



Notes for the teacher: Chapter 4

de Romanis has been designed for a selective approach. Students need to learn the new vocabulary and grammar from each chapter's Core Language section, but teachers should select a suitable combination of introductory and practice material to suit the time available and the needs of their students.

INTRODUCTORY MATERIAL

The notes which follow aim to highlight areas of interest within the theme for each chapter; teachers are encouraged to be selective in accordance with the age and interest of their classes.

Overview

Chapter 4 explores the interaction between the Romans and their gods, and looks at the material aspects of worship, such as the role of temples, priests and priestesses, sacrifices and votive offerings. Students are invited to consider how the Romans tried to win divine favour and avoid divine punishment, or - rather unpleasantly - how they tried to use divine anger as a way to harm their enemies. The introduction ends by introducing the Underworld as a place of eternal consequences for living a good or bad life.

Chapter 4 includes stories from myth, such as the punishment of Prometheus, and examples from history, such as the divine intervention in the life of Servius Tullius, the sixth king of Rome. The movement from myth to history, seen in Chapter 2 and Chapter 3, continues in Chapter 4, and the stories stretch further on the historical timeline. From now on the stories within each chapter also provide an opportunity to start engaging with the main events which shaped Rome's history, and so Chapters 4-6 begin to pave the way for the chronological sweep of Rome's history in Book 2.

How to begin

For all chapters, it is beneficial to read and discuss the introduction in overview before beginning the Core Language material: students will find the Latin sentences and stories more interesting (and more accessible) if they are already familiar with the context behind them. The PowerPoint slides available online might be helpful for teachers keen to offer a compressed introduction; in addition the worksheets (also available online) will direct students' attention to the most important details in the introduction. As students progress through each chapter, the Latin stories will provide opportunities to return to aspects of the introduction in greater depth. Detailed at the end of these notes is a breakdown of which material might work best alongside each Latin story.

Since the stories told in Chapter 4 stretch further across the sweep of Roman history, it might be useful to start with the timeline printed on pp3-4. Within Chapters 1-3, students may have been fairly comfortable referring to 'the Romans' as a unit, but from now on it will be helpful for them to be clear that the Romans were a community whose history stretched across hundreds of years, and whose culture evolved as their power spread. Chapter 4 may also be a useful opportunity to engage with the



Introduction to the Romans on pp1-3 so that students start to grow familiar with the growth in Roman power.

For teachers who are keen on a dramatic start, the myth of Prometheus offers a gruesome way in: students might like to discuss the role of punishment within a community, and why divine anger was to be feared.

What's interesting

The transactional nature of the Roman relationship between gods and humans is simple on the surface, but very difficult in practice because it requires humans to put a material value on what they want. Once students start thinking about how much they would actually pay to get something, it becomes very interesting as a concept, especially since there was no guarantee that the sacrifice would work. Students could be asked to put a price on things they might ask for today: how much would a day off school be worth? Would they be willing to pay money to achieve a particular political outcome? How much would they offer to try to save someone's life?

Students will already be familiar with the idea that the Classical gods were not beneficent, and so they should understand why their support had to be bought. In Chapter 4 students will understand better that the gods were not necessarily on the side of the humans, and that the Romans believed that they had to pay for what they wanted as part of a culture which valued material goods.

The descriptions of worship highlight how important correct procedure was within Roman religion. It will be interesting for students to think through the fine-grained details of the rituals for sacrifice and imagine how different they might have been from religious ceremonies today.

Several of the images in Chapter 4 are of religious artefacts which still survive today. Via this material, students are offered the chance to engage directly with the reality of ancient religious practice. Whereas Chapters 1 and 2 dealt largely with the fantastical world of myth, students can now move on to cultural study which is very firmly pinned to concrete evidence.

What's difficult

The stories and sources in this chapter are spread over a wide span of history. When students learn about the Romans, they should realise that they are dealing with a period of more than a thousand years! From now on, it is good practice for students to notice the date of a story or source, and to refer to the timeline on pp4-5, in order to anchor their understanding in the overarching narrative of Rome.

Lots of terminology here will be familiar to students (e.g. temple, priest, sacrifice), but as with the concept of a hero, students will need to understand these labels within a Roman context. Students should be encouraged to acknowledge their own understanding of these terms, and how the Roman meaning is different.

Roman sacrifice can be likened to a commercial contract, driven by the hope that a gift would bring with it divine favour in return. This is a very different idea from the modern use of the same word: students might like to consider the contrasting Christian concept of self-sacrifice.

The value of Roman sacrifices (grain, vegetables, animals) can be difficult to understand, because worth is measured differently in our own society. Students could be encouraged to assess what might be a smaller or larger sacrifice, and what the modern equivalent might be.



The reality of the public offering of animals for sacrifice can be difficult to imagine, because the killing of animals is largely hidden from view in our society. Students could be encouraged to imagine what it might have been like to attend a sacrifice, by considering the atmosphere, the sights, sounds, smells and so forth.

The Romans also made use of religion to bring about harm to others. By looking at curses, students can discuss and assess how ready the Romans appeared to be to treat others badly. The large number of surviving artefacts over a remarkable span of time suggests that the Romans were very ready to believe in the efficacy of curses.

Suggestions for cultural comparisons and wider discussion

- **curses as a way to bring about punishment:** how would this be viewed in our own society? If the intended victim of the curse had done something truly terrible, is the punishment justified? Is it healthy to have a society keen to bring about harm to others?
- **offerings in modern-day religions and cultures:** what kinds of offerings do people make in modern societies and why? Students might like to think about why we donate money to various causes, or offerings such as dropping a penny in a fountain for luck or trusting to chance when gambling using slot machines.
- **ritual, tradition and culture:** do people always believe in the rituals which they practise? Is there a value to ritual for its own sake? Why might humans perform rituals even if they are not religious? Students might like to consider rituals such as weddings, baptisms, singing hymns or football chants.
- **fear of punishment:** is good behaviour based on fear of punishment, or do we want to behave well for its own sake? What motivates human behaviour?

Suggested extension and creative activities

- students could write instructions for a new priest on how to conduct a sacrifice, and then re-enact it
- students could debate what they would consider to be an appropriate sacrifice for a particular wish-list
- students could make their own votive offering from paper or salt dough
- students could create their own curse tablet (in English) using aluminium foil
- students could write a story that imagines a new punishment in Tartarus and explain what the punishment is for
- students could draw what they imagine the Underworld to look like, including Tartarus and Elysium

LANGUAGE MATERIAL

Overview

vocabulary	practice material
Chapter 4 CL vocabulary list	AL Exercise A4.1 AL Exercise A4.2 AL Exercise A4.3



	online Quizlet vocabulary flashcards
grammar	practice material
irregular verbs: imperfect tense <ul style="list-style-type: none">• <i>sum, possum, eo</i>• <i>fero, volo, nolo</i>	CL Exercise 4.1 AL Exercise B4.1
direct questions	CL Exercise 4.2 CL Exercise 4.3¹
nouns and adjectives <ul style="list-style-type: none">• genitive and dative cases	CL Exercise 4.4 CL Exercise 4.5 CL Exercise 4.6 AL Exercise B4.2 AL Exercise B4.3 AL Exercise B4.4 AL Exercise B4.5 AL Exercise C4.1
dictionary conventions <ul style="list-style-type: none">• nouns and adjectives• stems• declensions	CL Exercise 4.7 CL Exercise 4.8
verbs taking the dative	CL Exercise 4.9 CL Exercise 4.10 CL Exercise 4.11
consolidation / revision	practice material
vocabulary and grammar	online vocabulary quiz
verb tenses	AL Exercise C4.2
all grammar	AL Exercise C4.3

What's difficult, and how best to teach it

- **Translating sentences is likely to be more challenging than the stories**, because a wider range of vocabulary from previous chapters reappears. It might be useful to consolidate vocabulary as a warm-up before beginning a set of sentences. The grammar practised will also be more wide-reaching, as within a set of ten sentences a range of different endings has been built in. If teachers wish to focus on just one aspect of grammar, they may decide to side-step a particular sentence.
- **Irregular verbs can be difficult to recognise**. This is because they are often very short, and they do not necessarily have a fixed stem to latch on to. It is helpful for students to learn to refer to them by their first two principal parts (e.g. *sum, esse*), partly so that they grow confident with recognising the irregular infinitives, and partly because this will help them

¹ Latin stories are denoted in bold



remember that if they try to look up *eram* it will be listed under *sum*, or that *ibam* will be listed under *eo*. These verbs are extremely common and so it will help students if they are well-drilled in identifying them. *do, dare, dedi* also has a very short stem and, although not an irregular verb, is often similarly difficult to recognise.

- **The imperfect tense of *volo / nolo* should be translated idiomatically.** It is important for students to become familiar with the meaning of the three new irregular and very common verbs, *fero, volo* and *nolo*. It should be noted that the imperfect tenses *volebam* and *nolebam* are best translated idiomatically as *I wanted* and *I did not want*.
- **The genitive and dative are introduced together.** Some students will find it straightforward to learn two new cases, and some will be pleased that they have now met all the key noun / adjective endings. Full tables of each noun / adjective are in the reference grammar sections, and some students will find it useful to see the endings for each type of noun or adjective set out in full. Ambitious students will welcome the dexterity that comes from learning to recite case endings across declensions by case, and also down the cases within each declension.

These two cases are, however, considerably more difficult to learn than the nominative, accusative and ablative cases, for two main reasons. Firstly, the same spelling of an ending now crops up in multiple places within the case table and this can cause confusion. Secondly, it is far harder to match sound to spelling for the bulk of the dative and genitive sg endings than for the accusative / ablative endings. It can be very hard for some students, therefore, to learn these accurately since there may be a considerable disconnect between chanting the endings and recognising their written form.

It is important that the case endings for the genitive and dative do not disrupt the students' grasp of the much more important accusative and ablative case endings. In practice, when translating students rarely make significant mistakes over dative / genitive nouns: these nouns are typically embedded in the middle of a sentence and within a word order pattern which is much closer to English. The key thing for students to remember is that they might need to add an English preposition (*of, to, for*) if they meet a noun which is not in the nominative, accusative or ablative case. The reason for introducing both cases together at this stage is precisely not to dwell on them too much: often the meaning is clear from context, or becomes clear if a noun is not accusative or ablative.

- **Students need to learn to identify declensions and stems from a vocabulary list.** Nouns and adjectives are now listed in line with standard dictionary conventions, and - as with verbs in Chapter 3 - some students will need considerable practice in using word lists to identify declension and stem. A good activity is to go through new vocabulary, circling each word's stem, and to colour-code groups of words which belong to the same category so that students grow comfortable in recognising the pattern that a 1st declension noun, for example, has a genitive sg ending in *-ae*. Exercises such as the *Look it up!* task on p125 will help with this.

What to prioritise if you are short of time

de Romanis has been designed for a selective approach: it is highly unlikely that any student will have the time to do all the exercises within it. Teachers will need to make a decision about which



Core Language practice material to use to help students understand new vocabulary and grammar, and which Additional Language or online materials to use to reinforce or extend the core content of each chapter. For an explanation about the differentiation built into the different categories of Additional Language and online exercises, see the Teachers' Introduction to Book 1.

For students and teachers who are short of time, the following are the key things to focus on within the Core Language section.

- learning new vocabulary and consolidating prior vocabulary
- learning to recognise and remember the meaning of irregular verbs
- remembering that *of*, *to* or *for* may be needed when translating genitive and dative nouns
- consolidating the more important accusative and ablative case endings
- practising identifying the declension of nouns and adjectives from a vocabulary list, and then selecting the right case ending by reciting across the relevant set of endings by case or down through the different cases within a declension

LATIN STORIES

The Latin stories are a good opportunity to connect with material from the Introduction to each chapter. Below is a list of material which would work well alongside each Latin story.

- **Exercise 4.3: Evander meets the hero Hercules and together they build the *Ara Maxima***
 - Chapter 4: Introduction - Favour: sacrifices and offerings²
 - Figure 4.3 Preparation for a sacrifice
 - Source 4.2; Offerings are made to the gods in gratitude
- **Exercise 4.8: Cerberus, the guard dog for the Underworld**
 - Chapter 4: Introduction - Punishment
 - Chapter 4: Introduction - The Underworld
 - Figure 4.6 *Prometheus Bound* by Peter Paul Rubens
 - Source 4.4: Cicero mocks the idea of punishment in the Underworld
 - online comprehension and audio file
- **Exercise 4.10: The Romans offer a huge sacrifice to the gods**
 - Figure 4.2 A priest about to make a sacrifice
 - Figure 4.3 Preparation for a sacrifice
 - Source 4.2: Offerings are made to the gods in gratitude
 - online comprehension and audio file
- **Exercise 4.11: Augustus builds many temples**
 - Chapter 4: Introduction - Temples
 - Figure 4.1 Pantheon
 - Source 4.2: Offerings are made to the gods in gratitude

² Teachers may also like to use material from the Introduction to Chapter 2