

Navigating the 5 Cs



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Photo by Hansueli Krapf.
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Dei Romanorum

PRIMARY GRAMMATICAL OBJECTIVE

- ❖ To practice the use of the predicate nominative after the copulative verb

ADDITIONAL OBJECTIVES

- ❖ To practice kinship terminology
- ❖ To preview (or practice) the genitive

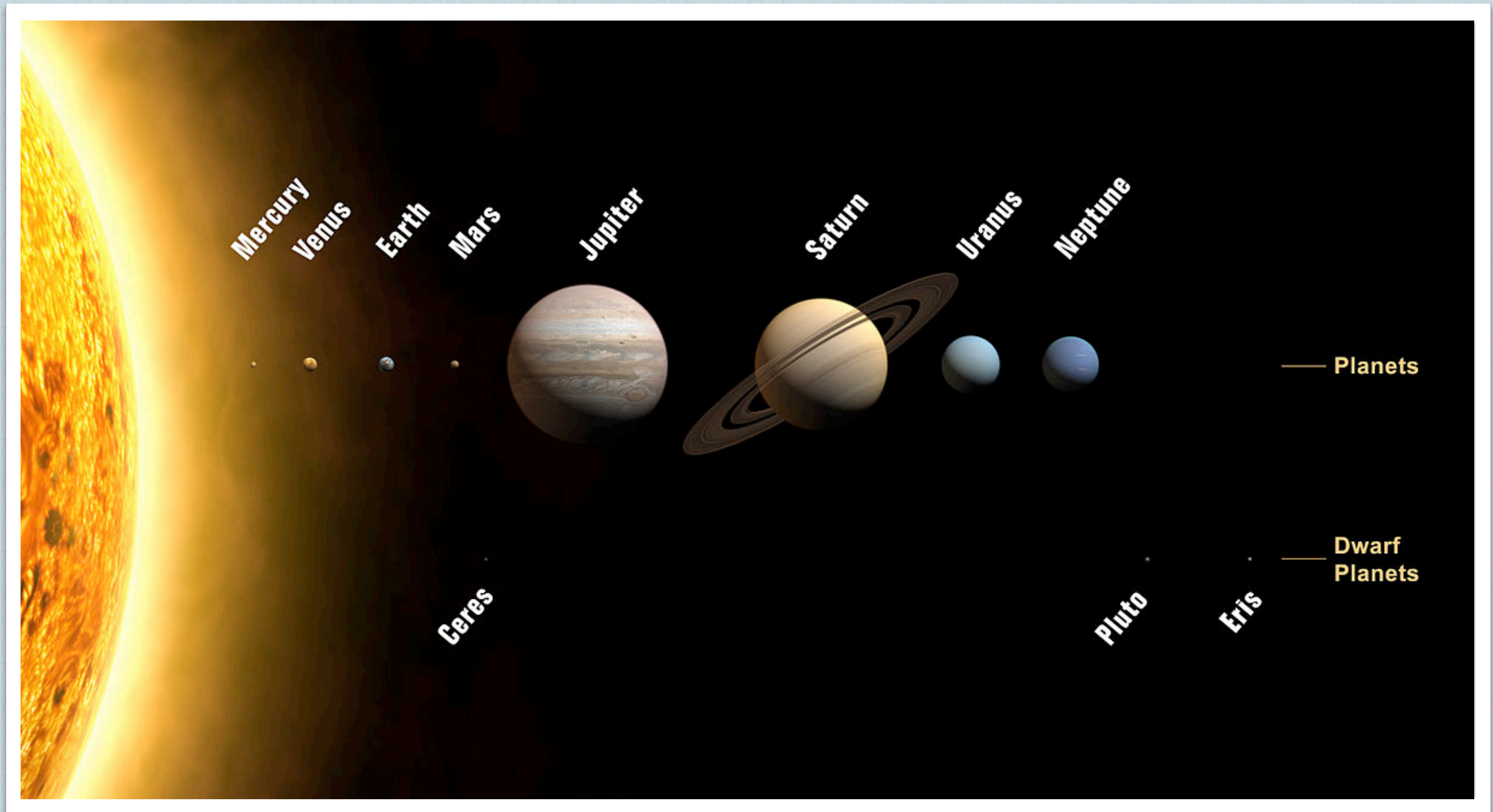
PRIMARY CULTURAL OBJECTIVE

- ❖ To begin learning about Roman religion and its connection to Greek religion.

CONNECTIONS, COMPARISONS

- ❖ Iconography, Art History
- ❖ Astronomy

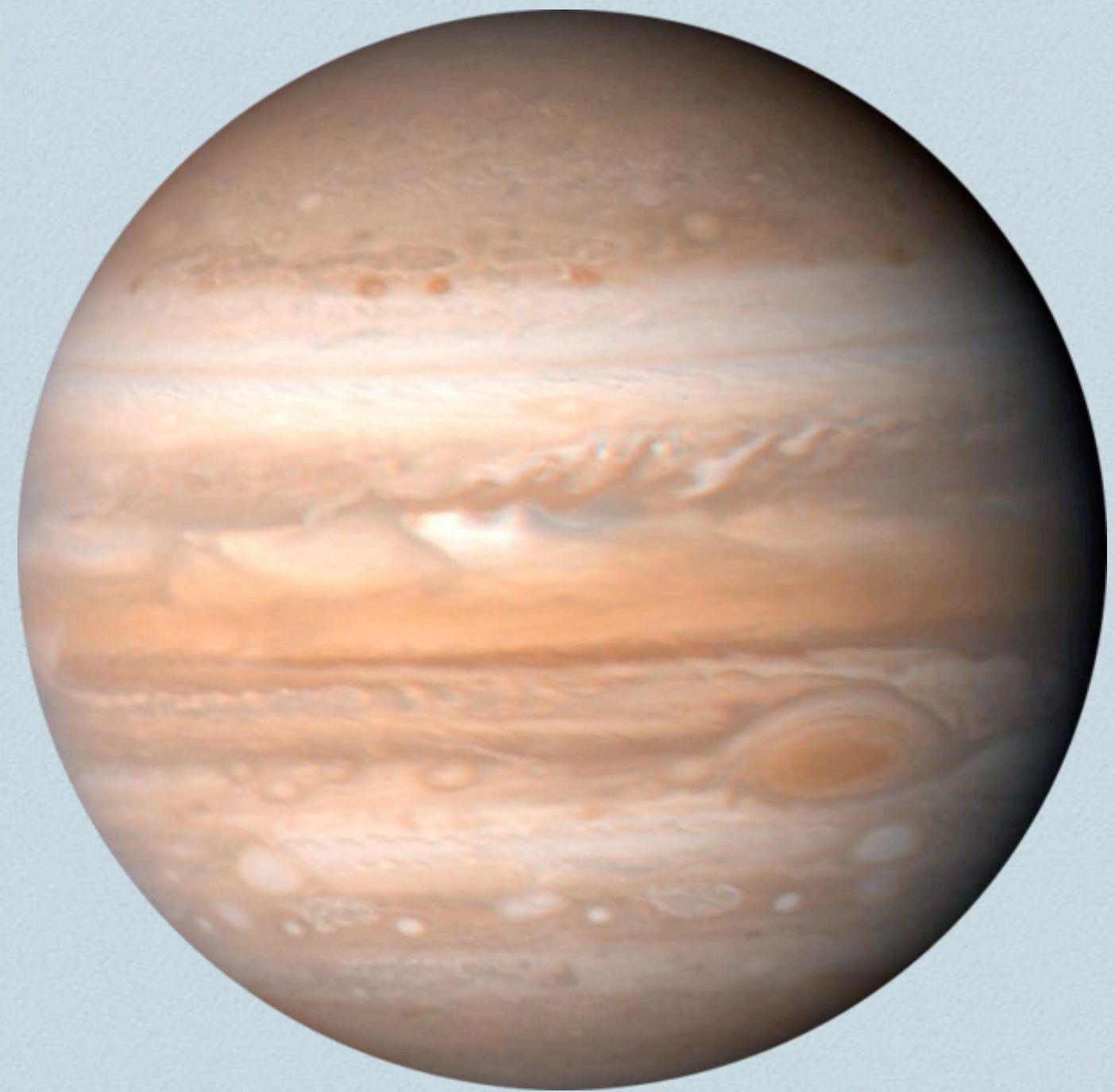
This is an activity that you can do on even the first day of a beginning Latin class, esp. if you are using a textbook that begins with the introduction of a family. Students will learn a bit about the the gods, their spheres of influence and associated symbols, and familial relationships. In terms of the 5 Cs, the activities combine a Cultural element (mythology/religion) and a Comparative element (Greek and Roman cultural contact), and will make some Connections with art history and astronomy. The concept of cases is introduced using the nominative and the genitive, but you do not have to talk explicitly about grammar. There's no need to say "Now we will see that the copulative verb requires a predicate nominative."



This is what the students would see first. It's a bit unexpected, hence attention-grabbing. But more importantly it provides a point of entry that should allow us to take advantage of students' prior knowledge: seeing this allows the students to form some expectations about what they might hear. Speaking of hearing, after you have gone through the gods here, you might also want to play excerpts of Gustav Holst's "Planets" and see whether students can guess which piece represents which god/planet.

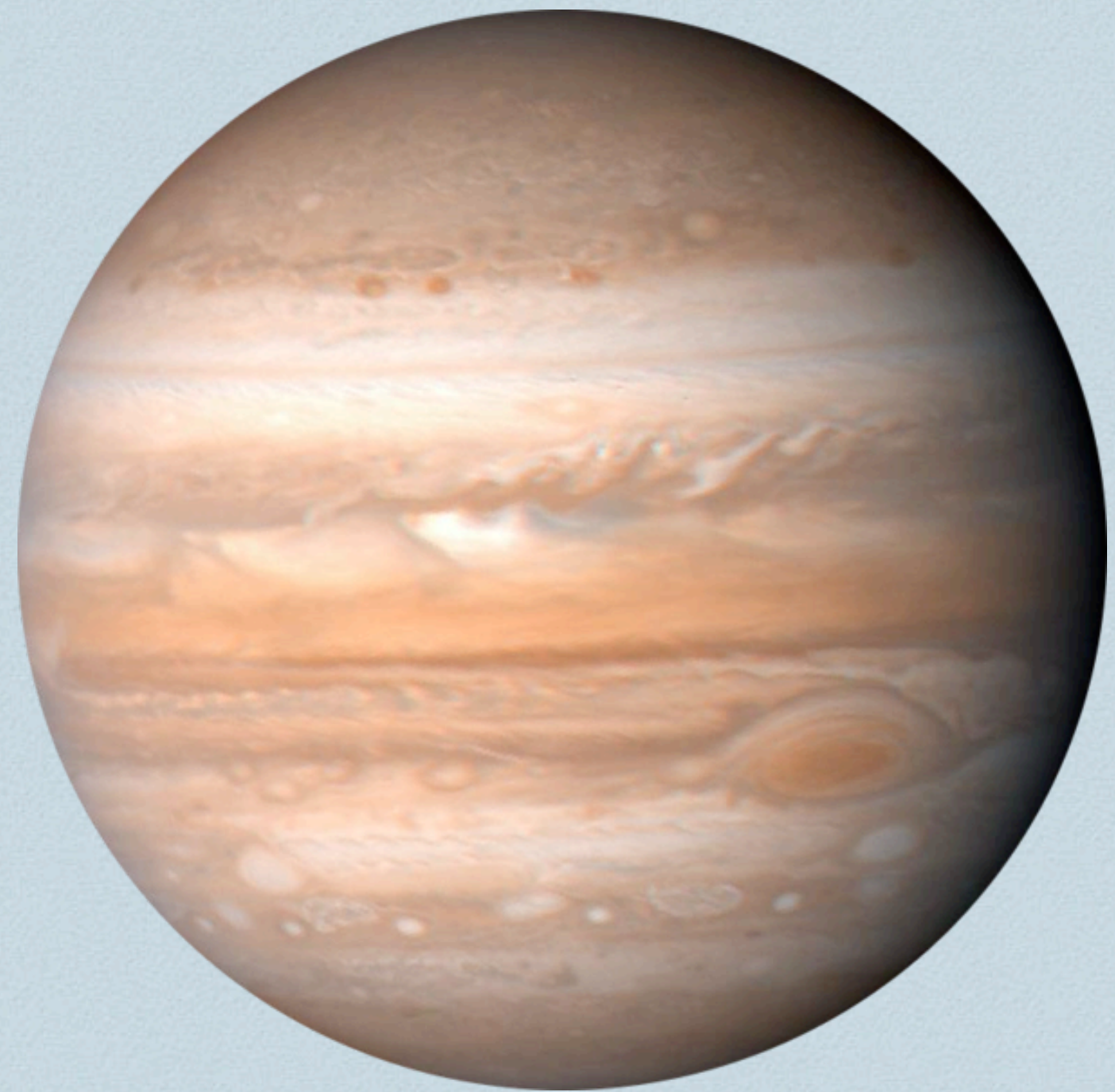
Note: an unlabeled version of this image is on Wikimedia Commons; you could edit it to have the names in Latin.

Jup(p)iter
est



Students should be able to understand this sentence even if they only know “est”, thanks to their prior knowledge and the support of the imagery. They should notice, however, the (perhaps) unexpected pronunciation of the words.

Jup(p)iter
est
planeta.



Students should be able to understand this sentence even if they only know “est”, thanks to their prior knowledge and the support of the imagery. They should notice, however, the (perhaps) unexpected pronunciation of the words.

Juppiter



Juppiter quoque est deus. In manu est fulmen.

Juppiter



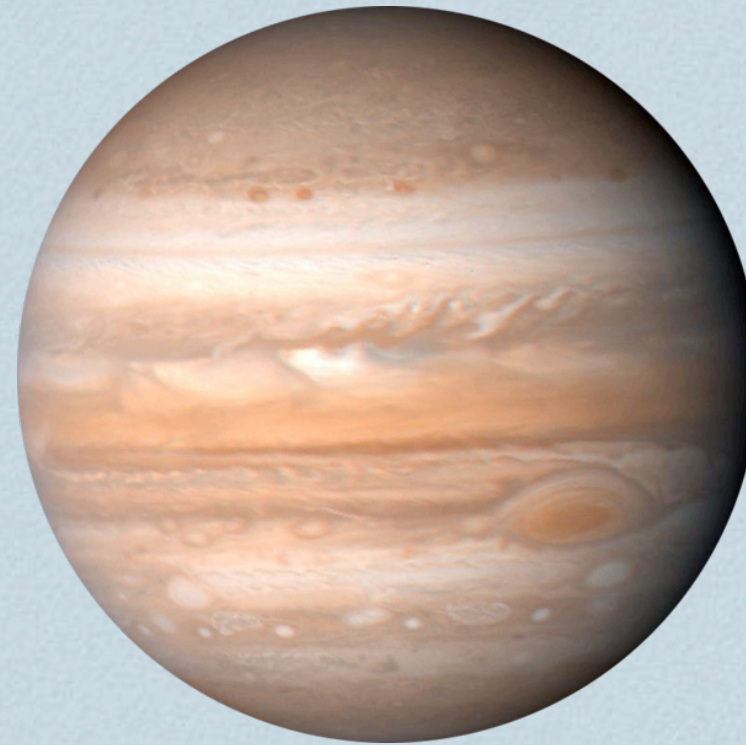
est deus.

Juppiter quoque est deus. In manu est fulmen.

Juppiter



Greek red-figured
amphora, ca. 480 BC.
Antikensammlungen,
Munich.



Fresco from the
House of the
Dioscuri, Pompeii
National
Archaeological
Museum of Naples.



est deus.

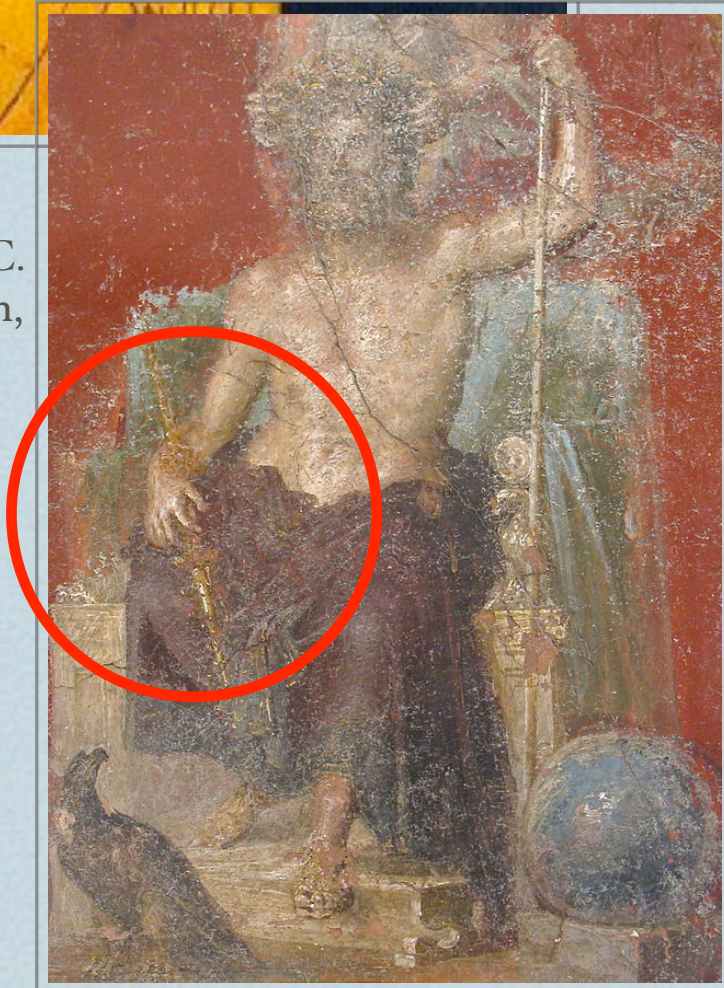


Juppiter quoque est deus. In manu est fulmen.

Juppiter



Greek red-figured amphora, ca. 480 BC. Antikensammlungen, Munich.



Fresco from the House of the Dioscuri, Pompeii National Archaeological Museum of Naples.



est deus.



Juppiter quoque est deus. In manu est fulmen.

Linguā Latinā
nomen est



Again, we can use some helpful imagery. Skip it if you think it unnecessary.

Linguā Latinā
nomen est
Juppiter.



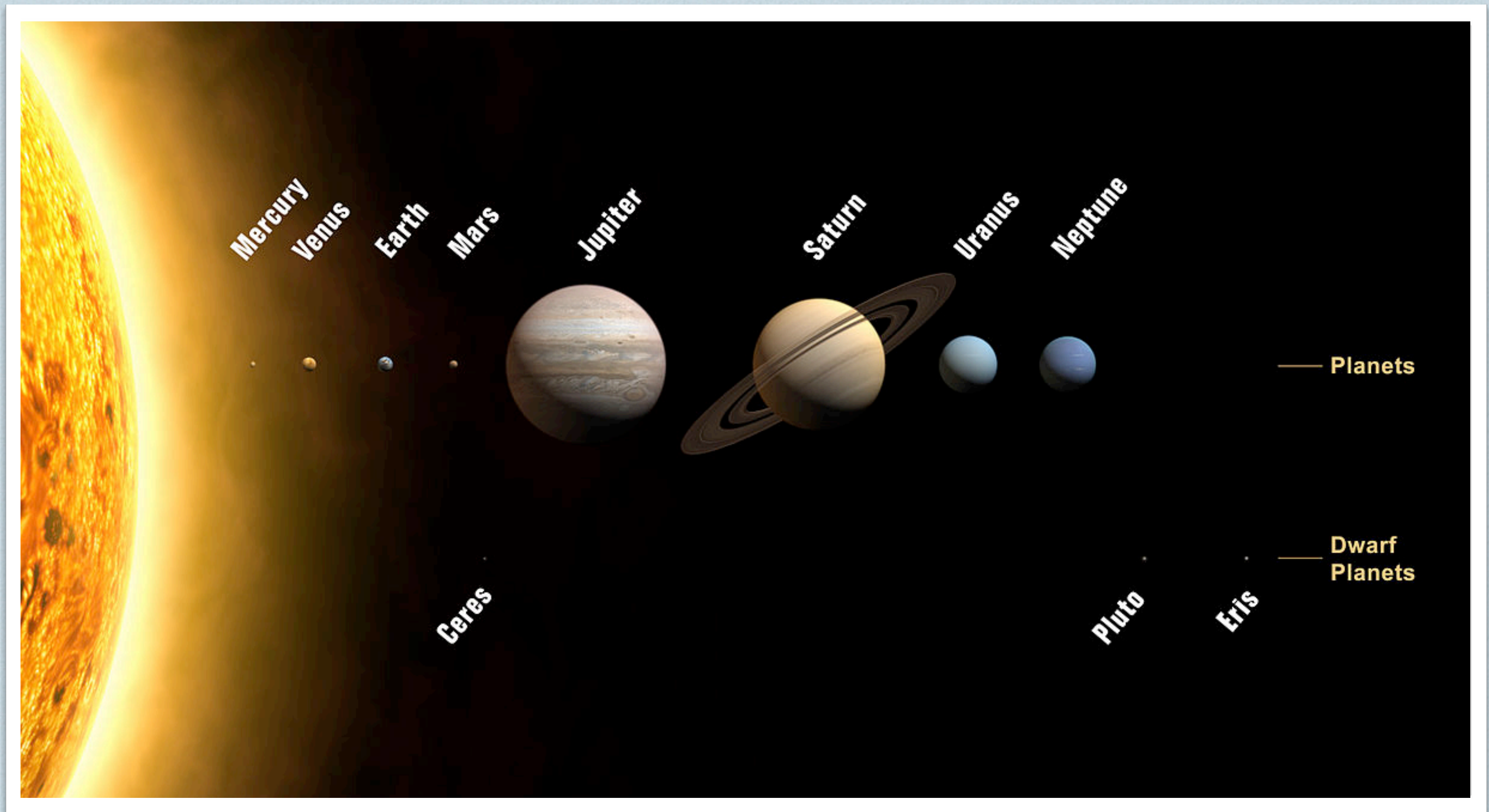
Again, we can use some helpful imagery. Skip it if you think it unnecessary.

Linguā Graecā
nomen est



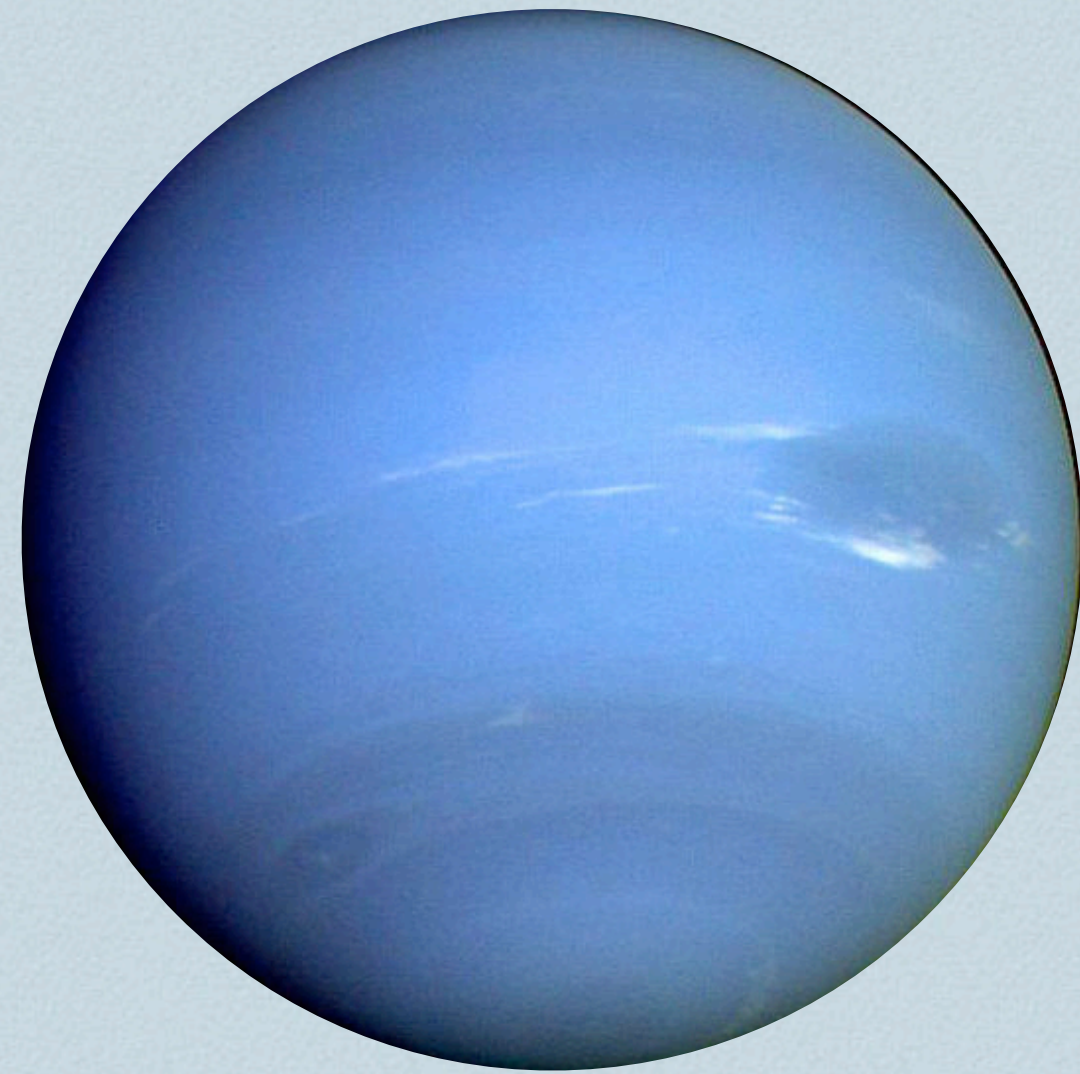
Linguā Graecā
nomen est
Zeus.



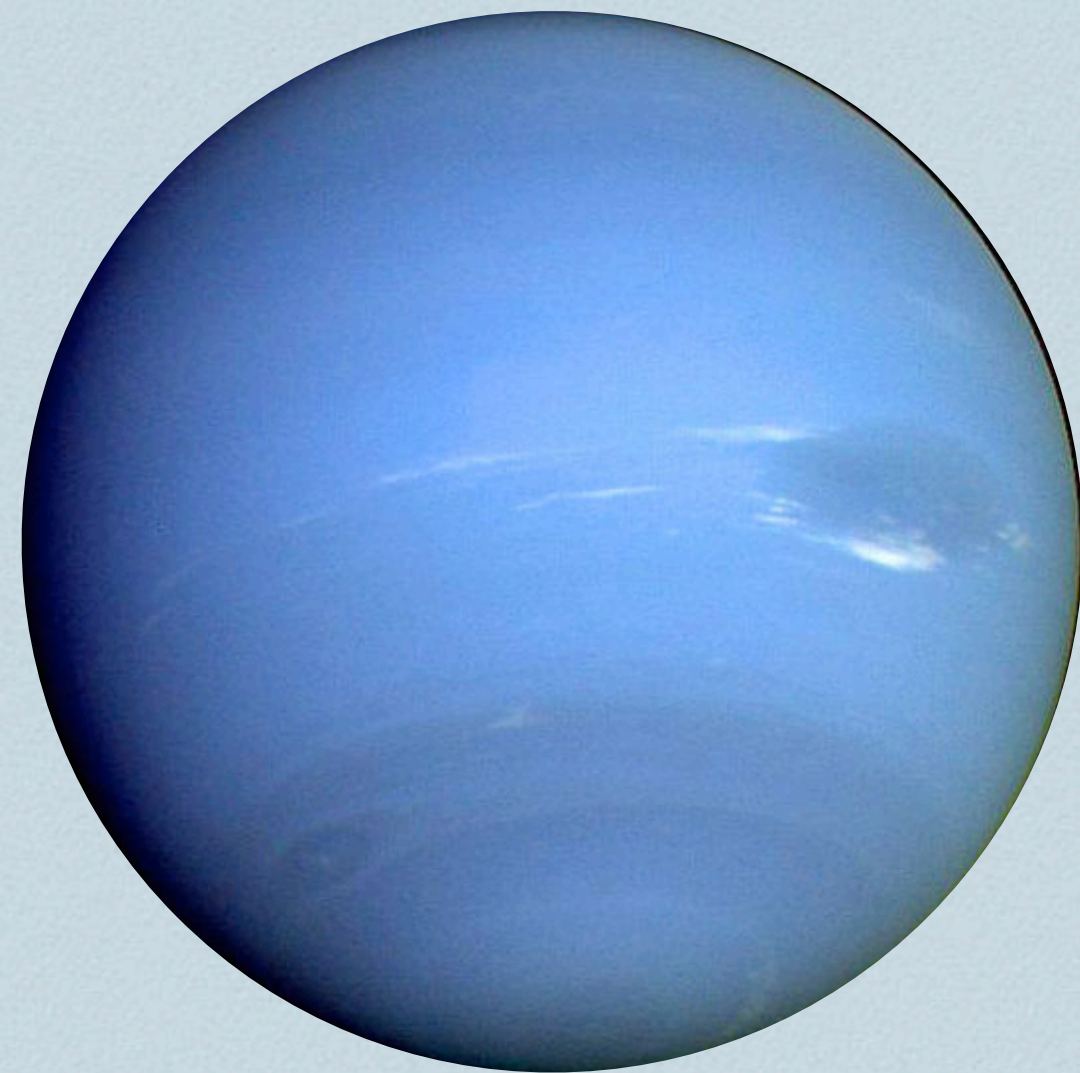


Returning to the solar system to do the same with another planet.

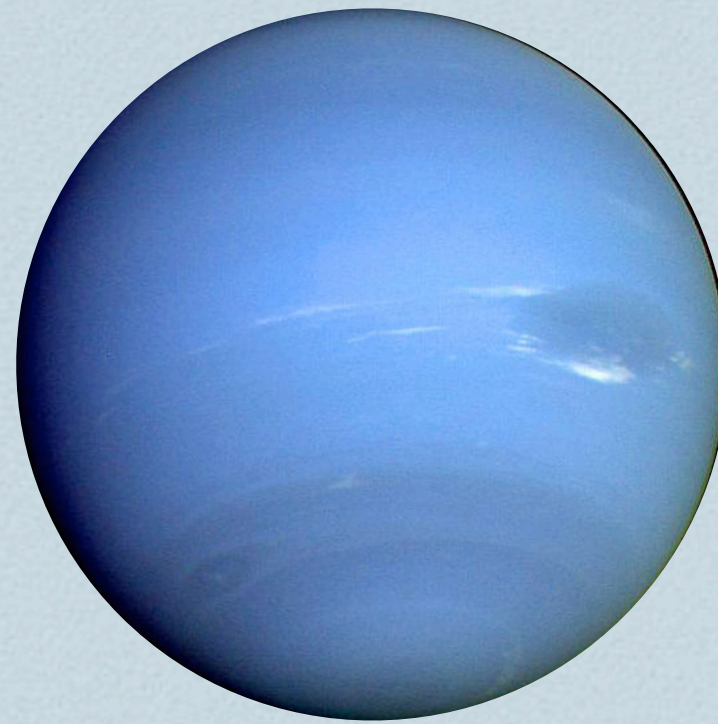
Neptunus est



Neptunus est
planeta.

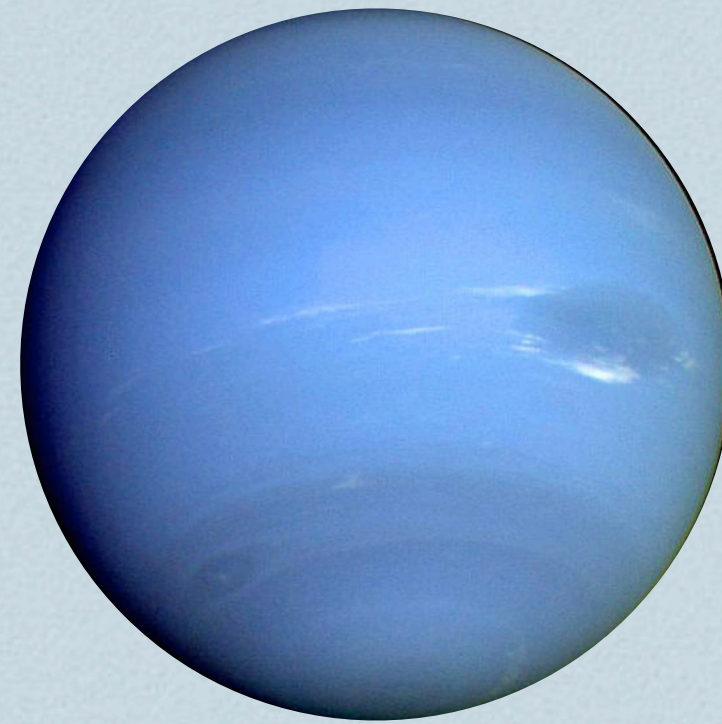


Neptunus



See if students can fill in the blanks at each slide-build. Neptunus est _____. Neptunus quoque est _____.
In lingua Graeca, Neptunus est _____. In manu est tridens.

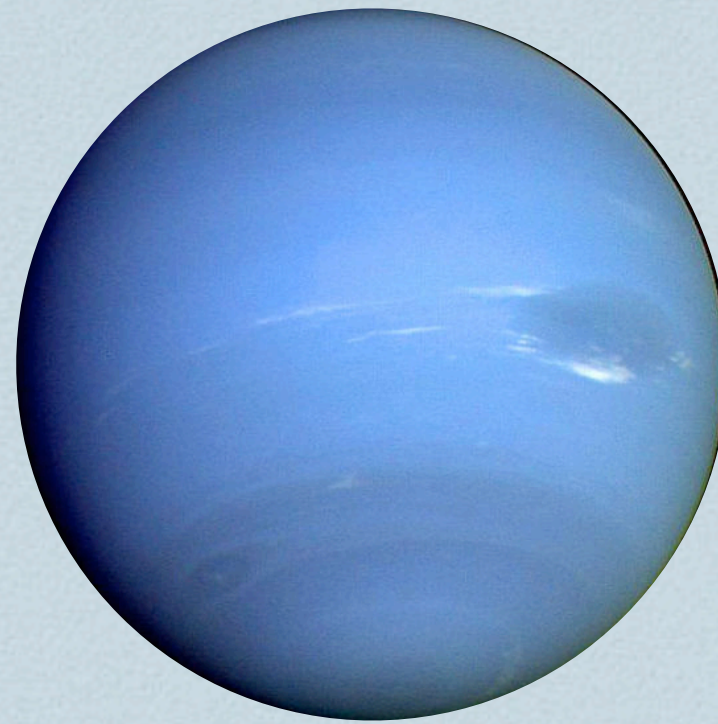
Neptunus



est
planeta.

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Neptunus



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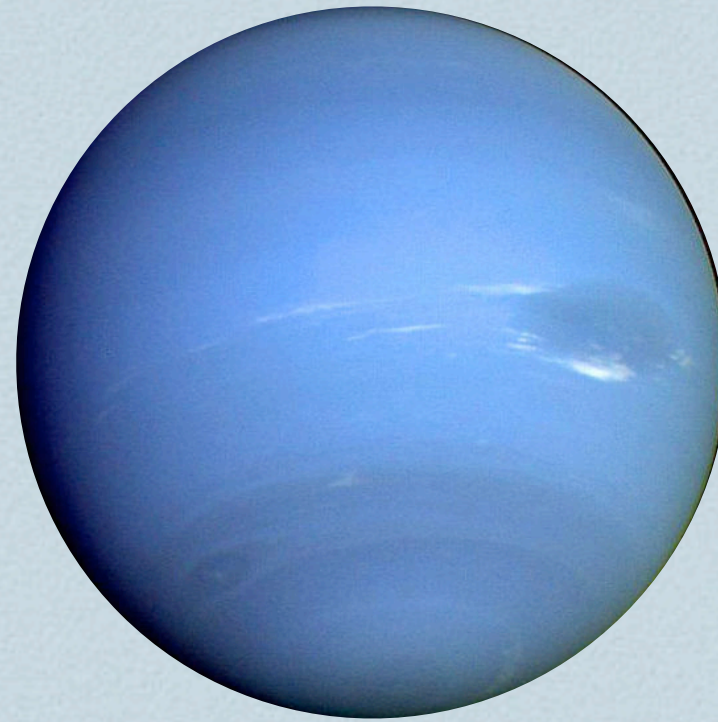
Corinthian plaque, 550-525 BC.
Louvre Museum.



Roman mosaic, ca. 3rd c. AD.
Archaeological Museum of Sousse.



Neptunus



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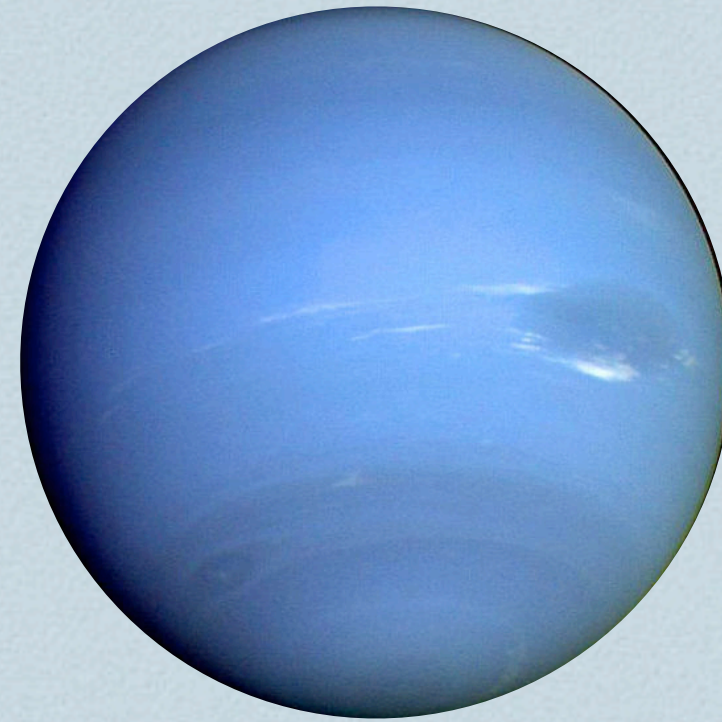
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Neptunus



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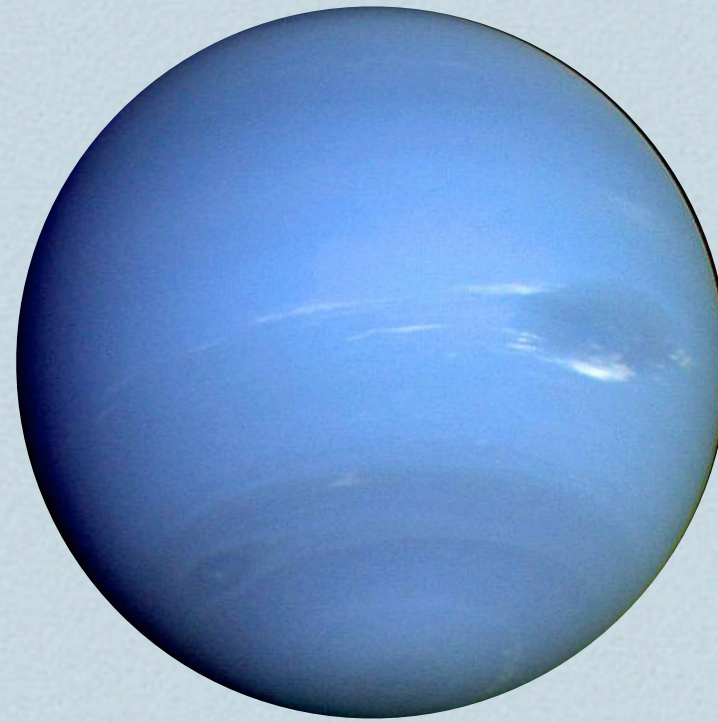
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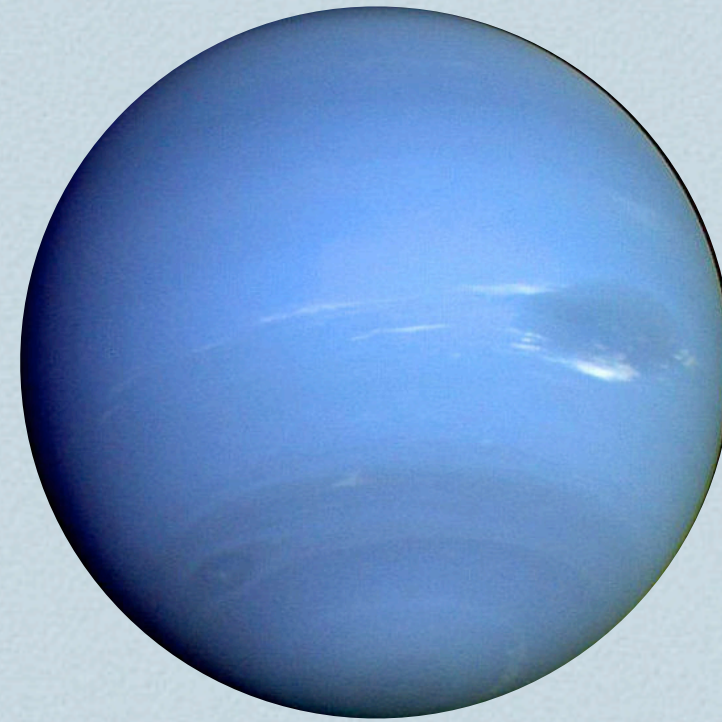
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Neptunus



Poseidon

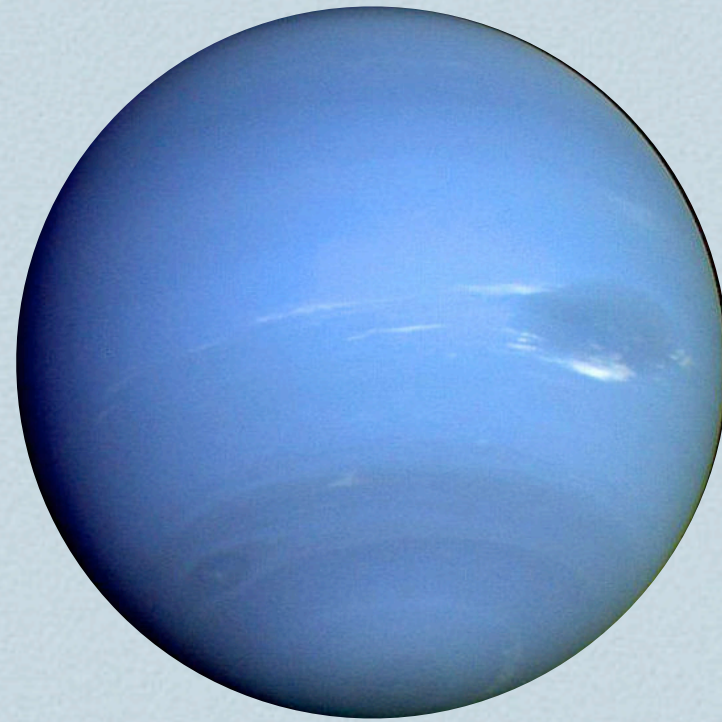


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Corinthian plaque, 550-525 BC.
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Neptunus



Roman mosaic, ca. 3rd c. AD.
Archaeological Museum of Sousse.

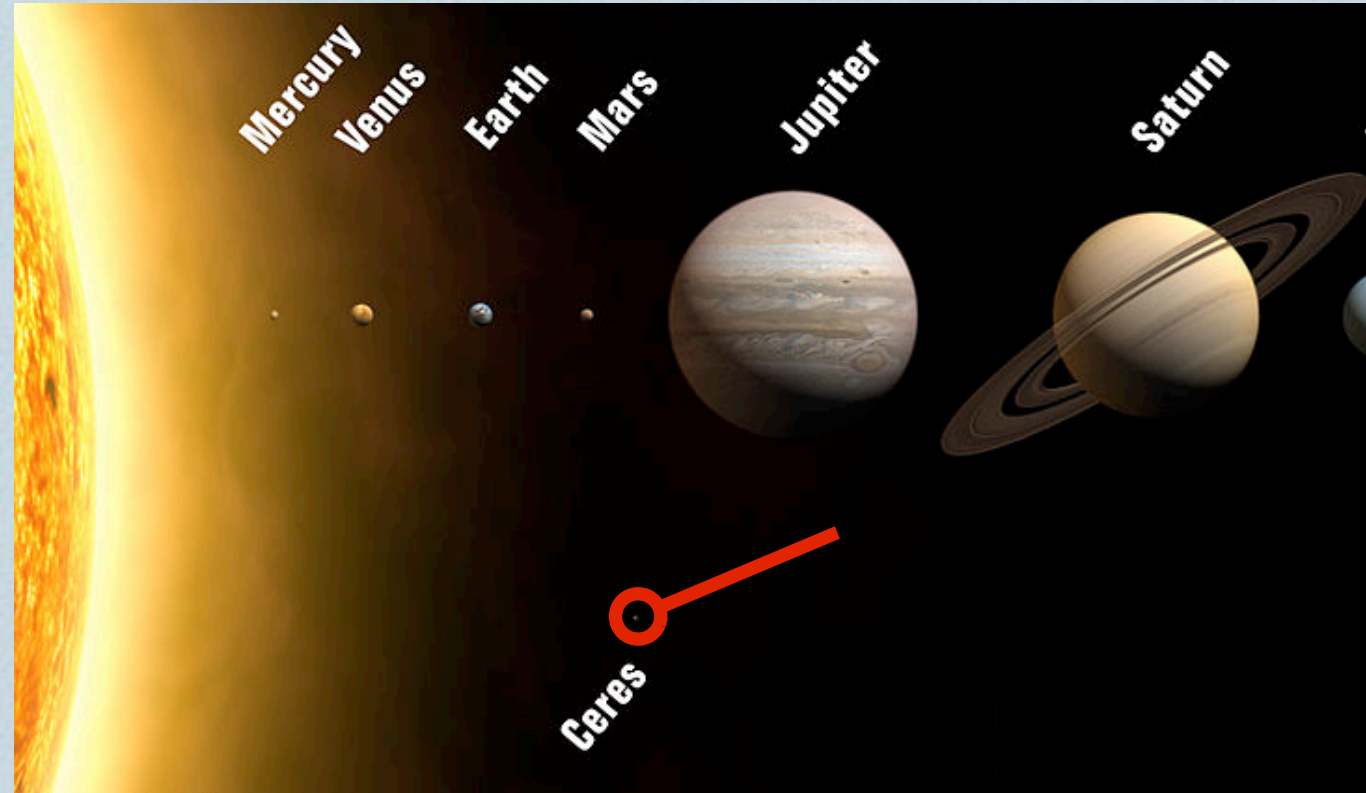


Poseidon



See if students can fill in the blanks at each slide-build. Neptunus est _____. Neptunus quoque est _____.
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Ceres

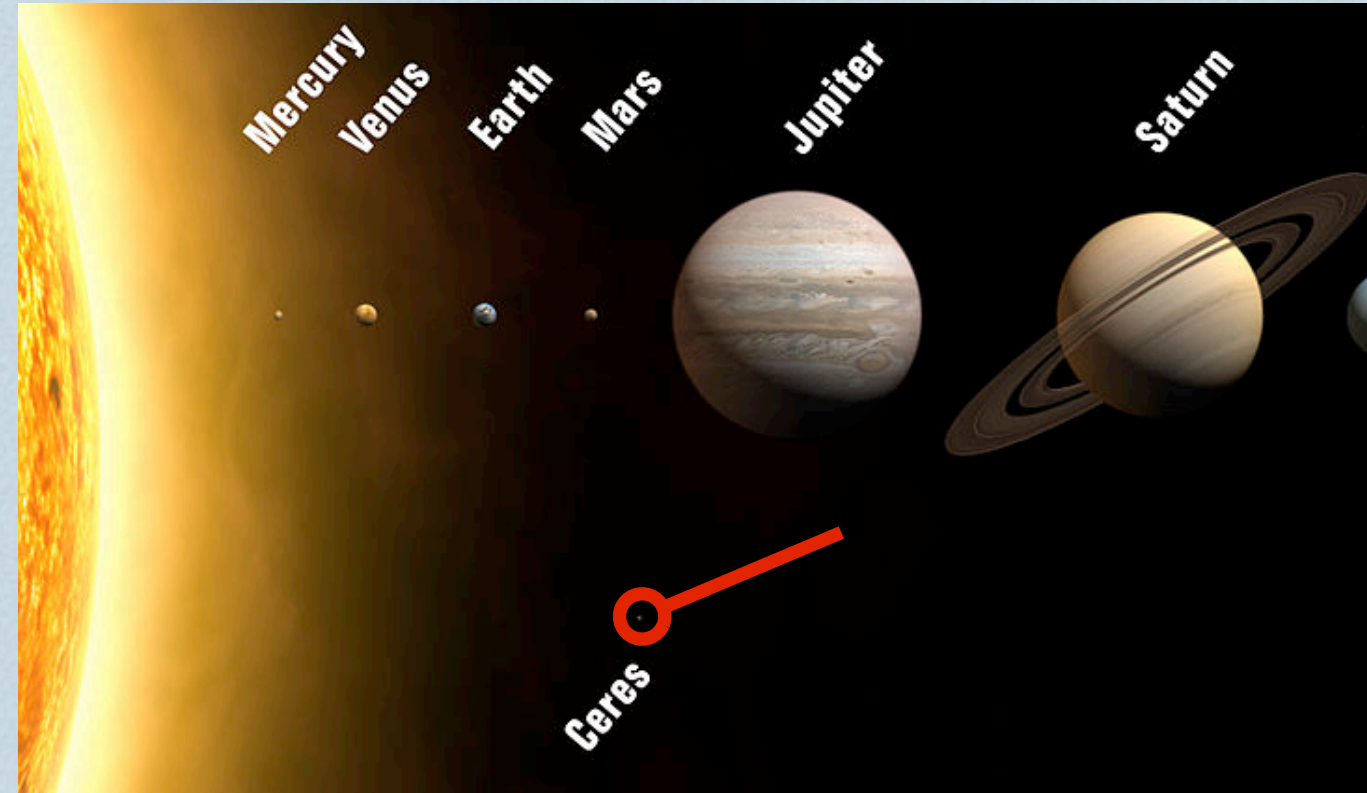


Ceres est planeta parvus. Ceres est dea.
In lingua Graeca, Ceres est Demeter. In manu est frumentum.
Go through as many as you like before adding some complexity.

Ceres



Red figure vase from Apulia. ca. 350 BC.
J. Paul Getty Museum.

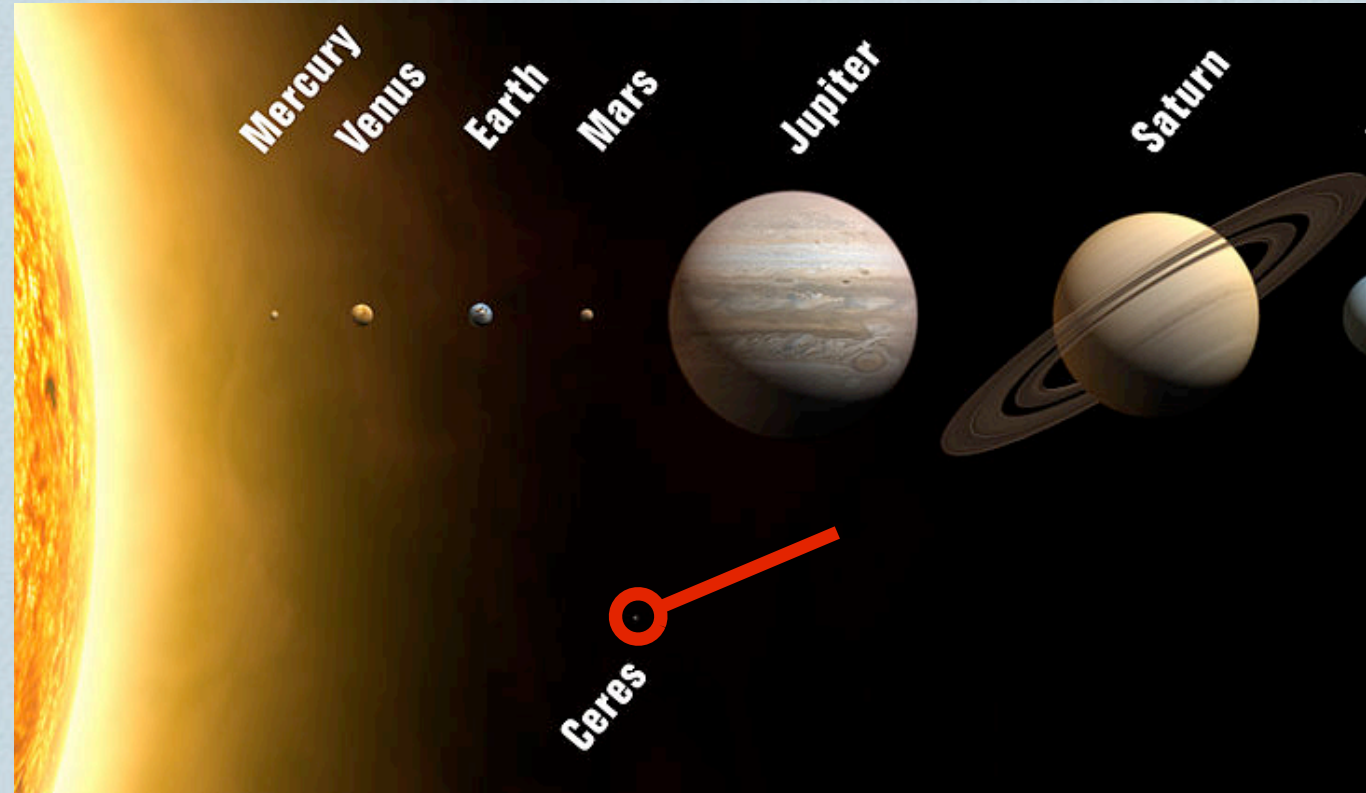


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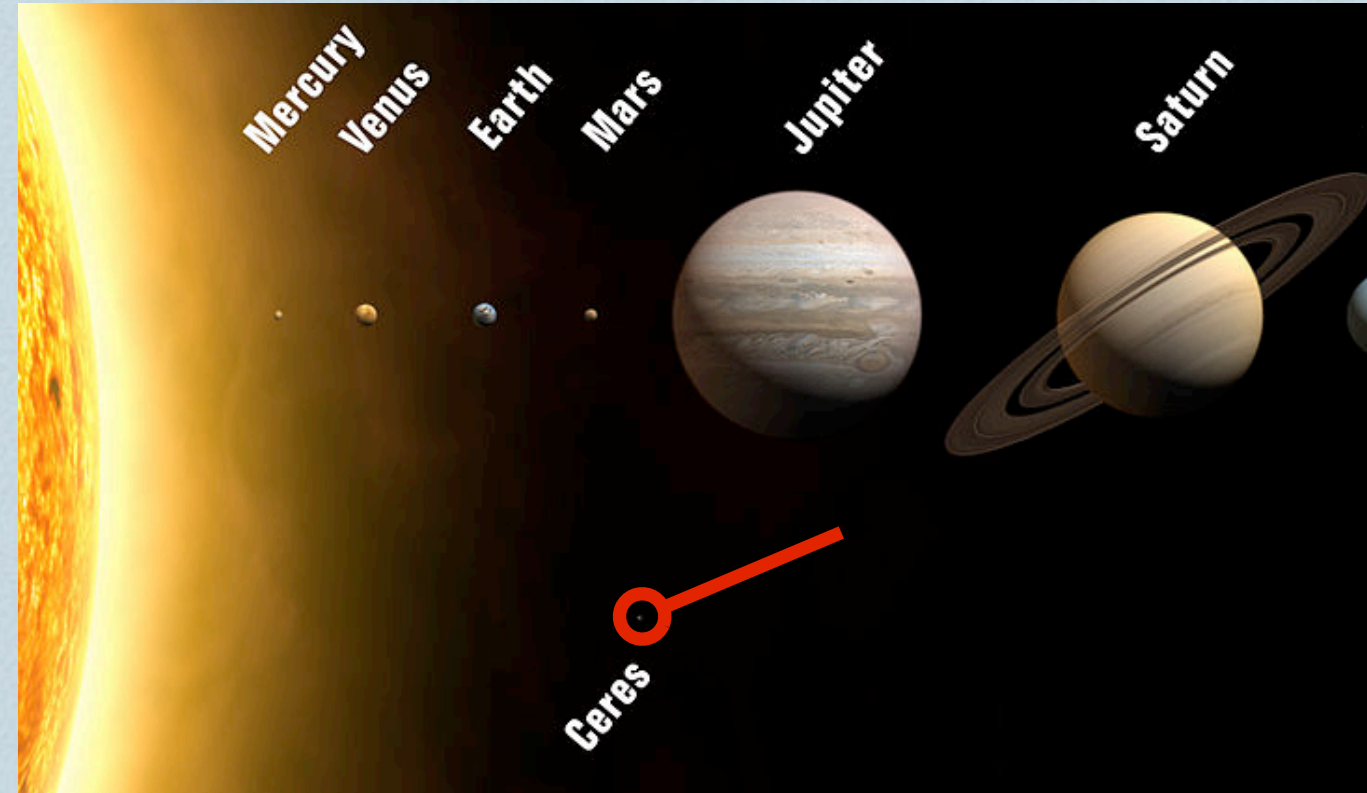
Demeter

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Ceres



Red figure vase from Apulia. ca. 350 BC.
J. Paul Getty Museum.



Demeter

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Go through as many as you like before adding some complexity.



Attic red figure lekythos. ca. 450-425 BC.
National Museum, Athens.

In manu frumentum est; ergo dea est _____. Quis est altera dea?
Est Proserpina. In lingua Graeca, Proserpina est Persephone.
Proserpina est filia Cereris. Ergo Ceres est _____ Proserpinae.
Pater Proserpinae est _____? (should be recognizable by the fulmen)
In manu Proserpinae est patera.



Ceres Demeter

Attic red figure lekythos. ca. 450-425 BC.
National Museum, Athens.

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Proserpina Ceres
Demeter

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Proserpina Ceres
Persephone Demeter

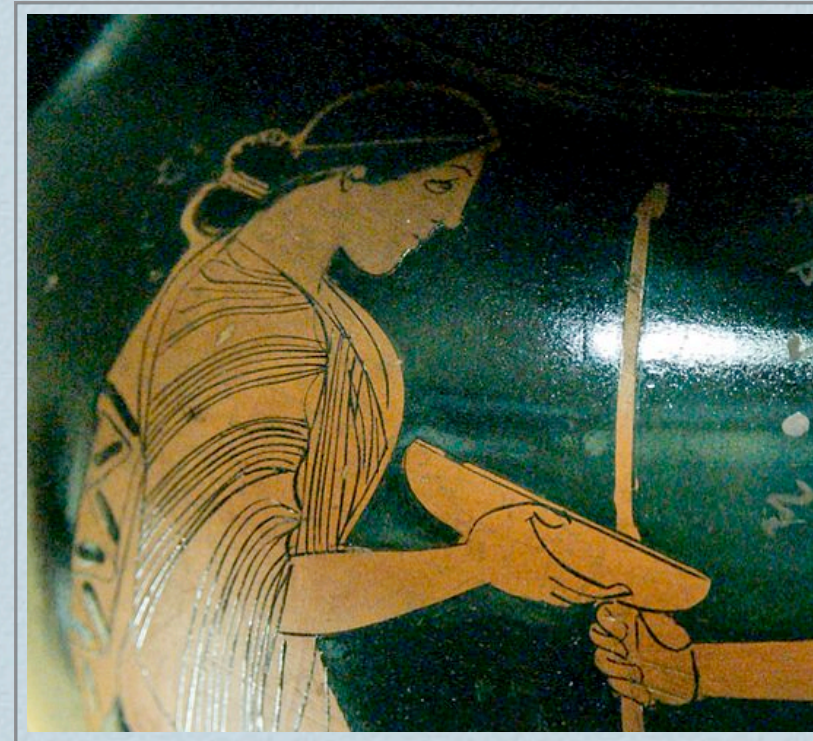
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Proserpina Ceres
Persephone Demeter Filia

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National Museum, Athens.



Attic red-figure
amphora, ca. 470 BC.
From Italy.
Louvre Museum.

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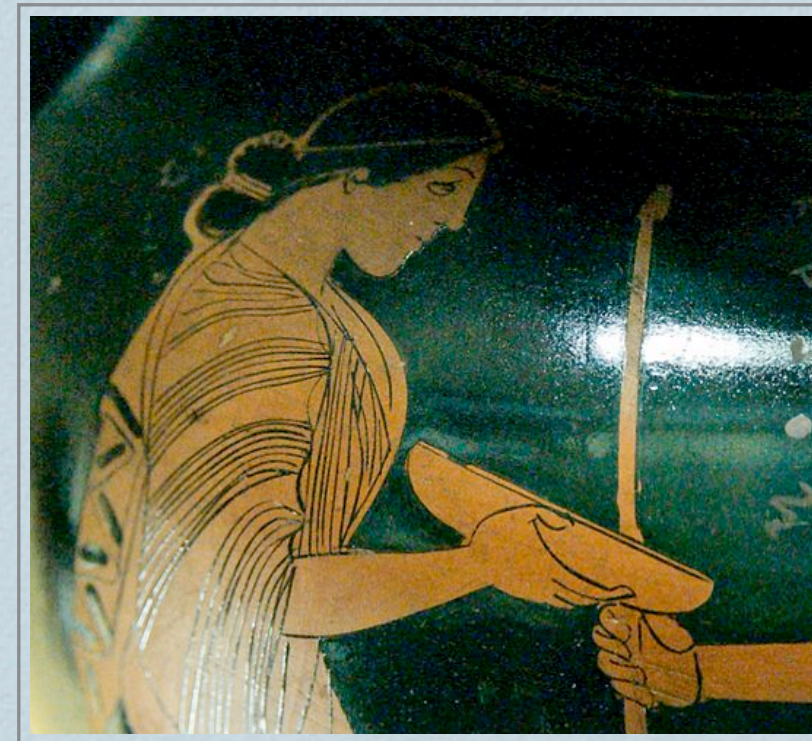


Proserpina Ceres
Persephone Demeter

Attic red figure lekythos. ca. 450-425 BC.
National Museum, Athens.



Mater



Attic red-figure
amphora, ca. 470 BC.
From Italy.
Louvre Museum.

In manu frumentum est; ergo dea est _____. Quis est altera dea?
Est Proserpina. In lingua Graeca, Proserpina est Persephone.
Proserpina est filia Cereris. Ergo Ceres est _____ Proserpinae.
Pater Proserpinae est _____? (should be recognizable by the fulmen)
In manu Proserpinae est patera.

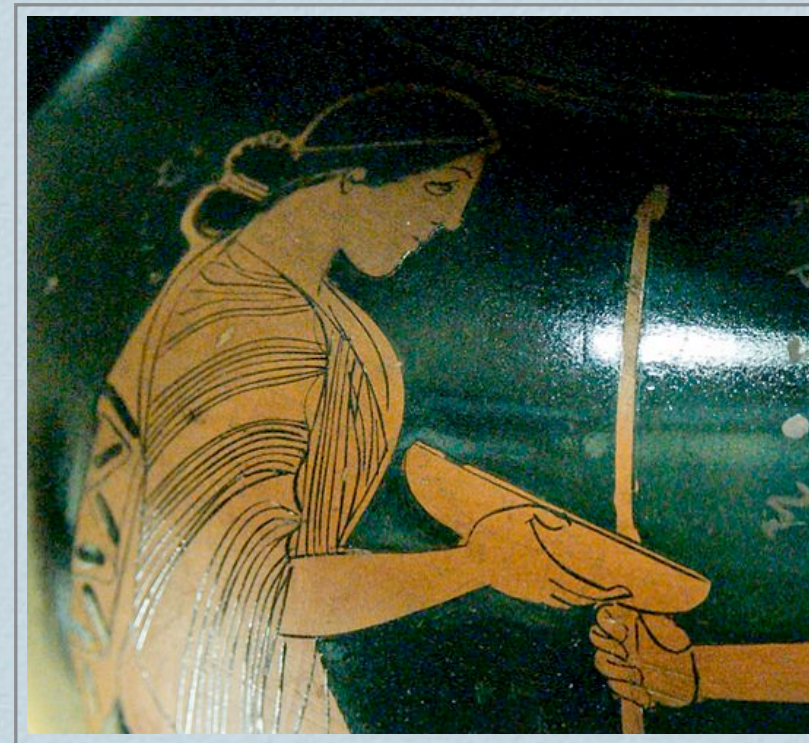


Pater

Mater

Proserpina Ceres
Persephone Demeter

Filia



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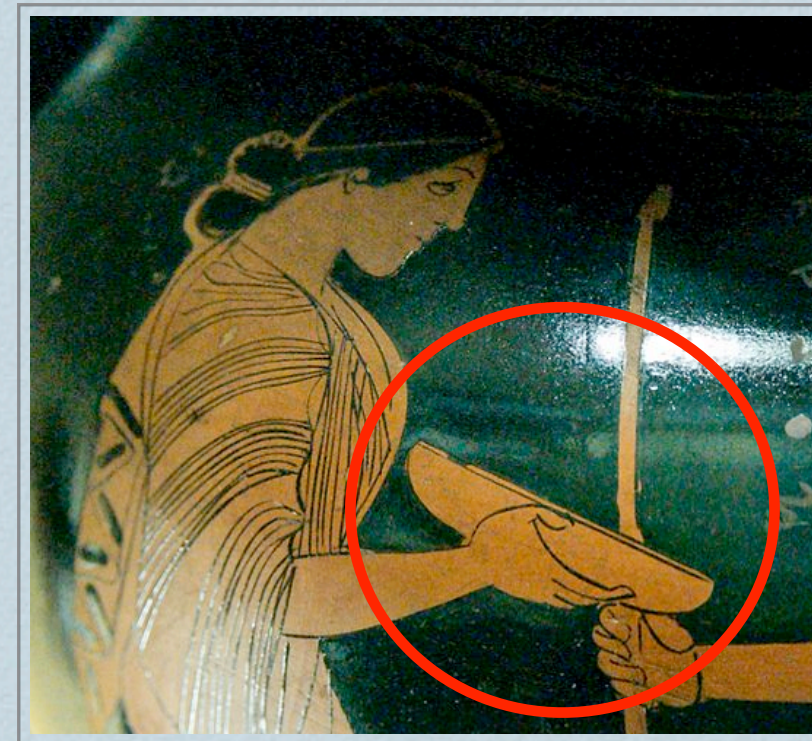


Pater

Mater

Proserpina Ceres
Persephone Demeter

Filia



Attic red-figure amphora, ca. 470 BC.
From Italy.
Louvre Museum.

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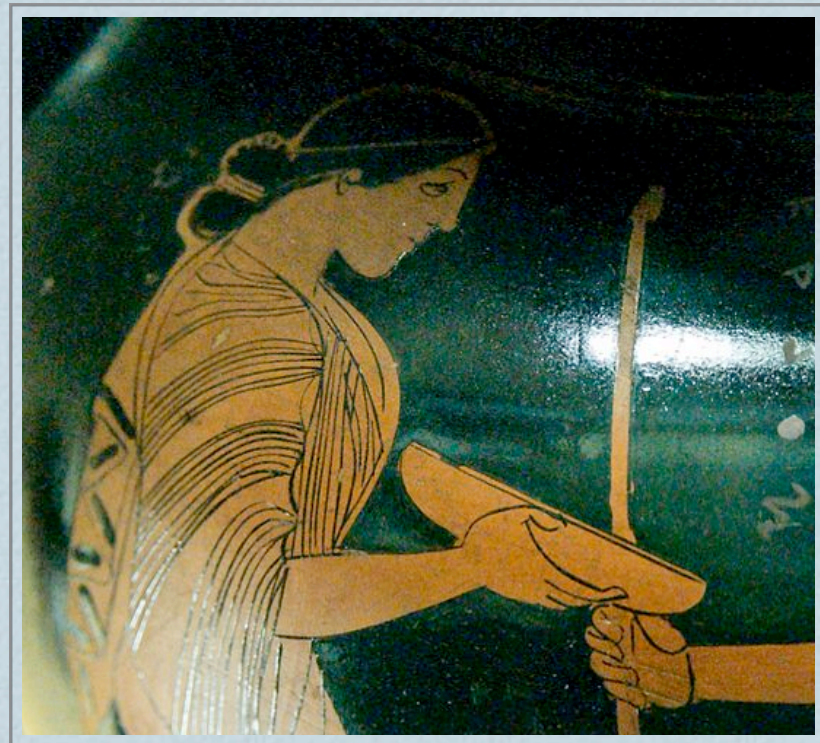
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Pater



Mater



Filia

Attic red-figure
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Let's have a look at the genitives.



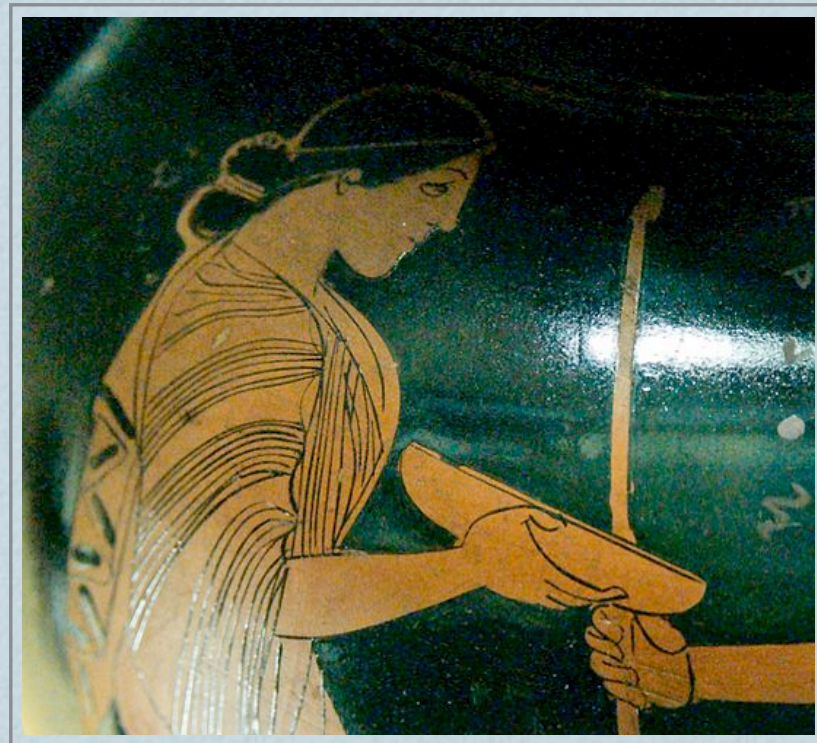
Pater



Mater

Juppiter est _____
Proserpinae.

Filia



Attic red-figure
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Let's have a look at the genitives.



Pater

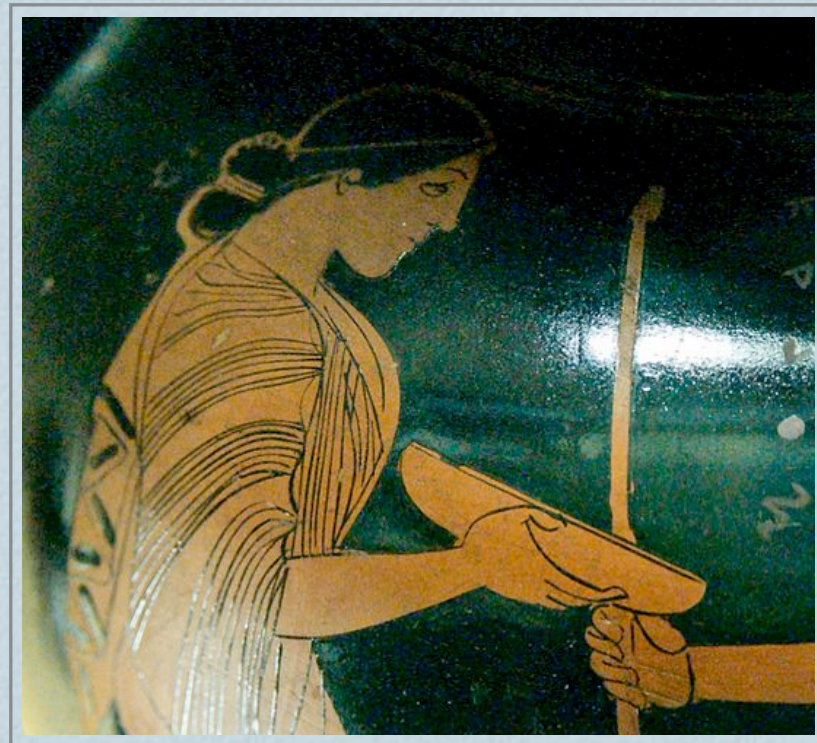


Mater

Juppiter est _____
Proserpinae.

Ceres est _____
Proserpinae.

Filia



Attic red-figure
amphora. ca. 470 BC.
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Let's have a look at the genitives.

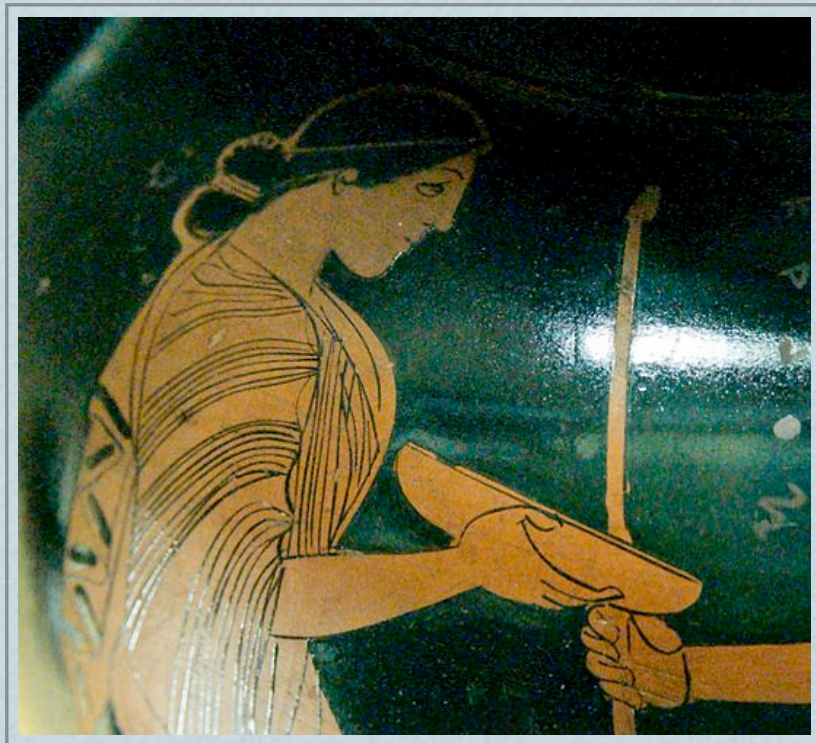


Pater



Mater

Filia



Attic red-figure
amphora. ca. 470 BC.
From Italy.
Louvre Museum.

Juppiter est _____
Proserpinae.

Ceres est _____
Proserpinae.

Proserpina est
_____ Cereris.

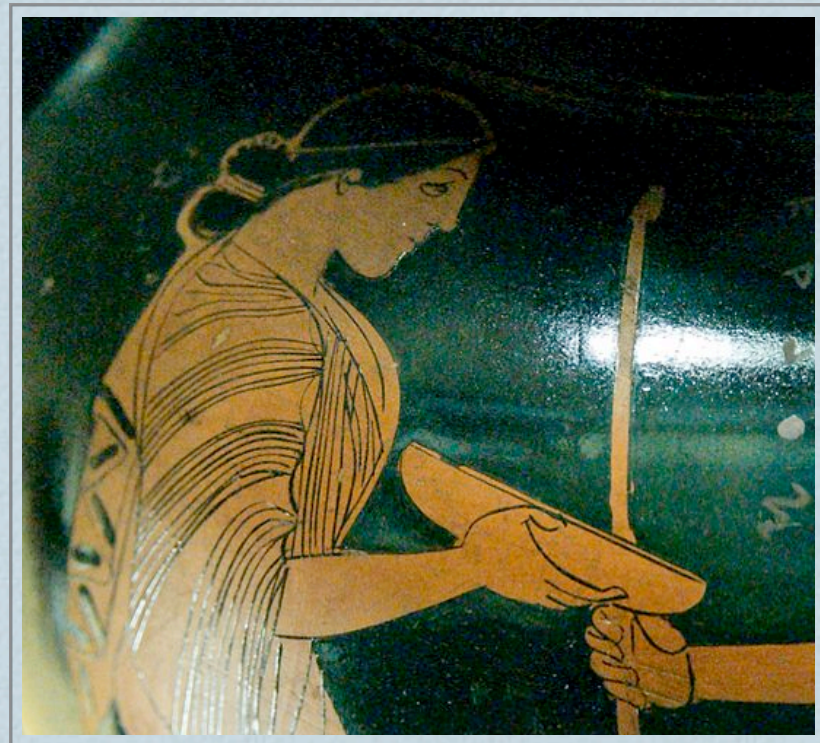
Let's have a look at the genitives.



Pater



Mater



Filia

Attic red-figure
amphora. ca. 470 BC.
From Italy.
Louvre Museum.

Juppiter est _____
Proserpinae.

Ceres est _____
Proserpinae.

Proserpina est
_____ Cereris.

Proserpina est
_____ Jovis.

Let's have a look at the genitives.

Saturnus, Saturni



Rhea, Rheae

Attic red figure pelike, ca. 475-425 BC.
Metropolitan Museum, New York.

Apulian red-figure hydria, ca. 340 BC.
Altes Museum, Berlin.



Ceres, Cereris

From Smyrna. 2nd c. AD. Louvre Museum.



Juppiter, Jovis

Roman mosaic. National Archaeological
Museum, Palermo. CC license (G. Dall'Orto).



Neptunus, Neptuni

With luck, the students have gotten the idea of the genitive and with the info provided, you can proceed to look at a family tree and practice a few sentences like "Ceres est soror ____." You can follow-up with a true/false exercise (either in class or as homework): if falsum, students should write a complete sentence correcting the error.

Quis est?



Attic red-figure amphora. ca. 470 BC. From Italy.
Louvre Museum.

Hand out cards with a god's image or just an emblem. Have each student gradually give out information. Let the rest of the class guess after each statement. If they guess correctly early, have the rest of the class supply any additional information they can think of. The card-holder can be responsible for correcting the statements (always using full sentences).

Quis est?

❖ Est deus.



Attic red-figure amphora. ca. 470 BC. From Italy.
Louvre Museum.

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Quis est?



Attic red-figure amphora. ca. 470 BC. From Italy.
Louvre Museum.

- ❖ Est deus.
- ❖ Est frater Neptuni.

Hand out cards with a god's image or just an emblem. Have each student gradually give out information. Let the rest of the class guess after each statement. If they guess correctly early, have the rest of the class supply any additional information they can think of. The card-holder can be responsible for correcting the statements (always using full sentences).

Quis est?



Attic red-figure amphora. ca. 470 BC. From Italy.
Louvre Museum.

- ❖ Est deus.
- ❖ Est frater Neptuni.
- ❖ In manu est cornucopia.

Hand out cards with a god's image or just an emblem. Have each student gradually give out information. Let the rest of the class guess after each statement. If they guess correctly early, have the rest of the class supply any additional information they can think of. The card-holder can be responsible for correcting the statements (always using full sentences).

Quis est?



Attic red-figure amphora. ca. 470 BC. From Italy.
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- ❖ Est deus.
- ❖ Est frater Neptuni.
- ❖ In manu est cornucopia.
- ❖ Est maritus Proserpinae.

Hand out cards with a god's image or just an emblem. Have each student gradually give out information. Let the rest of the class guess after each statement. If they guess correctly early, have the rest of the class supply any additional information they can think of. The card-holder can be responsible for correcting the statements (always using full sentences).

Quis est?



Attic red-figure amphora. ca. 470 BC. From Italy.
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- ❖ Est deus.
- ❖ Est frater Neptuni.
- ❖ In manu est cornucopia.
- ❖ Est maritus Proserpinae.
- ❖ Linguā Graecā nomen est Hades.

Hand out cards with a god's image or just an emblem. Have each student gradually give out information. Let the rest of the class guess after each statement. If they guess correctly early, have the rest of the class supply any additional information they can think of. The card-holder can be responsible for correcting the statements (always using full sentences).

Revisiting the Dei Romanorum



Ideally we believe topics should be revisited in different contexts. If your textbook introduces the genitive much later (as in Camb. Lat.), you can do a more complicated version of the guessing game by adding in spheres of influence (deus belli, dea sapientiae) and you can go crazy with relationships (who is the “amator uxoris dei ignis”)? You could also start with Mars in the way that we did at the beginning and use that as a way to lead into the story of Romulus and Remus and thence to the early kings of Rome.