

Aen. 4.504-583: Notes

504 *At regina*: phrase again (cf. 1;296), introducing third “act”.

504-5 *pyra .../... erecta*: abl. Abs. (“when the pyre was built”)

505 *ingenti taedis atque ilice secta*: “huge with pine wood and cut-down holm oak” (MacLennan).

See OLD sv *taeda* sense 1 Pinewood, especially as used for fires, torches, etc. OLD cites under sv *ilex* sense b the wood of the *ilex* Gildenhard on 4.18 “The three times in *Aeneid* 4 that Virgil uses the term *taeda*, the wedding torch, mark three important stages in the plot... The third time Virgil uses *taeda* in Book Four, he does so in what appears to be a simultaneous wedding, suicide, and funeral: at the end of the book, Dido commits suicide surrounded by the trappings of an elaborate anti-wedding. Dido decorates the space with foliage and makes her pyre “huge with torches (perhaps pine-torches are meant here) and cut oak” [4.504–08].”

506 *que*: looks forward to following *et*.

506 *intenditque*: See OLD sv *intendō* sense 3b (*with ablative*) to cover (with).

507 *funerea*: See OLD sv *fūnereus* sense 1: Of or appropriate to funerals, funerary, mourning.

507 *super*: adv “above it all” (MacLennan).

508 what is the purpose of the effigy? MacLennan provides parallels for attempt to win back lover and torture...

508 *haud ignara futuri*: not ignorant = well aware.

509-21: MacLennan discusses the three stages of the ritual and ambiguity of offerings (is Dido torn even at this stage?).

509 *circum*: See OLD sv *circum* sense 3: Near by, round about.

509 *crinis effusa sacerdos*: retained acc “letting her hair spread” (MacLennan). See OLD sv *effundō* sense 14b (14 To allow (something normally tight) to hang loose or flow freely, loosen, slacken) b (*hair or similar, usu. one's own*).

510 *ter centum tonat ore deos*: “thunders out (the names of) thrice one hundred gods” (MacLennan); three has magical significance. See OLD sv *tonō* sense 3b (*with accusative*): to utter thunderously.

510 *Chaosque*: See OLD sv *chaos* sense 2: The underworld.

511 *tergeminamque*: See OLD sv *tergeminus* sense 2: Consisting of three combined in one, three-fold, triple.

511 *Hecaten*: See OLD sv *Hecatē*: A chthonian goddess, commonly worshipped at crossroads and represented with three (occasionally four) faces or bodies.

511 *tria virginis ora Dianae*: three-form goddess Diana/Hecate (chthonic deity, associated with witchcraft)/ Luna.

512 *Auerni*: See OLD sv *Auernus* sense 1: *fons ~us* (of the Lake as entrance to the underworld)

513 *messae*: See OLD sv *metō* sense 1 To reap, harvest (corn).

513 *lunam*: See OLD sv *lūna* sense 1: The moon.

512 *latices simulatos fontis Averni*: “waters which she pretended (were those) of the spring of Avernus” (MacLennan). See OLD sv *simulō* sense 5: To make, produce, etc., a fraudulent imitation of, counterfeit, simulate.

514 *pubentes*: juicy. See OLD sv *pūbens* (*of plants*) Full of sap, vigorous.

514 *nigri cum lacte veneni*: “with the milk of black poison” (MacLennan). See OLD sv *lac* sense 3a: The milky juice of certain plants.

515-16: subject= *amor* (i.e. hippomanes, growth on heads of foals at birth)

516 unfinished line.

517 *ipsa*: Dido.

517 “standing with the holy meal and pure hands next to the altar” (MacLennan); *mola*= far and salt.

518 “having undressed one foot from its binding” (MacLennan); *exuta* has *pedem* as retained accusative.

518 *exuta*: See OLD sv *exuō* sense 3: To release, set free (from).

518 *in veste recincta*: knots thought to be inimical to magic. See OLD sv *recingō* To untie or unbelt (a garment); (*pass. in middle sense*) to take off a garment by untying or unbelting it.

519 *testatur*: See *OLD* sv *testor* sense 1: To invoke (a person, deity, etc.) as a witness, call to witness.

519 *moritura*: again...

519-20 MacLennan takes *conscia fati* as proleptic “she calls on the gods and the stars to be aware of her fate”.

520-1 “Then she prays to any god who, (being) just and mindful, has in his care those-who-love in an unequal relationship” (MacLennan)

520f. *amantes / curae habet*: “has lovers for a care” I.e. “cares for lovers” (MacLennan); predicative dative.

520 *aequo*: See *OLD* sv *aequus* sense 4c (*of pacts, laws, etc.*) based on or acknowledging equality (of rights, etc.), giving equal rights.

520 *foedere*: picking up military imagery: see MacLennan.

522: Ceremony over; as MacLennan observes, only here in the *Aeneid*, do we receive no sign as to how the prayers were received.

522ff.: sleep for everyone (note Aeneas) except Dido. Cf. Apollonius Rhodius 3.744ff (mapping Dido onto Medea): effect?

522 *placidum*: See *OLD* sv *placidus* sense 4 (*of conditions, activities, etc.*) Free from stress, quiet, peaceful.

523 *quierant*: contracted form of *quieverant*.

525 *tacet*: singular because of close subject *ager*, even though *pecudes* and *volucres* are also subjects. See *OLD* sv *taceō* sense 1: To make no utterance, be silent, say nothing.

526 *late liquidos*: take together.

527 *somno positae*: “laid down in sleep” (MacLennan). See *OLD* sv *pōnō* sense 7: To lay down, rest (parts of the body).

527 *silenti*: See *OLD* sv *silens* sense 1b: (*of places, conditions, etc.*) marked by silence.

529 *infelix animi*: “heartbroken” (MacLennan); Dido *infelix* elsewhere e.g. 4.596 (referring to herself); 6.456.

530 *solvitur in somnos*: “relax into sleep” (MacLennan). See *OLD* sv *soluō* sense 8b (*usu. of physical conditions*) To make (the limbs, etc.) less tense or firm, slacken, relax.

531 *accipit*: See *OLD* sv *accipiō* sense 12: To give access to, let in, admit; to take (on to).

531 *resurgens*: See *OLD* sv *resurgō* sense 4: (*of a feeling, condition, etc.*) To become active again, revive.

532 *fluctuat*: subject is *amor*. See *OLD* sv *fluctuō* sense 3 (*fig. or transf., of a person, his mind, etc.*) To be in a state of agitation or turmoil (with violent emotion or similar).

532 *aestu*: See *OLD* sv *aestus* sense 8d (*fig.*) a tide, flood, current.

533 *sic adeo insistit*: “in this way she persists” (MacLennan).

533 *corde*: See *OLD* sv *cor* sense 2 (*as the centre of thought, memory, and other mental processes*) The mind, soul, spirit.

534-52: Dido’s speech: cf. speeches of other abandoned heroines weighing their options (Ariadne, Medea...)

534 *en*: “see!”. *OLD* cites sv *ēn* sense 3b (*used with imperative, as an encouragement to action*) Come on! here! (in some cases perhaps merely resumptive, = well, then!) b (*introducing a remonstrance*).; MacLennan comments “a barely translatable expression of shocked indignation”.

534 *quid ago?*: not deliberative subjunctive as we might expect from the grammar books; *petam* and (535) *experiar* are deliberative subjunctives.

534: Dido has previously had to contend with the suitors: see the beginning of Book 4. She asks if she should find out only to be “laughed at” (*inrisa*).

535 *supplex*: Dido has been suppliant to Aeneas but this is too far.

536 *quos ego sim .. dedignata*: “although I have scorned them” (MacLennan; subjunctive in relative clause). See *OLD* sv *dēdignor* To reject with scorn, spurn; to feel contempt for.

537 *ultima Teucrum / iussa*: “every last order of the Trojans”; *Teucrum* is genitive plu.

538 *quiane*: See OLD sv *quia* sense 2d (*ellipt.*) *~ne ..? an ~ ..?* (in answer to an unexpressed question) do I say, do, etc., this because ..? (in quotations, ironic).

538 *auxilio iuvat ante levatos*: “it pleases [*iuvat* = impersonal verb] them [sc. *eos*] that they have been relieved with assistance before” (MacLennan).

539 *et bene apud memores veteris stat gratia facti*: “and the favour of a former kindness remains with those who remember it well” (MacLennan); sarcastic as Dido doesn’t feel they are showing gratitude. See OLD sv *apud* sense 13c (*with words denoting authority or influence*) with, on. See OLD sv *memor* sense 2 Mindful of one's obligations, grateful. See OLD sv *stō* sense 17: To continue to exist, endure; to continue (in a specified condition).

540 *me ... fac velle*: “just imagine that I do want to”. See OLD sv *faciō* sense 20b (*imperative, with accusative and infinitive, etc.*) suppose, assume, imagine (that).

541 *invisam*: “the woman they hate” (MacLennan); Dido’s interpretation of the Trojans’ happy departure.

541 *perdita*: “ruined” (MacLennan); vocative.

542 *Laomedontae ... periuria*: Laomedon was the king of Troy who refused to honour his promises to pay for the construction of the city walls. See OLD sv *Lāomedontēus* Of or belonging to Laomedon; of Troy, Trojan.

543 *sola fuga*: ablative.

543 *nautas... ovantis*: rejoicing because leaving? As if taking Dido as captive spoil?

543 *comitabor*: See OLD sv *comitor* sense 1 To go along with, accompany, attend.

544 *Tyriis ... stipata*: “pressed around by the Tyrians” (MacLennan).

545 *inferar*: “shall I join the company” (MacLennan).

545 *reuelli*: See OLD sv *reuellō* sense 3 (*hyperb.*) To remove (a person, etc.) forcibly, tear (from a place, companion, etc.)

546 *agam*: sc. *eos*. Dido is still think of her responsibilities as ruler.

547 *quin morere ut merita es*: “why not die [imp. *morere*] as [*ut*] you have deserved” (MacLennan).

547 *ferroque averte dolorem*: “use the sword to take the pain away” (MacLennan). See OLD sv *āuertō* sense 4: To avert from oneself or others, get rid of, keep off, banish.

548-52: addresses/blames Anna (fairly?) for causing her to enter relationship with Aeneas; recalls language at start.

549 *obicis hosti*: sc. *me*; “you threw me to the enemy” (MacLennan). See OLD sv *obiciō* sense 6 (*with dative or equivalent*) To expose or subject (somebody) to (danger, misfortune, and similar).

550 *non licuit*: impersonal verb.

550 *thalami expertem*: “having no part in marriage” (MacLennan). See OLD sv *thalamus* sense 2b (metonymically, for marriage, conjugal relations, or similar).

551 *ferae*: See OLD sv *fera* sense 1: A wild or undomesticated animal.

552 *promissa*: See OLD sv *prōmittō* sense 2: To undertake to give, perform, etc., promise, guarantee.

553 *fides*: i.e. loyalty.

553 *Tantos ... rumpebat ... questus*: Dido brings “such great complaints bursting out”.

554 *certus*: See OLD sv *certus* sense 10: Having one's mind made up, determined, resolved.

555: contrast Aeneas’ ability to sleep with Dido’s *insomnia*.

556-7: Mercury (or avatar or Aeneas’ guilty conscience...) appears again; MacLennan suggests the vagueness adds to sense that it is a malicious visitation. Appropriate for Mercury’s actions to lead to suicide of Dido given his psychopompic function: so Fratanuono ‘Lethaeum ad fluvium: Mercury in the *Aeneid*’ in *Pallas* 99: 2015).

556-7 *se .../ obtulit*: “presented itself”

557 *obtulit*: See OLD sv *offerō* sense 3 To bring before the senses, show, reveal, etc.; (*reflexive or passive*) to make oneself perceived, appear (especially of an apparition or similar), etc.

558 *omnia*: See OLD sv *omnis* sense 4d *per(ad, in)~ia*, in all respects, throughout; sim. *~ia* used with adverbial force.

558: accusatives of respect.

558f. *coloremque / et*: the *et* elides with the *que* (so 558 is a hypermetric line)

560 *nate dea*: Aeneas was born of Venus (and Anchises); way of getting Aeneas to remember his importance.

560 *casu*: See OLD sv *cāsus* sense 9: Circumstances, situation, position, state of affairs.

560 *ducere*: “prolong” (MacLennan). See OLD sv *dūcō* sense 14c: to continue in, go on with (a state or activity).

561 *stent*: See OLD sv *stō* sense 11 (*of troops*) To take up or be in position: (*sim., of ships*).

562 *spirare*: See OLD sv *spīrō* sense 5 (*of winds*) To blow.

563 *illa*: “that woman” (MacLennan): derogatory.

563 *dolos*: deceit/fraud again: here of Carthaginian.

563 *dirumque*: See OLD sv *dīrus* sense 2d (Inspiring terror, dreadful, dire, frightful) d (*of conduct, actions*)

563 *uersat*: See OLD sv *uersō* sense 8 To turn over in the mind, ponder, debate.

564 *certa*: See OLD sv *certus* sense 10: Having one's mind made up, determined, resolved

564. See OLD sv *concitō* sense 5c: to excite, arouse (an emotion).

564: suggestion that suicidal Dido has nothing to loose.

564 *variosque irarum concitat aestus*: “she is summoning up the shifting flood-tides of her anger” (MacLennan).

565-6: Lovatt sees as in epic register: “*Quis nesciat* itself signals a reference to poetic tradition, and the description of the Trojans as *genus Aeneadum* signals not just her awareness of Aeneas, but also high epic style, reinforced by the repetition of *que* in 566, a Virgilian imitation of the Homeric repeated *te*. The metaphor in *incendia belli* equally marks these lines as self-consciously poetic. There is a metaphor too in the next line (*obtusa pectora*, ‘our hearts are not so blunt’)” (Lovatt in Dictynna 10 (2013) ‘The eloquence of Dido: exploring speech and gender in Virgil’s *Aeneid*’)

565 *non fugis*: “are you not fleeing away?” (MacLennan who says equivalent to a command)

565 *dum potestas*: sc. est “while getting away fast is still a possibility” (MacLennan).

565 *praecipitare*: See OLD sv *praecipitō* sense 7 (*intr.*) To rush headlong.

566 *trabibus*: i.e. ships (part for whole).

566-7: apparent threat of Dido firing the Trojan ships: she wishes to do this when hears of dept (593-4) but would she? Note 5.4 *conlucent flammae*: of pyre...

567 *feruere*: See OLD sv *ferueō* sense 1: To be intensely hot.

568 *attigerit*: See OLD sv *attingō* sense (5 To stretch as far as, reach) 5c (*of things affecting the senses; also, of sources of light, sound, etc.*).

568 *morantem*: See OLD sv *moror* sense 10: To remain present, stay behind.

569 *rumpe moras*: motif of delay; possible play with *roma/amor*? Cf. Reed (‘*Mora* in the *Aeneid*’).

569-70 *varium ... femina*: sc. est. “A woman is always an inconsistent and unreliable thing” (MacLennan). How true is this of Dido? How far is instability a feature of her throughout? She has not kept her *fides* to Sychaeus. What about Mercury’s agenda?

569 *rumpe*: See OLD sv *rumpō* sense 10c *moras ~mpere*, to end delay, buckle to.

569 *uarium*: See OLD sv *uarius* sense 6a: Changeable in behaviour, mood, allegiance, etc., wavering, fickle, or similar.

569 *mutabile*: See OLD sv *mūtābilis* sense 1b (*of persons*) subject to changes of mood or purpose, fickle, unsteadfast.

570 *femina*: See OLD sv *fēmina* sense 1b (*pl. or generic sg.*) womankind.

570 *immiscuit*: See OLD sv *immisceō* sense 1c (*reflexive*) to merge oneself (in).

571ff: note emphasis on speed. The *mora* is over.

571 *umbris*: “apparition” (MacLennan).

571 *sociosque fatigat* : “wearies his men” (MacLennan). See OLD sv *fatīgō* sense 2 To work at persistently, keep on at (a person or thing).

573 *uigilate*: See OLD sv *uigilō* sense 2 To be awake (following sleep)

573 *transtris*: See OLD sv *transtrum* sense b a rower's seat, thwart.

574 *soluite*: See *OLD* sv *soluō* sense 6: To untie (something held together) so that it hangs free: (especially clothes).

574 *citi*: adjective for adverb: “swiftly”.

574 *aethere*: See *OLD* sv *aethēr* sense 1: The upper regions of space, heaven, the ether.

575-6 *festinare .../ ... instimulat*: “urges [us] to hurry” (MacLennan). See *OLD* sv *festinō* sense 6 (*tr.*): To perform, make, give, work on, prepare, etc., without delay, hasten to, lose no time in, be quick with.

576 *instimulat*: See *OLD* sv *instimulō*: To goad on, urge, arouse.

576 *sancte*: See *OLD* sv *sanctus* sense 3: (*of gods*) Holy, blessed.

576 *sancte deorum*: “o blessed (one) among the gods” (MacLennan).

577 *quisquis es*: common in prayer to leave open how to style the deity.

577 *iterum*: see previous appearance of Mercury.

578 *adsis o*: o usually prior.

578 *sidera... feras*: “may you offer favourable constellations” (MacLennan) (as when different constellations are there, the weather is different).

579 *uaginaque*: See *OLD* sv *uāgīna* sense 1: The sheath (of a sword or similar), scabbard.

579 *ensem*: swords gain importance in *Aeneid* 4. Here Aeneas uses a sword to leave.

580 *fulmineum*: See *OLD* sv *fulmineus* sense 2: Acting like a lightning flash (with regard to speed of movement, destructiveness, etc.).

580 *ferit*: See *OLD* sv *feriō* sense 1d: to strike (an object with an implement, etc.).

581 *ardor*: See *OLD* sv *ardor* sense 5: Eagerness (for the achievement of an objective), enthusiasm, ardour, ‘fire’.

581 *habet*: “possesses” (MacLennan). See *OLD* sv *habeō* sense 10 (*of situations, feelings*) To possess, beset.

581 *rapiuntque ruuntque*: “they haul and hustle” (West, quoted by MacLennan).

582 *deseruere*: i.e. *deseruerunt*.

582 “the sea is invisible beneath the ships” (MacLennan).

582 *sub*: See *OLD* sv *sub* sense A4 Under (something considered as a shelter, cover, means of concealment, etc.).

583 *adnixi*: “making a mighty effort” (MacLennan).