

**Latin IV**

April 27 – May 1, 2020

*Time Allotment: 30 minutes per day*

Student Name: \_\_\_\_\_

Teacher Name: Kevin J. Kile

PACKET OVERVIEW

Date	Objective(s)	Page Number
Monday, April 27	Describe the reaction of Iarbas, a pious and respected son of Jupiter, who goes to the altar and addresses his divine father, after hearing the story from Rumor	2-3
Tuesday, April 28	Analyze the opening of Iarbas' speech to Jupiter, in the form of a prayer	4-5
Wednesday, April 29	Appraise the end of Iarbas' address to Jupiter	6-7
Thursday, April 30	Examine the descent and arrival of Mercury in Carthage	8-9
Friday, May 1	Evaluate the opening of Mercury's speech to Aeneas in Carthage	10-11

Carissimi Tirones,

We continue our study of the tragedy of Dido. In last week's video clip, I summarized the opening of Book IV, which is not a part of our text, and a short overview of Dido's background. In this week's video clip, I survey some common techniques and characteristics of epic poetry. This week's selections are replete with long speeches, which are one characteristic of epic poetry. It is for this very reason, I suspect, that no great film adaptations of the *Iliad*, the *Odyssey*, and the *Aeneid* have yet been made; a cinematic depiction of Rumor, if done well, would be something to see!

As always, if you should need any assistance with Latin, send me an email (kevin.kile@greatheartsnorthernoaks.org). Know that you all are in my thoughts and prayers.

Cordialiter,

MAGISTER CAELIUS

ACADEMIC HONESTY

I certify that I completed this assignment independently in accordance with the GHNO Academy Honor Code.

*Student signature:*

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I certify that my student completed this assignment independently in accordance with the GHNO Academy Honor Code.

*Parent signature:*

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## MONDAY, APRIL 27

Lesson 23: *Aeneid* IV. 198-205

**Objective:** Be able to do this by the end of this lesson.

1. Describe the reaction of Iarbas, a pious and respected son of Jupiter, who goes to the altar and addresses his divine father, after hearing the story from Rumor

*AENEID IV. 198-205*

198 Hic Hammōne satus raptā Garamantide nymphā  
 templa Iovī centum lātīs immānia rēgnīs,  
 200 centum ārās posuit vigilemque sacrāverat ignem,  
 excubiās dīvum aeternās, pecudumque cruōre  
 202 pingue solum et variīs flōrentia līmina sertīs.  
 Isque amēns animī et rūmōre accēnsus amārō  
 204 dīcitur ante ārās media inter nūmina dīvum  
 multa Iovem manibus supplex orāvisse supīnīs:

## NOTES

198 Hammon: The Berbers, a native people in modern-day Libya, where Carthage was located, shared a common god with the Egyptians, whose name in English is variously spelled (e.g. Ammon, Hammon, Amon, Amen, etc.). This god's name may be familiar to you from the name of Amenhotep IV (aka Amenophis IV), pharaoh of Egypt in the Eighteenth Dynasty during the New Kingdom, who imposed monotheism upon Egypt for a short time by abolishing the worship of all gods except for Aten (instead of Amon, who had been the chief god hitherto); he changed his regnal name to Akhenaten in the fifth year of his reign. His experiment in monotheism ended shortly after his death. He was succeeded, either immediately or with a few minor intermediaries, by Tutankhamun, who was most likely his son or grandson. The succession from Akhenaten to Tutankhamun is very confusing and highly debated.

198 *Hammōne satus*: “begotten from Hammon” = “son of Hammon”

198 *raptā Garamantide nymphā*: ablative absolute = “After a Garamantian nymph was ravaged”. The name of this nymph is otherwise unknown, relegated to a passive construction and grammatically unrelated

199 *templa...centum...immānia* (accusative neuter pl., object of *posuit* [200])

199 *lātīs...rēgnīs* (ablative of place where/within which, with the preposition understood)

200-1 I take *excubiās dīvum aeternās* to simply be in apposition to *vigilem[que] ignem*

201-2 prose order: *solum pingue cruōre pecudum et līmina flōrentia sertīs variīs*; understand *erat* with *solum* and *līmina*

202 *solum* is from *solum*, -ī, n. “the ground”, not *sōlus*, -a -um

203 *animī* = genitive with *amēns*, though some commentators say it is locative; clearly pleonasm

205 *multa* and *Iovem* are objects of *orāvisse* (“asked x from y”); *supplex* = subject of *dicitur*, “As a suppliant, he is said to have...”

ANSWER THE FOLLOWING.

1. Scan lines 200-204.
2. What case is *Hammōne* (198)? \_\_\_\_\_
3. Who are the parents of Iarbas (198-9)? \_\_\_\_\_  
\_\_\_\_\_
4. Name four things that Iarbas has built or established (199-201). \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. To/for whom has he built or establish these things (199)? \_\_\_\_\_
6. Where did he build these things (199)? \_\_\_\_\_
7. In 201-2, how is the ground or soil described? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. Once Rumor reached him, how did he react (203)? \_\_\_\_\_  
\_\_\_\_\_
9. Translate lines 203-5 as literally as the English idiom permits.

Isque āmēns animī et rūmōre accēnsus amārō  
dīcitur ante ārās media inter nūmina dīvum  
multa Iovem manibus supplex ōrāvīsse supīnīs:

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**TUESDAY, APRIL 28**

**Lesson 24: Aeneid IV. 206-10**

**Objective:** Be able to do this by the end of this lesson.

1. Analyze the opening of Iarbas' speech to Jupiter, in the form of a prayer

*AENEID IV. 206-10*

206 "Iuppiter omnipotēns, cui nunc Maurūsia pictīs  
gēns epulāta torīs Lēnaeum lībat honōrem,  
208 aspicias haec? An tē, genitor, cum fulmina torquēs  
nēquīquam horrēmus, caecīque in nūbibus ignēs  
210 terrificant animōs et inānia murmura miscent?

**NOTES**

206 *Maurūsia*: Though literally "Mauretanian", it is used here as just a general adjective for African

207 *Lēnaeum*: Lenaeus is the god of the wine-press, often united to Bacchus, the god of wine

206-7 prose order: *cui nunc gēns Maurūsia, epulāta torīs pictīs, honōrem Lēnaeum lībat*

208-9 prose order: *An nēquīquam horrēmus tē, genitor, cum fulmina torquēs?*

206-210 Note how he begins his speech by insulting Jupiter, his father, as if to bait him, so that, once insulted, Jupiter Hammon would feel forced to help him, lest he be further insulted; contrast to the Western Christian tradition of liturgical prayer, wherein God is reminded of the goodness, mercy, and favors which He granted in the past before He is asked to grant a mercy, favor, or grace in the present.

**ANSWER THE FOLLOWING.**

1. Scan lines 206-210

2. Iarbas' prayer and address to his father, Jupiter Hammon, is replete with indignation, outrage, challenge, understatement, and sarcasm. One example is his use of *omnipotēns*. Find at least three other examples in this passage and explain how they contribute to the tone of the speech.

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WEDNESDAY, APRIL 29

Lesson 25: *Aeneid* IV. 211-8

**Objective:** Be able to do this by the end of this lesson.

1. Appraise the end of Iarbas' address to Jupiter

***AENEID IV. 211-8***

Fēmina, quae nostrīs errāns in fīnibus urbem  
212 exiguam pretiō posuit, cui lītus arandum  
cuique locī lēgēs dedimus, cōnūbia nostra  
214 reppulit ac dominum Aenēān in rēgna recēpit.  
Et nunc ille Paris cum sēmivirō comitātū,  
216 Maeoniā mentumque mitrā crīnem madantem  
subnexus, raptō potitur: nōs mūnera templīs  
218 quippe tuīs ferimus fāmamque fovēmus inānem.”

**NOTES**

- 212 *locī lēgēs*: probably an allusion to Roman law, where the phrase is applied to tenants and tenant farmers  
216 *Maeoniā*: Maeonian = Trojan  
216 *madentem*: wet (moist) with oil, oiled up (in an effeminate manner)

**ANSWER THE FOLLOWING.**

1. Dido is not named in 211 but called *fēmina*. What effect does this have? Is it a term of respect or disparagement? \_\_\_\_\_

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2. Translate lines 211-214 as literally as the English idiom permits.

Fēmina, quae nostrīs errāns in finibus urbem  
exiguam pretiō posuit, cui lītus arandum  
cuique locī lēgēs dedimus, cōnūbia nostra  
reppulit ac dominum Aenēān in rēgna recēpit.

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3. Why is Aeneas called *ille Paris* (213)? Is *dominum* (214) meant to be a compliment or an insult? \_\_\_\_\_

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4. What does Iarbas mean by the phrase *cum sēmivirō comitātū* (215)? What does it say about his attitude toward Aeneas and the Trojans? \_\_\_\_\_

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NÖMEN \_\_\_\_\_

**THURSDAY, APRIL 30**

**Lesson 26: Aeneid IV. 259-64**

**Objective:** Be able to do this by the end of this lesson.

1. Examine the descent and arrival of Mercury in Carthage

**AENEID IV. 259-64**

Ut primum ālātīs tetigit magālia plantīs,

260 Aenean fundantem arcēs ac tecta novantem

cōspicit. Atque illī stellātus iaspide fulvā

262 ēnsis erat Tyriōque ardēbat mūrīce laena

dēmissa ex ūmerīs, dīves quae mūnera Dīdō

264 fēcerat, et tenuī tēlās discrēverat aurō.

**NOTES**

259 *ut primum = simul ac*

259 chiasmus: *ālātīs tetigit magālia plantīs*

261-2 *illī ...ēnsis erat*: dative of possession “he had a sword...”

262 *ardēbat* = (here) “was bright”

264 *discrēverat* = “she had separated”

**ANSWER THE FOLLOWING.**

1. Scan lines 259-264

2. What case is *ālātīs... plantīs* (259)? \_\_\_\_\_

3. What tense and mood are *tetigit* (259)? \_\_\_\_\_

4. What case, number, and gender are *magālia* (259)? \_\_\_\_\_

5. Parse *fundantem* (260). \_\_\_\_\_

NÖMEN \_\_\_\_\_

MINOR ASSESSMENT

6. What case is *arcēs* (260)? \_\_\_\_\_

7. What case is *tecta* (260)? \_\_\_\_\_

8. What tense and mood are *cōnspicit* (261)? \_\_\_\_\_

9. What case is *illī* (261)? \_\_\_\_\_

10. What case is *iaspide fulvā* (261)? \_\_\_\_\_

11. What case is *ēnsis* (262)? \_\_\_\_\_

12. What case is *Tyriō[que]...mūrīce* (262)? \_\_\_\_\_

13. What case is *laena* (262)? \_\_\_\_\_

14. With what word does *dēmissa* (263) agree? \_\_\_\_\_

15. What case is *ūmerīs* (263)? \_\_\_\_\_

16. With what word does *dīves* (263) agree? \_\_\_\_\_

17. What is the antecedent of *quae* (263)? **(Be careful!)** \_\_\_\_\_

18. What case is *munera* (263)? \_\_\_\_\_

19. What tense and mood are *fēcerat* (264)? \_\_\_\_\_

20. What case are *tenuī...aurō* (264)? \_\_\_\_\_

**FRIDAY, MAY 1**

**Lesson 27: Aeneid IV. 265-71**

**Objective:** Be able to do this by the end of this lesson.

1. Evaluate the opening of Mercury's speech to Aeneas in Carthage

***AENEID IV. 265-71***

Continuō invādit: "Tū nunc Karthāginis altae  
266 fundamenta lōcās pulchramque uxōrius urbem  
exstruis? Heu, regnī rērumque oblīte tuārum!  
268 Ipse deum tibi mē clārō dēmittit Olympō  
regnātor, caelum et terrās quī nūmine torquet,  
270 ipse haec ferre iubet celerēs mandāta per aurās.  
Quid struis? Aut quā spē Libycīs teris ōtia terrīs?

**NOTES**

267 *oblīte*: verbs and adjectives of remembering and forgetting take the genitive case as their objects

268 *deum* = *deōrum*

269 *regnātor*: example of enjambment

270 *haec...mandāta*; *celerēs...per aurēs*; understand *mē* with *ferre*

271 *teris ōtia* = "waste time"; *Libycīs...terrīs*

**ANSWER THE FOLLOWING.**

1. Scan lines 265-70.
2. Translate the passage as literally as the English idiom permits.

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