



AD SIGNUM!

THE NEWSLETTER OF LEGIO IX HISPANA

Volume II—Nr. 1, Mar. 2020

Speaks the Centurio



by **Gaius Vorenus**
Tribune Legio IX

Our unit is only as strong as its membership. This is a call to action. If you think we should be doing more as a unit; then commit to doing more. If you are wanting to see things done; then step forward and do it. In other words, what we do depends in large part on our members. How many times has Marsh posted things on our communication outlets only to be met with silence, or apathy? As the comic strip character Pogo remarked, *"We have met the enemy and they is us!"* We need active members who believe and are committed to the idea of recreating the Roman experience.

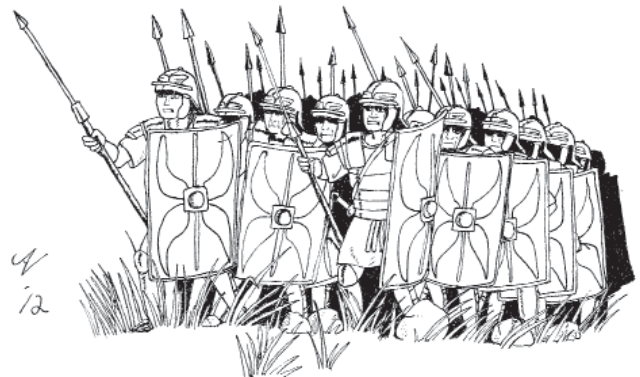
We have a good core of members who have been with the unit through good and rough times: true Romans. Members who have an undaunted spirit and a desire to help this unit succeed. Unfortunately, we have had some who have joined and left our ranks who thought it would be easy. Some who expected to have things handed to them or done for them, but have made little or no contribution, other than perhaps time. If you want something for nothing and others to do the work with

little or no participation by you, then this is not the unit for you.

Our members believe passionately about what we do and are willing to do what it takes to get things done. Through the work of our membership we have amassed shields, chainmail, gladii, caligae, tunics, etc. for loaner gear until new members could acquire what they needed. The unit and its members have stood united to put forth effort to support and encourage participation of recruits. Unfortunately, our commitment to helping some of our recruits went unrewarded as some of those recruits chose to do other things, join other groups, etc.

One of the key elements critical to our new recruits should be a measure and appreciation of the unit and understanding, if you want to make the unit better; then do it and don't expect it to be done by others.

Out of our last group of new recruits we definitely got some great members! They are like gold nuggets in a prospector's





pan who is searching for gold. To those our newest recruits, watch these members and the unit achieve many inspiring accomplishments, beginning with the building of a small castra. These individuals are the emerging leadership of our unit. By joining Legio IX as a new recruit you are choosing to march like true Romans toward an exciting and

rewarding future. You have chosen to become part of the legend of our legion!

Best regards,

GAIUS UORENUS

Tribune
COHORS III
CENTURIA CASSIUS MARTIALIS





Ramblings from Atop the Soap-box...

by **D.M VARIANvS**
Signifer Legio IX



Okay, so I am going to try and put something out once a month for a bit. No, I will not mail it to you. In this endeavor, Josh, Rob and Chris have pledged to help, perhaps with other's help also. Have a question? Ask. Wanna know more about the Roman Army in Britain (if it isn't on **RiB** -- **Romans in Britain** @ www.romanobritain.org, we can cover it here).

A Year to Move Forward to Victory

We have an event coming **April 4-5** in Boyd's MD. We are also planning on a return to the **Virginia Scottish Games** held on Labor Day weekend. There is also another timeline event

in Hancock, MD later in September we have been invited to. If, as we plan, the Castra project really gets going, we plan fabricas throughout the summer.

If you need to make gear, let us know. Same with ordering from the unit. Our Quartermaster, Marcvs Lentvlvs can guide you in choices. Please don't buy stuff without checking with him...

Last, please remeber: this is a hobby and hobbies are meant to be fun. Yelling, flipping out, etc. are just not part of it. We've all seen units that have "screamers" in them. And, we want to "want" to go to events. You're a member! Your input is important.

J. M. VARIANUS

Signifer, Legio IX

PS: Citizens, please don't get all puffy and hyperventilate if something DOESN'T happen like we post here, it'll not be the end of the world, but we're sure gonna try to get these things done!!!





Roman Holidays in this Month:

The Romans celebrated many different holidays, just like we do. The festivals of ancient Rome included many customs which have been carried over into later holidays. The main significance of ancient Rome in relation to modern holidays is that many of these customs still continue today. These were on the old Roman calendar.

- **Matronalia**, March 1.
- **Equiria**, March 14.
- **Ides of March**, March 15. It was on the Ides of March that Julius Caesar was assassinated.
- **Festival of Anna Perenna**, March 15.
- **Liberalia**, March 17. Also known as Agonalia.
- **Quinquatrus** [Quinquatria?], March 19-21.
- **Tubilustrium**, March 23.

The Ides of March

The Ides of March (Latin: *Idus Martiae*) was a day in the Roman calendar that corresponds to 15 March. It was marked by several religious observances and was notable for the Romans as a deadline for settling debts.

In 44 BC, it became notorious as the date of the assassination of Julius Caesar which made the Ides of March a turning point in Roman history.

The Romans did not number days of

a month from the first to the last day. Instead, they counted back from three fixed points of the month: the Nones (the 5th or 7th, nine days inclusive before the Ides), the Ides (the 13th for most months, but the 15th in March, May, July, and October), and the Kalends (1st of the following month). Originally the Ides were supposed to be determined by the full moon, reflecting the lunar origin of the Roman calendar. In the earliest calendar, the Ides of March would have been the first full moon of the new year.

Religious observances

The Ides of each month were sacred to Jupiter, the Romans' supreme deity. The Flamen Dialis, Jupiter's high priest, led the "Ides sheep" (*ovis Idulis*) in procession along the Via Sacra to the arx, where it was sacrificed.

In addition to the monthly sacrifice, the Ides of March was also the occasion of the Feast of Anna Perenna, a goddess of the year (*Latin annus*) whose festival originally concluded the ceremonies of the new year. The day was enthusiastically celebrated among the common people with picnics, drinking, and revelry. One source from late antiquity also places the Mamuralia on the Ides of March. This observance, which has aspects of scapegoat or ancient Greek pharmakos ritual, involved beating an old man dressed in animal skins and perhaps driving him from the city. The ritual may have been a new year festival representing the expulsion of the old year.

In the later Imperial period, the Ides began a "holy week" of festivals celebrating Cybele and Attis, being the day *Canna intrat* ("The Reed enters"), when Attis was born and found among the reeds of a Phrygian river. He was discovered by



shepherds or the goddess Cybele, who was also known as the *Magna Mater* ("Great Mother") (narratives differ). A week later, on 22 March, the solemn commemoration of *Arbor intrat* ("The Tree enters") commemorated the death of Attis under a pine tree. A college of priests, the *dendrophoroi* ("tree bearers") annually cut down a tree, hung from it an image of Attis, and carried it to the temple of the *Magna Mater* with lamentations. The day was formalized as part of the official Roman calendar under Claudius (d. 54 AD). A three-day period of mourning followed, culminating with celebrating the rebirth of Attis on 25 March, the date of the vernal equinox on the Julian calendar.

Assassination of Julius Caesar

In modern times, the Ides of March is best known as the date on which Julius Caesar was assassinated in 44 BC. Caesar was stabbed to death at a meeting of the Senate. As many as 60 conspirators, led by Brutus and Cassius, were involved. According to Plutarch, a seer had warned that harm would come to Caesar no later than the Ides of March. On his way to the Theatre of Pompey, where he would be assassinated, Caesar passed the seer and joked, "*The Ides of March are*

come", implying that the prophecy had not been fulfilled, to which the seer replied "*Aye, Caesar; but not gone.*" This meeting is famously dramatised in William Shakespeare's play *Julius Caesar*, when Caesar is warned by the soothsayer to "beware the Ides of March." The Roman biographer Suetonius identifies the "seer" as a *haruspex* named Spurinna.

Caesar's death was a closing event in the crisis of the Roman Republic, and triggered the civil war that would result in the rise to sole power of his adopted heir Octavian (later known as Augustus). Writing under Augustus, Ovid portrays the murder as a sacrilege, since Caesar was also the *Pontifex Maximus* of Rome and a priest of Vesta. On the fourth anniversary of Caesar's death in 40 BC, after achieving a victory at the siege of Perugia, Octavian executed 300 senators and knights who had fought against him under Lucius Antonius, the brother of Mark Antony. The executions were one of a series of actions taken by Octavian to avenge Caesar's death. Suetonius and the historian Cassius Dio characterised the slaughter as a religious sacrifice, noting that it occurred on the Ides of March at the new altar to the deified Julius.





Latin for the Reenactor

by Joshua Boyer – Junius Faustus
Legio IX Hispana

In order to bring one's period persona to life, it is important that one have a basic understanding of the *Lingua Romanorum*, or Language of the Romans. Being able to use rudimentary phrases is a good way to immerse yourself into the event as well as impress any passers-by that happen to stumble upon our displays. Below are several words and phrases along with their pronunciations that would be commonly on the tongue of a Roman Legionnaire.

It is important to note that in classical Latin all V's are pronounced as W's

- ❖ **Salve!** (SAL-wey) - Hello (to a singular person)
- ❖ **Salvete!** (sal-WEH-tey) - Hello (to more than one person)
- ❖ **Miles** (ME-les) - Soldiers
- ❖ **Amicus** (ah-MEE-coos) - friend
- ❖ **Amici** (ah-MEE-kee) - friends
- ❖ **Castra** (KAS-trah) - Camp
- ❖ **Centurio** (ken-TUR-e-o) - Centurion (captain)
- ❖ **Cibus** (KEH-boos) - food
- ❖ **Cenam** (KEH-nahm) - dinner
- ❖ **Terra** (TEH-rah) - Earth or dirt
- ❖ **Septentrionalis** (sep-TREN-tee-oh-nah-les) - northern, or northmost (referring to the provinces)
- ❖ **Pilum** (PEE-lum) - spear
- ❖ **Scutum** (s-KHOO-tum) - tower shield
- ❖ **Galea** (gal-EH-ah) - helmet
- ❖ **Lorica Segmentata** (LOR-ee-kah seg-mehn-TA-ta) - segmented armor, referring to the plated chest piece worn by more wealthy soldiers at the dawn of the empire
- ❖ **Hamata** (hah-MAH-tah) - chainmail
- ❖ **Ignis** (EHG-nes) - fire
- ❖ **Ignis Castrorum** (EHG-nes KAS-tro-rum) - campfire, or more literally, fire of the camp
- ❖ **Ardere!** (are-DHER-rey) to burn or to ignite, shouting this in the infinitive version shown here is used as a command to set light to a town or village.
- ❖ **Coquus** (KOH-cwus) - cook, the guy you wouldn't want to piss off; he's making your food after all!
- ❖ **Contubernium** (kohn-too-BER-nee-uhm) - a squad of 10 men, the most basic unit within the Roman military.

Now that we have gone over some basic soldiery vocab, lets move on to a few phrases that would be used daily by soldiers on campaign

- ❖ **Quid agas hodie?** (KW-id ah-GHAS HO-dee-ay) - How are you today?
- ❖ **Sum** (soom) - I am (often followed by one of the below)
- ❖ **Laetus** (LIE-tus) - happy or jovial (insert the hysterical laughter of Sextus here)
- ❖ **Tristus** (TRIH-st-us) - sad (like Faustus when the wine is gone!)
- ❖ **Iratus** (ih-RA-toos) - angry or mad (the way Marcus stays)
- ❖ **Fessus** (FEH-soos) - tired (like Rob at every event!)



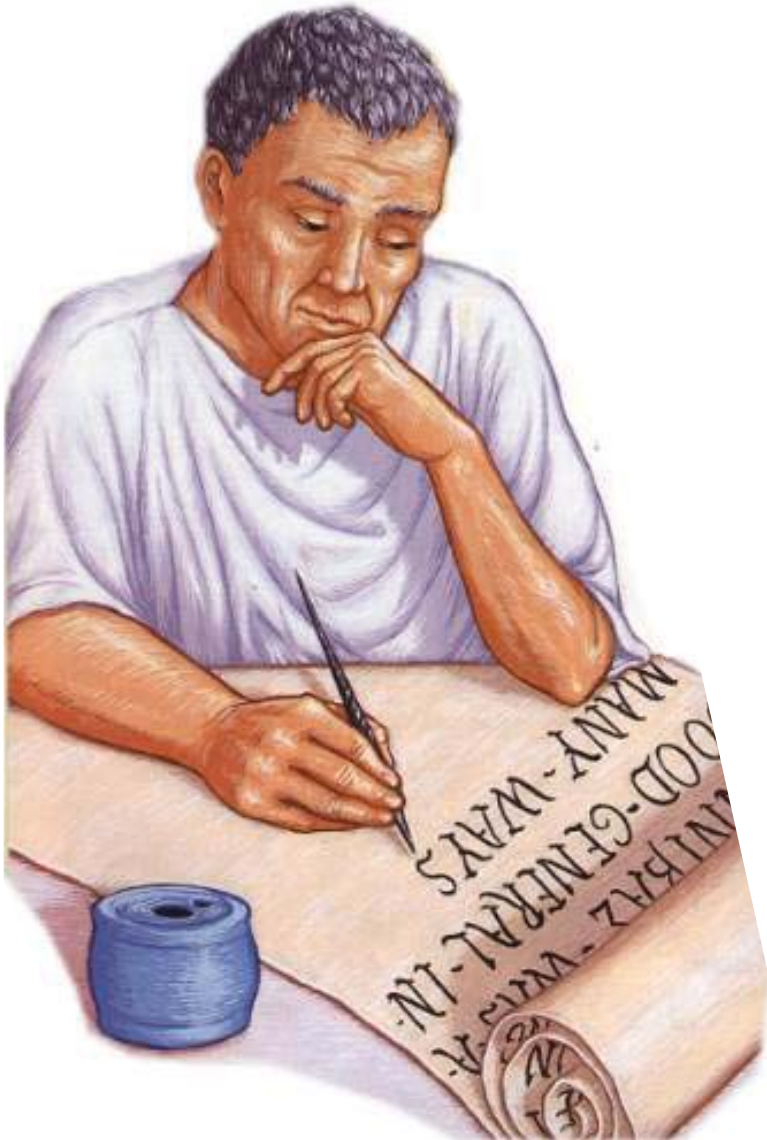
- ❖ **Ferocior** (fer-OH-kee-or) - annoyed or irritated (anyone wanna guess at who I take a crack at here?)
- ❖ **Quaenam Tempestas Hodie?** (KWAYE-nam tem-PES-tas hoe-DEE-ay) - what is the weather like today?
- ❖ **Memento disciplinam!** (mehm-EHN-toh dis-KIP-lin-ahm) - remember your training!
- ❖ **nam amor deorum...** (nahm AH-mor day-OH-rum) - for the love of the gods... (often said in disgust, such as "good grief" or "for heaven's sake")

Hearing these words and phrases at our events will do wonders to take

you back to the period mentally and emotionally. Crowds and passers-by will think highly of our unit if we manage to get these things down and done right in the public eye. If nothing else, however, you should want to learn these things out of a simple love for the craft. Rome was the greatest civilization to ever exist and we should consider it nothing short of astounding that her language is still around for us to study and learn!

Until next month, mea amici!

-MARCUS JUNIUS FAUSTUS



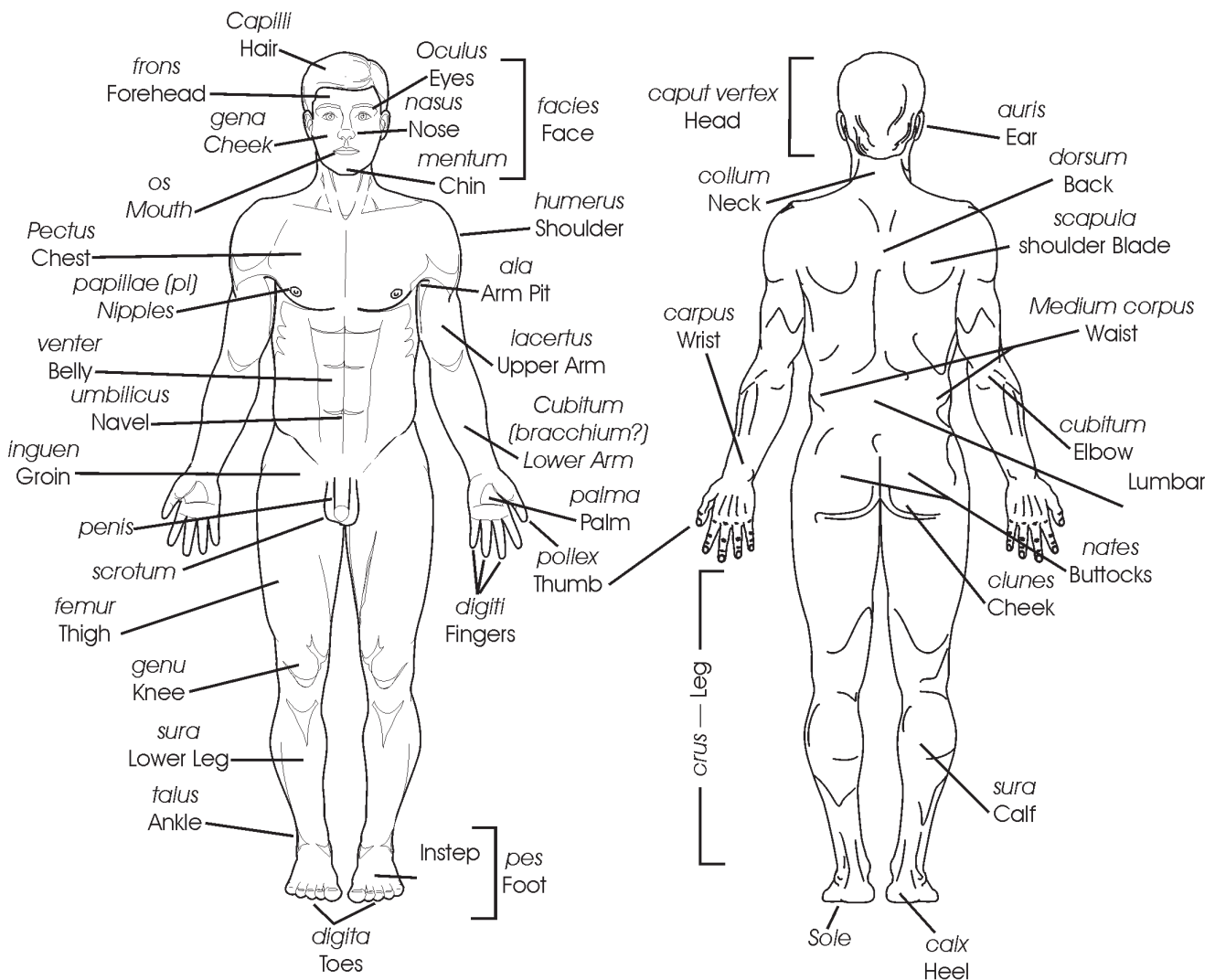


Your Body Parts

Here's something that you already know some of. [Sextvs get's excited]. A quick overview of your body parts in Latin. Do you need to memorize this? Of course not... just having an idea of things is helpful.

And yes, we know that you want to get right to the neat stuff, like armor and swords and stuff – and we will, but these things are important too! Think how much others will be impressed with your your knowledge.

Roman and American Equivalents Male Human Anatomy





Regional Cultural Heritage

The Romans were not a homogenous people! The Roman Empire consisted of peoples from *many* lands – from recently subjugated and conquered enemies, to Citizens from lands who had joined Rome, along with those from lands conquered in the past and now “trusted” enough to make Citizens – all from differing parts of the **massive** Empire. Rome truly WAS the “melting pot” of the ancient world! As reenactors, we try to portray these people and in doing so, we kind of need to know where we’re “from. As a Roman, we’d know where we’re from even if you weren’t going home for 25 years, you’d sure know where it was. :-P

Latin

Although we **KNOW** they would have had regional dialects, we don’t know what ANY of that sounded like – we don’t even know what “normal” Latin from back then sounded like... all we have is the pronunciation carried down by the Catholic Church (actually, the church also carried down MANY Roman traditions and practices). Let’s just try to learn Latin words for stuff with the **accepted** pronunciations and not head down the (very) slippery slope of accents. Josh Boyer has volunteered to help here. We aren’t going for grammar or other boring things, but to give you a useable set of phrases and words. Think cartoon pictures and words, with phonetics. A small, bite-sized bit at a time much like Publivs has learned big English wurdz.

A General Knowledge is the Key

For the reenactor, a general knowledge of the regional culture of his “historical” home is more important than detailed

knowledge of military minutia. A soldier from *Eboracum* (York, where we are stationed), for example, would not have noticed, **nor cared less** about the difference between a Gallic “H” and Italic “D” helmet – they were simply helmets, one having more shiny bits than the other. Perhaps different units had different styles of helmets and *that* one was from Legio XXXIV (girlie-men) or Cohort II (those cowardly bastards!) we just don’t know. Anyway, the *miles* would certainly have known who Caesar is (Nero) and probably his predecessor. He’d know a bit about where he was stationed, in our case Britannia...

It’s a good bet our man would know about the Celts and how they fought; the name “**Boudica**” would surely elicit a strong response.

Things like this are important in finding the Man inside the lorica. When you become the Roman “Man,” yourself – when you start thinking of yourself as “Titus” or “Marcus” or “Caius.” When your friends call you by that name, then you’ll be well on your way.

Research Italy or better yet, Roman-Britain, then look what towns were there “then” – look at photos of the places around there (the ‘Net has made this kind of thing much easier as every town in the world almost has a website).





BELIEF AND BELONGING

*Roman Legionary 58 BC – AD 69”
by Ross Cowan – Osprey Warrior
#71. Very little has been
changed or modified (some few
things). Why try and re-write
something this good. Buy it,
read it, know it, live it!*

by Ross Cowan

Unit identity

Unit identity at the level of the legion was fostered by numerals and titles. It is notable that Augustus retained the numerals of the legions kept under arms after Actium. Previously, when legions were only in commission for about six years, numerals were recycled amongst the next levy. Also, not until the middle of the 1st century BC, when legions were in longer commission, did they acquire honorific titles to complement their numerals. One of the most famous legions of the civil wars of 49-42 BC was the **legio Martia**. Its honorific epithet, meaning 'war-like', became so defining that the actual numeral of the legion is unknown. The legion was lost at sea in 42 BC.

Legionaries came to be identified by the numerals or titles of their legion (see Tacitus, *Histories*, 2.43). Identity was enhanced by the veneration of specific emblems, perhaps alluding to founders (the Bull for Caesar's **III Gallica**, or the Capricorn for Augustus' **XIV Gemina**), or to their battle honors (the elephant of **V Alaudae** or the dolphin and warship of **X Fretensis**). Events such as the annual birthday feast celebrating the foundation of the legion (*natalis aquilae*, 'birthday of the eagle'), parades and training

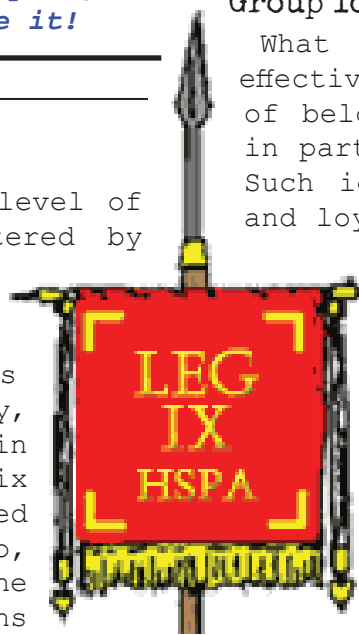
exercises were of fundamental importance in fostering mass unit identity and maintaining morale at the level of the legion, because these might be the only times outside of war when the full unit gathered together.

Group Identity

What made the legionary **truly** effective in battle was his feeling of belonging to his centuriay and in particular to his *contubernium*. Such identification with the unit, and loyalty to the group of fellow soldiers, was **crucial** to his performance in battle. The legionary fought first for his comrades, his century and legion, then for booty and glory, and lastly for the often distant emperor and the *Res Publica* (Roman state).

The contubernium

The close bonds between the eight men of the *contubernium* would have been strong simply by virtue of having to share a cramped single room together in barracks, or a tent on campaign. The other crucial bonding aspect of the *contubernium* was that it was a "mess group." The Roman Army had no general messes for its soldiers, no dining halls in its fortresses or mass catering facilities when on campaign. Roman soldiers were expected to prepare their own meals and had to pay for food by deductions from their wages. As well as the shared daily experience of eating together, we can imagine the soldiers (like all soldiers throughout time) discussing the day's occurrences, complaining about the duty, the centurio and all manner of other things in their lives – it truly was a family group! This kind of communal living was also essential (and conducive) to the fostering of





group identity.

These bonds, created within the fort or camp, in training, daily duties, and at leisure and meal times, in the close proximity of the barracks, initially bound men together as comrades. War and battle solidified these. The legionaries in the century fought effectively because they were well known to each other as friends and comrades – the centuria was not such a large unit that it became faceless and impersonal. Moreover the legionaries took pride in their collective identity as part of the centuria. They were their *own* elite within the legion and were driven by the bonds of comradeship **not to let their fellow soldiers down in battle**, to stand and **fight** for the men around them.

Terms For Comradeship

The terms for comradeship in the Roman Army are notable. *Contubernalis*, meaning tent- or mess-mate within the *contubernium* of eight legionaries, expressed not only the most basic group and social ties within the legion, but also the dependency of *contubernaes* upon each other in battle. *Commilito* (fellow-soldier) was perhaps the most binding term, for it was applied across the spectrum from the ordinary soldier (*miles*) to the general and, most importantly, Caesar himself. *Commilito* spoke of the unity of the army and of respect for fellow soldiers **whatever their rank**. However, a most interesting occurrence of *Commilito* is found on the funerary urn of an Augustan soldier. The brevity of this text





emphasizes the unjust death of a soldier by another in the same army and the betrayal of comradeship:

L. Hepenius L. f. ocisus ab comilitone [sic]. : 'Lucius Hepenius, son of Lucius, killed by a fellow soldier.'

The urn was discovered in a tomb at Asciano, south-east of Siena, and contained a coin dating to 15 BC, suggesting death during the reign of Augustus. It has been supposed that Hepenius was a *praetorian* or a soldier of the Urban Cohorts who was killed in Rome and whose ashes were returned to his family for burial (Keppie 2000: 317).

Manipularis or *commanipularis* (soldier in the same maniple) implied the reliance of legionaries upon each other, and century upon century, for success and survival in battle. The most poignant term, regularly inscribed on tombstones, was ***frater*** (brother). On many such monuments it is clear from the different family names of the deceased and the heir(s) that they could not have been actual brothers, but the term expresses, with great eloquence and simplicity, the fundamental bonds between comrades. If the legion can be described as a society, the *contubernium* was the family of the legionary.

Comradeship to the Extreme

Fraternity between comrades could even extend to the extremes of mass suicide. In AD 28, 400 auxiliaries trapped in a villa complex by the *Frisii* chose to fall on each other's swords, rather than be taken by the enemy (Tacitus, *Annals*, 4.73). In 54 BC, one of Caesar's legions and five other legionary cohorts were destroyed when trying to evacuate the territory of the Eburones. Some legionaries managed to fight their way back to their abandoned winter camp and to

repel the assaults of the Gauls until nightfall, but rather than be overrun they chose to commit suicide (Caesar, *Gallic War*, 5.37). Appian gives an insight into the soldiers' view of suicide. He relates that soldiers of the renowned ***legio Martia*** committed suicide in defiance of what they saw as a useless death when their transport ships were fired and sunk by the fleet of Sextus Pompeius in 42 BC:

Some of the soldiers, especially the Martians, who excelled in bravery, were exasperated that they should lose their lives uselessly, and so killed themselves [rather] than be burned to death. Others leaped on board the vessels of the enemy, selling their lives dearly. (Appian, Civil Wars, 4.116)

This choice of suicide appears to have been quite honorable, a way of cheating the enemy of total victory and could even be viewed as a means of maintaining the honor of the army. During the siege of Jerusalem, the Jews trapped a large number of Roman soldiers by setting fire to the portico in which they were fighting, cutting off their line of retreat. Most burned to death or were cut down by the Jews, but Longus escaped:

The Jews, in their admiration of Longus' prowess and from their inability to kill him, besought him to come down ... pledging him his life. His brother Cornelius ... implored him not to disgrace his own reputation or Roman arms. Influenced by his words, he brandished his sword in view of both armies and slew himself. (Josephus, Jewish War, 6.185-88)

Above all, such episodes illustrate how the ties that bound a unit together remained, even in times of greatest stress and terror, that a



man would rather **die** in a pact with his fellow soldiers than be taken by the enemy. Even suicide stimulated by shame, for example that of the apparently cowardly soldier recalled by Suetonius (**Otho**, 10), could be viewed as redemptive and as the ultimate expression of comradeship. Suetonius Laetus, father of the biographer Suetonius, served as legate of **legio XIII Gemina** during the civil war of AD 69. He recalled an episode when a messenger reported to the Emperor Otho the defeat of his forces near Cremona:

When the garrison [at Brixellum] called him a liar and a cowardly deserter, the man fell on his sword at Otho's feet. At this sight, Otho, my father reported, cried out that he would never again risk the lives of such courageous men, who had deserved so well. (Suetonius, Otho, 10)

Otho himself went on to commit suicide.

In times of war the concept of fraternity was extended and soldiers fought in support of other units as well as their immediate comrades. A notable example occurred in AD 28 when during a disastrous battle fought mainly by auxiliary units against the Frisii, **legio V** mounted a counter-attack and extricated a large number of the auxiliaries. However, 900 auxiliaries could not escape and fought to the end (Tacitus, *Annals*, 4.73; not to be confused with the 400 who committed suicide). Velleius Paterculus' epitaph for **legios XVII, XVIII** and **XIX** lost in the Varus' disaster of AD 9, indicates their cohesion as a battle group: 'they were the bravest of all the armies.' (2.119.2)

[end of this bit of cool and useful stuff from Ross Cowan's book - **BUY IT!**]





Guidelines for Submission of Material to Ad Signum

We encourage, in fact, absolutely need, contributions of material to this publication if it is to continue. This includes, but is not limited to, articles, letters, fiction writing, practical tips, reports on events, historical research, original or duplicated art work and photographs. Just about anything to do with the Roman Army, The Roman Empire, and its enemies and Allies and/or the Ancient World can be used (try to go light on Greek stuff).

The editing, design, layout and pre-press production of *Ad Signum* is done by Decimvs and Marcvs, who have been using desktop publishing software since the olden days (right after Caesar died), in this case both PC and Mac platforms Adobe InDesign and Photoshop, MS Word is used for much of the editing and Adobe Illustrator and CorelDraw are the primary applications used to produce this publication. This allows for a lot of different options in submitting material.

The following is a list of our submission guidelines and policies. These will give you an idea of how to best prepare stuff before you send it, and what will happen to it after we get it.

Written Material

General: It is the policy of *Ad Signum* to proofread all articles or letters and edit them for length, accuracy, grammar, spelling, punctuation, clarity and taste where necessary. We appreciate receiving material that is as finished as possible, however, do not worry about getting everything perfect—just get it done, and we will take care of the polishing! If you are concerned that

our editing might affect something important or sensitive, we will be glad to e-mail you a proof galley of your article if requested.

Electronic Format

The following are the preferred media and software for the transferal of articles written with word processing, in order of preference:

1. In M.S. Word: **doc** or **docx** format
2. In any other software
3. An e-mail with formatting.
4. Text files written in notepad or wordpad or whatever.
5. In any other software that we can import or access.

Articles may be E-mailed to us, through one of our emails listed.

Paper Format

The following is the preferred format for articles submitted on paper (in order of preference):

1. Typed, double-spaced using upper and lower case style (not all capital letters)
2. Neatly hand printed.
3. Cuneform writing on clay tablets.
4. Written in legible handwriting

Artwork

Photocopies of line drawings will work fine. Pen and ink (with black ink) drawings work best; pencil sketches don't reproduce as well. Artwork will be returned on request.

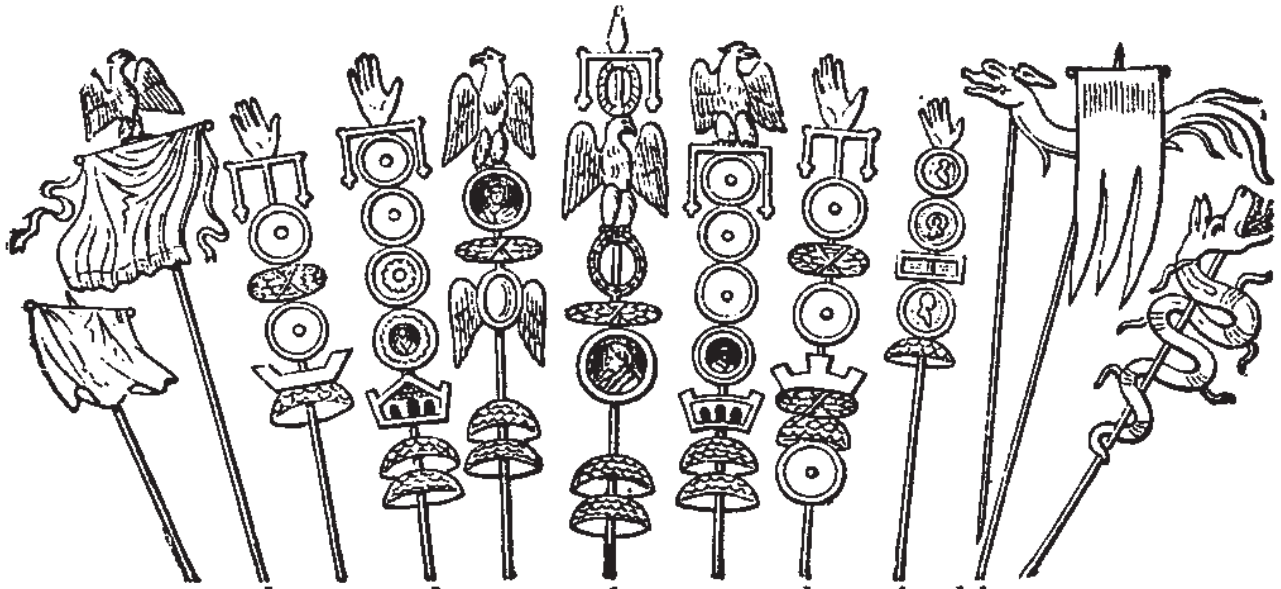
Photographs

Preferably something scanned and/or from a digital camera. We prefer NOT to get photos that we have to scan, but will do it **if** we have to, but you'll likely be cleaning the latrines next week.



Upcoming Events

- April 4-5, 2020: **Private Event:** Boyd's MD
- September 5 & 6, 2020: **Virginia Scottish Games:** Great Meadow, The Plains, Va
- September 26 & 27 2020: **Timeline event:** Hancock, MD
- *More to come...*



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The Fine Print...

AD SIGNUM! is the Official Newsletter of **Legio IX Hispana**. **Ad Signum** is (supposed to be) published monthly. Please submit any articles you'd like published to the editor, Marsh Wise at varianus@reenactor.net (sorry, electronic format only), as text file or M.S. Word document or really, most electronic format. The Legio IX website is <https://www.legioix.org/>