

Ille diēs p̄rimus lētī p̄rimusque malōrum	169
causa fuit; neque enim speciē fāmāve movētur	170
nec iam furtivum Dīdō meditātur amōrem:	171
coniugium vocat, hōc praetexit nōmine culpam.	172
Exemplō Libyae magnās it Fāma per urbēs,	173
Fāma, malum quā nōn aliud v̄lōcius ūllum:	174
mōbilitāte vīget vīresque adq̄irit eundō,	175
parva metū p̄rimō, mox sēsē attollit in aurās	176
ingrediturque solō et caput inter nūbila condit.	177
Illam Terra parēns irā inrītata deōrum	178
extrēmum, ut perhibent, Coeō Enceladōque sorōrem	179
p̄rogenuit pedibus celerem et pernīcibus ālīs,	180
monstrum horrendum, ingēns, cui quot sunt corpore plūmae,	181
tot vigilēs oculī subter (mīrabile dictū),	182
tot linguae, totidem ōra sonant, tot subrigit aurēs.	183

adq̄irō, -ere, -quīsivī, -quīsītum: to acquire

āla, -ae f.: wing

attollō, -tolle, attulī, allātum: to raise, lift up, 3

auris, -is f.: ear, 3

Coeus, -ī m.: Coeus, Titan father of Latona

condō, -ere, condidī, -ditum: found; hide, 4

coniugium, -ī n.: marriage, 2

culpa, -ae m.: blame, fault; cause

diēs, diē m./f.: day, day(light), 4

Enceladus, -ī m.: Enceladus

enim: for, indeed, 4

exemplō: immediately, forthwith, 2

furtivus, -a, -um: hidden, secret, concealed

horrendus, -a, -um: horrible, to be trembled at, 4

ingredior, -ī, -gressus sum: step in, enter; begin, 3

inrītō (1): incite, stir up

lētum, -ī n.: death, destruction

lingua, ae f.: tongue, language, 2

malus, -a, -um: bad, wicked, 3

meditor, -ārī, meditātus sum: ponder, consider, reflect

mīrābilis, -e: wonderful, marvelous, 2

mōbilitās, -tātis f.: mobility

monstrum, -ī n.: monster, 2

mox: soon

neque: nor, and not; neither...nor, 4

nūbilus, ī (pl. nūbila): cloud, rain-cloud

parvus, -a, -um: small, 3

perhibeō, -ēre, -uī: assert, say; hold out, bring forward

pernix, -icis: nimble, swift, quick

plūma, -ae f.: feather

praetegō, -ere, -xī, -ctum: to cover over

p̄rogignō, -ere, -genuī: bring forth

quot: as many as, how many

solum, -ī n.: soil; ground, 3

sonō (1): resound, roar, 2

species, -eī f.: sight, appearance, aspect

subrigō, -ere, -rēxī: to raise, lift up

subter: beneath, below

totidem: just so many, just as many

vēlox, v̄locis: swift, rapid, fast

vigeō, -ēre: to grow vigorous, thrive, flourish

vigil, -vigilis: watchful; *subj.* watchman, 2

168 ille diēs (fuit) p̄rimus p̄rima (causa) lētī et

p̄rimus p̄rima causa malōrum fuit: p̄rimus should logically agree with fem. causa but is attracted into the masc. by masc. diēs:

translate as p̄rima causa (predicative nom.)

malōrum: of evils; ‘bad (things),’ substantive

170 neque enim: for...not...; = enim nōn

fāmā: i.e. reputation

171 meditātur: pres. dep. governing a double acc. (obj. and pred.)

121 vocat: calls it (y); governs a double acc.;

‘it’ refers to ‘amōrem’ above

(et) hōc...nōmine: and...; asyndeton; abl.

means: this comment is Vergil’s own opinion

173 Fāma: *Rumor*; personification; Rumor is personified as a flying monster.

174 Quā nōn ūllum aliud malum (est) v̄lōcius:

than which not any other evil is faster; ellipsis;

the relative pronoun is an abl. of comparison;

neut. malum, ‘evil,’ is a substantive; v̄lōcius

is a neut. nom. sg. comparative of v̄lōx

175 vīrēs: *strength*; acc. pl. vīs

- eundō:** abl. means, gerund (-ing) for eō, īre
 176 **parva (est):** (*it is*)...
metū: *because of*...; abl. of cause
prīmō...mōx: *at first... (but) soon*; abl. as adv.
 177 **ingreditur:** pres. dep.
solō: *on*...; dat. of compound or abl. place where, solum, -ī n.
 178 **Illam:** *that one*; i.e. Fāma, the following passage explains the mythological origins of Fama as a monster
Terra parēns...prōgeniit: subject
extrēmum...sorōrem: in apposition to illam
ut perhibent: *as they say*; i.e. as people say
Coeō Enceladōque: *to*...; dat. of interest
pedibus...et pernīcibus ālis: *in*...; abl. of respect
celerem: modifies illam
 181 **monstrum:** in apposition to illam in l. 178
cui...sunt: *who has*...; ‘to whom are...’ dat. of possession
quot...tot...tot...totidem: *as many...so many...so many...just as many*...; demonstrative tot and relative quot are correlatives; the monster has as many as the people who spread rumors
 181 **corpore:** *on*...; abl. place where
 182 **mīrabile:** neut. sg. modifying the entire passage
dictū: *to speak of*; a supine; in the abl. a supine behaves as an abl. of respect: ‘in respect to speaking’

Traditional Wedding Procession

A traditional Roman wedding procession (*deductio*) began after a short ceremony in the house of the bride and the lighting of the wedding torch (*spina alba*, ‘white thorn’). The bride was pulled from the embrace of her mother and, while veiled, escorted by three boys, one of whom carried the torch, from her house to the house of the groom. Along the way, participants would sing traditional bridal songs—some invoking the god Hymen Hymenaeus, others quite risqué—and tell jokes. When the bride arrived, she would be lifted over the threshold and entered the house of the groom. The bride and groom would then consummate the relationship as the processsion sang songs outside the home.

One popular explanation for this procession is the belief that the bride was moving from the protection of her family’s household gods to those of her husband, and the procession itself occurred at a vulnerable time when the bride was protected by neither set of gods. Once she is separated from her mother’s embrace, the veil, escort, torch, and songs served as protection from curses and physical harm until she was carried over the threshold and accepted by her husband’s gods.

The marriage torch (*taeda*) held the same symbolic significance as wedding rings do today.

Aeneas and Dido in the Cave

- How could each aspect of the narrative in 4.165-8 correspond to a traditional wedding procession?
 - Spēluncam Dīdō dux et Troiānus eandem dēveniunt.
 - et Tellūs et prōnuba Iūnō signum dant
 - fulsēre ignēs
 - cōnsciūs aethēr (est) cōnūbiīs
 - summōque ululārunt vertice nymphae

N.B. The *nymphae ululārunt* is said to correspond to the songs sung as the marriage is consummated.

- What no longer motivates Dido in 4.170?
- What does Dido call her love in 172? What does Vergil say that she is covering up with that word?

Fama Personified

- Explain how the description of the monster Fama in 174-7 corresponds to how rumors are spread.
- Descriptions of the origin of the monster Fama in 178-180 is another epic convention.
- Explain once again how the description of Fama in 181-183 corresponds to how rumors are spread.

Nocte volat caelī mediō terraeque per umbram	184
strīdēns, nec dulcī dēclīnat lūmina somnō;	185
lūce sedet custōs aut summī culmine tectī	186
turribus aut altīs, et magnās territat urbēs,	187
tam fictī prāvīque tenāx quam nuntia vērī.	188
Haec tum multiplicī populōs sermōne replēbat	189
gaudēns, et pariter facta atque infecta canēbat:	190
vēnisse Aenēān Troiānō sanguine crētum,	191
cui sē pulchra virō dignētur iungere Dīdō;	192
nunc hiemem inter sē luxū, quam longa, fovēre	193
rēgnōrum immemorēs turpīque cupīdine captōs.	194
Haec passim dea foeda virum diffundit in ōra.	195
Prōtinus ad rēgem cursūs dētorquet Iarbān	196
incenditque animum dictīs atque aggerat Irās.	197

aggerō (1): to heap up, pile up
canō, -ere, cecinī, cantus: sing (about), 3
creascō, -ere, -crēvī, crētum: grow, arise, spring forth
culmen, -minis n.: rooftop; peak, summit, 4
cupīdō, -dinis f.: desire, longing
custōs, -ōdis m. (f.): guard, guardian, 4
dēclīnō (1): turn away, bend aside
dētorqueō, -ēre, -rī, -rtus: turn off or from, twist
dictum, -ī n.: word, speech, 4
diffundō, -ere, -fūdī, -fūsum: pour or spread out
dignor, -āre, -ātus: deem worthy
figō, -ere, finxī, fictum: make up, imagine, 3
foedus, -a, -um: foul, horrible, abominable
foveō, -ēre, fōvī, fōtus: nurture, foster; caress, 4
gaudeō, gaudēre, gāvīsus sum: enjoy, rejoice, 2
hiems, hiemis f.: winter, storm, 3
Iarbās, -ae, m.: Iarbas, 2
immemor, -oris: unmindful, forgetful of (gen) 2
incendō, -ere, -ī, -ēnsus: kindle, burn, 4
infectus, -a, -um: not done

iungō, -ere, iunxī, -iunctum: to join, 3
luxus, -ūs m.: luxury, extravagance
multiplex, multiplicis: multiple
nuntia, -ae f.: messenger
pariter: equally, on equal terms, 3
passim: here and there, to and fro, 4
prāvus, -a, -um: deformed, irregular, crooked
prōtinus: *adv.* immediately, continuously, further on
repleō, -ēre: fill up, fill again
rēx, rēgis m.: king, 4
sedeō, -ēre, sēdī, sessum: sit, 4
sermo, -mōnis m.: conversation, discourse, 3
strīd(e)ō, -ēre, -dī: rustle, whirl, hiss, screech, creak, 3
tam: so, such, 4
tenāx, tenācis: tenacious, steadfast, persistent
terrītō (1): to frighten, keep terrifying
turpis, -e: ugly, shameful
turris, turris f.: tower
vērus, -a, -um: true, real, 2
volō (1): to fly, 3

184 **nocte:** abl. time when, in contrast with lūce
caelī mediō terraeque: abl. place where
strīdēns: *rustling*; pres. pple; i.e. the sound of the wings flapping; the same verb is used to describe the wind (I.102) and air leaving Dido's lungs (IV.689)
lūmina: i.e. eyes via metonymy
185 **lūce:** *in daylight*; abl. time when, in contrast to nocte above
custōs: *as...*; in apposition to the subject
186 **aut culmine...aut turribus:** *either...or...*; abl. place where
188 **tam...tenāx quam nuntia:** *as tenacious a messenger of...as of...*; tam...quam are

correlatives and quam introduces a clause of comparison; nuntia is a fem. equiv. to nuntius
189 **haec:** *this one*; i.e. Rumor
multiplicī sermōne: *with...*; abl. means, abl. sg. of a 3rd decl. i-stem adj.; i.e. different versions of the same event
190 **facta:** *things...*; neut. PPP as substantive
infecta: *things...*; i.e. nōn facta, see above
191 **vēnisse Aenēān...** *that...*; ind. disc. in apposition to facta above; -ān is Grk acc. sg.
crētum: PPP creascō
192 **cui...virō:** *to whom, as a husband*; or 'to which man,' dat. of association with iungere and dat. apposition or just dat. of association