

Virgil Extracts 5

*at sociis subita gelidus formidine sanguis
deriguit: cecidere animi, nec iam amplius armis,
sed votis precibusque iubent exposcere pacem,
sive deae seu sint dirae obscenaque volucres.
et pater Anchises passis de litore palmis
numina magna vocat meritosque indicit honores:
'di, prohibete minas; di, talem avertite casum
et placidi servate pios.' tum litore funem
deripere excussosque iubet laxare rudentis.
tendunt vela Noti: fugimus spumantibus undis
qua cursum ventusque gubernatorque vocabat.
iam medio apparet fluctu nemorosa Zacynthos
Dulichiumque Sameque et Neritos ardua saxis.
effugimus scopulos Ithacae, Laertia regna,
et terram altricem saevi exsecramur Ulixi.
mox et Leucatae nimbose cacumina montis
et formidatus nautis aperitur Apollo.
hunc petimus fessi et parvae succedimus urbi;
ancora de prora iacitur, stant litore puppes.*



In the translation notes below I will put words you should know well already, can easily guess or are on the syllabus vocabulary list in **bold**.

at sociis subita gelidus formidine sanguis deriguit:

dirigescere “to freeze” “to become rigid with fear”, *gelidus* “chill” (goes with *sanguis*), *formido*, *formidinis* “fear, dread”.

cecidere animi,

cecidere is part of *cado*.

nec iam amplius armis, sed votis precibusque

(Translate the line below this one first and then come back to this)

amplius “any more” *votum* “prayer” or “vow”

iubent *exposcere pacem,*

exposcere “to beg” “to implore” “to sue for”

sive deae seu sint dirae obscenaque volucres.

Sive... seu... “whether... or...”

Have a go and then look over the page.

But suddenly the chill blood of the companions froze with dread; their spirits fell, they ordered [me]to sue for peace, not any more with weapons but with prayers and vows, whether they [the Harpies] were goddesses or dreadful revolting birds.

This is another **Zeugma**. The phrase *exposcere pacem* relates to the weapons and to the vows and prayers. But it has a (slightly) different meaning in each case. You can seek peace (i.e. relief from annoyance) with weapons.¹ This is what Aeneas and his followers had been doing when they attacked the Harpies. This is different to begging for peace (i.e. for cessation of hostilities) from the enemy. The weapons might be suitable for dreadful birds but prayers are more suited to goddesses.

et pater Anchises

(subject)

passis de litore palmis

passis palmis “with outspread hands” (i.e. in an attitude of prayer or beseeching)

de litore tells us where he was.

numina magna vocat

go for the verb first. *Numina* “powers” i.e. “gods” accusative.

meritosque indicit honores:

(verb first again) *indicare* “to declare”, “to proclaim” *meritus* “proper” “due” (goes with *honores*)., *onor* “rite”.

Have a go and then look over the page.

1 See lesson 3 lines 236-346.

and Father Anchises with outspread hands on the shore called on the great gods and proclaimed the proper rites:

numina magna. The gods are called “great” i.e. they have the power to help Aeneas and his friends against the Harpies. Anchises is Aeneas's father, a member of the Trojan royal family. He is always called *pater Anchises* in the Aeneid. His words follow. He begins with three verbs in the imperative:

“*di, prohibete minas;*
minas “threats”

di, talem avertite casum

et placidi servate pios.”
placidus “peaceful [one]” *pios*
pius “devout”, “dutiful”, “good”, “virtuous”, “religious”.

Have a go and then look over the page.

O gods, prevent these threats, O gods, avert such misfortune, O peaceful ones, save the virtuous.

(“Peaceful Ones” seems a strange term for the violent, selfish, greedy and warlike gods of classical times. Perhaps Anchises is trying flattery!)

Pius is a difficult word to translate but it is very important in the Aeneid. Aeneas himself is often described as *pius Aeneas* throughout the Aeneid. It does not have the rather negative force that it does in English to constantly describe your main character as “good/ virtuous/ pious/ dutiful /religious”. Rather it emphasises what to Romans was a most important virtue: *pietas*. We will look at the subject of *pietas* in more detail in the lesson for Year 3 Term 1 Week 10 Day 3.

tum litore funem deripere excussosque iubet laxare rudentis.

The subject is still Anchises. Go for the main verb and then look for some infinitives.

Deripere “to break/tear off” so perhaps “cast off” *funis* “rope”. *Excussos laxare* “uncoil and ease/loosen” or *rudentes* are the sheets (nautical term for ropes) fastened to each end of the square sail. These would be coiled up when the vessel was in port and the sails furled.

Have a go and then look over the page.

Then he orders [them] to cast off the ropes from the shore and uncoil and loosen the sheets.

(Anchises is ordering preparations for departure.)

tendant *vela Noti:*

tendere “to fill/swell” Notus was the Greek god of the south wind whom the Romans (including Virgil elsewhere in the Aeneid) called Auster.

fugimus *spumantibus undis*

spumans “foaming”

qua cursum ventusque gubernatorque vocabat.

qua cursum “on whatever course” *que...que...* “both... and...” *gubernator* “helmsman”

Have a go and then look over the page.

The south wind fill the sails, we flee on the foaming waves on whatever course both the winds and the helmsman call.

*iam medio **apparet** fluctu nemorosa Zacynthos*
nemorosa “wooded/shady”
*Dulichiumque Sameque et Neritos **ardua saxis.***
Arduo “steep”

Have a go and then look over the page.

Now in the middle of the waves appears wooded Zacynthos and Dulchium, Same and the hard rock of Neritos.

Together with Ithaca, Zacynthos (pictured right), Dulchium and Same were the islands that made up the kingdom of Odysseus. Zacynthos is the third largest of the Ionian Islands.



It is not clear where Dulchium and Same were. “Neritos,— although really a mountain in Ithaca, it is here spoken of as an island by Virgil, whose geography is often at fault,” says my old Aeneid commentary crustily. Perhaps the companions could see the mountain top as they sailed by Ithaca! It is the highest mountain on the island (pictured left). Look at a map and find Ithaca and Zacynthos.

effugimus scopulos **Ithacae**, Laertia regna,
scopulus (second declension) “crag”. Laertes was Ulysses's father.

et terram altricem saevi exsecramur Ulixi.

Exsecrari (deponent) to “curse” *altrix* literally “motherland” but this renders *terram* redundant so try something like “where was nursed”

Why does Aeneas (remember he is the narrator of Book 3 of the Aeneid) call Ulysses *saevi*?

We flee from the crags of Ithaca, kingdom of Laertes and we curse the land where cruel Ulysses was nursed.

Aeneas and his companions have fled from Troy. Troy was attacked and finally destroyed by the Greeks. Ulysses (Greek name Odysseus) was the Greek who thought of the subterfuge of the wooden horse which enabled the Greeks to get into Troy and so end the siege and destroy the city. The was typical of Ulysses who is often described in Homer's Iliad as *μητις* “wily/tricky/cunning”. The Greeks admired Ulysses for his cunning but the Romans, considering themselves to be heirs of the Trojans, usually called him cruel. His tricky nature did not accord at all with the old Roman notions of honourable behaviour. Aeneas accordingly here calls him not cunning but “cruel Ulysses”.



Laertes is Ulysses's father. There is a hint here in the word *scopulos* “crags, rocks” that Aeneas does not think much of Ulysses domain. Aeneas is going to found a much better city than Ulysses's kingdom. “Something of contempt for Ulysses meagre kingdom” my old commentary calls it.

*nox et Leucatae nimbosa cacumina montis
et formidatus nautis **aperitur** Apollo.*

Here is a word order that may help:

nox

et nimbosa cacumina montis Leucatae

*et Apollo formidatus **nautis aperitur**.*

et... et... “both... and...”. *Nimbosa* “surrounded by rain clouds” *cacumina* “peak” *formidatus* “dreaded”. It was not Apollo himself that was “dreaded” but rather his temple.



My old commentary (ever critical of Virgil's geography) explains, “Apollo,— i.e. the temple of Apollo on a rocky promontory. There was such a temple at Leucata, and another at a less dangerous point at Actium. Virgil apparently confuses the two, though the following lines [not part of your set text²] show that the latter was uppermost in his mind.” The picture shows modern day *Λευκάδα* or *Lefkada*.

Have a go and then look over the page.

²So, beyond hope, achieving land at last, we purify/ ourselves for Jove, and light offerings on the altars,/and celebrate Trojan games on the shore of Actium.

Both the cloudy summit of Mount Leucata and the temple of Apollo, dreaded by [literally of] sailors appear.

*hunc **petimus** fessi
et parvae **succedimus** urbi;
succedere “to enter”*

*ancora de prora **iacitur**,
prora “prow”.*

***stant** litore puppes.*

Have a go and then look over the page.

This we sought, weary, and entered the little city. The anchor was thrown from the prow and the prow stood (i.e. rested) on the shore.

You should be able to find words in the passage related to:

animate	_____
army	_____
avert	_____
dire	_____
execrate	_____
honour	_____
jelly	_____
littoral	_____
merit	_____
mountain	_____
nautical	_____
obscene	_____
paternal	_____
pious	_____
placid	_____
petition	_____
prohibit	_____
relax	_____
sanguine	_____
society	_____
urban	_____
ventilate	_____
votive, devote	_____

Don't forget your flashcards and vocabulary notebook.

Quizlet flashcards are here: <https://quizlet.com/gb/617807965/aeneid-cambridge-international-igcse-2023-25-flash-cards/>