

## Book 6.450–476

- 450 *Inter quās Phoenissa recēns ā vulnere Dīdō  
errābat silvā in magnā; quam Trōius hērōs  
ut primum iuxtā stetit agnōvitque per umbrās  
obscūram, quālem primō quī surgere mēse  
aut videt aut vīdisse putat per nūbila lūnam,*
- 455 *dēmīsit lacrimās dulcīque adfātus amōre est:  
“Infēlix Dīdō, vērus mihi nuntius ergō*

**adfor, ārī, ātus** address, accost

**agnōscō, ere, nōvī, nitus** recognize

**dēmīttō, mittere, mīsī, missus** send down,  
let fall, drop, lower

**dulcis, e** sweet, dear, fond

**ergō** *adv.* therefore, then, consequently

**hērōs, ōis** *m.* hero, mighty warrior

**iuxtā** near, next, close to (+ *acc.*)

**lūna, ae** *f.* moon, moonlight

**mēnsis, is** *m.* month

**nūbilum, ī** *n.* cloud, cloudiness

**nuntius, (i)ī** *m.* messenger, message

**obscūrus, a, um** dark, obscure, dim

**Phoenissa, ae** *f.* Phoenician (woman), Dido

**putō (1)** think, suppose, consider

**quālis, e** (such) as, of what sort

**recēns, entis** recent, fresh

**Trōius, a, um** Trojan, of Troy

**vērus, a, um** true, real, genuine

**vulnus, eris** *n.* wound, deadly blow

450–76. Among those who have died for love Aeneas sees the shade of Dido. He attempts to defend his sudden departure from Carthage, but she scornfully turns away and returns to Sychaeus, her first husband.

**450. Inter quās:** Dido is the last in a list of mythical females about whose sad deaths we are reminded as Aeneas observes them in the underworld. Translate **quās** as a demonstrative, *these women*. **recēns ā vulnere: recentī vulnere** (*with a fresh wound*) would be more natural in English; but Vergil wants to emphasize not only the freshness of Dido's

wound, but also her very recent arrival in the underworld.

**451. quam:** with **iuxtā** and understood with **agnōvit** in 452.

**453–54.** This **SIMILE** comparing Dido to the elusive new moon merits comparison to that with which we (and Aeneas) were introduced to her at 1.498–502.

**455. amōre:** *abl.* of manner.

**456. nuntius:** we may well wonder how this message was delivered to Aeneas; it has not been mentioned before. At the beginning of Book 5, Vergil tells us only that the Trojans see flames in Carthage as they sail off, and that thoughts of what a woman scorned may do lead them to ominous suspicions.

© Bolchazy-Carducci Publishers, Inc.

www.BOLCHAZY.com

©2016 Bolchazy-Carducci Publishers, Inc. this sample was created for Texas Proclamation 2017 adoption preview not for distribution. This document will expire May 31, 2017.

*vēnerat exstinctam ferrōque extrēma secūtam?*

*Fūneris heu tibi causa fui? Per sīdera iūrō,  
per superōs et sī qua fidēs tellūre sub imā est,*

460 *invītus, rēgīna, tuō dē lītore cessī.*

*Sed mē iussa deum, quae nunc hās ire per umbrās,  
per loca senta sitū cōgunt noctemque profundam,  
imperīis ēgēre suīs; nec crēdere quīvī  
hunc tantum tibi mē discessū ferre dolōrem.*

465 *Siste gradum tēque aspectū nē subtrahe nostrō.*

*Quem fugis? Extrēmum fātō quod tē adloquor hoc est.”*

*Tālibus Aenēās ardentem et torva tuentem  
lēnībat dictīs animum lacrimāsque ciēbat.*

*Illā solō fīxōs oculōs āversa tenēbat*

**adloquor, ī, locūtus** address, accost  
**a(d)spectus, ūs m.** sight, vision, aspect  
**āvertō, ere, ī, rsus** turn away, avert  
**causa, ae f.** cause, reason, occasion  
**cēdō, ere, cessī, cessus** yield, depart  
**ciēō, ēre, civī, citus** stir (up), (a)rouse  
**cōgō, ere, coēgī, coāctus** force (together)  
**crēdō, ere, didī, dītus** believe, trust (+ *dat.*)  
**discessus, ūs m.** departure, separation  
**dolor, ōris m.** grief, pain, passion, anger  
**exstinguō, ere, inxī, inctus** quench,  
destroy, extinguish  
**extrēma, ōrum n.** end, death, funeral  
**extrēmus, a, um** final, last, utmost  
**fidēs, ei f.** faith, honor, pledge  
**fīgō, ere, xī, xus** fasten, fix, pierce

**fūnus, eris n.** funeral, death, disaster  
**gradus, ūs m.** step, gait, pace, stride  
**invītus, a, um** unwilling, reluctant  
**iūrō (1)** swear (by), take oath  
**iussus, ī n.** command, order, behest  
**lēniō, ire, ivī, itus** soften, soothe, calm  
**profundus, a, um** deep, profound, vast  
**queō, quire, ivī (ii), itus** be able, can  
**sentus, a, um** rough, thorny  
**sistō, ere, steti, status** stay, stop  
**situs, ūs m.** position; neglect; decay  
**solum, ī n.** ground, earth, soil  
**subtrahō, ere, trāxī, tractus** withdraw  
**torvus, a, um** fierce, grim, lowering  
**tueor, ēri, itus (tūtus)** look (at), watch

457. (tē) **exstinctam (esse). extrēma (= mortem) secutam (esse).**

461. **iussa de(ōr)um:** see 4.237 and 270.

466. **Extrēmum:** *this is the last (word, or speech) I shall address to you.* **quod:** cognate acc. **hoc:** pronounce **hocc**, making a long syllable. **hoc est:** it is unusual, to say the least, to conclude a line with two monosyllables; their appearance here, though perhaps inelegant, is certainly emphatic.

467. **torva:** neut. acc. pl. used adverbially, probably in imitation of the similar Gk. construction.

467–68. **tuentem . . . animum:** the expression is unusually contorted—how can one’s *mind* or *anger* be imagined as *watching*? Vergil implies that Dido is effectively consumed by her anger—it is all that remains of her.

468. **lēnībat = lēniēbat**, which could not be used in hexameter (– ∪ – ∪). It has a conative meaning here, *he tried to soothe*; App. 351, 2, *a.*

- 470 *nec magis inceptō vultum sermōne movētur  
quam sī dūra silex aut stet Marpēsia cautēs.  
Tandem corripuit sēsē atque inimīca refūgit  
in nemus umbriferum, coniūnx ubi prīstinus illī  
respondet cūrīs aequatque Sychaeus amōrem.*
- 475 *Nec minus Aenēās cāsū concussus inīquō  
prōsequitur lacrimīs longē et miserātur euntem.*

**aequō** (1) equal(ize), match, level  
**cāsus, ūs** *m.* chance, (mis)fortune  
**cautēs, is** *f.* rock, cliff, crag  
**concutiō, ere, cussī, cussus** shake, shatter,  
 agitate  
**corripīō, ere, uī, reptus** snatch (up, away)  
**dūrus, a, um** hard(y), harsh, stern  
**incipiō, ere, cēpī, ceptus** begin, undertake  
**inimicus, a, um** hostile, unfriendly  
**inīquus, a, um** unjust, harsh, uneven  
**longē** *adv.* (from) afar, at a distance  
**magis** *adv.* more, rather  
**Marpēs(s)ius, a, um** of Marpe(s)sus, a  
 mountain on the island of Paros famous  
 for its white marble

**minus** *adv.* less  
**miseror, arī, ātus** pity, commiserate  
**nemus, oris** *n.* (sacred) grove, forest  
**prīstinus, a, um** ancient, former  
**prōsequor, ī, secūtus** follow, attend  
**quam** *adv.* how, than, as  
**refugiō, ere, fūgī** flee (away), shun  
**respondeō, ēre, ī, ōnsus** answer;  
 sympathize with  
**sermō, ōnis** *m.* conversation, speech  
**silex, icis** *m.* (f.) flint, rock, crag  
**Sychaeus, ī** *m.* deceased husband of Dido  
**umbrifer, era, erum** shady  
**vultus, ūs** *m.* countenance, face, aspect

470. **vultum**: acc. of respect; App. 311.  
**sermōne**: the word is ironic, since it suggests conversation; yet Dido does not respond.

471. **Marpēsia cautēs**: Marpe(ss)us on the Greek island of Paros was renowned as a source of fine marble for sculpture.

473. **umbriferum**: the double meaning is active here: the underworld is filled with both gloom and the shades of the dead. **ubi**: the conjunction has been postponed. **illi**: dat. of reference.

475. **cāsū (Didōnis)**.

476. **prōsequitur et miserātur (eam)**.

© Bolchazy-Carducci Publishers, Inc.  
 www.BOLCHAZY.com

©2016 Bolchazy-Carducci Publishers, Inc. this sample was created  
 for Texas Proclamation 2017 adoption preview not for distribution.  
 This document will expire May 31, 2017.