

Practicing the Language

- A Complete each sentence with the correct word. Then translate.
- nōs ancillae fessae sumus; semper in villā (labōrāmus, labōrātis, labōrant).
 - "quid faciunt illi servī?" "saxa ad plaustrum (ferimus, fertis, ferunt)."
 - quamquam prope āram (stābāmus, stābātis, stābant), sacrificium vidēre nōn poterāmus.
 - ubi principēs fontī (appropinquābāmus, appropinquābātis, appropinquābant), Cephalus processit, pōculum tenēns.
 - in maximo periculō estis, quod filium regis (interfēcimus, interfēcistis, interfecerunt).
 - nōs, qui fontem sacrum numquam (vidērāmus, vidērātis, vidērant), ad thermās cum rēge ire cupiēbāmus.
 - domini nostri sunt benignī, nobis semper satis cibi (praebēmus, praebētis, praebent).
- B Translate the verbs in the left-hand column. Then, keeping the person and number unchanged, use the verb in parentheses to form a phrase with the infinitive and translate again. For example: festinat. (dēbeō) This becomes: festinare dēbet. *He hurries. He ought to hurry.*
- | | |
|----------------------|-------------------------|
| 1 incipitis. (dēbeō) | 4 revertunt. (dēbeō) |
| 2 parēmus. (volō) | 5 ēligimus. (possum) |
| 3 adiuvat. (possum) | 6 num dissentīs? (volō) |
- C Complete each sentence with the most suitable participle from the list below and then translate.
- adeptus, locūtus, ingressus, missus, excitātus, superātus
- Cogidubnus, haec verba . . . , ab aulā discessit.
 - nūntius, ab amicis meis . . . , epistulam mihi trādīdit.
 - fūr villam . . . , cautē circumspēcāvī.
 - Bulbus, ā Modestō . . . , sub mēnsā iacēbat.
 - haruspex, ā Cephalō . . . , invītus ē lectō surrexit.
 - mīes, amulētum . . . , in fontem iniecit.

Roman Religious Beliefs

Sacrifices and Presents to the Gods

In our stories Cogidubnus sacrificed a lamb to Sulis Minerva in the hope that the goddess would be pleased with his gift and would restore him to health. This was regarded as the right and proper thing to do in such circumstances. From earliest times the Romans had believed that all things were controlled by **nūmina** (spirits or divinities). The power of numina was seen, for example, in fire or in the changing of the seasons. To ensure that the numina used their power for good rather than harm, the early Romans presented them with offerings of food and wine. After the third century B.C., when Roman spirits and agricultural deities were incorporated into the Greek pantheon (system of gods), this idea of a contract between mortals and the gods persisted.

To communicate their wishes to the gods, many Romans presented an animal sacrifice, gave a gift, or accompanied their prayers with promises of offerings if the favors were granted. These promises were known as **vōta**. In this way, they thought, they could keep on good terms with the gods and stand a better chance of having their prayers answered. This was true at all levels of society. For example, if a general was going off to war, there would be a solemn public ceremony at which prayers and expensive sacrifices would be offered to the gods. Ordinary citizens would also offer sacrifices, hoping for a successful business deal, a safe voyage, or the birth of a child; and in many Roman homes, to ensure the family's prosperity, offerings of food would be made to Vesta, the spirit of the hearth, and to the **larēs** and **penātēs**, the spirits of the household and food cupboard.

People also offered sacrifices and presents to the gods to honor them at their festivals, to thank them for some success or an escape from danger,



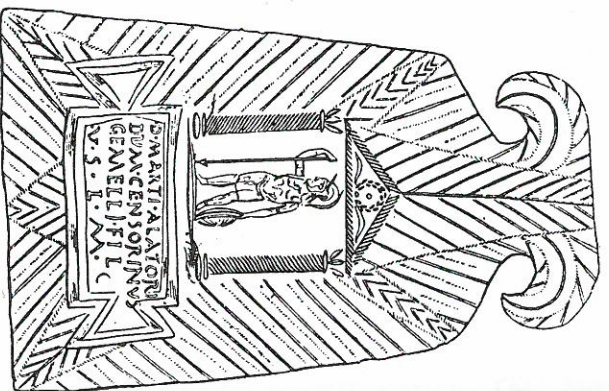
An emperor, as Chief Priest, leads a solemn procession. He covers his head with a fold of his toga. A bull, a sheep, and a pig are to be sacrificed.

or to keep a promise. For example, a cavalry officer stationed in the north of England set up an altar to the god Silvanus with this inscription:

C. Tetius Veturius Micrianus, captain of the Sebosian cavalry squadron, set this up as he promised to Silvanus the unconquered, in thanks for capturing a beautiful boar, which many people before him tried to do but failed.

Another inscription from a grateful woman in north Italy reads:

Tullia Superiana takes pleasure in keeping her promise to Minerva the unforgetting for giving her her hair back.



Often people promised to give something to the gods if they answered their prayers. Thus, Censorinus dedicated this thin silver plaque to Mars-Alator, in order to fulfill a vow.



A model liver. Significant areas are labeled to help haruspices interpret any markings.

Divination

An haruspex, like Memor, would be present at important sacrifices. He and his assistants would watch the way in which the victim fell; they would observe the smoke and flames when parts of the victim were placed on the altar fire; and, above all, they would cut the victim open and examine its entrails, especially the liver. They would look for

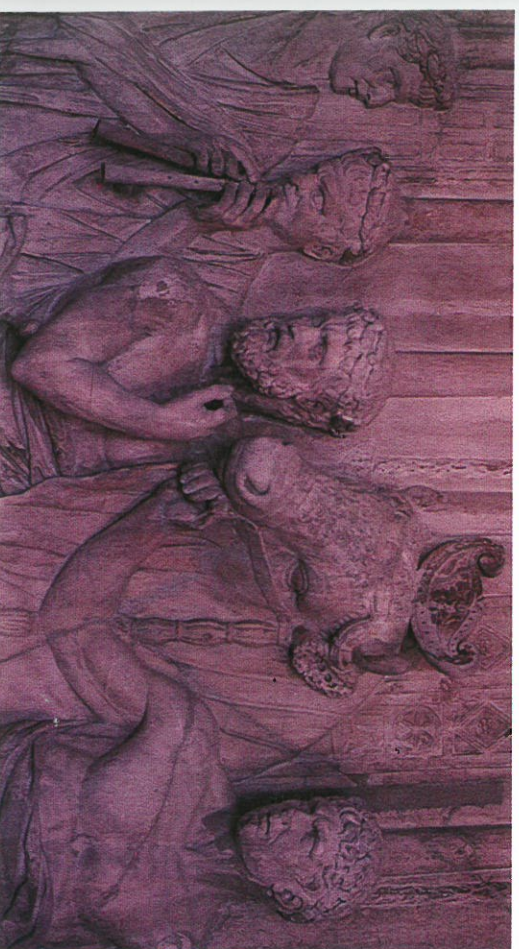
anything unusual about the liver's size or shape, observe its color and texture, and note whether it had spots on its surface. They would then interpret what they saw and announce to the sacrificer whether the *ōmina* from the gods were favorable or not.

Such attempts to discover the future were known as divination. Another type of divination was performed by priests known as *augurēs* (augurs), who based their predictions on observations of the flight of birds. They would note the direction of flight and observe whether the birds flew together or separately, what kind of birds they were, and what noises they made.

The Roman State Religion

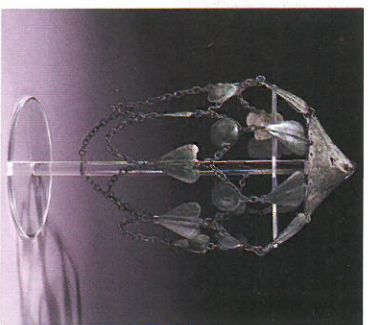
Religion in Rome and Italy included a bewildering variety of gods, demigods, spirits, rituals and ceremonies, whose origin and meaning was often a mystery to the worshippers themselves. The Roman state respected this variety but particularly promoted the worship of Jupiter and his family of gods and goddesses, especially Juno, Minerva, Ceres, Apollo, Diana, Mars, and Venus. They were closely linked with their equivalent Greek deities, whose characteristics and colorful mythology were readily taken over by the Romans.

The rituals and ceremonies were organized by colleges of priests and other religious officials, many of whom were senators, and the festivals and sacrifices were carried out by them on behalf of the state. *Salvius*, for

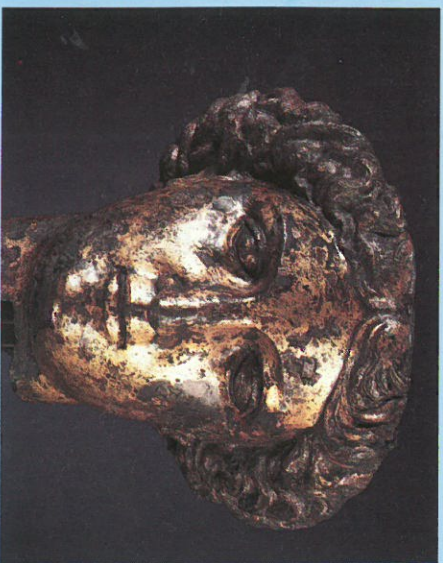


In this sculpture of a sacrifice, notice the pipe-player, and the attendants with the decorated victim.

example, was a member of the Arval Brotherhood, whose religious duties included praying for the emperor and his family. The emperor always held the position of Pontifex Maximus or Chief Priest. Great attention was paid to the details of worship. Everyone who watched the ceremonies had to stand quite still and silent, like Plancus in Stage 17. Every word had to be pronounced correctly; otherwise the whole ceremony had to be restarted. A pipe-player was employed to drown out noises and cries, which were thought to be unlucky for the ritual.



A priest's ritual headdress, from Roman Britain.



Three sculptures from Bath illustrate the mixture of British and Roman religion there.

Above: a gilded bronze head of Sulis Minerva, presumably from her statue in the temple, shows the goddess as the Romans pictured her. Top right: three Celtic mother-goddesses.

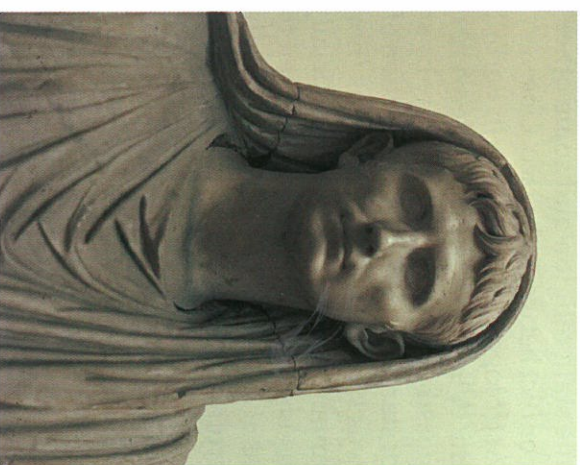
Right: Nemetona and the horned Loucetius Mars.



Religion and Romanization

The Roman state religion played an important part in the Romanization of the provinces of the empire. The Romans generally tolerated the religious beliefs and practices of their subject peoples unless they were thought to threaten their rule or their relationship with the gods, which was so carefully fostered by sacrifices and correct rituals. They encouraged their subjects to identify their own gods with Roman gods who shared some of the same characteristics. We have seen at Aquae Sulis how the Celtic Sulis and the Roman Minerva were merged into one goddess, Sulis Minerva, and how a temple in the Roman style was built in her honor.

Another feature of Roman religion which was intended to encourage acceptance of Roman rule was the worship of the emperor. In Rome itself, emperor worship was generally discouraged, while the emperor was alive. However, the peoples of the eastern provinces of the Roman empire had always regarded their kings and rulers as divine and were equally ready to pay divine honors to the Roman emperors. Gradually the Romans introduced this idea in the west as well. The Britons and other western peoples were encouraged to worship the **genius** (protecting spirit) of the emperor, linked with the goddess Roma. Altars were erected in honor of "Rome and the emperor." When an emperor died, it was usual to deify him (make him a god), and temples were often built to honor the deified emperor. One such temple, that of Claudius in Camulodunum (Colchester), was destroyed, before it was even finished, during the revolt led by Queen Boudicca in A.D. 60. The historian Tacitus tells us that this temple was a blatant stronghold of alien rule, and its observances were a pretext to make the natives appointed as its priests drain the whole country dry.



Emperor Augustus as Pontifex Maximus.

In general, however, the policy of promoting Roman religion and emperor worship proved successful in the provinces. Like other forms of Romanization it became popular with the upper and middle classes, who looked to Rome to promote their careers; it helped to make Roman rule acceptable, reduced the chance of uprisings, and gave many people in the provinces a sense that they belonged to one great empire.

Astrology

Many Romans were content with the official state religion but some found greater satisfaction in other forms of belief. Many took part in both the state religion and some other kind of worship without feeling any conflict between the two. One very popular form of belief was astrology. Astrologers, like the one in Barbillus' household in Unit 2, claimed that the events in a person's life were controlled by the stars and that it was possible to forecast the future by studying the positions and movements of stars and planets. The position of the stars at the time of a person's birth was known as an **hōroskopos** (horoscope) and regarded as particularly important. Astrology was officially disapproved of, especially if people used it to try to determine when their relatives or acquaintances were going to die, and from time to time all astrologers were banished from Rome. It was a particularly serious offense to inquire about the horoscope of the emperor. Several emperors, however, were themselves firm believers in astrology and, like Barbillus, kept astrologers of their own.



Atlas holding the globe inscribed with constellations.

Word Study

A Complete the following analogies with words from the Stage Vocabulary Checklist:

- 1 venire : ire :: ____ : resistere
- 2 fortis : ignāvus :: ____ : benignus
- 3 verbum : dicere :: ____ : iubēre
- 4 exitium : delēre :: ____ : parcere
- 5 ingressus : intrāre :: ____ : dicere
- 6 pecūnia : numerāre :: discus : ____
- 7 sārāre : interficere :: remedium : ____

B Give a definition for each of the following derivatives of *cēdere*, *cessi*:

- | | |
|--------------|----------------|
| 1 precedent | 6 secede |
| 2 recession | 7 intercession |
| 3 cessation | 8 incessant |
| 4 antecedent | 9 predecessor |
| 5 necessary | |

C Copy the following words. Then put parentheses around the root from this Stage contained inside these derivatives; give Latin word and its meaning from which the derivative comes.

- For example: conservation con(serva)tion servāre – t
- | | |
|---------------|---------------|
| 1 declaration | 6 potentate |
| 2 depraved | 7 retaliare |
| 3 elocution | 8 science |
| 4 errant | 9 venial |
| 5 mandate | 10 regression |