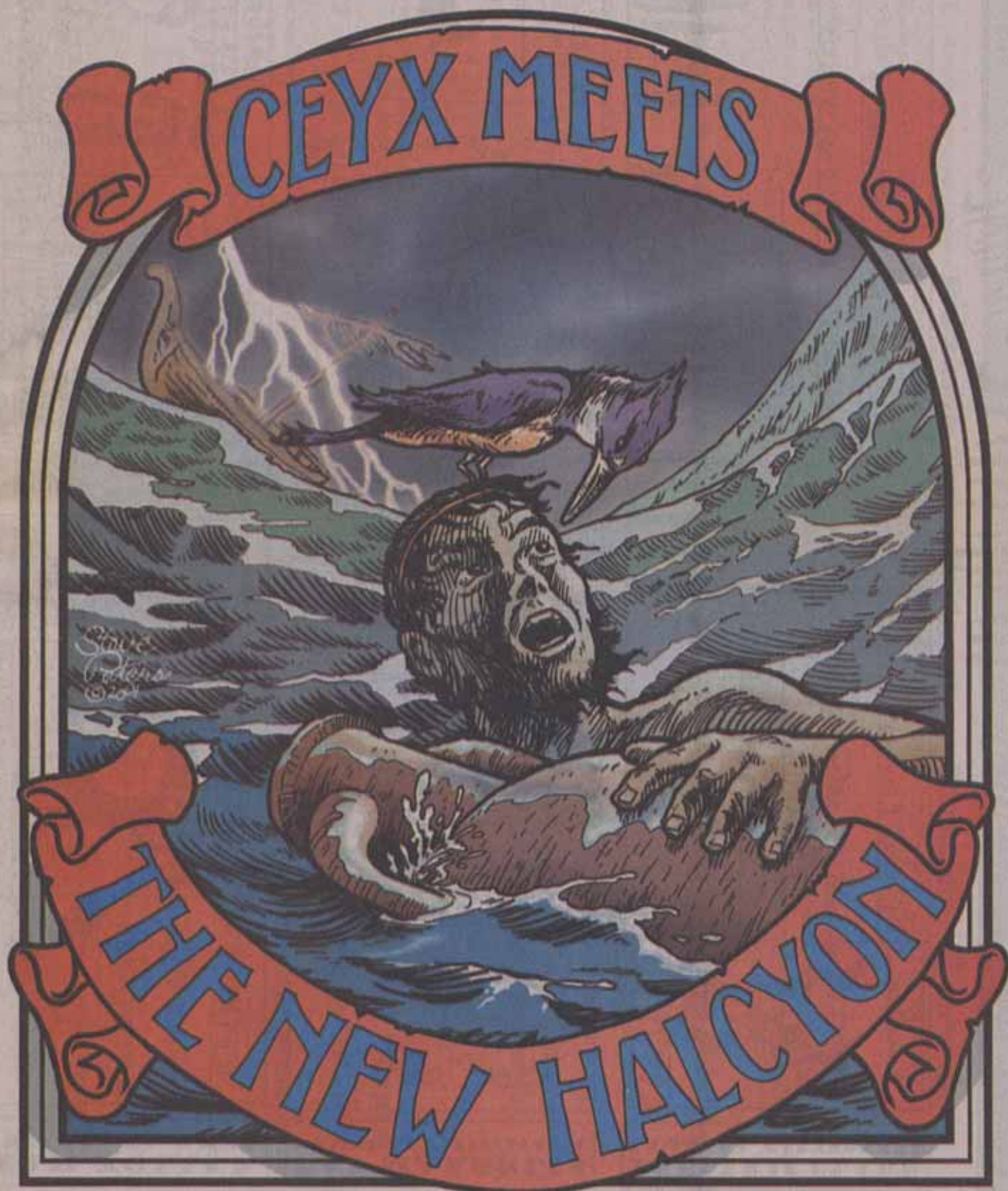


# POMPEIIANA NEWSLETTER

VOL-XXVII-NO-8

APR-A-D-M-M-I

## CEYX MEETS



## THE NEW HALCYON

Difficile est paucis verbis describere autoraedarius certantem, Dalius Earnhardt. Agnomen eius, autem, indicat qualis autoraedarius certans fuerit: Formidolosus. Earnhardt, cui formidines opponere maxime placebat, convertit tot oculos spectatorum ad NASCAR ut praeses Guilelmus Gallia dixit Earnhardt fuisse Maximum Autoraedarium Certantem.

Earnhardt a.d. III A.D. MCMLI Kannapolitanae in Carolina Septentrionali natus est. Studebat solum unum annum apud scholam altam. Quia familia sua pauperima erat, necesse erat Earnhardt laborare ut pecuniam mereret. Earnhardt autem habebat XXIV annos quando incepit certare autoraedis.

A.D. MCMLXXXVIII Earnhardt primam occasionem magnam nactus est quando Rodneus Ostelundus Earnhardt conduxit ut autoraedarius certans suus esset. Duos post annos Earnhardt primum titulum victoriae meruit.

A.D. MCM-  
X X X I V  
Ricardus  
Childress con-  
duxit Earnhardt  
ut autoraedarius  
certans suus  
esset. Earnhardt Childress autoraedarius certans XVII annos  
fuit. Earnhardt erat primus autoraedarius certans qui Winstonensem Selectum  
ter vicit (A.D. MCMLXXXVII, MCMXC, MCMXCIII). Quoquo meruit III  
IROC titulos victoriae (MCMXC, MCMXCV, MM).

Earnhardt erat primus autoraedarius certans qui unquam meruit et Novi-

Raedarti-Annui praemium et certaminum seriei titulum apud Pocolum Winstonensem.

Dalius Earnhardt magnus autoraedarius certans erat sed quoquo erat maritus, pater, amicus.

Earnhardt Teresam in matrimonium duxit quae peperit III filios et II filias: Dalius Iunior, Regem, Vestitorem, Kerriam, Kelliam.

De Daliis, Talladega Circi Maximi praeses dixit: "Societas eius apud autoraedarios erat unica. Dux erat, Multum iocabatur et se oblectabat, et haec aliis autoraedariis maxime placebant."

Dalius Jarrettus, qui Pocolum Winstonensem A.D. MCMXCIX meruit, de Daliis dixit: "Amici unum ex meis amicis optimis. Gratus sum quia Dalius cognovi. Verus amicus erat. Mihi semper responsum verum

dedit, vel, saltem dixit opinionem suam. Eum observavi non

solum quia Formidolosus erat sed etiam quia erat curans liberalisque."

Solis Die a.d. XII Kal. Mart. MMI, Dalius Earnhardt fataliter laesus est in curriculo ultimo apud Daytonem Quingensariam. Hoc certamen autoraedarii solum semel vicerat—A.D. MCMXCVIII.



# FORMIDOLOSUS

## ROME... THE MOST TOWERFUL

Rome has more churches than any other city in Europe and more church bells. Hence it also boasts the most bell towers.

As early as the eighth century these proud structures began to alter the profile of the city. Even the Constantinian basilica of St. Peter was given a Romanesque tower, to house the great bells, by Pope Stephen II (752-57). It was in the eleventh and twelfth centuries, however, that graceful, slender, brick campanili really began to blossom and proliferate in the Roman skyline.

Today there are more than fifty of them, standing aloft over the churches, palaces, and ruins of the Seven Hills. Their bells summon the faithful to worship each morn and announce the hours throughout the day. Each draws the beholder's eyes ever upward to contemplate the Cross that surmounts it. That often brings to mind the celestial message to Constantine on the Mulvian Bridge in 312: "In this sign... Conquer!"

Every Roman has his or her favorite. Mine happens to be the handsomely elegant brown-brick shaft attached to the ancient church of *Santi Alessio*, rising majestically one hundred feet into the heavens above the Aventine Hill. While (Continued in Pagina Sexta)



SANTA CECILIA IN TRASTEVERE

## Happy Birthday, Roma!

According to tradition, it was on the festival of *Palilia* (April 21, 753 B.C.) that Romulus hooked a plow up behind an ox and sliced a single furrow around the hill that was sacred to the shepherd goddess, Pales, near the Tiber River.

Those who believe in astrology like to point out that all those (people and cities) that are born or founded on this date are destined to lead the longest lives. In the case of *Roma*, The Eternal City, the belief certainly seems to be correct.

The Roman poet Vergil was referring to the festival of *Palilia* (Georgics, III, 1) when he wrote:

"Te quoque, magna Pales, canemus."  
"We also sing your praises, great Pales."

After Romulus marked out the boundaries of his new city with his plow, his followers went to work and began building a low wall around the city. It was this wall over which Remus supposedly leapt to mock his brother's efforts—a mockery that, unfortunately, cost him his life.

Amazingly, modern Italian archaeologists, excavating near the base of the Palatine Hill in Rome, have recently come upon what they believe are the foundations of the very wall laid by the followers of Romulus!

In the *Aeneid* (I, 276 ff.) Vergil flatters his patron, Augustus, by predicting that *Roma* was, indeed, divinely destined to last forever:

"Romulus excipiet gentem et Mavortia condet moenia  
Romanosque suo de nomine dicit.  
His ego nec metas rerum nec tempora pono:  
imperium sine fine dedi."

"Romulus will welcome a nation and will build Mars-like walls, and he will call them Romans after his own name. On these, I place neither material nor temporal limits; I have given them everlasting dominion."

The birthday of *Roma*, later personified as a goddess in her own right, was lavishly celebrated through the centuries until the celebrations were finally banned by the Roman Catholic Church in their efforts to eliminate or replace all pagan festivals.

The celebration was, however, re-instated by Benito Mussolini as part of his efforts to re-ignite the national pride of Italy.

So, go ahead! Bring a birthday cake to class on the 21<sup>st</sup>. While no one would want to try to light 2,754 candles, it would be possible to buy number-candles that are available in most grocery stores. A 2, a 7, a 5 and a 4 would work just fine. If someone is artistic, the cake could be decorated with a scene showing Romulus plowing his furrow around the Palatine Hill!

## PLAN NOW FOR 2001-2002

Now is the time to submit requests for supplemental classroom teaching materials for the 2001-2002 school year. Teachers, see the sample Request to Purchase form on the reverse of the *Auxilia Magistra*.

## Want to Dig in the Dirt?

Many students have a natural interest in archaeology, but may be wondering if they might ever have an opportunity for any real, hands-on, dirt-under-the-fingertails experience.

As it turns out, archaeology continues to be a very active and ongoing science that offers wonderful opportunities to students. While opportunities for secondary school students might be somewhat limited—but not necessarily—there are definitely many programs open to those in college. And it may, in fact, be possible for secondary school students to be accepted into one or more of these programs, as college classes are frequently open to advanced secondary-school-student participation.

The Lemba Archaeological Research Centre, a section of the University of Edinburgh's Department of Archaeology, will offer four excavation field schools during the summer and early fall of 2001.

From June 25 through July 13, and again between July 18 and August 5, excavations will take place at a Roman cemetery located in the World Heritage site of Nea Paphos in western Cyprus.

Between August 20 and September 16, mapping and rescuing information will be carried on at a unique site in the hills behind the Temple of Aphrodite located at Souskiou-Laona.

From late September through October, excavations will be carried on at Kissonerga-Mylouthkia to rescue information from wells dug ca. 8000 B.C. by the first successful colonists of the island.

While preference is given to applicants with basic excavation skills, places are open to all. For further information and application forms, visit: <http://www.arch.ed.ac.uk/arch/field/index.html> or e-mail: [Paulcort@cyanet.com.cy](mailto:Paulcort@cyanet.com.cy)

## DON'T THROW THOSE BOOKS AWAY!

Teachers, as you get ready to straighten out your classroom for the summer, please remember to box up unwanted texts and ship them to Pompeiana so they can be shared with other classicists world-wide as part of the **Great Textbook Giveaway Program!**



## Lick Finger, Rub Behind Ear!

By Corin Gordon, Latin IV student of Angela Letizia, Hollidaysburg Area Schools, Hollidaysburg, Pennsylvania

Just as today, superstitions were present in ancient Rome. While many privately thought superstitions were silly, they knew that it was "politically correct" to follow the usual traditions when in public. And so, before any public or private ceremony, the signs were consulted to insure that conditions were favorable to proceed with events. The goddess, Fortuna, who could be persuaded to favor or smite a person, was one of the deities believed to control good and bad luck in ancient Rome.

Compared to our modern society, it may seem that the Romans were extremely superstitious. We must remember, however, that most of today's major religions have actively discouraged superstitions over the years. Also, today's science and technology allow little room for superstition. The Romans, on the other hand, lived in a world that was full of unexplained phenomena, darkness and fear. Superstitions helped them get through days that were fraught with uncertainties. These uncertainties, of course, were a perfectly natural part of the relationships that existed between the Romans and their gods. They had inherited from the Etruscans their obsession of examining every natural phenomenon for what it might foretell.

Rome's educated upper classes were generally more enlightened and, thus, generally less superstitious. They were, however, by no means immune to certain widespread superstitious customs and practices.

All Roman youth wore lucky-charm *bullae* to ward off the "evil eye" until they reached adulthood. Marriage ceremonies were restricted to certain days and certain months to keep them from becoming entangled in bad omens. Almost everyone routinely tried to get off on the "right foot" each day by deliberately not passing through any doorways with his left foot first. While Romans, like modern Italians, didn't keep cats as house-pets (they viewed them more like we view squirrels—they're cute and we feed them, but they stay outdoors), it was especially disastrous to have a black cat enter the house. It was equally disastrous to have a snake fall from the roof into the atrium, peristyle or *hortus*. It was considered a particularly bad omen to have a roof beam crack or split. Spilling wine or oil—when not intentionally doing so as a libation to a god—was also considered bad luck. Although, if someone accidentally mentioned the word "fire" during a banquet, water would have to be immediately spilled on the floor to ward off disaster. Since hipposelinum was a herb used to decorate tombs, it was considered very unfortunate to encounter a mule loaded with the herb in the street. Even elite Romans could be seen licking their index fingers and rubbing them behind their right ears whenever they were troubled by unpleasant thoughts. If a rooster was heard to crow during a *convivium*, the party would have to be cancelled for the day or someone would have to be brought in to perform the proper corrective magic spell. And, of course, one would simply have to stay home for the rest of the day if he accidentally stumbled on the threshold while leaving the house.

Some actions that we might think of simply as "bad manners" were doubly offensive to Romans who thought that they openly invited bad luck. For example, one always had to be respectful when talking of the dead. *Nisi bonum mortuis!* And, of course, as soon as the name of a dead person was mentioned, one had to reach down and touch the ground to ward off any bad luck associated with that reference. This seems similar to the modern practice of "knocking on wood" to avoid jinxing something good that is described or predicted.

We would consider it rude to begin cleaning up before the guests had left a party. For a Roman to begin sweeping up while a guest was leaving was to invite disaster. When we plan dinner parties, we usually try to invite an even number of guests so each person will have his/her own conversation partner. For a Roman to invite the wrong number of guests to a party was considered dangerous and foolhardy. The rule was three, six or nine: no less than the Graces and no more than the Muses.

Romans who cut their hair or their nails while on board ship courted disaster. Nails were cut only on market days (*mundinae*), and unless a Roman wanted to invite headaches and baldness, he only got his hair cut on either the 15<sup>th</sup> or the 16<sup>th</sup> or the 3<sup>rd</sup> or 4<sup>th</sup> day before the Kalends of a month.

Some Roman superstitions, such as throwing coins into wells and fountains, have survived as fun little "good luck" traditions that we still follow today. Romans, however, believed that if they saw their reflections while looking down into a well or peering into a fountain, it was a sure portent of death. This could be avoided by throwing a coin or pebble into the water first to cause ripples so their reflections would not be clearly seen.

## Do You Believe In PREDESTINATION?

By Wesley Juhl, Latin I student of Judith Granow, Valley HS, Las Vegas, Nevada

Three women sit near a spindle. One is spinning a thread. One is weaving it into a pattern. The third snips the thread, and a mortal dies.

The scene has been portrayed repeatedly in stories, books and movies. The three women are the all-knowing controllers of fate. Thus they are known as the Fates.

The English word "fate" is derived from the Latin word *fatum*, -i, a neuter noun of the second declension meaning "an utterance," especially a divine utterance. *Fatum* can also mean destiny, the will of the gods, doom, misfortune and calamity.

In ancient Greece the three women were known as the Moerae, the goddesses of fate. They were thought of either as the daughters of Zeus and Themis (which would make them the sisters of the Horae who give good and bad fortunes to men at the time of their birth) or of Erebus (Hades) and Nyx (Night). The Greeks called the three women Clotho (the Spinner), Lachesis (the Disposer of Lots) and Atropos (Inevitable). Thus Clotho was thought to spin the thread of a person's life while Lachesis wove the thread into a pre-determined pattern and Atropos stood ready to end the life by cutting the thread.

The Romans also believed in predestination. They called the three women the Fata or Parcae (they who bring forth). The name Fata is actually the neuter nominative or accusative

plural of the Latin word *fatum*. The name Parcae is the nominative plural form of a goddess named Parca, a goddess of childbirth and destiny. The Roman Parcae were equated with the Greek Moerae in that both controlled men's destinies.

The Roman names for the individual Parcae, however, made no allusions to weaving. According to the Roman author, Aulus Gellius (*Noctes Atticae* III.16.11), the first of the Parcae was named Nona, a feminine form of the ordinal numeral, *nonus*, -a, -um, meaning "ninth." Nona oversaw the first nine months of pregnancy. By the way, because the Romans always counted "inclusively," the actual day of conception was counted as the first month. The second woman was named Decima, a name derived from the ordinal numeral *decimus*, -a, -um, meaning "tenth." Decima oversaw the birth of the child which, counting inclusively, took place in the tenth month. The third woman was called, simply, Morta, the goddess of death.

When a child was born into a Roman home, it was referred to as a *pupus* or a *pupa*, depending on its gender, and it was not presented to the *paterfamilias* until nine days (a Roman week) after its birth. If the *paterfamilias* acknowledged the child as a "genuine" member of the family by having it placed on his knee (*genus* = *genuinus*, -a), that day would be the child's *Dies Lustricus*. The child would then be named and the *Fata Scribunda* would be invoked so that they could properly predestine the child's life at that time.

While, in some passages, the Greek author Homer states that the predestination of the Moerae was totally and absolutely in their hands alone, in other passages he suggests that they were ultimately responsible to Zeus who could change or even dictate the destiny of men.



## PLANES AND TRAINS EXPLAINED

A Modern Myth by Decius Daniel and Julius Downs, Latin III students of Nancy Tigert, Anderson H.S., Cincinnati, Ohio

During a particularly great war, when Mercury was hard pressed to transport all of the dead to the Underworld, the need arose for high-capacity transportation. His first attempt at devising such a system involved laying a metal track from the upper world to the Underworld and then "training" huge snakes to carry the dead on their backs to the Underworld while hooked to this track. He called this set up his "train system" because he had to train the snakes to do their job quickly and efficiently. As the trained snakes followed the metal track from city to city collecting the dead, living people soon realized that they, too, could climb onto the backs of the snakes and get free rides from one city to another, getting off, of course, before the snakes descended to the Underworld.

After a while, however, Mercury decided his train system just wasn't fast enough. Too many live people were using the snakes for transportation and slowing down their completion of their main task. So Mercury began to work on a new idea that he got by watching the birds from the top of Mt. Olympus. Mercury then visited the workshop of Vulcan and explained that he would like him to construct huge mechanical birds that could carry the dead to the "plains" of Tartarus or the Elysian Fields from the "plains" where they had died.

After the great war was over, Mercury not only allowed his trained snakes to continue carrying passengers from city to city, but he also converted his fleet of mechanical birds so they could also be used by the living. Since Mercury didn't want to concern himself with the maintenance and scheduling of his "plain" system (which, by the way, soon came to be spelled "plane"), he sold the whole venture to an Egyptian businessman who based the fleet of planes on the delta of the Nile River. Thus it was that Delta Planes took to the air.

Plane travel, however, would have to wait for several centuries before receiving wide-spread acceptance by travelers. First the New World would have to be discovered and then someone would have to begin marketing the little packages of peanuts and mini-pretzels that finally made air travel tolerable.

## The Descent of AENEAS

By Flori Alita, Latin II student of Suzanne Roman, Academy of Allied Health and Sciences, Neptune, New Jersey

Vergil tells the story  
Of Aeneas and his flight  
How he visited the Underworld  
And saw Dido and his wife.

With the Sibyl he did journey,  
Approached the threshold of the dead,  
Where he spotted Ceres and Disceus,  
Fame and Poverty lay ahead.

He went where the rivers  
Flowed near the Stygian Field.  
He saw the spirits of men and women,  
Some with wounds that had not healed.

Charon, the ferryman,  
A rather ugly guide,  
Saw the golden branch  
And took Aeneas to the other side.

And thus he descended to the Underworld  
To the sorrowful, mournful places.  
He walked among the miserable spirits  
Trying not to look at their faces.

## CONSUL

By Drew Davis, Latin III student of Susan Miller, East Grand Rapids H.S., Grand Rapids, Michigan

CONSUL  
CORRUPTUS, SIMULANS  
CONTENTIT, OPPRIMIT, DEFICIT  
PARVUS, FIDUS  
SERVUS



By Stephen Pilson, Latin I student of Dr. Elliott T. Egan, Ben Franklin H.S., New Orleans, Louisiana

## DON'T CATCH CODE

By Kenneth F. Kitchell, Jr., University of Massachusetts,  
Amherst, Massachusetts

In today's world of hackers and supercomputers, everyone seems to know about encryption. When we log on, for example, to Amazon.com to buy a book, we know that steps have been taken to prevent anyone from stealing our Visa or MasterCard number. We scramble TV signals, cell phone calls, and lots of other things to keep from being overheard.

It is an old phenomenon. Since the very beginning, of course, people at war have had the same concerns—to keep someone's prying eyes out of their business, and it was the same for the ancient Greeks and Romans as it is today. How did one army keep another from finding out what was written in its dispatches? If a messenger was captured (long before walkie-talkies or cell phones), how did they keep the message he bore from being captured as well?

Well, the earliest way that I know of is pretty simple. Greece and Persia had a long history of antagonism and that Xerxes, after his father Darius had failed in a first invasion attempt (490 B.C.), planned for years to avenge his father's defeat. It happened that a certain Greek named Demaratus was living in Persia at the time and decided to send word home to warn everyone about the pending invasion. But how not to get caught? He took a set of wax tablets and melted off all the wax. Then he wrote the real message on the wood beneath and filled it up again with wax and scratched some simple, harmless message in the wax. When the tablets got to the other end, the wax was removed and the message passed on. Seems to me the Persians were none too bright if they did not catch on to this!

A second version of this trick took place at the same time, but it falls strictly under the heading of "don't try this at home." A certain Histiaeus had been the tyrant ruler of Miletus and had helped Darius in the first invasion of Greece but had grown disenchanted with the Persians. He wanted a nearby fellow—his son-in-law in fact—to help him revolt against the Persians and needed to send a message to him to ask his help. But, as Herodotus tells us, the roads were guarded. What to do? Simple! Find the most trustworthy slave, shave his head, tattoo a message on his scalp, wait until the hair grows back and then send the slave along to the son-in-law. This is a great method but with two drawbacks—it sort

of hurts, and it's slow.

The ancient Spartans had another, simpler and faster, way. They took a stick called a *scytale* and wrapped a leather strip all along its length with no part overlapping. So the whole stick ended up covered with a continuous half inch strip. The message was then written from left to right along the length of the stick so that one letter ended up on each bit of leather. When the strip was removed, what was left was a string of meaningless letters that only made sense if wrapped around a stick of exactly the same diameter. It works! Try it. And then try wrapping the completed message around a smaller or larger stick. You'll get gibberish.

Finally, it figures that Caesar, a great military genius, would have his own method. Suetonius, in his life of Julius Caesar, tells us exactly how it worked. Today we even call it the "Caesar Shift Cipher" because all he did was shift the letters four to the left. Thus, for "A" he wrote "E" and for "B" he wrote "F." Try it using the letters in each second row below to stand for the letters directly above them in each first row:

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

I am guessing here a bit, leaving out "J" and "K" but keeping "Y" and "Z," but you get the idea. Using this scheme, how would you write some of his most famous sayings: "Et tu, Brute?" or "Veni, Vidi, Vici?"

There were some other codes in antiquity that we know about. Xenophon mentions a husband and wife that communicated by code, for example. But there surely were many more that we will never know about. If you like codes, let me recommend an interesting book that studies the whole history of them, including much of the information I mentioned here. It is Simon Singh's *The Code Book* (New York: 1999). Enjoy!



THE LATIN PALINDROME TO THE LEFT READS THE SAME FORWARD, BACKWARD, UP AND DOWN: "THE SOWER, AREPO, HOLDS THE WHEELS WITH CARE." ENCRYPTED IN THE PALINDROME, HOWEVER, WAS A FORBIDDEN CHRISTIAN PRAYER: ORO TE, PATER, ORO TE, PATER, SANAS.

## U.S. NEWS & WORLD REPORT

### Article Both Informs and Misinforms

Readers may have come across the article "The Year One" by Lewis Lord that appeared on pages 39–45 of the January 8, 2001, *U.S. News & World Report*. Anyone who picked up the issue would have found it hard to miss the article: it was introduced by a two-page four-color totally anachronistic drawing purporting to show Augustus seated at a banquet table across from Livia.

While the author does make some good points about Roman life during the 1<sup>st</sup> century A.D., he quickly begins to err when he starts choosing statements made by Romans in different centuries to paint a picture of Roman life that he suggests was true for all Romans in all times, i.e. from the 8<sup>th</sup> Century B.C.E. to the 8<sup>th</sup> Century A.C.E.

Roman life, laws and customs changed considerably over the many years of the Republic and the Empire and to make statements meant to be true for all Romans at all times would be the equivalent of describing Americans as avid T.V. watchers who carry six guns, rustle cattle, drive luxury cars, hunt for their food in the woods and on the prairies, fly in jumbo jets, rush to the west to stake land claims and discover gold, attend one-room school houses, own slaves and spend more and more of their time on the internet. While all of these statements are, in fact, true for some Americans living over the past one-hundred and fifty years, they can not be offered as universally true descriptions of Americans. Imagine the wide range of statements that could be passed on about a people whose civilization thrived over a 17 century time-period!

Another annoying practice of the author is to take a statement that a scholar has made about a certain limited aspect of Roman culture and to apply it universally to all of Roman culture. Thus Lord quotes a Prof. Pomeroy who wrote about the Romans that "they didn't think of whether anything was unjust" when it came to slavery and women's rights. But to imply that all Romans at all times never gave

any thought to whether something was unjust, is a serious error. Even a cursory study of Roman law will reveal that careful consideration was given to the importance of *ius* (justice) and to the fact that *leges* (laws) were less-than-perfect attempts to insure that *ius* was properly administered. Since *leges* do not automatically guarantee *ius*, the importance of judges and juries was well-appreciated. A study of Roman law seems to indicate that, in general, Romans throughout the centuries gave considerable thought as to "whether anything was unjust."

Lord also misinforms readers when he glibly claims that Romans enjoyed going down to the Forum to watch gladiators fight their bloody duels. While some gladiatorial combats may have been staged in the *Forum Romanum* during the late Republic, the major part of this entertainment was presented in *Circus Maximus*, or, later, in the Flavian Amphitheater, but not in the Forum proper. The Forum was a religious, political and business center, not a stage for gladiatorial combats. As frequently happens when a writer tries to appeal to a less than well-lettered audience, he is tempted to use general terms, such as the Forum, that he thinks the average reader will understand.

Perhaps the most annoying bit of misinformation in the article is the author's claim that Romans routinely tossed their unwanted babies onto "dung heaps." While some Romans did practice postpartum family planning, the most brutal method seemed to be to abandon an unwanted baby in the woods (perhaps even tying its feet together as had happened to Oedipus) while the more humane method involved simply abandoning or selling unwanted babies.

While it is usually rewarding to see classical studies receive needed attention in the mass media, it is disappointing when opportunities to share real information and genuine enthusiasm are wasted.

## From Darkness to Light

By Rebecca Taylor, Latin IV student of Susan Miller,  
East Grand Rapids H.S., Grand Rapids, Michigan

**Tenebrae  
Torvae, occultae  
Continent—extollit, erumpit  
Splendens, fidelis  
Lux**

### 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 2000-2001 school year by mailing their tax-deductible contributions payable to the "Pompeiana Endowment Fund."

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

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- New Haven H.S. Latin Club, New Haven, Indiana
- Margaret Nolan, Piedmont, California
- Stephanie Pope, Virginia Beach, Virginia
- Denise Reading, Geelong, Australia
- Susan E. Setnik, Winchester, Massachusetts
- Gordon Wishard, Indianapolis, Indiana

## The Life of Gaius Marius

Submitted by "Katie," a Latin I student of Jane Osman, Holland H.S., Holland, Michigan



## The Virgin Queen

By Rachel Tisdale, Latin III student of Judith Granese, Valley H.S., Las Vegas, Nevada

Amamus virginem,	We love the maiden,
Huius pulchrae terrae	Queen of this fair land,
reginam,	
Viduam in suo lecto	Left a widow in her bed
gentili	of marriage
Manibus inimicorum	At the hands of foul
foedorum.	enemies.
Vindicta!	Revenge!
Cruor!	Blood!
Pulchritudo eius haec	Her own beauty demands
postulat,	it.
Milites in viis clamant,	Soldiers cry in the streets,
"Mars gladios nostros	"Let Mars guide our
regat,	swords,
Minerva scutis nostris	Let Minerva hang on to
haereat,	our shields,
Diana viam illuminet	Let Diana light the way
Ad homicidarum castra."	To the murderers' camps.
Veneris cor sponsio est	The heart of Venus is the
	wager.
Quando chalybs mortalis	When mortal steel rings
cantat	
In carne mortali.	In mortal flesh.

## Waltzing Unawares

By Elise Thayer, Latin I student of Judy Hanna, Central Middle School, Findlay, Ohio

people waltzing through the street  
unaware of the fate they'll meet,  
shaking hands as they go by,  
they will smile at the glance of an eye.

this is the last night they will sleep,  
the last chance they will have to weep—  
weep for the families they will leave,  
the families the ash from the mountain will thief.

now the light is going fast,  
their time to live will not last,  
the gas is coming, lapilli are falling,  
the bringer of death is now calling,  
calling the city of Pompeii.

## Taunting Polyphemus

Most heroes have enough sense not to taunt a monster with whom they have just survived a near-death run-in. But not Ulysses.

As soon as he and his men had pushed off safely from the shore, Ulysses shouted: "Cyclops, the gods have punished you for your atrocious deeds. I want you to know that it was Ulysses to whom you owe your shameful loss of sight."

Polyphemus immediately picked up a huge rock and hurled it toward the sound of Ulysses' voice. The rock sailed over the ship and when it hit the water it heaved the ship back toward Polyphemus; fortunately, the second rock hurled drove the ship away from the shore. Ulysses was about to hurl a few more insults at the Cyclops, but his crew begged him not to. He desperately wanted to let Polyphemus know that his rocks had missed their ship, but he finally agreed to wait until they were a safer distance from the shore. The giant answered with curses while Ulysses and his crew sailed away to safety.



DRAWING BY SHAWN WNEK, LATIN II STUDENT OF NANCY MAZUR, MARION L. STEELE H.S., AMHERST, OHIO

April 31, 753 B.C.

## Fratricide: Twice Told Told

A Modern Myth by Barrett Keany, Latin I student of Marianne Colakis, The Covenant School, Charlottesville, Virginia

Although generally not known, a triplet was also fathered by Mars with the maiden called Rhea Silvia. King Amulius, fearing that these three grandsons of his brother Numitor, from whom he had usurped the throne of Alba, would threaten his reign, ordered the triplets to be placed in baskets that belonged to Rhea Silvia to be floated down the Tiber River. Since Rhea Silvia had been serving as a Vestal Virgin when she gave birth to the triplets, he ordered her to be buried alive.

The boys named Romulus and Remus were placed in one basket, and, since there was not room for the third triplet, Trimus was set afloat in a separate basket. It was the intention of Amulius that the baskets would eventually capsize and the triplets would all be drowned.

As everyone knows, the basket containing Romulus and Remus was washed ashore where the boys were rescued by a she-wolf who had lost her pups. She took the babies to her den where she nursed and protected them. Eventually, they were discovered by the shepherd, Faustulus, who raised them to adulthood.

The basket containing Trimus, however, was caught in the strongest current and floated down-river for days until it was propelled out into the Tyrrhenian Sea. For days on end, little Trimus floated in his basket. The sun beat down on him mercilessly, and he was constantly splashed with salt water that got into his eyes.

Finally, a poor fisherman, who happened to be out in his fishing boat off the coast of Spain, spotted the little basket and rowed over to see what was in it. He was surprised to see an infant boy, severely dehydrated, disfigured and blinded by the salt water and sun. The fisherman was moved by pity and took the infant home with him to Spain. The fisherman carefully studied the blanket that was in the basket with the infant, and discovered a name carefully embroidered on one of its corners. It read "Trimus." He nursed little Trimus back to health and raised him as his own child. Although Trimus was blind, he was able to help the fisherman in his trade. He quickly learned to repair nets and to set the traps.

Unfortunately, the fisherman died at sea when Trimus was twenty years old. Since Trimus was now alone, he packed his few belongings into the basket in which he had

been rescued, and which he treasured as the only memento of his past. He then took all of the money that he and the fisherman had saved up, and bought passage on a boat to Italy. He had heard sailors talk of a new city, called Rome, that had been founded along the Tiber River, and he felt that he was destined to go there.

With the assistance of the sailors and the kind folks he met after he landed in Italy, he soon made his way to the new city along the Tiber. Once there, he found a small hut in which he could live. Every day, he would awaken, bandage his eyes, pick up his walking stick, and head for the fish market where he helped fishermen sell their daily catch. He had grown into a wise and perceptive young man. Being blind, he had learned how to know other people by listening to them speak. He could tell when people were troubled or sad or discouraged. These folks appreciated his willing ears. Trimus spoke little, but when he did, others listened. He seemed far older and wiser than his age.

As the years passed, Trimus gained quite a reputation as a wise man. More and more people came to him with questions, and they paid him well for his advice. Eventually, he was able to stop working in the fish market. He soon moved into a new home that had a large atrium where visitors could wait their turn to ask his advice. His reputation grew and grew.

In time, Romulus, the founder of Rome, heard of the wise blind man who had come to live in his city. Romulus himself had long been troubled by his past. He longed for a family. His brother Remus had tried to oppose his leadership in their new city, and he had killed what he thought was the only other member of his family. Romulus had grown up hearing Faustulus tell the story about how he and his brother had been washed ashore in a little basket that had their mother's name written on the bottom of it, but he had always wanted to learn more. Although he was by far the most powerful and richest man in Rome, Romulus still had a lot of unanswered questions. And so, he decided to visit this wise man named Trimus to see if he had any answers for the questions that kept him awake at night.

When Romulus arrived at the home of Trimus, he was greeted by a blind and disfigured man, who seemed to be

(Continued in Pagina Decima)

## So, You Want to be a Vestal Virgin.

By Robby Messner, Latin I student of Judith Granese, Valley H.S., Las Vegas, Nevada

In ancient Rome, being chosen to hold the title of Vestal Virgin was an extremely high honor. It was definitely not an honor to which any young girl could aspire. The Vestals lived very structured lives that left no room for error. Upon acceptance as a Vestal Virgin, a young girl was expected to devote the next thirty years of her life to the service of Vesta. The service was divided into three ten-year periods: ten years of learning, ten years of performing the sacred ceremonies, and ten years of teaching. Each Vestal took a thirty-year vow of chastity, thus the title, Vestal Virgin.

Still think you'd like to be a Vestal? The requirements for being chosen were openly discriminatory. The Pontifex Maximus (the equivalent of the Pope today) chose twenty candidates, all between the ages of six and ten. Each candidate was to have no physical blemishes, be of patrician descent, and have both parents living in Italy. Many wealthy parents dreamed of having a daughter chosen to be a Vestal. When the Pontifex Maximus made his final selection of a candidate, he used language similar to a proposal of marriage: "Te, amata, capio." "You, my loved one, I take."

After the twenty candidates had been narrowed down to a single new Vestal, the initiate's thirty-year term began. During the first ten years, the new Vestal was trained by the three oldest Vestals. The new Vestal would learn the sacrificial ceremonies and how to care for the eternal flame of Vesta. Keeping the flame burning was the key responsibility of a Vestal. Every day, two Vestals would share eight-hour shifts. If the fire were to go out, it was taken as a sign that the attending Vestal or Vestals had lost their virginity. Before being buried alive, the Vestal at fault would be stripped and beaten in the dark by the Pontifex Maximus.

During the special ceremonies performed in Vesta's honor, the Vestals dressed in white hoods with purple borders that fastened at the breast. The eldest Vestal, called the *Virgo Vestalis Maxima* (similar to the honorary term Mother Superior used in modern religious orders) performed the actual sacrifice, while being attended and assisted by the other practicing Vestals. Although Vestal Virgins were allowed to participate in the festival of *Missus Argeorum* (the Ides of May) and hurl straw effigies off the Sublician Bridge as a sort of com-

memorative human sacrifice, they never offered human sacrifices to Vesta. Grain, sacred liquids and such small animals as pig fetuses were the more usual offerings made by the *Virgo Vestalis Maxima*.

During the final ten years of her service, a Vestal spent time teaching the three young novices. At the end of her thirty years of service a Vestal could choose to continue living in the House of the Vestal Virgins in the *Forum Romanum* as a retiree for the rest of her life. Thus the Vestal Occia lived for 57 years as a Vestal, and the Vestal Junia Torquata lived as a Vestal for 64 years before her death. If a thirty-year veteran so chose, she could give up the title of Vestal Virgin and marry and raise a family.

Still interested? Let's talk about what happened if any of the Vestal's strict rules were broken. It has already been mentioned that an extinguished eternal flame could have very serious consequences because it implied that the tending Vestal had lost her virginity. If a Vestal had, in fact, violated her vow of chastity, she would be taken to the *Campus Sceleratus*, the Field of Transgression, and beaten with rods. She would then be sealed into a cave to undergo a slow and painful death of starvation. The man who had violated the Vestal was beaten to death with the same rods.

If you're still excited about becoming a Vestal Virgin, you'll be glad to hear that there were a number of very special privileges that all Vestals enjoyed. Vestals were among the only women in Rome allowed to accumulate personal wealth. Vestals did not live their lives under the *manus* of a man assigned to oversee their personal and legal affairs. The public treated the Vestals with as much honor as the English give their Queen. Vestals were allowed to travel in special carriages accompanied by lictors, an honor normally reserved for male magistrates. If a Vestal happened to cross the path of a condemned criminal, the criminal was given a full reprieve. Vestal Virgins symbolized the purity and class of Rome. They were the only women allowed to attend certain entertainments and banquets, such as the banquet celebrating the new Priest of Mars. Vestals were among the exclusive guest list of the secret *Bonae Deae Feriae* hosted each year on the evening of May 3 by the wife of the senior Consul. They also shared exclusive front-row game and theater seats with senators and other special magistrates.

While other Roman women were not even allowed to have wills, the Vestal Virgins were actually entrusted with the safekeeping of the wills of the Emperors.

And so, if you did live in ancient Rome, you certainly could do a lot worse than aspire to serve as one of the nine Vestal Virgins.

## THE TENTH MUSE

An Original Myth by Liza Renczulli,  
Grade 7 Latin student of  
Gayle Hightower, Mansfield Middle  
School, Storrs, Connecticut

Surely everyone knows that the Muses were the daughters of Zeus and the titaness, Mnemosyne, and that each Muse represented an art form. But has anyone ever wondered why there are only nine Muses? After all, nine is an unusual number. Well, few people know this, but there were once ten Muses. The tenth Muse was named Fabula, the Muse of Storytelling.

As the story goes, the Titaness Mnemosyne had an excellent memory. She was lovely with long, flowing hair, and loved to write poems and songs. Her tenth daughter, Fabula, inherited her outstanding memory along with her talent for storytelling. Of all the Muses, Fabula was the most beautiful. She had rich, brown feathery hair and large glowing eyes. She was friendly, and she loved to help people. In addition to being kind, she was also wise. Fabula had a natural modesty that endeared her to all who came to know her. So, it was no surprise when, very soon, she had earned the favor of nearly all the gods and goddesses—all, that is, except of the goddess Athena.

One day, as the Olympians sat in the Great Hall on Olympus, they were discussing Notus, a particularly vain mortal. Hermes suggested that

they consult Fabula for advice on how to handle Notus. Athena, never having been fond of Fabula, quickly took exception to hearing the other gods, especially her father, Zeus, praise Fabula. She knew, however, how beloved Fabula was by the other deities, and so she was careful not to start an argument. She kept her anger bottled up, and it was slowly fueled by praises for Fabula being offered by the other gods and goddesses.

Silently, Athena began to think of how she could eliminate Fabula and make it seem as if her death were accidental. She looked around the room and caught the eye of Ares. He was scowling as usual. She suspected that Ares also disliked Fabula since she had turned down his proposal of marriage—Fabula had considered Ares to be cruel and annoying.

As Zeus and the other gods stood to leave the Great Hall until they had a chance to consult with Fabula, Athena approached Ares. Even though Athena did not really like Ares, she needed to have him as an ally to put an end to the constant praise of Fabula.

"Ares, don't you think there has been enough attention paid to this little beauty? If you join with me, I have a plan to silence her voice and her so-called wisdom once and for all," Athena suggested.

At first, Ares was surprised to see that Athena dared to stand before him in her shining armor. Finally, he agreed with a conspiring, evil grin.

(Continued in Pagina Decima)

## Absolute Power Corrupts Absolutely!

If any reader doubts these words, s/he only needs to read about a few Roman emperors who completely lost their common sense as well as any sense of humanity or responsibility when they ascended to the most powerful position in the ancient world.

Suetonius (*Lives of the Caesars*) records that almost every emperor abused his power and was, at times, cruel, selfish and even perverse. A few emperors do stand out, however, as very bad examples. Caligula was among the first to abuse imperial powers, but he was certainly outdone by such "greats" as Nero and Elagabalus. According to Suetonius, Caligula, among his other crazy deeds, appointed his horse, Incitatus, as a senator in Rome. Incitatus lived in an ivory stable and ate from a golden manger.

## THE DAILY ROMAN

12 A.D.

VOLUME XII

Rome, Italy — Today is a joyous occasion in the Imperial family. A son, Gaius Caesar Augustus Germanicus, was born to Germanicus and Agrippina. The new baby is the great-grandson of the emperor Augustus.



### Little Boot



Here we see a shot of Caligula's "little boots." The son of Germanicus got his nickname because of these boots.

### Tiberius Adopts 20 yr. old Caligula

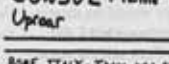


Caligula, Defiantly Opposite (or so he says) to Tiberius.

### Golgoloth is Crazy!

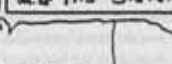
Caligula, Defiantly Opposite (or so he says) to Tiberius.

### HORSE ELECTED CONSUL: Rome in Uproar



ROME, ITALY — There was quite a disturbance at the Forum today when Emperor Caligula announced the election of his horse to the office of consul. This action further questions the mental stability of our leader. The new consul is preparing him on chariot racing and gladiatorial combat more to 2 dollars to be used on gladiators and not plantations in the country.

### Caligula Kills His Sister



### RIOTS IN JERUSALEM

JERUSALEM, Israel — Rioty broke out today at the Jewish Temple in Jerusalem when Emperor Caligula set up a statue to himself in the temple. Many Jews are angry.

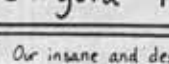
### Emperor Caligula Accused of Wasting Money

Caligula, Defiantly Opposite (or so he says) to Tiberius.

### Obituaries

Gaius Caesar Augustus Germanicus  
12 - 41 A.D.  
Emperor Gaius Caesar Augustus Germanicus, or Caligula, died today at the hands of murderers. We all know it would happen sooner or later.

### Caligula Killed



Our insane and despised emperor, Caligula, was murdered today. It is said he insulted the army and threatened to kill the entire Roman Senate before he was exterminated.

THE TALKS ABOUT CALIGULA INSPIRED JOEY SMITH, A CENTON TENNESSEE DISTANCE LEARNING STUDENT OF CINECY POPE TO CREATE THE COLLAGE OF NEWSPAPER ARTICLES AND HEADLINES ABOVE.



## Cura Matrona.

My familia recently moved into town from our small fundus so that my pater could send me to study with a litterator. My pater inherited our fundus from my avus after he had grown up working on the fundus every day. Pater says that avus had sent him to study with a litterator for two days and then decided that he wasn't learning anything worthwhile so he put him right to work on the fundus instead. I spent the first twelve years of my vita doing chores my pater gave me or working beside him as we milked our goats, sheared our sheep, planted, hoed and harvested our crops. Then, one day, my pater told me that he wanted me to have better life than he did. He said that our fundus had been good to us, but it was now time to move into Sinuessa so that I could get an education. So we now live in an insula and my pater weaves baskets that he sells to mercedem cellarium dare, buy food for all of us and pay my ludi magister.

I am grateful for the opportunity I am being given, and I do my best to practice my lessons and get along with the other studentes; but this is where I am beginning to have a little trouble, Matrona, and I'm hoping you will be able to help me so I don't ruin everything my pater is doing for me.

Matrona, since I lived most of my life on our fundus, I guess I'm not exactly street-smart. The other pueri noticed this immediately, so they're always trying to play tricks on me.

The other day after our ludi magister dismissed us, we were all playing *Rex erit qui recte faciet*. When it was my turn to decide what we would do next, I jumped into this hole I saw, and showed everyone how strong I was by picking up a large stone I found in the bottom of the hole. I was sure none of the other boys would be strong enough to become the new rex by copying what I did.

Nobody would even try, however. They all just stood around the top of hole and looked at me with terror in their faces as I began to lift the stone. Once I got it up over my head, they all ran off screaming, "*Manes, Manes!*" When I put the stone back and climbed up out of the hole, I found where they had all run and asked them what was wrong.

Matrona, they told me that the hole into which I had jumped was the town's *Mundus* and that when I lifted up the *lapis mundalis* at the bottom of the hole, I had unplugged the entrance to the Underworld and all the spirits of the dead were released. Is there any truth to what they're telling me or are they just treating me like a big stultus?

Studentes Rusticus, Sinuessa

## Cura Studentis.

How fortunatus you are that your pater was willing to change his whole life-style just so you could study with a ludi magister! I can see that you are trying to do everything possible to have success in school and fit in with the *pueri urbani* who are your classmates. I would guess that they do try to pull tricks on you whenever they can, but if you go along with their fun and play a trick or two on them once in a while, I don't think they will consider you to be stultus.

Unfortunately, they weren't tricking you about the *Mundus* and the *lapis mundalis* that you found. It sounds like you actually did jump into the *Mundus* that was set up by the *Ordo Decurionum* at Sinuessa. The *Mundus* is usually carefully rounded out to resemble the inverted *coelum*. The lowest part of the *Mundus* is consecrated to the infernal gods and also to the *Manes*, or spirits of the town's dead. Since the lowest part of the *Mundus* is considered to be the gate to the Underworld, it is kept closed with a special stone called the *lapis mundalis*. When the *flamen* lifts the stone out of the hole three times *per annum* (a.d. IX Kal. Sept., *Nemae Oct.*, and a.d. VI Id. Nov.), it is believed that the *Manes* rise up through the gate to the upper world to accept the sacrifices that are made to them by the surviving members of their familia.

If I were you, I would find a special *amicus* that you trust the most and ask him if there are other sacred or forbidden things around that you should respect so you won't make another mistake like lifting the *lapis mundalis* out of the *Mundus*.

## TOWERFUL

(Continued a Pagina Prima)



SAN GIORGIO IN VELABRO houses of worship were thus embellished, among them San Lorenzo in Lucina, and the Basilica of San Bartolomeo on the Tiber Island. His successor, Pope Gelasius II, also raised several such towers, including what is considered by many to be the most beautiful of them all—the slender, graceful, eight-story high campanile of the old parish in the Greek quarter, Santa Maria in Cosmedin.

The venerable Basilica of Santa Maria Maggiore lays claim to the tallest of the city's belfries. Standing upon the very summit of the Esquiline, it climbs two-hundred and fifty feet and is distinguished by a terra cotta pyramidal top added in the fifteenth century. The smallest—and perhaps the oldest (1069)—belongs to the miniature church of San Benedetto in Piscinula, on the far bank of the Tiber opposite the island and the Cestius Bridge. (The word "*piscinula*" indicates that the swimming pool of an ancient thermal bathing establishment once occupied the site.) Tradition maintains that Saint Benedict would pray and meditate here for hours and days on end, and that it was here one day he received the inspiration to flee the secular world of Rome and seek the solitary life at Subiaco where he eventually founded the famous religious order of the Benedictines.

Another Benedictine site in the Eternal City, curiously enough, features the youngest campanile, a beautiful nineteenth century addition to the Sani' Anselmo Monastery on the western eminence of the Aventine. The tower that perhaps most cogently symbolizes the triumph of Christianity over its pagan oppressors is that of the Church of Santa Francesca Romana in the Forum. Its iron cross looks down from one hundred and eighty feet at the pitiful remnants of Hadrian's once proud temple to Venus and at the ravaged shell of Vespasian's once state-of-the-art stadium, the Colosseum, where weeds and stone laze in the midday sun. Santa Francesca's slender campanile's striking beauty is highlighted by colored discs of enameled pottery embedded, in an organized pattern, into the baked-brown brick-work.

From Rome the popularity of the campanile spread swiftly throughout Italy. In Medieval Times, an age beset with local wars, sentinels would be stationed in a village's lone tower to sound the bells and thus give notice of the approach of the enemy.

So prominent was the bell tower in the life of the community that it often became the very symbol of the town, incorporated into its flag, stamped on its official documents, embroidered onto the lapels of uniforms.

This was especially true with certain of the great cities. Florence was, and still is, often represented by Giotto's belltower, Venice by that of St. Mark's, and Pisa of course by its precariously perched "Torre Pendente."

there is no such thing as an unattractive belltower in Rome, there are some of particular loveliness, such as those of the following churches: San Giovanni alla Porta Latina, Santa Pudenziana, Santa Cecilia in Trastevere, San Giorgio in Velabro, and Santa Croce in Gerusalemme.

Pope Paschal II (1099-1118) was especially enthusiastic about this new feature on the architectural scene, and by his order numerous ancient Roman



SANTA MARIA IN COSMEDIN

As he approached Rome for the original Holy Year in 1300, Dante marveled at the many-towered skyline in the distance. Had he somehow magically been able to descend from his *Paradiso* to make a pilgrimage to Rome in the Holy Year just ended, he would have been thrilled by the same sights.

Also rising over the stone shoulders of the city are numerous old lookout towers, relics of the Middle Ages themselves. In contrast to their delicately beautiful skyline cousins, however, these inelegant structures will never win any awards for esthetics. Rough-hewn, misshapen, virtually airless, some even leaning, these towers enabled the wealthy to maintain surveillance over their property and keep tabs on the shenanigans of their rivals.

Soaring above the ruins of Trajan's second-century shopping mall is the so-called *Torre delle Milizie*. Popularly called "Nero's Tower," due to a legend claiming that the daft tyrant sat upon its parapet fiddling while Rome burned, this rugged lookout provided a shabby bohemian residence for the titan Michelangelo. (The Nero tale is quite anachronistic, given that he did his ranting and raving in the first century, while the tower did not go up until the thirteenth.)

Just over the Ponte Garibaldi from the main part of the city, a hundred yards up Viale Trastevere, on the left, squats the dark, brooding, squarish, and homely *Torre dell'Anguillara*, attached to a palace-fortress which neighborhood residents insist was home to Dante during his Holy Year sojourn in Rome. At any rate, the formidable building today serves as the seat of Dante Studies to which some literary scholars from the world over.

Cross-town, on the flanks of the Esquiline Hill, where there is a widening of the Via San Martino ai Monti, stands another of these medieval look-outs, off by itself. Close by, flanked by modest apartment buildings, rises the *Torre dei Capocci*.

On Via dei Portoghesi, in the heart of old Rome, is the "Monkey's Tower," *Torre della Scimmia*. An age-old tale relates that one day the pet monkey picked up the family's brand new baby and scampered with it to the summit of the structure. When pleading, cajoling, and threatening failed to get the mischief-maker to descend with the little one, the family invoked the aid of the Blessed

Virgin. That all turned out well is attested to by the votive relief of a Madonna and Child just below the battlements.

In his poem "The Lady of Shalott," Tennyson refers romantically to "many towered Camelot." But for sheer skyline enchantment, his fictional land would be no match for the very real "Many Towered Rome."



"ROMA SPARITA," A 19TH CENTURY PAINTING BY FRANZ ROESLER OF A MEDIEVAL LOOKOUT TOWER IN ROME

# I HATE GRAMMAR

By Magister Optimus, Ft. Wayne, Indiana

*Sabote, discipuli!* You know well that most verbs show action and that the subject of a *sententia* often performs that action. Sometimes, however, the subject of a sentence is acted upon instead. We could say, for example:

Students *love* Pompeiana.

or

Pompeiana *is loved* by students.

The first sentence is called the **active voice** because the students are performing the action of loving; the second sentence is called the **passive voice** because the subject (Pompeiana) is receiving the action, the love, from the students. *Intellegitisne, omnes?*

Sometimes in *Lingua Anglica* we use the passive for variety; other times it just seems more logical. We could say, "Pompeiana should *be loved* by students" if we want to emphasize the name of this great newspaper. Notice in each of the above Latin sentences we also use the prepositions "by" to show who is performing the action.

Now let's put this into Latin! The passive forms are very easy to learn because you already know the active verb forms, and you are well aware that Latin conjugates (adds endings) to its verbs to show meaning. You also know that these endings are regular, and many are easy to form and remember. You know, for example, that active infinitives end in *-re*. To make the infinitive passive, just change the final vowel to *-i*. The 3<sup>rd</sup> conjugation, however, always has to be unique; it removes the entire infinitive ending, *-ere*, before adding the final passive *-i*. (I think the 3<sup>rd</sup> conjugation likes to distinguish itself from the 4<sup>th</sup> conjugation. They look a lot alike sometimes, don't they?) Here is the full chart:

Amar = to love	Amar = to be loved
Docer = to teach	Docer = to be taught
Poner = to place	Poni = to be placed
Caper = to take	Capi = to be taken
Munir = to build	Muniri = to be built

For the three tenses in the passive (the present, imperfect, and future, which all express continued action), the following six endings are added to the regular bases. Note that the imperfect tense retains the *-ba-*, which you can consider equal to the helping verb *wis/were* in English. Also note that five of these six forms contain *-i*.

-or	-eris
-eris	-eris
-eris	-eris

Again, *discipuli discipulaeque*, these are easy endings to recognize for translation and to add for composition in Latin. Here are some sample conjugations:

## Present Passive

Portor = I am carried  
Portaris = you are carried  
Portatur = he/she/it is carried

Portamur = we are carried  
Portamini = you are carried  
Portantur = they are carried

## Imperfect Passive

Docebar = I was being taught  
Docebaris = you were being taught  
Docebamur = he/she/it was being taught  
Docebamini = we were being taught  
Docebantur = you were being taught  
Docebantur = they were being taught

## Future Passive

Capiam = I shall be taken  
Capiaris = you will be taken  
Capiamini = he/she/it will be taken  
Capiamur = we shall be taken  
Capiamini = you will be taken  
Capiamur = they will be taken

For the three tenses in the perfect passive (the perfect, pluperfect, and future perfect, which all express completed action), use the fourth principal part of the verb (That's why your *magister/-ra* made you learn those!) with a conjugated form of the verb *sum, esse*. Always remember that the fourth principal part must also match its subject in gender, case, and number. Here are some examples:

## Perfect Passive

Portatus/a/um sum = I have been carried  
Portatus/a/um es = you have been carried  
Portatus/a/um est = he/she/it has been carried  
Portati/ae/a sumus = we have been carried  
Portati/ae/a estis = you have been carried  
Portati/ae/a sunt = they have been carried

## Pluperfect Passive

Doctus/a/um eram = I had been taught  
Doctus/a/um eras = you had been taught  
Doctus/a/um erat = he/she/it had been taught  
Docti/ae/a eramus = we had been taught  
Docti/ae/a eratis = you had been taught  
Docti/ae/a erant = they had been taught

## Future Perfect Passive

Captus/a/um ero = I shall have been taken  
Captus/a/um eris = you will have been taken  
Captus/a/um erit = he/she/it will have been taken  
Capti/ae/a erimus = we shall have been taken  
Capti/ae/a eritis = you will have been taken  
Capti/ae/a erunt = they will have been taken

Notice the helping verbs in English to help with translating the Latin words. The perfect passive uses *have been*, the pluperfect passive uses *had been*, and the future perfect uses *shall/will have been*. You must also know the four principal parts of English verbs. Perhaps your English teacher can provide you with a list.

Oh, and one more thing, just as we use the preposition *by* to form passive sentences in English, Latin uses the preposition *a/ab* with the ablative case. We could end this discussion, therefore, by translating our first example into Latin:

*Pompeiana a discipulis amatur. Ita vero!*

# Demeter

By Grace Sica, Latin III student of Adrienne Nilsen, St. John Vianney H.S., Holmdel, New Jersey

'Twas no goddess like Demeter of the land.  
Her love was put into every grain of sand.  
This love she always shared  
With humankind for whom she cared.

On one fateful day her daughter was taken.  
Everyone thought she was mistaken.  
She searched far and wide for Persephone,  
But her daughter was nowhere she could see.

During this time the earth was neglected,  
And Zeus did not like how folks were affected.  
He instructed Demeter to go underground  
Where Persephone, he knew, was sure to be found.

Demeter wanted to take Persephone back,  
But the supreme strength needed she did lack.  
For Persephone had consumed six pomegranate seeds—  
There were tragic effects to this simple deed.

She would remain with Hades for six months a year—  
Demeter was mad, and this brought much fear.  
"For six months," Demeter foretold,  
"The earth will be desolate, barren and cold."

Demeter, therefore, created the seasons;  
For their control she had her own reasons.  
'Twas no goddess like Demeter of the land—  
All people lay in the palm of her hand.



ROMAN CIVILIZATION STUDENTS AT BUTLER UNIVERSITY IN INDIANAPOLIS, COMMEMORATE CEREALIA WITH A RE-ENACTMENT STAGED BEFORE THE STATUE OF PERSEPHONE LOCATED IN A CAMPUS GARDEN.



## Perdix Agnus (Roast Partridge)

As the Pompeian fresco below shows, partridge was a popular wild fowl enjoyed by the Romans. The pomegranates suggest that the bird was usually served in the fall.



## Res Committendae

2 partridges, cleaned	1/4 cup raisins
1/2 tsp. ground pepper	1 tsp. honey
1/2 tsp. celery seed	dash of wine vinegar
1/2 tsp. coriander	1 cup chicken stock
pinch of caraway	2 tsp. olive oil
sprig of fresh mint	1/2 cup white wine
2 tps. chopped onion	2 raw egg yolks

## Modus Preparandi

Preheat the oven to 450°. Place the cleaned partridges, breast side up, with legs tied, uncovered, on a rack in a roasting pan. Place in the oven and reduce the heat at once to 325°. Roast for 25 mins. before pouring the sauce over the birds.

To fix the sauce, in a mortar grind together pepper, celery seed, coriander, caraway and mint. Add to onion and raisins. Blend with honey, vinegar, chicken stock, olive oil and wine. Heat, then thicken with well-beaten egg yolks.

After the birds have been roasting for 25 mins. pour the sauce over them and continue roasting them for another 20 mins., until tender.





## Classic Rock

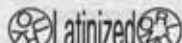
By Quentin Arndts, Latin III student of  
Jennifer Stebel, Troy H.S., Troy, Ohio

109.

Translate each song title. Then unscramble the English names of the artists/groups and match each artist/group with the correct song.

- I. \_\_\_\_\_ VIR STANNEUS
- II. \_\_\_\_\_ MARTIS DIES ABIT
- III. \_\_\_\_\_ TEQUILAE SOLIS ORTUS
- IV. \_\_\_\_\_ MODI MALI
- V. \_\_\_\_\_ NON ITERUM LUDIFICABOR
- VI. \_\_\_\_\_ CIVITATES MERIDIONALES ITERUM  
ID FACIENT
- VII. \_\_\_\_\_ COR AUREUM
- VIII. \_\_\_\_\_ FINIS
- IX. \_\_\_\_\_ ADVENAE CANTUS
- X. \_\_\_\_\_ EVOLVE LIBRUM
- XI. \_\_\_\_\_ PARVARUM PILARUM  
METALLICARUM MAGUS
- XII. \_\_\_\_\_ ACCENDE IGNEM MEUM

- A. eth rodso
- B. het geasel
- C. hte how
- D. obb resge
- E. lien uogny
- F. edl penpzile
- G. maciare
- H. ntaansa
- I. rylnda nydyrks
- J. eht ecrflaa sdlaein dbna



110.

Based on a game by Melissa Engelsma,  
Latin I student of Darryl Huisken.

Covenant Christian H.S., Grand Rapids, Michigan

In the word search below, circle the English meaning of each Latinized item commonly associated with a classroom.

1. arca
2. armarium
3. calamus
4. camera
5. cathedra
6. charta
7. corbis scrutorum
8. creta
9. fenestra
10. foris
11. foruli
12. instrumentum  
computatorium
13. libelli
14. liber
15. librorum sarcina
16. machina imprimens
17. mandata discriminibus
18. mensa
19. orbis
20. picturae
21. pugillares
22. regulae
23. sella
24. statua
25. tabula

CMVQXYZSOMPZVSYBISHBNFFA  
AHCUCMHYOTUEOANLROIRA  
BLHLVVCWASUPOPYZOSRTQWV  
IOKWODNIWDTUKDHRAIHMEBOO  
NNTWGRKRCUUVFAQSTFABMQK  
EAOACPETKDRXELHXCHROKHO  
TJLKWWPZFCSTXFFSXUCEOCAT  
WASTEBASKETIDTECWRWOKMOT  
EIXONUPHQVXRVRUKLTHQIQRO  
DGROAZXOBMMSTPYLSJQTRIV  
XEZOQEBBSLTYYERETNIRPVVAL  
NLHLAIDRCCCMRAPWDIMOORHB  
SBCCNOEPYIRTJCOTDYRQGBCN  
CAUKOTWUPEUSJHKEFCFKPSXTR  
BTTPRUSBUTALWTEULXNVXTNG  
QEBPNOBLVUEMGRJBWEVFLPEH  
NAMOWQSNKSRGTGCMAYGURLNDC  
BOOKSHELVEVSLHSTARSBORUU  
CHALKWBWVYUBEQAVENTJNTW  
BOOKBAGAXBVSQIGFLMUAROSV  
MKOGEGHJXNWBXRPKKCEOUYSK



## STIMULANS for READING

111.

By Quintus Frazier, Latin II student of  
Nancy Tigert, Turpin H.S., Cincinnati, Ohio

Match an English meaning with each unscrambled Latin word.

1. \_\_\_\_\_ UNNC
2. \_\_\_\_\_ ASLUFV
3. \_\_\_\_\_ VSIA
4. \_\_\_\_\_ UIVSC
5. \_\_\_\_\_ USED
6. \_\_\_\_\_ OVX
7. \_\_\_\_\_ ERILB
8. \_\_\_\_\_ APRRUOTICE
9. \_\_\_\_\_ BRVMUE
10. \_\_\_\_\_ OMRA
11. \_\_\_\_\_ SRUUCSIT
12. \_\_\_\_\_ DIASULG
13. \_\_\_\_\_ UULSCO
14. \_\_\_\_\_ ALCRE
15. \_\_\_\_\_ ESMEPR

- A. Peasant
- B. Book
- C. Now
- D. God
- E. Clearly
- F. Projection
- G. Yellow
- H. Word
- I. Always
- J. Village
- K. Love
- L. Sword
- M. Bird
- N. Eye
- O. Voice

## Quick Review of Roman Mythology

112.

Based on a game by Kristina Newton,  
Latin II student of Jodie Gill,  
Hawken Upper School, Gates Mills, Ohio

1. \_\_\_\_\_ Mars
2. \_\_\_\_\_ Juno
3. \_\_\_\_\_ Ceres
4. \_\_\_\_\_ Apollo
5. \_\_\_\_\_ Neptune
6. \_\_\_\_\_ Jupiter
7. \_\_\_\_\_ Vulcan
8. \_\_\_\_\_ Venus
9. \_\_\_\_\_ Bacchus
10. \_\_\_\_\_ Mercury
11. \_\_\_\_\_ Dis
12. \_\_\_\_\_ Minerva
13. \_\_\_\_\_ Diana
14. \_\_\_\_\_ Proserpina
15. \_\_\_\_\_ Fortuna
16. \_\_\_\_\_ Lares & Penates
17. \_\_\_\_\_ Pomona
18. \_\_\_\_\_ Flora
19. \_\_\_\_\_ Sol
20. \_\_\_\_\_ Vertumnus
21. \_\_\_\_\_ Luna
22. \_\_\_\_\_ Liber
23. \_\_\_\_\_ Aurora
24. \_\_\_\_\_ Aeolus
25. \_\_\_\_\_ Phoebus
26. \_\_\_\_\_ Faunus
27. \_\_\_\_\_ Cybele
28. \_\_\_\_\_ Tellus
29. \_\_\_\_\_ Coelus
30. \_\_\_\_\_ Dirae
31. \_\_\_\_\_ Parcae
32. \_\_\_\_\_ Charites
33. \_\_\_\_\_ Hercules
- A. Name for Bacchus
- B. Name for Magna Mater
- C. Name for Vesta Prisca
- D. The Fates
- E. The Furies
- F. God of athletes
- G. God of blossoms, fruit
- H. God of fire
- I. God of lightning
- J. God of the oceans
- K. God of war
- L. God of the winds
- M. God of wine
- N. Goddess of the dawn
- O. Goddess of emperors
- P. Goddess of flowers
- Q. Goddess of fruit trees
- R. Goddess of grain
- S. Goddess of hunting
- T. Goddess of love
- U. Goddess of marriage
- V. Goddess of wisdom
- W. The Graces
- X. Household gods
- Y. Messenger god
- Z. Roman Helios
- AA. Roman Heracles
- BB. Roman Pan
- CC. Roman Selene
- DD. Roman Uranus
- EE. Title of Apollo
- FF. Underworld god
- GG. Wife of Dis



## CULINA

113.

By Brianny Overholser and  
Liza Philpot, Latin III students of  
Jennifer Stebel, Troy H.S., Troy, Ohio

Unscramble each Latin culinary term and then write its English meaning.

- | Latin            | English |
|------------------|---------|
| 1. impaoluc      |         |
| 2. aptalel       |         |
| 3. ecolahceer    |         |
| 4. maucte        |         |
| 5. urclte        |         |
| 6. sfunru        |         |
| 7. tpanai        |         |
| 8. bseel         |         |
| 9. floa          |         |
| 10. rnfmunetu    |         |
| 11. elm          |         |
| 12. ingllaa      |         |
| 13. suecas       |         |
| 14. mcecrpaitrou |         |
| 15. uaqqa        |         |
| 16. alirb        |         |
| 17. actodnnemi   |         |
| 18. avo          |         |
| 19. sfurtcu      |         |
| 20. ahroel       |         |



## Deep Thoughts

114.

By Rufus Anthony, Latin III student of  
Nancy Tigert, Anderson H.S., Cincinnati, Ohio

Unscramble the necessary words in each English translation and then match each translation with its Latin.

1. \_\_\_\_\_ Canis timidus vehementius latrat quam mordet.
2. \_\_\_\_\_ Inhumanitas omni aetate molesta est.
3. \_\_\_\_\_ Ignavis semper feriae sunt.
4. \_\_\_\_\_ Nullum saeculum magnis ingenis clausum est.
5. \_\_\_\_\_ Nullum magnum ingenium sine mixtura  
dementiae fuit.
6. \_\_\_\_\_ In virtute sunt multi ascensus.
7. \_\_\_\_\_ Aliquando et insanire iucundum est.
8. \_\_\_\_\_ In alio pediculum, in le ricinum non vides.
9. \_\_\_\_\_ Nec verbum verbo curabis reddere fidus  
interpretes.
10. \_\_\_\_\_ Potest ex casa magnus vir exire.
11. \_\_\_\_\_ Nil mortalibus arduum est.

- A. (gnnoht) \_\_\_\_\_ (si) \_\_\_\_\_ (oto) \_\_\_\_\_ difficult for  
mortals.
- B. A great man (nca) \_\_\_\_\_ (ecmo) \_\_\_\_\_ (mfor) \_\_\_\_\_ a  
cabin.
- C. Inhumanity is harmful (ni) \_\_\_\_\_ (yeerv) \_\_\_\_\_ (gae) \_\_\_\_\_.
- D. As a true translator you (liwl) \_\_\_\_\_ (eakt) \_\_\_\_\_  
(ecra) \_\_\_\_\_ not to translate word for word.
- E. (ot) \_\_\_\_\_ (trage) \_\_\_\_\_ (nstllae) \_\_\_\_\_ no era is  
closed.
- F. It is (sseommite) \_\_\_\_\_ (tnpalesa) \_\_\_\_\_  
(neev) \_\_\_\_\_ to act like a madman.
- G. A timid dog barks (erom) \_\_\_\_\_ (yvlloitne) \_\_\_\_\_  
(naht) \_\_\_\_\_ it bites.
- H. (eerht) \_\_\_\_\_ (sah) \_\_\_\_\_ (tno) \_\_\_\_\_ been any great talent  
without an element of madness.
- I. You see a louse on (esnoem) \_\_\_\_\_ (seel) \_\_\_\_\_,  
(tub) \_\_\_\_\_ not a tick on yourself.
- J. To the (ylza) \_\_\_\_\_ (s'ti) \_\_\_\_\_ (saylaw) \_\_\_\_\_ a  
holiday.
- K. In excellence there (rea) \_\_\_\_\_ (yanm) \_\_\_\_\_  
(seedger) \_\_\_\_\_.



## People of the Aeneid

115.

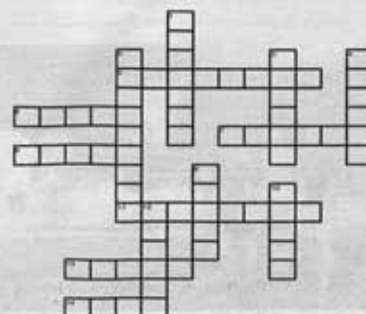
By Andrew Heinlein, Brendan Teague and  
Taylor Hayden, Latin IV students of Cheravon Davidson,  
Anderson H.S., Cincinnati, Ohio

## ACROSS

5. Quis erat Aeneae pater?
6. Quid est Ascani nomen alterum?
7. Quis erat ventorum deus?
8. Qui Graecus Troianis persuasit ut equum accipiant?
11. Quis erat Graecorum bellator optimus?
13. Qui considerunt Carthaginem?
14. Quis erat Carthaginis regina?

## DOWN

1. Quis Troianos de Graecorum equo monuit?
2. Quis erat Priami filia cui nemo credebatur?
3. Quis erat Troianorum optimus bellator?
4. Quis erat Aeneae uxor Troiana?
9. Quis erat Troiae rex?
10. Quis erat Aeneae mater?
12. Qui deus se in Ascani locum subdidit?



**Animalia**

Based on a game by Renae Essinger,  
Latin I student of Judy Hanna,  
Central Middle School, Findlay, Ohio

In the word search below, circle the Latin name for each animal listed in English.

- |                  |               |
|------------------|---------------|
| 1. monkey        | 23. squirrel  |
| 2. mouse         | 24. horse     |
| 3. badger        | 25. cow       |
| 4. bear          | 26. bull      |
| 5. frog          | 27. camel     |
| 6. lion          | 28. blackbird |
| 7. bird          | 29. parrot    |
| 8. whale         | 30. hare      |
| 9. shell-fish    | 31. crow      |
| 10. shark        | 32. raven     |
| 11. duck         | 33. dove      |
| 12. hedgehog     | 34. swan      |
| 13. owl          | 35. elephant  |
| 14. wolf         | 36. panther   |
| 15. bee          | 37. leopard   |
| 16. fish         | 38. buffalo   |
| 17. tiger        | 39. cat       |
| 18. hippopotamus | 40. hawk      |
| 19. giraffe      | 41. snake     |
| 20. hyena        | 42. goose     |
| 21. crocodile    | 43. wild boar |
| 22. deer         | 44. peacock   |



Beginning level Advanced level

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- 117.**
- I. SPECTATORIS ELECTRUM VITREUM, Philippus Vir Trahens
  - II. SPES HIC ERAT, Iohanna Bauer et Nancia Paulsen
  - III. CIRCINUS AUREUS, Philippus Vir Trahens
  - IV. FORAMINA, Ludovicus Sachar
  - V. ADOLESCENTIUM CONSILIA VITAE, Iason McGraw
  - VI. DATOR, Ludovica Lowry
  - VII. STELLARUM PUELLA, Hieronymus Spinelli
  - VIII. CARBUNCULUS IN FUMO, Philippus Vir Trahens
  - IX. VIR INVISIBILIS, Radulphus Waldonus Ellison
  - X. QUI FORIS SUNT, S. E. Hinton

**LEAST FAVORITE FAMILY RESPONSES**

By Lauren Absher, Latin III student  
of Angela Letizia, Hollidaysburg H.S.,  
Hollidaysburg, Pennsylvania

- 118.**
1. Quae Charta Renuntians?
  2. Ibne adhuc sumus?
  3. Quia ita dixi!
  4. Illud non est officium meum!
  5. Noli loqui dum loquor ego!
  6. Purga cubiculum tuum!
  7. Nemo me intellegit!
  8. Sed sic omnes amici mei vestiuntur!
  9. Magister tuus mecum hodie colloquatus est.
  10. Sed tu id facis! Cur non possum ego?

**A Veritable "Who's Who"**

By Riley Lease, Latin I student of  
Judy Hanna, Central Middle School, Findlay, Ohio

- 119.**
1. Chose Aphrodite over Hera and Athena
  2. Snake-haired daughter of Phorcys
  3. Her curiosity gave us sickness and old age
  4. Captain of the Argo
  5. Rescued from a sea-monster by Perseus
  6. Sent on a quest by King Polydectes
  7. He eternally tries to roll a boulder uphill
  8. His dad was blinded by looking at his mom
  9. Unfaithful, he lived with Calypso eleven years
  10. Helped Jason obtain the golden fleece
  11. Mother of Zeus
  12. His mother was a daughter of Nereus
  13. Mother of Heracles
  14. Was accidentally killed with a discus by Apollo
  15. Ridden by Bellerophon to kill the chimera
  16. Helped Theseus escape from the labyrinth
  17. Drove a chariot drawn by black horses
  18. Symbolized by wreaths and drinking horns
  19. Was turned into a laurel tree
  20. Committed suicide under a mulberry tree
  21. The cuckoo was her bird
  22. Rode in a chariot drawn by cows
  23. Was killed by a wild boar
  24. Was turned into a deer by Artemis
  25. Leopards were his sacred animals
  26. He invented horses

- |               |                    |
|---------------|--------------------|
| A. Poseidon   | N. Achilles        |
| B. Daphne     | O. Lares & Penates |
| C. Aeneas     | P. Jason           |
| D. Actaeon    | Q. Dionysus        |
| E. Paris      | R. Medusa          |
| F. Ariadne    | S. Pegasus         |
| G. Alcmena    | T. Sisyphus        |
| H. Rhea       | U. Selene          |
| I. Hades      | V. Pandora         |
| J. Odysseus   | W. Thisbe          |
| K. Hyacinthus | X. Medea           |
| L. Perseus    | Y. Adonis          |
| M. Hera       | Z. Andromeda       |



By Tranio Baurichter and Tiberius Bruce,  
Latin II students of Cheravon Davidson,  
Anderson H.S., Cincinnati, Ohio

**120.** Write the translation of each Latinized Oscar-Winning movie title on the line next to year it won its Oscar.

1. MCMLXXX
2. MCMLXXXI
3. MCMLXXXII
4. MCMLXXXIII
5. MCMLXXXIV
6. MCMLXXXV
7. MCMLXXXVI
8. MCMLXXXVII
9. MCMLXXXVIII
10. MCMLXXXIX
11. MCMLXC
12. MCMLXCI
13. MCMLXCII
14. MCMLXCIII
15. MCMLXCIV
16. MCMLXCV
17. MCMLXCVI
18. MCMLXCVII
19. MCMLXCVIII
20. MCMLXCIX

- A. Aeger Anglicus
- B. Agnorum Silentium
- C. Qui Deum Amat
- D. Blanditium Condições
- E. Cor Forte
- F. Cum Lupis Saltat
- G. Curri Ignei
- H. Ex Africa
- I. Feminam Innuptam Belligem Vehens
- J. Gandhi
- K. Imperator Ultimus
- L. Manipulus
- M. Navis Titania
- N. Non Ignotus
- O. Populus Usitatus
- P. Pulchritudo Americana
- Q. Schindleri Numerus
- R. Hastam Quatens In Amore
- S. Gumpus Silvestris
- T. Vir Pluvius

Got an idea for a new and  
challenging learning game?

See the submission guidelines on the  
back cover of the Newsletter and let  
POMPEIANA put your name in print!

**THE ANCIENT OLYMPIC GAMES**

Based on a game submitted by Stephanie Southwell, Seventh Grade Latin student of  
Denise Reading, Ravenswood School for Girls, Gordon, Australia

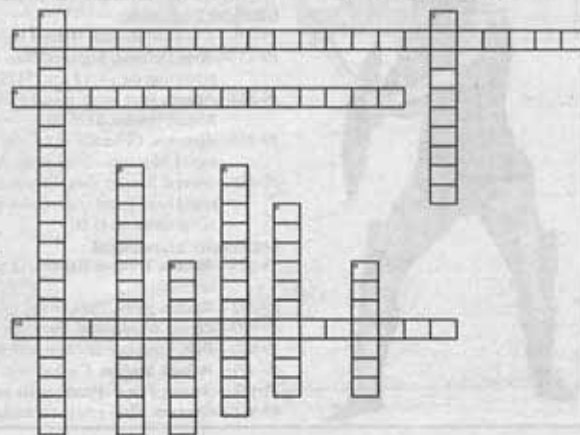
In the crossword, enter the Latin names or logical phrases for those who competed in the ancient Olympic games.

**ACROSS**

3. Short-distance runners
4. Homeric-Race charioteers
10. Javelin throwers

**DOWN**

1. Long-distance runners
2. Wrestlers
5. Runners in full armor
6. Wrestling/boxing competitors
7. Long jumpers
8. Discus throwers
9. Charioteers



## THE TENTH MUSE (Continued a Pagina Quinta)

"We could engage some rogues, but what rogue would want to kill such a gentle, beautiful young woman with such a talent for stories?" he asked.

After some thought, Athena suggested they start a battle between Athens and Sparta and then ask Fabula to chronicle the deeds of valor that take place on the battlefield.

"While she is observing the fighting, we will make sure that a golden arrow pierces her heart," declared Athena.

And so it came to pass. A battle began between the two city-states, and Fabula actually considered it an honor to be in the midst of the action, remembering all she saw, and beginning to frame a great story in her mind.

As Athena watched from a distance, however, she had a change of heart. Fabula's sincere interest as she observed each and every act of valor on the battlefield touched a nerve. Athena began to understand the special gift Fabula was to the world.

Athena turned to find Ares and tell him of her change of heart, but she was too late. The arrow had already been loosed from the bow. Athena shouted for Fabula to look out. Fabula turned to the warning. Instead of it hitting her heart, the arrow struck her in the back. Athena went quickly to her side. She was still alive. To preserve her life, Athena transformed Fabula into a large brown bird with huge bright eyes that glowed with wisdom. Feeling regret, Athena decided to take this new creature as her constant companion and as an eternal symbol of wisdom. Thus it is that the owl is considered the special companion of Athena.

## Fratricide: Twice-Told

(Continued a Pagina Quarta)

about his own age. When Trimus grasped the right forearm of Romulus, Romulus felt a strange sensation. He jerked away.

"What do you seek?" asked Trimus after they had seated themselves.

"I don't really know," replied Romulus. "I have all that I could want, yet..." He was unable to tell Trimus of his guilt over having killed his brother Remus and of his need for a sense of family. There was a long silence.

Something about Romulus felt odd, and yet, oddly familiar to Trimus.

"Have we met before?" asked Trimus.

"No," replied Romulus. He knew he would never have forgotten someone who looked like Trimus.

"You think too much of money and power," said Trimus. "You should not let such things come between you and your family members."

Romulus, who still felt tremendous guilt about the murder of Remus, jumped up and angrily yelled, "You don't know what you're talking about!" He left immediately, and, on his way out, shouted, "You are not a wise man—you know nothing!"

Romulus returned home and grew angrier and angrier at the idea of this blind and disfigured man telling him that he thought too much of money and power. He decided to retaliate by using his power and influence to destroy the reputation of Trimus.

It wasn't long before Romulus had convinced the city that Trimus was a fake whose advice could not be trusted. Suddenly, no visitors came to Trimus' house to seek advice and offer him the money upon which he had come to rely to live. With no money, Trimus was soon forced to give up his house. No one would even employ him in the fish market. He finally ended up as a common street beggar. His reputation, however, had been so ruined by Romulus that few people would even drop a coin or scrap of bread into the basket that he set at his feet while he begged. Before long, Trimus became ill and died one afternoon as he sat in a corner of the market that had become his usual spot.

Romulus was told of the death of the blind beggar, and he decided to go see this strange man one last time. As he walked up to where Trimus lay, he noticed the basket that still stood at the dead man's feet. He was startled! The basket seemed to be identical to the one that Faustus had given him and his brother when they had left his home. Faustus had pointed out to the boys that their mother's name, Rhea Silvia, was written on the bottom of the basket and that it had been the basket in which they had been set afloat on the Tiber. Romulus still kept the basket as his only tie to the past. Trimus' basket, the one he had been using as a collection container for coins and scraps of food, closely resembled the basket owned by Romulus. With shaking hands, Romulus carefully picked up Trimus' basket. It was empty. He slowly turned it over and was shocked to see the name Rhea Silvia written on its bottom. With deep pain, Romulus realized that he would never obtain the sense of family for which he had longed. He had, once again, caused the death of his brother.

## Annequin—Ancient Style

By Igor Kharitonov, Latin I student of Betty Whittaker,  
Carmel Jr. H.S., Carmel, Indiana

Pygmalion was a wise sculptor and king.  
He could probably "sculptor" anything.

He made a pretty girl  
And loved her like a pearl.  
He wanted to give her a ring.

Galatea was her name,  
And she was a pretty dame.  
He could almost feel  
That she was real.  
And then, "Live!" did Venus proclaim.

She got the beautiful statue living.  
To them it was just like Thanksgiving.  
They married each other.  
The girl was a mother  
After a happy birth-giving.

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## How Well Did You Read?

122.

1. Who was Fabula, according to Lisa Renzulli?
2. In whose care were the wills of emperors placed?
3. In which century did belltowers begin to appear in Rome?
4. To avoid bad luck, what were the only days on which Romans were supposed to trim their nails?
5. In his article in U.S. News & World Report, where does Lewis Lord erroneously say Romans placed unwanted babies?
6. *Qua in urbe Dalmius Earnhardt natus est?*
7. According to Barrett Kenny, who was the triplet-brother of Romulus and Remus?
8. What were the Latin names of Clotho, Lachesis and Atropos?
9. What entrance is plugged by a *lapis manalis*?
10. How many excavation field schools are being sponsored by the Lemba Archaeological Research Centre this coming summer and fall?

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"JULIUS' LAST WORDS WERE  
'ET TU, BRUTE?'"  
THAT'S CORRECT.  
"JULIUS WAS ASSASSINATED  
ON MARCH 16..."  
**16! TITUS!!**  
**GET BACK HERE!**

TITUS' TEST  
ON JULIUS C

DeHaven 4/01

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4. Summaries or reviews of articles published elsewhere, complete with references to original author, title of publication, date and page numbers.
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109.

## Carmina Optima

- I. O, America, TIN MAN
- II. I, Lyrard Skynnyrd, TUESDAY'S GONE
- III. B, The Eagles, TEQUILA SUNRISE
- IV. H, Santana, EVIL WAYS
- V. C, The Who, WON'T GET FOOLED AGAIN
- VI. J, The Charlie Daniels Band, THE SOUTH'S GONNA DO IT AGAIN
- VII. E, Neil Young, HEART OF GOLD
- VIII. A, The Doors, THE END
- IX. F, Led Zeppelin, IMMIGRANT SONG
- X. D, Bob Seger, TURN THE PAGE
- XI. C, The Who, PINBALL WIZZARD
- XII. A, The Doors, LIGHT MY FIRE

114.

## Deep Thoughts

- I. G. A timid dog barks more violently than it bites.
- II. C. Inhumanity is harmful in every age.
- III. J. To the lazy it's always a holiday.
- IV. E. To great talents no era is closed.
- V. H. There has not been any great talent without an element of madness.
- VI. K. In excellence there are many degrees.
- VII. F. It is sometimes pleasant even to act like a madman.
- VIII. I. You see a house on someone else, but not a tick on yourself.
- IX. D. As a true translate you will take care not to translate word for word.
- X. B. A great man can come from a cabin.
- XI. A. Nothing is too difficult for morals.

116.



117.

## Libri Optimi

- I. THE AMBER SPYGLASS, Philip Pullman
- II. HOPE WAS HERE, John Baner and Nancy Paulsen
- III. THE GOLDEN COMPASS, Philip Pullman
- IV. HOLES, Louis Sachar
- V. LIFE STRATEGIES FOR TEENS, Jay McGraw
- VI. THE GIVER, Lois Lowry
- VII. STARGIRL, Jerry Spinelli
- VIII. THE RUBY IN THE SMOKE, Philip Pullman
- IX. INVISIBLE MAN, Ralph Waldo Ellison

110.



119.

## Veritable Who's Who

1. E
2. R
3. V
4. P
5. Z
6. L
7. T
8. C
9. J
10. X
11. H
12. N
13. G
14. K
15. S
16. F
17. I
18. O
19. B
20. W
21. M
22. U
23. Y
24. D
25. Q
26. A

122.

## How Well Did You Read?

1. The tenth Muse (of storytelling)
2. The Vestal Virgin
3. 8th Century
4. On market days (Nundinae)
5. On dung heaps
6. Kannapolis (Kannapolis, N.C.)
7. Trimes
8. Nona, Decuma, Morda
9. The entrance to the Underworld
10. Four

118.

## Least Favorite Family Responses

1. What report card?
2. Are we there yet?
3. Because I said so!
4. That's not my job!
5. Don't talk when I'm talking!
6. Clean your room!
7. No one understands me!
8. But all my friends dress like this!
9. Your teacher talked with me today.
10. But you do it! Why can't I?

112.

## Quick Review of Roman Mythology

1. K
2. U
3. K
4. P
5. J
6. I
7. H
8. T
9. M
10. Y
11. FF
12. V
13. S
14. GG
15. O
16. X
17. Q
18. P
19. Z
20. G
21. CC
22. A
23. N
24. L
25. EE
26. HH
27. B
28. C
29. DD
30. E
31. D
32. W
33. AA

111.

## Scrambling for Meaning

1. C, nunc
2. G, flavus
3. M, avis
4. J, vicus
5. D, deus
6. O, vox
7. B, liber
8. F, protectoria
9. H, verbum
10. K, amor
11. A, rancus
12. L, gladius
13. N, oculus
14. E, clam
15. I, semper

113.

## In Culina

1. poculum, cup
2. patella, plate
3. cochlear, spoon
4. acetum, vinegar
5. culter, knife
6. furnus, oven
7. patina, dish
8. lebes, kettle
9. olla, jar
10. frumentum, grain
11. mel, honey
12. gallina, chicken
13. canna, chene
14. praecinctorium, apron
15. aqua, water
16. libra, scale
17. condimenta, seasonings
18. ova, eggs
19. fructus, fruit
20. holera, vegetables

115.



120.

## Picturae Moventes

1. O, Ordinary People
2. G, Chariots of Fire
3. I, Gandhi
4. D, Terms of Endearment
5. C, Amadeus
6. H, Out of Africa
7. L, Platoon
8. K, The Last Emperor
9. T, Rain Man
10. I, Driving Miss Daisy
11. F, Dances With Wolves
12. B, Silence of the Lambs
13. N, Unforgiven
14. Q, Schindler's List
15. S, Forrest Gump
16. E, Brave Heart
17. A, The English Patient
18. M, Titanic
19. R, Shakespeare in Love
20. P, American Beauty

## Dale Earnhardt, The Intimidator

It's hard to describe the race driver, Dale Earnhardt, in a few words. His nickname, however, shows what kind of a race driver he was: The Intimidator. Earnhardt, who really enjoyed intimidating, turned the eyes of so many spectators toward NASCAR that president Bill Clinton said that Earnhardt was the Greatest Driver.

Earnhardt was born on April 29, 1951, in Kannapolis, North Carolina. He only spent one year in high school. Because his family was very poor, Earnhardt had to work to earn money. Earnhardt, however, was 24 years old when he began to race.

In 1978 Earnhardt got his first big break when Rod Osterlund hired him as his race driver. Two years later, Earnhardt won his first championship.

In 1984 Richard Childress hired Earnhardt to be his race driver. Earnhardt was Childress' race driver for 17 years. Earnhardt was the first race driver to win the Winston Select three times (1987, 1990 and 1993). He also won three IROC championships (1990, 1995 and 2000).

Earnhardt was the first race driver who ever won both the Rookie-of-the-Year award and the Winston Cup series title.

Dale Earnhardt was a great race driver, but he was also a husband, a father and a friend.

Earnhardt married Teresa, and she had three sons and two daughters: Dale Jr., King, Taylor, Kerry and Kelley.

Concerning Dale, the president of the Talladega Superspeedway has said: "His camaraderie amongst the drivers was unique. He was a leader. He cut up a lot and enjoyed himself, and the other drivers really enjoyed that."

Dale Jarrett, who was the 1999 Winston Cup champion, has said about Dale: "I've lost one of my best friends. I'm thankful because I knew Dale. He was a true friend. He always gave me an honest answer, or, at the very least, his opinion. I respected him not only because he was The Intimidator but also because he was caring and giving."

On Sunday, February 18, 2001, Dale Earnhardt was fatally injured on the last lap of the Daytona 500. He had only won this race once—in 1998.

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