

CHAPTER 1
THE OLYMPIAN GODS



Chapter 1: Introduction

The Olympian gods

The Romans worshipped many different gods and goddesses. As discussed on pp1–4, Rome was a city founded a very long time ago. We do not know much about very early Roman religion, but we do know that over time Roman culture was influenced by the culture of the Ancient Greeks. By the middle of the 2nd century BC the Romans had conquered Greece and absorbed much of its literature and religion. It became the Roman practice to match up their own major gods with the Greek gods, and many of the stories the Greeks had told about their gods started to appear in Roman literature too.

The most famous gods worshipped by the Romans are known as the Olympian gods. They have this name because they were paired with the major gods whom the Greeks had believed lived on Mount Olympus. Here is a list of the Olympian gods with both their Roman and their Greek names. You will see that the Romans believed that each god was associated with different things.

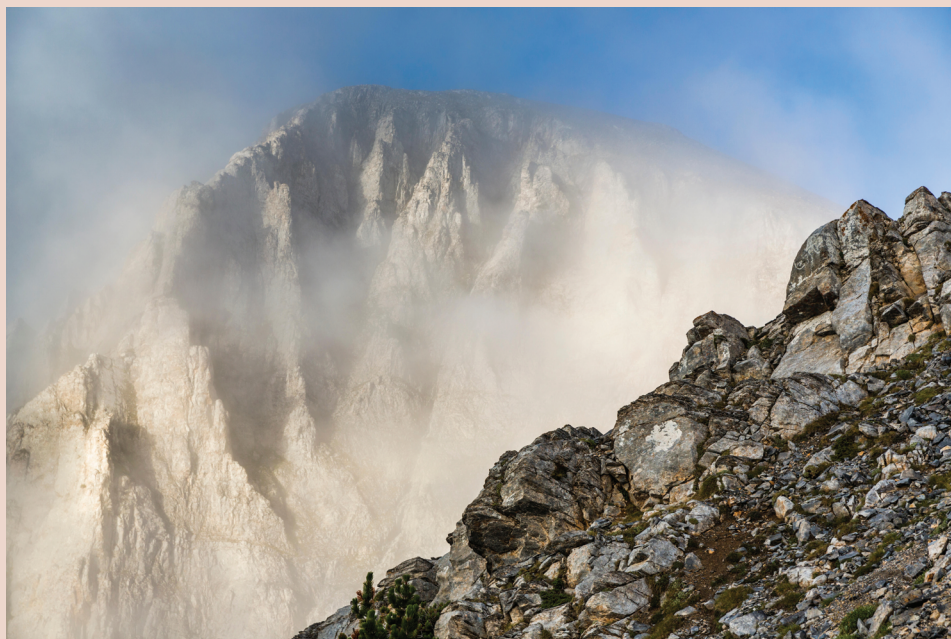


FIGURE 1.1 The summit of Mount Olympus

Mount Olympus is a mountain in Greece and it has one of the highest peaks in Europe. Its summit is often shrouded in cloud, and it is no surprise therefore that it seemed like a natural home for the gods.

Roman name	Greek name	
Jupiter	Zeus	king of the gods
Neptune	Poseidon	god of the sea
Pluto	Hades	god of the underworld, the region inhabited by souls of the dead
Juno	Hera	queen of the gods, goddess of marriage
Venus	Aphrodite	goddess of love
Apollo	Apollo	god of music, prophecy, music, archery and disease
Mars	Ares	god of war
Diana	Artemis	goddess of hunting, childbirth and young women
Minerva	Athena	goddess of wisdom, weaving, and war
Ceres	Demeter	goddess of agriculture
Bacchus	Dionysus	god of wine, fertility and frenzy
Vulcan	Hephaestus	the blacksmith god of fire
Mercury	Hermes	the messenger of the gods and the god of travellers and thieves
Vesta	Hestia	goddess of the hearth and home

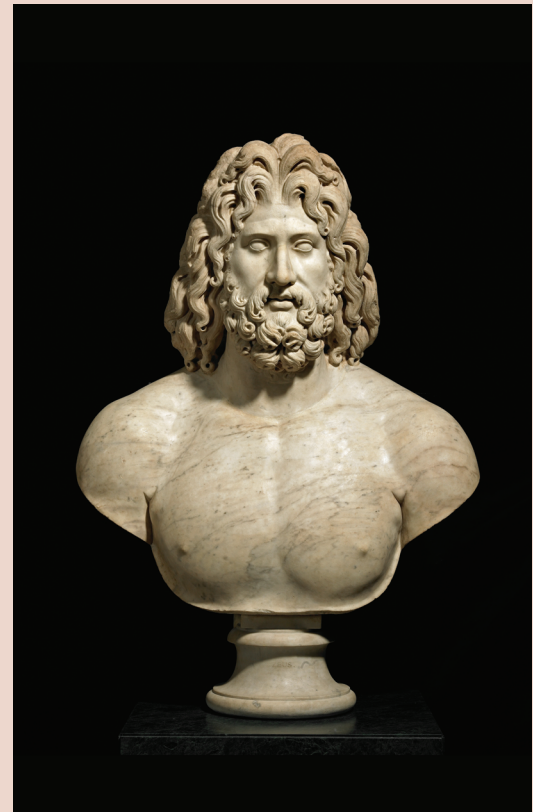


FIGURE 1.2 Bust of Jupiter

The shoulders and bare chest in this statue show Jupiter's strength. Jupiter's face has been carved with his characteristic beard. This bust dates from the 2nd century AD and is now part of the collection at The British Museum.

The Greeks, and then the Romans, told many stories about these gods. This chapter focuses on the stories. You may know some of these stories already because many of them are still popular today. These stories help us to understand some of the things which were important to the Romans and some of the things which they worried about. As you read the myths in this chapter, it might be interesting to consider what these stories might tell us about the Roman attitudes to family, gender and power.

Jupiter, king of the gods

The Romans believed that Jupiter was the king of the gods. Even though he was the most powerful of the gods, his reign was not always an easy one. Jupiter is often shown in art with his favourite weapon, a thunderbolt, ready to throw whenever trouble arose.

Jupiter had not always been the king of the gods. The Roman poet Ovid re-tells the Greek story that Jupiter became king after he killed his father, Saturn. Saturn was the king of the Titans. Titans were divine beings, an earlier race of gods. They were monstrous and

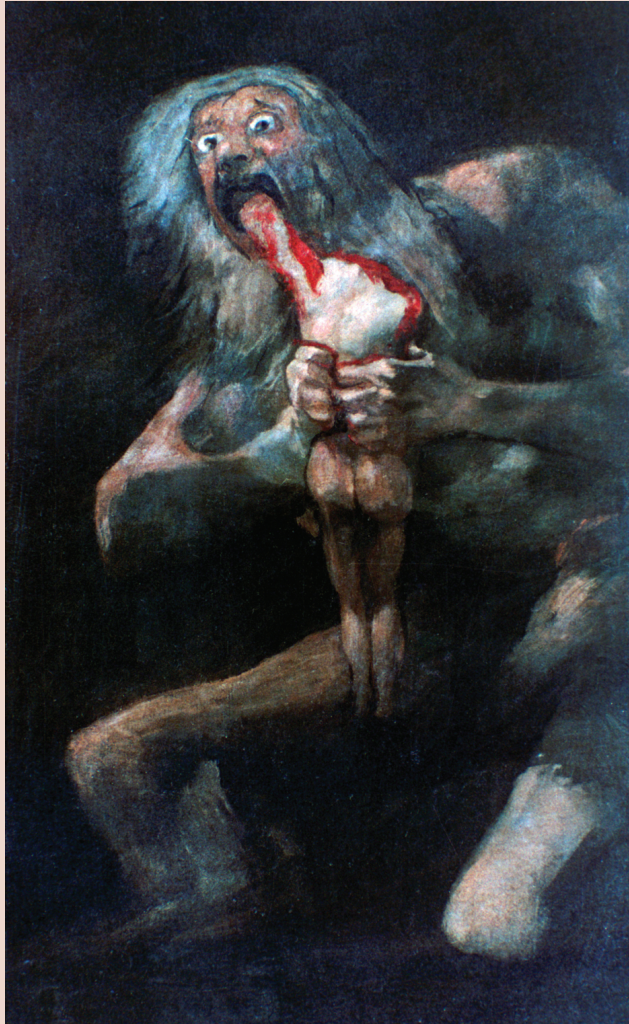


FIGURE 1.3 Saturn eating one of his children

This chilling painting of the Titan Saturn, the father of many Olympian gods, was created by the Spanish painter Goya towards the end of his life when he had seen a tremendous amount of death and destruction in the Napoleonic Wars. Notice how, in a mainly dark background, the bolting white eyes of Saturn and the red blood of his son stand out.

uncivilised. There had been a prophecy that one of Saturn's children would kill him and take his place. To prevent this, Saturn swallowed each child as soon as his wife, Ops, gave birth.

As you will read in Exercise 1.4, Saturn's wife decided to trick him. When Jupiter was born, she hid her baby and gave Saturn a stone wrapped as a baby to swallow. Unknown to Saturn, Jupiter grew up in secret. Later, he and his mother tricked Saturn into drinking a potion that made him vomit up all the children he had already swallowed. Together, Jupiter and his siblings defeated Saturn. Then Jupiter and his brothers, Neptune and Pluto, drew lots to decide who would rule which part of the world. Jupiter took over Mount Olympus and ruled as king of the gods. Neptune won the sea, and Pluto won the Underworld.

Jupiter settled in to rule men and gods from Mount Olympus. Jupiter married his sister Juno, who became the queen of the gods. Their son, Mars, was the god of war. Juno was believed to be the goddess of marriage even though her own marriage to Jupiter was not always a happy one because Jupiter had many affairs. Several stories from ancient myth focus on Juno's jealousy and her readiness to take revenge.

Trouble on Mount Olympus: Juno and Vulcan

One of the most famous stories about Jupiter and Juno started as a Greek myth told by the Greek poet Hesiod sometime around 700 BC in a long poem called the *Theogony*. Like many Greek myths, the Romans re-told the same story using Roman names instead. In this story, Juno became so annoyed with the number of children Jupiter had with other goddesses, and even mortal women, that she decided to have a child on her own. Since she was a goddess, she was able to do this. However, the child she

bore was not like the other Olympians; Olympians were all beautiful and this child, Vulcan, was ugly. Despite this, Vulcan was very clever, and became the god of fire and metalworking. The Romans believed that Vulcan set up a forge and worked with the one-eyed giants known as Cyclopes to make weapons for the gods themselves, including Jupiter's thunderbolts. You can read about some of these weapons in Source 1.1.

In another of the stories told about Vulcan, we hear that Jupiter threw Vulcan out from Mount Olympus. This happened because Juno was determined to destroy one of Jupiter's sons by a mortal woman: the hero Hercules, whom we shall read more about in Chapter 2.



FIGURE 1.4 A Cyclops forging Jupiter's thunderbolts

According to myth, the Cyclopes also made weapons for the other gods, such as Neptune's three-pronged trident and Pluto's helmet of invisibility. This mosaic, which dates from the 3rd century AD, was found in Tunisia where it remains today in the Bardo National Museum.

Juno had sent a storm to destroy Hercules, so Jupiter punished Juno by hanging her from Mount Olympus with anvils chained to her ankles. When Vulcan tried to free his mother, Jupiter cast him out from Mount Olympus. Other myths tell us that Juno threw Vulcan from Mount Olympus because he was crippled and ugly. It is important to remember that, when it comes to the myths about the Olympian gods, there is often more than one version.

Vengeful gods: Vulcan and Venus

In revenge for his exile, Vulcan sent a throne to Juno. Vulcan was such a clever craftsman that, when Juno sat in the throne, she was bound fast and could not get free. Vulcan agreed to release Juno if Jupiter promised that Venus, the goddess of love, would marry Vulcan. This was a bold request. Venus was so beautiful that many gods had fallen in love with her



FIGURE 1.5 Birth of Minerva

This vase was created in Greece in the 5th century BC. It shows the story of the birth of the Greek goddess Athena or, as the Romans knew her, Minerva. She is shown here emerging from the head of her father, fully grown and wearing armour.

and wanted to marry her. What's more, Venus was already in love with Mars, the god of war and the son of Jupiter and Juno, and so she did not wish to marry Vulcan.

Jupiter, however, agreed to Vulcan's demands and, because Jupiter was the king of the gods, Venus had to obey. She married Vulcan, but she was not faithful to him. In Exercise 1.8, you will read a story from nearly 3,000 years ago that tells how Vulcan eventually caught Venus committing adultery with Mars. The Roman poet Ovid included this story in one of his poems, and you can read a translation of this in Source 1.3.

Wisdom and war: Minerva and Mars

Mars was not the only god of war. The Romans also worshipped Minerva, the goddess of war, wisdom and crafts such as weaving. She was the daughter of Metis, the Titan goddess who had been married to Jupiter before he married Juno. Just as Jupiter's father swallowed his children to keep them from overthrowing him, Jupiter decided to swallow Metis before she could give birth to their child. Even though Jupiter had swallowed her, Metis gave birth to Minerva inside Jupiter's body. Soon afterwards, Jupiter began having

terrible headaches. To get rid of these headaches, Jupiter asked Vulcan to hit him in the head with an axe. When Vulcan did so, Minerva jumped out, fully grown and armed for battle. You will read a version of this story in Exercise 1.16.

The power of the gods

As we have seen, the gods of Mount Olympus did not set good moral examples for humans. The gods could be petty, mean, cruel and unfaithful, but the Romans worshipped them because they had great power over the world of mortals. For example, we have seen that the Romans believed that Jupiter controlled the weather, Neptune had power over the seas and Venus had the power to make men and women fall in love.

Many of the stories told about the other Olympians focus on their particular power. For example, the Romans believed that Ceres, the goddess of agriculture, was responsible for the

seasons. To explain this, the poet Ovid tells us that Pluto, the god of the Underworld, fell in love with Ceres' daughter Proserpina. Pluto abducted Proserpina and took her to the Underworld to be his bride. Ceres searched the world for Proserpina and neglected her duties as the goddess of agriculture. The crops died in the fields and humans began to starve. Finally, Jupiter decreed that because Proserpina had eaten some pomegranate seeds in the Underworld, she would spend part of the year there with Pluto. For the rest of the year, however, she would return to her mother. The Romans believed that when Proserpina returned to Ceres in the spring, the goddess was happy and the earth grew abundant food. In the autumn, when Proserpina returned to the Underworld, Ceres began to grieve again and nothing grew during the winter months.

Some gods had power over a large number of different things at the same time. For example Apollo was the god of music, prophecy and archery, and he was both the bringer and healer of diseases. Apollo's twin sister, Diana, also had wide-ranging powers. She was the goddess of hunting and wild animals, and she was worshipped as the goddess of childbirth and the protector of girls until they reached the age of marriage.

Many people today have heard of the god Bacchus: he was the god of wine and most people now associate him with parties and fun. To the Romans, however, he was a figure of great and dangerous power. He was the god of madness, frenzy and fertility.

Mercury was the messenger god, sent by other gods to carry information between gods and mortals and between the gods themselves, but he was very powerful in his own right as the patron god of travellers and thieves. Mercury is easily recognised by his winged sandals and he appears in many stories in classical mythology and literature as he goes about delivering news and information. The Roman poet Ovid wrote that Mercury did not just deliver messages for the gods; he also carried dreams to sleeping mortals and conducted the spirits of the dead to the Underworld.

Vesta was a very important goddess for the Romans. She was worshipped as the goddess of the hearth and home. You will read much more about Vesta in Chapter 3.



FIGURE 1.6 Roman fresco of Diana

This beautiful wall painting (fresco) of Diana, goddess of hunting, childbirth and young women, was found in the Roman seaside town of Pompeii. She is shown with a serious expression, striding forward, and about to place an arrow in her bow.

CHAPTER 1: SOURCES TO STUDY

Source 1.1: Vulcan's forge

In the 1st century BC the poet Virgil wrote a dramatic description of the weapons for Jupiter, Mars and Minerva made by the Cyclopes in Vulcan's cave.

In this passage, Virgil uses the Greek name Pallas Athene for Minerva and he describes the aegis which was part of her armour. This aegis was a breastplate with the head of the monstrous Gorgon Medusa, whose gaze turned people to stone.

The Cyclopes Brontes, Sterope and Pyracmon were forging steel, working naked in that vast cavern. In their hands was a thunderbolt which they had roughed out, one of those the Father of the Gods and Men hurls down upon the earth in such numbers from every part of the sky. Some of it was already polished, some of it unfinished. They had attached three shafts of lashing rain to it, three shafts of heavy rain clouds, three of glowing fire and three of the south wind in full flight. They were now adding to the work the terrifying lightning and the sound of thunder, then Fear and Anger with its accompanying flames. In another part of the cave they were working for Mars, busy with the wing-wheeled chariot in which he stirs up men and cities to war. Others were hard at work polishing the armour worn by Pallas Athene when enraged, the fearsome aegis with its weaving snakes and their reptilian scales of gold, and the Gorgon Medusa herself, rolling her eyes in her bodiless head on the breastplate of the goddess.

Virgil, *Aeneid* Book 8, 424–438 (trans. slightly adapted)

Source 1.1: Questions

- 1 How many Cyclopes were working in the cave and what were their names?
- 2 For which god were they making a thunderbolt?
- 3 What had the Cyclopes added to the thunderbolt to make it so powerful and frightening? What were they adding next?
- 4 What were the Cyclopes making for Mars?
- 5 What does the description of Minerva's armour tell us about her as a goddess?
- 6 Based on what you have read in this passage, which god do you think would have been most terrifying to look at?

Source 1.2: Venus' beauty

This fresco was found on the wall of a home in the city of Pompeii. Pompeii was a Roman city on the Bay of Naples, near to the volcano Vesuvius. When Mount Vesuvius erupted in AD 79, the entire city was buried under ash and pulverised rock.

Archaeologists started to excavate the area in the 18th century. They found that many parts of Pompeii were amazingly well-preserved by the volcanic ash, including this wall painting of Venus. In this painting, Venus is shown lying on a shell, floating on the sea with two little winged cupids.



FIGURE 1.7 Detail from a fresco from the House of Venus

This large fresco is from a grand and wealthy house. It is on the wall of the covered colonnade which runs around the house's inner courtyard garden. Many different frescos are displayed, but this is the most famous of them, and the house takes its modern name from it.

Source 1.2: Questions

- 1 Who is the most important figure in this painting? How can you tell?
- 2 What has the painter done to Venus' appearance to show us that she is the goddess of love?
- 3 What characteristics does this image suggest belong to Venus?
- 4 Some people think Venus has been painted on a sea-shell here to remind its viewers of the myth that she was born from the foam of the sea. What can you find out about this myth? What does this story tell us about the Romans' understanding of the world around them?
- 5 Why do you think the Romans might have wanted paintings of the gods on display in their houses?

Source 1.3: Venus and Mars' love affair

At the very start of the 1st century AD, the Roman poet Ovid wrote a poem called the Metamorphoses. In this poem he told many different stories about the gods. In this passage, Ovid tells us that the Sun caught Mars and Venus having an affair. The Sun then told Vulcan that his wife was cheating on him. Vulcan created a clever trap to catch the lovers and embarrass them before the gods.

The Sun, people think, was the first god to see Venus committing adultery with Mars. This god is the first to see everything. Pained by what he saw, the Sun told Venus' husband, Vulcan, son of Juno, about the pleasures stolen from his marriage-bed, and showed him the site of the betrayal. Shocked, Vulcan let the artwork he was making fall from his skilful hands. Straightaway he fashioned from bronze tiny links of bronze, a net invisible to the eye to use as a snare, handiwork finer than the finest thread, finer than a spider's web hanging from a ceiling. He arranged the net carefully above the bed, setting it to drop at the slightest touch, the smallest movement.

When his wife and her lover made love in the bed, by means of a husband's skill they were caught in each other's arms, stuck fast to each other by this new kind of net. Vulcan immediately threw open the ivory doors of the bedroom and let in the gods. There the lovers lay, body bound to body – a shocking sight – and various gods (all amused) wished out loud that *he* could be part of a shocking sight like that. It gave them all a good laugh, and for a long time this was the most repeated story in all of heaven.

Ovid, *Metamorphoses*, Book 4.171–189 (trans. slightly adapted)

Source 1.3: Questions

- 1 Why do you think the Sun is described as 'the first to see everything'?
- 2 Why did the Sun tell Vulcan that Venus was cheating on him?
- 3 How did Vulcan feel when he heard this, and what did he do next?
- 4 Why did Vulcan summon the other gods? What do you think he was expecting them to do?
- 5 Are you surprised by the way the other gods reacted? Explain your answer.
- 6 Write a character description of Vulcan based on what this passage tells us about his feelings and his actions.

Source 1.4: Do gods look like humans?

Around 45 BC, the Roman orator and author Cicero wrote a series of philosophical books entitled De Natura Deorum (On the Nature of the Gods). One of the subjects he wrote about was the appearance of the gods. Romans believed that the gods were anthropomorphic, i.e. that they looked and acted like humans. In the passage below Cicero explains why this was so.

Indeed, when we think about the gods' appearance, we think that the race of the gods is nothing other than human in appearance; for how else does anyone ever imagine – either when they are awake or when they are asleep – that they have pictured the gods? Reason itself declares the same thing. For it is generally agreed that the nature of the gods surpasses all others, either because it is blessed or because it is immortal, and therefore that it must be equivalent to the most beautiful thing. What arrangement of limbs, what shaping of features, what figure, what species is able to be more beautiful than the human one?

Cicero, *De Natura Deorum*, Book 1.46–47 (with omissions)

Source 1.4: Questions

- 1 What is the first reason Cicero gives to explain why the Romans thought that the gods look like humans?
- 2 Cicero then tells us that reason, i.e. logical thought, brings us to the same conclusion. Use the following questions to help you explain his argument.
 - a. What does Cicero mean when he writes that the nature of the gods surpasses all others?
 - b. If the gods are better than all other beings, what does Cicero think this means their appearance must be?
 - c. What does Cicero think is the most beautiful appearance for a being to have?
- 3 Do you think Cicero's argument is a good one?
- 4 Based on what you know about the gods, do you agree that they should be beautiful?
- 5 Think about the images you have seen of the gods so far. Do you think that they are beautiful? Does our society have the same standards of beauty as the Romans had?

CHAPTER 1: QUESTIONS FOR DISCUSSION

1 What is your impression of the Olympian gods from what you have read?

You might like to consider

- how the gods treated each other
- how the gods treated the humans
- what the gods looked like
- where the gods lived
- the powers of the gods

2 Which of the gods or goddesses you have read about would you choose to worship and why?

You might like to consider

- what each god or goddess was associated with
- the powers of each god or goddess
- the character of each god or goddess

3 What can we learn about the Romans from the stories they told about the gods?

You might like to consider

- the values and attitudes of the gods
- the actions of the gods
- how the Romans connected the gods with the natural world around them

Chapter 1: Core Language Part A

Gods and goddesses

The following gods and goddesses feature in the sentences and stories in this chapter:

Iuppiter	Jupiter, king of the gods
Iūnō	Juno, queen of the gods
Minerva	Minerva, goddess of wisdom and war
Mars	Mars, god of war
Vulcānus	Vulcan, the blacksmith god of fire
Venus	Venus, goddess of love



Differences between English and Latin

There are many ways in which Latin is different from English. Of these, the most important are as follows.

- Latin word order is often different: verbs are often (but not always) at the end of a sentence.
- Latin often uses fewer words than English; this means that you will often need to add extra words in English when you translate. For example, Latin has no word for *a* or *the*, and it often does not use words for *my*, *your*, *his*, *hers*, *its*, *ours* etc.
- Capital letters are used only for names.

EXERCISE 1.1

- | | |
|------------------------|-------------------------|
| 1. Iuppiter erat rēx. | 6. Iuppiter erat pater. |
| 2. Iūnō rēgīna erat. | 7. Iūnō uxor erat. |
| 3. Iuppiter deus erat. | 8. filia erat Minerva. |
| 4. Iūnō dea erat. | 9. filius Mars erat. |
| 5. Iūnō māter erat. | 10. Minerva erat dea. |

Note that you should learn all the vocabulary printed in green boxes.

rēx	king
rēgīna	queen
deus	god
dea	goddess
māter	mother
pater	father
uxor	wife
filia	daughter
filius	son
erat	he / she was

EXERCISE 1.2

- | | |
|-----------------------------|---------------------------|
| 1. Mars deus Rōmānus erat. | 6. Iūnō saeva erat. |
| 2. Minerva dea Rōmāna erat. | 7. Mars erat irātus. |
| 3. Minerva pulchra erat. | 8. Iūnō irāta erat. |
| 4. Mars pulcher erat. | 9. Minerva laeta erat. |
| 5. Mars erat saevus. | 10. Iuppiter laetus erat. |

Rōmānus, Rōmāna

Roman

pulcher, pulchra

beautiful, handsome

saevus, saeva

savage, cruel

irātus, irāta

angry

laetus, laeta

happy

Question: Can you work out from Exercise 1.2 why each of these Latin words has two different forms?

EXERCISE 1.3

- | | |
|--|--|
| 1. Venus pulchra et laeta erat. | 5. Iuppiter laetus erat sed Iūnō irāta erat. |
| 2. saepe Vulcānus erat irātus. | 6. etiam Iuppiter erat irātus. |
| 3. saepe Iūnō saeva erat sed Venus laeta erat. | 7. Mars erat pulcher sed irātus. |
| 4. tum Mars laetus erat. | 8. tum Vulcānus irātus et saevus erat. |

saepe

often

sed

but

tum

then

et

and; even

etiam

also; even

EXERCISE 1.4: SATURN EATS HIS CHILDREN

Before Jupiter became king of the gods, a monstrous race of Titans ruled Mount Olympus. Saturn, king of the Titans, had received a prophecy that one of his children would kill him and take his place. Saturn decided to eat each of his children as soon as they were born.

One day his wife tricked him into eating a stone instead. The new baby grew up in secret and eventually overthrew his father.

ōlim Iuppiter nōn erat rēx. Sāturnus deus erat et Sāturnus erat rēx. Sāturnus pater erat sed Sāturnus saevus erat. Sāturnus liberōs cōnsūmpsit. māter irāta erat.

tum filius novus erat nātus. māter filium amāvit. māter patrem lapide fefellit. filius cēlātus erat. filius tūtus erat. māter laeta erat.

5

filius erat Iuppiter. filius irātus erat. Sāturnus saevus erat sed etiam filius saevus erat. Iuppiter patrem vīcit. tum Iuppiter rēx erat. Iuppiter laetus erat.



<u>ōlim</u>	once
<u>nōn</u>	not
<u>Sāturnus</u>	Saturn
<u>liberōs cōnsūmpsit</u>	'ate his children'
<u>novus</u>	new
<u>nātus</u>	born
<u>filium amāvit</u>	'loved her son'
<u>patrem lapide fefellit</u>	'tricked his father with a stone'
<u>cēlātus</u>	hidden
<u>tūtus</u>	safe
<u>patrem vīcit</u>	'defeated his father'

Nouns and adjectives

In Latin, different sorts of words behave in different ways. This means it is important to know which **part of speech** a word is.

- nouns** usually refer to people or gods, things, places
adjectives usually describe nouns

EXERCISE 1.5

Translate each of these words and say whether it is a **noun** or an **adjective**.

- | | |
|------------|-----------|
| 1. rēgīna | 6. laetus |
| 2. īrātus | 7. rēx |
| 3. pulcher | 8. Iūno |
| 4. fīlia | 9. saevus |
| 5. deus | 10. māter |

Verbs

Verbs usually refer to actions: for example, *he wept*, *she ruled*.

EXERCISE 1.6

Translate the following sentences and underline the **verb** in each one.

1. pater lacrimāvit.
2. Iuppiter rēxit
3. māter lacrimāvit.
4. rēx rēxit.
5. rēgīna rēxit.

lacrimāvit

he / she wept

rēxit

he / she ruled

Watch out!

Sometimes the spelling of the rest of the noun has to change too: for example, *Iūnō* will become *Iūnōnem* and *Mars* will become *Martem*.

Case endings

Nouns in Latin change their endings depending upon the role they play in the sentence. We refer to these endings as **case endings**.

The two most important roles in the sentence are **subject** and **object**.

- the **subject** does an action
- the **object** has an action done to it

In the sentences which follow you will see that some of the nouns have changed their endings. This is because some of the nouns are the **subjects** of their verbs, but the other nouns are the **objects**.

If a noun is the **subject** of the verb, it will have the form you have met in the vocabulary lists.

If a noun is the **object** of the verb it will have one of the following three endings.

-am	-um	-em
-----	-----	-----

EXERCISE 1.7

In each of the following sentences, write out the Latin, underline the **subject**, circle the **object** and translate the whole sentence.

1. Iuppiter Iūnōnem amāvit.
2. Mars Minervam laudāvit.
3. Iuppiter Minervam terruit.
4. pater Martem pūnīvit.
5. māter filium amāvit.
6. deus filiam terruit.
7. rēx rēgīnam amāvit.
8. Iuppiter uxōrem rēxit.
9. māter filium laudāvit.
10. Iūnō lacrimāvit.

amāvit

he / she loved

laudāvit

he / she praised

terruit

he / she terrified

pūnīvit

he / she punished

EXERCISE 1.8: VULCAN PUNISHES VENUS

Venus, the beautiful goddess of love, was often unfaithful to her husband Vulcan. Her most notorious affair was with Mars, the handsome god of war. Vulcan devised a way to punish his unfaithful wife: he made a clever net which trapped and embarrassed Venus and Mars.

In Source 1.3 you can read a translation of Ovid's version of this story.

Vulcānus erat deus: uxor erat Venus. Venus erat dea pulchra. Vulcānus nōn erat pulcher. Vulcānus Venerem amāvit; Venus Vulcānum nōn amavit. Mars erat deus pulcher. Mars Venerem amāvit et Venus Martem amāvit.

5 clam Mars et Venus in cubiculō erant. Mars erat laetus; Venus erat laeta. Vulcānus Martem et Venerem cōnspexit. Vulcānus irātus erat. Vulcānus Martem et Venerem pūnivit. Vulcānus māchinam ingeniōsam fēcit. māchina ingeniōsa Martem et Venerem cēpit. Mars irātus erat; Venus irāta erat, sed Vulcānus erat laetus.



nōn	not
clam	in secret
in cubiculō	'in the bedroom'
cōnspexit	he / she caught sight of
māchina	machine
ingeniōsus	clever
fēcit	he / she made
cēpit	he / she captured

Chapter 1: Core Language Part B

Noun cases: nominative and accusative

You have learned so far that the two most important roles in a sentence are **subject** and **object**, and that Latin nouns have different **cases** to show which role they have.

- The **subject** does the action of the verb. In Latin, if a noun is the **subject** of a verb, it will be in the **nominative** case.

The **king** wept.
subject
nominative

- Some verbs also have an **object**; this is the noun which has the action done to it. In Latin, if a noun is the **object** of a verb, it will be in the **accusative** case.

The king terrified the **queen**.
object
accusative

- Notice, however, that there is no **object** after *erat* (*he / she was*).

Jupiter was the **king**.
nominative **nominative**

EXERCISE 1.9

For each of the following English sentences, identify which nouns would be in the **nominative** case in Latin and which nouns would be in the **accusative** case.

1. The queen terrified her son.
2. The king praised the queen.
3. Vulcan loved Venus.
4. Venus was a goddess.
5. The son loved his mother.
6. The father punished his daughter.
7. The queen wept.
8. Jupiter was the king.
9. Mars terrified the king.
10. The woman praised her daughter.

Noun endings: declensions, stems and gender

There are different sets of endings for each case because nouns in Latin belong to different groups. We call these groups **declensions**: nouns in the same declension share the same endings.

The part of the noun that does not change is called the **stem**. For some nouns the **stem** used for other cases is different from the form the noun has in the nominative case.

Like many modern languages, in Latin each noun has a **gender**; for some nouns (e.g. *pater* – *father*) this is obvious, but for others it is not. Vocabulary lists, therefore, will tell you which gender a noun is.

The table below has all the nouns you will meet in the rest of Chapter 1. The second column tells you the **stem** for each noun, whether it is in the **1st**, the **2nd**, or the **3rd** declension and whether it is a **masculine** or a **feminine** noun.

dea	de- 1f	goddess
fīlia	fīli- 1f	daughter
rēgīna	rēgīn- 1f	queen
fēmina	fēmin- 1f	woman
deus	de- 2m	god
līberī	līber- 2m	children
fīlius	fīli- 2m	son
māter	mātr- 3f	mother
pater	patr- 3m	father
rēx	rēg- 3m	king
uxor	uxōr- 3f	wife
homō	homin- 3m	man; human being
Iuppiter	Iov- 3m	Jupiter
Mars	Mart- 3m	Mars
Iūnō	Iūnōn- 3f	Juno
Minerva	Minerv- 1f	Minerva
Venus	Vener- 3f	Venus
Vulcānus	Vulcān- 2m	Vulcan

Case endings and declensions

You have learned that nouns belong to different groups, called declensions and that nouns within the same declension share the same endings.

Here are the endings for the nominative and accusative cases for each declension.

	1st declension	2nd declension	3rd declension
nominative	fēmin-a	de-us	(rēx)
accusative	fēmin-am	de-um	rēg-em

rēx is in brackets because each 3rd declension noun has its own form for the nominative case: *pater*, *māter*, *homō*, *rēx*, *uxor* are all examples of 3rd declension nominatives. This means that *rēx* cannot act as a template for other nominative 3rd declension nouns; each 3rd declension noun's nominative will be whatever it is for that word.

This also means that for the 3rd declension it is necessary to learn the stem separately; sometimes the stem is quite different from the nominative (e.g. *Iuppiter* has the stem *Iov-*).

EXERCISE 1.10

Give the meaning and the accusative form for each of these nouns.

1. *dea*, *de-* 1f
2. *Vulcānus*, *Vulcān-* 2m
3. *rēgīna*, *rēgīn-* 1f
4. *pater*, *patr-* 3m
5. *Iūnō*, *Iūnōn-* 3f
6. *filius*, *fili-* 2m
7. *fīlia*, *fīli-* 1f
8. *māter*, *mātr-* 3f
9. *Mars*, *Mart-* 3m
10. *Minerva*, *Minerv-* 1f
11. *uxor*, *uxōr-* 3f
12. *homō*, *homin-* 3m

Translating nouns in the accusative case

In English we usually write the verb before its object, but in Latin these are often written the other way round.

pater **filium** pūnīvit.

The father punished the **son**.

This means that when you meet an **accusative** noun in Latin you may need to read on and **translate the verb first**.

EXERCISE 1.11

- | | |
|-----------------------------|-----------------------------|
| 1. pater filiam laudāvit. | 6. uxor lacrimāvit. |
| 2. māter filium pūnīvit. | 7. Vulcānus uxōrem pūnīvit. |
| 3. Iuppiter uxōrem terruit. | 8. rēx rēgīnam laudāvit. |
| 4. Iūnō filium amāvit. | 9. fīlia patrem amāvit. |
| 5. Minerva patrem laudāvit. | 10. māter filium terruit. |

EXERCISE 1.12

1. tum Iuppiter fīliam pūnīvit.
2. saepe Mars Minervam terruit.
3. Iuppiter Iūnōnem amāvit et Iūnō Iovem amāvit.
4. pater filium amāvit.
5. saepe filius lacrimāvit.
6. Mars etiam Iūnōnem terruit.
7. māter filium pūnīvit sed etiam tum filius mātrem amāvit.
8. saepe rēx filium pūnīvit sed uxōrem laudāvit.

Adjectives: nominative and accusative

Adjectives also change their endings. Here are all the adjectives for Chapter 1: the **stem** for each adjective is listed in the second column.

īrātus	īrāt-	angry
laetus	laet-	happy
pulcher	pulchr-	beautiful; handsome
Rōmānus	Rōmān-	Roman
saevus	saev-	savage; cruel
multus	mult-	much; many

We say that adjectives have to **agree** with their nouns.

- If the noun which the adjective describes is **nominative masculine**, then we need the **nominative masculine** form of the adjective.
- If the noun which the adjective describes is **accusative feminine**, then we need the **accusative feminine** form of the adjective.

This means that it is important to know the **case** and **gender** of each noun, because the ending for the adjective will depend upon this. The table below shows the endings used by the adjectives you will meet in Chapter 1.

	masculine	feminine
nominative	īrāt-us	īrāt-a
accusative	īrāt-um	īrāt-am

In Latin, adjectives are usually written after the nouns they agree with; in English they are usually before the noun they describe.

pater laetus filium laudāvit.

The **happy father** praised his son.

Watch out! For some adjectives, the nominative masculine ending is *-er* (e.g. *pulcher*).

EXERCISE 1.13

1. rēx uxōrem pulchram amāvit.
2. Iuppiter filium saevum pūnīvit.
3. dea laeta Martem laudāvit.
4. pater īrātus filiam terruit.
5. homō uxōrem laetam laudāvit.
6. uxor saeva filiā pūnīvit.
7. rēx laetus rēgīnam laudāvit.
8. Iuppiter filium īrātum pūnīvit.
9. māter rēgem pulchrum amāvit.
10. rēx Rōmānus Iovem laudāvit.

Singular and plural endings

All the case endings you have met so far have been **singular**. If the nouns are **plural** then different endings are used.

	1st declension	2nd declension	3rd declension
nominative plural	fēmin-ae	de-ī	rēg-ēs
accusative plural	fēmin-ās	de-ōs	rēg-ēs

Verb endings change too if the subject is **plural**.

amāv-**it** **he / she** loved
 amāv-**ērunt** **they** loved

EXERCISE 1.14

1. rēgīna liberōs terruit.
2. pater filiōs amāvit.
3. filiī patrem amāvērunt.
4. rēx hominēs terruit.
5. liberī rēgīnam nōn amāvērunt.
6. pater et māter filiās pūnīvērunt.
7. deī et deae hominēs terruērunt.
8. māter filiōs et filiās laudāvit.
9. hominēs rēgem laudāvērunt.
10. liberī lacrimāvērunt.

GRAMMAR HUNT

From Exercise 1.14, can you find examples of the following?

1. a 2nd declension nominative pl noun
2. a 3rd declension accusative pl noun
3. a 1st declension accusative pl noun
4. a 3rd declension nominative pl noun
5. a plural verb



EXERCISE 1.15: MINERVA'S BIRTH

According to myth, Jupiter feared that one day one of his children would overthrow him, just as he had overthrown his own father, Saturn. In an attempt to prevent this, he ate Minerva's mother, the Titan goddess Metis, when she was pregnant with their daughter Minerva. Even so, Metis gave birth to Minerva inside Jupiter. Together she and Minerva were so troublesome that they caused Jupiter constant headaches. Vulcan came to the rescue: he struck Jupiter's head open with his axe, and Minerva – fully grown and fully armed – emerged. Many have seen this birth story as a symbol of Minerva's intelligence and her role as the goddess of wisdom as well as the goddess of war.

Iuppiter uxōrem pulchram amāvit sed saepe fēminās aliās et deās amāvit. Iuppiter deam, Mētem nōmine, amāvit. tum Mētis praeagnāns erat. Iuppiter irātus erat. Iuppiter Mētem pūnīvit. Iuppiter Mētem cōsumpsit.

tum Mētis intrā Iovem erat. Mētis irāta erat. Mētis Iovem pūnīvit. intrā Iovem Mētis filiā peperit. Mētis intrā Iovem erat et etiam filiā intrā Iovem erat. 5 saepe Mētis et filiā intrā Iovem indomitae erant. Mētis et filiā Iovem saepe vexāvērunt. Iuppiter lacrimāvit.

tum Vulcānus Iovem percussit. ex capite filiā appāruit. filiā erat Minerva. Minerva erat dea pulchra et sapiēns. Iuppiter Vulcānum laudāvit. Iuppiter Minervam laudāvit. Minerva laeta erat et Iuppiter 10 laetus erat.



aliās (accusative pl)	'other'
Mētis, Mēt- 3f	Metis, a Titan goddess
nōmine	'by name'
praeagnāns (nominative sg)	'pregnant'
cōsumpsit	he / she ate
intrā (+ accusative noun)	'inside'
peperit	she gave birth to
indomitae (nominative pl)	'wild; unrestrained'
vexāvērunt	they annoyed
percussit	he / she struck
ex capite	'from his head'
appāruit	he / she appeared
sapiēns (nominative sg)	'wise'

Adjectives describing plural nouns

Adjectives also have different endings when they describe plural nouns.

	masculine	feminine
nominative plural	īrāt-ī	īrāt-ae
accusative plural	īrāt-ōs	īrāt-ās

We use the word **number** to refer to whether or not a word is singular or plural. This means that we say that adjectives have to **agree** with their nouns in **case**, **gender** and **number**.

EXERCISE 1.16

- rēx **multōs** filiōs et multās filiās amāvit.
- Iūnō saeva hominēs terruit.
- Venus laeta multōs hominēs amāvit.
- Iuppiter deōs īrātōs pūnīvit.
- pater et māter filiās laetās amāvērunt.
- hominēs deōs saevōs laudāvērunt.
- rēx īrātus hominēs pūnīvit.
- Iuppiter et Iūnō multōs hominēs terruērunt.
- līberī īrātī mātrem et patrem non amāvērunt.
- rēx hominēs saevōs rēxit.

Translation tip:

most adjectives are written after their nouns, but adjectives like **multus**, which describe quantity, are often written before their noun rather than after it.

DERIVATION HUNT

Can you find in Exercise 1.15 the Latin words from which the following English words derive? If you do not know the meaning of the English word, try and use the Latin word to help you work it out.

- | | |
|----------------|----------------|
| 1. consume | 6. punishment |
| 2. nominate | 7. intravenous |
| 3. indomitable | 8. percussion |
| 4. apparition | 9. capital |
| 5. filial | 10. laudatory |



EXERCISE 1.17: MARS TERRIFIES THE HUMANS

Many humans were frightened of the gods' power. Mars, the god of war, was especially terrifying because of the widespread devastation which war often caused.

Iuppiter erat deus saevus. Iuppiter deōs et hominēs rēxit. Iuppiter uxōrem pulchram habēbat. uxor erat Iūnō. Iūnō filium habēbat. filius erat Mars.

Mars saevus et saepe irātus erat. Mars multōs hominēs terruit: etiam multās fēminās et multōs liberōs terruit. deī et deae Martem nōn amāvērunt. hominēs Martem nōn amāvērunt. saepe Mars saevissimus erat. Mars multōs hominēs dēlēvit. tum fēminae et liberī lacrimāvērunt sed Mars erat laetus. 5

habēbat	'he had'
nōn	not
saevissimus, saevissim-	really savage
dēlēvit	he / she destroyed



Chapter 1: Core Language Vocabulary List



amāvit, amāvērunt		he / she loved, they loved
lacrimāvit, lacrimāvērunt		he / she wept, they wept
laudāvit, laudāvērunt		he / she praised, they praised
terruit, terruērunt		he / she terrified, they terrified
rēxit, rēxērunt		he / she ruled, they ruled
pūnīvit, pūnīvērunt		he / she punished, they punished
erat, erant		he / she was, they were
dea	de- 1f	goddess
fīlia	fīli- 1f	daughter
rēgīna	rēgīn- 1f	queen
fēmina	fēmin- 1f	woman
deus	de- 2m	god
līberī	līber- 2m	children
filius	fīli- 2m	son
māter	mātr- 3f	mother
pater	patr- 3m	father
rēx	rēg- 3m	king
uxor	uxōr- 3f	wife
homō	homin- 3m	man; human being
īrātus	īrāt-	angry
laetus	laet-	happy
pulcher	pulchr-	beautiful; handsome
Rōmānus	Rōmān-	Roman
saevus	saev-	savage; cruel
multus	mult-	much; many
tum		then
et		and; even
saepe		often
sed		but
etiam		also; even

Chapter 1: Additional Language

SECTION A1: CHAPTER 1 VOCABULARY

Exercise A1.1: Derivations

Many English words have Latin origins. We say that these words derive from Latin. Therefore, they are called 'derivations'.

See if you can find English words which derive from these Latin words, and explain what they mean.

	Latin word	meaning	derivation	explanation
e.g.	īrātus	<i>angry</i>	<i>irate</i>	<i>very angry</i>
1	pater			
2	deus			
3	multus			
4	rēx			
5	fēmina			

Exercise A1.2: Parts of speech

Write out the meaning of each of the following Latin words and label it as either a noun, verb or adjective.

	Latin	meaning	part of speech
e.g.	homō	<i>man</i>	<i>noun</i>
1	lacrimāvērunt		
2	laetus		
3	uxor		
4	pater		
5	īrātus		
6	laudāvit		
7	saevus		
8	fēmina		
9	terrūt		
10	rēx		

Exercise A1.3: Vocabulary crossword

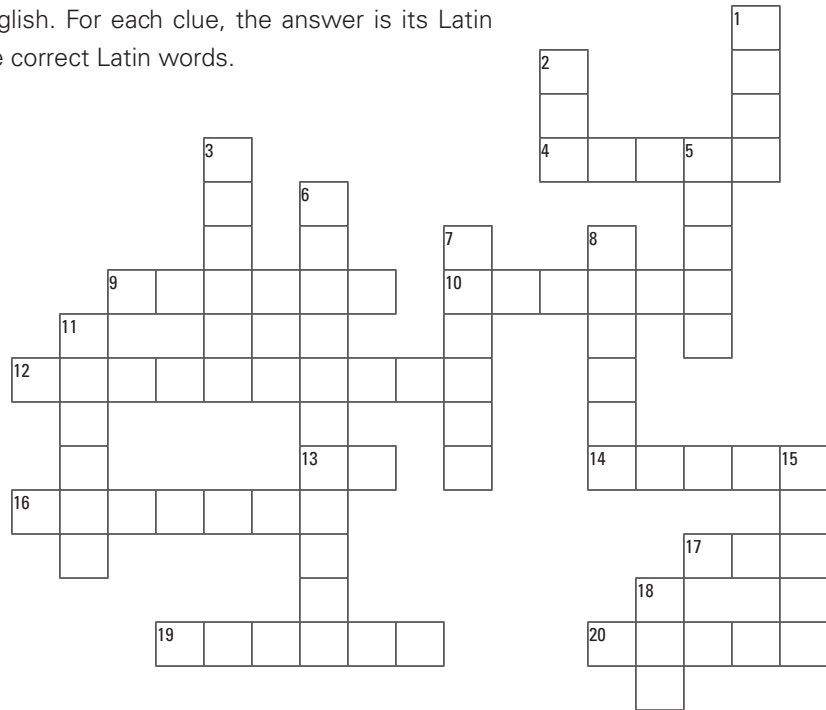
The clues to this crossword are given in English. For each clue, the answer is its Latin translation. Complete the crossword with the correct Latin words.

Across

4. mother
9. happy
10. queen
12. he wept
13. and
14. often
16. beautiful
17. goddess
19. much
20. he ruled

Down

1. wife
2. then
3. children
5. even
6. they praised
7. angry
8. son
11. savage
15. they were
18. but



SECTION B1: WORD ENDINGS

Exercise B1.1: Nominative and accusative (sg) nouns

The nominative and accusative singular noun endings are as follows:

	1st declension	2nd declension	3rd declension
nominative	fēmin-a	de-us	(rēx)
accusative	fēmin-am	de-um	rēg-em

rēx is in brackets because each 3rd declension noun has its own nominative singular form and so *rēx* cannot serve as a template for any other nominative.

Circle the ending in each of the following nouns and say whether it is nominative or accusative. Remember that 3rd declension nominatives have no fixed ending: for these, circle the whole word.

e.g. patrem *accusative*

- | | |
|------------|------------|
| 1. homō | 6. hominem |
| 2. māter | 7. fīliam |
| 3. fīlius | 8. uxor |
| 4. deam | 9. fīlia |
| 5. rēgīnam | 10. deum |

Exercise B1.2: Nominative and accusative (sg) adjectives

Choose the right form of the adjective to agree with each noun and translate each phrase.

	noun	adjective	meaning
e.g.	rēx	īrātus / īrātum / īrāta / īrātum	<i>the angry king</i>
1	rēgīnam	saevus / saevum / saeva / saevam	
2	patrem	laetus / laetum / laeta / laetam	
3	māter	pulcher / pulchrum / pulchra / pulchram	
4	dea	īrātus / īrātum / īrāta / īrātam	
5	rēgem	Rōmānus / Rōmānum / Rōmāna / Rōmānam	

Exercise B1.3: Nominative and accusative (pl) nouns

The nominative and accusative plural noun endings are as follows:

	1st declension	2nd declension	3rd declension
nominative pl	fēmin-ae	de-ī	reg-ēs
accusative pl	fēmin-ās	de-ōs	reg-ēs

Each of the following nouns is nominative plural. Write out the meaning for each noun and state its accusative plural.

e.g. liberī *children* → *liberōs*

- | | |
|------------|------------|
| 1. rēgīnae | 6. patrēs |
| 2. rēgēs | 7. filiī |
| 3. filiae | 8. mātrēs |
| 4. deī | 9. hominēs |
| 5. deae | 10. uxōrēs |

Exercise B1.4: Nominative and accusative (pl) adjectives

The plural nominative and accusative endings for *irātus* are as follows:

	masculine	feminine
nominative pl	īrāt-ī	īrāt-ae
accusative pl	īrāt-ōs	īrāt-ās

Make the adjective *irātus* agree in case, gender and number with each of the following plural nouns, and then translate each phrase.

e.g. *fīliae irātae* → *angry daughters*

- | | |
|-----------------------------------|----------------------------------|
| 1. <i>līberī</i> | 6. <i>patrēs</i> (accusative pl) |
| 2. <i>rēgēs</i> (nominative pl) | 7. <i>fīliōs</i> |
| 3. <i>rēgīnae</i> | 8. <i>uxōrēs</i> (accusative pl) |
| 4. <i>deās</i> | 9. <i>mātrēs</i> (nominative pl) |
| 5. <i>hominēs</i> (nominative pl) | 10. <i>deī</i> |

Exercise B1.5: Verbs

Translate each of these verbs. Use the ending to help you work out whether the subject is *he / she* or *they*.

e.g. *pūnīvit* *he / she punished*

- | | |
|----------------------|-----------------------|
| 1. <i>lacrimāvit</i> | 6. <i>rēxērunt</i> |
| 2. <i>amāvērunt</i> | 7. <i>laudāvērunt</i> |
| 3. <i>laudāvit</i> | 8. <i>amāvit</i> |
| 4. <i>pūnīvērunt</i> | 9. <i>rēxit</i> |
| 5. <i>terruit</i> | 10. <i>terruērunt</i> |

SECTION C1: ENGLISH TO LATIN SENTENCES

Exercise C1.1: Nominative and accusative nouns

Label each of the nouns in **purple** as subject or object, and then translate the noun into Latin.

Remember, the subject will be in the nominative case and the object will be in the accusative case.

e.g. The **father** praised his **son**.

subject *object*
pater *fīlium*

- | | |
|--|--|
| 1. The mother loved her daughter . | 6. The god punished the humans . |
| 2. The kings terrified the men . | 7. The daughter praised the son . |
| 3. The women punished the children . | 8. The father praised his children . |
| 4. The children loved their mother . | 9. The gods punished the kings . |
| 5. His wife praised the king . | 10. The queen loved the king . |

Exercise C1.2: Nouns and adjectives

Translate each of the adjective and noun pairs in **purple** into Latin; remember you will need to work out the case, gender and number of the noun first so that you can make sure that the adjective agrees with its noun.

e.g. The queen loved the **happy king**.

accusative masculine sg → rēgem laetum

1. The **savage king** terrified the queen.
2. The queen punished her **angry sons**.
3. The **happy men** praised the gods.
4. **Many gods** terrified **many men**.
5. The **handsome father** loved his wife.
6. The mother punished her **angry daughters**.
7. The king praised his **handsome sons**.
8. The king punished his **savage wife**.
9. The children loved their **happy mother**.
10. The **Roman kings** terrified the children.

Exercise C1.3: Sentences to translate into Latin

Translate each of the following sentences into Latin: remember, you will not need a Latin word for *a, the, his, her, their, they, he* or *she*.

1. The angry king punished his son.
2. He punished his daughter.
3. The king and queen praised their daughters.
4. They praised their king.
5. The handsome god loved the beautiful goddess.
6. The savage wife punished her daughter.
7. The king often terrified many children.
8. Even then the angry king terrified his wife.
9. Often the children terrified their mother.
10. The king loved his wife but his wife terrified their children.