



## Internal assessment cover sheet: Classical languages (HL & SL)

Arrival date: 20 April / 20 October

Session: May 2013

- Please retain a copy of this form either using the **Save As** function or by printing a copy.
- Complete this form in the working language of your school (English, French or Spanish).
- Complete one copy of this form to accompany each piece of work submitted.
- After completing this form it must be printed and then signed by the teacher and candidate to confirm the authenticity of the work.

Subject:

Latin

Level:

HL

Candidate name:

Candidate session number:

Title of work:

A study of the different portrayals of the goddess Diane in the Roman world

Please select the appropriate option:

A: Research dossier ☒

B: Oral presentation ☐

C: Composition ☐

Number of words (options A and C only):

1191

### Assessment criteria:

(Please insert marks using whole numbers only)

	A (0-10)	B (0-10)	C (0-10)	Total (0-30)
Teacher	9	8	9	26
Moderator				
Senior moderator				

General comments:

has chosen a very interesting topic with a wide range of sources - statues, coins, a fresco and different literary genres. The dossier shows independence of thought and considerable personal engagement. Annotations demonstrate a wide knowledge of the topic and a good understanding of the relevance and importance of the selected sources. It is very well laid out and a superb presentation.

**Candidate declaration:** I confirm that this is my own work and is the final version. I have acknowledged each use of the words or ideas of another person, whether written, oral or visual.

Candidate's signature:

**Teacher declaration:** I confirm that, to the best of my knowledge, the material submitted is the authentic work of the candidate.

Teacher's name:

IB HL Latin

Internal assessment: Research Dossier

2012

A study of the different portrayals of the goddess Diana in the  
Roman world

Word count: 1191

# Contents page:

---

Introduction: .....	3
Source I: Statue from Nemi .....	4
Source II: Coin from Nemi .....	5
Source III: Bronze statuette of Diana .....	6
Source IV: Coin showing Diana and Apollo .....	7
Source V: Varro – De lingua Latina – Book 7 .....	8
Source VI: Fresco .....	9
Source VII: Statue of Luna .....	10
Source VIII: Catullus - Poem 34 .....	11
Source IX: Ovid – Metamorphoses III .....	12
Source X: Mosaic .....	13
Conclusion .....	14
Bibliography.....	15

---

# Introduction:

---

Diana is one of the original Dii Consentes, the twelve most prestigious Roman gods, where she is often paired with her twin brother, Apollo. Her Greek equivalent is Artemis, however she had an independent origin in Italy, and whilst the two are often mistaken for one another, they are not interchangeable, and I aim to only examine the portrayals of Diana in this dossier. There has been vast variation in the way she has been portrayed in different classical sources, something that has piqued my interest, and so I shall analyse the diverse powers and personae she is attributed with in this research dossier.

✓  
personal  
research

KU

KU

CC

## Source I: Statue from Nemi

---



Q1

This statue is of Diana and was originally found in Nemi, where there was a grove sacred to Diana Nemorensis – one of the Roman variants of the goddess, where she is most commonly associated with being the Trivia. This was the idea that she represented three goddesses; the huntress, the moon goddess and the goddess of the nether world or Hekate. However, this statue only shows the huntress concept, through her short tunic, which would be practical for running through the woods, quiver of arrows, for her bow, and deer, in keeping with the common theme of Diana Nemorensis, which was that of her being a goddess of the woods.

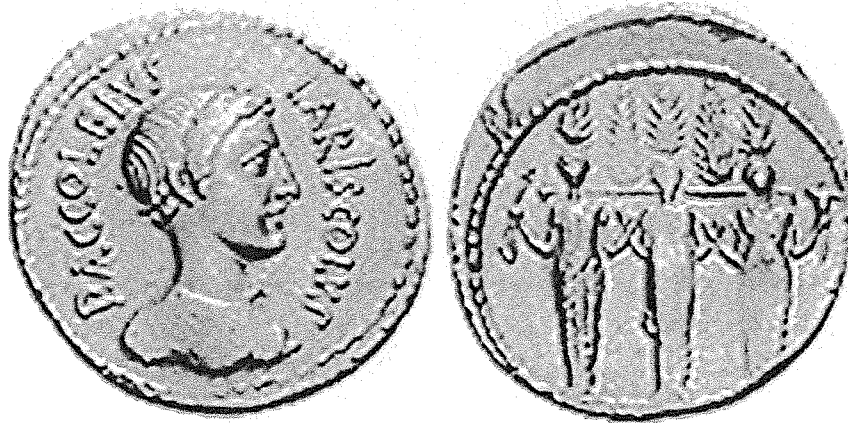
KU

KU

CC

## Source II: Coin from Nemi

---



Q1

This coin, also from Nemi, displays another view of Diana, specifically Diana Nemorensis. She is shown as the traditional, short-haired young woman on the left, however on the reverse, she is portrayed as being three goddesses – Hekate, the moon goddess and the huntress. This view was especially popular in her sacred grove at Nemi. Whilst this is a view that is now less widely known, it was clearly ubiquitous enough at the time to merit making a coin out of it, and would most likely have been done by someone who was rather wealthy, suggesting that she was also worshipped by people of money and influence.

✓ CC  
KV  
KV  
CC

## Source III: Bronze statuette of Diana

---



QI

CC ✓ This statuette of Diana recovered in the first century BC from Asia Minor depicts her as a young woman, a prevalent theme in the portrayal of Diana. However, unlike the previous sources, she isn't shown to be holding or wearing any other symbols related to her various portrayals, and is simply shown as a young woman. This could relate to the common association between Diana and chastity, suggesting that as she is young, she is also pure and this idea of innocence could be backed up by her being shown as being feminine, with a long dress, and artfully arranged hair.

RU

CC

CC

## Source IV: Coin showing Diana and Apollo

---



QI

This coin shows Diana with her twin brother Apollo on the reverse. The two are often associated as being twins and counterparts, as Apollo has dominion of the sun whilst Diana was often associated with the moon, as possibly hinted at here with the burning torches she is holding. This source provides a different perspective of Diana as, whilst a bow can be seen on her shoulder, showing her to be the huntress, she is shown to be the other half of Apollo, something that none of my other sources mention, but a concept that may be more well-known today.

KU

CC

KU



# Source V: Varro – De lingua Latina – Book 7

---

*'Titanis Trivia Diana est, ab eo dicta Trivia,  
quod in trivio ponitur fere in oppidis  
Graecis'*

QI

'The Trivian Titaness is Diana, called Trivia  
from the fact that her image is set up quite  
generally in Greek towns where three roads  
meet'

QI

✓ Literature too references the idea of Diana being the Trivia, and this section of Varro  
✓ suggests that it was out of her image being at crossroads that led to her sporadic  
✓ depiction as three goddesses. This also helps to give us an insight into where she was  
worshipped, as it says explicitly that she, Diana, not Artemis, was known as Trivia in  
Greek towns, showing how far her worship had spread.

CC  
KV  
CC

## Source VI: Fresco

---

date ?



QI

This fresco shows Diana to be holding a bow, again agreeing with her depiction in the Source I as a huntress, but however wearing a long robe and long hair. This shows her as being more feminine and less childish, possibly portraying another characteristic she is sometimes associated with, that being the goddess of childbirth, as she is seen to be more matronly.

KU

✓  
✓

CC  
KU  
CC

## Source VII: Statue of Luna

---



QI

✓ This statue depicts Diana solely as being Luna, one of the three forms of the Trivia: goddess of the moon and light. This can be seen by the crescent moon atop her head. ✓ The dress she is wearing clings to her in a suggestive manner, showing her not to be the youthful goddess of virginity. She is carrying a torch thus strengthening her connection with the moon and light, and, like Source IV, linking her to Apollo, god of the sun. ✓ She also appears to have an elaborate veil, possibly to further clarify the distinction between her hunting persona and her moon goddess one.

KU

CC

CC

CC

## Source VIII: Catullus - Poem 34

*Dianae sumus in fide*

*puellae et pueri integri;*

*Dianam pueri integri*

*puellaeque canamus.*

*O Latonia, maximi*

*magna progenies Iovis,*

*quam mater prope Deliam*

*deposivit olivam,*

*montium domina ut fores*

*silvarumque virentium*

*saltuumque reconditorum*

*amniumque sonantum;*

*tu Lucina dolentibus*

*Iuno dicta puerperis,*

*tu potens Trivia et notho es*

*dicta lumine Luna.*

*tu cursu, dea, menstruo*

*metiens iter annuum*

*rustica agricolae bonis*

*tecta frugibus explēs.*

*sis quocumque tibi placet*

*sancta nomine, Romulique,*

*antique ut solita es, bona*

*sospites ope gentem.*

'Diana, we are in your care, we chaste girls and boys. Come on chaste boys and girls, let us sing in praise of Diana.

O daughter of Leto, mighty offspring of mightiest Jupiter, you who were born beside the Delian olive tree, queen of the mountains and the green forests and the trackless glens and the murmuring streams.

You are called Juno Lucina by women in the agony of childbirth. You are called powerful Trivia. You are called Luna with your borrowed light.

You, goddess, measuring out the year's progress by your monthly phases, do fill the farmer's humble storerooms with fine produce.

Hallowed be thy name, whatever it is that you prefer. And, as in years past you have been accustomed to do, so now, too protect and preserve the race of Romulus with your kindly favour.'

Catullus addresses Diana by many different names in this prayer, as it was often thought that if you did not acknowledge all aspects of power of a deity, they would not heed your prayer. This makes this source valuable in finding out a variety of the aspects believed in at the time, and mentions her as the chaste goddess and Trivia, like in Source V, and Luna, like in Source VII, but suggests that they are separate beings. It also highlights Diana Lucina, who was prayed to by women giving birth, an aspect that is less familiar to modern readers, possibly due to confusion over her being associated with both bearing children and virginity.

## Source IX: Ovid – Metamorphoses III

---

*fons sonat a dextra tenui perlucidus unda, margine gramineo patulos incinctus hiatus. hic dea silvarum venatu fessa solebat virgineos artus liquido perfundere rore. Quo postquam subiit, nympharum tradidit uni armigeræ iaculum pharetramque arcusque retentos, altera depositæ subiecit brachia pal*

*dumque ibi perluitur solita Titania lympa, ecce nepos Cadmi dilata parte laborum per nemus ignotum non certis passibus errans pervenit in lucum: sic illum fata ferebant. Qui simul intravit rorantia fontibus antra, sicut erant, nudæ viso sua pectora nymphæ percussere viro subitisque ululatus omne inplevere nemus circumfusæque Dianam corporibus texere suis; tamen altior illis ipsa dea est colloque tenus supereminet omnis. qui color infectis adversi solis ab ictu nubibus esse solet aut purpureæ Auroræ, is fuit in vultu visæ sine veste Dianæ.*

‘Here, when a-wearied with exciting sport, the Sylvan goddess loved to come and bathe her virgin beauty in the crystal pool. After Diana entered with her nymphs, she gave her javelin, quiver and her bow to one accustomed to the care of arms; she gave her mantle to another nymph who stood nearby her as she took it off’

‘And while they bathed Diana in their streams, Actæon, wandering through the unknown woods, entered the precincts of that sacred grove; with steps uncertain wandered he as fate directed, for his sport must wait till morn.—soon as he entered where the clear springs welled or trickled from the grotto’s walls, the nymphs, now ready for the bath, beheld the man, smote on their breasts, and made the woods resound, suddenly shrieking. Quickly gathered they to shield Diana with their naked forms, but she stood head and shoulders taller than her guards.—as clouds bright-tinted by the slanting sun, or purple-dyed Aurora, so appeared Diana’s countenance when she was seen.’

This source touches upon a thus far unmentioned quality of Diana, that being her vindictive side. After she turned Acteon, who had only accidentally stumbled upon her naked, whilst walking through ‘unknown’ woods, into a deer, he was ripped to pieces by his own hunting dog – a brutal punishment for an unintentional crime. This contradicts her portrayal as goddess of birthing, as she is shown here to be vengeful and not bringing life into the world, but taking it away.

## Source X: Mosaic

---



✓ This is a mosaic from Stabiae, a small Roman port near Pompeii, and this mosaic was on the floor of a bathroom, thus showing how important Diana was considered to some households in this area. It shows Diana bathing with her nymphs, as she was in Source IX, and she is seen to be womanly, and potentially more like the goddess of birthing as she is shown naked, and looks older and more mature than in some other portrayals. As someone chose to have it in their bathroom, it suggests that Diana was very important to them and that they wanted to show this devotion publicly through this mosaic.

# Conclusion

---

✓ The main aspect of Diana that has stood the test of time is that she was the chaste goddess of the hunt, as frequently referred to in more modern works such as Shakespeare, and so I was surprised to ✓ learn of her association with birthing, as it contradicts her famous virginal image. I was also previously unaware of her connection with the Trivia, having previously believed them to be separate entities. It seems that the idea of her being the triple-goddess was more common around Nemi, where Diana Nemorensis was commonly worshipped, and the label Trivia was originally coined by Virgil and Catullus. This idea appears to have reached Greece, where Trivia was worshipped separately from Diana's Greek counterpart Artemis, showing a distinction between Diana and Diana Nemorensis.

Personal  
Engagement

CC  
CC  
CC  
CC

# Bibliography

---

## Books:

- Berens, E.M - "Myths and Legends of Ancient Greece and Rome" – CreateSpace (2011)
- D'Este, Sorita and Rankine, David - "Hekate Liminal Rites: A Study of the rituals, magic and symbols of the torch-bearing Triple Goddess of the Crossroads" – Avalonia books (2009)
- Gardner, Jane F - "Roman Myths (Legendary Past)" – University of Texas Press (1993)
- Lee, Guy - "The Complete Poems" – Oxford World's Classics (1990)
- Naso, P. Ovidius - "Simply Latin – Metamorphoses" – Simply Latin Books (2012)
- Shelton, Jo Ann - "As the Romans did: A Sourcebook in Roman Social History" – OUP USA (1997)

## Websites:

- <http://awitchylife.wordpress.com/2010/09/>
- <http://www.cointalk.com/t204088/>
- [http://home.comcast.net/~subrosa\\_florens/witch/hekate.html](http://home.comcast.net/~subrosa_florens/witch/hekate.html)
- <http://www.cngcoins.com/Coin.aspx?CoinID=203363>
- <http://www.flickrriver.com/photos/mharrsch/tags/diana/>
- [http://www.intratext.com/IXT/LAT0231/\\_PG.HTM](http://www.intratext.com/IXT/LAT0231/_PG.HTM)
- [http://www.thefullwiki.org/Diana\\_of\\_Versailles](http://www.thefullwiki.org/Diana_of_Versailles)
- <http://www.thelatinlibrary.com/ovid/ovid.met3.shtml>
- <http://viticodevagamundo.blogspot.co.uk/2011/08/volubilis-roman-marble-floor-mosaics.html>