

Aeneid Book III

Virgil's Art 3

Lines 245-262



First use your flash cards, or those on Quizlet: <https://quizlet.com/gb/437240704/virgil-aeneid-book-6-igcse-latin-0480-set-book-2020-2022-flash-cards/> to make sure you can translate these lines. Go over the notes for these lines in Year 2 Term 2 Weeks 3,4 and 5 Day 2.

una in praecelsa consedit rupe Celaeno, 245
infelix vates, rumpitque hanc pectore vocem;
'bellum etiam pro caede boum stratisque iuvenis,
Laomedontiadae, bellumne inferre paratis
et patrio Harpyias insontis pellere regno?
accipite ergo animis atque haec mea figite dicta, 250
quae Phoebus pater omnipotens, mihi Phoebus Apollo
praedixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis ventisque vocatis:
ibitis Italiam portusque intrare licebit. 255
sed non ante datam cingetis moenibus urbem
quam vos dira fames nostraeque iniuria caedis
ambesas subigat malis absumere mensas.'
dixit, et in silvam pennis ablata refugit.
at sociis subita gelidus formidine sanguis
deriguit: cecidere animi, nec iam amplius armis, 260
sed votis precibusque iubent exposcere pacem,
sive deae seu sint dirae obscenaeque volucres.

Exam style questions:

- (a) Who is Celaeno (line 1)? [1]
- (b) What does she prophesy? [2]
- (c) *Laomedontiadae* (line 4) To whom is she referring and why does she use this term? [2]
- (d) Translate lines 1–2 (*una... ..pectore vocem;*). [4]
- (e) Write out and scan lines 1 and 2 (*una... ..pectore vocem*), marking the long and short syllables and divisions between the feet. [4]
- (f) How does Virgil use the rhythm of lines 1-2 to create atmosphere? [1]
- (g) What rhetorical devices does Virgil use in the lines quoted above? Why does he use them? [3]

Example answers on the next page. Work the questions yourself before looking!

(a) Who is Caelano (line 1)? [1]

Caelano is the leader of the evil bird maidens, the Harpies.

(b) What does she prophesy? [2]

Caelano prophesies that the Trojans will reach Italy and be allowed to enter the port. However, they will not fortify the city they are destined to build before they have suffered such hunger that they eat their tables.

(c) *Laomedontiadae* (line 4) To whom is she referring and why does she use this term? [2]

Caelano is referring to Aeneas and his Trojans. She uses this term as a reproach to hint that they are cheats who insult the gods like their ancestor, Laomedon. Laomedon was the king in whose reign the walls of Troy were built. The gods, Apollo and Neptune had angered Jupiter and so he sent them to serve Laomedon. Laomedon set them to work building the walls, and offered them a reward if they completed them. When the walls were finished, however, Laomedon went back on his word and would not give them anything.

(d) Translate lines 1–2 (*una... ..pectore vocem;*). [4]

Compare with your flashcards to check this question.

(e) Write out and scan lines 1 and 2 (*una... ..pectore vocem*), marking the long and short syllables and divisions between the feet.

Elision. Last two feet:

un(a) in praecelsa consedit | rūpě Cě | lāeno,
infelix vates, rumpitque hanc | pēctōrě | vōcem;

Diphthongs are long. Vowels before double consonants or x are long:

un(a) īn prāecēlsa cōnsedit | rūpě Cě | lāeno,
īnfēlīx vatēs, rūmpītque hānc | pēctōrě | vōcem;

Syllables between two longs must be long:

un(a) īn prāecēlsā cōnsedit | rūpě Cě | lāeno, Count remaining syllables: 8 so 4 spondees.
īnfēlīx vātēs, rūmpītquē hānc | pēctōrě | vōcem; (no need to count up all 4 are spondees)

ūn(a) īn | prāecē | lsā cōn | sēdīt | rūpě Cě | lāeno,
īnfēlīx | vātēs, | rūmpīt | quē hānc | pēctōrě | vōcem;

(f) How does Virgil use the rhythm of lines 1-2 to create atmosphere? [1]

The lines are heavy and slow, having the maximum number of spondees. This creates an ominous atmosphere as Caelano appears to utter her prophecy.

(g) What rhetorical devices does Virgil use in the lines quoted above? Why does he use them?

[6]

Virgil uses chiasmus *una in praecelsa consedit rupe Celaeno*, [1] to emphasis Caelano's presence [1] and again *et patrio Harpyias insontis pellere regno* [1] to stress her claim. [1] He also uses Zeugma: *exposcere pacem* [1] relates to the weapons *and* to the vows and prayers. It has a different meaning in each case. You can seek peace (i.e. relief from annoyance) with weapons. 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. Virgil uses this device to point out that weapons might be suitable for dreadful birds but prayers are more suited to goddesses. [1]