

Rage and Impiety:
The *Thebaid* of Statius

Patrick Ryan Yaggy

A Latin Reader

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Dedication

To my colleagues and my former students, from whom I have learned (and continue to learn) a lifetime’s worth of knowledge. *Discimus docendo*.

Cover Photo:
Corinthian Bronze Helmet
ca. 5th century BCE
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Introduction

Publius Papinius Statius

The literary career of Statius is best understood through his surviving works, especially the *Thebaid*, published in 92 CE, and the *Silvae*, a collection issued in five books between 89 and 96 CE (the first three appearing after 93, the fourth in 95, and the fifth posthumously). Statius himself claims that the *Thebaid* required twelve years of labor, though this figure may be a deliberate literary gesture, corresponding to the poem's twelve books and slightly exceeding the time said to have been spent by Vergil on the *Aeneid*, which remained unfinished at his death. His final project, the *Achilleid*, an epic focused on Achilles before the Trojan War, was left incomplete when he died.

Much of the evidence for Statius's life and social connections comes from the *Silvae*, which occasionally adopt an autobiographical tone. These poems suggest that he moved within elite Roman society and may have benefited from the attention of the emperor Domitian. Although the exact nature of this relationship is unclear, Statius is known to have been given access to Domitian's luxurious villa at Alba and to have associated with prominent aristocrats in the emperor's circle. The praise directed toward Domitian in the *Silvae* raises the question of whether such language reflects genuine gratitude or an attempt to secure imperial favor. This issue is complicated by the literary culture of Domitian's reign, in which success often depended on elaborate expressions of loyalty to an emperor known for his unpredictability. Some of Statius's most striking passages—such as his poem celebrating an equestrian statue of Domitian (*Silvae* 1.1)—illustrate this tendency toward heightened flattery.

Within the *Thebaid*, Statius addresses this political environment more indirectly. He includes a *recusatio* explaining why he has chosen not to celebrate Domitian's military successes in Germany, instead turning to the mythological narrative of the Seven Against Thebes. Even so, the epic engages with themes that resonate with Domitian's Rome and its autocratic ideology, suggesting that the poem is not as removed from contemporary concerns as it initially appears.

Statius's poetic activity in Rome also reflects the competitive and performative nature of literary life in the late first century CE. Following the example of his father—a teacher of Greek and Latin literature who had come to Rome, possibly to instruct members of the Flavian household—Statius established himself through public recitations and participation in poetic contests. According to Juvenal (*Satires* 7.82–87), his work was well received by his contemporaries. Statius won a notable victory at the *Augustalia* in Naples and was at least competitive and popular at the Alban Games held near Domitian's villa. Anticipating further success, he entered the prestigious Capitoline Games in Rome but was defeated, a loss he describes with evident distress in *Silvae* 3.5.

His personal life during this period included his marriage to Claudia, whom he met in Rome. Although he had no biological children, he took responsibility for Claudia's daughter from a previous marriage and also adopted a slave boy to whom he was attached. These details, preserved in his writings, offer a glimpse into the more private dimensions of his life.

Statius was born in Naples sometime around 45 CE, though the exact date is uncertain. Late in life, after falling ill in 94, he returned to his native city, where he died in

96.

The literary environment in which Statius worked was shaped by broader trends in post-Augustan writing. Authors such as Seneca, Lucan, and Valerius Flaccus had already explored new approaches to traditional material, while figures including Tacitus, Martial, Pliny the Younger, and Quintilian were active during or after his lifetime. Writers of this period often revisited familiar mythological and historical subjects, presenting them with heightened stylistic intensity and, at times, vivid realism. Because of these features, imperial literature has frequently been judged as inferior, and Statius in particular—whose *Thebaid* consciously recalls the *Aeneid*—has been subject to such criticism. More recent scholarship, however, has moved toward a more balanced assessment, recognizing the importance of these works within the broader tradition of Latin literature, with the *Thebaid* occupying a central place in that reassessment.

The *Thebaid*

In his epic poem, Statius recounts the myth of the Seven Against Thebes. Following the downfall and self-inflicted blindness of Oedipus, his sons Eteocles and Polynices agreed to alternate control of Thebes on a yearly basis. Eteocles ruled first while Polynices departed into exile; however, when the year ended, Eteocles refused to relinquish power and barred his brother from returning.

Polynices travels far from his homeland and is first introduced seeking refuge from a storm in Argos. There he encounters another exile, Tydeus, who has also taken shelter from the weather. The two quickly fall into conflict, and their clash rouses Adrastus, the king of Argos. Adrastus intervenes, resolves their dispute, grants them hospitality, and ultimately gives each of them one of his daughters in marriage.

After these marriages, Adrastus and Tydeus commit themselves to restoring Polynices to the Theban throne. In the second book, Tydeus travels to Thebes as an envoy, but his mission fails. On his return journey, he is ambushed by fifty Theban warriors; he kills all but one, sparing that survivor to deliver a warning to Eteocles. Once Tydeus has returned, Argos prepares for war, and three years after Polynices's exile, hostilities against Thebes are formally declared.

By the fourth book, Adrastus, Polynices, and Tydeus assemble an army, joined by four additional champions from the surrounding regions: Hippomedon, Capaneus, Amphiarus, and Parthenopaeus, all of whom are introduced in an elaborate catalogue. The remainder of Book Four and the following books delay the outbreak of war, a recurring narrative device in the poem. Attention is given to omens and prophetic signs: Amphiarus's wife Eriphyle accepts a fatal bribe in the form of a necklace; Parthenopaeus defies his fearful mother Atalanta and leads Arcadian forces; and a Bacchic prophetess warns Thebes of the coming conflict. Meanwhile, Eteocles summons the spirit of Laius, who foretells victory for Thebes at great cost. Book Five recounts a delay at Nemea and includes the story of Hypsipyle and the Lemnian women, while Book Six presents funeral games for the infant Opheltes, later honored as Archemorus.

The conflict itself begins in Book Seven, and the deaths of the leaders shape the narrative through Books Seven to Eleven. Amphiarus, inspired by Apollo, fights valiantly before being swallowed by the earth. In Book Eight, Tydeus kills Melanippus but disgraces

himself by savagely consuming part of his enemy's body, forfeiting divine favor. Hippomedon meets his end in Book Nine after a display of martial prowess, while Book Ten recounts the deaths of Dymas and Hopleus, figures reminiscent of Nisus and Euryalus in the *Aeneid*. The same book concludes with Capaneus's defiance of Jupiter and his destruction by a thunderbolt.

In Book Eleven, the war is brought toward its conclusion through a duel between Eteocles and Polynices. An attempt by Pietas to intervene is overcome by the Fury Tisiphone, illustrating the poem's broader concern with the dominance of impiety. The brothers kill one another, leaving Creon to assume power. Creon refuses burial to the fallen Argive warriors, prompting Adrastus to withdraw and the widows of the other leaders to seek assistance from Theseus. Theseus agrees to help, marches against Thebes, and kills Creon, bringing the epic to its close in Book Twelve.

The *Thebaid* is more than a simple retelling of a familiar myth. It presents the story in a way that is both innovative and engaging for its audience while also engaging deeply with earlier literature. At times, Statius reinforces earlier meanings—for instance, by reworking figures such as Apollo—while in other cases he complicates or reshapes them, as in his portrayal of Hypsipyle, who at different moments can be interpreted as recalling both Aeneas and Dido. Through these intertextual strategies, the poem explores themes such as duty, morality, destiny, and transgression within a Roman framework. At the same time, its relationship to the *Aeneid* invites comparison that can be read as supporting the political ideology associated with Domitian.

Writing under an emperor known for strict control and unpredictability, Statius needed to balance praise with caution. His work reflects the necessity of aligning with Flavian ideals of authority while avoiding commentary that might be perceived as critical. The choice of Thebes as a setting may have provided some distance from Rome itself, reducing the risk of direct political implication.

The richness of the poem lies in its layered narrative, its dialogue with earlier texts, and its thematic depth. Ancient testimony, including that of Juvenal and Statius himself, suggests that the *Thebaid* achieved considerable recognition, perhaps even being used in educational settings to instruct elite Roman youth in both literature and cultural values. Its influence continued into later periods, including the Middle Ages—famously marked by Statius's appearance in the *Divine Comedy*—before declining in prominence. In modern scholarship, however, the poem has regained attention as an important and sophisticated work within the Latin literary tradition.

The *Thebaid* and Flavian Rome

The deeper meaning of Statius's epic remains open to interpretation, yet it is plausible that he understood the story of the Seven Against Thebes as reflecting relatively recent developments in Roman history, particularly those leading to the rise of Domitian. By the end of Nero's reign, the Julio-Claudian dynasty had come to be regarded—at least from a senatorial perspective—as deeply compromised, and any hope of restoring the earlier Republican system seemed out of reach. Nero's death in 68 CE triggered a period of instability that culminated in the civil conflicts of 69 CE, from which Vespasian emerged as

the first ruler of the Flavian dynasty. His rule ended in 79, after which his son Titus succeeded him. Although Titus was generally well regarded, his time in power was short, ending with his death from illness in 81. Domitian then assumed control and governed until 96, roughly coinciding with the end of Statius's life.

In this context, Statius and his contemporaries may have perceived similarities between the troubled history of the Julio-Claudian period and the cursed royal house of Oedipus. The violent rivalry between Eteocles and Polynices could be understood as echoing the civil strife of 69 CE. Just as Rome's internal conflict ultimately produced a new political order under the Flavians, the devastation at Thebes gives way to renewed stability with the intervention of Theseus.

If Statius embedded such historical resonances in his poem, it is also likely that they carried political implications. As the Flavian emperors developed their own ideological identity in response to the perceived shortcomings of their predecessors, Statius—writing within a system of imperial patronage—may have felt pressure to engage with Vergil, whose *Aeneid* had famously articulated the values associated with Augustus. This interaction between the two epics plays an important role in shaping modern interpretations of the *Thebaid*.

Although Statius draws on a wide range of earlier Greek and Roman literature—including authors such as Aeschylus, Sophocles, Euripides, Homer, Ovid, Livy, and Lucan—his most sustained and significant engagement is with Vergil, whose influence is especially prominent throughout the poem.

Statius's *Thebaid* and Vergil's *Aeneid*

The murder of Julius Caesar led to the collapse of the Roman Republic and ushered in a prolonged period of civil conflict lasting nearly a generation. In 31 BCE, Augustus—then known as Gaius Octavianus—secured sole authority over Rome by defeating Mark Antony. As the newly established *princeps*, he gradually centralized political power while laying the foundations for a ruling dynasty intended to endure indefinitely. At the same time, Augustus carefully maintained the appearance that he remained merely *prīmus inter parēs* (“first among equals”), promoting the idea that traditional Republican values would be restored alongside a new era of stability and prosperity.

One important means of advancing this image was through literature. Augustus fostered a circle of poets who helped articulate and reinforce his ideological program. Among these figures were Horace, known for works such as the *Odes*, *Epodes*, and *Carmen Saeculare*; Propertius, author of the *Elegies*; and Virgil, already celebrated for the *Eclogues* and *Georgics*.

Augustus commissioned Virgil to compose an epic recounting the journey of Aeneas from the destruction of Troy to Italy, where he would lay the foundations for Rome. The narrative was intended to resonate with Augustus's own role in restoring order to the Roman world. Virgil worked on the *Aeneid* from 29 BCE until his death in 19 BCE, shaping Aeneas into a figure who in many respects reflects Augustus, most notably in his defining quality of *pietās* (“devotion” or “duty”). Guided by his divine mother Venus and by Apollo—a deity with whom Augustus associated himself—Aeneas advances toward Rome's destined

greatness, even as larger forces such as fate and the hostility of Juno are ultimately governed by Jupiter.

The political environment in which Statius wrote differed significantly. Under Domitian, the principate developed into a more openly autocratic system, one that many senators experienced as increasingly restrictive. Whereas Augustus aligned himself symbolically with Apollo, a god associated with prophecy and cultural refinement, Domitian was more closely linked with Jupiter, the supreme ruler of the gods. According to Martial, the emperor even favored the designation *dominus et deus* (“lord and god”).

Within this context, Statius’s decision to compose an epic modeled on the *Aeneid* invites comparison between the two political and literary programs. In the *Thebaid*, traditional associations are often inverted or reworked: Apollo appears in ways that can be connected with *nefās* rather than *pietās*, Jupiter intervenes forcefully to ensure the destruction of both Thebes and Argos, and Venus—so central in the *Aeneid*—plays only a limited role and, in Book Five, displays a harsher and more vengeful character.

Interpretations of the *Aeneid* itself remain divided. While many readers have understood Virgil’s poem as supportive of Augustus and view Aeneas as a reflection of the emperor, others have argued that it conveys a more critical or ambivalent perspective, even emphasizing the human cost of war. The poem contains elements that support both approaches, particularly in its ambiguous conclusion, where Aeneas kills Turnus in a moment of intense anger and retribution.

Similarly, debate continues over how Statius positions himself in relation to his own ruler. It is unclear whether his work should be read as sincere praise, cautious conformity, or a more subtle critique of Domitian’s regime. What does emerge clearly, however, is a shift in moral emphasis: the ideal of *pietās*, so central to the *Aeneid*, no longer guarantees order or justice. In the *Thebaid*, moral boundaries are unstable, and virtuous conduct does not necessarily prevail over wrongdoing.

Statius’s Language

Readers acquainted with the Latin poetry of the late Republic and early Empire—particularly the Augustan masters Vergil and Ovid, whose works precede Statius chronologically—will generally find Statius’s diction recognizable, with relatively few broad deviations from earlier literary norms. Even so, he does display certain habits associated with post-Augustan authors. For example, fourth-declension nouns derived from participial forms appear with noticeably greater frequency (cf. 1.5, 190). Number in both nouns and verbs may also be used more flexibly, whether to emphasize magnitude (cf. 2.542), to satisfy metrical demands, or for other poetic purposes (cf. 2.382, 540). For similar metrical reasons, Statius regularly makes use of systole, the shortening of a syllable within a line of verse (cf. 2.421). A common instance is the shortening of the final *-o* in a first-person verb when it does not fall under the ictus of the metrical foot.

For intermediate students of Latin, perhaps the greatest challenge lies in Statius’s use of Greek endings, especially in proper names. Many figures associated with the story of the Seven Against Thebes bear names ending in the diphthong *-eus*, a form less common in

Latin usage. Thus a name such as *Tydeus* may appear trisyllabic to a learner, though it is properly pronounced in two syllables (*Ty-deus*). In addition, Greek genitive endings (cf. 1.464) and accusative endings (cf. 1.401) occur with some frequency. Because these forms may present difficulty, they are often identified in the accompanying notes.

Students already familiar with the *Aeneid* will also observe that Statius uses similes at approximately the same rate throughout the *Thebaid*. His comparisons, however, can at times be elusive—occasionally strikingly so—in the way they seek to broaden and deepen the reader’s understanding of the central narrative. Indeed, this tendency has long been among the most common criticisms leveled at Statius’s poetry, and it therefore merits mention here. Even so, similes provide excellent opportunities for discussion among students and scholars alike; the very uncertainty of their meaning or purpose often enriches those conversations all the more.

Uses for this Textbook

This text is intended for Latin students who have completed elementary Latin coursework and are prepared to read authentic classical Latin texts with the aide of a generous commentary. As such, it can be used in a variety of ways. Instructors who are seeking a mythological narrative will find the story of the Seven Against Thebes substantively compelling. Likewise, those who are interested in exposing their students to the Latin typical of Silver Age authors will find this text and its commentary an outstanding means to that end. Students of the epic tradition steeped in Vergil will discover entirely new avenues of understanding and perspectives on a subject already familiar to them, the *Aeneid*.

Rage and Impiety particularly aims to satisfy this last pedagogical aim. Throughout this text are numerous reference points to the *Aeneid* and discussion questions designed to elicit a rewarding comparative analysis of the Latin in front of them.

Each page of Latin text is paired with a copious amount of footnotes on a facing page. Every word which appears in the text is accompanied by a full gloss of that word at first appearance. There are two exceptions to this methodology: (a) the three hundred most common Latin words as defined by Dr. Paul Diederich’s frequency list are omitted in the footnotes, and (b) words whose context require a unique or specific meaning at their first appearance are not provided the full vocabulary entry. Every vocabulary word that appears in the text is included in glossary.

The Latin text of the *Thebaid* as it is printed in this book is predominately from that found in the Loeb edition published in 1928 and translated by J.H. Mozley, although I have followed English capitalization rules, added macrons, and in some cases chosen alternate readings based on more recent scholarship (when the alternate reading is plausible or interesting, I have mentioned it in the footnotes). I have also added or altered punctuation in many instances in order to better express the meaning of the Latin.

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Poetic, Rhetorical, and Metrical Devices and Figures of Speech

The following literary figures of speech and poetic and rhetorical devices occur in the selections from Statius's poetry included in this book. For each, a brief definition is followed by an example cited in this text. These terms are CAPITALIZED in the footnotes for easy identification and to distinguish them from grammatical terms. The definitions are written so as to be consistent with those found in *Love and Betrayal: A Catullus Reader*, edited by Bruce Arnold, Andrew Aronson, and Gilbert Lawall (Bolchazy-Carducci, 2000).

Alliteration: the deliberate repetition of like sounds, especially initial consonants and in successive words, for emphasis and for musical (sometimes onomatopoeic) effects.

quōs genuī quōcumque torō; quīn ecce superbī (1.76)

Anaphora: the repetition of words or phrases for emphasis and emotional effect.

Iam iam rata vōta tulistī, / dīre senex. **Meruēre** tuae, **meruēre** tenebrae (1.239-240)

Anastrophe: the reversal of the normal word order (often with prepositions or a relative pronoun and its antecedent).

Tē penes Īnachie dōtālis rēgia dōnō (2.430)

Apostrophe: addressing a person or personified thing that is not present, often for emotional effect.

Hinc praetervectus Nīsum et tē, **mītis Eleusīn**, (2.382)

Assonance: the repetition of like vowel sounds in successive words for emphasis and for musical (sometimes onomatopoeic) effects.

ex quō frāter inops ignōta per oppida trīstēs (1.402)

Caesura: the pause between words within a metrical foot, often to emphasize the word just before or after the pause.

— — — // — — // — — — — — // — — —

Frāternās aciēs alternaque rēgna profānīs (1.1)

Chiasmus: “ABBA” arrangement of words, often to highlight the relationship between the two pairs.

gener huīc est Iuppiter urbī / Grādīvusque socer; (7.666-667)

Dactyl: a metrical foot made up of one long syllable followed by two short syllables.

Diaeresis: the pause between words coinciding with the end of a metrical foot, often to emphasize the word just before or after the pause.

— — — — — // — — — — —

Frāternās aciēs alternaque rēgna profānīs (1.1)

Diastole: the lengthening of vowel/syllable that was ordinarily short.

largitur vītae; nostrō mala nūbila caelō (664)

Double Entendre: the use of a word or phrase meant to be interpreted in two ways; usually one way is overt while the other is subtle or clever.

convertit campum iussitque silentia bellō. (10.761)

Elision: the suppression of a vowel or diphthong at the end of a word when the following word begins with a vowel or **h**. Final **-am, -um, -em, -im,** and **-om** are also elided.

dēcertāta odiūs sontēsque ēvolvare Thēbās, (1.2)

Ellipsis: the omission of one or more words from a sentence, but easily understood from context.

cōfūsīque ducēs vulgō, et neglecta regentum (7.617)

Enjambment: the delay of the final word or phrase of a thought to the beginning of the following verse to emphasize an idea or create suspense.

compositōs. Sunt et ravidīs iūra īnsita mōnstrīs (1.459)

Golden Line: “ABCAB” arrangement of words in which the verb is in the middle (“C”).

frāctaque commixtō sēdērunt pectora ferrō. (2.567)

Hendiadys: the use of two nouns connected by a conjunction, instead of a noun and adjective, to express a single idea, often to give equal prominence to an image that would ordinarily be subordinated.

dēcēpit tellūs, moriēns hiemēsque Notōsque (7.721)

Hexameter: a line of verse that includes six “feet.”

Hyperbaton: the violation of the usual word order, usually a delay between noun and modifier.

Penthēumque trahēns nōndum tē Phaedimus aequō, / Bacche, genus. (2.575-576)

Hyperbole: purposeful exaggeration for rhetorical effect.

tōtō praecordia prōtinus Arcas // implēvit capulō. (10.435-436)

Ictus: the accent of a verse, occurring on the first syllable of each foot in a line of dactylic hexameter.

Interlocking Word Order: see **Synchysis**.

Irony: the use of language with a meaning opposite to its literal meaning.

Cf. lines 7.756f.

Juxtaposition: the placement of two opposite ideas next to each other for emphasis.

caedis amor, tantamque dolent rārēscere turbam. (2.612)

Litotes: a deliberate understatement whereby a quality is described by denying its opposite.

Nōn humili terrōre rogat. Nec reddita contrā (2.536)

Metaphor: an implied comparison, usually for visual effect.

māter et ex imīs audītus forte tenebrīs (2.441)

Metonymy: imagery in which one word is used in place of another closely related idea.

obtulit. Illa novōs ībat populāta Penātēs (1.608)

Onomatopoeia: the use of sounds to suggest the meaning of the word or context.

Cf. 7.797ff.

Oxymoron: the juxtaposition of incongruous or contradictory terms.

ante forent nec clāra odiōrum arcāna patērent, (2.416)

Personification: imagery in which human traits are attributed to inanimate objects or abstract ideas.

cuspidē trux Periphās, Itys īnsidiante sagittā. (7.643)

Polysyndeton: the use of too many conjunctions that are necessary for the meaning.

dīmīsīt moriēns clipeum hostilemque suumque. (7.648)

Preterition: the act of emphasizing a point by intentionally declaring its omission.

Mitto genus clārōsque patrēs: hominum, inclute Thēseu, (12.555)

Prolepsis: the attribution of some characteristic to a person or thing before it is logically appropriate.

annīxī iaculīs et humī posita arma tenentēs, (2.525)

Simile: the comparison between one person, thing, or idea to another and introduced by **ut, velut, quālis, or similis.**

Cf. lines 1.193ff.

Spondee: a metrical foot made up of two long syllables.

Synchysis: “ABAB” arrangement of words, often to highlight the relationship between the two pairs.

nova ventīs / solvit hiems aut vīcta sitū nōn pertulit aetās (7.744-745)

Syncope: omission of an unaccented vowel to reflect contractions common in speech, but also for metrical convenience.

lēctus conciliō dīvum convēnerat ōrdō (198)

Synecdoche: a type of **metonymy** in which a part is used to represent the whole.

inde Pelethroniam praefixā cuspidē pīnum (2.598)

Systole: the shortening of vowel/syllable that was ordinarily long.

Sēro memor thalamī maestae sōlācia mortī, (1.596)

Tmesis: the separation of a compound word into its constituent parts.

nec prius astra subit quam mystica lampas et īnsōns (8.765)

Transferred Epithet: the application of an adjective to one noun when it logically applies to another, often to emphasize the modified noun.

et compressa metū servantēs murmura Ventī (1.207)

Tricolon Crescens: a series of three or more examples, each of which is more developed than the previous.

Cf. 7.622f.

Zeugma: the use of a single word, often a verb, with a pair of others in two different ways.

Restābat acerbīs / fūneribus sociōque gregī nōn sponte superstēs (2.689-690)

Abbreviations

The following abbreviations are used in the notes and glossary.

(1) – regular first conjugation verb with endings <i>-ō, -āre, -āvī, -ātus</i>	ind. – indirect
abl. – ablative	indecl. – indeclinable
abs. – absolute	indep. – independent
acc. – accusative	indic. – indicative
adj. – adjective	infin. – infinitive
adv. – adverb	intrans. – intransitive
antec. – antecedent	Lat. – Latin
BCE – before the common era	lit. – literally
CE – the common era	m. – masculine
cf. – compare (Lat. <i>confer</i>)	meton. – metonymy
compl. – complementary	n. – neuter
dat. – dative	nom. – nominative
decl. – declension	part. – participle
delib. – deliberative	pass. – passive
dir. obj. – direct object	pl. – plural
e.g. – for example (Lat., <i>exempli gratia</i>)	poss. – possession
esp. – especially	quest. – question
etc. – and others (Lat., <i>et cetera</i>)	ref. – reference
f. – feminine	rel. – relative
ff. – and the following (lines, pages, etc.) (Lat. <i>foliis</i>)	sc. – supply, namely (Lat. <i>scilicet</i>)
fut. – future	sing. – singular
gen. – genitive	stat. – statement
Gk. – Greek	subj. – subject
hist. – historical	subjunct. – subjunctive
i.e. – that is (Lat. <i>id est</i>)	sync. – syncope
impers. – impersonal	synech. – synecdoche
	transf. epithet – transferred epithet
	voc. – vocative

Thebaid Book 1:
The Seeds of War

Summary of *Thebaid* Book 1

Statius starts his epic as a poet in the time of Domitian must, not only with an invocation to the Muses, but also with a *recusātiō* explaining his choice not to glorify the exploits of his emperor, Domitian. The task of adequately treating Domitian's victories over the Germans or the Dacians will have to wait; for now, Statius is inspired only enough to retell the story of Thebes, and only then after Oedipus is exiled.

With the obligatory attention paid to his emperor (and possibly, patron), Statius sets the tone of his epic with Oedipus's dramatic and impious curse on his sons, Eteocles and Polynices. In response to his prayer, the Fury Tisiphone ignites jealousy and bitterness in the brothers and incites distrust for the arrangement among the populace.

Jupiter calls a council of the gods, who cower in his presence. The king of the gods outlines his decision to destroy Thebes, and the other gods largely neither object nor challenge his authority. Juno is singled out to demonstrate her particular weakness in the presence of her husband. Her lone voice of reason is summarily dismissed as Jupiter sends Mercury to Earth in order to provoke the civil war that will eradicate the house of Oedipus from the Earth.

Meanwhile, Polynices, exiled from Thebes while his brother rules, wanders far away and encounters a storm that causes him to seek shelter at the door of an unknown kingdom. Tydeus, a Calydonian warrior exiled for the slaughter of his brother, happens upon the same place soon after Polynices, and the two immediately come to blows. The fight awakens King Adrastus of Argos, who brings peace to the two men and invites them into his kingdom. Polynices and Tydeus, despite their overwhelming hatred, settle their differences even more quickly than they arose to anger.

King Adrastus gives a lavish banquet ending in a supplication to Apollo, which Adrastus explains in an extended narration lasting nearly one hundred lines. Apollo came to the land of King Crotopus looking for atonement after slaughtering Python, whereupon he raped the king's daughter, Psamathe. Psamathe gave birth to a son, but left it with shepherds before her father could discover the infant. Soon after, the baby was slaughtered by wild dogs, and the daughter's grief revealed the deed to her father, who immediately put her to death. Apollo became enraged and sent a serpent to ravage the land, but this monster was killed by a youth named Coroebus. Apollo then sent a plague and demanded atonement for the serpent's death. Coroebus presented himself to Apollo, who pardoned the young man for his bravery and lifted the plague on Argos. The exiles' arrival at Argos happens to be on the anniversary of this day celebrating Apollo for his clemency.

At the conclusion of Adrastus's story, Polynices begrudgingly admits his cursed ancestry, which Adrastus acknowledges. Book One ends with an invocation to Apollo.

The Meaning of *Thebaid* Book 1

Statius's first book of his *Thebaid* introduces the origins and causes for the war against Thebes. However, the author also orients his Roman audience to the world in which the Thebans and Argives live, an impious world where *pietās* is largely absent and inconsequential. All but one of the figures in Book One are, by the Roman standard established in Vergil's *Aeneid*, impious. Oedipus's past transgressions are well-known (even if they were beyond his control), but he also impiously curses his own lineage in the opening scene. His sons, Polynices and Eteocles, are overrun with a lust for power, even if the author mitigates the former's motivations in order to engender some sympathy for him. The Calydonian Tydeus has been exiled from his homeland for fratricide, foreshadowing the strife to come.

The impiety of Polynices and Tydeus is demonstrated by their initial combat, violating the sanctity of both a place of asylum and the actions of a guest in a strange land. Indeed, even the Earth seems to behave with malice through Statius's descriptions of the storms that ravage the land and from which the two warriors seek shelter. The only pious character in the main narration is King Adrastus, who dutifully hosts Tydeus and Polynices despite the actions of his guests; the king arbitrates their dispute, grants them shelter, and even provides them a lavish banquet in the middle of the night.

More important to the discussion of piety is the character of the gods. Jupiter, despite convening a council of the Olympians, behaves unilaterally and is motivated by vengeance in his decision to destroy the Theban race. Apollo, the antagonist in Adrastus's story of Coroebus, is the personification of impiety. Adrastus describes how Apollo, once the Vergilian expression of Augustan *pietās* in the *Aeneid*, came to the land of Argos as a stranger and raped a maiden described as *mīra decōre* and *piōs servābat nāta penātēs* (572). When both Apollo's victim and their mutual son were killed, Apollo terrorized the lands with a serpent (foreshadowing the Opheltes episode in Book Five). When the youth Coroebus killed this monster, the god unleashed a plague upon the whole land.

The fact that the Argives honor an impious god who has wrought so much misery upon their land exemplifies Statius's commentary on life in the post-Augustan world. Statius's world exists amidst *nefās* and *furor*, and loyalty to one's country and to the gods does not always surmount the harshness of life. Preceded by Lucan's *Pharsalia*, the retelling of Caesar's civil war free of a Julio-Claudian bias, Statius's poem rejects the Augustan values exemplified by Apollo and Aeneas in Vergil's *Aeneid*. The Augustan *pietās* of which Vergil wrote is dead.

It is readily apparent in Book One that Statius modeled his poem on Vergil's national epic. Some scenes, such as the divine council, are derived directly from the *Aeneid*, while others, such as Coroebus, are meant to evoke highly analogous episodes from its predecessor (in this case, Evander's narration of Hercules and Cacus in *Aeneid* Book Eight). More important, though, is the comparison between characters common to both epics, primarily

Jupiter and Apollo. Statius uses these intertextual allusions as a political commentary about Flavian Rome and its ideological distance from Augustan Rome. Jupiter represents the necessity of autocracy; the emperor is a divine figure who single-handedly embraces the responsibility of rule, often with deadly consequences. Indeed, Domitian saw himself as a Jupiter-figure and modeled his rule on this premise, to which the marginalized senate attested when they passed the *damnatio memoriae* after his assassination. The *Thebaid's* Jupiter unilaterally decides Thebes must be extirpated to save Earth from its wickedness, even against the counsel of others, and Domitian would argue that there is virtue in that decision. This is a massive departure from the model of rule demonstrated by Vergil's Jupiter, who is subject to Fate and mostly acts as the arbiter between Venus and Juno to move that predetermined Fate to its conclusion.

The Statian Apollo is an even further departure from the Vergilian god who represented Augustus and Augustan values. Once the embodiment of *pietās*, Apollo is an impious antagonist throughout the entire *Thebaid*. A Roman audience, steeped in the tradition of Vergil's *Aeneid*, understood these allusions as a political commentary subverting the Augustan model as anachronistic and unsatisfactory in a post-Julio-Claudian world.

- 1 **frāternus, a, um** = *fraternal, brotherly, of a brother*.
Frāternās aciēs: Eteocles and Polynices are brothers and the sons of Oedipus and Jacosta.
aciēs, ēī (f.) = *battle, battlefield; line, battle line*.
alternus, a, um = *in turns, alternating; each other's*.
alternaque rēgna: the brothers, left to rule the kingdom, decided to rule one-at-a-time in alternating years.
profānus, a, um = *unconsecrated; impious, ill-omened*. The impiety of civil war is a major theme of the *Thebaid*.
- 2 **dēcertō, dēcertāre, dēcertāvī, dēcertātus** = *to fight it out, decide by fighting*. Take this participle distributively with **profānis odiīs**.
odium, ī (n.) = *hatred, dislike*.
sōns, sontis = *guilty, criminal*.
ēvolvō, ēvolvere, ēvolvī, ēvolūtus = *to roll out, unfold; explain*.
ēvolvere: infinitive expressing purpose after **incidit**.
Thēbae, ārum (f. pl.) = *Thebes* (a Greek city north of Attica).
- 3 **Pīerius, a, um** = *Pierian, of the Muses; poetic, musical*.
mentī: dative with a compound verb (**incidit**).
calor, calōris (m.) = *heat, warmth; glow, fire; zeal, vehemence, passion*.
incidō, incidere, incidī, incāsus = (+ dat.) *to occur to; befall; lights, enflames; inspires*.
Unde iubētis īre: sc. **mē** as the direct object of **iubētis**.
- 4 **deae**: Statius is addressing the Muses in an invocation at the beginning of his epic. The word's plurality emphasizes the poet's uncertainty about what he will write, particularly epic or tragedy.
Gentis . . . dīrae: the impiety of Oedipus's deeds cursed the Theban race forever.
canam: deliberative subjunctive, *Should I sing?*
prīmōrdium, ī (n.) = *origin, beginning; beginning of a new reign*.
dīrus, a, um = *fearful, awful, cruel, fierce*.
- 5 **Sīdonius, a, um** = *Sidonian, Phoenician*. Ancient Phoenicia was the land that generally corresponds to modern day Lebanon. Sidon (or Sidonia) was its famous port city. Just south of Sidon was Tyre, the the birthplace of Dido, the queen of Carthage, who figured prominently in Vergil's *Aeneid*.
raptus, ūs (m.) = *robbery, abduction, rape*.
Sīdoniōs raptūs: Europa, the sister of Cadmus and daughter of Agenor, was kidnapped by Jupiter in the form of a white bull. The reference is plural perhaps also to recall the rape of Chrysippus, the son of a foreign king, by Laius, who would later become king of Thebes.
inexōrābilis, e = *inexorable, relentless; unswerving*.
pāctum, ī (n.) = *pact, contract, agreement; way, manner*.
- 6 **Agēnoreus, a, um** = *of Agenor* (the king of Phoenicia).
inexōrābile pāctum Agēnoreae: Agenor decreed that his son Cadmus should search for Europa and not stop until he found his sister. In the process, Cadmus founded Thebes.
scrūtōr, scrūtārī, scrūtātus = *to examine, scrutinize*.
aequor, aequōris (n.) = *sea, ocean*; dir. obj. of **scrūtantem**.
Cadmus, ī (m.) = *Cadmus* (the son of Agenor and the founder of Thebes).

Statius Begins his Epic

- 1 Frāternās aciēs alternaque rēgna profānīs
 - 2 dēcertāta odiīs sontēsque ēvolvere Thēbās,
 - 3 P̄terius mentī calor incidit. Unde iubētis
 - 4 īre, deae? Gentisne canam p̄mōrdia dīrae,
 - 5 Sīdoniōs raptūs et inexōrābile pāctum
 - 6 lēgis Agēnoreae scrūtantemque aequora Cadmum?
-

Discussion Questions:

1. With which two words does Statius choose to begin his epic? Why? How does the meter augment their meaning, and perhaps their impact in this first line?
 2. Name two figures of speech found in line 1 and comment on their effect.
 3. What tone do the rhetorical questions of lines 4-6 set for Statius's poem?
 4. Who is Europa, and how does she relate to the founding of Thebes (line 5)?
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- 7 **retrō** = *back, back again; in the rear; on the other hand.*
seriēs (no genitive) = *series, row, order; connection; lineage.* Statius employs **seriēs** here as a DOUBLE ENTENDRE, referencing both the series of events which led to the Seven Against Thebes, but also to the cursed blood-line of Thebes.
Longa retrō seriēs: sc. est.
trepidus, a, um = *nervous, jumpy, agitated, hurried, restless.*
trepidum agricolam: dir. obj. of **expediam;** Cadmus is so-called because he sowed the teeth of the dragon he killed on the foundations of Thebes in order to produce men who would help him build the city. The armed men who sprang from the ground immediately began to kill each other until Cadmus intervened and established himself as their leader.
Mars, Martis (m.) = *Mars (the god of war), war (METONYMY).*
operiō, operīre, operuī, opertus = *to cover (up), shut, close, hide, overwhelm.*
- 8 **agricola, ae (m.)** = *farmer, countryman, peasant.*
īfandus, a, um = *unspeakable, shocking.*
condō, condere, condidī, conditus = *to found, establish.*
proelium, ī (n.) = *battle, combat, fight.*
sulcus, ī (m.) = *furrow, ditch, trench.*
- 9 **expediō, expediēre, expediū, expeditus** = *to untie, unwrap; explain, tell.*
penitus = *inside, (from) deep within, deeply; thoroughly, completely; far away, far back.*
carmen, carminis (n.) = *song, poem.*
mūrus, ī (m.) = *wall (of a city).*
- 10 **Amphīōn, Amphīōnis (m.)** = *Amphion (the ancient king of Thebes who, with his brother Zethus, built the city's walls. It is said that Amphion's lyre-playing charmed the stones from the nearby mountain to place themselves in the walls).*
Tyrius, a, um = *Tyrian, from Tyre (a town in Phoenicia).*
accēdō, accēdere, accessī, accessus = *to come near, approach; (+ dat. or ad + accusative) to agree with, approve of.*
- 11 **unde gravēs irae: sc. fuērunt.**
īra, ae (f.) = *anger, resentment, rage, wrath.*
cognātus, a, um = (+ dat.) *related, similar; relative.*
cognāta in moenia: Thebes was Bacchus's homeland.
moenia, moenium (n. pl.) = *defensive walls, town walls.*
Bacchus, ī (m.) = *Bacchus, (the god of wine); dat. with cognāta.*
- 12 **quod saevae Iūnōnis opus: sc. fuit.** Juno became angry when Jupiter had an affair with Semele, from which union Bacchus was born. Juno then tricked Semele into asking Jupiter to reveal his full immortal self, burning Semele alive.
saevus, a, um = *raging, fierce, furious, cruel.*
Iūnō, Iūnōnis (f.) = *Juno (the sister and wife of Jupiter).*
sumō, sumere, sumpsī, sumptus = *to take up, begin; suppose, assume; obtain.*
arcus, ūs (m.) = *bow, arch.*
- 13 **īnfēlix, īnfēlicis** = *unfortunate, unhappy, wretched, unlucky.*
Athamās, Amathantis (m.) = *Athamas (the king of Thessaly).* Athamas and his wife Ino raised the orphaned Bacchus, which angered Juno. Juno consequently caused Athamas to go mad, turn on his family, and kill one of his sons.
expāveō, expāvēre, expāvī = *to fear, be afraid of.*
ingēns, ingentis = *huge, vast, enormous.*

- 7 Longa retrō seriēs, trepidum sī Martis opertī
 8 agricolam, īnfandīs condentem proelia sulcīs,
 9 expediam penitusque sequar, quō carmine mūrīs
 10 iusserit Amphīōn Tyriōs accēdere mōntēs,
 11 unde gravēs īrae cognāta in moenia Bacchō,
 12 quod saevae Iūnōnis opus, cui sumpserit arcūs
 13 īnfēlix Athamās, cur nōn expāverit ingēns

Discussion Questions:

1. Statius stated that he sought to continue the epic tradition of Vergil from the Augustan Age. Compare Statius's opening lines with those of the *Aeneid* (1.1-7):

**Arma virumque canō, Trōiae quī prīmus ab orīs
 Italiam, fātō profugus, Lavīnaque vēnit
 lītora; multum ille et terrīs iactātus et altō
 vī superum, saevae memorem Iūnōnis ob īram,
 multa quoque bellō passus, dum conderet urbem,
 īnferretque deōs Latiō, genus unde Latīnum,
 Albānīque patrēs, atque altae moenia Romae.**

I sing of arms and a man, who first from the shores of Troy
 came to Italy and Lavinian shores, a fugitive of fate;
 he, having been tossed around much on both land and sea
 by the force of the gods, on account of the unforgetting anger of savage Juno,
 and also having endured many things in war, until he could found a city,
 and bring his gods to Latium, whence derived the Latin race,
 and the Alban fathers, and the walls of lofty Rome.

- In what ways has Statius emulated Vergil's proemium? In what ways has he departed from it? Why do you think Statius made the choices he did?
2. Why is Cadmus called **trepidum** in line 7?
 3. Why is war described as **opertī** in line 7?
 4. What is the figure of speech in line 8?
 5. Why does Statius go to such lengths to communicate what he will not write? What figure of speech is this?

- 14 **Īonium, ī (n.)** = *Ionian Sea*.
ingēns Īonium: dir. obj. of **expāverit**.
socius, ī (m.) = *associate, companion, ally*.
cadō, cadere, cecidī, cāsūrus = *to fall, drop; be slain, die, be sacrificed; happen, refer*.
Palaemōn, Palaemonis (m.) = *Palaemon* (the son of Athamas and Ino). Ino leapt into the Ionian Sea to avoid the crazed Athamas. Both Ino and Palaemon were thenceforth worshipped as sea gods.
sociō Palaemone: ablative absolute.
- 15 **adeō** = *to such a degree, so; indeed*.
gemitus, ūs (m.) = *sigh, groan*.
prōsperus, a, um = *successful, fortunate, favorable, lucky*.
prōspēra: here, used substantively, *fortunate times*.
- 16 **praetereō, praeterīre, praeterīi, praeteritus** = *to pass by, pass over; skip; escape the notice of*.
sinō, sinere, sīvī, situs = *to allow, grant; future indic. rather than delib. subjunct. here*.
līmes, līmitis (m.) = *limit, boundary marker; channel; path, course*. Statius's use of this word may be ironic, since it may recall the **Līmes Germānicus**, to which the following lines allude. The **Līmes** comprised fortifications Domitian built along the Rhine in order to defend that area more effectively.
mihi: dat. of reference.
estō = *so be it, let it be, it's true, agreed; fut. imper. of esse*.
- 17 **Oedipodēs, ae (m.)** = *Oedipus* (the king of Thebes whose impious marriage to his mother Jacosta resulted in a curse on the city).
cōnfūsus, a, um = *confused*.
- 74 **orbus, a, um** = *bereaved; destitute; fatherless, orphaned; childless; widowed; lacking*.
vīsus, ūs (m.) = *look, sight, appearance, vision*.
careō, carēre, caruī = (+ gen. or abl.) *to lack; miss; be free from; keep away from*.
caurentem: sc. **mē**, referring to Oedipus (as with **maurentem** in line 75).
- 75 **regō, regere, rēxī, rēctus** = *to guide; rule, govern*.
regere, flectere: complementary infins. after **adortī (sunt)**.
maereō, maerēre = *to mourn (for), grieve (for)*.
flectō, flectere, flexī, flexus = *to turn (around); direct; avert, turn away*.
adorior, adorīrī, adortus = *to rise up against, attack; attempt*.
adortī: sc. **sunt**.
- 76 **quōs:** the antecedent is the subject of **adortī (sunt)**, Polynices and Eteocles.
gignō, gignere, genuī, genitus = *to beget, bear, produce, cause; be born; bring about*.
torus, ī (m.) = *knot, bulge; muscle; bed, couch; marriage couch*.
quīn = *why not?; in fact; so, so that not, without*.
ecce = *see! behold! look!*
- 77 **superbus, a, um** = *haughty, arrogant, proud*.
dolor, dolōris (m.) = *pain, ache, grief, distress, anguish, indignation*.
nostrō fūnere: **nostrō** is royal pl. for **meō**.
iamdūdum = *long ago, long since*.
fūnus, fūneris (n.) = *funeral; death; murder; ruin, destruction*.

- 14 Īonium sociō cāsūra Palaemone māter.
15 Atque adeō iam nunc gemitūs et prōspera Cadmī
16 praeteriisse sinam: līmes mihi carminis estō
17 Oedipodae cōnfūsa domus.

Oedipus Curses His Sons Eteocles and Polynices

- 74 “Orbum vīsū rēgnisque carentem
75 nōn regere aut dictīs maerentem flectere adortī,
76 quōs genuī quōcumque torō; quīn ecce superbī
77 (prō dolor!) et nostrō iamdūdum fūnere rēgēs

Discussion Questions:

1. What is the **Oedipodae cōnfūsa domus** (17)? Why is **cōnfūsa** an appropriate word here, given what you know about the myth?
 2. What is the alliteration in line 76 and how does it affect the meaning?
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- 78 **īnsultō (1)** = *to insult, scoff at, taunt, gloat.*
tenebrae, ārum (f. pl.) = *darkness, night, blindness, underworld, death.*
tenebrīs: dat. with a compound verb (**īnsultant**).
ōdī, ōdisse = *to hate, dislike, be disgusted with, detest.*
ōdēre: alternate form of **ōdērunt**.
paternus, a, um = *father's, ancestral, native.*
- 79 **fūnestus, a, um** = *funereal, mourning; polluted; lethal, fatal, deadly.*
- 80 **ignāvus, a, um** = *inactive, idle; lazy, cowardly.*
genitor, genitōris (m.) = *father, creator; source, cause.*
Tū dēbita vindex: Oedipus is addressing Tisiphone, one of the Furies who was responsible for punishing patricides.
saltem = *at least, in any event, anyhow.*
vindex, vindicis (m.) = *protector, deliverer, punisher, avenger.*
- 81 **hūc** = *here, to this place, to this point.*
poena, ae (f.) = *punishment, penalty, retribution.*
ōrdior, ōrdīrī, orsus = *to begin, undertake. Here, compel.*
ōrdīre = alternate form of **ōrdīris**.
nepōs, nepōtis (m.) = *grandson, nephew, descendent.*
- 82 **induō, induere, induī, indūtus** = *to put on, clothe, cover, wrap; engage in; assume, involve.*
quod: diadēma is the antecedent.
madidus, a, um = *wet, moist, dripping, juicy, drenched.*
tābum, ī (n.) = *decay, rot, gore; disease, plague, pestilence.*
diadēma, diadēmātis (n.) = *diadem, crown.*
cruentus, a, um = *gory, blood-stained; cruel.*
- 83 **unguis, is (m.)** = *finger nail.*
abripīō, abripere, abripuī, abreptus = *to tear off, rip off; take away; carry off, kidnap.*
vōtum, ī (n.) = *vow, offering.*
īnstinctus, a, um = *fired up, enflamed; inspired; modifies the addressee, Tisiphone.*
- 84 **mediā in frātrēs = mediōs in frātrēs.**
cōnsortium, ī (n.) = (+ gen.) *partnership in.*
ferrum, ī (n.) = *iron, (by SYNEC.) sword.*
- 85 **dissiliō, dissilīre, dissilūi** = *to fly apart, burst, break up; be dissolved.*
dissiliant: sc. **ut** after **frātrēs** for the implied purpose clause.
- 138 **Alternī:** a deliberate echo of the first line of the poem.
- 139 **exsilium, ī (n.)** = *exile, banishment.*
mūtō (1) = *to move, shift, change, alter; transform.*
ducem: not *leader*, but the abstract noun *leadership* (in contrast to **exsiliō**).
iūs, iūris (n.) = *right, law; justice.*
iūre malignō: abl. of cause.
malignus, a, um = *spiteful, malicious, jealous, mean; evil, bad.*
- 140 **trānseō, trānsīre, trānsī, trānsītum** = *to pass by, go by; go across; pass over; desert.*
ut = (+ subjunct.) *so that, that, in order to.*
scēptrum, ī (n.) = *scepter; (by METON.) (pl.) power, rule.*
- 141 **foedus, foederis (n.)** = *treaty, charter, league; compact, agreement, law.*
praeceps, praecipitis = *swift, rushing, violent; hasty, rash.*
angō, angere = *to choke, strangle; distress, trouble; press.*
hērēs, hērēdis (m.) = *heir.*

78 īnsultant tenebrīs gemitūsque ōdēre paternōs.
79 Hīsne etiam fūnestus ego? Et videt ista deōrum
80 ignāvus genitor? Tū saltem dēbita vindex
81 hūc ades et tōtōs in poenam ōrdīre nepōtēs.
82 Indue quod madidum tābō diadēma cruentīs
83 unguibus abripuī, vōtīsque īnstīncta paternīs
84 ī mediā in frātrēs, generis cōnsortia ferrō
85 dissiliant.”

Eteocles and Polynices are Forced to Share the Rule of Thebes

138 Alternī placuit sub lēgibus annī
139 exsiliō mūtāre ducem. Sīc iūre malignō
140 fortūnam trānsīre iubent, ut scēpra tenentem
141 foedere praecipitī semper novus angeret hērēs.

Discussion Questions:

1. Who is the **genitor deōrum** in 79-80, and why does Oedipus describe him as **ignāvus**?
 2. What are Oedipus’s reasons for cursing his sons, Polynices and Eteocles?
 3. Why are Oedipus’s fingernails bloody in line 83?
 4. What words or phrases in lines 74-85 most effectively relate the pathos of this speech?
-

- 142 **pietās, pietātis (f.)** = *piety, duty, loyalty*.
pietās: the word takes on the more neutral tone of *agreement*, but its inclusion here is important because it calls attention to the fact that true piety never existed between the brothers.
mora, ae (f.) = *delay, hindrance, obstacle*.
mora pugnae: that the agreement tenuously delays certain battle is ironic, since one of the recurring themes throughout Statius's *Thebaid* is delay.
pugna, ae (f.) = *battle, fight*.
- 143 **rēgem**: as with **ducem** above, the more abstract *rule* or *kingdom* is meant.
perdūrō (1) = *to endure, last*.
perdūrātūra: the subj. is ambiguously either **pietās** or **mora**; sc. **erat** from 142.
secundum: perhaps a DOUBLE ENTENDRE is implied, as *second* explains the time-frame, but *favorable* insinuates that Eteocles, ruling first, is the less favorable of the two brothers.
- 144 **nōndum** = *not yet*.
crassus, a, um = *thick, dense*.
laqueāria, ae (f.) = *paneled ceiling*.
fulvus, a, um = *yellow, tawny, blonde, golden*.
metallum, ī (n.) = *metal, mine, quarry*. Abl. of description after **fulva**.
- 145 **montibus**: a reference to the marble mined from mountains, rather than the mountains themselves.
montibus aut: ANASTROPHE.
Grāi (or Grāiī), ōrum (m. pl.) = *Greeks*.
effultus, a, um = *supported, held up, propped up (on or by)*.
niteō, nitēre, nituī = *to shine, glitter; be bright*.
- 146 **ātrium, ī (n.)** = *atrium*.
congerō, congerere, congersi, congestus = *to collect, bring together; amass; pile up*.
explicō (1) = *to spread out; loosen; arrange, adjust, set free*.
cliēns, clientis (m.) = *client, dependent*.
- 147 **nōn . . . nec**: sc. **erant** in both clauses.
impācātus, a, um = *restless, aggressive*.
advigilō (1) = *to keep watch, bestow attention on; (with prō + abl.) watch out for*.
somnus, ī (m.) = *sleep*.
- 148 **pīlum, ī (n.)** = *javelin*; here, by METON., the guards that hold the javelins.
ferrī statiōne: literally, *post of the sword*, but more adequately, *watch* or *guard-post*.
statiō, statiōnis (f.) = *outpost, picket, station; watch*.
gemō, gemere, gemuī, gemitus = *to lament; sigh, moan*.
- 149 **excubiae, ārum (f. pl.)** = *sentry, watch fire*.
nec cūra: sc. **erat** and take impersonally, with the infin. **committere**.
merus, a, um = *pure, unmixed; wine*; here by METON., *wine cups*.
committō, committere, commisi, commissus = *to connect, unite*. Here, *attach*.
gemma, ae (f.) = *gem, jewel; signet ring*.
- 150 **aurum**: like **merō** above, this is METON. for *gold plates*, a luxury which Statius says did not yet exist.
violō (1) = *to do violence to, outrage, harm, injure*.
cibus, ī (m.) = *food, fair, rations*.
nūdus, a, um = *bare, exposed, naked*.
potestās, potestātis (f.) = *power, strength, rule, force*.
- 151 **armō (1)** = *to arm, furnish with arms*.
pauper, is = *poor, meager, cheap*.

142 Haec inter frātrēs pietās erat, haec mora pugnae
143 sōla nec in rēgem perdūrātūra secundum.
144 Et nōndum crassō laqueāria fulva metallō,
145 montibus aut altē Grāis ēffulta nitēbant
146 ātria, congestōs satis explicitūra clientēs;
147 nōn impācātīs rēgum advigilantia somnīs
148 pīla, nec alternā ferrī statiōne gementēs
149 excubiae nec cūra merō committere gemmās
150 atque aurum violāre cibīs: sed nūda potestās
151 armāvit frātrēs, pugna est dē paupere rēgnō.

Discussion Questions:

1. How do lines 144-146 further define Eteocles's lust for power?
 2. How does this description of the palace at Thebes compare with the Palatine palace of Domitian?
 3. What uniquely Roman aspect of life is anachronistically included in line 146?
 4. This is the second time we have seen Statius describe the situation in terms of what is not yet apparent or what has not yet happened (cf. his prooemium framed by preterition). Why do you think the author programmatically invites such comparisons for his audience?
 5. What might Statius be saying about a society that **merō committere gemmās** and **aurum violāre cibīs** (lines 149-150)?
-

- 152 **uter, utra, utrum** = *which* (of two).
angustus, a, um = *narrow, close; short, brief; scanty*.
squālēō, squālēre, squālūi = *to be rough, be parched; be covered with filth; scorched*.
iūgerum, ī (n.) = *iugerum* (about two-thirds of an acre of land).
Dircē, ēs (f.) = *the Dirce* (a spring in Boeotia); *Thebes*.
- 153 **vertō, vertere, vertī, versus** = *to overturn; change, transform; destroy*.
Tyrīi exsulis = *Cadmus*.
solium, ī (n.) = *seat, chair; throne; dominion*.
nōn altus: modifies **uter**, the subj. of **ovāret**.
ovō (1) = *to rejoice, celebrate (a minor triumph)*.
- 154 **exsul, is (m. or f.)** = *exile*.
ambigō, ambigere = *to go around, avoid; hesitate; argue, debate*.
pereō, perīre, perīi, peritus = *to disappear; perish, die; be destroyed*.
Iūs fāsque bonumque et vītae mortisque pudor: i.e., all aspects of **pietās**.
fās (n., indecl.) = *divine law, sacred duty; divine will, right*.
- 155 **pudor, pudōris (m.)** = *shame, decency*.
- 164 **sors, sortis (f.)** = *lot, casting of lots; prophecy; fate, destiny*.
- 165 **differō, differre, distulī, dilātus** = *to defer, delay; put off*.
Polynīcēs, is (m.) = *Polynices* (the son of Oedipus and Jocasta; brother of Eteocles).
saeve: *Eteocles*.
- 166 **vacuus, a, um** = *empty, clear; (+ abl.) free from, without, devoid of*.
aula, ae (f.) = *inner court, hall; palace*,
- 167 **respiciō, respicere, respexī, respectus** = *to regard, consider*.
respicerēs: imperfect subjunct. in a *cum* clause; begins a series of indirect statements with an implied **esse**.
tuum, cūnctōs = predicate adjectives in the ind. stats.
minor, minōris (m.) = *subject, inferior person*.
- 168 **nusquam** = *nowhere, on no occasion*.
pār, paris = *equal, level; fair*.
murmur, is (n.) = *murmur, murmuring, buzz, hum; roar, crash; growling*.
serpō, serpere, serpsī, serptus = *to creep, crawl; move along slowly, spread slowly*.
- 169 **plēbs, plēbis (f.)** = *plebeians, common people; the masses*.
Echīonius, a, um = *Echionian, of Echion* (one of the warriors who mythically sprang from the ground when Cadmus founded Thebes); *Theban*.
tacitum: take adverbially.
ā pīncipe: the use of **pīnceps** (*first citizen, chief*), the identification Augustus created for himself to maintain the appearance of Republican values, is evocative here, as it is diametrically opposite to the autocratic persona Eteocles evidently cultivated among his subjects, for which he is blamed as the antagonist.
- 170 **vulgus, ī (m.)** = *masses, people, crowd, herd, mob, rabble*.
dissideō, dissidēre, dissēdī, dissessus = *to disagree, differ*.
quī mōs: sc. *est, that which is the custom*.
populīs: refers to people in general, not just to the Thebans.
ventūrus: take substantively as the subj. of **amātur**.

152 Dumque uter angustae squālentia iūgera Dircēs
153 verteret aut Tyrīi soliō nōn altus ovāret
154 exsulis ambigitur, periit iūs fāsque bonumque
155 et vītae mortisque pudor.

164 Iam sorte carēbat
165 dīlātus Polynīcis honōs. Quis tunc tibi, saeve,
166 quis fuit ille diēs, vacuā cum sōlus in aulā
167 respiceres iūs omne tuum cūctōsque minōrēs,
168 et nusquam pār stāre caput? Iam murmura serpunt
169 plēbis Echīoniae, tacitumque ā prīncipe vulgus
170 dissidet, et, quī mōs populīs, ventūrus amātur.

Discussion Questions:

1. How does Statius's geographical description in lines 152-153 complement his conclusion that Thebes is a **pauper rēgnum**?
 2. In Golden Age poetry, a simple life was often virtuous. Do you see the same mentality in this passage? Why? Why not?
-

- 171 **cuī mēns**: with **erat**, introduces the infin.; *whose motivation it was to*.
humilis, e = *shallow; common, humble; poor, obscure; cheap*.
laedō, laedere, laesī, laesus = *to strike; hurt; break (a promise); offend, smash against*.
venēnum, ī (n.) = *poison, drug*.
venēnō: not poison itself, but the poisonous effect gossip has on a ruler.
- 172 **impōnō, impōnere, impōsuī, impositus** = *to impose; establish; place, set; apply, give*.
umquam = *ever, at any time*.
nec . . . umquam = et numquam (as is common).
cervīx, cervicis (f.) = *neck, nape of the neck*.
volō, velle, voluī = *to wish, want*.
- 173 **Ōgygius, a, um** = *of Ogyges* (the king of Thebes when a huge flood occurred), *Theban*.
asper, a, um = *harsh, rough, severe; wild, savage, cruel; uneven*.
rēbus: sc. **publicīs, state**.
- 174 **tulēre**: alternate form of **tulērunt**.
vicis (no nom.) = *fortune*.
totiēns = *so often, so many times*.
mūtāre, subdere: subj. infins.
timendōs: take substantively.
- 175 **iugum, ī (n.)** = *yoke, ridge (of a mountain)*.
iugō: abl. with **subdere**.
dubitō (1) = *to doubt, consider, ponder; be uncertain*.
subdō, subdere, subdidī, subditus = *to put under; subdue; substitute; forge, make up*.
collum, ī (n.) = *neck*.
- 176 **partior, partīrī, partītus** = *to divide, apportion, share*.
Partītī: substantive part. with **rēgnum** as the implied obj.
versō (1) = *to keep turning (over)*.
- 177 **faciō, facere, fēcī, factus** = *to do, make*.
levem: the word has a pejorative connotation here, *fickle*.
vicissim = *in turn, again*.
- 178 **serviō, servīre, servīvī, servītus** = *to be a servant, be a slave, be obedient, serve*.
- 179 **sator, satōris (m.)** = *sower, reaper; founder; father*.
sociīs: i.e., the Thebans, here cast as Jupiter's people.
addō, addere, addidī, additus = *to add, increase; impart, bestow*.
- 180 **sedeō, sedēre, sēdī, sessus** = *to sit; be established; be determined*.
an = conjunction signifying the continuation of a line of dir. quests.; *or*.
vetus, veteris = *old, aged, long-standing*.
ōmen, ōminis (n.) = *omen, sign*.
- 181 **nēquīquam** = *pointlessly, for nothing, without a purpose, for no reason*.
blandus, a, um = *flattering, alluring, charming; pleasant; smooth; gentle*.
iuventus, ī (m.) = *bull, young man*.
- 182 **pondus, ponderis (n.)** = *weight, mass, burden, importance*.
Carpathius, a, um = *of Carpathus* (an island between Crete and Rhodes).
iussus: Statius here, as with **inexōrābile pāctum** in line 5, prefers a version of the myth in which
Cadmus was unwilling to go, rather than bravely choosing to take on the quest.
- 183 **sāl, salis (m.)** = *salt, (fig.) sea*.
exsul: with **iussus** above, Cadmus's story is meant to correspond to Polynices's.
Hyantēus, a, um = *Boeotian*.
ager, agrī (m.) = *field, ground, farm, terrain*.

171 Atque aliquis, cui mēns humili laesisse venēnō
172 summa nec impositōs umquam cervīce volentī
173 ferre ducēs, “Hancne Ōgygiīs,” ait, “aspera rēbus
174 fāta tulēre vicem, totiēns mūtāre timendōs
175 alternōque iugō dubitantia subdere colla?
176 Partītī versant populōrum fāta manūque
177 fortūnam fēcēre levem. Semperne vicissim
178 exsulibus servīre dabor? Tibi, summe deōrum
179 terrārumque sator, sociīs hanc addere mentem
180 sēdit? An inde vetus Thēbīs extenditur ōmen,
181 ex quō Sīdoniī nēquīquam blanda iuencī
182 pondera Carpathiō iussus sale quaerere Cadmus
183 exsul Hyantēōs invēnit rēgna per agrōs,

Discussion Questions:

1. How does Statius’s language highlight the theme of contrasts in this passage?
 2. This speech from an anonymous Theban (lines 173ff.) is not characteristic of epic poetry.
To what genre would you expect such a soliloquy to belong?
 3. How does Statius characterize his speaker? Does Statius show bias towards or against him? Why?
 4. What is the **blanda pondera** in lines 181-182?
 5. What is Statius’s purpose in eliciting a parallel between Cadmus and Eteocles?
-

- 184 **frāternāsque aciēs**: a deliberate echo of the opening words of the poem.
fētus, a, um = *pregnant, teaming*; (as a noun) *offspring, fruit*.
tellūs, tellūris (f.) = *earth, land*.
hiātus, a, um = *opening, chasm*.
- 185 **augurium, ī (n.)** = *augury, divination*.
augurium: in apposition to **frāternās aciēs**.
sērus, a, um = *(too) late*.
dīmittō, dīmittere, dīmīsī, dīmīssus = *to let loose; let go, let slip; send out, send forth*.
- 186 **cernō, cernere, crēvī, crētus** = *to discern, distinguish, make out, see; understand*.
ut = *how* (when introducing an ind. question).
ērigō, ērigere, ērexī, ērēctus = *to set up straight, straighten out, set up; encourage, arouse, excite*.
ērēctum: adverbial acc.
torvus, a, um = *grim, pitiless, fierce, savage, stern*.
frōns, frontis (f.) = *forehead, brow; face, countenance, appearance*.
minor, minārī, minātus = *to threaten (with), make threats; jut out, project*.
- 187 **assurgō, adsurgere, adsurrexī** = *to rise up, rise, stand up*.
dēmō, dēmere, dēmpsī, dēptus = *to take away, remove, withdraw*.
cōsors, cōsortis = (as a noun) *partner*.
- 188 **minae, ārum (f. pl.)** = *menaces, threats*.
premō, premere, pressī, pressus = *to press; suppress, hide*.
fastus, ūs (m.) = *contempt, arrogance*.
- 189 **prīvātus, a, um** = *private, personal, individual; peculiar; ordinary*.
ille: Polynices; in contrast to **Hic** (Eteocles).
precor, precārī, precātus = *to pray (to), entreat, supplicate; pray (for), wish (for)*.
precantī: substantive part. after **mītis**.
- 190 **mītis, e** = *soft; calm, placid; mild, gentle; sweet*.
affātus, ūs (m.) = *address, discourse*.
patiēns, patientis = *hardy, tough; hard; stubborn; patient, tolerant*.
aequus, a, um = *just, fair; equal*.
aequī: take substantively, *just person, fair person*.
- 191 **mīrus, a, um** = *amazing, surprising, astonishing*.
Quid mīrum = colloquially, *What wonder?*
vīlis, e = *cheap, inexpensive; common, worthless*.
- 192 **prōmptus, a, um** = *prompt, ready, easy, evident; bold, enterprising*.
cāsus, ūs (m.) = *misfortune, downfall, ruin*.
- 193 **quāliter** = *as, just as*; introduces an EPIC SIMILE.
hinc . . . hinc = *on one side . . . on the other*.
gelidus, a, um = *cold; icy, frosty*.
Boreas, ae (m.) = *the north wind*.
nūbifer, a, um = *wind-bearing, cloud-bringing*.
Eurus, ī (m.) = *the southeast wind*.
- 194 **vēla, ae (f.)** = *sail, canvas*.
trahō, trahere, traxī, tractus = *to draw (out), drag; lead; assume, take on*.
nūtō (1) = *to keep nodding, sway to and fro, totter; hesitate, waiver*.
mediae: take adverbially, *in the middle, in between*.
carīna, ae (f.) = *keel, hull; (by SYNEC.) boat, ship*.

184 frāternāsque aciēs fētae tellūris hiātū
185 augurium sērōs dīmīsit ad usque nepōtēs?
186 Cernis, ut ērēctum torvā sub fronte minētur
187 saevior adsurgēns dēmtō cōsorte potestās.
188 Quās gerit ōre minās, quantō premit omnia fastū!
189 Hicne umquam prīvātus erit? Tamen ille precantī
190 mītis et affātū bonus et patientior aequī.
191 Quid mīrum? Nōn sōlus erat. Nōs, vīlis in omnēs
192 prōmpta manus cāsūs, dominō cuīcumque parātī.
193 Quāliter hinc gelidus Boreas, hinc nūbifer Eurus
194 vēla trahunt, nūtat mediae fortūna carīnae,

Discussion Questions:

1. Why does Statius use the direct speech of an anonymous Theban, rather than third person narration, to elaborate on the situation under Eteocles's rule? What effect does this have on his audience?
 2. How are the people of Thebes represented in this speech?
 3. How does the simile in line 193-194 describe Polynices differently than the picture painted in lines 189-190? Why is this so?
-

- 195 **heu** = *oh! ah!*
dubius, a, um = *wavering, doubtful, uncertain.*
suspendō, suspendere, suspendī, suspēnsus = *to hang up, suspend.*
metus, ūs (m.) = *fear, anxiety, apprehension.*
tolerō (1) = *to tolerate, bear, endure.*
- 196 **hic**: this syllable is long, reflecting the archaic **hicc** spelling.
imperō (1) = *to order, command, demand.*
- 197 **Iuppiter, Iovis (m.)** = *Jupiter, Jove.*
imperium, ī (n.) = *power, authority, command; empire.*
rapidus, a, um = *rapid, swift, quick.*
- 198 **concilium, ī (n.)** = *gathering, assembly, meeting, council.*
conciliō: sc. **in.**
dīvum: SYNCOPATED form of **dīvōrum**.
conveniō, convenīre, convēnī, conventūrus = *to meet, come together, gather; agree.*
ōrdō, ordinis (m.) = *order, class.*
- 199 **interior, interius** = *inner, interior; secret, private.*
polus, ī (m.) = *axis of the sky, sky.*
spatium, ī (n.) = *space, area.*
hinc = *from here, from this.*
omnia: sc. **sunt.**
iūxtā = *nearby, alike, equally.*
- 200 **occiduus, a, um** = *western; sinking, fading.*
prīmaeque occiduaeque domūs: take figuratively, *eastern and western realms.*
fundō, fundere, fūdī, fūsus = *to pour (out); spread out; (part.) broad, wide.*
- 201 **unda, ae (f.)** = *wave, water, sea.*
diē: here, as often, *daylight.*
sēsē: emphatic form of **sē**.
arduus, a, um = *lofty, high, towering, tall.*
īnferō, īnferre, intulī, illātus = *to bring in, introduce, carry in.*
- 202 **arduus . . . ipse**: Jupiter.
placidus, a, um = *gentle, calm, mild, peaceful.*
quatiō, quaterē, --, quassus = *to shake, cause to shake, tremble; beat, strike.*
vultus, ūs (m.) = *face.*
- 203 **stellāns, stellantis** = *starry.*
locō (1) = *to place, put, set; establish.*
locat: take **sēsē** as its dir. obj. (as with **īnferē** above).
prōtinus = *immediately, at once.*
audeō, audēre, ausus = *to dare.*
ausī: sc. **sunt**; **locāre sēsē** is implied to complete the thought.
- 204 **caelicola, ae (m.)** = *god.*
venia, ae (f.) = *kindness, favor, good will, pardon, excuse; permission.*
dōnec = *until.*
sedendī: as often with a gerund in the gen., translate *for sitting.*
- 205 **tranquillus, a, um** = *calm, quiet, tranquil, peaceful.*
iubet esse = *he orders that there be . . .* (the so-called “existential” or “expletive” *there* because in English the phrase lacks an explicit subj.).
mox = *soon.*
turba, ae (f.) = *turmoil, disorder, commotion; crowd, mob, gang.*
vagus, a, um = *wandering, ranging, roaming.*

195 - heu dubiō suspēnsa metū tolerandaque nūllīs
 196 aspera sors populīs! - hic imperat, ille minātur.”

Jupiter Calls a Council of the Gods to Declare War on Thebes

197 At Iovis imperiīs rapidī super ātria caelī
 198 lēctus conciliō dīvum convēnerat ōrdō
 199 interiōre polō. Spatiīs hinc omnia iūxtā,
 200 prīmaeque occiduaeque domūs et fūsa sub omnī
 201 terra atque unda diē. Mediīs sēsē arduus īnfert
 202 ipse deīs, placidō quatiēns tamen omnia vultū,
 203 stellantīque locat soliō; nec prōtinus ausī
 204 caelicolae, veniam dōnec pater ipse sedendī
 205 tranquillā iubet esse manū. Mox turba vagōrum

Discussion Questions:

1. What is the contradiction in line 202 and how does it color your perception of Jupiter?
2. How is Jupiter portrayed in this first appearance? How does this compare with Jupiter in his first appearance in the *Aeneid* (1.254-256), in which he addresses Venus's complaints?

**Ollī subrīdēns hominum sator atque deōrum,
 vultū, quō caelum tempestātēsque serēnat,
 ōscula libāvit nātae, dehinc tālia fātur:**

To her [Venus], the creator of men and gods, with a smile
 on his face, by which he calms the sky and storms,
 gently kissed his daughter, and then says such words:

- 206 **semideus, a, um** = *half-god, semi-divine*.
semideum = **semideorum**.
nūbēs, is (f.) = *cloud, veil, gloom*.
amnīs, is (m.) = *river*.
Amnēs: here, PERSONIFIED (as with **Ventī**).
- 207 **comprimō, comprimere, compressī, compressus** = *to press together; bring together*.
compressa: TRANSFERRED EPITHET, as it should describe the **Ventī**, and not their
murmura.
metū: abl. of cause.
servō (1) = *to guard, protect; keep, preserve, keep*.
ventus, ī (m.) = *wind*.
- 208 **aureus, a, um** = *golden, of gold*.
tēctum, ī (n.) = *roof, ceiling; house* (by METON.).
repleō, replēre, replēvī, replētus = *to fill (up), complete*.
miscēō, miscēre, miscuī, mixtus = *to combine; share*.
convexus, a, um = *rounded off, arched; (as a noun) vault, arch*.
- 209 **māiestās, māiestātis (f.)** = *majesty, dignity; authority*.
tremō, tremere, tremuī = *to tremble (at), shiver, quake*.
radiō (1) = *to radiate*.
serēnus, a, um = *clear, bright; tranquil, serene*.
serēnō: used as a noun here, *splendor, serenity*.
- 210 **culmen, culminis (n.)** = *stalk, top, summit; roof*.
arcānus, a, um = *secret, concealed, private*.
flōreō, flōrēre, flōruī = *to bloom, be filled with*.
lūmen, lūminis (n.) = *light; brightness, daylight*.
postis, is (m.) = *door post, door*.
- 211 **postquam** = *after, when*.
iussa: sc. est.
quiēs, quiētis (f.) = *quiet, peace, rest, calm*.
sileō, silēre, siluī = *to leave unmentioned, say nothing about; be silent, be still*.
exterreō, exterrēre, exterruī, exterritus = *to frighten, terrify*.
- 212 **incipiō, incipere, incēpī, inceptus** = *to begin, start*.
ex altō: i.e., on his high throne.
immūtābilis, e = *unchangeable, unalterable*.
- 213 **vōcem**: as is common in epic, *speech, decree, decision*.
vōcem Fāta sequuntur: this relationship between Fate and Jupiter is remarkably different than that found in Vergil's *Aeneid*, in which Jupiter repeatedly confesses that he is subject to Fate (concerning Aeneas, Rome, and the *Pāx Augustāna*), as are the rest of the gods. This difference is crucial to the *Thebaid*, since it is Jupiter who unilaterally decides the fate of Thebes.
- 214 **dēlictum, ī (n.)** = *fault, offense, wrong*.
exsaturābilis, e = *appeasable*.
nec exsaturābile = et inexasaturābile.
Dīrae, ārum (f.) = *the Furies*.

206 semideum et summīs cognātī nūbibus Amnēs
 207 et compressa metū servantēs murmura Ventī
 208 aurea tēcta replent. Mixtā convexa deōrum
 209 māiestāte tremunt, radiant māiōre serēnō
 210 culmina et arcānō flōrentēs lūmine postēs.
 211 Postquam iussa quiēs siluitque exterritus orbis,
 212 incipit ex altō (grave et immūtābile sānctīs
 213 pondus adest verbīs, et vōcem Fāta sequuntur):
 214 “Terrārum dēlicta nec exsaturābile Dīrīs

Discussion Questions:

1. What political analogy might a contemporary Roman see in this gathering of a **lēctus ōrdō**? To whom would Domitian be compared in this passage? What does this say about him as emperor? To whom, then, would the **turba semideum** (205-206) be analogous?
 2. Extending the analogy, where might this **concilium** take place in Rome? What words in the passage reinforce this reading?
 3. What words and/or phrases in this section augment the characterization of Jupiter made in lines 197-208?
 4. What does **vōcem Fāta sequuntur** imply about Jupiter’s relationship with Fate (213)?
-

- 215 **mortālis, e** = *mortal, human*.
queror, querī, questus = *to complain about*.
quōnam = *to what end, for what purpose*.
nocēns, nocentis = *guilty, criminal, harmful*.
nocentum: present parts., when acting substantively, express the gen. pl. with **-um**, rather than the **-ium** customary to third declension adjs.
- 216 **exigō, exigere, exēgī, exāctus** = *to drive out, push out, expel; finish, complete; weigh*.
exigar: subjunct. with **Quōnam**; here, *wear out*.
taedet, taedēre, taedit = (impers.) *it tires, sickens, disturbs*. Sc. **mē**.
saeviō, saevīre, saevī, saevītus = *to be fierce, be savage, be violent, be furious*.
coruscus, a, um = *oscillating, vibrating, tremulous; flashing, gleaming*.
- 217 **fulmen, fulminis (n.)** = *lightning*.
iam prīdem = *long since, now for a long time*.
Cyclōps, Cyclōpis (m.) = *Cyclops (Vulcan's one-eyed workmen)*.
operōsus, a, um = *active, busy; troublesome, difficult*.
fatīscō, fatīscere = *to split, crack, give way; collapse, break down; become exhausted*.
- 218 **bracchium, ī (n.)** = *arm*.
Aeolius, a, um = *of Aeolia, of Aeolus (the king of the winds)*.
dēsum, dēsse, dēfuī = *to fall short, fail; be absent (from), be lacking (from)*.
incūs, incūdīs (f.) = *anvil*.
- 219 **tuleram** = here, *endure, bear, or withstand*.
fallō, fallere, fefellī, falsus = *to deceive, trick, cheat*.
rēctor, rēctoris (m.) = *guide, ruler, controller, leader, commander*.
solvō, solve, solvī, solūtus = *to loosen, untie, free, release; pay (for)*.
solūtōs: sc. **esse** (infin. of the ind. stat. begun by **tuleram**).
- 220 **Sōl, is (m.)** = *the Sun; Helios, Apollo*.
rota, ae (f.) = *wheel*.
errō (1) = *to wander, stray; roam; go wrong*.
ūrō, ūrere, ussī, ustus = *to burn; consume, scorch; sting, pain*.
- 221 **Phaēthontēus, a, um** = *of Phaethon (the son of Helios/Apollo; Phaethon stole Apollo's chariot and would have destroyed the Earth if not for Jupiter's intervention)*.
favilla, ae (f.) = *ashes, embers; spark, beginning*.
- 222 **Nīl** = *Nihil*.
āctum: sc. **est**.
validus, a, um = *strong, powerful*.
cuspis, cuspidis (f.) = *point, pointed end, bayonet; spear, javelin; trident*.
lātus, a, um = *wide, broad, extensive*.
- 223 **illicitus, a, um** = *unlawful*.
illicitum: sc. **mundum** (221).
pelagus, ī (n.) = *sea*.
germānus, ī (m.) = *brother*.
neque . . . dedistī: this is a reference to the flood that Neptune sent to the people of Attica in retribution for selecting Minerva (Athena) as their patron deity.
- 224 **geminus, a, um** = *twain*.
punīre: infin. expressing purpose.
quis = quī (modifies **ego ipse**).
sanguis, sanguinis (m.) = *blood, bloodshed, life, family, race, class*.
auctor, auctōris (m.) = *author, founder; authority*.

215 ingenium mortāle queror. Quōnam usque nocentum
216 exigar in poenās? Taedet saevīre coruscō
217 fulmine, iam prīdem Cyclōpum operōsa fatiscunt
218 bracchia et Aeoliīs dēsunt incūdibus ignēs.
219 Atque adeō tuleram falsō rēctōre solūtōs
220 Sōlis equōs, caelumque rotīs errantibus ūrī,
221 et Phaëthontēā mundum squālēre favillā.
222 Nīl āctum, neque tū validā quod cuspide lātē
223 īre per illicitum pelagō, germāne, dedistī.
224 Nunc geminās pūnīre domōs, quis sanguinis auctor

Discussion Questions:

1. For what reason are the Cyclops weary, according to Jupiter (216-218)?
 2. Of all the examples, why does Jupiter choose his destruction of Phaëthon to illustrate his point (lines 219-221)?
 3. Why does Jupiter mention Neptune's flood (222-223)?
-

- 225 **descendō, descendere, descendī, descensus** = *to descend, come down; stoop, demean.*
Perseus, Perseos (m.) = *Perseus* (the son of Jupiter and Danae).
alter . . . hic = *one . . . the other*; explains **geminās domōs**. See 196 for the note about the quantity of **hic**.
Argos (n., only nom. and acc.) = *Argos*.
- 226 **scindō, scindere, scidī, scissus** = *to cut, split, tear apart; divide, separate; claim descent.*
Āonius, a, um = *Aonian, of Aonia* (a region in Boeotia); *Theban*.
fluō, fluere, fluxī, fluxus = *to flow, stream; proceed from.*
orīgō, orīginis (f.) = *origin, source, birth; family, ancestry.*
- 227 **mēns**: i.e., the character of both peoples.
imposta = SYNC. form of **imposita**; used as a pred. here.
maneō, manēre, mānsī, mānsūrus = *to stay, remain.*
fūnera Cadmī: subj. gen.; i.e., Cadmus's slaughter of the warriors that sprang up from the earth.
- 228 **nesciō, nescīre, nescīvī, nescītus** = *to not know, be unfamiliar with.*
nesciat: delib. subjunct.
excīō, excīre, excīvī, excītus = *to call (someone) out, summon; awaken; disturb; frighten; stir up, excite.*
sēdēs, is (f.) = *seat, chair, throne, home; foundation, bottom.*
īmus, a, um = *lowest, deepest; last; bottom of.*
- 229 **Eumenides, um (f. pl.)** = *Eumenides, Erinyes, Furies.*
bellō (1) = *to wage war, fight.*
bellāsse = SYNC. form of **bellāvisse**; infin. expressing purpose after **excītam**.
gaudium, ī (n.) = *joy.*
- 230 **error, errōris (m.)** = *wandering; wavering, uncertainty; error; deception.*
errōrēs ferōs: still pertaining to the mothers, as **mala gaudia** above (229). Pentheus (Cadmus's son) banned the worship of Bacchus, and so the god, in retribution, caused the Theban women to run mad through the surrounding forests. Bacchus then provoked Pentheus to spy on these Bacchanalian rites, whereupon he was torn apart by the women. The women were consequently banished from Thebes. The adj. is usually restricted to animals
nemus, nemoris (n.) = *grove, sacred grove, plantation.*
reticeō, reticēre = *to be silent (about); suppress, keep secret; keep silent.*
- 231 **crīmen, crīminis (n.)** = *charge; accusation; guilt, crime.*
crīmina deōrum: this reference is vague (perhaps purposefully so).
vix = *hardly, barely, scarcely.*
lūx, lūcis (f.) = *light.*
abigō, abigere, abēgī, abāctus = *to drive away, get rid of; banish, expel.*
- 232 **ēnumerō (1)** = *to recount.*
queō, quīre, quīvī, quītus = *to be able (to).*
profānam: refers both to **mōrēs** and **gentem**.
- 233 **scandō, scandere, scandī, scānsus** = *to climb, mount, ascend.*
scandere, incestāre: infins. of purpose after **appetiit**.
thalamus, ī (m.) = *bedroom, marriage bed, marriage.*
hīc = *here, in this place.*
impius, a, um = *impious, irrelevant, disobedient, undutiful, disloyal.*
- 234 **immeritus, a, um** = *undeserving, innocent.*
gremium, ī (n.) = *lap, bosom, womb.*
incestō (1) = *to pollute, defile, violate.*

225 ipse ego, descendō. Perseos alter in Argos
226 scinditur, Āoniās fluit hic ab orīgine Thēbās.
227 Mēns cūnctīs imposta manet: quis fūnera Cadmī
228 nesciat et totiēns excītam ā sēdibus īmīs
229 Eumenidum bellāsse aciem, mala gaudia mātrum
230 errōrēsque ferōs nemorum et reticenda deōrum
231 crīmina? Vix lūcis spatiō, vix noctis abāctae
232 ēnumerāre queam mōrēs gentemque profānam.
233 Scandere quīn etiam thalamōs hīc impius hērēs
234 patris et immeritae gremium incestāre parentis

Discussion Questions:

1. For what purpose does Jupiter mention the crimes of the gods (lines 230-231)?
-

- 235 **appetō, appetere, appetīvī, appetītus** = *to try to reach, lay hold of, make for, head for; attack.*
appetiit = appetīvī; although the verb has the aggressive sense of *head for, attack*, it translates better into English with the infins. as *decided*.
proprius, a, um = *one's own*.
mōnstrum, ī (n.) = *sign, portent; monster*.
revolvō, revolvere, revolvī, revolūtus = *to roll back, unroll; retravel; reexperience; (in past) recur, return*.
ortus, ūs (m.) = *origin, source; rising; sunrise*.
- 236 **aeternus, a, um** = *eternal, perpetual, everlasting*.
piāculum, ī (n.) = *sacrifice, victim; atonement, remedy; crime, sacrilege, punishment*.
- 237 **prōiciō, prōicere, prōiēcī, prōiectum** = *to throw down, throw out, throw; throw away, abandon, forsake; banish, exile*.
diem = as often in Statius, *daylight*.
amplius = *any longer, any more, any further*.
aethēr, aetheris (n.) = *upper air, sky, heaven*.
- 238 **vēscor, vēscī** = (+ abl.) *to feed on, feast on; enjoy*.
facinus, facinoris (n.) = *deed, action; crime*.
cadentēs: modifies **oculōs**.
- 239 **calcō (1)** = *to tread (under foot); trample on, oppress; scorn, abuse*.
Iam iam . . . Meruēre . . . meruēre (240): ANAPHORA.
ratus, a, um = *fixed, established, settled, certain, sure, approved*.
- 241 **ultor, ultōris (m.)** = *avenger, punisher, revenger*.
spērō (1) = *to hope (for), trust*.
- 242 **īniciō, īnicere, īniēcī, īniectus** = *to throw; impose, apply; (+ dat.) throw on, hurl on*.
stirps, stirpis (f.) = *stock, stem, root; race, lineage, offspring*.
revellō, revellere, revellī, revulsus = *to pull out, pull back, tear out; dig up*.
- 243 **exitīālis, e** = *deadly, fatal*.
sēmen, sēminis (n.) = *seed, seedling; offspring, race, stock*.
suntō: fut. imper. of **esse**.
- 244 **Adrāstus, ī (m.)** = *Adrastus (the king of Argos and father-in-law of Polynices and Tydeus)*.
socer, ī (m.) = *father-in-law*.
adiungō, adiungere, adiūnxī, adiūnctus = (+ dat.) *to yoke, harness to; add, attach, join (something) to*.
sinister, sinistra, sinistrum = *left, on the left; favorable, lucky*.
- 245 **cōnūbium, ī (n.)** = *intermarriage, right to intermarry*.
cōnūbia: trisyllabic.
incessō, incessere = *to attack, fall upon*.
- 246 **dēcernō, dēcernere, dēcrēvī, dēcrētus** = *to sift, separate; decide, settle, decree*.
dēcrētum: sc. **est** and take impers.
fallāx, fallācis = *deceptive, deceitful*.
- 247 **Tantalus, ī (m.)** = *Tantalus (the father of Pelops; Tantalus killed, cut up, and served his son to the gods. The gods found out about his crime and condemned him to eternal suffering in the underworld.)*.
iniūria, ae (f.) = *injury, injustice, wrong*.

235 appetiit, propriōs (mōnstrum!) revolūtus in ortūs.
236 Ille tamen superīs aeterna piācula solvit
237 prōiēciturque diem, nec iam amplius aethere nostrō
238 vēscitur; at nātī (facinus sine mōre!) cadentēs
239 calcāvēre oculōs. Iam iam rata vōta tulistī,
240 dīre senex. Meruēre tuae, meruēre tenebrae
241 ultōrem spērāre Iovem. Nova sontibus arma
242 īnīciam rēgnīs, tōtumque ā stirpe revellam
243 exitiāle genus. Bellī mihi sēmīna suntō
244 Adrāstus socer et superīs adiūncta sinistrīs
245 cōnūbia. Hanc etiam poenīs incessere gentem
246 dēcrētum; neque enim arcānō dē pectore fallāx
247 Tantalus et saevae periit iniūria mēnsae.”

Discussion Questions:

1. According to Jupiter, has Oedipus atoned for his misdeeds (231-238)?
 2. According to Jupiter, what crime is worse than the one Oedipus committed (lines 238-240)?
 3. What effect does the anaphora in lines 239-240 have on Jupiter’s words?
 4. What imagery does Jupiter use in 242-243 to describe his extermination of the Theban race?
-

- 312 **intereā** = *meanwhile*.
patrius, a, um = *of a country*.
ōlim = *long since*.
ōra, ae (f.) = *shore, coast*.
- 313 **Oedipodīonidēs, is (m.)** = *son of Oedipus* (here, Polynices).
fūrtum, ī (n.) = *theft, robbery; trick; stealth*.
fūrtō: take adverbially.
dēsertum, ī (n.) = *desert, wilderness, wasteland*.
pererrō (1) = *to wander around, roam around*.
- 315 **concipiō, concipere, concēpī, conceptus** = *to take hold of, contain; take (up), receive; understand; imagine*.
cūnctor, cūnctārī, cūnctātus = *hesitate, delay, linger*.
- 316 **gemit**: just as with other words of speech, this begins an ind. stat.
diēs noctēsque: take idiomatically, as in English, *night and day*.
recursō (1) = *to keep running back*.
recursāns: the frequentative form (from **recurrō**) is especially effective here.
- 317 **si quandō** = *if at any time, if ever*.
dēcēdō, dēcēdere, dēcēssī, dēcēssus = *to withdraw, clear out, depart; retire, retreat, fall back*.
- 318 **sēmet**: the enclitic **–met** intensifies the pronoun.
ops, opis (f.) = *power, might, help, aid, influence, weight*.
potior, potīrī, potītus = (+ gen. or abl.) *to acquire, get possession of, obtain*.
- 319 **cerneret**: optative subjunct. expressed as a condition.
aevum, ī (n.) = *lifetime, life*.
cupiat: potential subjunct.
lūce: here, as often, *day* (by METON.).
pacīscor, pacīscī, pāctus = *to bargain for, agree upon; barter; betroth*.
- 390 **ibi**: Argos.
- 391 **senium, ī (n.)** = *feebleness of age, decline, senility; decay; grief, trouble, gloom*.
vergō, vergere = *to turn, incline; decline, lie, be situated*.
populōs habēbat: i.e., *ruling*.
- 392 **dīves, dīvītis** = *rich, wealthy, precious; abundant*.
avus, ī (m.) = *grandfather; ancestor, forefather*.
- 393 **sexus, ūs (m.)** = *sex*.
inops, inopis = (+ gen.) *without means or resources; needy, lacking, poor, needy, destitute; weak, forlorn*.
prōlēs, is (f.) = *offspring, children, race, descendents, stock*.
vireō, virēre, viruī = *to be green, be fresh; flourish*.
- 394 **fēmineus, a, um** = *of a woman, female, feminine*.
pignus, pignorīs (n.) = *pledge, security, guarantee; hostage; (pl.) children*.
fulciō, fulcīre, fulsī, fultus = *to prop up, support; secure, sustain*.
- 395 **Phoebus, ī (m.)** = *Apollo*.
gener, ī (m.) = *son-in-law*.
exitiābilis, e = *deadly, fatal, destructive*.
exitiābile: perhaps an echo of **exitiāle genus** (243).
dictū: supine in the abl. expressing respect.
- 396 **adaperiō, adaperīre, adaperuī, adapertus** = *to uncover, throw open*.
Mox adaperta: **Mox** gives the verb the sense of futurity.

Polynices, Exiled from Thebes, Arrives at Argos

312 Intereā patriīs ōlim vagus exsul ab ōrīs
 313 Oedipodīonidēs fūrtō dēserta pererrat
 314 Āoniae. Iam iamque animīs male dēbita rēgna
 315 concipit, et longum signīs cūctantibus annum
 316 stāre gemit. Tenet ūna diēs noctēsque recursāns
 317 cūra virum, si quandō humilem dēcēdere rēgnō
 318 germānum et sēmet Thēbīs opibusque potītum
 319 cerneret; hāc aevum cupiat prō lūce pacīscī.

390 Rēx ibi, tranquillae mediō dē līmite vītae
 391 in senium vergēns, populōs Adrāstus habēbat,
 392 dīves avīs et utrōque Iovem dē sanguine ducēns.
 393 Hic sexūs meliōris inops sed prōle virēbat
 394 fēmineā, geminō nātārum pignore fultus.
 395 Cū Phoebus generōs (Mōnstrum exitiābile dictū!
 396 Mox adaperta fidēs), fātō dūcente, canēbat

Discussion Questions:

1. Why does Statius refer to Polynices by his patronymic in line 313?
2. Why is **opibus** (318) ironic, given how Thebes was described earlier in the poem? Why then would Polynices be thinking in these terms?
3. What is the **sexūs meliōris** (393)?

- 397 **saetiger, a, um** = *bristly*.
sūs, suis (m. or f.) = *pig, hog, boar; sow*.
adventō (1) = *to approach, keep coming closer*.
leō, leōnis (m.) = *lion*.
- 398 **nōn . . . nōn = nec . . . nec**.
- 399 **Amphiarāus, ī (m.)** = *Amphiaraus* (a priest of Apollo and one of the Seven Against Thebes).
Amphiarāe: vocative.
etenim = *for, as a matter of fact*.
vetō, vetāre, vetuī, vetitus = *to forbid, prohibit, reject; prevent, oppose*.
Apollō, Apollōnis (m.) = *Apollo* (god of prophecy).
- 400 **tantum** = *so much, so greatly; so far; but, only, just*.
cor, cordis (n.) = *heart, mind, soul, judgment*.
aegrēscō, aegrēscere = *to become sick; get worse*.
parentī: dat. of poss.
- 401 **Ecce autem:** as often in epic, this phrase shifts the audience's attention to a different scene.
antīquus, a, um = *ancient, old, former*.
Calydōn, is (f.) = *Calydon* (a town in Aeolia).
Calydōna: Greek acc.
- 402 **Ōlenius, a, um** = *Olenian, of Olenus* (a town in Aetolia); *Aetolian*.
Tydeus, Tydeos (m.) = *Tydeus* (the son of Oeneus and the king of Calydon).
Tydeus: the Gk. nom. ending **-eus** is treated as a diphthong.
frāternī sanguinis: Tydeus was exiled from Calydon after he murdered his brother Olenias. Another tradition claims Tydeus actually killed his uncle Alcahous, although Statius chooses the former story for analogous purposes.
- 403 This line does not scan correctly.
cōnsciūs, a, um = *conscious, aware (of); guilty*.
horror, horrōris (m.) = *shivering, dread, awe*.
sopōrus, a, um = *drowsy*.
- 404 **lūstrum, ī (n.)** = *haunt, den, layer; purification, sacrifice; festival; lustration, five-year period*.
lūstra: both the geographical and purificatory meanings are meant, as the terrible journey is a form of expiation for both Polynices and Tydeus.
terō, terere, trīvī, trītus = *to wear (out), travel*.
Notus, ī (m.) = *the Notus* (the south wind).
dēqueror, dēquerī, dēquestus = *to complain, wail*.
imber, imbris (m.) = *rain, shower, rainstorm; water; stream of tears*.
- 405 **īfundō, īfundere, īfūdī, īfūsus** = *to pour in, pour on, pour out*.
tergum, ī (n.) = *back, ridge; hide; shield, drum*.
glaciēs, ēī (f.) = *ice*.
liqueō, liquēre, liquī = *to be clear, be evident*.
nimbus, ī (m.) = *cloud, storm cloud; pouring rain*.
- 406 **coma, ae (f.)** = *mane* (of a horse); *hair, fleece; foliage, grass*.
subeō, subīre, subī, subitus = *to enter, approach; come or go (up)*.
ūnō: here, has the sense of *the same*.
tegmen (or **tegimen**), **tegminis (n.)** = *cover, covering; hide*.
cūius: should be taken with **partem** (407).

- 397 saetigerumque suem et fulvum adventāre leōnem.
398 Id volvēns nōn ipse pater, nōn docte futūrī
399 Amphiarāe vidēs, etenim vetat auctor Apollō.
400 Tantum in corde sedēns aegrēscit cūra parentī.

Polynices and Tydeus Fight

- 401 Ecce autem antīquam fātō Calydōna relinquēns
402 Ōlenius Tȳdeus (frāternī sanguinis illum
403 cōnsciū horror agit) eadem, sub nocte sopōrā,
404 lūstra terit, similēsque Notōs dēquestus et imbrēs,
405 īnfūsam tergō glaciem et līquentia nimbīs
406 ōra comāsque gerēns subit ūnō tegmine, cūius

Discussion Questions:

1. How is Apollo's prophecy described? What do the **suem** and **leōnem** (397) represent?
 2. Why did Statius choose the version of Tydeus's mythology in which he killed his brother (and not Alcahous)?
-

- 407 **humus, ī (f.)** = *ground, earth, land.*
hospes, hospitis (m.) = *host; guest, visitor; friend; stranger, foreigner.*
- 408 **ambō, ae, ō** = *both, two.*
rabiēs (f., no gen.) = *rage, madness, anger, fury; passion.*
- 409 **afferō, afferre, attulī, allātus** = *to bring, carry, convey; produce, cause.*
haud = *not.*
patior, pātī, passus = *to endure, suffer, bear, put up with.*
passī: sc. **sunt.**
socius, a, um = *shared, common, joint, allied.*
dēfēdō, dēfēdere, dēfēdī, dēfēsus = *to repel, avert; defend, protect, guard; keep off.*
- 410 **paulum** = *a little while.*
alternīs = *in turns, alternating; each other's.*
in verba mināsque: HENDIADYS, *threatening words.*
- 411 **iaciō, iacere, iēcī, iactus** = *to throw, hurl; utter.*
sermō, sermōnis (m.) = *conversation, discussion; speech, talk.*
iacīs sermōnibus: abl. abs.
- 412 **intumēscō, intumēscere, intumuī** = *to swell up, rise; (of a voice) grow louder.*
tum vērō: cf. **Hīc vērō** in line 408.
ērēctus: sc. **est.**
- 413 **exsertō (1)** = *to keep on stretching out; bear, uncover.*
exsertāre, lacessere: infins. expressing purpose after **ērēctus.**
umerus, ī (m.) = *upper arm, shoulder.*
laccessō, lacessere, lacessī, lacessītus = *to provoke, exasperate; challenge; move, arouse.*
- 414 **celsus, a, um** = *tall, high (up), lofty.*
ille: Polynices.
gradus, ūs (m.) = *step, pace, walk.*
gradū: abl. of specification with **celsior.**
prōcērus, a, um = *tall, long.*
membrum, ī (n.) = *member, limb.*
in membra: another spec. construction, with **prōcēra.**
- 415 **integer, integra, integrum** = *whole, complete; healthy, fresh.*
annōrum: gen. of spec. with **integer,** *fresh in years.*
īnfra = *below, beneath, under.* Used in the sense of *lesser*, as a comparison to Polynices.
- 416 **Tydea:** Gk. acc.
artus, ūs (m.) = *joint, limb.*
- 417 **exiguus, a, um** = *short, small, meager, scanty, poor, paltry.*
rēgnō (1) = *to reign, rule, be king.*
- 418 **crēber, crēbra, crēbrum** = *crowded, thick, frequent.*
ictus, ūs (m.) = *stroke, blow, hit; cut, sting, bite, wound.*
ōra et cava tempora: both are objs. of **circum.**
cavus, a, um = *hollow.*
tempus, temporis (n.) = *temple (of the head).*
circum = (+ acc.) *around, about, among.*
- 419 **obnītor, obnītī, obnīxus** = *to strain, struggle; (+ dat.) press against; resist, oppose.*
ingeminō (1) = *to repeat.*
tēlum, ī (n.) = *weapon, missile, spear, javelin.*
grandō, grandinis (f.) = *hail.*
īnstar = (+ gen.) *like, equal to, as big as.*

407 fūsus humō gelidā partem prior hospes habēbat.
 408 Hīc vērō ambōbus rabiem fortūna cruentam
 409 attulit: haud passī sociīs dēfēdere noctem
 410 culminibus, paulum alternīs in verba mināsque
 411 cūnctantur, mox ut iactīs sermōnibus īrae
 412 intumuēre satis, tum vērō ērēctus uterque
 413 exsertāre umerōs nūdamque lacessere pugnam.
 414 Celsior ille gradū, prōcēra in membra simulque
 415 integer annōrum; sed nōn et vīribus īnfrā
 416 Tȳdea fert animus, tōtōsque īnfūsa per artūs
 417 maior in exiguō rēgnābat corpore virtūs.
 418 Iam crēbrōs ictūs ōra et cava tempora circum
 419 obnīxī ingeminant, tēlōrum aut grandinis īnstar

Discussion Questions:

1. Comment on the effects of the parallelism in lines 405 and 407.
 2. What would the Romans have thought about **Haud passī sociīs dēfēdere noctem culminibus** (409-410)? How might it violate the sacred guest/host relationship, at which the duality of **hospes** (407) hints?
 3. What kind of contest does this sound like, especially in line 413?
-

- 420 **Rhīpaea, ae (f.)** = *Rhipaeae, of the Rhipaeae Mountains.*
genū, ūs (n.) = *knee.*
īlia, ium (n. pl.) = *guts, intestines; groin, belly.*
tundō, tundere, tutudī, tūnsus = *to beat, pound, hammer, thump.*
- 421 **aliter** = *otherwise, differently; in any other way.*
Nōn aliter quam . . . cum = *Not unlike than when* (begins an EPIC SIMILE).
Pisaeus, a, um = *Pisaeae, of Pisa* (a city in Greece whose area of control included Olympia and its Olympic games).
sua: the reflexive pron. refers to Jupiter Tonans.
lūstra: the same word was used above (404) to describe their journey.
Tonāns, Tonantis (m.) = *the Thunderer, Jupiter.* Statius frequently uses this epithet for Jupiter, since Jupiter Tonans played an important role in the personal mythology of Statius's emperor, Domitian. The Flavian promoted a story of his salvation by Jupiter during the civil war of 69 CE on the site of the Augustan Temple to Jupiter Tonans on the Capitoline. As thanks for Jupiter's divine protection, Domitian built a shrine to Jupiter Conservator on that site, in which was said to be a cult image of Jupiter carrying Domitian in his arms.
- 422 **redeunt:** here, *recur.*
crūdus, a, um = *bloody, bleeding; raw; cruel, merciless.*
sūdor, sūdōris (m.) = *sweat, moisture, hard work.*
ārdeō, ārdere, ārsī, ārsus = *to be on fire, burn, blaze; flash, glow.*
- 423 **pulvis, pulveris (m.)** = *dust, powder; scene, arena, field.*
tener, a, um = *tender, soft, delicate; young, youthful.*
cavea, ae (f.) = *seating area; (by METON.) crowd.*
dissēnsus, ūs (m.) = *dissension, discord, disagreement.*
ephēbus, ī (m.) = *young man* (about 18-20 years old).
- 424 **concitō (1)** = *to stir up, rouse, urge.*
exclūdō, exclūdere, exclūsī, exclūsus = *to exclude, shut out, shut off; keep; remove, separate.*
exspectō (1) = *to await, expect, anticipate; hope for.*
praemium, ī (n.) = *prize, reward, gift.*
- 425 **Sic:** the "response" to **Nōn aliter quam . . . cum**, which began the SIMILE in 421. The audience is brought back to the main narrative by this signal word.
alacer, alacris, alacre = *lively, brisk, quick, eager, active, cheerful.*
odiō: abl. of cause with **alacrēs.**
cupīdō, cupīdinis (m.) = *desire, love, wish, longing.*
- 426 **accendō, accendere, accendī, accēnsus** = *to light up, set on fire, kindle, inflame; excite, awaken.*
incurrō, incurrere, incurrī = *to run into; rush at, attack.*
scrūtātur: an ironic echo, perhaps to connect this latest impiety back to the foundations of the Theban race and Cadmus searching the seas for Europa.
et: often in poetry, **et** is postpositioned, and in prose it would come before **scrūtātur.**
intimus, a, um = *innermost, deepest.*
intima: take adverbially.
- 427 **uncus, a, um** = *hooked, crooked, barbed.*
cēdō, cēdere, cessī, cessus = *to move (from), withdraw, retreat, yield.*
intrō (1) = *to enter, go in.*

420 Rhīpaeae, flexōque genū vacua īlia tundunt.
421 Nōn aliter quam Pīsaeō sua lūstra Tonantī
422 cum redeunt crūdīsque virum sūdōribus ārdet
423 pulvis; at hinc tenerōs caveae dissēnsus ephēbōs
424 concitat, exclūsaeque exspectant praemia mātērēs:
425 Sīc alacrēs odiō nūllāque cupīdine laudis
426 accēnsī incurrunt, scrūtātur et intima vultūs
427 unca manus penitusque oculīs cēdentibus intrat.

Discussion Questions:

1. How are the two combatants compared in this passage? Is one expected to emerge victorious?
 2. Why do you think Statius inserts the detail about mothers in line 424?
 3. What is ironic about the description of the battle between Polynices and Tydeus (426-427)?
-

- 428 **forsan** = *perhaps*.
accingō, accingere, accīnxī, accīnctus = *to arm, equip, flourish; make ready*.
latus, lateris (n.) = *side, flank*.
- 429 **nudō (1)** = *to strip, bare; lay bare, uncover*.
nudāssent: pluperfect subjunct. in an implied contrary to fact condition.
ēnsis, is (m.) = *sword*.
hostīlis, e = *hostile, enemy, of the enemy, hated*.
- 430 **lūgeō, lūgēre, lūxī** = *to mourn, lament, deplore; be in mourning*.
lūgendus: gerundive expressing obligation, *to be mourned*.
frātrī: dat. of agent with the gerundive.
iaceō, iacēre, iacuī = *to lie (down); be sick; lie in ruin, lie dead; have fallen, fall*.
- 431 **nī** = *if . . . not, unless*.
īnsolitus, a, um = *unaccustomed, unusual, strange*.
clāmōr, clāmōris (m.) = *cry, shout*.
- 432 **strīdeō, strīdere, strīdī** = *to shriek, scream, wail, whistle, hiss*.
mīror, mīrārī, mīrātus = *to wonder, admire, be amazed at, be surprised at*.
umbra, ae (f.) = *shade, shadow, darkness*.
- 433 **gressus, ūs (m.)** = *step; course, way*.
cuī: dat. of ref.
sōbrius, a, um = *sober, temperate; sensible, reasonable*.
- 434 **pendeō, pendēre, pependī** = *to hang (down), be suspended; be weak; hesitate*.
dēterior, is = *inferior, worse, poorer, meaner*; taken with **somnō**, *restless*.
senectus, ūs (f.) = *old age*.
 Prose would arrange the previous four lines as, **nī rēx, cuī senectus cūrīs magnīs sōbria somnō iam dēteriōre pendēbat, mīrātus clāmōrem īnsolitum et gemitūs ab pectore altō strīdentēs in umbrīs noctis, gressūs mōvisset**.
- 435 **prōgredior, prōgredī, prōgressus** = *to proceed, advance, go, move forward*.
numerōsus, a, um = *numerous*.
numerōsā lūce: the atrium must be well lit by a number of torches.
- 436 **dīmōveō, dīmōvēre, dīmōvī, dīmōtus** = *to move apart, separate; disperse, dismiss*.
adversus, a, um = *opposite, in front, facing; unfavorable, hostile*.
līmen, līminis (n.) = *threshold, doorway, entrance*.
claustra, ōrum (n. pl.) = *bar, bolt, lock; barrier, barricade; den; fortress*.
- 437 **terribilis, e** = *terrible, frightful*.
faciēs, ēī (f.) = *make, form, shape; face; appearance*.
lacer, a, um = *mangled, torn; mutilated, maimed; dismembered*.
putris, e = *putrid, rotten, crumbling*.
- 438 **sanguineus, a, um** = *bloody, blood-stained, blood-red*.
gena, ae (f.) = *cheek, (pl.) eyes*.
furor, furōris (m.) = *madness, rage, fury, passion*.
Quae causa furōris, externī iuvenēs: sc. **est**; cf. **Iuvenēs, quae causa subēgīt ignōtās temptāre viās?** (*Aen.* 8.112-113), when Pallas calls to Aeneas and the Trojans upon their arrival at Pallanteum.
- 439 **externus, a, um** = *foreign, strange*.

King Adrastus of Argos Awakens and Settles the Contest

428 Forsan et accinctōs laterī (sic ira ferēbat)
429 nudāssent ēnsēs, meliusque hostīlibus armīs
430 lūgendus frātrī, iuvenis Thēbāne, iacērēs,
431 nī rēx īnsolitum clāmōrem et pectore ab altō
432 strīdentēs gemitūs noctis mīrātus in umbrīs,
433 mōvisset gressūs, magnīs cuī sōbria cūrīs
434 pendēbat somnō iam dēteriōre senectus.
435 Isque ubi prōgrediēns numerōsā lūce per alta
436 ātria dīmōtīs adversō līmine claustrīs
437 terribilem dictū faciem, lacera ōra putrēsque
438 sanguineō videt imbre genās: “Quae causa furōris,
439 externī iuvenēs (neque enim meus audeat istās

Discussion Questions:

1. Why would the situation have been described as **melius** in line 429?
2. Which combatant might have lost, if not for the intervention of the king? What word tells you this?

- 440 **cīvis, is (m.)** = *citizen*.
in usque manūs: with **istās**, *hand-to-hand combat such as this*.
quisnam, quaenam = *who?*
implācābilis, e = *implacable, unappeasable*.
ārdor, ārdōris (m.) = *heat, flame; flashing, brightness; loved one; heat (of passion)*.
- 441 **exturbō (1)** = *to drive out, chase out*.
exturbāre: infin. of exclamation.
silentium, ī (n.) = *silence*.
- 442 **angusta diēs:** sc. **est**.
trīstis, e = *sad, gloomy, sorrowful, melancholy*.
trīste: sc. **est** and take impers. with **patī** (443).
parumper = *for a little while, just for a moment*.
- 443 **pāx, pācis (f.)** = *peace*.
prōdō, prōdere, prōdidī, prōdītus = *to produce, give forth; disclose, tell, reveal*.
tandem = *at last, finally*.
- 444 **iūrgium, ī (n.)** = *quarrel, dispute, disagreement; abuse, invective; (pl.) reproaches*.
- 445 **docet:** here, *show, reveal*.
- 446 **effundō, effundere, effūdī, effūsus** = *to pour or flow out, shed; utter*.
clārēscō, clārēscere, clārēscūī = *to become clear, distinct, bright, obvious*.
cruor, cruōris (m.) = *gore, blood; (pl.) bloodshed, murder*.
- 447 **ea:** sc. **verba**, *these words*; either the dir. obj. of an implied **dixit** or the dir. obj. of **incipiunt**. The ambiguity is most likely on purpose to emphasize how quickly both Polynices and Tydeus wish to respond to the king's questions.
cum = *when*.
oblīquum, ī (n.) = *side*.
tueor, tuērī, tuitus = *to see, look at, watch, observe, gaze at; guard, defend, protect*.
- 448 **ūnā** = *together, at the same time*.
Achīvus, a, um = *Achaean, Greek*.
Achīvum = **Achīvōrum**.
- 449 **quid** = *why?*
opus: sc. **est**, *is there a need*.
undō (1) = *to flow, overflow*.
- 450 **aspiciō, aspicere, aspexī, aspectus** = *to catch sight of, spot; look at, inspect*.
passim = *here and there, all over, without order, random, indiscriminately*.
turbō (1) = *to throw into confusion, disturb, agitate, break, disorganize*.
vōcis: see note on 213 above.
amārus, a, um = *bitter*.

440 cīvis in usque manūs), quisnam implācābilis ārdor
441 exturbāre odiīs tranquilla silentia noctis?
442 Usque adeōne angusta diēs, et trīste parumper
443 pācem animō somnumque patī? Sed prōdite tandem
444 unde ortī, quō fertis iter, quae iūrgia? Nam vōs
445 haud humilēs tanta īra docet, generisque superbī
446 magna per effūsum clārēscunt signa cruōrem.”
447 Vix ea, cum mixtō clāmōre oblīqua tuentēs
448 incipiunt ūnā: “Rēx ō mītissime Achīvum,
449 quid verbīs opus? Ipse undantēs sanguine vultūs
450 aspicias.” Haec passim turbātīs vōcis amārae

Discussion Questions:

1. Why does “rage reveal a noble birth” (445)?
-

- 451 **cōnfundō, cōnfundere, cōnfūdī, cōnfūsus** = *to pour together, blend; mix up, confuse, jumble.*
sonus, ī (m.) = *sound, noise, tone.*
in ōrdine: i.e., in order of speaking (in contrast to both talking at once).
- 452 **continuō (1)** = *to make continuous, join together, connect; extend, carry on.*
maestus, a, um = *mourning, sad, gloomy.*
cupiō, cupere, cupīvī, cupītus = *to wish, be eager for, long for.*
sōlācium, ī (n.) = *comfort, solace, relief.*
- 453 **mōnstriferus, a, um** = *bearing a monster, inhabited by a monster.* Statius is fond of these compound
 adjs., using a wide variety of them and more than any other author.
opēs, um (f. pl.) = *wealth, treasure, riches.*
Achelōius, a, um = *of the Achelous* (a river in northwestern Greece).
arvum, ī (n.) = *field, land.*
- 454 **dēserō, dēserere, dēseruī, dēsertus** = *to desert, abandon, forsake.*
- 455 **prohibeō, prohibēre, prohibuī, prohibitus** = *to hold back, check, hinder, prevent, avert, prohibit,*
forbid, keep away, defend.
quis iste = *what sort of person.*
- 456 **arceō, arcēre, arcuī** = *to keep close, contain, confine, spurn; hinder, prevent; (+ abl.) keep (someone)*
away from.
quōniam = *because.*
forte = *by chance.*
- 457 **mōlior, mōlīrī, mōlītus** = *to work hard at; fashion, build, erect; undertake, attempt.*
mōlītus: sc. est.
pariter = *equally, as well, alike; at the same time, together, at once.*
stabulō (1) = *to house (an animal).*
bimembris, e = *half-man, half-beast; (as a noun) Centaur.*
- 458 **Centaurus, ī (m.)** = *Centuar* (a mythological creature that was half-man, half-horse).
ferunt: as often, *they say, relate.*
Aetna, ae (f.) = *Aetna* (a volcanic mountain in Sicily).
- 459 **compōnō, compōnere, composuī, compositus** = *to put together, join, build; settle; pacify, appease.*
et: here, *even.*
rabidus, a, um = *rabid, mad, furious, raving, uncontrolled.*
īnserō, īnserere, īnsēvī, īnsitus = *to graft, (fig.) implant.*
- 460 **sociō (1)** = *to share.*
cubīle, is (n.) = *bed, couch, seat; marriage bed; chamber, lair, nest.*
- 461 **Sed quid ego?** = *But what about me?*
hodiē = *today.*
spolium, ī (n.) = *hide, skin; spoils, loot, booty.*
gaudeō, gaudēre, gāvīsus = *to rejoice, enjoy, be glad.*
abeō, abīre, abīī, abītus = *to go away, depart, leave; vanish, disappear.*
- 462 **effētus, a, um** = *worn out, spent, vain, delusive.*
oborior, oborīrī, obortus = *to rise, appear.*
- 463 **hebeō, hebēre** = *to be blunt, be dull; be inactive, be sluggish.*
nōn hebet: i.e., *he's not dead.*
lūctus, ūs (m.) = *sorrow, mourning, grief, distress.*
creō (1) = *to create, produce; bear.*
creātum: sc. esse. infin. of ind. stat. (with **dēgenerāre**) after **accipiēs.**

451 cōnfūdēre sonīs; inde orsus in ōrdine Tȳdeus
452 continuat: “Maestī cupiēns sōlācia cāsūs
453 mōnstriferae Calydōnis opēs Achelōiaque arva
454 dēseruī; vestrīs haec mē ecce in fīnibus ingēns
455 nox operit. Tēctō caelum prohibēre quis iste
456 arcuit? An quōniam prior haec ad līmina forte
457 mōlītus gressūs? Pariter stabulāre bimembrēs
458 Centaurōs ūnāque ferunt Cyclōpas in Aetnā
459 compositōs. Sunt et rabidīs iūra īnsita mōnstrīs
460 fāsque suum: nōbīs sociāre cubīlia terrae—
461 Sed quid ego? Aut hodiē spoliīs gāvīsus abībīs,
462 quisquis es, hīs, aut mē, sī nōn ēffētus obortō
463 sanguis hebet lūctū, magnī dē stirpe creatum

Discussion Questions:

1. What examples does Tydeus use to illustrate his point about hospitality? Why do you think he chose them? How does the enjambment of **compositōs** in 459 emphasize his point?
-

- 464 **Oeneus, Oeneos (m.)** = *Oeneus* (the father of Tydeus and king of Calydon).
Martī . . . paternō: dat. with the compound verb **dēgenerāre**.
dēgenerō (1) = *to disgrace, dishonor, fall short of; decline*.
- 465 **Nec . . . egentēs:** Polynices is speaking.
egeō, egēre, eguī = (+ gen.) *to be needy, be without, suffer, want; lack*.
- 466 **Ille:** Polynices.
refert: see note, 458.
contrā = *against; in turn, in reply; on the other side, opposite, facing*.
- 467 **prōferō, prōferre, prōtulī, prōlātus** = *to bring forward, bring out; reveal; profess; provoke*.
- 468 **immō** = *rather, on the contrary*.
positīs = **dēpositīs**; abl. abs. with **minīs**.
quās: the antec. is **minīs**.
inōpīnus, a, um = *unexpected*.
inōpīna: describes both **virtūs** and **īra**.
suādeō, suādēre, suāsī, suāsus = *to recommend, propose, suggest; urge, impel, induce*.
- 469 **succēdō, succēdere, successī, successus** = (+ dat.) *to enter, go below to, approach; become a successor, take over; climb, march on or against, advance to; come up; take up, tend to*.
- 470 **coeō, coīre, coī, coitus** = *to come together, meet, assemble; agree, conspire*.
coeant: jussive subjunct.
- dexter, dextra, dextrum** = *right, favorable*.
- 471 **incassum** = *in vain*.
dīvus, a, um = *divine, (as a noun) god*.
dīvīs absentibus: abl. abs.
absēns, absentis = *absent, away, not here*.
ācta: sc. **sunt**.
- 472 **praemittō, praemittere, praemīsī, praemissus** = *to send out ahead, send in advance; send word*.
praemiserit: potential subjunct. after **forsan**.
- 473 **meminī, meminisse** = (+ gen.) *to remember, be mindful of*.
iuvō, iuvāre, iūvī, iūtus = *to help, please, delight; (impers. + infin.) it helps to*.
ut meminisse iuuet: Vergil's Aeneas says roughly the same sentiment: **forsan et haec olim meminisse iuvābit** (*Aen.* 1.203).
- 474 **siquidem** = *if indeed, since indeed*.
perhibeō, perhibēre, perhibuī, perhibitus = *to present, assert, maintain; call, name*.
vulnus, vulneris (n.) = *wound, injury*.
iungō, iungere, iūnxī, iūnctus = *to join, unite, bring together; harness*.
iūnctīs: substantive part. referring to Polynices and Tydeus.
- 475 **quantā:** modifies **fidem**, and sets up the comparisons of Theseus and Pirithous, as well as Orestes and Pylades.
partītum: sc. **esse**; the ind. stat. begun in 474 continues through 477.
extrēmus, a, um = *extreme, outermost; last*.
extrēma = *final moments*.
protervus, a, um = *brash, brazen*.

464 Oeneos et Martī nōn dēgenerāre paternō
465 accipiēs.” “Nec nōs animī nec stirpis egentēs -”
466 Ille refert contrā, sed mēns sibi cōnscia fātī
467 cūnctātur prōferre patrem. Tunc mītis Adrāstus:
468 “Immō agite et, positīs, quās nox inōpīnaque suāsīt
469 aut virtūs aut īra, minīs succēdite tēctō.
470 Iam pariter coeant animōrum in pignora dextrae.
471 Nōn haec incassum dīvīsque absentibus ācta;
472 forsān et hās ventūrus amor praemīserit īrās,
473 ut meminisse iuuet.” Nec vānā vōce locūtus
474 fāta senex, siquidem hanc perhibent post vūlnera iūctīs
475 esse fidem, quantā partītum extrēma protervō

Discussion Questions:

1. Where is the example of aposiopesis in lines 459-465?
 2. What figure of speech is **Nōn incassum** (471) and **Nec vānā** (473)?
-

- 476 **Pīrithous, ī (m.)** = *Pirithous* (the son of Ixion and the king of the Lapiths).
Thēsea Pīrithōō: Pirithous and Theseus fought until a growing mutual respect ended their battle. Thereafter, the two were close friends and swore to help each other marry a child of Jupiter. Pirithous helped Theseus abduct Helen of Sparta (who later escaped), and Theseus helped Pirithous gain entrance to the underworld in his attempt to abduct Proserpina. The pair were tricked into taking a seat with Hades, and they became stuck. Hercules later freed Theseus from his chair (at the cost of part of his thighs), but Pirithous remained stuck in Tartarus.
- inānis, e** = *empty, void; hollow; lifeless; deserted, abandoned, unoccupied.*
- 477 **Orestēs, ae (m.)** = *Orestes* (the son of Agamemnon and Clytemnestra).
oppositus, a, um = *opposite.*
Pyladēs, ae (m.) = *Pylades* (the son of Strophio and a friend of Orestes).
Pyladē: Pylades helped Orestes kill his mother Clytemnestra, for which crime the Furies hounded Orestes. Statius's example is difficult to reconcile and thus problematic, since Athena was traditionally responsible for Orestes's acquittal, made famous by Aeschylus's *Eumenides*. The stories of Pylades and Orestes, like Theseus and Pirithous, often involve crimes against women. In contrast to Statius's other example, Pylades eventually happily marries Iphigenaea (Orestes's sister) and Orestes marries Hermione (Helen and Menelaus's daughter).
- vītō (1)** = *to avoid, evade.*
- Megaera, ae (f.)** = *Megaera* (one of the three Furies).
- 478 **mulcēō, mulcēre, mulsī, mulsus** = *to soothe, alleviate; appease, flatter.*
- 479 **facilis, e** = *easy, ready, suitable; easygoing, good-natured; favorable.*
facilēs: refers to Polynices and Tydeus.
- resīdō, resīdere, resēdī** = *to settle (back); sink (down), subside; calm down.*
- 480 **laxō (1)** = *to widen, increase the size; open; loosen; untie, let go; release, relax; lessen.*
diū = *(for) a long time.*
aura, ae (f.) = *air, breeze, wind.*
superstes, superstītis = *standing by as a witness, surviving; (+ gen. or dat.) outliving, surviving.*
- 481 **immorior, immorī, immortalus** = *(+ dat.) to die in, die upon.*
vēlum, ī (n.) = *sail, covering, curtain.*
Penātēs, ium (m. pl.) = *Penates* (household gods); (by METON.) *hearth, home, house.*
- 482 **cultus, ūs (m.)** = *training, education; culture, refinement, luxury, fancy dress; clothing, dress.*
- 483 **vacō (1)** = *to be empty, have free time; be without; (+ abl.) be free from; (impers.) there is time, room.*
hūius: Polynices.
- 484 **impexus, a, um** = *uncombed, unkempt, tangled.*
utrimque = *from or on both side, on each side, on either side.*
iuba, ae (f.) = *crest, mane.*
horreō, horrēre, horruī = *to dread, shudder at, shrink from; be amazed at; stand on end, shiver.*
- 485 **illius**: refers to the Teumesian lion.
speciēs, ēī (f.) = *sight, view; shape, appearance; resemblance, likeness.*
quem: again, refers to the Teumesian lion.
Teumēsīus, a, um = *Teumesian, of Teumesus* (a mountain near Thebes).
tempe (n. pl., indecl.) = *valley.*
- 486 **Amphitryōniadēs, ae (m.)** = *the son of Amphitryon, Hercules.* Jupiter impregnated Alcmena while her husband Amphitryon was away.
frangō, frangere, frēgī, frāctus = *to break in pieces, smash, crush, shatter; overcome.*
iuvenālis, e = *youthful, young.*

476 Thēsea Pīrithoō, vel inānem mentis Orestēn
477 oppositō rabidam Pyladē vītāsse Megaeram.
478 Tunc quoque mulcentem dictīs corda aspera regem
479 iam facilēs, ventīs ut dēcertāta resīdunt
480 aequora, laxātīsque diū tamen aura superstēs
481 immoritur vēlīs, passī, subiēre Penātēs.
482 Hīc p̄rimum lūstrāre oculīs cultūsque virōrum
483 tēlaque magna vacat: tergō videt hūius inānem
484 impexīs utrimque iubīs horrēre leōnem,
485 illius in speciem, quem per Teumēsia tempe
486 Amphitryōniadēs frāctum iuvenālībus annīs

Discussion Questions:

1. What parallels can you draw between Polynices/Tydeus and the comparisons Statius provides? Are these complimentary representations? What do they imply about the fate of Polynices and Tydeus?
-

- 487 **Cleōnaeus, a, um** = *of Cleonae* (a city near Nemea).
vestiō, vestīre, vestīvī, vestītus = *to clothe, cover, shroud*.
vestītus: sc. **est**.
 In prose, lines 485-487 would be rendered, **quem frāctum, Amphitryōniadēs annīs iuvenālibus per
 tempe Teumēsia, ante mōnstrī Cleōnaei proelia, vestītus (est)**.
- 488 **contrā**: here, *on the other (hand)*, and thus shifts the focus to Tydeus.
saeta, ae (f.) = *hair (of an animal), bristle; stiff hair*.
dēns, dentis (m.) = *tooth*.
recurvus, a, um = *curving, bent, crooked*.
- 489 **ambiō, ambīre, ambīvī, ambītus** = *to go around, encircle; embrace*.
laborō (1) = *to work, labor, produce*.
- 490 **exuviae, ārum (f. pl.)** = *spoils, souvenir; hide, skin*.
stupeō, stupēre, stupuī = *to be amazed at, be astounded*.
- 491 **dēfigō, dēfigere, dēfixī, dēfixus** = *to fix, concentrate; astound, stupefy*.
divīnus, a, um = *divine, of a god, godlike*.
ōrāculum, ī (n.) = *oracle*.
- 492 **agnōscō, agnōscere, agnōvī, agnītus** = *to acknowledge, recognize, identify*.
monitus, ūs (m.) = *warning, reminder, advice*.
vōcālis, e = *singing, speaking*.
antrum, ī (n.) = *cave, cavern*.
- 493 **obtūtus, ūs (m.)** = *stare, gaze*.
laetus, a, um = *happy, joyful, glad; propitious; prosperous*.
- 494 **sentīō, sentīre, sēnsī, sēnsus** = *to feel, perceive, experience; see, understand*.
manifestus, a, um = *manifest, plain, clear, distinct; exposed*.
nūmen, nūminis (n.) = *nod, consent; divine will, divine power*.
- 495 **adfore** = **esse** (with **ductōs**).
nectō, nectere, nexuī, nexus = *to tie, connect, join; weave; devise, contrive*.
ambāgēs, is (f.) = *winding, labyrinth; double-talk, ambiguity*.
augur, augūris (m. or f.) = *augur* (one who interprets the flightpaths of birds).
- 496 **portendō, portendere, portendī, portentus** = *to indicate, fortell, portend, predict*.
portendī: infīn. in ind. stat. after **ēdiderat**.
generōs: predicated appositive explaining **quōs**.
- 497 **edō, edere, edidī, editus** = *to eject, emit; bring forth; produce; carry out, perform, commit, inflict*.
- 562 The language of 562-567 is purposefully sinuous, representing the huge size and coiling body of the serpent that Apollo kills. A pessimistic analysis of Apollo in the *Thebaid* also recommends that this less than straight-forward introduction to the god is a commentary on his devious and impious nature throughout the poem, which lies in stark contrast to the god of Augustan piety in Vergil's *Aeneid*. The main idea of this convoluted section is **deus Pŷthōna perculit**.
caeruleus, a, um = *blue; gloomy, dark*.
sinuōsus, a, um = *winding, sinuous, serpentine*.
volūmen, volūminis (n.) = *book, fold*.
- 563 **terrigenus, a, um** = *earthborn, from the earth*.
Pŷthōn, is (m.) = *Python* (a snake slain by Apollo).
Pŷthōna: Gk. acc.
deus: i.e., Apollo.
septem = *seven*.
āter, ātra, ātrum = *black, gore, dark, gloomy*.

487 ante Cleōnaeī vestītus proelia mōnstrī.
 488 Terribilēs contrā saetīs ac dente recurvō
 489 Tȳdea per latōs umerōs ambīre labōrant
 490 exuviaē, Calydōnis honōs. Stupet ōmine tantō
 491 dēfīxus senior, dīvīna ōrācula Phoebī
 492 agnōscēns monitūsque datōs vōcālibus antrīs.
 493 Obtūtū gelida ōra premit, laetusque per artūs
 494 horror iit; sēnsit manifestō nūmine ductōs
 495 adfore, quōs nexīs ambāgibus augur Apollō
 496 portendī generōs, vultū fallente ferārum,
 497 ēdiderat.

King Adrastus Explains the Origins of the Argives' Supplication to Apollo

562 “Postquam caeruleī sinuōsa volūmina mōnstrī,
 563 terrigenam Pȳthōna, deus, septem orbibus ātrīs

Discussion Questions:

1. Who is being compared to Hercules? Are there more points of comparison other than the lion skin he wears?
 2. What tone does Statius's word choice establish in lines 482-490? Given the meaning of Apollo's prophecy, is this the tone one would expect?
 3. What is the best translation of **horror** in line 494?
 4. Why do you think Apollo's prophecy was so misleading (495-497)?
-

- 564 **amplector, amplectī, amplexus** = *to embrace, entwine, enclose, encircle, grab, get hold of, understand, comprehend.*
amplexum, terentem: both modify **Pŷthōna** (the obj. of **perculit**).
Delphī, ōrum (m. pl.) = *Delphi* (the location of Apollo's oracle).
squāma, ae (f.) = *scale* (of a snake).
annōsus, a, um = *old, aged.*
- 565 **rōbur, rōboris (n.)** = *hard wood; oak; prison; strength, power, vigor; toughness.*
Castalius, a, um = *of Castalia, of Delphi, of Apollo.*
Castaliūs fontibus: sc. **in.**
dum: begins a new dependent clause, although the thought is surrounded on one side by **deus** and **Pŷthōna** (567) (and all of its part. phrases), and on the other by the main verb **perculit** (567).
fōns, fontis (m.) = *spring, fountain.*
trisulcus, a, um = *three-forked.*
- 566 **hiō (1)** = *to sing; open, be open; gape, yawn.*
sitiō, sitīre, sitīvī = *to be thirsty (for), thirst (for).*
fūsus, hiat, and sitīēns: all describe Python, the subj. of the depend. clause.
alimentum, ī (n.) = *food, nourishment, provisions.*
- 567 **percellō, percellere, perculī percultus** = *to knock down, beat down; overthrow, ruin.*
perculit: Statius chooses an odd word here, perhaps because of the ironic similarity to **percolere** = *to worship, revere.*
absūmō, absūmere, absūmpsī, absūmptus = *to consume, use up; waste; exhaust, destroy.*
tēlis = *here, arrows.*
- 568 **Cirrhæus, a, um** = *Cirrhæan, of Cirrha* (a town near Delphi sacred to Apollo), *Delphic.*
Cirrhæique: the **-que** links the two actions performed by Apollo (**perculit** and **dedit**).
dedit = *here, left* (in the sense that he has given it to the land); Apollo is the subj.
centum = *one hundred.*
- 569 **explicitus, a, um** = *disentangled, unfolded.*
explicitum: because it had died.
caedēs, is (f.) = *murder, slaughter, massacre; bloodshed, gore; the slain.*
- 570 **perquīrō, perquīrere, perquīsivī, perquīsītus** = *to search carefully for, examine carefully.*
opulentus, a, um = *wealthy, rich; powerful.*
Crotōpus, ī (m.) = *Crotopus* (the son of Agenor and a king of Argos).
- 571 **atingō, attingere, attigī, attāctus** = *to touch, come in contact with; reach; strike.*
Huic: dat. of ref.
et: either qualifies **prīmīs** as *even*, or joins **prīmīs ineuntibus annīs** and **mīra decōre.**
pūbēs, is (f.) = *youth; (pl.) young men.*
pūbem: dir. obj. of **ineuntibus.**
ineō, inīre, inī, initus = *to enter (upon), undertake; form; begin, engage in.*
- 572 **decor, decōris (m.)** = *beauty, grace, elegance.*
pius, a, um = *conscientious, godly, holy, sacred, pious.*
nāta, ae (f.) = *daughter.* Although Statius doesn't name her, King Crotopus's daughter's name is Psamathe.

564 amplexum Delphōs squāmīsq̄ue annōsa terentem
565 rōbora, Castaliīs dum fontibus ōre trisulcō
566 fūsus hiat nigrō sitiēns alimenta venēnō,
567 perculit, absūmptīs numerōsa in vulnera tēlīs,
568 Cirrhaēique dedit centum per iūgera campī
569 vix tandem explicitum, nova deinde piācula caedis
570 perquīrēns, nostrī tēcta haud opulenta Crotōpī
571 attigit. Huic prīmīs et pūbem ineuntibus annīs
572 mīra decōre piōs servābat nāta Penātēs

Discussion Questions:

1. What figures of speech highlight the complex nature of lines 562-567?
-

- 573 **intemerātus, a, um** = *undefiled, pure, chaste*.
fēlix, fēlicis = *fruit-bearing, fruitful, fertile; favorable, auspicious*.
Dēlius, a, um = *Delian, of Delos* (the birthplace of Apollo); *of Apollo*.
sī Dēlia numquam fūrta: sc. **fuisset**.
- 574 **fūrtum, ī (n.)** = *theft, robbery; trick; stealth; secret love*.
occulō, occulere, occulūi, occultus = *to cover (up); hide, conceal*.
sociāssset: subjunct. in a contrary to fact condition (as with the implied **fuisset** in 573). The apodasis is implied with **Fēlix**.
- 575 **passa**: modifies King Crotopus's daughter.
Nemeaeus, a, um = *Nemean, of Nemea* (the site where Hercules killed the Nemean lion and also of the Nemean games, established to honor the death of the baby Opheltes, as described in Book V).
flūmen, flūminis (n.) = *river, stream*.
- 576 **bis** = *twice*.
quīnī, ae, a = *five each*.
bis quīnōs: i.e., ten times.
resūmō, resūmere, resumpsi, resumptus = *to resume, to recover (strength)*.
resūmeret: subjunct. in a cum clause.
- 577 **Cynthia, ae (f.)** = *Cynthia, Diana*.
sidereus, a, um = *starry, heavenly*.
Lātōna, ae (f.) = *Latona* (the mother of Diana and Apollo).
- 578 **edō, edere, edidī, editus** = *to eject, emit; bring forth; produce, yield*.
ēdidit: the first syllable has been lengthened.
poenae: gen. with **metuēns**; this is a rather morbid pun, as the name for this monster given elsewhere is Poine.
metuō, metuere, metuī = *to fear, be afraid of; dread*.
ille . . . pater: King Crotopus.
cogō, cogere, coēgī, coāctus = *to force, compel*.
coāctis thalamīs: abl. abs.
- 579 **dōnō (1)** = *present, grant, give*.
āvius, a, um = *trackless, pathless; distant, remote*.
rūs, rūris (n.) = *country, farm*.
- 580 **ēligō, ēligere, ēlēgī, ēlectus** = *to pick out, choose*.
saepiō, saepīre, saepsi, saeptus = *to enclose, surround; fence in; guard, protect*.
ovīlis, e = *sheep, of sheep*.
fūrtim = *secretly, stealthily*.
- 581 **montivagus, a, um** = *wandering over the mountains*.
pecus, pecoris (n.) = *cattle, herd, flock*.
custōs, custōdis (m.) = *guard, watchman; protector*.
custōdī: dat. after **mandat**.
mandō (1) = *to order, command; commit, entrust*.
alō, alere, aluī, alitus = *to nurse; feed, nourish; raise; support, maintain*.
alendum = *to be nourished*.
- 582 **Nōn . . . torōs**: in prose, this would be, **Herba cūnābula, grāmineōs torōs, nōn digna generis tantī tibi dedit, puer**.
puer: Psamathe's baby.
cūnābula, ōrum (n. pl.) = *cradle*.

573 intemerāta torīs. Fēlīx, sī Dēlia numquam
574 fūrta nec occultum Phoebō sociāset amōrem!
575 Namque ut passa deum Nemeaeī ad flūminis undam,
576 bis quīnōs plēnā cum fronte resūmeret orbēs
577 Cynthia, sīdereum Lātōnae fēta nepōtem
578 ēdidit; ac poenae metuēns (neque enim ille coāctīs
579 dōnāset thalamīs veniam pater) āvia rūra
580 ēligit ac nātum saepta inter ovīlia fūrtim
581 montivagō pecoris custōdī mandat alendum.
582 Nōn tibi digna, puer, generis cūnābula tantī

Discussion Questions:

1. How is Psamathe described (571-573)? Why do you think Statius doesn't give her name?
 2. What similarities does this Apollonian myth have with Ovid's "Daphne and Apollo" (*Met.* 1.452-566)?
 3. What episode in Roman history might lines 580-581 recall? What outcome would the audience expect for Apollo's child?
-

- 583 **grāmineus, a, um** = *grassy, made of grass*.
grāmineōs torōs: in appos. to **cūnābula**.
herba, ae (f.) = *grass, herb*.
vīmen, vīminis (n.) = *basket*.
quernus, a, um = *of oak*.
- 584 **texō, texere, texuī, textus** = *to weave, cover; build, compose*.
domus: the second subj. of **dedit**.
claudō, claudere, clausī, clausus = *to shut, close (in); enclose, block; hem in*.
arbutus, a, um = *of the strawberry tree*.
cortex, corticis (m. or f.) = *bark, shell, hull; cork*.
liber, librī (m.) = *wood, bark; book*.
librī: a curious word choice here, but with **fistula** below, Statius is perhaps suggesting the baby's imminent place in literature/mythology.
- 585 **tepeō, tepēre, tepuī** = *to be warm; get warm, grow warm*.
fistula, ae (f.) = *pipe, tube; water pipe; stalk, reed; flute*.
- 586 **commūnis, e** = *common (to), shared (with)*.
solum: the second subj. of **suādet**.
- 587 **concedō, concedere, concessī, concessus** = *to give up, cede; pardon, overlook*.
lār, laris (m.) = *Lar* (a household god); (by METON.) *home, hearth*.
viridis, e = *green, fresh, young*.
caespes, caespitis (m.) = *sod, turf, grass; altar of a god*.
- 588 **prōiectum** = *abandoned* (referring to the **puer**).
temere = *by chance, without cause; at random*.
patulus, a, um = *open, standing open; spreading (out)*.
caelum: here, *air*.
- 589 **canis, is (m.)** = *dog*.
morsus, ūs (m.) = *bite, grip, vicious attack*.
dēpāscō, dēpāscere, dēpāvī, dēpāstus = *to feed off, graze on; consume; destroy, waste*.
- 590 **disiciō, disicere, disiciē, disiectus** = *to drive apart, scatter, break up; tear to pieces; ruin, destroy*.
Hic: with **nūntius**.
attonitus, a, um = *astonished, shocked*.
nūntius, ī (m.) = *message, messenger*.
auris, is (f.) = *ear*.
- 591 **pellō, pellere, pepulī, pulsus** = *to push, beat, strike; drive out or from, expel, banish*.
pulsī ex animō: i.e., in her grief, she went mad.
- 592 **ultrō** = *beyond; besides, moreover; too; of one's own accord*.
plangor, plangōris (m.) = *striking, beating, wailing*.
āmēns, āmentis = *out of one's mind, insane, mad; foolish, stupid*.
- 593 **vēlāmen, vēlāminis (n.)** = *drape, covering, veil; clothing*.
vēlāmine: abl. of spec. after **vacuus**.
- 594 **occurrō, occurrere, occurri, occursus** = *to run up; (+ dat.) run up to meet; attack; resist, oppose; answer, reply to; relieve, remedy*.
patri: dat. with **occurrit**.
cōnfiteor, cōnfiterī, cōnfessus = *to confess, acknowledge, admit; reveal (oneself as)*.
- 595 **occumbō, occumbere, occubuī, occubitus** = *to fall to, meet*.
occumbere lētō: take with both **imperat** and **cupientem**.
lētum, ī (n.) = *death, ruin, destruction*.

583 grāmineōs dedit herba torōs et vīmine quernō
584 texta domus; clausa arbuteī sub cortice librī
585 membra tepent, suādetque levēs cava fistula somnōs,
586 et pecorī commūne solum. Sed fāta nec illum
587 concessēre larem; viridī nam caespitē terrae
588 prōiectum temere et patulō caelum ōre trahentem
589 dīra canum rabiēs morsū dēpāsta cruentō
590 dīsicit. Hic vērō attonitās ut nūntius aurēs
591 mātris adit, pulsī ex animō genitorque pudorque
592 et metus; ipsa ultrō saevīs plangoribus āmēns
593 tēcta replet, vacuumque ferēns vēlāmine pectus
594 occurrit cōnfessa patrī; nec mōtus et ātrō
595 imperat (īnfandum!) cupientem occumbere lētō.

Discussion Questions:

1. In 582-583, the “bed” is described as ill-suited for Psamathe’s baby, yet the following lines (584-586) seem to suggest exactly the opposite. How do you account for this disparity? Why do you think Statius’s description is ambivalent?
 2. Given the parallel to Rome’s foundation myth, how is the outcome, described in 586, unexpected? What commentary might this provide about Apollo’s role in Roman history?
-

- 596 **sērō** = (*too*) late.
sēro: the second syllable has been shortened.
memor, memōris = *mindful, remembering*; (+ gen.) *mindful of*.
thalamī: gen. with **memor**.
- 597 **Acherōn, Acherontis (m.)** = *Acheron* (a river in Hades).
598 **cuī**: dat. of poss.; sc. **est**.
virgō, virginis (f.) = *maiden, virgin*.
- 599 **aeternum**: with **strīdēns**.
vertex, verticis (n.) = *whirlpool, eddy; peak, top, summit*.
surgō, surgere, surrexī, surrectus = *to rise, lift, grow*.
600 **ferrūgineus, a, um** = *rust-colored; dark, rusty*.
discrīminō (1) = *to divide, separate; apportion*.
anguis, is (m. or f.) = *snake*.
- 601 **luēs, is (f.)** = *infection, contagion, plague, pestilence, calamity*.
nocturnus, a, um = *of the night, nighttime, nocturnal*.
nocturnō passū: i.e., at night.
squālidus, a, um = *rough, scaly, stiff; rough, course; coated with dirt*.
- 602 **illabor, illābī, illāpsus** = *to flow, sink, fall (in)*; (+ dat.) *enter into, penetrate*.
recēns, recentis = *fresh, recent*.
- 603 **altrīx, altrīcis (f.)** = *nourisher, foster-mother*.
604 **dēvēscor, dēvēscī** = (+ abl.) *to feed on, eat, feast on, enjoy*.
multum = *very, a lot; much*.
pinguēscō, pinguēscere = *to get fat, become fertile*.
- 605 **tulit**: sc. **rem**.
praestāns, praestantis = (+ gen.) *exceptional, outstanding*.
Coroebus, ī (m.) = *Coroebus* (an Argive youth).
- 606 **lēcīs**: take substantively.
rōbore: abl. with **prīmī**.
prīmī: here, *first* in the sense of *foremost, best*.
- 607 **posthabeō, posthabēre, posthabuī, posthabitus** = *to slight, neglect*; (+ dat.) *to think* (something) *less important than*.
facilēs: here, *ready*; sc. **sunt**.
extendō, extendere, extendī, extensus = *to stretch, extend; prolong, continue*.
- 608 **offerō, offerre, obtulī, oblātus** = *to offer, present, cause, bestow*.
Illa: refers to the **mōnstrum**; PERSONIFICATION.
populor, populārī, populātus = *to devastate, destroy*.
Penātēs: Statius's standard METON. is convenient in this passage, as the monster is laying waste not only to the structures, but impiously to the protective divinities as well.
- 609 **porta, ae (f.)** = *gate, entrance, door*.
bivium, ī (n.) = *crossroads, intersection*.
laterī: of the monster.
parvum: SYNC. form of **parvōrum**; take substantively.
- 610 **dēpendeō, dēpendēre** = (+ abl.) *to hang down (from), hang off*.
vītālia, ium (n. pl.) = *vitals, vital parts*.
haereō, haerēre, haesī, haesus = *to cling (to), stick (to); linger, hang around*.
- 611 **ferrātus, a, um** = *iron, made of iron, iron-plated, iron-tipped; in chains, in armor*.
tepēscō, tepēscere, tepēscuī = *to grow warm*.

596 Sēro memor thalamī maestae sōlācia mortī,
 597 Phoebe, parās mōnstrum īnfandīs Acheronte sub īmō
 598 conceptum Eumenidum thalamīs, cuī virginis ōra
 599 pectoraque; aeternum strīdēns ā vertice surgit
 600 et ferrūgineam frontem discrīminat anguis.
 601 Haec tum dīra luēs nocturnō squālida passū
 602 illābī thalamīs, animāsque ā stirpe recentēs
 603 abripere altrīcum gremiīs morsūque cruentō
 604 dēvēscī et multum patriō pinguēscere lūctū.
 605 Haud tulit, armōrum praestāns animīque, Coroebus
 606 sēque ultrō lēctīs iuvenum, quī rōbore prīmī
 607 fāmam posthabitā facilēs extendere vītā,
 608 obtulit. Illa novōs ībat populāta Penātēs
 609 portārum in biviō; laterī duo corpora parvum
 610 dēpendent, et iam unca manus vītālibus haeret
 611 ferrātīque unguēs tenerō sub corde tepēscunt:

Discussion Questions:

1. Who is responsible for the **mōnstrum** (597)? Why? Is this an appropriate punishment?
 2. For readers familiar with Vergil's *Aeneid*, how is the **dīra luēs** (601) of this scene parallel to the monster Cacus in *Aeneid* 8? Who here is parallel to Hercules from that story, which Evander tells Aeneas? From a broader perspective, who is the Statian version of Evander? What other parallels are seen between *Thebaid* 1 and *Aeneid* 8?
-

- 612 **obvius, a, um** = *in the way, exposed; ready; (+ esse) to encounter, meet; attack.*
obvius fit = *gets ready to attack.*
latus omne: dir. obj. of **stīpante**.
stīpō (1) = *to crowd, cram, pack, press together; surround; draft, enlist, recruit; throng, gather; accompany.*
corōna, ae (f.) = *crown, ring.*
- 613 **dūrus, a, um** = *hard, harsh, rough, cruel.*
- 614 **mūcrō, mūcrōnis (m.)** = *sharp point, sharp edge, tip; sword; edge, boundary.*
- 615 **latebra, ae (f.)** = *hiding place, hideaway; lair, recess, refuge.*
sua: i.e., **profundō Iovī**.
profundus, a, um = *deep, boundless, dense, vast, infernal.*
profundō Iovī: i.e., Pluto.
- 616 **reddit habēre** = *grants (+ dat. someone) to have.*
vīsō, vīsere, vīsī, vīsus = *to view, go to look at, find out, visit.*
- 617 **līvēō, livēre** = *to be black and blue; be envious; (+ dat.) be jealous of.*
uterum, ī (n.) = *womb.*
nefandus, a, um = *unspeakable, impious.*
- 618 **prōlūviēs, ēī (f.)** = *flood, sewage.*
- 619 **quā** = *whereby.*
Īnachus, a, um = *of Inachus (the first king of Argos and the father of Io).*
- 620 **lacrima, ae (f.)** = *tear, weeping.*
etiamnum = *even now, even still.*
pallēō, pallēre, pallūī = *to be pale, look pale; be yellow; fade; (+ dat.) worry about.*
- 621 **trabs, trabis (f.)** = *beam, plank, timber; tree; (by METON.) roof, table, oar.*
vānus, a, um = *empty, vacant; groundless, pointless; hollow; false.*
- 622 **prōterō, prōterere, prōtrīvī, prōtrītus** = *to wear down, rub out; trample down; crush.*
exanimus, a, um = *dead, lifeless.*
asprōs = **asperōs**.
molāris, is (m.) = *millstone, large stone (esp. when used as a weapon); molar.*
- 623 **dēculcō (1)** = *(+ abl.) to beat out.*
nequeō, nequīre, nequīvī, nequītus = *(+ infin.) to be unable.*
expleō, explēre, explēvī, explētus = *to fill up, fill out, complete, satisfy, fulfill.*
potestās: over the dead monster.
- 624 **et** = **etiam**.
strīdor, strīdōris (m.) = *hissing, buzzing, rattling, whistling.*
volō (1) = *to fly.*
- 625 **impāstus, a, um** = *unfed, hungry.*
avis, is (f.) = *bird.*
- 626 **siccus, a, um** = *dry, thirsty; sobor; firm, solid.*
ferunt: begins the ind. stat.
inhiō (1) = *to gape at; covet; stand open-mouthed.*
inhiāsse: sc. **illam** as its dir. obj.
lupus, ī (m.) = *wolf.*

612 obuius huic, latus omne virum stīpante corōnā,
 613 fit iuuenis, ferrumque ingēns sub pectore dūrō
 614 condidit, atque īmās animae mūcrōne coruscō
 615 scrūtātus latebrās, tandem sua mōnstra profundō
 616 reddit habēre Iovī. Iuvat īre et vīsere iūxtā
 617 līventēs in morte oculōs uterīque nefandam
 618 prōluviem et crassō squālentia pectora tābō,
 619 quā nostrae cecidēre animae. Stupet Īnacha pūbēs
 620 magnaue post lacrimās etiamnum gaudia pallent.
 621 Hī trabibus dūrīs (sōlācia vāna dolōrī)
 622 prōterere exanimōs artūs asprōsque molārēs
 623 dēculcāre genīs; nequit īram explēre potestās.
 624 Illam et nocturnō circum strīdōre volantēs
 625 impāstae fūgistis avēs, rabidamque canum vim
 626 ōraque sicca ferunt trepidōrum inhiāsse lupōrum.

Discussion Questions:

1. Compare lines 613-614 to Aeneas's killing of Turnus in *Aeneid* 12.950-951:

**Hoc dīcēns ferrum adversō sub pectore condit
fervidus.**

Saying this, seething, [Aeneas] buried his sword in the chest
of his opponent.

What is the controversy over Aeneas's actions at the end of the *Aeneid*? What are the consequences of comparing Coroebus to Aeneas in this contentious scene? Is Coroebus characterized by any emotion such as **fervidus**?

- 627 **fātīs**: abl. of cause.
ultrīx, ultrīcis (f.) = *avenger*.
adimō, adimere, adēmī, adēmpus = *to withdraw, take away; carry off; deprive, steal, seize*.
- 628 **īnurgō, īnurgere, īnurrexī, īnurrectus** = *to rise up (against)*.
bivertex, bivertīcis = *two-tipped, double-pointed*.
- 629 **Parnāsus, ī (m.)** = *Mt. Parnasus* (sacred to Apollo and the Muses; the location of Delphi).
resideō, residēre, resēdī = *to reside; stay, remain*.
crūdēlis, e = *cruel*.
inīquus, a, um = *unequal, uneven; unfair, unjust; sloping*.
- 630 **pestiferus, a, um** = *destructive; plague-bearing*.
campus, ī (m.) = *land, plain, field*.
Cyclōpum: the Cyclops were the original builders of Argos.
- 631 **superiaciō, superiacere, superiēcī, superiectus** = *to overwhelm, overdo*.
nebula, ae (f.) = *cloud*.
incendō, incendere, incendi, incēnsus = *to light, set on fire, burn*.
amictus, ūs (m.) = *cloak*.
- 632 **lābor, lābī, lāpsus** = *to slip, slide, glide; fall, sink, slip away*.
filum, ī (n.) = *thread*.
Sorōrēs, um (f. pl.) = *Sisters, Fates*.
- 633 **metō, metere, messuī, messus** = *to reap, mow, gather, collect, harvest*.
mānēs, ium (m. pl.) = *shades, souls, spirits (of the dead); the underworld; (mortal) remains*.
- 634 **Quaerentī**: begins a series of three ind. quests.
quae causa: sc. **sit**.
laevus, a, um = *left, on the left side; ill-omened*.
- 635 **in totum . . . annum** = **totum annum**.
rēgnāret: sc. **quid** (*why?*).
Sīrius, ī (m.) = *Sirius, the Dog-Star*.
- 636 **Paeān, is (m.)** = *Paeon, Healer* (an epithet of Apollo).
rūrsus = *back, backwards; on the contrary; in turn; again*.
cruentō mōnstrō: abl. of cause.
- 637 **īnferiae, ārum (f. pl.)** = *funeral rites, offerings to the dead*.
īnferiās: predicated adj. describing **iuvenēs**.
- 638 **fortūnātus, a, um** = *lucky, fortunatel wealthy; happy, blessed*.
saeculum, ī (n.) = *age, generation; century*.
digne: voc.
- 639 **prōmereō, prōmerēre, prōmeruī, prōmeritus** = *to deserve, merit, earn*.
dēgener, is = *degenerate, unworthy*.
- 640 **trepidō (1)** = *to be nervous at*.
- 641 **comminus** = *hand-to-hand, at close quarters, near*.
templum, ī (n.) = *temple, shrine*.
- 642 **cōnstō, cōnstāre, cōnstītī, cōnstātus** = *to stand together, agree, correspond, stand firm, remain unchanged; stand still; be well known*.
asperō (1) = *to make rough or uneven; make fierce; excite*.
- 643 **Thymbraeus, a, um** = *Thymbraean, of Thymbra* (the location of a shrine to Apollo).
supplex, supplicis = *kneeling, on one's knees, humble; (as a noun) suppliant*.
- 644 **adveniō, advenīre, advēnī, adventūrus** = *to come to, arrive*.

627 Saevior in miserōs fātīs ultrīcis adēptae
 628 Dēlius īnsurgit, summāque biverticis umbrā
 629 Parnāsī residēns arcū crūdēlis inīquō
 630 pestifera arma iacit, campōsque et celsa Cyclōpum
 631 tēcta superiectō nebulārum incendit amictū.
 632 Lābuntur dulcēs animae, Mors fila Sorōrum
 633 ēnse metit captamque tenēns fert mānibus urbem.
 634 Quaerentī quae causa ducī, quis ab aethere laevus
 635 ignis et in tōtum rēgnāret Sīrius annum,
 636 īdem auctor Paeān rūrsus iubet īre cruentō
 637 īferiās mōnstrō iuvenēs, quī caede potītī.
 638 Fortūnāte animī longumque in saecula digne
 639 prōmeritūre diem! Nōn tū pia dēgener arma
 640 oculis aut certae trepidās occurrere mortī.
 641 Comminus ōra ferēns Cirrhaeī in līmine templī
 642 cōnstitit et sacrās ita vōcibus asperat īrās:
 643 "Nōn missus, Thymbraee, tuōs supplexve Penātēs
 644 adveniō: mea mē pietās et cōnscia virtūs

Discussion Questions:

1. How is Apollo described in lines 627-631? Would he be associated more with piety or impiety? Why?
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- 645 **hās viās**: sc. per.
subīgō, subīgere, subēgī, subāctus = *to turn up, till, plow; sharpen; train; conquer.*
- 646 **nefās (n., indecl.)** = *crime, wickedness, wrong; evil, wrongdoing.*
- 647 **niger, nigra, nigrum** = *black, dark.*
tābēs, is (f.) = *melting, wasting, decay; rot; disease, gore, pestilence.*
- 648 **efferus, a, um** = *wild, fierce, cruel, savage, barbarous.*
- 649 **cārus, a, um** = *dear, beloved, precious; expensive.*
iactūra: the fut. part. has passive force here, *about to be produced.*
- 650 **inclēmentia, ae (f.)** = *harshness, roughness, severity, rigor.*
- 651 **Mē, mē**: obj. of the impers. **praestābat.**
- 652 **obicīō, obicere, obiēcī, obiectus** = *to cast, hurl; present, offer, expose.*
praestō, praestāre, praestītī, praestitus = (impers.) *it is better, it is preferable.*
- 653 **lēnis, e** = *soft, gentle, mild; smooth.*
quod = (in) *as much as.*
dēsōlātus, a, um = (+ abl.) *deprived of.*
- 654 **cultor, cultōris (m.)** = *planter, cultivator, worshipper.*
- 655 **lūceō, lūcere, lūxī** = *to shine, be light, glow, glitter; be clear, apparent.*
for, fārī, fātus = *to speak, say, utter, profess.*
- 656 **dēmōror, dēmōrārī, dēmōrātus** = *to delay, hinder, prevent; entertain.*
suprēmus, a, um = *above, higher, upper; greatest, highest.*
- 657 **parcō, parcere, pepercī, parsus** = *to spare; show mercy to.*
- 658 **proinde** = *consequently, accordingly.*
pharetra, ae (f.) = *quiver.*
intendō, intendere, intendī, intentus = *to stretch (out), extend, spread out, bend; aim, direct; shoot.*
sonōrus, a, um = *noisy, clanging, resounding.*
- 659 **īnsignis, e** = *conspicuous, distinguished, extraordinary; prominent, eminent; singular.*
dēmīttō, dēmīttēre, dēmīssī, dēmīssus = *to drop, let drop; move down; lower.*
- 660 **pallidus, a, um** = *pale, sallow; yellow-green.*
īnāchius, a, um = *Inachian, of Inachus (the first king of Argos); Argive, Greek.*
dēsūper = *from above, up above.*
imminēō, imminēre = *to project, stick out; be near; threaten, menace.*
- 661 **mōrior, mōrī, mōrtuus** = *to die.*
dispellō, dispellere, dispulī, dispulsus = *to disperse, scatter; drive away, dispel.*
globus, ī (m.) = *ball, sphere, globe; crowd, gathering, throng.*
- 662 **reverentia, ae (f.)** = *awe, respect, reverence.*
- 663 **Lētoidis, e** = *of Leto (the mother of Apollo).*
summissus, a, um = *lowered, soft; humble; submissive.*
- 664 **largior, largīrī, largītus** = *to give generously, bestow, lavish; grant, concede.*
largītur: the second syllable has been lengthened for meter (DIASTOLE).
nūbilus, a, um = *cloudy, cloud-bearing; gloomy, melancholy.*
- 665 **diffugiō, diffugere, diffūgī** = *to flee in different directions, scatter, disperse.*
stupefaciō, stupefacere, stupefēcī, stupefactus = *to stupefy.*
- 666 **exōrō (1)** = *to prevail upon, win over; appease.*
exōrātus: translate actively.
status, a, um = *appointed, set, established.*
sacra = substantive, *sacred rites.*
quotannīs = *every year.*

645 hās ēgēre viās. Ego sum quī caede subēgī,
 646 Phoebe, tuum mortāle nefās, quem nūbibus ātrīs
 647 et squālente diē, nigrā quem tābe sinistrī
 648 quaeris, inīque, polī. Quod sī mōnstra effera magnīs
 649 cāra adeō superīs, iactūraque vīlior orbī
 650 mors hominum, et saevō tanta inclēmentia caelō est,
 651 quid meruēre Argī? Mē, mē, dīvum optime, solum
 652 obiēcisse caput fātīs praestābat. An illud
 653 lēne magis cordī quod dēsōlāta domōrum
 654 tēcta vidēs, ignīque datīs cultōribus omnis
 655 lūcet ager? Sed quid fandō tua tēla manūsque
 656 dēmoror? Exspectant mātērēs, suprēmaque fiunt
 657 vōta mihī. Satis est: meruī nē parcere vellēs.
 658 Proinde movē pharetrās arcūsque intende sonōrōs
 659 īnsignemque animam lētō dēmitte; sed illum,
 660 pallidus Īnachiīs quī dēsuper imminet Argīs,
 661 dum morior, dispelle globum." Sors aequa merentēs
 662 respicit. Ārdentem tenuit reverentia caedis
 663 Lētoidēn, trīstemque virō summissus honōrem
 664 largītur vītae; nostrō mala nūbila caelō
 665 diffugiunt, at tū stupefactī ā līmine Phoebī
 666 exōrātus abīs. Inde haec stata sacra quotannīs

Discussion Questions:

1. What does Coroebus say brought him before Apollo (643-645)?
 2. How does Coroebus represent piety in this story?
 3. Is **summissus** (663) the word you would expect to describe Apollo in this circumstance? Why or why not? What about **stupefactī** (665)?
 4. Based on Statius's language in 664-665 (**nostrō . . . diffugiunt**), is an annual celebration to Apollo warranted? Why or why not?
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- 667 **sollemnis, e** = *annual; religious; solemn; (as a noun) solemn rite, ceremony, sacrifice.*
recolō, recolere, recoluī, recultus = *to till again; honor again; call to mind, consider.*
epulae, ārum (f.) = *courses, dishes; banquet.*
- 668 **novō (1)** = *to make new, renovate, renew, refresh.*
Hās . . . arās: has the sense of a relative clause qualifying **vōs**, *you who are visiting.*
īnvīsō, īnvīsere, īnvīsī = *to go to see, visit; watch over.*
āra, ae (f.) = *altar.*
- 669 **vōs quae prōgeniēs:** *sc. est.*
prōgeniēs, prōgeniē (f.) = *race, family, progeny.*
quamquam = *although, yet, nevertheless.*
Calydōnius, a, um = *Calydonian, of Calydon (a town in Aetolia).*
- 670 **Parthāonius, a, um** = *of Parthaon (a king of Calydon and the father of Oeneus).*
dūdum = *a short time ago, formerly; just now, once.*
- 672 **dēiciō, dēicere, dēiēcī, dēiectus** = *to throw down; kill; drive (off), delay; get rid of, put off.*
Ismēnius, a, um = *of Ismene (the sister of Polynices).*
extemplō = *immediately, right away.*
hērōs, hērōis (m.) = *hero.*
- 673 **tacitus, a, um** = *silent, secret.*
- 675 **oblīquō (1)** = *to turn aside, slant, twist, shift; avert (eyes).*
- 677 **dēfluō, dēfluere, dēfluxī** = *to flow down, fall, descend.*
- 678 **piget, pigēre, piguit** = (impers.) *it irks, displeases; pains, annoys; revolts.*
fatēor, fatērī, fassus = *to admit, acknowledge; disclose, reveal.*
- 679 **praecipitō (1)** = *to rush head first, hasten, hurry; throw down (head first); jump down, dive, sink;*
precipitate.
cognōscō, cognōscere, cognōvī, cognitus = *to become acquainted with, recognize, learn, examine.*
- 680 **Māvortius, a, um** = *Martian, of Mars.*
- 681 **genetrīx, genetrīcis (f.)** = *mother, ancestress.*
Iōcasta, ae (f.) = *Jocasta (the wife and mother of Oedipus).*
- 682 **hospitium, ī (n.)** = *hospitality, friendship.*
recondō, recondere, recondidī, reconditus = *to put back (again), put away; sheathe; hoard; hide,*
conceal.
- 683 **āversus, a, um** = *rear, in the rear; unfavorable, hostile; (+ abl.) estranged from, far from.*
Mycēnae, ārum (m. pl.) = *Mycenae (home of Hippomedon's family).*
- 684 **volvō, volvere, volvī** = *to roll, unroll, wind.*
furia, ae (f.) = *fury, rage.*
pudēns, pudentis = *modest, bashful.*
- 685 **nōvit:** the subj. is hypothetical, and best expressed in English as *everyone*. Lines 685-688 elaborate on
 who the subj. might be.
Arctōus, a, um = *Arctic.*
et sī quis = *even if someone*. This begins a series of three examples (**horret, bibit, intrat**) of people in
 far-off lands who theoretically have heard of Thebes and its tragic history.
- 686 **bibō, bibere, bibī** = *to drink, toast; visit, reach.*
Ganges, is (m.) = *Ganges River.*
occāsus, ūs (m.) = *setting.*

667 sollemnēs recolunt epulae, Phoebēaque plācat
 668 templa novātus honōs. Hās forte invīsitis ārās
 669 vōs quae prōgeniēs? Quamquam Calydōnius Oeneus
 670 et Parthāoniae, sī dūdum certus ad aurēs
 671 clāmor iit, tibi iūra domus. Tū pande, quis Argos
 672 adveniās, quandō haec variīs sermōnibus hōra est.”
 673 Dēiēcit maestōs extemplō Ismēnius hērōs
 674 in terram vultūs, tacitēque ad Tȳdea laevum
 675 oblīquāre oculōs; tum longa silentia mōvit:
 676 “Nōn super hōs dīvum tibi sum quaerendus honōrēs,
 677 unde genus, quae terra mihi, quis dēfluat ōrdō
 678 sanguinis antiquī: piget inter sacra fatērī.
 679 Sed sī praecipitant miserum cognōscere cūrae,
 680 Cadmus orīgō patrum, tellūs Māvortia Thēbē,
 681 est genetrix Iōcasta mihi.” Tum mōtus Adrāstus
 682 hospitiīs (agnōvit enim): “Quid nōta recondis?
 683 Scīmus,” ait. “Nec sīc āversum fāma Mycēnīs
 684 vōlvit iter. Rēgnum et furiās oculōsque pudentēs
 685 nōvit et Arctōis sī quis dē sōlibus horret
 686 quīque bibit Gangēn aut nigrum occāsibus intrat

Discussion Questions:

1. How does Apollo represent impiety in this episode? How does the god exercise **clēmētia**? Does the presence of one excuse the absence of the other? Why or why not?
 2. Why does Statius refer to Polynices by his sister’s name in line 672?
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- 687 **Ōceanus, ī (m.)** = *Ocean*.
sī quōs: *even if there are those whom*. This is the fourth and last example of a hypothetically informed audience, but differentiated from the others by an artful rendering of the indefinite pron. in the acc. (rather than the nominative as above).
incertus, a, um = *uncertain, unsure, variable, doubtful*.
lītus, lītoris (n.) = *shore, coast*.
Syrtēs, um (f. pl.) = *the Syrtes* (a dangerous area of sandbanks in North Africa).
- 688 **destituō, destituere, destituī, destitūtus** = *to set apart; set down, place; leave, abandon; betray, forsake*.
pergō, pergere, perrēxī, perrēctus = *to continue, proceed*.
priōrum: sc. **patrum**.
- 689 **annumerō (1)** = (+ dat.) *to add*.
- 690 **culpa, ae (f.)** = *fault, blame, responsibility; crime*.
obstō, obstāre, obstetī = (+ dat.) *to stand in the way of (something), obstruct; oppose, hinder*.
- 691 **modo** = *only, merely, simply, solely; just now, just recently; lately, presently*.
dissimilis, e = *dissimilar (to), unlike, different (from)*.
mereāre: SYNC. of **mereāris** (hortatory subjunct.).
rēbus secundīs: *inferior situations* (i.e., the situations Adrastus just outlined).
- 692 **excūsō (1)** = *to free from blame, excuse, justify, explain; apologize for; allege*.
excūsāre: infin. after **mereāre**.
tēmō, tēmōnis (m.) = *pole, wagon*.
supīnus, a, um = *face-up, sloping up, on one's back*.
tēmōne supīnō: the night has passed such that *Ursa Maior* is now on its back.
- 693 **languēō, languēre** = *to be tired, be weary; be weak, feeble*.
Hyperboreī, ōrum (m. pl.) = *Hyperboreans* (the mythical people of the land of the midnight sun).
glaciālis, e = *icy, frozen*.
portitor, portitōris (m.) = *ferryman, boatman*.
Ursa, ae (f.) = *The Bear* (the constellation *Ursa Maior*).
- 694 **vīnum, ī (n.)** = *wine*.
focus, ī (m.) = *hearth, fireplace; funeral pile, altar*.
servātor, servātōris (m.) = *watcher, observer, preserver*.
- 695 **iterum** = *again, a second time*.

687 Ōceanum et sī quōs incertō lītore Syrtēs
688 destituunt. Nē perge querī cāsūsque priōrum
689 annumerāre tibi: nostrō quoque sanguine multum
690 errāvit pietās, nec culpa nepōtibus obstat.
691 Tū modo dissimilis rēbus mereāre secundīs
692 excūsāre tuōs. Sed iam tēmōne supīnō
693 languet Hyperboreae glaciālis portitor Ursae.
694 Fundite vīna focīs, servātōremque parentum
695 Lētoidēn vōfīs iterumque iterumque canāmus.”

Discussion Questions:

1. **Pietās** is most often defined as the sense of responsibility, duty, or devotion to one’s family and religion. How do Adrastus’s words in 690 suggest that this meaning is either incomplete or inaccurate in the time of Statius? How would Statius define it?
 2. What is your assessment of Apollo as **servātōrem parentum** (694)?
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Thebaid Book 2:
Messenger of War

Summary of *Thebaid* Book 2

Book Two begins on the morning after the banquet which King Adrastus gave for Polynices and Eteocles in Book One. The king tells the two exiles that he wants to marry them to his daughters Argia and Deipyle. Meanwhile at Thebes, Eteocles is visited by the ghost of the Theban King Laius, but in the guise of the seer Tiresias. The apparition reveals that Polynices has allied with the Argives and Tydeus, and that it will not be long before Polynices marches against Thebes to challenge Eteocles for the throne.

Rumor spreads throughout Argos not only of the marriages, but also of the impending war. When the wedding day arrives, the Argives' joy is tempered by bad omens which strike terror in their hearts. The fateful consequence of these unions is also foreshadowed by an ill-conceived gift. Polynices gives Argia the necklace of Harmonia, a cursed piece of jewelry originally created by Vulcan in retribution for his wife Venus's dalliance with Mars. Statius briefly traces its history through its original owner Harmonia, the daughter of Venus and Mars, and then through Semele and Jocasta.

Nearly two weeks after the nuptials, King Adrastus and his new sons-in-law decide to send Tydeus as an envoy to Thebes. Immediately upon arrival, Tydeus's harsh manner and Eteocles's arrogance doom the negotiations to failure. Tydeus rushes out of the palace and Eteocles orders fifty soldiers to hunt him down. The soldiers are told to wait until nightfall and attack Tydeus furtively, and this happens at a location cursed by the presence of its former inhabitant, the Sphinx.

The battle that ensues reveals Tydeus to be an insatiable and unparalleled warrior who uses speed, strength, and cunning to slaughter the men sent to kill him. Tydeus catches sight of the soldiers first and challenges them out in the open, in contrast to the covert manner in which King Eteocles wanted Tydeus's death to unfold. After engaging the soldiers, Tydeus seeks high ground and finds safety, ironically, at the Sphinx's summit. The warrior crushes several of the Thebans with rocks and then slaughters the rest at sword- and spear-point. Tydeus takes no mercy and even kills those in retreat. Most demonstrably, Statius narrates Tydeus's unmerciful slaughter of Periphas and his brother Chromis, while the former was tending to the latter. Tydeus also quickly kills a priest named Menoetes, despite the fact that he surrendered and begged Tydeus for mercy. The only survivor is a Theban named Maeon, spared by Tydeus's exhaustion and the divine intervention of Athena. Unable to chase him down, Tydeus orders Maeon to go back to Eteocles and tell the king what happened to his ambush.

Book Two ends with Tydeus building a mound of weapons, armor, and bodies, and dedicating them to Pallas Athena, to whom he vows a golden temple in the middle of his homeland, should he ever return to Calydon.

The Meaning of *Thebaid* Book 2

If Statius used Book One to introduce his audience to a world virtually devoid of piety, Book Two provides two stunning examples of that context, one domestic and the other martial, which illustrate how impiety permeates even the most sacred elements of life: a wedding and an embassy.

The weddings of Polynices and Tydeus to Adrastus's daughters should be a wonderful event, but they are ill-fated from the beginning both by the human intention of war and by the divinely cursed necklace of Harmonia. The Argives, instead of being overjoyed at the occasion, are terror-stricken by omens and rumor.

After Tydeus agrees to act as Polynices's envoy, his journey to Thebes is quickly narrated, and he at once meets King Eteocles, surrounded by his military might. Both king and emissary should act and be treated with great care and respect, but Tydeus's arrogance and aggression immediately doom his purpose to failure. Eteocles also shares the blame for the breakdown in communication, but the audience has already come to expect this from the despot.

During the battle following Tydeus's exit, the audience is undoubtedly reminded of Achilles, whose single-mindedness and unparalleled prowess in combat is displayed by Tydeus. Fairly quickly though, it is clear that Tydeus lacks the nobility of purpose and virtue which drove Achilles from battle and back to it in the *Iliad*. The Calydonian displays troubling behavior, and Statius magnifies the situation by creating sympathy for the Theban victims, offering intimate details about several of the doomed men just before their deaths. Tydeus grants no quarter to those fleeing him, those surrendering to him, and even to a harmless priest. After killing forty-nine Thebans, his sights are set on the fiftieth, but his strength has completely left him and he is vulnerable; Tydeus's destruction nearly causes his own death, but for the intervention of Pallas.

Tydeus is the most prominent example of this corrupted world. While he is introduced to the audience in Book One, Tydeus's character is one-dimensional; he is an outcast of society and acts as such. In Book Two, the warrior acts within a domestic space; Adrastus gives him a homeland, allies, and a wife. The audience might then expect Tydeus to act within societal customs, especially after he selflessly and bravely volunteers to act as Polynices's envoy, but Book Two reveals that the warrior truly is characterized by extreme behavior and a lack of restraint. Pallas Athena attempts to teach him, but Tydeus's death in Book Eight proves that he cannot overcome the lack of virtue and restraint introduced here, even at the cost of his impending immortality.

- 375 Tydeus, newly married to King Adrastus's daughter Deipyle and now the brother-in-law of Polynices, volunteers to go to Thebes as an envoy to request that Eteocles honor the brothers' agreement and allow Polynices to return to claim his turn on the throne.
ēmētiōr, ēmēfirī, ēmēnsus = *to measure out, travel (over), live through, impart*.
ēmēnsus: sc. est.
silva, ae (f.) = *woods, forest; grove*.
silvīs et lītore: abl. of cause after **dūrum**.
- 376 **quā** = *where*.
Lernaes, a, um = *Lernian, of Lerna* (refers to the Hydra slain by Hercules).
palūs, palūdis (f.) = *swamp*.
Lernaea palūs: Lake Lerna is several miles south of Argos, so it is unlikely that Tydeus is passing by the body of water and instead the term is used for the area in general.
ambūrō, ambūrere, ambussī, ambustus = *to burn up, scorch, singe; consume; numb*.
ambusta: Hercules's second labor was to kill the multi-headed Hydra, a task made difficult by the fact that two heads replaced every one that was cut off. In order to slay the monster, Hercules's nephew Iolaus quickly cauterized each newly decapitated neck with a fire brand to prevent the new heads from forming when Hercules dispatched a head, until finally Hercules cut off the one mortal head to kill the beast.
sontibus vadīs: dat. with **intepet**.
- 377 **intepēō, intepēre, intepuī** = *to become warm, warm*.
Hȳdra, ae (f.) = *Hydra*.
vadum, ī (n.) = *shallow water, shoal, ford; stream; sea; river bed, sea bed*.
rārus, a, um = *far apart; scarce, sparse; few; uncommon, rare; unusual*.
- 378 **sonō, sonāre, sonuī, sonitus** = *to speak, sound, express; ring, resound*.
Nemeē, ēs (f.) = *Nemea* (the land in Argolis where Hercules killed the Nemean lion for his first labor).
pāstor, pāstōris (m.) = *shepherd, herdsman*.
nōndum pāstōribus ausīs = *by shepherds not yet daring* (they are afraid it will attract the Nemean lion).
- 379 **Ēōus, a, um** = *of the morning star, inhabitant of the East; Eastern, Oriental*.
Ephyrē, Ephyrēs (f.) = *Corinth*.
Line 379 would be rendered in prose, **quā latus Ephyrēs (est) quod ad Eurōs Ēōōs vergit**.
- 380 **Sīsiphūs, a, um** = *of Sisyphus* (the king of Corinth, condemned to roll a boulder up a hill in Tartarus for eternity).
portus, ūs (m.) = *harbor, port*.
īrāta . . . curva: both modify **unda** (381).
- 381 **curvus, a, um** = *curved, bent, arched; wrong; winding*.
Palaemonius, a, um = *of Hercules*.
Palaemoniō Lechaeō: abl. of separation; the port of Cenchreae (the location these lines must indicate) separates the waters from the port of Lechaeum.
sēclūdō, sēclūdere, sēclūsī, sēclūsus = *to shut off, shut in; seclude; hide*.
Lechaeum, ī (n.) = *Lechaeum* (the port of Corinth).
- 382 **praetervehor, praetervehī, praetervectus** = *to ride by, sail by, go by*.
Nīsus, ī (m.) = *Nisus* (the king of Megara); here, METON. for Megara itself.
Eleusīn, Eleusīnis (f.) = *Eleusis* (a city in Attica, site of a cult to Demeter).
tē, mītis Eleusīn: APOSTROPHE; Eleusis is given the epithet **mītis** either in contrast to "harsh" Thebes or possibly because the city dedicated statuary to Statius's father.

Tydeus Goes to Thebes as an Envoy

375 Iamque emēnsus iter silvīs ac lītore dūrum,
376 quā Lernaea palūs, ambustaque sontibus altē
377 intepet Hȳdra vadīs, et quā vix carmine rārō
378 longa sonat Nemeē nōndum pāstōribus ausīs,
379 quā latus Ēōōs Ephyrēs quod vergit ad Eurōs
380 Sīsypħiīque sedent portūs irātaque terrae
381 curva Palaemoniō sēclūditur unda Lechaeō.
382 Hinc praetervectus Nīsum et tē, mītis Eleusīn,

Discussion Questions:

1. What is the effect of the anaphora of **quā** through lines 376-379?
2. Why did Statius choose to provide these specific details of Tydeus's trip to Thebes?

- 383 **arx, arcis (f.)** = *citadel, fortified area*.
arcēs: as usual in epic, this word is pl. for singular.
- 384 **Eteōclēs, Eteōcleos (m.)** = *Eteocles* (the brother of Polynices).
- 385 **sublīmis, e** = *high, raised up, lofty, elevated, exalted*.
sublīmem . . . dabat (387): cf. Dido's first appearance in the *Aeneid*, "**saepta armīs soliōque altē subnīxa resēdit. / Iūra dabat lēgēsque virīs.**" (1.506-507).
soliō: abl. of place where after **sublīmem**.
horrentibus: a common modifier in epic for things and people who are menacing or threatening. It refers either to the glistening of the weapons or the tension of the armed guards protecting the king.
- 386 **Iūra**: dir. obj. of **dabat** (387).
ferus: this adj. is usually restricted to animals; that it is applied not just to a person, but to one who **Iūra dabat** makes it all the more compelling.
trāns = (+ acc.) *across, beyond*; here the preposition is used in a figurative, rather than spatial, sense.
- 387 **dē** = here, *after, in the course of, during*.
- 388 **fīdem**: i.e., the agreement of alternate rule between the brothers. The king is already prepared to deny his brother's claim on the grounds that he waited too long.
reposcō, reposcere = *to demand (back); ask for, require, claim*.
- 389 **Cōnstītit**: Tydeus is the subj.
mediīs: of the **armīs** (385).
rāmus, ī (m.) = *branch*.
manifestō (1) = *to reveal, betray*.
olīva, ae (f.) = *olive, olive tree, olive branch*.
- 390 **lēgātus, ī (m.)** = *legate, messenger, envoy*.
lēgātum: in appos. to the implied **eum**.
causās, nōmen: dir. objs. of **rogātus**, but also the implied obj. of **ēdidit**.
viae = itineris.
- 391 **rudis, e** = *raw, rough, wild, natural; uninformed; unskilled*.
prōnus, a, um = *prone; inclined, disposed; swift*.
- 392 **semper erat**: one wonders why Polynices and Adrastus agreed to send Tydeus if this is the case.
iūstis, aspera: sc. **verbīs/verba**.
- 393 **planus, a, um** = *plain; even, level; clear*.
dictī: modifies **foederis** (394).
- 394 **compleō, complēre, complēvī, complētus** = *to fill up, crowd*.
iūstius: comparative adj. in the impers. construction (with **fuit**), *it was more just*; begins three ind. stats. (**īre, exuere, descendere**).
- 395 **fuit: fuisset** is expected in the condition, but Tydeus's speech is unrestrained.
ōrdine certō = *in sure order*; i.e., according to the agreement of alternate rule.
- 396 **fortūnam** = *royal power*.
exuō, exuere, exuī, exūtus = *to pull off, take off, cast off, strip, undress; deprive of*.
laetum: take adverbially, *happily*.
- 397 **ut**: begins a purpose clause.
haud digna = indigna.
- 398 **ignōscō, ignōscere, ignōvī, ignōtus** = *to pardon, forgive, excuse*.
succēderet: cf. **descendere** (above in line 396).
aulae = rēgnī.

383 laevus abit, iamque arva gradū Teumēsia et arcēs
 384 intrat Agēnoreās; ibi dūrum Eteōclea cernit
 385 sublīmem soliō saeptumque horrentibus armīs.
 386 Iūra ferus populō trans lēgem ac tempora rēgnī
 387 iam frātris dē parte dabat; sedet omne parātus
 388 in facinus queriturque fidem tam sēro reposcī.
 389 Cōnstitit in mediīs (rāmus manifestat olīvae
 390 lēgātum) causāsque viae nōmenque rogātus
 391 ēdidit; utque rudis fandī prōnusque calōrī
 392 semper erat, iūstīs miscēns tamen aspera coepit:
 393 “Sī tibi plāna fidēs et dictī cūra manēret
 394 foederis, ad frātrem complētō iūstius annō
 395 lēgātōs hinc ire fuit tēque ōrdine certō
 396 fortūnam exuere et laetum descendere rēgnō,
 397 ut vagus ille diū passusque haud digna per urbēs
 398 ignōtās pāctae tandem succēderet aulae.

Discussion Questions:

1. After the extended topographical description of Tydeus’s journey, what is the effect of the narrowly focused picture of Eteocles on his throne (and conversely, the complete lack of any description of Thebes itself)?
 2. Why do you think Statius deliberately creates confusion by not specifying a subject of **Cōnstitit** (389)?
 3. Compare the characterizations of Tydeus and Eteocles in 384-392. Is one more favorable than the other? Given what the audience knows about the situation, is this expected? Why or why not?
 4. How are Tydeus’s words described in line 392?
 5. What is the figure of speech in line 396?
-

- 399 **dulcis amor rēgnī**: sc. **est tibi**.
rēgnī = **rēgnantis**.
blandum: the adj.'s lack of agreement with the feminine **potestās** is troubling, so Statius must have meant for it to act substantively, **blandum (est) potestās**, *power is alluring*.
- 400 **poscō, poscere, poposcī** = *to ask, request, beg, demand; require, need*.
astriferus, a, um = *star-bearing*.
astriferum . . . torsit: i.e., the Earth has made its annual revolution.
vēlōx, vēlōcis = *swift, quick, rapid, speedy*.
circulus, ī (m.) = *circle, circuit; orbit*.
- 401 **torqueō, torquēre, torsī, tortus** = *to twist, turn, wind, wrench, whirl, hurl; torment*.
āmittō, āmittere, āmīsī, āmissus = *to lose, send away, dismiss; let fall or slip*.
āmissae . . . umbrae: this reference is understood in one of two ways: either the tree-leaves that provide shade have fallen and grown back, or the trees' shadows which are long in the winter nearly disappear in the summer because the sun is higher in the sky. Now that it is winter again, the "lost" long shadows have returned.
- 402 **ex quō . . . cāsūs**: note the emphatic word placement of **frāter, trīstēs, and exsul**, as well as the ASSONANCE of **inops ignōta per oppida**.
- 403 **exsul**: appos. to **frāter inops** (402).
agit: with **trīstēs cāsūs**, *suffers, endures*.
tempus: sc. **est**; the impers. construction begins an ind. stat. (cf. 394).
- 404 **Iove** = **caelō** (a common METON. in Statius).
ferre diēs: idiomatically, *to spend days*.
terrēnus, a, um = *earthen, earthborn, terrestrial, of the earth*.
frīgus, frīgoris (n.) = *cold, coldness, chill; winter, coldness of death, death*.
- 405 **summittō, summittere, summīsī, summissus** = *to let down, lower, sink, drop; reduce; humble*.
summissum: sc. **tē** (403).
- 406 **laetum, ī (n.)** = *happiness, prosperity*.
laetīs: cf. Tydeus's use of the this word in 396.
satis: modifies **rīsistī** (408).
ostrum, ī (n.) = *purple, purple dye*.
ostrō, aurō: the colors of royalty.
- dīves, cōspiciuus**: appos. to the subj. of **rīsistī**.
- 407 **cōspiciuus, a, um** = *visible, in sight; remarkable, distinguished*.
tenuis, e = *thin, light, slender; weak, puny, small; poor; simple; insignificant*.
tenuem: from Eteocles's perspective.
- 408 **-met**: this enclitic places added emphasis on the pron.
- 409 **dēdoceō, dēdocēre, dēdocuī, dēdoctus** = *to teach, show*.
dēdoceās, mereāre: subjunct. in an ind. command (with an ellipsis of **ut**) or a hortatory subj. in an indep. clause. Here, the verb takes a double acc. (**tēmet** and **gaudia**).
fugae: gen. with **patiēns**.
mereāre = **mereāris**; Tydeus suggests that Polynices also would not give up his power and that Eteocles would have to earn the right to assume the throne again.
revertor, revertī, reversus = *to return, come back*.
revertī: infin. in ind. stat. with implied **tē** as its subj. acc.

399 Sed quia dulcis amor rēgnī blandumque potestās,
400 pōsceris: astriferum iam v̄lōx circulus orbem
401 torsit et āmissae rediērunt montibus umbrae,
402 ex quō frāter inops ignōta per oppida trīstēs
403 exsul agit cāsūs; et tē iam tempus apertō
404 sub Iove ferre diēs terrēnaque frīgora membrīs
405 dūcere et externōs summissum ambīre penātēs.
406 Pōne modum laetīs; satis ostrō dīves et aurō
407 cōnspicius tenuem germānī pauperis annum
408 rīsistī; moneō, rēgnōrum gaudia tēmet
409 dēdoceās patiēnsque fugae mereāre revertī.”

Discussion Questions:

1. Compare Tydeus’s use of *summissum* in line 405 to its use in 1.663 describing Apollo. Is there any utility in a comparison between the impious god described in Book One and how Tydeus describes Eteocles here?
 2. How does Tydeus contrast the lot of the two brothers in 406-407?
-

- 410 **ast** = *but, on the other hand.*
illī: Eteocles.
- 411 **igneus, a, um** = *fiery, hot, ardent.*
fremō, fremere, fremuī, fremitus = *to grumble at, complain loudly of, demand angrily; roar, growl, howl.*
iactō saxō: foreshadows the **saxum ingēns** (559) which Tydeus will use against the men sent to kill him.
velut = *just as, as if.*
- 412 **cuī**: dat. of ref.
subter = *below, at the base of, underneath; up to, close to.*
- 413 **longa sitis**: sc. **est.**
sitis, is (f.) = *thirst.*
tōtum: with **venēnum**.
agitō (1) = *to move, stir, shake; drive; repel.*
agitāta: describes the **serpēns** or **longa sitis** (or perhaps both, as this may be purposefully vague).
- 414 **cōnvoCAT in faucēs**: the snake's long stay in its lair and malnourishment have left it with little venom, and so the snake must gather the remnants of venom from throughout its body.
faucēs, ium (f. pl.) = *straight, channel; pass, gorge; throat, jaws.*
squāmeus, a, um = *scaly.*
- 415 **Cognita . . . forent**: pluperf. subj. in a contrary to fact condition.
- 416 **ante** = *antea, beforehand.*
forent = **essent.**
clāra arcāna: OXYMORON.
arcānum, ī (n.) = *secret.*
pateō, patēre, patuī = *to lie open, stand open, reveal, open; be exposed, stretch (out).*
- 417 **sufficiō, sufficere, suffeci, suffectus** = *to dip; dye; yield, supply; suffice, be sufficient.*
fidēs = *proof.*
torvus: in appos. with **gerēns** as the subj. of **praefuris**.
- 418 **illum mente gerēns** = *betraying him in your temperament.*
ceu = *as (if), just as (if).*
laxet, inimīcent: subj. in a conditional begun by **ceu**.
- 419 **fossor, fossōris (m.)** = *digger; lout, clown.*
inimīcō (1) = *to make into enemies; arouse to hatred, make fierce.*
classica, ōrum (n. pl.) = *battle signal, bugle.*
turma, ae (f.) = *troop, squadron; crowd, group.*
- 420 **praefurō, praefurere** = *to rage, rave beforehand.*
orsa, ōrum (n. pl.) = *beginnings; utterances, words.*
- 421 **Bistonēs, um (m. pl.)** = *fierce tribesmen of Thessaly.*
Bistonas: Gk. acc. with **in mediōs**.
refugus, a, um = *fleeing, receding.*
refugō: possibly a TRANSF. EPITHET, as the Geloni might themselves be retreating.
pallō, pallere, palluī = *to be pale.*
Gelonī, ōrum (m. pl.) = *Geloni* (a tribe in Scythia).

410 Dīxerat. Ast illī tacitō sub pectore dūdum
 411 ignea corda fremunt, iactō velut aspera saxō
 412 comminus ērigitur serpēns, cuī subter inānēs
 413 longa sitis latebrās tōtumque agitāta per artūs
 414 cōnvoat in faucēs et squāmea colla venēnum:
 415 “Cognita sī dubiīs frātris mihi iūrgia signīs
 416 ante forent nec clāra odiōrum arcāna patērent,
 417 sufficeret vel sōla fidēs, quam torvus et illum
 418 mente gerēns (ceu saepta novus iam moenia laxet
 419 fossor et hostīlēs inimīcent classica turmās)
 420 praefuris. In mediōs sī comminus orsa tulissēs
 421 Bistonas aut refugō pallentēs sōle Gelōnōs,

Discussion Questions:

1. To what is Eteocles compared in 412-414? How does this simile confirm what the audience is told in lines 387-388?
 2. Which word in the simile of 418-419 is a direct echo of Statius’s description of Eteocles in lines 384-387?
 3. After reading the beginning of Eteocles’s response (lines 415-420), compare it to Tydeus’s opening remarks in lines 393-398. What similarities in diction and verbiage do you see?
 4. What figure of speech is found in line 420?
-

- 422 **parcus, a, um** = *thrifty, economical, frugal, stingy; moderate; slight, little*.
ēloquium, ī (n.) = *eloquence*.
ēloquiō: abl. of spec. with **parcior**.
reverēns, reverentis = *reverent, respectful*.
mediū aequī: gen. of spec. with **reverentior**.
- 423 **furibundus, a, um** = *frenzied, frantic, mad; inspired*.
- 424 **arguō, arguere, arguī, argūtus** = *to prove, reveal, betray; accuse, charge; find fault with; conflict*.
Neque . . . arguerim: potential subj., *I would not charge*.
omnia plēna: sc. **sunt**.
quandō = *since*.
- 425 **minīs**: abl. after **plēna**, *full of threats*.
fidē: cf. Tydeus's challenge to Eteocles's **fidēs** in line 393.
sequester, sequestris = *negotiating, mediating*.
sequestra: modifies **scēptra**.
- 426 **pōscitis**: a deliberate echo of **pōsceris** (400).
propior, propriōris = *nearer (to), closer (to), more recent*.
capulus, ī (m.) = *handle, sword-hilt, coffin*.
propior capulō manus: sc. **est**.
haec mea: modifies **dicta** (427), *these words of mine*.
rēgī: the word is provocatively ironic.
- 427 **Argolicus, a, um** = *Argive, of Argos*.
aequa: sc. **dicta**.
tuīs: sc. **dictīs**.
vice = *in turn*.
reportō (1) = *to carry back, report*.
- 428 **quae sors . . . honōs**: in prose, this would be rendered, **sortem, quae mihi iūsta est, et scēptra, quae honōs dēbitus annīs dicāvit**.
indēbitus, a, um = *that is not owed, not due*.
annīs = *by my years*; this is the only reference in the *Thebaid* to the fact that Eteocles is older than Polynices, a fact that should be of little consequence because their turns of kingship were drawn by lot.
- 429 **dicō (1)** = *to consecrate, dedicate; deify; inaugurate; set apart, devote*.
longum = **diū**.
- 430 **penes** = *in the possession of, in the power of; belonging to; resting with*.
Tē penes: ANASTROPHE; sc. **sit**.
dōtālis, is (f.) = *dowry*.
rēgius, a, um = *royal*.
dōtālis rēgia: compelled by his vision from Apollo, King Adrastus married each of his two daughters, Argia and Deipyle, to Polynices and Tydeus (respectively) soon after the exiles' arrival in Argos.
- dōnō**: dat. of advantage, *as a gift*; this is a challenge to Polynices's manhood, since Eteocles is saying that his brother's status and wealth is the result of his marriage to Argia.
- 431 **Danaus, a, um** = *of Danaus* (a king of Argos).
māiōribus āctis: dat. with **invideam**; **māiōribus** is meant to be sarcastic or ironic.
āctum, ī (n.) = *deed*.
- 432 **invidēō, invidēre, invīdī, invīsus** = *to envy, be jealous of*.
invideam: delib. subj. This is perhaps the first hint of rage appearing in Eteocles's response.

422 parcior ēloquiō et mediī reverentior aequī
423 inciperēs. Neque tē furibundae crīmine mentis
424 arguerim: mandāta refers. Nunc omnia quandō
425 plēna minīs, nec scēptra fidē nec pāce sequestra
426 pōscitis, et propior capulō manus, haec mea rēgī
427 Argolicō, nōndum aequa tuīs, vice dicta reportā:
428 Quae sors iūsta mihī, quae nōn indēbitus annīs
429 scēptra dicāvit honōs, teneō longumque tenēbō:
430 Tē penes Īnachiae dōtālis rēgia dōnō
431 cōniugis, et Danaae (Quid enim māiōribus āctīs
432 invidiam?)

Discussion Questions:

1. What is your impression of Eteocles's speech? Does it reflect a man in control or out of control? Sure of himself or insecure? What evidence of word order, word choice, and figures of speech communicate this?
 2. In what sense are Eteocles's words not yet **aequa** (427)?
-

- 432 **cumulō (1)** = *to heap up, pile up, amass, accumulate; overload; make complete.*
- 433 **auspicium, ī (n.)** = *divination, omen.*
auspicīis = here, *fortune or luck.*
nōs: subj. of the implied **regāmus**.
horridus, a, um = *wild, frightful, rough, horrible.*
- 434 **pascuum, ī (n.)** = *pasture.*
Euboicus, a, um = *of Euboea* (an island off of the east coast of Attica and Boetia).
Euboicīs flūctibus: abl. of means after **artātās**.
artō (1) = *to pack closely, compact, compress; limit; tighten.*
flūctus, ūs (m.) = *wave, water.*
- 435 **nōn . . . Oedipodēn**: a part. phrase modifying **nōs** (433).
indignor, indignārī, indignātus = *to scorn; resent; be indignant (at), be displeased (at), angry (with).*
miserum: modifies **Oedipodēn**.
dixisse: compl. infin. after **nōn indignārī**, *to have claimed.*
- 436 **tibi larga . . . nobilitās**: sc. **sit**.
largus, a, um = *lavish, plentiful, bountiful.*
Pelops, Pelopis (m.) = *Pelops* (the son of Tantalus). Tantalus was condemned to eternal suffering in Tartarus for cutting up his son Pelops and serving him as an offering to the gods. This terrible affront to the gods cursed the city of Mycenae, which was founded by Pelops's son Atreus. Thus, Eteocles makes an implied comparison between Mycenae and Argos and insinuates that the treachery of their lineage is far worse than that of Thebes.
auctor: sc. **est tibi**.
- 437 **nōbilitās, nōbilitātis (f.)** = *nobility, royalty.*
propiorque . . . Iuppiter: Eteocles claims that Argos has a closer relationship to Jupiter than Thebes, although this is highly arbitrary.
fluat: jussive subjunct. (as with the inferred **sit** above).
- 438 **Anne** = **An** + **ne**.
lūxus, ūs (m.) = *extravagance, luxury, splendor, magnificence.*
lūxū paternō: abl. with **cōnsūēta**, *accustomed to her father's splendor.*
cōnsuēscō, cōnsuēscere, cōnsuēvī, cōnsuētus = *to accustom, be accustomed (to).*
- 439 **cuī**: the queen.
iūre = *by right, rightly; by custom.*
soror, sorōris (f.) = *sister.*
- 440 **pēnsium, ī (n.)** = *labor, task, duty, work.*
ānxius, a, um = *anxious, uneasy, disturbed; concerned, careful.*
ānxia pēnsa: TRANSF. EPITHET.
trahant, offendat: potential subjunct.
quam: again, the rel. pron. describes the queen; dir. obj. of **offendat**.
sordidus, a, um = *dirty, unclean, foul; vulgar, sordid.*
lūctū: in contrast to the **lūxū** above (438).
- 441 **ex imīs tenebrīs**: Oedipus lives in the palace, but hidden in the shadows; the reference here (esp. given that his wretched noises can be heard from them) suggests that Thebes is a metaphorical hell on earth.

432 cumulentur opēs. Fēlicibus Argos
433 auspicīis Lernamque regās: nōs horrida Dircēs
434 pascua et Euboicīs artātās flūctibus ōrās,
435 nōn indignātī miserum dīxisse parentem
436 Oedipodēn: tibi larga (Pelops et Tantalus auctor!)
437 nōbilitās, propiorque fluat dē sanguine iūctō
438 Iuppiter. Anne feret lūxū cōnsuēta paternō
439 hunc rēgīna larem? Nostrae cuī iūre sorōrēs
440 ānxia pēnsa trahant, longō quam sordida lūctū
441 māter et ex īmīs audītus forte tenebrīs

Discussion Questions:

1. What tone does the subjunctive mood in **sit** and **fluat** give to Eteocles's words in lines 436-438?
-

- 442 **offendō, offendere, offendī, offēnsus** = *to offend*.
sacer: in the pejorative sense, *accursed*.
- 443 **adsuēscō, adsuēscere, adseūvī, adsuētus** = *to grow accustomed, become accustomed (to)*.
pudeō, pudēre, puduī = *to make ashamed; (impers.) (acc.) is ashamed of (gen. or abl.)*.
puDET plēbisque patrumque: Staius inserts a uniquely Roman context to the Theban setting, *the plebeians and patricians shame me*.
- 444 **nē**: begins a negative purpose clause after **puDET**.
incerta: take either substantively or with **imperia**.
mūtent: has the sense of *switch allegiance to*.
gementēs: modifies the subj.
- 445 **imperia**: intensifies the Roman context begun by **plēbisque patrumque** (443).
pigeat: sc. **eōrum**.
parēō, parēre, paruī = *to appear, be visibile, be evident; obey, comply with*.
tyrannus, ī (m.) = *tyrant, despot, monarch*.
- 446 **brevis, e** = *short, small, brief, quick*.
Quantus: sc. **sit**.
- 447 **nostrō** = **meō**.
discrīmen, discrīminis (n.) = *jeopardy, peril*.
- 448 **quīs** = **quibus**.
relinquam: delib. subjunct.
- 449 **Fāc velle**: sc. **mē**; freely, *Even if I wanted to (give back the kingdom)*.
ipsī: modifies **patrēs**.
- 450 **nōtus amor**: sc. **est**.
meritī: obj. gen. after **grātia**, *gratitude for my deeds*.
patrēs = **senātōrēs**.
- 451 **reddere rēgna sinent**: sc. **mē**; cf. Eteocles's alliteration with Tydeus's in line 409.
ultrā = *beyond, further, on the other side; in addition, besides*.
passus: sc. **est**; modifies Tydeus.
- 453 **Reddēs**: the change in ICTUS from **Reddēs** in the line before it adds emphasis to Tydeus's repetition.
ferreus, a, um = *made of iron*.
agger, is (m.) = *mound, earthwork, ramp, defensive fortification*.
- 454 **triplex, triplicis** = *three-fold, triple*.
aliō carmine: abl. of means after **agat**. This is a reference to the foundation myth that Amphion constructed the walls of Thebes using his lyre to move the blocks into place.
tibi: dat. of advantage.
- 455 **agat** = *build*.
nīl = **nec**.
- 456 **luō, luere, luī** = *to wash, cleanse, purge; set free, let go; suffer; atone for, pay for*.
luās, pulsēs: hortatory subj.
- 457 **captīvus, a, um** = *caught, taken captive; prisoner's*.
moribundus, a, um = *dying, mortal, deadly; at the point of death; half-dead*.
pulsō (1) = *to strike, beat*.
- 458 **meritō**: fut. imper.
misereō, miserēre, miseruī, miseritus = (+ gen. of object of the pity) *to pity; feel sorry for*.
hōrum miseret = *I pity these men*; a reminder that this encounter is being observed by some Theban men.
- 459 **cōniugibus nātisque**: abl. of separation.
rapiō, rapere, rapuī, raptus = *to seize; carry off, take away, plunder; take to, cover, travel over*.

442 offendat sacer ille senex. Iam pectora vulgī
 443 adsuevère iugō: pudet heu plēbisque patrumque,
 444 nē totiēns incerta ferant mūtentque gementēs
 445 imperia et dubiō pigeat parēre tyrannō.
 446 Nōn parcit populīs rēgnum breve; respice! Quantus
 447 horror et attonitī nostrō in discrīmine cīvēs.
 448 Hōsne ego, quīs certa est sub tē duce poena, relinquam?
 449 Īrātus, germāne, venis. Fāc velle: nec ipsī,
 450 sī modo nōtus amor meritique est grātia, patrēs
 451 reddere rēgna sinent.” Nōn ultrā passus et orsa
 452 ĩniēcit mediīs sermōnibus obvia: “Reddēs,”
 453 ingeminat. “Reddēs; nōn sī tē ferreus agger
 454 ambiat aut triplicēs aliō tibi carmine mūrōs
 455 Amphīōn audītus agat, nīl tēla nec ignēs
 456 obstiterint, quīn ausa luās nostrīsque sub armīs
 457 captīvō moribundus humum diadēmate pulsēs.
 458 Tū meritō; ast hōrum miseret, quōs sanguine vīlēs
 459 cōniugibus nātisque ĩnfanda ad proelia raptōs

Discussion Questions:

1. To whom does Eteocles refer in 441-442?
 2. What is Eteocles’s general argument in lines 442-447? How does that argument shift in 449-451?
-

- 460 **excidium, ī (n.)** = *destruction, ruin; death.*
excidiō: dat. of purpose.
Cithaerōn, is (m.) = *Mt. Cithaeron* (the home of the Muses).
quanta fūnera: sc. **sunt.**
- 461 **sanguineus:** nom. as the subj. of **rotābis** and referring to **Ismēne.**
Ismēnos, ī (m.) = *Ismenos* (a river in Boeotia).
rotō (1) = *to turn, whirl about*; taken with Cithaeron and Ismenos, the verb is odd, but Tydeus's words will prove prophetic, as corpses will literally roll in the flood preceding Hippomedon's glorious death in Book Nine.
- 462 **Haec pietās, haec magna fidēs!**: cf. *Aen.* 6.878, **heu pietās, heu prīscā fidēs**, which highlight's Anchises's prophecy to Aeneas in the underworld that Marcellus (Augustus's heir apparent the time of Vergil's writing), embodying piety and faith, will be born and rule a new Rome. at The allusion infers that Eteocles is the opposite: wicked and disloyal.
Nec . . . equidem = *not even.*
- 463 **equidem** = *indeed, truly.*
dūcō = *referō.*
- 465 **Oedipūs, Oedipodis (m.)** = *Oedipus.*
Oedipodis: gen. with **sōlus**, rather than the expected abl. of source; Tydeus weakly attempts to separate entirely Polynices from the curse of his father.
- 466 **scelus, sceleris (n.)** = *wickedness, crime, evil deed.*
violentus, a, um = *violent, vehement, impetuous.*
- 467 **moror, morārī, morātus** = *to delay, detain, entertain.*
Sed moror: a rather ironic conclusion to Tydeus's embassy, as the theme of delay often overwhelms the narrative (quite literally in Book Five) until the outbreak of war in Book Seven.
- 468 **vōciferō (1)** = *to shout, yell.*
impellō, impellere, impulī, impulsus = *to strike (against); push, drive (forward), impel, propel; force, compel.*
impulsa = here, *scattered* (i.e., Tydeus has pushed past them on his way out and they are disarranged).
per agmina: of the king's court.
agmen, agminis (n.) = *herd, flock, troop, crowd; procession, train.*
- 469 **ēvolō (1)** = *to fly out, fly away.*
Oenēus, a, um = *Oenean, of Oeneus* (the king of Calydon); *of Calydon.*
Oenēae vindex ille Diānae: i.e., the Calydonian Boar (sent to ravage Calydon because its king failed to worship Diana).
sīc: begins a SIMILE.
Diāna, ae (f.) = *Diana* (the goddess of the hunt).
- 470 **saetīs, fulmine:** abl. with **ērēctus.**
aduncus, a, um = *curved, hooked.*
māla, ae (f.) = *cheek, cheekbones, jaw.*
mālae = here, *tusks.*
- 471 **Pelopēus, a, um** = *Pelopian, Argive, Mycenaean.*
Pelopēa phalānx: the hunters sent to kill the boar were not exclusively Peloponnesian, so Statius is either recalling the association Eteocles mentions in line 436, or the poet uses the adj. merely to create an alliterative effect.
volvēns: describes the boar (not the **phalānx**).

460 prōicis excidiō, bone rēx. Ō quanta, Cithaerōn,
461 fūnera sanguineusque vadīs, Ismēne, rotābis!
462 Haec pietās, haec magna fidēs! Nec crīmina gentis
463 mīra equidem dūcō: sīc prīmus sanguinis auctor
464 incestīque patrum thalamī; sed fallit orīgō:
465 Oedipodis tū sōlus eras, haec praemia mōrum
466 ac sceleris, violente, ferēs! Nōs pōscimus annum!
467 Sed moror.” Haec audāx etiamnum in līmine retrō
468 vōciferāns, iam tunc impulsa per agmina praeceps,
469 ēvolat. Oenēae vindex sīc ille Diānae
470 ērēctus saetīs et aduncae fulmine mālae,
471 cum premeret Pelopēa phalānx, saxa obvia volvēns

Discussion Questions:

1. What figure of speech does **Nec crīmina gentis mīra equidem dūcō** (462-463) begin?
 2. Why is the simile used in 469 an appropriate one?
-

- 472 **perfossus, a, um** = *pierced*.
perfossīs rīpīs: abl. of separation (with **frācta**); the uprooted trees have left behind holes in the banks of the river.
arbusta, ōrum (n. pl.) = *trees*.
arbusta: dir. obj. of **volvēns** (as is **saxa**).
rīpa, ae (f.) = *bank (of a river)*.
- 473 **Telamōn, is (m.)** = *Telamon* (one of the Argonauts and the brother of Peleus).
Telamōna, Ixīona: dir. objs. of **linquēns**.
sternō, sternere, strāvī, strātus = *to strew, spread, cover; strike down, lay low, slay; raze, level, flatten; utterly defeat*.
strātum Ixīona: as Ixion is not otherwise an attested member of the hunt but his son Pirithous is, **strātum** may be a textual corruption of **nātum**.
Ixīon, Ixīonis (m.) = *Ixion* (the son of Antion).
linquō, linquere, liquī = *to leave, forsake, depart from*.
- 474 **Meleager, Meleagrī (m.)** = *Meleager* (the son of King Oeneus of Calydon); Meleager supposedly struck the last blow that killed the Calydonian boar.
dēmum = *finally, at last, at length, eventually*.
- 475 **haesit** = here, *comes to a stop, stops* (lit., *it clung to*, a reversal of the expected *the spear clung to the boar*).
ferrum: the subj. of both **haesit** and **laxāvit**.
ferrum laxāvit: i.e., absorbed the blow.
armus, ī (m.) = *shoulder, shoulder-blade, upper arm; flank* (of an animal).
- 476 **Calydōnius hērōs**: i.e., Meleager; interestingly, Meleager and Tydeus are half-brothers, so Meleager's slaying of the boar (or Tydeus, by way of the SIMILE) is a kind of fratricide.
- 477 **adhūc** = *thus far, till now, to this point*.
īnfrendeō, īnfrendēre = *to gnash (teeth)*.
ipsī: dat., referring to Tydeus, as opposed to Polynices, for whom he is conveying the message.
negō (1) = *to deny, refuse, decline*.
- 478 **festīnō (1)** = *to hurry, hasten*.
festīnat: the verb is transitive, *he hurries along*.
precantis: another TRANSF. EPITHET.
- 479 **abiciō, abicere, abiēcī, abiectus** = *to throw away, cast down; abandon*.
- 480 **aspectō (1)** = *to look at, gaze upon; observe, watch; look towards*.
īnfanda: sc. **verba**. Statius is playing on the usual meaning, *unspeakable*, in that it is too emotional or one is too fearful of divine retribution. Here, he infers that Eteocles censors their speech.
precantur: much like **clāmant**, but the word suggests their desperation as much as their conviction. The deliberate echo of **precantis** (478) also insinuates that the Theban citizens and Tydeus want the same outcome. **īnfanda precārī** often means *to curse*.
- 481 **Oenīdēs, ae (m.)** = *son of Oeneus, Tydeus*.
- 482 **Nec**: take both with **piger (est)** and **eget**.
piger, pigra, pigrum = *reluctant, unwilling, apathetic, slow, lazy*.
ingeniō: abl. with **piger**.
fraus, fraudis (f.) = *fraud, trick, deceit, deception; error, delusion*.
fraudisque nefandae: gen. with **eget**.
- 483 **fidus, a, um** = *trusty, dependable; certain, sure; safe*.
Iuvenum fidōs = *trusted group of young men*.
lētissima bellō corpora: appos. to **fidōs**.

472 frāctaque perfossīs arbusta Achelōia rīpīs,
 473 iam Telamōna solō, iam strātum Ixīona linqūens,
 474 tē, Meleagre, subit: ibi dēmum cuspide lātā
 475 haesit et obnīxō ferrum laxāvit in armō.
 476 Tālis adhūc trepidum linqvit Calydōnius hērōs
 477 concilium īnfrendēns, ipsī ceu rēgna negentur,
 478 festīnatque viās rāmumque precantis olīvae
 479 abicit. Attonitae tēctōrum ē līmine summō
 480 aspectant mātṛēs, saevōque īnfanda precantur
 481 Oenīdae tacitōque simul sub pectore rēgī.

Eteocles's Men Attack Tydeus

482 Nec piger ingeniō scelerum fraudisque nefandae
 483 rēctor eget. Iuvenum fīdōs, lēctissima bellō

Discussion Questions:

1. What do lines 474-475 suggest may happen to Tydeus?
 2. Why does Statius add the personal detail of **mātṛēs** in 480? When previously has Statius recalled the reactions of mothers in his Book I narrative?
 3. For what reason(s) do **mātṛēs** silently pray to Tydeus and Eteocles? Are they different or the same? What effect might this have on the audience's view of each character?
 4. Given how Eteocles chooses his men (**pretiō, hortantibus dictīs**), what is ironic about **fīdōs** in line 483?
-

- 484 **pretium, ī (n.)** = *price, value, worth; reward, pay.*
pretiō, hortantibus dictīs: abl. of means with **ārdēns**. Both describe kinds of bribes which Eteocles offers his men.
ārdēns, ārdentis = *burning, raging.*
- 485 **sollicitō (1)** = *to shake, disturb; stir up, incite.*
- 486 **īnstruō, īnstruere, īnstrūxī, īnstrūctus** = *to build up, construct; draw up; prepare; provide.*
sānctum . . . nōmen: refers to **lēgātum**.
populīs: people in general.
- 487 **īnsidiae, ārum (f. pl.)** = *ambush, plot, treachery.*
tacitō ferrō: TRANSF. EPITHET.
invādō, invādere, invāsī, invāsus = *to come in; attack, invade; rush upon; attempt, undertake.*
- 488 **rēgnīs = rēgibus.**
- 489 **darēs** = here, *anointed, picked, chosen;* i.e., if Polynices had been king first.
caecus, a, um = *blind, invisible, vague, random, aimless, uncertain, unknown.*
- 490 **cōnsilia, scelus:** acc. of exclamation.
timidus, a, um = *timid (of), fearful (of), cowardly.*
Exit: plēbs is the subj. both of this verb and of **apparet**.
- 491 **iūrātus, a, um** = *empowered, endowed.*
caput = hominem (Tydeus).
- 492 **appareō, apparēre, apparuī, apparitus** = *to appear, become visible; be seen.*
ariēs, arietis (m) = *ram, battering ram.*
crebrī arietis ictibus: TRANSF. EPITHET and a harsh ALLITERATION suggesting the sound of the battering ram.
- 493 **inclinō (1)** = *to bend, turn (back), drive back, repulse; change, alter; lean; fall back.*
latus = moenia.
- 494 **quīnquāgintā** = *fifty.*
altīs portīs: sc. *ex.*
funduntur: translate actively; the fifty Theban warriors do so slowly because of their great number, a fact reflected by the slow spondaic rhythm of the line.
in ōrdīne: *in ranks.*
- 495 **mactus, a, um** = *glorified, honored, adored.*
animī: gen. of spec. with **Macte**.
tantīs armīs: abl. with **dignus**.
dignus quī crēderis (esse) = *you who are believed to be worthy.*
- 496 **Fert: quīnquāgintā virōs** is the implied dir. obj.
dūmus, ī (m.) = *bush, bramble.*
propior: modifies **via**.
callis, is (m.) = *stony footpath, mountain pass, trail.*
lateō, latēre, latuī = *to lie hidden (from), hide (from).*
- 497 **praeclerō (1)** = *to gain speed, become quick.*
praeclerant: sc. **Tydeum**.
dēnsus, a, um = *thick, crowded, dense, packed; frequent.*
compēndium, ī (n.) = *careful weighing, saving; shortening, shortcut.*

484 corpora, nunc pretiō, nunc ille hortantibus ārdēns
 485 sollicitat dictīs, nocturnaue proelia saevus
 486 īnstruit, et (sānctum populīs per saecula nōmen)
 487 lēgātum īnsidiīs tacitōque invādere ferrō
 488 (quid rēgnīs nōn vīle?) cupit. Quās quaereret artēs
 489 sī frātre, Fortūna, darēs? Ō caeca nocentum
 490 cōnsilia! Ō semper timidum scelus! Exit in ūnum
 491 plēbs ferrō iūrāta caput: ceu castra subīre
 492 apparet aut celsum crēbrī ariētis ictibus urbis
 493 inclināre latus, dēnsī sīc agmine factō
 494 quīnquāgintā altīs funduntur in ōrdine portīs.
 495 Macte animī, tantīs dignus quī crēderis armīs!
 496 Fert via per dūmōs propior, quā calle latentī
 497 praecelerant dēnsaeque legunt compendia silvae.

Discussion Questions:

1. Compare lines 491-494 with this scene from Book 1 of Vergil's *Aeneid* (81-86) in which Aeolus is sending out his winds to destroy the Trojan ships. What similarities do you see, and why might Statius have drawn this comparison for his learned audience?

**Haec ubi dicta, cavum conversā cuspide montem
 impulit in latus; ac ventī, velut agmine factō,
 quā data porta ruunt et terrās turbine perflant.
 Incubēre marī tōtumque ā sēdibus imīs
 ūnā Eurusque Notusque ruunt crēberque procellīs
 Āfricus, et vāstōs volvunt ad litora flūctūs.**

When these words were spoken, [Aeolus] struck the hollow mountain on its side with his spear turned over; and the winds, just like when a battle line is formed, rush out where an opening has been given and fly through the lands in a whirlwind.

They laid upon the sea and together both the Eurus and Notus and the Africus, packed with gusts, from their lowest seats, rush over the entire area and roll vast waves to the shores.

2. How are the young men sent after Tydeus described? In what ways do they seem capable or incapable of the task at hand? How does the simile in 491-493 inform this?

- 498 **Lēcta**: sc. est.
dolus, ī (m.) = *trick, device, deceit, treachery, cunning.*
sēdēs: the location chosen for the ambush is similar to Livy's description of the Caudine Forks disaster (*Ab Urbe Condita* 9.2.7f.) and the ambush site chosen by Turnus for Aeneas in the *Aeneid* (11.522ff.): a long valley with mountains flanking each side and forested hills on each end.
- 499 **urgeō, urgēre, ursī** = *prod on, urge (forward); pressure; follow up, keep at; crowd, hem in, close in.*
urgentur = here, *are beset.*
collis, is (m.) = *hill, mound.*
supernus, a, um = *situated higher, upper.*
- 500 **incurvus, a, um** = *crooked, curved.*
incurvīs silvīs: abl. after **frondea**.
frondeus, a, um = *leafy, covered with leaves.*
- 501 **caecam**: in the sense that the location conceals those who hide there; TRANSF. EPITHET.
locō: sc. in.
- 502 **struō, struere, strūxī, strūctus** = *to build (up), erect; arrange, deploy; plot.*
īnsidiās strūxit = *arranged a treacherous place.*
opem = here, *chance, opportunity.*
artē = *closely, tightly.*
secō, secāre, secuī, sectus = *to cut (off), reap, carve; cut out; cut through, traverse.*
rūpēs, is (f.) = *cliff.*
- 503 **sēmita, ae (f.)** = *path, course.*
quam subter = *under which.*
dēvexus, a, um = *inclining, sloping; steep.*
- 504 **importūnus, a, um** = *unsuitable, troublesome; ruthless; ill-omened.*
crepīdō, crepīdinis (f.) = *base, pedestal; cliff.*
- 505 **āles, ālitis (m. or f.)** = *bird.*
Oedipodōniae ālitis: i.e., the Sphinx.
fera, ae (f.) = *wild beast, animal.*
- 506 **pallentēs genās**: acc. of respect with **ērēcta** (so too **lūmina** and **suffūsa**); translate as the dir. obj. of **ērēcta**.
ērēcta = translate actively.
suffundō, suffundere, suffūdī, suffūsus = *to fill; tinge, color, suffuse.*
- 507 **concrēscō, concrēscere, concrēvī, concrētus** = *to thicken; congeal, coagulate.*
concrētīs plūmīs: abl. abs.
īnfandō: perhaps an echo to **īnfanda** above (480), which would link the actions of the earlier curse of Thebes (the Sphinx) and this latest one (the ill-fated joint rule of Oedipus's sons).
īnfandō sanguine: abl. of means after **concrētīs**.
- 508 **plūma, ae (f.)** = *feather, plume.*
virum: SYNC. for **virōrum**.
sēmēsus, a, um = *half-eaten.*
nūdīs pectoribus: sc. in; refers to the Sphinx's chest.
- 509 **os, ossis (n.)** = *bone, marrow.*
tremētī: TRANSF. EPITHET.

498 Lēcta dolīs sēdēs: geminī procul urbe malignīs
499 faucibus urgentur collēs, quōs umbra supernī
500 montis et incurvīs claudunt iuga frondea silvīs
501 (īnsidiās nātūra locō caecamque latendī
502 strūxit opem), mediāsque artē secat aspera rūpēs
503 sēmita, quam subter campī dēvexaque lātīs
504 arva iacent spatīīs. Contrā importūna crepīdō,
505 Oedipodīoniae domus ālitis; hīc fera quondam
506 pallentēs ērēcta genās suffūsaque tībō
507 lūmina, concrētīs īnfandō sanguine plūmīs
508 rēliquiās amplexa virum sēmēsaque nūdīs
509 pectoribus stetit ossa premēns vīsūque trementī

Discussion Questions:

1. Why is the location described in 498-505 an appropriate place for an ambush?
-

- 510 **collūstrō (1)** = *to survey, inspect.*
sī quis = **sī aliquis.**
concurrō, concurrere, concurrī, concursus = *to run together; unite; clash, engage in combat.*
concurrere, ire: infins. after **audeat.**
- 511 **inexplicitus, a, um** = *unexplainable, riddling, inexplicable.*
dictīs inexplicitīs: i.e., her riddles.
viātor, viātōris (m.) = *traveler.*
viātor: like **hospes**, it is modified by **(ali)quis.**
- 512 **audeat:** subj. in a conditional.
commercium, ī (n.) = *communication, correspondence.*
dīrae commercia iungere linguae: the verbose nature of this line intentionally reflects the complicated nature of the riddles which the Sphinx posed to travelers.
lingua, ae (f.) = *tongue, speech, language.*
- 513 **acuō, acuere, acuī, acūtus** = *to sharpen; provoke, incite.*
exserō, exserere, exseruī, exsertus = *to stretch or stick out (one's arms); uncover.*
- 514 **līvēns, līventis** = *black and blue, livid.*
- 515 **applausus, ūs (m.)** = *beating, striking.*
applausū: describes the Sphinx's wings.
hospitus, a, um = *of a guest.*
- 516 **dōnec** = *until; while, as long as.*
rūpes, is (f.) = *cliff.*
- 517 **similī:** i.e., in respect to cunning and wit.
deprēndō, deprēndere, deprēndī, deprēnsus = *to catch; intercept; discover; understand.*
cessō (1) = *to be inactive; be ineffective, do nothing.*
āla, ae (f.) = *wing.*
- 518 **trīstis:** refers to the Sphinx.
inexplētus, a, um = *insatiable, unsatisfied, unfilled.*
inexplētum: because she doesn't eat the traveler (Oedipus) this time.
scopulus, ī (m.) = *rock, cliff, crag.*
affligō, affligere, afflixī, afflictus = *to knock, strike down; crush, damage; overthrow.*
alvus, ī (m.) = *belly, bowels, stomach, womb.*
alvum: acc. of respect after **inexplētum.**
- 519 **mōnstrō (1)** = *to show, point out; reveal; advise, teach.*
vīcīnus, a, um = *near, close; neighboring.*
- 520 **grāmen, grāminis (n.)** = *grass.*
damnō (1) = *to pass judgement, find guilty, condemn; harm.*
avidus, a, um = *eager, greedy; hungry.*
avidum pecus: here, they are sheep and not the **iuvenī** from the line above.
- 521 **abstineō, abstinēre, abstinuī, abstentus** = *to hold, keep away; abstain, refrain.*
Dryad, is (f.) = *Dryad (a wood nymph).*
chorus, ī (m.) = *band, group, company, chorus.*
sacrīs: take substantively, *sacred rites.*
- 522 **Faunī, ōrum (m. pl.)** = *Fauns (woodland spirits).*
volucer, volucris (m. or f.) = *bird.*
dīrae volucrēs: i.e., carrion birds.
- 523 **prōdigīālis, e** = *fantastic, ominous.*

510 collūstrat campōs, sī quis concurrere dictīs
 511 hospes inexplicitīs aut comminus ire viātor
 512 audeat et dīrae commercia iungere linguae;
 513 nec mora, quīn acuēns exsertōs prōtinus unguēs
 514 līventēsque manūs strictōsque in vulnere dentēs
 515 terribilī applausū circum hospita surgeret ōra;
 516 et latuēre dolī, dōnec dē rūpe cruentā
 517 (heu similī deprēnsa virō!) cessantibus ālīs
 518 trīstis inexplētum scopulīs afflīgeret alvum.
 519 Mōnstrat silva nefās: horrent vīcīna iuencī
 520 grāmina, damnātīs avidum pecus abstinet herbīs.
 521 Nōn Dryadum placet umbra chorīs, nōn commoda sacrīs
 522 Faunōrum, dīraeque etiam fūgēre volucrēs
 523 prōdigiāle nemus.

Discussion Questions:

1. How is the Sphinx described in line 505-512?
 2. How many references are found to vision in the description of the Sphinx? Why is this a compelling way to describe “Oedipus’s bird (505)?
 3. Who is **similī virō** (517)? Is this description a positive or negative one?
 4. Could **trīstis** (518) modify anything other than Oedipus? How would that change the meaning of the sentence?
 5. How does Nature react to this place (519-523)?
-

- 523 **āctī**: modifies the Theban men in the **cohors**.
- 524 **dēveniō, dēveniēre, devēnī, dēventus** = *to come to, arrive (at), reach*.
peritūra: this description of Eteocles's men is striking and sudden, as it arises in contrast with and amidst the extended description of the overwhelming odds against Tydeus.
peritūra cohors: in appos. to **āctī** (the subj. of **dēveniunt**).
cohors, cohortis (f.) = *yard; train, retinue, escort; cohort*.
hostem superbum: Tydeus.
- 525 **annīxus, a, um** = (+ abl.) *leaning on*.
iaculum, ī (n.) = *javelin, casting net*.
humī = *on the ground*.
posita arma tenentēs: PROLEPSIS; the weapons are placed on the ground but positioned in such a way that they can be easily taken up.
- 526 **dēnsā statiōne** = *freely, at closely spaced positions*.
corōnō (1) = *to surround*.
- 527 **umeō, umēre** = *to be dewy, be wet*.
Phoebum = **lūcem**.
subtexō, subtexere, subtexuī, subtēctus = *to veil, cover*.
palla, ae (f.) = *cloak, robe, garment, mantle*.
- 528 **terrīs**: sc. **in**.
- 529 **Ille**: Tydeus.
propinquō (1) = (+ dat.) *to draw near, approach*.
aggere: the military terminology foreshadows the coming battle.
- 530 **scūtum, ī (n.)** = *shield*.
virum = **virōrum**.
galea, ae (f.) = *helmet*.
videt: Statius shifts to the pres. tense to make the narration more vivid.
rutilō (1) = *to make red, dye red; glow red*.
rutilāre: this is an odd word choice, and one wonders if Statius is perhaps evoking the name of Turnus's people (the Trojans' foes in the latter half of the *Aeneid*), the Rutilians.
- comāns, comantis** = *hairy, long-haired; leafy; plumed*.
- 531 **laxant** = here, *open or reveal*.
quā laxant rāmī nemus: i.e., where there are spaces among the branches.
- 532 **flammeus, a, um** = *flaming, fiery*.
flammeus . . . armīs: an appropriate SYNCHYSIS exemplifying the interplay of light and shadows which reveal the armor/men.
aerātus, a, um = *bronze, covered with bronze*.
lūna, ae (f.) = *moon*.
tremor, tremōris (m.) = *trembling, shuddering, quivering*.
- 533 **obstipēscō, obstipēscere, obstipuī** = *to be amazed*.
Obstipuit vīsīs, ibat tamen: in four words and two quick phrases, Tydeus transitions from being stunned to leaping into action, behavior that is characteristic of the warrior.
vīsīs: abl. after the intransitive verb.
ibat: here, *kept on going*.
- 534 **spīculum, ī (n.)** = *point, sting, dart, arrow, spear*.
inclūdō, inclūdere, inclūsī, inclūsus = *to shut in, confine, lock up; include; block*.
tenus = (+ abl.; always placed after its obj.) *as far as, up to, down to*.
admoveō, admovēre, admōvī, admōtus = *to move (something) towards, move (something) close; lean on; near, draw near, approach; apply, add*.

523 Tacitīs hūc gressibus āctī,
524 dēveniunt peritūra cohors hostemque superbum,
525 annīxī iaculīs et humī posita arma tenentēs,
526 exspectant, dēnsāque nemus statiōne corōnant.
527 Coeperat ūmentī Phoebum subtexere pallā
528 Nōx et caeruleam terrīs infūderat umbram.
529 Ille propinquābat silvīs et ab aggere celsō
530 scūta virum galeāsque videt rutilāre comantēs,
531 quā laxant rāmī nemus adversāque sub umbrā
532 flammeus aerātīs lūnae tremor errat in armīs.
533 Obstipuit vīsīs, ībat tamen; horrida tantum
534 spīcula et inclūsum capulō tenuis admovet ēnsem,

Discussion Questions:

1. Which word in line 524 foreshadows the outcome of the impending conflict? Why does Statius eliminate any suspense right away?
-

- 535 **ac prior:** sc. **dixit** (as often, the speaking verb is implied before a direct quote).
occultō (1) = *to hide*.
in armīs: either take literally, or (as often) *in an armed band*.
- 536 **Nōn humili:** LITOTES.
reddita: sc. **est**.
- 537 **vōx** = **respōnsum**, although **vōx** is more personalizing.
fidam: the ADJ. evokes the broken **fidēs** recalled by both Eteocles and Tydeus.
suspiciō, suspicere, suspexī, suspectus = *to look up to, admire; mistrust, suspect*.
- 538 **Ecce autem:** this phrase, common in epic, shifts the reader's attention to another scene or subsequent action. Here, it effectively conveys Tydeus's surprise at the sudden attack.
vāstus, a, um = *huge, vast, monstrous*.
Cthonius, ī (m.) = *Cthonius* (a Theban); the two leaders of this ambush originally are named by Homer as Maeon and Polyphontes. Maeon does appear here as the sole survivor, but Statius perhaps decided that Cthonius, a name shared with one of the five remaining Spartoi (the men who sprang from the earth when Cadmus sowed dragon's teeth into the ground at the founding of Thebes), would be a better name for the man who, it could be said, throws the first spear in the war against Thebes.
contorqueō, contorqueere, contorsī, contortus = *to throw hard; whirl, twist*.
contorta: modifies **hasta** (540).
lacertus, ī (m.) = *shoulder*.
- 539 **quō duce:** abl. abs.; Latin often uses the relative to refer to an antec. from a previous indep. clause when English would use a demonstrative or personal pron.
frētus, a, um = *confident*; (+ dat. or abl.) *supported by, relying on*.
frēta cohors: sc. **est**.
fuscus, a, um = *dark; low, muffled, indistinct*.
intervolō (1) = *to fly in, fly among*.
- 540 **hasta, ae (f.)** = *spear, javelin*.
audenti: Cthonius.
recēdō, recēdere, recessī, recessus = *to go back, leave, withdraw; retire; slip away*.
recessit: although sing., both **deus et fortuna** are the subjs.
- 541 **saetīs:** abl. of spec. after **ātra**.
- 542 **laevōs umerōs:** pl. for sing.
vīcīna cruōrī: *nearly drawing blood*.
- 543 **effugit:** **hasta** is the subj.
viduus, a, um = *bereft of, destitute; unmarried*; (+ abl.) *without*; (as a noun) *widow*.
viduō: sc. **ferrō**; the spear's tip was torn off by the time it strikes Tydeus.
iugulum, ī (n.) = *neck*.
feriō, ferīre, ferīvī, feritus = *to strike, hit, shoot, knock; kill, slaughter, sacrifice*.
irritus, a, um = *invalid; futile, pointless, useless, ineffective; unsuccessful*.
lignum, ī (n.) = *wood, timber; gallows, cross*.
- 544 **horrēre, gelārī:** historical infins.
gelō (1) = *to freeze*.
- 545 **ferus:** the Sphinx was described in this way in line 505, as was Eteocles in 386 (see note).
illūc = *there, to that place*.
animum: with **ferēns**, *directing his attention*.
- 546 **nec . . . putat:** i.e., he underestimates their size.
bella: refers to the number of soldiers (cf. **plūrēs quam ratus**, 549-550).

535 ac prior “Unde, virī, quidve occultātis in armīs?”
536 Nōn humilī terrōre rogat. Nec reddita contrā
537 vōx, fidamque negant suspecta silentia pācem.
538 Ecce autem vāstō Cthoniī contorta lacertō,
539 quō duce frēta cohors, fuscās intervolat aurās
540 hasta; sed audentī deus et fortūna recessit.
541 Per tamen Ōleniī tegimen suis ātraque saetīs
542 terga, super laevōs umerōs, vīcīna cruōrī
543 effugit et viduō iugulum ferit irrita lignō.
544 Tunc horrēre comae sanguisque in corda gelārī.
545 Hūc ferus atque illūc animum pallentiaque īrā
546 ōra ferēns (nec tanta putat sibi bella parārī):

Discussion Questions:

1. Who (if anyone specifically) is the **deus** mentioned in 540? What god would have the motivation to stay the blow? Is there more than one possible answer?
 2. How does the word order in line 545 illustrate the phrase **Hūc atque illūc**?
-

- 547 **contrā**: sc. **mē**.
ērumpō, ērumpere, ērūpī, ēruptus = *to burst out, burst forth, explode; vent*.
aperiō, aperīre, aperuī, apertus = *to uncover, open, reveal*.
- 548 **Quis = Quī** (the interrogative pron. is used here rather than the adj.).
tanta: modifies both **tīmor** and **ignāvia**; the adj. 's repetition (see 546) and JUXTAPOSITION
with their respective nouns emphasizes the Thebans' cowardice.
audendī = *for one who is daring*; a deliberate echo of **audentī** (540).
ignāvia, ae (f.) = *laziness, cowardice*.
- 549 **in hīs**: sc. **virīs**.
quōs = eōs; see note on 539.
quōs ubi: ANASTROPHE.
- 550 **ratus**: sc. **est**.
excursō (1) = *to make a sortie, dash out*.
excursāre: the frequentative verb mimics Tydeus's feeling found in **innumerīs**, that the
Thebans just keep coming.
- 551 **hōs . . . illōs**: *some . . . others*.
dēeō, dēire, dēiī = *to go down, come down*.
vallis, is (f.) = *valley*.
- 552 **crēscō, crēscere, crēvī, crētus** = *to arise, grow, swell, climb*.
nec paucōs: LITOTES.
campō: sc. **esse**.
tōtum iter = omnēs viae.
- 553 **collūceō, collūcere** = *to shine brightly, be illuminated*.
ut: begins a SIMILE.
clausās: this is arguably PROLEPTIC, as the animals cannot yet be captured in the nets.
indāgō, indāginis (f.) = *net (for hunting)*.
- 554 **vōx = clāmōr**; a deliberate echo of **vōx** (537).
Quae . . . Sphingos: in prose, this would be rendered, **turbātā ratiōne, ardua Sphingos dīrae, quae
via est sōla medendī, petit**.
medeor, medērī = *to heal, cure; be good for; be safe*.
medendī: take substantively, *safety*.
- 555 **turbātā ratiōne** = *in his disturbed thinking*.
- 556 **Sphīnx, Sphingos (f.)** = *the Sphinx*.
abscīsus, a, um = *steep, precipitous; abrupt*.
īnfringō, īnfringere, īnfrēgī, īnfractus = *to break (in); impair, subdue; weaken*.
cautēs, is (f.) = *rock, stone; cliff, crag*.
- 557 **exsuperō (1)** = *to surmount, exceed; overcome, conquer; rise*.
- 558 **procul tergō metus = metus (est) procul tergō**.
metus = **perīculum**.
noceō, nocēre, nocuī, nocitus = *to harm, hurt; (+ dat.) injure*.

547 “Ferte gradum contrā campōque ērumpite apertō!
548 Quis timor audendī, quae tanta ignāvia? Sōlus,
549 sōlus in arma vocō.” Neque in hīs mora; quōs ubi, plūrēs
550 quam ratus, innumerīs videt excursāre latēbrīs,
551 hōs dēire iugīs, illōs ē vallibus īmīs
552 crēscere, nec paucōs campō, tōtumque sub armīs
553 collūcēre iter (ut clausās indāgine prōfert
554 in medium vōx prīma ferās). Quae sōla medendī
555 turbātā ratiōne via est, petit ardua dīrae
556 Sphingos et abscīsīs īnfringēns cautibus uncās
557 exsuperat iuga dūra manūs, scopulōque potītus,
558 unde procul tergō metus et via prōna nocendī,

Discussion Questions:

1. Is Tydeus portrayed as brave or foolish in this section? What language supports your answer?
 2. How does Statius draw a comparison between Tydeus and the Sphinx? Compare the language of 505-515 to 554-558.
-

- 560 **mūrīs inferre** = *to build walls*.
queant: potential subjunct.
- 561 **āvellō, āvellere, āvulsī, āvulsus** = *to pluck off or out, wrench away, tear away*.
dein = **deinde**.
sanguine = **vī** or **potentiā**.
nītor, nītī, nīxus = *to make an effort, struggle, strain (against); (+ in) lean on, support*.
- 562 **sustineō, sustinēre, sustinūī, sustentus** = *to hold up, support; hold back, hold in*.
immānis, e = *savage, brutal; enormous, vast, immense*.
lībrō (1) = *to balance, poise, level; hurl, launch*.
ruīnam: refers to **saxum**; this is PROLEPTIC, referring to the ruin it will eventually cause.
- 563 **quālis, e** = *what kind (of), what sort (of), such as*.
Lapithae, ārum (f. pl.) = *Lapiths* (the Thessalian tribe that the Centaurs fought when they became drunk at the wedding of the Lapith King Pirithous).
- 564 **magnanimus, a, um** = *great-spirited, great-hearted, brave*.
crātēr, is (m.) = *mixing bowl, bowl*.
Pholus, ī (m.) = *Pholus* (a Centaur). Pholus accidentally caused other Centaurs (armed with rocks) to attack Hercules, whom he was entertaining on Mt. Pholoe, by opening a wine-skin. Hercules killed most of the Centaurs and caused the survivors to flee, although Pholus killed himself accidentally with one of Hercules's poison arrows. The actions of Pholus and Hercules caused the dispersion and death of most of the Centaurs, including Chiron.
- lētō**: dat. after **obvia**.
- 565 **superstō, superstāre, superstītī, superstātus** = *to stand over, on, above*.
ēmittō, ēmittere, ēmīsī, ēmissus = *to send out, hurl, discharge, let go; let slip, let loose, drop, release*.
turbō, turbinis (m.) = *whirlwind, tornado*.
montis: refers to the rock that Tydeus hurls down on them.
- 566 **obruō, obruere, obruī, obrutus** = *to cover (up), hide, bury; overwhelm, overthrow; sink; swamp, overflow; obscure; eclipse*.
arma virum: Statius recalls the first two words of Vergil's *magnum opus*; just as Tydeus's rock overwhelms his enemy (when Turnus's rock from *Aen.* 12.896ff. fails to do so), Statius perhaps playfully suggests that his epic is exceeding his predecessor's.
- 567 A GOLDEN LINE.
commisceō, commiscēre, commiscuī, commixtus = *to mix together, join together; unite, mingle*.

559 saxum ingēns, quod vix plēnā cervīce gementēs
 560 vertere humō et mūrīs queant īferre iuveni,
 561 rūpibus āvellit; dein tōtō sanguine nīxus
 562 sustinet, immānem quaerēns librāre ruīnam,
 563 quālis in adversōs Lapithās ērexit inānem
 564 magnanimus crātēra Pholus. Stupet obvia lētō
 565 turba superstāntem atque ēmissī turbine montis
 566 obruitur; simul arma virum, simul ōra manūsque
 567 frāctaque commixtō sēdērunt pectora ferrō.

Discussion Questions:

1. Compare lines 559-561 to this passage from the *Aeneid* (12.896-902):

**circumspicit ingēns,
 saxum antiquum ingēns, campō quod forte iacēbat,
 līmes agrō positus lītem ut discerneret arvīs.
 Vix illum lēctī bis sex cervīce subīrent,
 quālia nunc hominum prōdūcit corpora tellūs;
 ille manū raptum trepidā torquēbat in hostem
 altior īsurgēns et cursū concitus hērōs.**

[Turnus] notices a huge rock, a huge old rock, which by chance was lying in the field placed on the land as a boundary-stone to mark out the division between fields. Twelve chosen men, bodies like those the earth now produces, could barely carry it on their neck; the hero, rising taller and quick on foot, hurled the rock, which he grabbed with his trepid hand, against his enemy.

- Turnus is controversially called **hērōs** by Vergil in this final duel between the two characters. How similar is Tydeus to Turnus, and can Tydeus be called heroic?
2. What is odd about Statius's choice of simile in Pholus? How are Pholus's actions and Tydeus's actions dissimilar?
 3. Given the grotesque nature of some of the violence conveyed in the rest of the *Thebaid*, why does Statius choose to convey Tydeus's slaughter of Eteocles's men in the rather tame narrative of 566-567? What effect does the language have on the image described in these lines?

- 568 **quattuor** = *four*.
mōlēs, is (f.) = *mass, bulk, pile; burden, effort, trouble*.
- 569 **congemō, congemere, congemuī, congemitus** = *to groan together*.
fugā: with **excutitur**, *is given to flight*.
tremefaciō, tremefacere, tremefēcī, tremefactus = *to shake, cause to shake*.
- 570 **excutiō, excutere, excussī, excussus** = *to shake off, shake out, shake loose; knock off*.
coeptīs: take substantively, *what was begun or started*.
temnendus, a, um = *cowardly*.
- 571 **fūnera** = **mortēs** (as often).
fulmineus, a, um = *of lightning, lighting; shine, sparkling, flashing*.
Dorylās, ae (m.) = *Dorylas* (one of Eteocles's men). In Ovid's narration of Perseus (*Met.* 5.130ff.), there is a Dorylas who is struck in the groin by a flying object and dies.
rēgibus: dat. after **aequābat**.
- 572 **aequō (1)** = *to equal, match, rival*.
Thērōn, is (m.) = *Theron* (another of Eteocles's men). Theron is a descendent of the Spartoi (see note, 538), thus explaining **Martisque ē sēmine**.
- 573 **cōnfidō, cōnfidere, cōnfisus** = *to have confidence, be confident, be sure; confide in, rely on, trust, believe*.
nec . . . cuiquam = **et nullī**.
vertere = *in turning*, after **nec cuiquam secundus**.
- 574 **frēnum, ī (n.)** = *bridle, bit; restraint, control*.
frēna = **equum** (METON.).
secundus: take with **nec cuiquam**.
Halys, Halydis (m.) = *Halys* (another of Eteocles's men). Halys is also the name of a river which feeds into the Black Sea.
- pedes, peditis (m.)** = *infantryman, soldier*.
pedes: appos. to **Halys**, the subj. of **occubat**.
occubō (1) = *to lie dead, rest*.
- 575 **Penthēus, a, um** = *of Pentheus* (the king of Thebes and the son of Echion and Agave). Pentheus would not allow the worship of Bacchus in Thebes, and so the god caused the king's mother and other followers to go mad and tear Pentheus apart in a Bacchanalian frenzy.
Penthēum trahēns genus: i.e., coming from the race of Pentheus. The HYPERBATON of noun and adj. (and that of others, i.e., **trahēns Phaedimus**, and **tē Bacche**) suggests the dismemberment of Pentheus.
Phaedīmus, ī (m.) = *Phaedimus* (also a son of Amphion and Niobe). Niobe is famous in myth for her arrogance, for which crime Apollo and Diana took all of her children.
- tē aequō:** with **nōndum**, *with you not yet (considered) equal*.
- 576 **Quōrum:** translate as the possessive pron. (*their*), and not the rel. pron.
subitus, a, um = *coming on suddenly, sudden, unexpected; rash*.
- 578 **quae . . . iacula:** the prose word order would be, **duo iacula, sōla manū gestāns, quae acclīnia montī fixerat, intorquet**.
sōla: refers to **iacula**.
gestō (1) = *to carry, bear about*.
acclīnis, e = *leaning on, resting against; sloping, inclined*.
- 579 **figō, figere, fixī, fixus** = *to fix, fasten; affix, attach; set up; hang up*.
intorqueō, intorquēre, intorsī, intortus = *to twist, turn around*.
addit = **iacit**.

568 Quattuor hīc adeō disiectī mōle sub ūnā
 569 congemuēre, fugā tremefactum prōtinus agmen
 570 excutitur coeptīs. Neque enim temnenda iacēbant
 571 fūnera: fulmineus Dorylās, quem rēgibus ārdēns
 572 aequābat virtūs, Martisque ē sēmine Thērōn
 573 terrigenās cōnfisus avōs, nec vertere cuiquam
 574 frēna secundus Halys, sed tunc pedes occubat arvīs,
 575 Penthēumque trahēns nōndum tē Phaedimus aequō,
 576 Bacche, genus. Quōrum ut subitīs exterrita fātīs
 577 agmina turbātam vīdit laxāre catervam,
 578 quae duo sōla manū gestāns acclīnia montī
 579 fixerat, intorquet iacula et fugientibus addit.

Discussion Questions:

1. How is Tydeus's strength exemplified in lines 568-570?
2. What figure of speech is found in **subitīs . . . catervam** (576-577)? Why is this appropriate here?
3. Compare how **laxāre** is used in line 577 to its frequent other appearances (418, 475, and 531) in Book Two. Does the verb have the same meaning each time? If not, how does Statius use it differently? Also, compare the tone with which it is used in each instance.

- 580 **plānum, ī (n.)** = *level ground, plain.*
libēns, libentis = *willing, ready, gladly.*
pectore: abl of place where instead of the expected dat. with the compound verb **inciderent**.
- 581 **saltus, ūs (m.)** = *leap, leaping; woodland, pasture, forest, jungle, valley.*
dēferō, dēferre, dētulī, dēlātus = *to bring, carry down; carry away; offer, confer, grant.*
dēfertur: sc. **sē.**
orbem: here, *shield*, as it refers to its round shape.
- 582 **opprimō, opprimere, oppressī, oppressus** = *to press down, weigh down; close; overwhelm; suppress.*
oppressō Thērōne: abl. of separation after **procul.**
volūtum: sc. **esse.**
- 583 **corripiō, corripere, corripuī, correptus** = *to seize, snatch up, carry off, steal.*
tegmina nōta: acc. of respect with **saeptus.**
- 584 **saeptus:** translate actively with **tegmina nōta** as the dir. obj.
prōpugnō (1) = *to defend, cover.*
parma, ae (f.) = *small round shield, shield.*
- 585 **glomerantur:** translate actively. This is a good example of the Gk. middle voice being assimilated into Latin, which lacks this aspect.
in ūnum: sc. **agmen.**
- 586 **Ōgygiae, ārum (m. pl.)** = *Ogygians.*
firmō (1) = *to strengthen, fortify, support, encourage; reinforce.*
ōcis, e = *swift, rapid.*
- 587 **Māvortia mūnera magnī Oeneos:** in appos. to **ēensem Bistonium.**
- 588 **partēs pariter dīvīsus in omnēs** = *divided into equal parts*, meaning that Tydeus's attention is split as he strategizes how to take on all the men. An active meaning of the part. however, is reinforced by **hōs . . . illōs** below and would mean that Tydeus has already split up the enemy in order to attack them. This requires **eōs** as an acc. of respect.
- 589 **dīvidō, dīvidere, dīvidī, dīvīsus** = *to divide, break up, destroy.*
obeō, obīre, obiī, obitus = *to go to meet, attend to; fall, die.*
micō, micāre, micuī = *to vibrate, quiver; flash, gleam, twinkle, sparkle.*
micantia tēla: this is perhaps an echo of the glimmers of light that gave away Eteocles's men to Tydeus (530-532).
- 590 **dēcutiō, dēcutere, dēcussī, dēcussus** = *to shake, knock, strike; cause to fall; force down, dislodge.*
impeditō (1) = *to hinder, get in the way.*
impeditant: Statius uses the requeitative of **impediō** to great effect here (further intensified by **vicissim**).
numerō: abl. of means.
sē: the dir. obj. of both **impeditant** and **premut.**
- 591 **cōnātus, ūs (m.)** = *effort, attempt; impulse; undertaking.*
cōnātibus: i.e., of the Thebans.
nec . . . ūlla = et nūlla; with **vīs.**
- 592 **manūs:** METON. for *strikes, blows, or thrusts* (of a weapon).
- 593 **involvō, involvere, involvī, involutus** = *to wrap up, involve; envelop; overwhelm, cover up completely.*
prōlābor, prōlābī, prōlāpsus = *to fall, slip down.*
manet: the verb is trans., taking **ruentēs** as its dir. obj.
ruō, ruere, ruī, rūtus = *to destroy, ruin, overthrow; rush (on); fall.*

580 Mox in plāna libēns, nūdō nē pectore tēla
 581 inciderent, saltū praeceps dēfertur et orbem,
 582 quem procul oppressō vīdit Thērōne volūtum,
 583 corripuit, tergōque et vertice tegmina nōta
 584 saeptus et hostīlī prōpugnāns pectora parmā
 585 cōnstitit. Inde iterum dēnsī glomerantur in ūnum
 586 Ōgygiae firmantque gradum; trahit ōcius ēnsem
 587 Bistonium Tȳdeus, Māvortia mūnera magnī
 588 Oeneos, et partēs pariter dīvīsus in omnēs
 589 hōs obit atque illōs ferrōque micantia tēla
 590 dēcutit; impeditant numerō sēque ipsa vicissim
 591 arma premunt, nec vīs cōnātibus ūlla, sed ipsae
 592 in sociōs errāre manūs et corpora turbā
 593 involvī prōlāpsa suā; manet ille ruentēs

Discussion Questions:

1. How is Statius's word choice of **agmina**, **caterva** (577), and **turba** (592) effective?
 What does it communicate about the strength of Eteocles's men?
-

- 594 **angustus tēlis** = *makes himself narrow for weapons.*
inexpugnābilis, e = *unassailable, impregnable, invincible.*
- 595 **Geticus, a, um** = *Getic, of the Getae* (a group of tribes near Thrace), *Thracian.*
Phlegra, ae (f.) = *Phlegra* (the land where Jupiter struck down the Giants with lightning).
Phlegrā: sc. in.
- 596 **immēnsus, a, um** = *immense, vast, boundless, immeasurable.*
Briareus, Briareos (m.) = *Briareus* (one of the Hekatonkheires that tried to overthrow Olympus).
aethera: Gk. acc.
- 597 **hinc . . . hinc** = *one the one hand . . . on the other.*
pharetrās, anguēs, pīnum (598), and **fulmina** (600): all are objs. of **temnēs** (599).
torvae: modifies **Pallados**.
Pallas, Pallados (f.) = *Pallas Athena, Minerva.*
anguēs: the snakes that serve as hair for Medusa, who graces Athena's aegis.
- 598 **Pelethronius, a, um** = *Pelethronian, of Pelethronia* (an area of Thessaly where the Lapiths and Centaurs lived).
praefigō, praefigere, praefixī, praefixus = *to fix, fasten, transfix.*
pīnus, ī (f.) = *pine, pinewood; pine tree, fur tree;* (by SYNECDOCHE) *spear.*
- 599 **lassus, a, um** = *tired, weary, exhausted.*
lassō Pyracmone: either abl. of agent with **mūtāta** or an abl. abs. (with Jupiter the agent of **mūtāta**).
mūtāta = *forged.*
Pyracmōn, Pyracmonis (m.) = *Pyracmon* (one of the Cyclops).
temnō, temnere = *to slight, offend; scorn, despise.*
- 600 **cum** = *when.*
obsidō, obsidere, obsēdī, obsessus = *to besiege, occupy.*
Olympus, ī (m.) = *Mt. Olympus* (the home of the gods).
- 601 **tot manūs:** see note on 596.
queritur: Briareus is the subj.
sēgnis, e = *slow, inactive, sluggish, lazy.*
- 602 **clipeus, ī (m.)** = *shield.*
obiectō (1) = *to cast, hurl, throw in the way; present, offer, expose; oppose; endanger.*
- 603 **circumeō, circumīre, circumī, circumitus** = *to go around; visit; surround, encircle; enclose.*
circumit: sc. **clipeō**.
interdum = *sometimes, now and then.*
- 604 **dēvellō, dēvellere, dēvellī, dēvulsus** = *to pluck off, pull off.*
quae plūrima = *most of which.*
- 605 **virum:** Tydeus.
- 606 **nūllum:** sc. **vulnus**.
vītae in secrēta: sc. **loca**; i.e. fatal.
recipiō, recipere, recēpī, receptus = *to keep back, take back; withdraw; recover.*
receptum: sc. **est**.
- 607 **valet:** the subj. is **nūllum (vulnus)**.
Rotat = *turns toward.*
- 608 **Deilochus, ī (m.)** = *Deilochus* (one of Eteocles's men).
comes, comitis (m.) = *companion, fellow traveler, associate, comrade.*
illī: dat. of ref.

594 angustus tēlīs et inexpugnābilis obstat.
 595 Nōn aliter Geticā (sī fās est crēdere) Phlegrā
 596 armātum immēnsus Briareus stetit aethera contrā,
 597 hinc Phoebī pharetrās, hinc torvae Pallados anguēs,
 598 inde Pelethroniam praefixā cuspidē pīnum
 599 Martis, at hinc lassō mūtāta Pyracmone temnēns
 600 fulmina, cum tōtō nēquīquam obsessus Olympō
 601 tot queritur cessāre manūs: nōn sēgnior ārdet
 602 hūc illūc clipeum obiectāns, sēque ipse recēdēns
 603 circumit; interdum trepidīs occurrit et īnstat
 604 spīcula dēvellēns, clipeō quae plūrima tōtō
 605 fixa tremunt armantque virum; saepe aspera passus
 606 vulnera, sed nūllum vītae in secrēta receptum
 607 nec mortem spērāre valet. Rotat ipse furentem
 608 Deilochum, comitemque illī iubet īre sub umbrās

Discussion Questions:

1. The simile in lines 595-601 illustrates how strong Tydeus is, but what does the comparison also say about Tydeus's attitude towards the gods?
-

- 609 **Phēgeus, Phēgeos (m.)** = *Phegeus* (one of Eteocles's men).
sufferō, sufferre, sustulī, sublātus = *to suffer, bear, endure*.
secūris, is (f.) = *axe, double-handed blade*.
- 610 **Dircaeus, a, um** = *Dircean, of the Dirce*.
Gyas, ae (m.) = *Gyas* (one of Eteocles's men).
Lycophontes, is (m.) = *Lycophontes* (one of Eteocles's men).
- 611 **sēsē** = *here, each other*.
numerō (1) = *to count, add up; reckon; consider*.
nec . . . amor: sc. est.
- 612 **caedis amor**: a dramatic JUXTAPOSITION further emphasized by its ENJAMBMENT.
doleō, dolēre, doluī, dolitus = *to give pain, hurt; feel pain, be sore, ache; grieve, be sorry*.
rārēscō, rārēscere = *to grow thin, become thin*.
rārēscere: infin. of the ind. stat. begun by **dolent**.
- 613 **Chromis, is (m.)** = *Chromis* (a Theban).
- 614 **Dryopē, is (f.)** = *Dryope*. Statius's is the only account of this myth. Dryope was pregnant with Chromis, but she wanted to become a Maenad. As she was dragging a bull by the horns, the incredible exertion caused her to go into labor and suddenly give birth to Chromis.
Phoenissus, a, um = *Phoenician, of Phoenicia*.
gravō (1) = *to weigh down, load; burden, aggravate, increase*.
repentē = *suddenly*.
onus, oneris (n.) = *burden, load; difficulty, trouble*.
oblīviscor, oblīviscī, oblītus = (+ gen.) *to forget, neglect, disregard*.
- 616 **trahit: Dryopē** is the subj.
prēndō, prēndere, prēndī, prēnsus = *to catch, capture, arrest, occupy, seize*.
taurus, ī (m.) = *bull*.
cornū, ūs (n.) = *horn, trumpet, lantern*.
Euhān (m.) = *a cult cry for Bacchus, Bacchus*.
- 617 **prōcidō, prōcidere, prōcidī** = *to fall forth, fall forward*.
īnfāns, īnfantis (m.) = *baby, infant*.
- 618 **iaculīs, pelle**: abl. of cause with **audāx**.
pellis, is (f.) = *skin, hide, pelt*.
- 619 **pīneus, a, um** = *pine, of pine*.
nōdōsus, a, um = *knotted*.
quassō (1) = *to keep shaking, keep tossing; batter, shatter; weaken*.
clāva, ae (f.) = *club*.
- 620 **increpitō (1)** = *to yell (at), scold, taunt*.
ūnusne, virī, . . . ūnus: ANAPHORA and JUXTAPOSITION; again, the ICTUS shifts with each **ūnus** to emphasize his boasting (cf. 453).
tot caedibus: abl. of cause with **ovāns**.
- 621 **Argōs**: acc. of place to which.
reversō: take substantively, *his return*.
- 622 **sociī**: voc.
- 623 **prōmissum, ī (n.)** = *promise*.
Cydōn, Cydonis (m.) = *Cydon* (one of Eteocles's men).
Lampus, ī (m.) = *Lampus* (one of Eteocles's men); his name is Greek for "be famous."

609 Phēgea sublātā minitantem bella secūrī
 610 Dircaemque Gyān et Echīonium Lycophontēn.
 611 Iam trepidī sēsē quaerunt numerantque, nec īdem
 612 caedis amor, tantamque dolent rārēscere turbam.
 613 Ecce Chromis Tyriī dēmīssus orīgine Cadmī
 614 (Hunc uterō quondam Dryopē Phoenīssa gravātō
 615 rapta repentē chorīs onerisque oblīta ferēbat,
 616 dumque trahit prēnsīs taurum tibi cornibus, Euhān,
 617 prōcidit impulsus nimiīs cōnātibus īnfāns)
 618 tunc audāx iaculīs et captī pelle leōnis
 619 pīnea nōdōsae quāssābat rōbora clāvae
 620 increpitāns: “Ūnusne, virī, tot caedibus, ūnus
 621 ībit ovāns Argōs? Vix crēdet fāma reversō!
 622 Heu sociī, nūllaene manūs, nūlla arma valēbunt?
 623 Haec rēgī prōmissa, Cydōn, haec, Lampe, dabāmus?”

Discussion Questions:

1. What is the figure of speech in line 623?
-

- 624 **ōre cavō**: abl. of place where instead of the expected dat. with the compound verb.
cornus, ī (f.) = *cherry (tree), dogwood; shaft; spear, javelin.*
- 625 **prohibent faucēs**: i.e., the spear passes right through his head.
illī: dat. of ref.
- 626 **intercipiō, intercipere, intercēpī, interceptus** = *to cut off, intercept.*
natō, nāre, nāvī = *to swim, float.*
prōrumpō, prōrumpere, prōrūpī, prōruptus = *to rush or gush forth.*
- 627 **trāsmittō, trāsmittere, trāsmīsī, trāsmisus** = *to transmit, let pass; pass through.*
- 628 **immorsus, a, um** = *bitten into.*
obmūtēscō, obmūtēscere, obmūtūi = *to become silent, fall silent.*
- 629 **Thespiadēs, ium** = *Thespians, descendants of Thespius* (the founder of Thespieae who had fifty daughters, all impregnated by Hercules); the synchronized deaths of Periphas and his (purposefully) unnamed brother highlight Tydeus's monomachy and serve as a deliberate reminder of the greater context of this epic about fratricide.
īnfītiōr, īnfītiārī, īnfītiātus = *to deny, contradict.*
īnfītiātus honōra: thus far.
- 630 **arceō, arcēre, arcuī** = *to hinder, prevent; (+ abl.) keep (someone) away from.*
arcuerim: delib. subj.
levō (1) = *to lift up, raise; lighten, relieve, ease; lessen, weaken; take away, avert.*
- 631 **solō**: sc ex.
Periphās, Periphantis (m.) = *Periphas* (one of the Thespiads). The name is common to minor characters in epic: one Periphas was a priest another was a Lapith who killed a Centaur.
nīl . . . clarius: Staius uses the neuter, but more rightly means, *no one was more famous.*
īndolēs, is (f.) = *inborn quality; nature, character; talent.*
illā: abl. of comparison.
- 632 **laevā . . . dextrā**: sc. **manū**.
marceō, marcēre, marcuī = *to wither, droop, shrink; be weak, slack off.*
- 633 **sustentō (1)** = *to keep from falling, hold up, support.*
singultus, ūs (m.) = *sob, gasp; squirt; death rattle.*
artus, a, um = *close, tight, refined; restricted; dense, firm; scanty, small.*
- 634 **exhauriō, exhaurīre, exhausī, exhaustus** = *to draw out, empty, use up, exhaust; take away, remove; bring to an end; endure.*
thōrāx, thōrācis (m.) = *breastplate, cuirass.*
thōrāca: Gk. acc.
dolor: of Periphas.
vinclum, ī (n.) = *chain, bond, fetter; (pl.) imprisonment.*
vincla: of his breastplate.
coerceō, coercēre, coercuī, coercitus = *to restrain, confine, hem in, shut up; control, limit; prevent from escaping.*
- 635 **flētus, ūs (m.)** = *weeping, lamentation, tears.*
galeam: METON.
gementī: dat. of ref.
- 636 **pōne**: Periphas was just celebrated for his piety, yet he is pierced in the back as if he fled like a coward.
perfringō, perfringere, perfrēgī, perfractus = *to break through, pierce; shatter.*
lancea, ae (f.) = *lance, spear.*
costa, ae (f.) = *rib; side, wall.*
- 637 **exit et**: ANASTROPHE.

624 Dum clāmat, subit ōre cavō Teumēsia cornus,
625 nec prohibent faucēs; atque illī vōce replētā
626 intercepta natat prōruptō in sanguine lingua.
627 Stābat adhūc, dōnec trānsmisā morte per artūs
628 lābitur immorsāque cadēns obmūtuit hastā.
629 Vōs quoque, Thespiadāe, cur ĩnfitiātus honōra
630 arcuerim fāmā? Fratris moribunda levābat
631 membra solō Periphās (nīl indole clārius illā
632 nec pietāte fuit), laevā marcentia colla
633 sustentāns dextrāque latus; singultibus artum
634 exhaurit thōrāca dolor, nec vincla coercent
635 undantem flētū galeam, cum multa gementī
636 pōne gravis curvās perfringit lancea costās
637 exit et in fratrem cognātaque pectora tēlō

Discussion Questions:

1. Considering what happens in lines 624-628, why does Statius spend more than seven lines introducing and describing Chromis?
-

- 638 **cōnserō, cōnserere, cōnseruī, cōnseritus** = *to entwine, unite, link, join, fasten together; sow, plant.*
cōnserit: Tydeus is the subj.
Ille: Periphas's brother.
in lūce natantēs: i.e., searching for the light of life.
- 639 **sistō, sistere, stifī, status** = *to cause to or make stand; put, place, set (up), establish.*
morte: sc. **in.**
resolvō, resolvere, resolvī, resolūtus = *to untie, unfasten; dissolve, melt; relax; stretch out; release, set free.*
resolvit = here, *slipped away.*
- 640 **cuī:** dat. of poss.; refers to Periphas
vīta recēns: sc. **est.**
in vulnere = *despite his wound.*
- 641 **complexus, ūs (m.)** = *surrounding, encompassing, encircling; clasp, hold, embrace.*
ait: Periphas is speaking.
ōsculum, ī (n.) = *kiss; mouth, lips.*
- 642 **prōcumbō, prōcumbere, prōcubuī, prōcubitus** = *to bend forward, fall forward, fall, sink; suffer.*
parēs: refers to Periphas and his brother.
miserābilis, e = *wretched, miserable, pitiable.*
- 643 **alternā dextrā:** i.e., each one performed the act for his brother.
lūmina = oculōs.
- 644 **īdem:** Tydeus.
Menoetēs, is (m.) = *Menoetes* (one of Eteocles's men); in the *Aeneid*, Menoetes is the name of an old and slow helmsman who is thrown overboard (5.164f.) and also of a young man who despises war and is ultimately killed (12.517).
Menoetēn: dir. obj. of **prōterrēbat.**
- 645 **prōterreō, prōterrere, prōterruī, prōterritus** = *to frighten off or away.*
vēstīgia: dir. obj. of **urguentem.**
- 646 **passus, ūs (m.)** = *step, pace, footstep; track.*
urguō, urguere, ursī = *to prod on, urge (forward); pressure; follow up, keep at; crowd, hem in, close in.*
dēficiō, dēficere, dēfēcī, dēfectus = *to fail, disappoint; desert, abandon; run out.*
inīquā: modifies **humō.**
- 647 **manūs distractus in ambās:** *freely, having thrown both hands into the air.*
distrāhō, distrahere, distrāxī, distractus = *to pull, drag apart; separate; tear away; remove; distract; sever.*

638 cōnserit. Ille oculōs etiamnum in lūce natantēs
639 sistit et aspectā germānī morte resolvit.
640 At cui vīta recēns et adhūc in vulnere vīrēs
641 “Hōs tibi complexūs, haec dent” ait “ōscula nātī.”
642 Prōcubuēre parēs fātīs, miserābile vōtum
643 mortis, et alternā clausērunt lūmina dextrā.
644 Prōtinus īdem ultrō iaculō parmāque Menoetēn
645 prōterrēbat agēns trepidīs vēstīgia retrō
646 passibus urgentem, dōnec dēfēcit inīquā
647 lāpsus humō, pariterque manūs distractus in ambās
648 ōrat et ā iugulō nītentem sustinet hastam:

Discussion Questions:

1. What is the last sight Periphas witnesses as he dies (639)? How might this foreshadow later events in the *Thebaid*?
-

- 649 **Parce:** sc. **mihi**.
per: here, in the context of his oath, it has the sense of, *on behalf of, by*.
stella, ae (f.) = *star, planet, heavenly body*.
interlābor, interlābī, interlāpsus = *to glide, flow between; to slip, give way at intervals*.
- 650 **noctem tuam:** so-called because Tydeus is the victor.
- 651 **nūntius:** in appos. to the subj. of **feram**.
feram: subjunct. in ind. command begun by **sine**.
per = *in front of, among*.
paveō, pavēre, pāvī = *to be scared (of)*.
- 652 **contemnō, contemnere, contempsi, contemptus** = *to think little of, scorn, disdain; disregard*.
contemptō rēge: abl. of attendant circumstance; Menoetes's statement is traitorous.
- Menoetes is a coward unlike Vergil's Turnus, who admits defeat, or the common
Homerio hero, who would offer a ransom.
- nōbīs:** dat. of ref.
- 654 **optō (1)** = *to choose, select; wish (for); desire*.
optantī amīcō: Polynices. The brother is **optantī** in the sense that he wants to rule his
kingdom.
victor, victōris (m.) = *conqueror, victor*.
revehō, revehere, revexī, revectus = *to carry or bring back*.
- 655 **nihil:** as often, used as a more emphatic form of **nōn**.
vultum: acc. of respect with **mūtātus**.
- 656 **ait:** disyllabic for meter (DIAERESIS).
perdō, perdere, perdidī, perditus = *to wreck, ruin, destroy; squander, waste; lose*.
- 657 **et = etiam**.
polliceor, pollicērī, pollicitus = *to promise*.
pollicitus: sc. **es**.
diem = *(light of) life*.
- 658 **sequeris = quaeris**.
- 659 **Simul haec:** sc. **dixit**.
crassum sanguine tēlum: TRANSF. EPITHET.
- 660 **redit:** here, *lifts*; i.e., Tydeus stabs Menoetes and quickly pulls the weapon out of Menoetes's body.
Staius rather covertly narrates Tydeus's dismissive killing of Menoetes.
ille: Tydeus.
super = insuper.
īnfēsus, a, um = *hostile, dangerous; antagonistic; (+ dat.) hostile to*.
- 661 **vīctōs:** Menoetes (pl. for sing.); like Tydeus's other victims, Menoetes continues with an action
(here, listening) beyond his death (Chromis stands up and Periphas keeps speaking).
trietēricus, a, um = *triennial, occurring every third year*.
- 662 **orgia, ōrum (n. pl.)** = *Bacchic revelry, orgies*.
- 663 **scelerō (1)** = *to stain, defile with wicked acts*.
scelerāre: compl. infin. after **avidās**.
- 664 **Nēbridēs, um (f. pl.)** = *fawn-skins (worn by Maenads), Maenads*.
fragilis, e = *fragile, frail, unstable, uncertain*.
thyrsus, ī (m.) = *wand (as one would carry for the rites of the Bacchanalia)*.
portāre putāstis: sc. **tē**.
putāstis = putāvistis (SYNC.).

649 “Parcē per hās stellīs interlābentibus umbrās,
650 per superōs noctemque tuam; sine trīstia Thēbīs
651 nūntius ācta feram vulgīque per ōra paventis
652 contemptō tē rēge canam: sīc irrita nōbīs
653 tēla cadant, nūllīque tuum penetrābile ferrō
654 pectus, et optantī victor revehāris amīcō.”
655 Dixerat. Ille nihil vultum mūtātus “Inānēs
656 perdis” ait “lacrimās; et tū (nī fallor) inīquō
657 pollicitus mea colla ducī: nunc arma diemque
658 prōice; quid timidae sequeris compendia vītāe?
659 Bella manent.” Simul haec et crassum sanguine tēlum
660 iam redit; ille super dictīs infēsus amārīs
661 prōsequitur vīctōs: “Nōn haec trietērica vōbīs
662 nox patriō dē mōre venit, nōn orgia Cadmī
663 cernitis aut avidās Bacchum scelerāre parentēs.
664 Nēbridās et fragilēs thyrsōs portāre putāstis

Discussion Questions:

1. How does Menoetes plead for his life (649-654)?
-

- 665 **imbellis, e** = *unwarlike, not suited for war*.
sonitus, ūs (m.) = *sound, loud noise*.
imbellem sonitum: i.e., the sounds of pipes and drums.
mās, maris (m.) = *man*.
incognitus, a, um = *unknown, unrecognized, unidentified, unparalleled*.
- 666 A GOLDEN LINE.
foedus, a, um = *filthy, foul, disgusting*.
Calaenaecus, a, um = *of Calaenae* (near where Apollo defeated the flute-player Marsyas).
buxus, ī (f.) = *boxwood, writing tablet, pipe*.
- 667 **Hīc aliae caedēs:** sc. **sunt**.
aliae, alius = *another kind of*.
- 668 **ō timidī paucīque:** Tydeus is talking to Menoetes, but here he refers to all whom he has killed; in the end, the fifty men (formerly **innumerīs**, 550) proved too few.
paucus, a, um = *little, small, few*.
intonō, intonāre, intonuī, intonātus = *to thunder (out)*.
intonat: recalls Jupiter Tonans (cf. note, 1.421).
illī: dat. of ref.
- 669 **lassus sanguis:** Tydeus becomes exhausted from his monomachy. Heroes retiring from exhaustion is a common theme in epic, but Statius applies it to a victorious warrior first here.
praecordia, ōrum (n. pl.) = *diaphragm, midriff; insides, stomach; chest, breast, heart*.
- 670 **cassus, a, um** = *empty, hollow, devoid of; groundless, pointless, vain; lacking*.
- 671 **tardō (1)** = *to slow down, delay, hinder; go slow*.
umbō, umbōnis (m.) = *boss (of a shield), shield; elbow*.
umbō: here, this must refer to Tydeus's hand which holds his shield behind the boss.
- 672 **mūtātum:** here, *laden or weighed down*; compare this to other instances of this word found in 599 and 655.
spoliīs: i.e., the spears that are now stuck to his shield.
imber: recalls the storm through which Tydeus suffered on his exile's journey to Argos in Book I (404).
anhēlus, a, um = *panting, puffing, gasping; steaming*.
- 673 **crīnis, is (m.)** = *hair*.
- 674 **rōs, rōris (m.)** = *dew, moisture; water*.
taeter, taetra, taetrum = *foul, revolting, offensive, shocking; ugly*.
aspergō, asperginis (f.) = *sprinkling, spray*.
mānō (1) = *to pour (out), shed; spread; trickle; flow*.
- 675 **custōde:** i.e., a shepherd.
fugō (1) = *to put to flight, chase away, drive away*.
- 676 **Massylus, a, um** = *Massylian*.
ovīs, is (f.) = *sheep*.
- 677 **lūxuriō (1)** = *to grow luxuriously, swell up, be frisky, run riot*.
famēs, is (f.) = *hunger, famine; want*.
et: pairs **cervīx** and **iubae**.
- 678 **cōnsēdeō, cōnsēdere, cōnsēdī** = *to be thick, madded, clotted*.
astō, astāre, astitī = *to stand erect, stand up; stand by, stand nearby; (+ dat.) assist*.
- 679 **aeger, aegra, aegrum** = *sick, ill, infirm*.
- 680 **crūdēscō, crūdēscere, crūduī** = *to grow violent, grow worse*.
āēr, āeris (m.) = *air, atmosphere, sky; weather*.
āera: Gk. acc.

665 imbellem ad sonitum maribusque incognita vērīs
666 foeda Celaenaeā committere proelia buxō?
667 Hīc aliae caedēs, alius furor: īte sub umbrās,
668 ō timidī paucīque!” Haec intonat; ast tamen illī
669 membra negant, lassusque ferit praecordia sanguis.
670 Iam sublāta manus cassōs dēfertur in ictūs,
671 tardātīque gradūs, clipeum nec sustinet umbō
672 mūtātum spoliīs; gelidus cadit imber anhēlō
673 pectore, tum crīnēs ārdentiaque ōra cruentīs
674 rōribus et taetrā morientum aspergine mānant:
675 ut leo, quī campīs longē custōde fugātō
676 Massylās dēpāstus ovēs, ubi sanguine multō
677 lūxuriāta famēs cervīxque et tābe gravātae
678 cōnsēdēre iubae, mediīs in caedibus astat
679 aeger, hiāns, vīctusque cibīs; nec iam amplius īrae
680 crudēscunt: tantum vacuīs ferit āera mālīs

Discussion Questions:

1. How is the phrase **vīctusque cibīs** ironic (679)?
-

- 681 **mollis, e** = *soft, tender, gentle; mild, calm, easy; springy, flexible.*
ēiiciō, ēiicere, ēiēcī, ēiectus = *to cast or throw out, expel, discharge.*
dēlambō, dēlambere, dēlambī = *to lick, lap; wash; flow by.*
vellus, velleris (n.) = *fleece, skin, pelt, wool.*
- 682 **Thēbās**: acc. of place to which.
spoliīs et sanguine plēnus: note the parallelism with line 685.
- 683 **īssēt, ostentāssēt**: optative subjunct.
attonitīs: modifies both **populō** and **ducī**.
- 684 **ostentō (1)** = *to show (off), exhibit, display.*
ovāns: a deliberate echo of line 621.
Trītōnius, a, um = *of Triton (the lake where Minerva is said to have been born).*
Trītōnia virgō: Minerva.
- 685 **flagrō (1)** = *to be on fire, blaze, flame, burn.*
cāligō, cāliginis (f.) = *mist, vapor, fog; gloom; blindness, affliction.*
- 686 **cōnsiliō dignāta virum** = *deemed the man worthy of your council.*
satus, a, um = (+ abl.) *born.*
Sate: voc.
- 687 **absentēs**: modifies **Thēbās**.
cuī: refers to Tydeus; dat. with **adnuimus**.
dūdum = *here, formerly.*
- 688 **adnuō, adnuere, adnuī, adnūtus** = (+ dat.) *to promise, grant; nod (assent).*
pōne: *here, as often, (dē)pōne.*
nimumque secundīs parce deīs = *don't rely on the favor of the gods too much (lit., carefully use your favorable gods too much).*
- 689 **huīc ūna fidēs optanda labōrī**: i.e., *let your deed stand alone (in fame).*
- 690 **ūtor, ūtī, ūsus** = (+ abl.) *to use.*
restō, restāre, restitī = *to stand one's ground, resist; stay behind; be left alive.*
Restābat: superstēs is the subj. The verb means both *was resisting (with acerbīs fūneribus)* and *was left over (with sociō gregī) (ZEUGMA).*
- acerbus, a, um** = *bitter, harsh, sour; morose, rough; painful.*
- 691 **grex, gregis (m.)** = *flock, herd, group.*
sponte = *of one's own will, voluntarily, deliberately, purposefully.*
- 692 **Haemonidēs, is** = *Haemonian, of Haemon.*
praevidēō, praevidēre, praevidī, praevisus = *to foresee, portend.*
- 693 **dēcipiō, dēcipere, dēcēpī, dēcēptus** = *to cheat, mislead, deceive; elude; frustrate.*
Maeōn, Maeonis (m.) = *Maeon (one of Eteocles's men).*
- 694 **vereor, verērī, veritus** = *to revere, have respect for, respect; fear, be afraid (of), be anxious.*
ducem: the leader of the raid.
- 695 **privō (1)** = *to deprive (+ acc. someone) of (+ abl. something).*
privāvēre fidē: like Cassandra, Maeon was gifted with the ability to see the future, but no one believed him.
Vītā inertī: abl. of cause with **miserandus**.
miserandus = *he who must be pitied.*
iners, inertis = *useless, empty, vain, meaningless.*
- 696 **trepidō**: last seen in line 645 to describe Menoetes, who was afraid of dying, here the adj. describes Maeon's fear of living.
immītis, e = *unripe, sour, green; rude, harsh, stern, severe; pitiless, inexorable.*

681 molliaque ēiectā dēlambit vellera linguā.
 682 Ille etiam Thēbās spoliīs et sanguine plēnus
 683 īsset et attonitīs sēsē populōque ducīque
 684 ostentāssset ovāns, nī tū, Trītōnia virgō,
 685 flagrantem multāque operis cālīgine plēnum
 686 cōnsiliō dignāta virum: “Sate gente superbī
 687 Oeneos, absentēs cuī dūdum vincere Thēbās
 688 adnuimus, iam pōne modum nimiumque secundīs
 689 parce deīs: huīc ūna fidēs optanda labōrī.
 690 Fortūnā satis ūsus abī.” Restābat acerbīs
 691 fūneribus sociōque gregī nōn sponte superstēs,
 692 Haemonidēs (ille haec praevidērat, ōmina doctus
 693 āeris et nūllā dēceptus ab ālite) Maeōn,
 694 nec veritus prohibēre ducem, sed fāta monentem
 695 prīvāvēre fidē. Vītā miserandus inertī
 696 damnātur; trepidō Tȳdeus immītia mandat:

Discussion Questions:

1. How is the classic metaphor of a victorious lion/wild animal used differently or unexpectedly here than elsewhere in Classical Latin?
-

- 697 **Āonidēs, um (pl.)** = *Aonian, Boeotian*.
crastinus, a, um = *of tomorrow, of the future*.
mūnere nostrō: abl. of separation with **exēptum**.
- 698 **mānibus mediīs**: dat. after **mūnere**.
eximō, eximere, exēmī, exēptus = *to take out, take away, remove; free, release, let off*.
Aurōra, ae (f.) = *Aurora (the goddess of the dawn)*.
- 699 **perferō, perferre, pertulī, perlātus** = *to carry through, bear, suffer, endure to the end, put up with*.
cingō, cingere, cīnxī, cīctus = *to surround, enclose; gird, equip*.
portās: METON. for the walls of the city.
- 700 **novā** = *renew*.
aevō = *for (the weaknesses of) age*.
- 701 **praecipuē** = *especially, chiefly*.
mementō: fut. imper.
- 702 **multiplicō (1)** = *to multiply, increase*.
fūmō (1) = *to emit smoke, vapor, steam*.
Fūmantem: sc. **sanguine**.
aspice: it is unclear whether Tydeus invites Maeon to take in his surroundings before going back to Thebes or if he means for Maeon to invite Eteocles to leave his kingdom and see for himself the carnage which Tydeus has wrought.
- 703 **lātē**: modifies **Fūmantem**.
tālēs: sc. **virī**.
in bella: here, used to express purpose.

697 “Quisquis es Āonidum, quem crastina mūnere nostrō
698 mānibus exēptum mediīs Aurōra vidēbit,
699 haec iubeō perferre ducī: cinge aggere portās,
700 tēla novā, fragilēs aevō circum īspice mūrōs,
701 praecipuē stīpāre virōs dēnsāsque mementō
702 multiplicāre aciēs! Fūmantem hunc aspice lātē
703 ēnse meō campum: tālēs in bella venīmus.”

Discussion Questions:

1. How do you think King Eteocles will react to the message which Tydeus orders Maeon to bring back?
-

Thebaid Book 7:
Amphiaraus

Summary of *Thebaid* Books 3 - 7

Book Three opens with Eteocles struggling to sleep and worried about the raid he ordered on Tydeus as he returned to Thebes. The king's anxieties prove ominous, as Maeon, the sole survivor of the fifty Thebans sent to kill Tydeus, returns. The warrior not only relates what happened, but also reproaches the king for his actions which led to the deaths of forty-nine of his subjects; before a very angry Eteocles can say anything, however, Maeon takes his own life. In a preview of the stance which Creon takes against his fallen enemies near the end of the epic, the Theban king is so overcome with rage that he allows Maeon neither cremation nor burial.

Meanwhile, the Theban women rush out of the gates to claim and mourn over their dead sons and husbands. Among them is Ide, the mother of the twins Chromis and Periphas, whom she found joined together in death by Tydeus's spear. Instead of the expected description of a pitiable mother, Statius characterizes her as a raving madwoman in love with death itself.

After the men have all been identified, pyres are built and the oldest man there, Aletes, provides the eulogies. Again Statius contradicts expectations, and Aletes uses his speech as a platform to recount the curse of Thebes and the criminal actions of its current king.

Jupiter, satisfied that the men of Thebes yearn for war, looks upon all of this with great satisfaction and sends Mars to Argos to incite their bloodlust. Venus questions Mars and pleads that he not play a part in Thebes's destruction, but her lover's response is irrefutable. The order comes from Jupiter and Mars is merely playing a part in Thebes's unavoidable fate. With that, the god of war leaves for Thebes as Tydeus himself completes his journey back to Adrastus's kingdom.

Tydeus relates Eteocles's crimes to every village along his course back to Argos, and Adrastus himself was leading a council of neighboring leaders to the same effect when Tydeus enters the palace. The Calydonian's wounds and words convince Adrastus and the leaders that something must be done, but Adrastus charges Amphiaraus, Apollo's seer, to discern the will of the gods. Amphiaraus consequently sees signs so terrible that he refuses to relay them to Adrastus. For twelve days, Amphiaraus is silent, but Capaneus (a leader from Olenus), incited by Mars, mocks Amphiaraus and rallies the Argives to war, despite the seer's warnings that the augury spells certain doom for Argos. Adrastus is not entirely convinced, but Book Three ends with the king assuring his daughter Argia (and Polynices's wife) that war is inevitable.

That unavoidable war is realized in the next book, and much of Statius's narration in Book Four is taken up by a description of the names and customs of some of the three thousand soldiers who have allied with Argos to march against Thebes. Polynices and Tydeus lead the column behind Adrastus, and following their men are Hippomedon, Capaneus, Amphiaraus, and Parthenopaeus. In contrast to the others, Amphiaraus marches

out of duty and not a lust for war, knowing that his wife has sealed his fate. Statius digresses into a narration of how Argia orchestrated the seer's involvement, which she saw as crucial to the success of her husband and his side. Having been given the cursed necklace of Harmonia on her wedding day, Argia gave the piece of jewelry to Amphiaraus's wife Eriphyle. Statius is not clear on how this gift compels Amphiaraus's attendance, although his audience would have been familiar enough with the necklace's tradition and Eriphyle's greed to understand that the gift was a kind of blackmail.

While the Seven marches, Thebes begrudgingly prepares for war, a task made all the more terrible by the awful ravings of a Bacchante who startles the Thebans with a prophecy that both brothers will fall and that Eteocles is at fault. Eteocles is greatly disturbed by this and seeks out the prophet Tiresias to validate the woman's claim. Rather than augury or haruspicy, Tiresias leads King Eteocles to a cursed grove in the forest and communes with the souls of the underworld. Cadmus, Harmonia, and even the fresh souls of the forty-nine victims of Tydeus appear from this gateway to Tartarus, but Tiresias and his daughter Manto are interested in speaking to the ancient king of Thebes, Laius. Laius assures Eteocles that Thebes will win the war and that Polynices will not gain the throne, but that the Furies and Oedipus will be all that remains after the war is concluded.

Meanwhile, the Seven Against Thebes quickly reach Nemea, which alarms Bacchus, who sees that his Thebes is still unprepared for war. The god contrives to dry up all the sources of water to halt the march and buy his city some time. The Argive leaders are searching for water when they happen upon a woman carrying a baby. The woman's name is Hypsipyle and she is eager to lead the army towards the waters of Langia. Hypsipyle is so eager, in fact, that she sets the baby down on the ground so that she can walk more quickly. With her help, the Argives finally find water, and Book Four ends with the chaos of men greedily quenching their thirst.

As Book Five begins, Adrastus's men have gratefully sated their thirst, and the king asks Hypsipyle who she is. Hypsipyle responds with a long tale that encompasses almost the entirety of the book. She tells the men that she is from Lemnos, once a very prosperous land but recently punished by Venus because its women grew lazy and neglectful in their worship of the goddess. Venus cursed the women to hate their husbands, who were off fighting the Thracians. The women were whipped into a frenzy by Polyxo, and they slaughtered every man on the island after a huge banquet to welcome their husbands home upon their return from Thrace. Hypsipyle tells the Argives that she alone wanted no part in the slaughter and instead saved her father, King Thoas, by hiding him in a raft and sending him across the sea.

In the absence of a king, the women made Hypsipyle queen of Lemnos. Soon after, Jason and the Argonauts, on their way to Colchis, landed at Lemnos. The Argonauts domesticated the women, and Hypsipyle coupled with Jason in language that Statius describes as a rape. Just a year later, the Argonauts abandoned the women to continue their quest for the golden fleece. Soon after, a rumor spread that Hypsipyle had secretly saved her father from the slaughter, and the former queen was forced into exile. On the shores of

Lemnos, Hypsipyle encountered some pirates who took her and sold her as a slave to King Lycurgus of Nemea.

When the now slave-nurse meets the Argives at the end of Book Four, she is nursing Opheltes, the infant son of Lycurgus and Eurydice. In order to better guide the Argives to Langia, she puts Opheltes down in the grass but then loses track of him as she is telling her story. At the conclusion of her story, Hypsipyle hears some terrible sounds and finds that Opheltes has been devoured by a serpent of Jupiter sacred to the area. The serpent is killed by Capaneus, and the army prevents King Lycurgus from killing Hypsipyle when he finds out what happened to his son. Funeral games are proposed for Opheltes, who is renamed Archemorus (“Forerunner of Death”).

After the death of Opheltes (renamed Archemorus) in Book Five, King Lycurgus and his wife, Queen Eurydice, prepare a funeral pyre for the infant. Despite the baby’s humble status, his pyre is outrageously extravagant. Entwined within its branches are rich Arabic spices and flashing gems, while the whole structure is covered with a canopy of Tyrian purple inlaid with gold. For Archemorus himself, his parents dress him in Tyrian cloth and a small set of armor, complete with a tiny royal scepter.

The funeral begins with a lamentation by Eurydice, who also curses Hypsipyle to a life of exile. Lycurgus then throws his scepter onto the pyre and reproaches Jupiter for what the king sees as a betrayal of trust. Finally, Archemorus’s father punctuates his speech by lighting his son’s pyre, whose flames rise impressively high into the air.

While Archemorus’s lavish pyre is executed, the Argives prepare another, more humble one in an attempt to appease the gods offended by the death of the sacred serpent which killed Archemorus. Their pyre burns with live animal sacrifices and tokens from each of the leaders, and it expires quickly. Over nine days, the Argives also build and erect a stone monument to the tragedy of the baby and the serpent. Finally, in true epic fashion, King Adrastus orders funeral games to be celebrated.

The ceremonial games begin with a parade of effigies of famous Argives including Hercules, Inachus, Tantalus, Coroebus, and Danaus. The first of the actual contests is a chariot race, which is won by Amphiarus, whom Apollo assists by summoning the figure of a serpent from Hades to scare the other horses as they finish the final lap.

The second contest is a footrace, which Parthenopaeus, the son of fleet-footed Atalanta wins, but again not without controversy. At the finish line, his competitor Idas yanks Parthenopaeus down by his hair and steals the victory. The Arcadian protests, and King Adrastus orders a rematch between the two which Parthenopaeus easily wins.

The third contest is a discus throw, which Hippomedon wins without incident, though the same cannot be said for the next competition, a boxing match between Capaneus and Alcidamas. The two are evenly matched until Alcidamas draws blood, which causes Capaneus to unleash a monstrous attack. Alcidamas is near death when Adrastus finally orders Hippomedon and Tydeus to pull Capaneus off of his opponent.

Finally, a wrestling match ends the series of contests. Tydeus, despite his size, shows remarkable strength and convincingly defeats his larger opponent, Agylleus.

King Adrastus, however, is urged by his companions to display his own skill in an exhibition of archery. After all of the spirited competition of Book Six, the mid-point of Statius's epic arrives with a terrible omen. The Argive king shoots an arrow at a far off ash tree, but it rebounds and comes to rest right back next to Adrastus's quiver. None of the Argives quite understand, but the single arrow returning to its home foretells that Adrastus will return to Argos alone, as the only leader left alive at the end of the Theban war.

With the long delay of the games in Book Six, Jupiter is enraged that Mars has not yet begun the war he had commissioned against Thebes. The king of the gods sends Mercury to incite Mars, who is described in terrifying fashion as luxuriating in the spoils and blood of his endlessly brutal conquests. The god of war gladly sets off to Thebes to begin the long-awaited purge of the house of Oedipus in Book Seven.

In contrast to Mars, Bacchus is shown meekly and subserviently begging Jupiter for a pardon on behalf of his beloved Thebes. Jupiter assures him, as he has before, that the war is a consequence of fate, but he also reveals that his anger has abated and that the war does not mean the end for the city, just the accursed lineage of Oedipus. Jupiter also lays aside his son's suspicion that Juno is behind the city's destruction. Bacchus's distrust of Juno is ironic, given that his character is heavily modeled on Juno's character in *Aeneid* Book Four.

War does not yet begin, however. Jocasta nearly convinces Polynices to seek peace with his brother, but her impassioned speech and terrifying presence is nullified by the vengeance of Tydeus, who recalls Eteocles's past misdeeds. Tisiphone then sends two of Bacchus's tigers stampeding towards the battlefield where an Arcadian named Aconteus kills the pair, enraging a Theban follower of Bacchus who in turn kills Aconteus. Tydeus seizes upon the opportunity and incites a *melée* finally to begin the battle for Thebes.

The madness and chaos of war sets the stage for the first in a series of glorious (or inglorious) deaths of the Seven. Statius quickly shifts his focus from a fervent sequence of slaughter to the spectacular fate of Amphiaraus, the seer of Apollo. Amphiaraus is aware of his impending death, and drawing strength from that knowledge and with the help of Apollo himself, goes on a murderous rampage through the battlefield. This is Amphiaraus's last and most glorious moment in battle; it is his ἀριστεία (*aristeia*).

Rather than allow his seer to suffer death, Apollo creates a chasm which opens up in the middle of the battlefield and swallows Amphiaraus, sending him to the underworld in an enigmatic final scene to Book Seven.

The Meaning of *Thebaid* Book 7

Statius's overwhelming message in Book Seven, and throughout the entire epic, is the insurmountable power of rage and impiety, dark forces that counteract even the king of the gods and fate. Intertwined within that theme is Statius's response to Vergil's *Aeneid* and

the Augustan concept of *pietās*. Statius's Bacchus is modeled heavily on Vergil's Juno of *Aeneid* Book Four (and some argue even, paradoxically, Vergil's Venus from *Aeneid* Book One). Jupiter himself, who was swayed by his wife's and daughter's appeals in the *Aeneid*, here in the *Thebaid* rejects Bacchus's entreaty with a deceit, that this war is not his own creation, but that of the Fates (the very argument which Jupiter faithfully makes to Juno and Venus in the *Aeneid*). Elsewhere however, Jupiter blames the war on all the forces of the natural order (*Tellūs, Fides, Pietās, and Nātūra*). Unlike Vergil's Jupiter, Statius's king of the gods is suspect.

Statius clearly presents his own argument that rage and impiety are really in control, and that piety and the gods are at their mercy. While Jupiter successfully stirs Mars to action, it is not Mars who sparks the beginning of the conflict, but Tisiphone. Subverting any effect Mars's presence has on the battlefield, Jocasta almost successfully appeals to her son through familial piety. She is a terribly sad figure who openly blames herself for the curse on her family, but neither her admission of guilt nor her maternal appeals to the duties of a pious son are ultimately successful. Through the medium of Tydeus's unrelenting rage, Jocasta's past wickedness (i.e., her relationship with Oedipus) renders her ineffective, and her attempts to avert war fail. One assumes that, had she been battling only the god of war, she would have been successful.

Statius's world of civil war is vastly different than the world which Vergil created, a world ruled by Augustan values. Almost a century earlier, *pietās* ruled (or so Vergil stated); there were clear delineations between what was right and wrong; there was a Golden Age brought about by the *prīnceps*. Not so in Statius's world, one which is ruled by chaos, *nefās*, and *furor*. In the *Thebaid*, Eteocles is eager for fratricide, while his brother shudders at the thought (7.688-689).

The selections included in this chapter deal with the final episode of Book Seven, the ἀπιστεία and κατὰβασίς of Amphiaras, a microcosm of the Statian/Vergilian and *nefās/pietās* conversation. While the Vergilian Apollo embodied Augustan *mōrēs* (and indeed, Augustus himself), Statius responds to what he sees as the inadequacy of those Augustan values by turning Apollo into an agent of impiety and wickedness.

Amphiaras is the most innocent and most pious of the Seven, yet he is the first of the Seven to meet his end. However, his underserved and early fate is not a death at all. Instead, he endures an unnatural, and very much alive, descent to the underworld orchestrated by Apollo (a *katabasis*). In Book Eight, Dis is livid at the impious subversion of the natural order, and in many ways the conflict that Apollo creates drives the war over the remaining books. Furthermore, Amphiaras's *aristeia*, his finest moment led by Apollo himself, is tainted by the blind slaughter of one of his own, Lycorus, another priest of Apollo. In this portion of Book Seven, as within the book as a whole, *impietās* and *nefās* reign supreme.

Thebaid Book 7:
Amphiaraus

- 615 After the Seven Against Thebes's long march and the delay at Nemea with Hypsipyle's tale and Archemorus's funeral games, the war for Thebes finally begins outside of the city gates. Jocasta, appealing to Polynices out of familial piety, nearly sways him to consider peaceful negotiations, but Tydeus's rage eliminates this possibility and he incites the army into a frenzy (**Saevus clāmor et irae**).
- Saevus clāmor**: the adj. is among the most common in the *Thebaid*; it is also common for Statius to provide an epithet for an action based on the emotion that causes the action.
- 616 **hinc atque inde** = *here and there, from all sides*.
caleō, calēre, caluī = *to be warm, be hot; feel warm; glow*.
nūllō ōrdine: see note, 5.7.
- 617 **cōnfūsī**: sc. **sunt**; the continual ELLIPSIS of **esse** throughout lines 617-619 heightens the swift onset of the confusion that marks the start of the war.
neglegō, neglegere, neglexī, neglēctus = *to be unconcerned about, neglect; overlook; despise*.
regentum: take substantively, see note, 1.215.
- 618 **mixtī**: **equitēs, catervae, and currūs** are all subs.
caterva, ae (f.) = *crowd, throng, troop, company, band*.
- 619 **currus, ūs (m.)** = *chariot*.
premit = *here, hinders*.
indigestus, a, um = *unarranged, confused*.
- 620 **cōpia, ae (f.)** = *abundance, supply, store; multitude; (pl.) troops, armed forces; supplies*.
cōpia: the military sense of the word is meant, despite this meaning usually being restricted to the pl. Perhaps Statius is insinuating that the confusion of ranks has reduced the group of soldiers to a mere crowd of men.
sēsē ostentāre: so that their fellow soldiers can discern friend from foe.
- 621 **subitīs** = *here, improvised*.
Thēbānus, a, um = *Theban, of Thebes*.
Argīvus, a, um = *Argive, from Argos*.
- 622 **cōnfligō, cōnfligere, cōnflixī, cōnflīctus** = *to throw together; come into conflict, clash, fight, battle*.
retrō vexilla . . . secūfī: TRICOLON CRESCENS, as each element that should have led the charge is characterized by more modifiers.
vexillum, ī (n.) = *standard, ensign, flag; (by METON.) troops*.
tuba, ae (f.) = *bugle, war trumpet*.
- 623 **lituus, ī (m.)** = *cavalry trumpet, signal*.
- 624 **Tantus ab exiguō**: an effective JUXTAPOSITION. Given the proximity of **vīrēs** below, Statius may be recalling **prō tantō nōmine exiguae vīrēs** (*Aen.* 8.473-474).
exiguō = *here, so little*.
Māvors, Māvortis (m.) = *Mars, (by METON.) war*.
- 625 **utī** = **ut**; begins an EPIC SIMILE, which both justifies the comment of the previous line and looks ahead to the more fierce fighting yet to come. Again, Statius employs natural disorder (storms, e.g.) to exemplify the unnatural chaos of battle (cf. most notably, 5.366ff.).
- 626 **lēnis**: modifies **Ventus**.
frōns, frondis (m.) = *foliage, bough, garland*.
aperta cacūmina: refers to the tree-tops which have been stripped of their foliage (**frondēs**) by the wind.
cacūmen, cacūminis (n.) = *point, tip, top, peak*.
gestat = *here, bends*.
- 627 **patefaciō, patefacere, patefēcī, patefactus** = *to throw open, be open; bring to light*.

Peace is Lost

615 Saevus iam clāmor et īrae
616 hinc atque inde calent; nūllō venit ōrdine bellum,
617 cōnfūsīque ducēs vulgō, et neglecta regentum
618 imperia; ūnā equitēs mixtī peditumque catervae
619 et rapidī currūs; premit indīgesta ruentēs
620 cōpia, nec sēsē vacat ostentāre nec hostem
621 nōscere. Sīc subitīs Thēbāna Argīvaque pūbēs
622 cōnflixēre globīs; retrō vexilla tubaeque
623 post tergum et lituī bellum invēnēre secūtī.
624 Tantus ab exiguō crūdēscit sanguine Māvors!
625 Ventus utī prīmās struit intrā nūbila vīrēs,
626 lēnis adhūc, frondēsque et aperta cacūmina gestat,
627 mox rapuit nemus et montēs patefēcit opācōs.

Discussion Questions:

1. Where do you find enjambment in lines 615-621? What does Statius's use of this figure of speech add to the narrative?
 2. How do the elisions in line 618 highlight the commotion and confusion of the sudden onset of battle?
 3. What is the word-picture in lines 621-622 and how is it appropriate to the action?
-

- 628 **Pīeriae, ārum (f. pl.) = the Muses.**
Pīeriae sorōrēs: This invocation begins the second half of Statius's epic, in the same way Vergil divided the *Aeneid* and Homer divided his *Iliad* and *Odyssey*. Statius's invocation parallels the way he opened his first book (**Pīerius** **mentī calor incidit,** 3). In an epic often characterized by the theme of delay, the author's prayer is not at the beginning of Book Seven (cf. *Aen.* 7.37-45), but delayed nearly until the end (though Vergil places a second invocation in roughly the same narrative space in 7.641-646).
longinquus, a, um = far off; distant, remote; foreign.
nōn vōs longinqua cōsulimus = we do not ask you to tell of foreign wars.
- 629 **vestrās, vestram:** the ANAPHORA emphasizes Statius's plea that the Muses act out of self-interest.
- 630 **Āoniam** refers both to Mt. Helicon, home of the Muses, and Thebes, the subject of the request.
propinquus, a, um = close by, nearby, near, neighboring.
propinquō: in contrast to with **longinqua** above.
- 631 **Tyrrhēnus, a, um = Tyrrhenian, Etruscan; Pelasgian, Greek.**
Tyrrhēnōs: the use of this word to refer to the Argives is a stretch here. A Roman audience is more familiar with the Etruscan context.
Helicōnius, a, um = from Mt. Helicon, Theban.
plectrum, ī (n.) = lyre.
- 632 **Sīdonium . . . liber:** Statius's first description of the war between the Thebans and Argives is an intimate narrative of hand-to-hand combat highlighted by an elegant CHIASTIC structure emphasizing the chaos. Tydeus's slaughter of Pterelas is followed in quick succession by five more deaths (640-648) and then an extended description of Eunaeus's pitiful and perhaps unfair fate at the hands of Capaneus (lines 649-688).
Pterelās, ae (m.) = Pterelas (a Theban).
male fidus = infidus; cf. *Aen.* 2.23, where **male fida** is used to describe Tenedos, the island from which the Greeks launch their invasion of Troy after the Trojans bring the horse inside the city.
- 633 **rumpentem = here, grabbing at.**
frēnī, ōrum (m. pl.) = bridle, bit; restraints, reins.
raptat: a rather violent synonym for **fert**.
- 634 **iam = here, by now.**
liber: modifies the **sonipēs**; i.e., the horse is free from its rider.
fessa manus: Pterelas is exhausted from trying to hold onto the reins.
armōs: of the horse.
- 635 **Tydeos:** Gk. gen., with **hasta**.
iuvenī: dat. of poss.
trānsverberō (1) = to pierce all the way through, transfix.
inguen, inguinis (n.) = groin, private parts; thigh.
- 636 **lābentem:** refers to Pterelas.
affingō, affingere, affigī, affixus = to form, attach, affix, join.
ille: the horse.
perēemptō dominō: dat. after **cōsertus**.
- 638 **ceu . . . cum = just as when.**
animā utrāque: a Centaur is half-man, half-horse, so Statius is applying this duality to his soul as well.

Statius Invokes the Muses

628 Nunc age, Pīeriae, nōn vōs longinqua, sorōrēs,
629 cōnsulimus, vestrās aciēs vestramque referte
630 Āoniam; vīdistis enim, dum Marte propinquō
631 horrent Tyrrhēnōs Helicōnia plectra tumultūs.

War Begins

632 Sīdonium Pterelān sonipēs, male fīdus in armīs,
633 rumpentem frēnōs dīversa per agmina raptat
634 iam līber, sīc fessa manus. Venit hasta per armōs
635 Tȳdeos: et laevum iuvenī trānsverberat inguen
636 lābentemque affīgit equō. Fugit ille perēemptō
637 cōnsertus dominō, nec iam arma aut frēna tenentem
638 portat adhūc: ceu nōndum animā dēfectus utrāque

Discussion Questions:

1. What special interest does Statius suggest that the Muses should have in this portion of his epic?
 2. What effect would the use of **Tyrrhēnōs** (631) have on Statius's Roman audience? Why not use a more conventional term for the Argives?
 3. How does the enjambment in line 635 add suspense to the action?
-

- 639 **sua in terga:** indicates that the intention of the SIMILE is to equate Pterelas and his horse to a Centaur whose human half lies dead upon the equine half. The audience is reminded of Apollo's vengeful slaughter of the Cyclops (to which line 5.434 alluded); in doing so, Statius prepares his audience for Apollo's impious behavior yet to come.
- 640 **opus ferrī = bellum.**
alterna: take substantively as the dir. obj. of **sternunt**. Since this line begins the first general narration of the battle at large, this is perhaps an appropriate echo of **alternaque rēgna** in 1.1.
furentēs: modifies all the subjs. of **sternunt**.
- 641 **Sybaris, is (f.) = Sybaris** (a Theban youth). His name indicates an indulgent young man, and the Trojan Sybaris in *Aeneid* Book 12 is killed by Turnus in much the same way as Periphas is below.
Pylius, a, um = Pylian, of Pylos (a town on the western coast of Greece, famous for being the birthplace of Nestor).
Periphantes: another Periphas was a priest of Apollo who was made king of Attica. Zeus wished to slay him because the people began to worship him as Zeus's equal, but Apollo persuaded Zeus to turn him into an eagle instead.
Menoceus, Menoeceus (m.) = Menoeceus (the son of Creon).
- 642 **Parthenopaeus, ī (m.) = Parthenopaeus** (one of the Seven Against Thebes and the son of Atalanta).
Itys, Ityos (m.) = Itys (a Theban).
Sybaris . . . sagittā: Statius quickly enumerated the first duels of the war in lines 640-642 and now returns briefly to them in order to explain how each battle was decided.
- 643 **trux, trucis = savage, grim, fierce, wild.**
īnsidior, īnsidiārī, īnsidiātus = to plot (against), lie in wait (for).
īnsidiantē: PERSONIFICATION.
- Itys īnsidiantē sagittā:** cf. **hic longē fallente sagittā** (*Aen.* 9.572), where another Itys is killed.
- 644 **Caeneus, Caeneos (m.) = Caeneus** (an Argive).
Haemōn, Haemonis (m.) = Haemon (the son of Creon and brother of Menoeceus).
Māvortius Haemōn: the same epithet is used of the Rutilian Haemon in *Aen.* 9.685. Here, Statius must be referring to the dragon of Mars killed by Cadmus, the founder of Thebes.
- 645 **rapit = here, cut off** (this is an extremely grotesque choice of words, as **rapere** has the sense of *to rip* or *tear off*); cf. the note on **raptat** above (633).
cuī: dat. of ref.
dīviduus, a, um = divisible, divided, separated.
dīviduum: modifies **corpus**.
hiantēs: following Homeric tradition, severed body parts live beyond their separation from the body.
- 646 **animus caput:** the soul was thought to be found in one's **pectus**.
iacentis: refers to Caeneus; recalls **iacet** in line 642.
- 647 **dēprēndō, dēprēndere, dēprēndī, dēprēnsus = to catch hold of, arrest; intercept; catch in the act; detect; discover; understand; embarrass.**
- 648 **moriēns:** i.e., Abas is killed in mid-spoliation.
hostilemque suumque: both modify **clipeum**.
clipeum: disyllabic.

639 cum sua Centaurus moriēns in terga recumbit.
640 Certat opus ferrī: sternunt alterna furentēs
641 Hippomedōn Sybarin, Pylīum Periphanta Menoeceus,
642 Parthenopaeus Ityn: Sybaris iacet ēnse cruentō,
643 cuspide trux Periphās, Itys īnsidiantē sagittā.
644 Caeneos Īnachiī ferrō Māvortius Haemōn
645 colla rapit, cui dīviduum trāns corpus hiantēs
646 truncum oculī quaerunt, animus caput; arma iacentis
647 iam rapiēbat Abās: cornū dēprēnsus Achīvā
648 dīmīsit moriēns clipeum hostīlemque suumque.

Discussion Questions:

1. Nearly all of the names in the passage above are copied from characters in Vergil's *Aeneid*. Why do you think Statius felt that it was important to borrow these names and associations, rather than use novel ones?
 2. What is the effect of Statius's narrative sequencing in lines 640-643? Why not describe these battles in a more linear manner?
 3. What is the effect of the polysyndeton in line 648?
-

- 649 This next scene is in stark contrast to the quick narratives of honorable deaths on the battlefield.
Eunaeus, a priest of Bacchus, tries to appeal to the sanctity of Bacchus and Thebes in order to prevent further bloodshed. Capaneus however, as Statius's SIMILE illustrates, has no interest in peace, and he kills the priest with one toss of his spear.
tibi: dat. after **suāsīt**; the EPIC APOSTROPHE is also highlighted by ANAPHORA (**Quis . . . quis . . . quibus**).
- Bacchēus, a, um** = *Bacchic, of Bacchus*.
Eunaeus, ī (m.) = *Eunaeus* (a priest of Bacchus).
- 650 **lūcōs**: the typical setting for Bacchanalian rites.
vetītus: sc. est.
quibus: sc. **ex** (its antec. is **lūcōs**).
ēmaneō, ēmanēre, ēmanuī, ēmānsus = *to stay away, stay out*.
- 651 **assuētum**: trisyllabic for meter.
Bromius, ī (m.) = *Bromius, Bacchus*.
furōrem: the frenzy of a Bacchant, not of war.
- 652 **queas**: potential subjunct.
Clipeī penetrābile textum: in contrast to Aeneas's famous shield, which Vergil describes in *Aen.* 8.625, **clipeī nōn enarrābile textum**. Statius himself mentions Aeneas's shield in Book 10 as **mirābile textum** (56).
textum = here, *covering*.
- 653 **hedera, ae (f.)** = *ivy*; the ivy crown is associated with the worship of Bacchus.
Nysaeus, a, um = *Nysian, of Nysa* (the birthplace of Bacchus).
- 654 **candida**: Eunaeus's white headband displays his status as a priest, and so he should generally be considered sacrosanct, which adds to Capaneus's impiety.
pampineus, a, um = *covered with vine shoots, tendrils, or foliage*.
subnectō, subnectere, subnexus, subnexus = *to fasten, tie underneath, confine*.
īnstita, ae (f.) = *ribbon, band* (typically worn on the bottom of a Roman matron's dress).
- 655 **crēscunt lānūgine mālae**: i.e., Eunaeus is young and inexperienced.
lānūgō, lānūginis (f.) = *down* (of plants or animals).
- 656 **rubeō, rubēre, rubuī** = *to be red, be bloody, blush*.
imbellis: describes Eunaeus's **thōrāx**, but just as well applies to the priest.
Tyriō: Tyre was famous for its purple dye; the adj. is typical of luxury and extravagance.
subtēmen, subtēminis (n.) = *weaving, thread, yarn*.
- 657 **manica, ae (f.)** = *sleeves, gloves, arm bands*.
pingō, pingere, pīnxī, pictus = *to draw, paint, embroider, depict, stain, color*.
pictae: TRANSF. EPITHET.
vinculum, ī (n.) = *chain, band*.
vincula: acc. of respect with **pictae**.
- planta, ae (f.)** = *sole* (of the foot).
plantae = here, *sandals* (SYNEC.).
- 658 **carbaceus, a, um** = *made of linen cloth*.
sinūs = here, *folds* (of a toga).
fibula, ae (f.) = *clasp, brooch*.
rāsilis, e = *shaved smooth, scraped, polished*.

The Death of Eunaeus

649 Quis tibi Bacchēōs, Eunaee, relinquere cultūs,
650 quis lūcōs, vetitus quibus ēmānsisse sacerdotēs,
651 suāsīt et assuētum Bromiō mūtāre furōrem?
652 Quem terrēre queas? Clipeī penetrābile textum
653 pallentēs hederāe Nysaeaque sēta corōnant,
654 candida pampineō subnectitur īnstita pīlō,
655 crīne latent umerī, crēscunt lānūgine mālae,
656 et rubet imbellis Tyriō subtēmine thōrāx,
657 brachiaque in manicīs et pictae vincula plantae
658 carbaseīque sinūs, et fībula rāsīlis aurō

Discussion Questions:

1. Why does Statius choose to directly address Eunaeus in an epic apostrophe (line 649)?
What effect does it have on the extended narration of his death?
 2. What figures of speech highlight lines 649-652?
-

- 659 **Taenarius, a, um** = *Taenarian, of Taenarus* (a town in Laconia which was also the location of a cave known as the mythical entrance to the underworld).
mordeō, mordēre, momordī, morsus = *to bite, eat, devour; sting; cut (into), hurt.*
iaspis, iaspidis (f.) = *jasper.*
- 660 **quam super:** ANASTROPHE.
gōrŷtos, ī (m.) = *quiver.*
- 661 **lynx, lyncis (m.)** = *lynx, lynx-skin.*
- 662 **lymphō (1)** = *to derange, drive crazy; be in a frenzy.*
It lymphante deō: answers the question asked in 651, but the idea that Bacchus sent his priest into the battle to be slaughtered is paradoxical.
mīlia: sc. **mīlitum.**
longum = here, *from afar* (agrees with the implied **verbum**, the dir. obj. of **vōciferāns**)
- 664 **Cirrhaeā iuencā:** i.e., Europa.
mōnstrāvīt Apollo: Cadmus visited Delphi in his quest to find Europa, and Apollo's oracle instructed him to find a new home where a cow had come to rest. Statius is exaggerating Apollo's role in Thebes's foundation in order to orchestrate a less than favorable comparison to Jupiter, as is Statius's motive throughout the *Thebaid*.
iuenca, ae (f.) = *heifer, cow.*
- 665 **Parcite:** sc. **moenibus.**
haec: with **moenia**, above.
volentēs: i.e., of their own accord.
- 666 **gener:** through the affair between Jupiter and Semele (Cadmus's daughter).
gener . . . socer: CHIASMUS.
- 667 **socer:** Harmonia (Cadmus's wife) is the illegitimate daughter of Mars and Venus.
mentior, mentīrī, mentitus = *to invent, fabricate, feign, imitate, fake; lie.*
haud mentīmur: LITOTES.
- 668 **Alcīdēs, is (f.)** = *descendent of Alceus* (the father of Amphitryon), *Hercules.*
Iactantī: dat. of ref.
- 669 **āerius, a, um** = *of air, airy; lofty, high.*
in hastā = here, *with a spear in hand.*
- 670 **Quālis leo:** this SIMILE is modeled closely on the one Homer uses to describe Menelaus when he sees Paris (*Iliad* 3.23-26), which also inspired Vergil's lion SIMILES in *Aeneid* 10.454-456 and 10.723-728.
prīmam: take adverbially.
māne = *in the morning.*
cubīlibus = here, *den or lair.*
- 672 **cervus, ī (m.)** = *deer, stag.*
nōndum bellantem: i.e., it is young and lacks horns.
iuencum: a better correlation to Eunaeus than the more obvious **taurum.**
- 673 **laccessant:** adversative subjunct. after **licet;** sc. **eum** (i.e., the lion).
- 674 **vēnor, vēnārī, vēnātus** = *to hunt.*
vēnantum: part. used substantively (cf. note, 617).
sua vulnera nescit: indicates that Capaneus may have been wounded in the initial skirmishes (although it would not contribute to his death later).

659 Taenariam fulvā mordēbat iaspide pallam,
660 quam super ā tergō v̄lōx gōr̄ȳtos et arcūs
661 pendentēsque sonant aurātā lynce pharētrae.
662 It lymphante deō media inter mīlia longum
663 v̄ociferāns: “Prohibēte manūs, haec ōmine dextrō
664 moenia Cirrhaeā mōnstrāvit Apollo iuencā;
665 Parcite, in haec ultrō scopulī v̄nēre volentēs.
666 Gēns sacrāta sumus: gener huīc est Iuppiter urbī
667 Grādīvusque socer; Bacchum haud mentīmur alumnum
668 et magnum Alcīdēn.” Iactantī tālia frūstrā
669 turbidus āeriā Capaneus occurrit in hastā.
670 Quālis ubī p̄rimam leo māne cubīlibus ātrīs
671 ērēxit rabiem et saevō speculātur ab antrō
672 aut cervum aut nōndum bellantem fronte iuencum,
673 it fremitū gaudēns, licet arma gregēsque lacessant
674 v̄enantum, praedam videt et sua vulnera nescit:

Discussion Questions:

1. In what ways is Euneus unsuitable for warfare?
 2. Why does Euneus mention Apollo, Jupiter, and the foundation of Thebes (lines 663-668)? What narrative purpose does his speech serve, given that the priest’s fate is to be killed by Capaneus?
-

- 675 **congressus, ūs (m.)** = *meeting, union; encounter, contest, fight.*
- 676 **cypressus, ī (f.)** = *cypress tree, (fig.) spear.*
cypressum: according to Statius's previous description of Capaneus's spear (**ūnī missilis illi cuspide praefixa stat frondibus orba cypressus, 4.474-475**), **cypressus** is not METON., but fantastically the tree itself.
- 677 **Quid terrificās:** recalls **quem terrere queās?** (652).
ululātus, ūs (m.) = *wailing, crying.*
fēmineīs ululātibus: Capaneus dismisses Euneas's pleas as ritual lamentation, rather than a genuine and personal plea for peace.
- 678 **terrificō (1)** = *to frighten, terrify.*
ipse: Bacchus.
veniret: optative subjunct. with **Utinam.**
- 679 **haec:** Euneas's imminent death at the hands of Capaneus.
- 680 **expellō, expellere, expulī, expulsus** = *to drive out, eject, expel.*
morētur: subjunct. in the condition implied by **ceu.**
- 681 **terga:** refers to Euneas himself (not his shield).
- 682 **Arma fluunt:** i.e., he let them go.
crepō (1) = *to rattle, jingle, rustle, clatter.*
longisque crepat singultibus aurum: an effective PERSONIFICATION calling attention both to Euneas's unwarlike nature and Capaneus's iniquity.
- 683 **sinūs vicit cruor:** in JUXTAPOSITION to Euneas's **sinūs** as described in 658.
audāx, puer: voc.
- 684 **Āoniī puer altera cūra Lyaē:** refers to another follower of Bacchus named Phegeus, who was slain in line 603.
altera cūra: in appos. to **puer.**
- 685 **marcidus, a, um** = *languid, exhausted, withered, drooping; weak, apathetic.*
Īsmara, ōrum (n. pl.) = *Ismarus* (a mountain in Thrace where Bacchus loved Ampelus).
- 686 **Tmōlos, ī (m.)** = *Tmolos* (a mountain in Lydia famous for its wine grapes).
Nysa, ae (f.) = *Nysa* (the mountain where Bacchus was born).
ferāx, ferācis = *fertile, fruitful, prolific.*
Thēsēus, a, um = *of Theseus.*
Naxos, ī (f.) = *Naxos* (the island where Theseus abandoned Ariadne, and in the version Statius follows, Bacchus married her).
- 687 **metū:** abl. of cause.
iūrō (1) = *to swear (by), attest (to), call to witness, take an oath.*
iūrātus Ganges: Bacchus supposedly drank from the Ganges River.
- 688 This begins the final portion of Statius's narrative in Book Seven, the *aristeia* (an epic heroicism; Greek for "excellence") of Amphiaraus. Amphiaraus's glorious death is followed by those of Tydeus (8.659-766), Hippomedon (9.169-569), Parthenopaeus (9.683-907), and Capaneus (10.837-938). Statius provides each of these members of the Seven a stage in order to separate them from the inglorious fate of Eteocles and Polynices later (11.497-579). King Adrastus is the only member of the Seven Against Thebes to survive.
sēgnem: sc. **esse.**
Eteōclea: subj. acc. after **sēnsēre.**
- 689 **Polynīcis:** take with **ēnsis.**
inhorreō, inhorrēre, inhorruī = *to stand on end, bristle.*

675 sīc tum congressū Capaneus gāvīsus inīquō
 676 lībrābat magnā ventūram mōle cypressum.
 677 Ante tamen, “Quid fēmineīs ululātibus,” inquit,
 678 “terrificās, moritūre, virōs? Utinam ipse venīret,
 679 cū furis! Haec Tyrīs cane mātribus!” Et simul hastam
 680 expulit; illa volāns, ceu vīs nōn ūlla morētur
 681 obvia, vix sonuit clipeō et iam terga relīquit.
 682 Arma fluunt, longīsque crepat singultibus aurum,
 683 ēruptusque sinūs vīcit cruor. Occidis audāx,
 684 occidis Āoniī puer altera cūra Lyaeī.
 685 Marcida tē fractīs plānxērunt Īsmara thyrsīs,
 686 tē Tmōlos, tē Nŷsa ferāx Thēsēaque Naxos
 687 et Thēbāna metū iūrātus in orgia Ganges.

The Glorious End of Amphiaraus

688 Nec sēgnem Argolicae sēnsēre Eteōclea turmae,
 689 parciōr ad cīvēs Polynīcis inhorruit ēnsis.

Discussion Questions:

1. What sort of image of Capaneus does Statius present in this simile of the lion (670-674), especially followed by **congressū Capaneus gāvīsus inīquō** (675)?
 2. What is the effect of the heavily spondaic meter of line 676?
 3. What is the effect of the anaphora in lines 685-686?
-

- 690 **ēmineō, ēminēre, ēminuī** = *to stand out, be prominent, project; excel.*
formīdō (1) = *to fear, dread.*
formīdantibus: Amphiarus's horses apparently already know their fate.
- 692 **famulus, ī (m.)** = *servant, attendant.*
famulō: Amphiarus.
addit: Apollo is the subj.
- 693 **maestus et:** ANASTROPHE.
maestus Apollō: Apollo's love for Amphiarus is established by Homer, and so the god's feelings for his seer are justified.
obitus, ūs (m.) = *death, end.*
obitūs: Statius's use of the poetic pl. here highlights Amphiarus's glory.
illustrō (1) = *to light up, illuminate; make clear, explain; adorn, embellish.*
- 694 **Ille:** Apollo.
incendit sīdere: an appropriate anointment by a god who is often synonymous with Sol (**sīdera** are often rays of the sun).
- 695 **sīdere:** foreshadows the SIMILE that begins on 709.
nec tardē: LITOTES.
- 696 **nē:** begins a purpose clause after **frātrī dedistī.**
qua = **aliqua;** modifies both **manus** and **mortālia tēla.**
nē qua . . . nē quid: the ANAPHORA underscores Apollo's intent that his seer not be defiled by mortal hands.
vātēs, is (m.) = *bard, poet, soothsayer, prophet, seer.*
quid = **aliquid,** the dir. obj. of **laedere.**
- 697 **eat:** jussive subjunct.
venerābilis, e = *venerable.*
Dīs, Dītis (m.) = *Dis, Pluto, Hades; the underworld.*
Dītī: dat. of direction.
- 698 **fūnus:** i.e., either the funeral procession or Amphiarus's actual dead body.
aufferō, auferre, abstulī, ablātus = *to bear away, bear off, remove, withdraw; snatch away, steal; kill, destroy.*
- 699 **certus et:** ANASTROPHE.
nex, necis (f.) = *(violent) death, murder, slaughter.*
- 700 **suggerō, suggerere, suggessī, suggestus** = *to furnish, provide; suggest.*
inde = here, *consequently.*
diēs = **caelum.**
- 701 **laetior** = here, *more favorable.*
experientia, ae (f.) = *test, trial, experiment; experience; practice; effort.*
experientia caelī: sc. **erat;** i.e., the chance for the priest to read the sky.
- 702 **vacet:** the subj. is Amphiarus.
āvertō, āvertere, āvertī, āversus = *to turn away, avert.*
conterminus, a, um = *close by, neighboring, adjacent.*
- 704 **fruor, fruī, fructus** = (+ abl.) *to enjoy, delight in.*
fruitur dextrā: i.e., Amphiarus, whose gifts were for prophecy, now finds himself exultant in warfare.

690 Ēminet ante aliōs iam formīdantibus arva
691 Amphiarāus equīs ac multō pulvere vertit
692 campum indignantem: famulō decus addit ināne
693 maestus et extrēmōs obitūs illustrat Apollō.
694 Ille etiam clipeum galeamque incendit honōrō
695 sīdere; nec tardē frātrī, Grādīve, dedistī
696 nē qua manus vātem, nē quid mortālia bellō
697 laedere tēla queant: sānctum et venerābile Dītī
698 fūnus eat. Tālis mediōs aufertur in hostēs
699 certus et ipse necis, vīrēs fīdūcia lētī
700 suggerit; inde virō māiōraque membra diēsque
701 laetior et numquam tanta experientia caelī,
702 sī vacet: āvertit, mortī contermina, Virtūs.
703 Ardet inexplētō saevī Māvortis amōre
704 et fruitur dextrā atque animā flagrante superbit.

Discussion Questions:

1. Why is the **decus** described as **ināne** (692)?
 2. What implications does **avertit**, **mortī contermina**, **Virtūs** (702) have on Amphiaraus's impending death?
-

- 705 **Hicne**: sc. **est**; freely, *Is this the man who*.
hominum cāsūs lēnīre: i.e., Fate cannot be changed, but knowledge of one's fate provides comfort.
lēniō, lēnīre, lēnīvī, lēnītus = *to soften, alleviate, soothe, calm*.
lēnīre, dēmere: hist. infins.
dēmere Fātīs iūra frequēns: a rather subversive exaggeration.
Fātīs: abl. of separation.
- 706 **iūra** = here, *authority*.
frequēns = *often, repeatedly*.
dīvertō, dīvertere, dīversī, dīversus = *to go different ways, turn off, stop, stay*.
dīversus: sc. **est**.
- 707 **tripus, tripodas (m.)** = *tripod* (used by the Sibyl at Delphi).
tripodas: Gk. acc.
laurus, ūs (f.) = *laurel tree* (the sign of Apollo); *triumph, victory*.
sequī, cognōscere: dependent on **doctus (erat)**.
doctus: sc. **erat**, *was skilled (to)*.
in omnī nūbe = freely, *in every part of the sky*.
- 708 **salūtātō Phoebō**: Statius again equates Apollo with the god of light (cf. line 694) and so the abl. abs. references sunrise, when augury takes place.
- 709 **lētifer, is** = *plague-bearing, plague-filled*.
- 710 **immolō (1)** = *to sacrifice, offer*.
umbrīs suīs: Amphiarus's victims act as sacrifices for his forthcoming death.
- 711 **Phlegyās, ae (m.)** = *Phlegyas* (a Theban).
- 712 **Phyleus, Phyleos (m.)** = *Phyleus* (a Theban).
falcātus, a, um = *armed with scythes; sickle-shaped; curved, hooked*.
Clonis, is (m.) = *Clonis* (a Theban).
Chremetāōn, is (m.) = *Chremetaon* (a Theban).
- 713 **hunc . . . hunc** = *one . . . the other* (Cloris and Chremetaon, respectively).
metit = here, *kills*.
poples, poplitīs (m.) = *knee*.
- 714 **cuspidē nōn missā**: i.e., Chromis didn't even have the chance to defend himself.
Iphinous, ī (m.) = *Iphinous* (a Theban).
Sagēs, is (m.) = *Sages* (a Theban).
- 715 **intōnsus, a, um** = *unshaven*.
intōnsus: Gyas's youth heightens the pathos.
Lycōreus, Lycōreos (m.) = *Lycoreus* (a Theban).
- 716 **invītus**: Amphiarus's slaughter of Lycoreus magnifies the seer's impiety (or rather that of Apollo, who is working through him), as Lycoreus is one of his own, a priest of Apollo.
dēmīserat = here, *had thrust into*.
- 717 **īnfula, ae (f.)** = *bandage, fillet; badge of honor*.
īnfula: Amphiarus recognized the fillet of an Apollonian priest too late.
- 718 **Alcathous, ī (m.)** = *Alcathous* (a Theban).
Alcathous saxō: sc. **metit** (from 713) or **occupat** (from the passage in *Aen.* 10.698 that Statius emulates).
cuī: dat. of poss. (sc. **est**).
circum stāgna = prope mare.
Carystōs, ī (m.) = *Carystos* (a town on the southern coast of Euboea).

705 Hicne hominum cāsūs lēnīre et dēmere Fātīs
 706 iūra frequēns? Quantum subitō dīversus ab illō
 707 quī tripodas laurūsque sequī, quī doctus in omnī
 708 nūbe salūtātō volucrem cognōscere Phoebō!
 709 Innumeram ferrō plēbem, ceu lētifer annus
 710 aut iubar adversī grave sīderis, immolat umbrīs
 711 ipse suīs: iaculō Phlegyān iaculōque superbum
 712 Phylea, falcātō Clonin et Chremetāona currū
 713 comminus hunc stantem metit, hunc ā poplite sectum,
 714 cuspide nōn missā Chromin Iphinoumque Sagēnque
 715 intōnsumque Gyān sacrumque Lycōrea Phoebō
 716 - invītus: iam fraxineum dēmīserat hastae
 717 rōbur, et excussīs appāruit īnfula cristīs -
 718 Alcathoum saxō, cuī circum stāgna Carystī
 719 et domus et coniūnx et amantēs lītora nātī.

Discussion Questions:

1. Evaluate the statement **dēmere Fātīs iūra frequēns** (705-706); how true is this?
 2. What figures of speech does Statius use to group together the various victims of Amphiaras?
 3. Explain the effect of the anaphora of **iaculō** (711).
 4. Why does Statius use only one verb (**metit**, 713) to act upon every direct object in lines 711-718?
-

- 720 **scrūtātor, is (m.)** = *examiner*.
scrūtātor aquārum: i.e., a fisherman.
- 721 **dēcēpit tellūs:** sc. **eum**; the phrase is tragically ironic, as **dēcipere** is used of dying in Vergil (cf. *Aen.* 4.17).
hiemēsque Notōsque: possibly HENDIADYS.
- 722 **expertī meliōra perīcula pontī:** Classically, it was more honorable for a man to die fighting on land than at sea in a storm. Perhaps Statius upended the convention to illustrate the dishonor Amphiaraus does even to a man who would rather meet his fate on his boat (cf. 5.173).
expertī = here, *familiar*.
meliōra perīcula: OXYMORON.
pontus, ī (m.) = *sea*.
- 723 **Āsōpius, ī (m.)** = *Asopian, descendent of Asopus* (a river in Boeotia).
Hypseus, Hypseos (m.) = *Hypseus* (a Theban).
- 724 **pālor, pālārī, pālātus** = *to roam about, wander aimlessly*.
pālantum: take substantively, *of those wandering aimlessly*.
strāgēs, is (f.) = *heap, pile, confused mass; massacre*.
- 725 **fundēns** = here, *putting to flight*.
- 726 **rōbora** = here, *troops*.
praesēns minor sanguis: sc. **erat**, i.e., he regarded the victim he was currently seeking less after he saw Amphiaraus.
- 727 **inīquō agmine:** abl. after **cōnsertum** (728).
- 728 **cōnsertum** = here, *arranged*.
cuneus, ī (m.) = *wedge* (for splitting), *plug, wedge-shaped stone, wedge-shaped formation of soldiers, wedge-shaped section of a theater*.
cuneī latus: refers to Hypseus's soldiers.
- 729 **patriīs ēlectum missile rīpīs:** the Asopus river banks are littered with tall, dense reeds. Statius must mean that Hypseus has fashioned spears out of these.
- 730 **largītor, is (m.)** = *generous donor; spendthrift, briber*.
- 731 **Gigantēus, a, um** = *of the Giants* (the race of huge beings that tried to storm Olympus).
Gigantēis favillīs: abl. of cause; Asopus was hit by Jupiter's thunderbolts.
- 733 **quercus alumna:** i.e., Hypseus's spear.
fās et mihi spernere Phoebum: this is outwardly blasphemous.
spernō, spernere, sprēvī, sprētus = *to remove, scorn, reject*.
- 734 **cōnferō, cōnferre, contulī, collātus** = *to bring, carry; take oneself, resort (to); direct, aim* (actions or weapons); *allege*.
sī tibi collātus dīvum sator = *if you fought against the father of the gods* (lit., *if the father of the gods was brought to you*).
- 735 **fontibus tuīs:** sc. **in**.
sine augure: i.e., Hypseus plans to sacrifice Amphiaraus's armor and sacred fillets to Asopus, but to leave the body alone. This hints at the deliberate and impious lack of ritual burial, a major theme in the last three books of the *Thebaid*.

720 Vīxerat ille diū pauper scrūtātor aquārum,
 721 dēcēpit tellūs, moriēns hiemēsque Notōsque
 722 laudat et expertī meliōra perīcula pontī.
 723 Aspicit hās longē iamdūdum Āsōpius Hypseus
 724 pālantum strāgēs ardetque āvertere pugnam,
 725 quamquam haud ipse minus currū Tīrynthia fundēns
 726 rōbora; sed vīsō praesēns minor augure sanguis:
 727 illum armīs animīsque cupit. Prohibēbat inīquō
 728 agmine cōsertum cuneī latus; inde superbus
 729 exeruit patriīs ēlectum missile rīpīs,
 730 ac prius: “Āonidum dīves largītor aquārum,
 731 clāre Gigantēis etiamnum, Āsōpe, favillīs,
 732 dā nūmen dextrae: rogat hoc nātusque tuīque
 733 quercus alumna vadī; fās et mihi spernere Phoebum,
 734 sī tibi collātus dīvum sator. Omnia mergam
 735 fontibus arma tuīs tristēsque sine augure vittās.”

Discussion Questions:

1. Read over lines 711-722. How many victims are specified and into how many groupings? Why do you think Statius clusters them instead of a more straight-forward catalogue?
 2. What is the analogy used to describe the Argive soldiers in lines 727-728? Why is it appropriate?
 3. How does Asopus justify his rejection of Apollo in lines 733-734?
-

- 736 **volentem**: dir. obj. of **vetat**.
- 737 **Phoebus**: the anticipation created by the ENJAMBMENT here lies in stark contrast to the quick way in which Apollo deals with Hypseus's prayer and Asopus's response.
dētorqueō, dētorquēre, dētorsī, dētorsus = *to twist or turn aside, twist out of shape; turn, direct; divert.*
aurīga, ae (f.) = *charioteer, driver.*
Hersēs, is (m.) = *Herses* (Amphiarus's charioteer).
- 738 **ruit = cadit.**
deus ipse succēdit: In the *Iliad*, Athena throws Diomedes's chariot-driver off and takes his place (5.835ff.), as does Juturna, who assumes control of Turnus's chariot after throwing Metiscus to the ground in the *Aeneid* (12.468ff.).
habēna, ae (f.) = *strap; (pl.) reins, control.*
- 739 **Haliācmōn, Haliācmonis (m.)** = *Haliacmon.*
Haliācmona: Haliacmon is also the name of a river (and river deity) in northern Greece.
- 740 **ardentī**: i.e., Amphiarus; dat. after the compound verb.
- 741 **signa** = here, *standards* (METON. for the men who carry them).
ruunt = fugiunt; an effective choice of words here because **ruunt** is often used of rushing to one's death.
citrā = (+ acc.) *on this side; short of, before, without recourse to.*
vulnera citrā: i.e., the soldiers are so terrified that they won't fight, and so they meet their deaths without causing or receiving any wounds.
- 742 **dubium**: sc. **est**, take impers.
tuentī = *to anyone asking.*
- 743 **presserit . . . impuleritne** = *weighed down or forced onward*, perfect subjunct. in an ind. quest. begun by **dubium (est) tuentī**.
- īnfestōs iugālēs**: i.e., the horses yoked to the chariot.
- 744 **nūbiferum latus**: dir. obj. of **solvit** and **pertulit**.
nova ventīs solvit hiems aut vīcta sitū nōn pertulit aetās: a highly elaborate SYNCHYSIS (ABCDABCD).
- 745 **dēsiliō, dēsiliire, dēsiliū, dēsultus** = *to jump down, leap down; slip down, slip off, dismount.*
- 746 **horrendus timor**: in apposition to **montis latus** (744).
campō: sc. **in**.
- 747 **līmite nōn ūnō**: LITOTES for **līmitibus multīs**.
sēcum: the reflexive pronoun (as does **praecipitāns** below) refers to **montis latus**.
- 749 **cavō (1)** = *to hollow out, carve (out), cut (out).*
- 750 **secus** = *otherwise, differently.*
- 751 **hōc . . . illō** = *here . . . there.*
sanguine: i.e., the slaughter of all the men.
- 752 **ipse . . . Dēlius**: cf. Vergil's description of Aeneas at the helm, **ipse sedēns clāvumque regit vēlisque ministrat** (*Aen.* 10.218).
tēlīs, habēnīs: dat. with **ministrat**.
- 753 **iactūs**: those of Amphiarus.
Dēlius: ENJAMBMENT.
ipse docet . . . aufert: TRICOLON CRESCENS.
- 754 **fortūnam** = here, *success.*
hastīs venientibus: abl. of separation.

736 Audierat genitor: vetat indulgēre volentem
 737 Phoebus, et aurīgam iactūs dētorquet in Hersēn.
 738 Ille ruit: deus ipse vagīs succēdit habēnīs,
 739 Lernaem falsō simulāns Haliācmona vultū.
 740 Tunc vērō ardentī nōn ūlla obsistere temptant
 741 signa, ruunt sōlō terrōre, et vulnera citrā
 742 mors trepidīs ignāva venit, dubiumque tuentī
 743 presserit īnfestōs onus impuleritne iugālēs.
 744 Sīc ubi nūbiferum montis latus aut nova ventīs
 745 solvit hiems aut vīcta sitū nōn pertulit aetās,
 746 dēsilit horrendus campō timor, arva virōsque
 747 līmite nōn ūnō longaevaeque rōbora sēcum
 748 praecipitāns, tandemque exhaustus turbine fessō
 749 aut vallem cavat aut mediōs intercipit amnēs.
 750 Nōn secus ingentīque virō magnōque gravātus
 751 tēmo deō nunc hōc, nunc illō in sanguine fervet.
 752 Ipse sedēns tēlīs pariterque ministrat habēnīs
 753 Dēlius, ipse docet iactūs adversaque flectit
 754 spīcula fortūnamque hastīs venientibus aufert.

Discussion Questions:

1. How does Apollo's choice of guise mock Hypseus (739)?
 2. Explain how the simile in lines 744-749 relates to the action of the main narrative.
 3. What is the effect of the enjambment and anaphora in lines 752-753?
-

- 755 **terra:** the word is almost inexplicable here and is probably the result of an irrecoverable error in the manuscript tradition. Some manuscripts have **terrae**, although with hardly more success (gen. after **pedes**?). If **terra** is indeed what is intended, the best reading is to take it as the first in the series of compound subjs.
- Mēnaleus, Mēnaleos (m.)** = *Menaleus* (a Theban).
Mēnaleus: the Theban's name is probably meant to recall the famous Homeric Menelaus, and thus give more glory to Apollo's/Amphiarus's kill.
- Antiphus, ī (m.)** = *Antiphus* (a Theban). Antiphus was also the name of one of Priam's fifty sons as well as one of Odysseus's comrades who met his death at the hands of Polyphemus.
- 756 **nīl = nōn.**
Helicōnis, Helicōnidos = *of Helicon, of the Muses.*
genitus Helicōnide: Action's birth gives his death at the hands of Apollo a sense of tragic irony.
- 757 **Aetiōn, is (m.)** = *Aetion* (a Theban).
caesō fratre: abl. of cause after **infāmis**; this reference to a fratricide is lost to us.
infāmis, e = *infamous, notorious, disreputable, disgraceful.*
Politēs, is (m.) = *Polites* (a Theban). Polites was also one of the sons of Priam who was impiously killed in front of his father during Vergil's account of the sack of Troy in *Aen.* 2.526-558.
- 758 **torīs attingere:** Statius adds the element of rape to validate Apollo's anger.
vittātus, a, um = *wearing or bearing the vitta* (ritual fillet or headband).
Mantō, Mantūs (f.) = *Manto* (the daughter of Tiresius and seer of Apollo).
Mantō: acc.
- 759 **Lampus:** another Lampus was a brother of Priam.
hunc: Lampus.
sacrās sagittās: because of his rage, Apollo uses his own arrows as opposed to the guidance he gave to Amphiarus's weapons previously.
- 760 **cornipēs, cornipedis (m.)** = *hoofed animal, horse.*
ad moribunda reflantēs corpora: i.e., the horses are searching for their respective riders among the dead bodies.
reflō (1) = *to breathe out again, flow again; snort (at).*
- 761 **omnis per artūs sulcus:** sc. est.
- 762 **altum:** take adverbially.
orbita, ae (f.) = *wheel rut, track.*
- 763 **Hōs . . . illī** = *Some . . . others.*
ignōrō (1) = *to be ignorant, unknowing, unaware.*
ignōrantēs: i.e., they are unconscious.
- 764 **dēvītō (1)** = *to avoid, get clear of, get out of the way of, dodge.*
facultās, facultātis (f.) = *opportunity; ability, power.*
facultās: sc. est eis.
- 765 **lūbricus, a, um** = *slippery, smooth; slimy, gliding; deceitful, tricky; (as a noun) precarious situation, critical period.*
- 766 **īnsistō, īnsistere, īnsitī** = *to stand, tread upon, stop; press on, persevere.*
īnsitī dat: sc. sē as the subj. acc.
dat = (+ infin.) *allow or have the power to.*
- 767 **ungula, ae (f.)** = *claw, talon; hand; hoof.*
fodiō, fodere, fōdī, fossus = *to dig (out), prod.*
- 768 **ipse:** Amphiarus.
in morte: to be taken either with **furēns** or with **relicta**.

755 Sternuntur terra, Mēnaleus pedes, Antiphus altō
 756 nīl dēfēnsus equō, genitusque Helicōnide nymphā
 757 Aetiōn, caesōque infāmis frātre Polītēs,
 758 cōnātusque torīs vittātam attingere Mantō
 759 Lampus: in hunc sacrās Phoebus dedit ipse sagittās.
 760 Et iam cornipedēs trepidī ad moribunda reflantēs
 761 corpora rīmantur terrās, omnisque per artūs
 762 sulcus et incīsīs altum rubet orbita membrīs.
 763 Hōs iam ignōrantēs terit impius axis, at illī
 764 vulnere sēminecēs (nec dēvītāre facultās)
 765 ventūrum super ōra vident; iam lubrica tābō
 766 frēna, nec īnsistī madidus dat tēmo, rotaeque
 767 sanguine difficilēs, et tardior ungula fossīs
 768 vīsceribus: tunc ipse furēns in morte relictā
 769 spīcula et ē mediīs exstantēs ossibus hastās
 770 āvellit, strīdent animae currumque sequuntur.

Discussion Questions:

1. How does the catalogue of those killed in lines 755-759 compare to the way Statius narrated 711-722? Are they similar or different? How so?
 2. What is the effect of the reference to Polites, at once evoking and distinguishing this man from the character in Vergil's *Aeneid*? How might this intertextuality undermine the Vergilian/Augustan Apollo?
 3. What elements of the narration justify the adjective **impius** in line 763?
 4. What aspects of the deaths in 760-770 contribute to the grotesque nature of the narration?
 5. Explain **animae currumque sequuntur** (770). Why do you think they do this?
-

- 771 **summum** = here, *to his fullest extent*.
- 772 **lūce** = **vītā**.
- 773 **Mors, Mortis (f.)** = *Death*.
irrevocātus, a, um = *irrevocable, not called back*.
- 774 **immītēs . . . stāmina**: SYNCHYSIS.
revolvere = here, *unravel*.
- 775 **vādō, vādere, vāsī** = *to go, make one's way, advance; depart*.
prōmissa voluptās: voc.
- 776 **Ēlysium, a, um** = *Elysian, of Elysium*.
perpetior, perpetī, perpessus = *to endure (to the fullest extent)*.
Creōn, Creontis (m.) = *Creon (the brother-in-law of Oedipus)*.
- 777 **aut** = **et**.
nūdus = here, *unburied*.
vetītō sepulcrō: abl. of separation with **nūdus**; at the conclusion of the war, Creon will become the king of Thebes and deny burial to Amphiarus and the other Greeks (the subject of Book 12).
- 778 **Ille**: Amphiarus.
respīrat ab armīs: i.e., *takes a rest from fighting*.
- 779 **Ōlim** = here, *For a while now*.
- 780 **Quis** = **Quī**, the interrogative adj. agreeing with **tantus honor**.
axe tremēfī: sc. **in**.
- 781 **īnstō, īnstāre, īnstītī** = *to follow, pursue; menace, threaten; be at hand*.
quōnam usque = *How much longer? To what possible degree?*
morābere = **morāberis**.
mānēs: i.e., *Amphiarus's death*.
- 782 **Styx, Stygis (m.)** = *the Styx (a river in the underworld upon which the gods would swear an unbreakable oath)*.
- 783 **tergeminus, a, um** = *three-fold, triple*.
malī custōdis: i.e., *Cerberus*.
- 784 **capītī**: sc. **in**.
decus: i.e., *the corōna*.
- 785 **Erebus, ī (m.)** = *Erebus (the god of darkness), the underworld*.
nefās: sc. **est**.
- 787 **lārem** = **familiam**.
nefandae coniugis: Polynices used the cursed necklace of Harmonia to bribe Amphiarus's wife Eriphyle so that she would convince Amphiarus to go to Thebes, despite knowing that her husband would die.
- 788 **pulchrum** = here, *noble*.
nātī fūrōrem: Amphiarus asked his son Alcmaeon to avenge his death and kill Eriphyle.
- 789 **lacrimāsque āvertit**: so that he would hide his tears.
- 790 **ingemuit**: **currus** and **iugālēs** are the collective subj.

Apollo Says Goodbye to Amphiaraus

771 Tandem sē famulō summum cōfessus Apollō
 772 “Ūtere lūce tuā longamque” ait “indue fāmam,
 773 dum tibi mē iūctum Mors irrevocāta verētur.
 774 Vincimur: immītēs scis nūlla revolvere Parcās
 775 stāmina; vāde, diū populīs prōmissa voluptās
 776 Ēlysiīs, certē nōn peressūre Creontis
 777 imperia aut vetitō nūdus iacitūre sepulcrō.”
 778 Ille refert contrā, et paulum respīrat ab armīs:
 779 “Ōlim tē, Cirrhaee pater, peritūra sedentem
 780 ad iuga (Quis tantus miserīs honor?) axe trementī
 781 sēnsimus; īstantēs quōnam usque morābere mānēs?
 782 Audio iam rapidae cursum Stygis atraque Dītis
 783 flūmina tergeminōsque malī custōdis hiātūs.
 784 Accipe commissum capitī decus, accipe laurūs,
 785 quās Erebo dēferre nefās. Nunc vōce suprēmā,
 786 sī qua recessūrō dēbētur grātia vātī,
 787 dēceptum tibi, Phoebē, lārem poenāsque nefandae
 788 coniugis et pulchrum nātī commendō fūrōrem.”
 789 Dēsiluit maerēns lacrimāsque āvertit Apollō:
 790 tunc vērō ingemuit currusque orbīque iugālēs.

Discussion Questions:

1. What future events does Apollo reveal to Amphiaraus (and Statius to his audience) in lines 772-777?
2. What is your interpretation of what Amphiaraus bequeaths Apollo in lines 787-788? Is the seer being forgiving or does he want Apollo to carry on his rage?

- 791 **Nōn aliter ratis:** earlier (752), Amphiarus's charioteer was compared to the helmsman of a ship, so it makes sense that the chariot itself would be compared to a ship.
caecō turbine: abl. of cause.
Caurus, ī (m.) = *the northwest wind*.
- 792 **peritūra:** sc. **esse**; recalls 779. The form should be **peritūram**, but the nom. has been retained by attraction to **ratis**.
sorōris: Helen (the sister of Castor and Pollux).
sorōris igne: Helen's star forebode disaster for sailors, while those of Castor and Pollux were lucky.
- 793 **igne:** abl. with **damnāta**, *doomed to the fire*.
Therapnaeus, a, um = *native of Therapnae; Spartan*.
Therapnaei frātrēs: Castor and Pollux.
carbasa, ōrum (n. pl.) = *sail*.
- 794 **recessūrae:** sc. **ā sē**; the same word and syntax was used to describe Amphiarus in 786 above.
horrēscere, quatī, effervere: compl. infins. after **coeperat** (796).
- 795 **summa terga:** i.e., the surface of the land.
effervō, effervere = *to boil over, erupt*.
- 796 **coeperat:** sing. to agree with its nearest subj. (**pulvis**).
mūgiō, mūgīre, mūgīvi, mūgitus = *to bellow, low; rumble, roar*.
mūgit iam murmure campus: cf. **magnō cum murmure montis** (*Aen.* 1.55).
- 797 **Bella putant:** sc. **murmura esse**.
trepidī: sc. **militēs**. The same adj. (exactly the same form in almost the same metrical position) described the horses in 760 above.
- 800 **Ismēnos, ī (m.)** = *Ismenos*. There were two corresponding traditions concerning the river's name. First, it was named in honor of the son of King Amphion after Apollo killed him. Second, it was named in honor of the son of Apollo after Apollo became enraged and killed the previous river god Caanthos, who set fire to Apollo's temple in Thrace because Apollo raped Caanthos's sister Melia.
apertīs = here, *breached*.
- 801 This line does not scan correctly.
excīdērunt irae: i.e., the men forgot their lust for battle.
- 802 **solō:** sc. **in**.
dubiās: either the shafts of the men's spears are quivering under their weight as the men try to maintain their balance or this is a TRANSF. EPITHET, as the men are unsure of what to do.
nītor, nītī, nīxus = *to make an effort, struggle, strain (against); lean on, support*.
- 803 **inque vicem vīsō pallōre recēdunt:** i.e., seeing the terror on each other's faces increases the soldiers' panic.
- 804 **Sic ubi:** another SIMILE comparing these terrestrial actions to those at sea.
- 805 **Bellōna, ae (f.)** = *Bellona* (the Italian goddess of war).
maligna: other manuscripts show **benigna**, which is the *lectus difficilior*, but only makes sense as heavily ironic, esp. given the context of **mors alia** (807).
- 806 **cavent** = here, *watches out for*; pl. to agree with the sense of **quisque**.
- 807 **mors alia:** i.e., falling overboard and drowning.
sociī = here, *shared*.

791 Nōn aliter caecō nocturnī turbine Caurī
 792 scit peritūra ratis, cum iam damnāta sorōris
 793 igne Therapnaeī fūgērunt carbasa frātrēs.

Amphiaraus is Swallowed by the Earth

794 Iamque recessūrae paulātim horrēscere terrae
 795 summaque terga quatī graviōrque effervere pulvis
 796 coeperat; īfernō mūgit iam murmure campus.
 797 Bella putant trepidī bellīque hunc esse fragōrem
 798 hortanturque gradūs; alius tremor arma virōsque
 799 mīrantēsque inclīnat equōs; iam frondea nūtant
 800 culmina, iam mūrī, rīpīsque Ismēnos apertīs
 801 effugit; excīdērunt īrae, nūtantia fīgunt
 802 tēla solō, dubiāsque vagī nītuntur in hastās
 803 comminus inque vicem vīsō pallōre recēdunt.
 804 Sīc ubi nāvālēs miscet super aequora pugnās
 805 contemptō Bellōna marī, sī forte maligna
 806 tempestās, sibi quisque cavent, ēnsēsque recondit
 807 mors alia, et sociī pācem fēcēre timōrēs:
 808 tālis erat campō bellī fluitantis imāgō.

Discussion Questions:

1. How appropriate is the simile in line 791?
 2. What is the anaphora in lines 794-800 and how does it impact the speed of the narration?
 3. Comment on the specific effects of the multiple instances of alliteration, assonance, and onomatopoeia throughout lines 797-808. More generally, how does the presence of so many sounds contribute to the passage?
-

- 809 **Sīve**: begins a series of six possible explanations for the sudden opening in the earth. This rather scientific and categorical approach to a mysterious phenomenon is typical of post-Augustan poetry.
labōrantēs = here, *suffering*.
conceptō flāmine: abl. of cause after **labōrantēs**.
- 811 **exedō, exedere exēdī, exēsus** = *to eat up, consume; destroy; make hollow*.
carpsit = here, *eroded*.
- 812 **māchina** = here, *fabric*.
- 813 **fretum, ī (n.)** = *strait, channel, sea; waters*.
Neptūnius, a, um = *of Neptune*.
- 814 **gravius**: the comparative adj. modifies **mare**.
- 815 **vātī datus** = *attributed to the seer*.
- 816 **frātribus**: Castor and Pollux (see note, 7.792); dat. with **mināta est**.
ōre = here, *chasm*.
- 818 **specus, ūs (m.)** = *cave, cavern; hole, pit, ditch; tunnel*.
Illum: Amphiaraus.
- 819 **remīsīt** = here, *let go*.
- 820 **sīcut erat**: i.e., *in life*.
rēctōs = here, *straight, on a straight path*.
- 821 **coeō, coīre, coī, coitus** = *to enter into an agreement, form an alliance; come together, meet, assemble; be united, combine*.
- 822 **distantia, ae (f.)** = *distance, difference*.
- 823 **lūcemque exclūsīt Avernō**: Statius, by exploiting the themes of death and daylight common to the conclusions of books in epic, ends Book Seven in an ironic fashion, as Amphiaraus enters the underworld still very much alive.

809 Sīve labōrantēs conceptō flāmine terrae
810 ventōrum rabiem et clausum ēiēcēre furōrem,
811 exēdit seu putre solum carpsitque terendō
812 unda latēns, sīve hāc volventis māchina caelī
813 incubuit, sīve omne fretum Neptūnia mōvit
814 cuspis et extrēmās gravius mare torsit in ōrās,
815 seu vātī datus ille fragor, seu terra mināta est
816 frātribus: ecce altē praeceps humus ōre profundō
817 dissilit, inque vicem timuērunt sīdera et umbrae.
818 Illum ingēns haurit specus et trānsīre parantēs
819 mergit equōs; nōn arma manū, nōn frēna remīsit:
820 sicut erat, rēctōs dēfert in Tartara currūs,
821 respexitque cadēns caelum, campumque coīre
822 ingemuit, dōnec levior distantia rūsus
823 miscuit arva tremor lūcemque exclūsit Avernō.

Discussion Questions:

1. Based on the possibilities that Statius presents in this passage, how accurate was the ancients' understanding of tectonics and geophysics?
 2. Identify the instances of chiasmus in lines 818-823 and explain how they complement the thematic balance of the world and underworld.
 3. What do you think Pluto's reaction would be to a very much alive Amphiaraus suddenly appearing in Hades?
-

Thebaid Book 8:
Tydeus

Summary of *Thebaid* Book 8

The eighth book of the *Thebaid* opens up in the underworld, an unconventional destination for the very much alive Amphiaraus. The seer's transgression at the hands of Apollo leaves everyone and everything shocked and in a rage. While the Fates hastily cut the thread to Amphiaraus's life, Dis vents his anger and questions both his lot and the respect accorded to him and his realm.

Meanwhile, the mortals above-ground are also stunned and try to make sense of what happened to Amphiaraus. A mutual truce breaks out, and the Argives construct an empty funeral pyre. In the city of Thebes, Eteocles's people celebrate, mock Apollo's seer, and sing songs of Thebes's origins. The ever-impious Oedipus even appears joyful, although his enjoyment comes from the outbreak of war itself.

King Adrastus loses heart at his enemy's revelry, and in a council, leads the appointment of a new seer, a young man named Thiodamus whom many feel is not the correct choice. Nonetheless, Apollo's priest tries to placate the Earth, and soon Bellona ensures that war breaks out again.

Staius, as he did in Book Seven, invokes the Muses to help him narrate this phase of the war. Many individual battles are quickly related until Staius focuses on Tydeus and a Theban named Haemon. The two meet in an inevitable confrontation, but Athena deflects Tydeus's well-aimed spear (as a favor to Hercules, her brother and Haemus's patron deity) to end the battle prematurely and delay Tydeus's *aristeia*.

As Tydeus rages through the battlefield, Staius introduces a brave Theban named Atys, who is engaged to Ismene. Atys's bravery, however, is by way of inexperience, which leads him to provoke Tydeus. Tydeus deals with the young warrior in one blow and then passes over him without even stripping him of his armor. Tydeus continues through the ranks of the Thebans unmatched until, out of nowhere, a spear strikes him in the side. As he falls to the ground, Tydeus uses his remaining energy to strike down his distant enemy, Melanippus.

The Argives drag Tydeus away and prop him up on some shields, but Tydeus is still in a rage and orders his allies to find and bring Melanippus to him. Capaneus finds the Theban first, and so carries the wounded, but still alive, man back to Tydeus. The Calydonian then commits the gravest impiety of the entire epic: he orders Melanippus's head cut off and brought to him, whereupon Tydeus gnaws on the severed head, staining his teeth with the blood and gore of his enemy's brains. Pallas Athena, who had left briefly to secure Tydeus's immortality with Jupiter, returns in time to witness the man's madness, and consequently shuns him and flees.

The Meaning of *Thebaid* Book 8

While the beginning of the Statius's eighth book deals with the lack of resolution brought about by the end of Book Seven, the majority of Book Eight is about resolution itself, terrifying and impious though it is. Apollo's usurpation of the natural order in substituting a *katabasis* in place of Amphiaraus's death catches even the Fates unaware and it infuriates Dis. It is important to note that Apollo ultimately fails when the Fates quickly cut Amphiaraus's thread and his life dissipates before Dis's eyes as the god demands an explanation for the seer's transgression. Order is restored, although Apollo's impious manipulation of nature sows the seeds for continued immortal conflict.

After a delaying narrative justified by the humans' reactions to the phenomenon which they just witnessed and the aftermath in both camps, Bellona and the Furies ensure that war resumes. Statius invokes the Muses again at this point, signaling a different purpose to his narration than what his audience witnessed in the previous book.

Statius starts to resolve his epic by dealing first with the character who instigated much of the story's conflict, Tydeus. Quick to anger, the warrior from Calydon was embroiled in deadly combat within ten lines of his introduction in Book One. In Book Two, he fails in his mission to Thebes because his harsh words and threats betray his purpose as an emissary. During his *aristeia* here in Book Eight, Tydeus himself recalls the aftermath of that failed mission, in which he slaughtered all but one of the fifty Thebans dispatched to kill him. This is true even in the same way the bodies of his fallen enemies pile up around him; in Book Two, the mass of corpses merely prevents Tydeus from killing the last Theban, but in Book Eight, it causes his death.

Statius makes it clear that Tydeus's *aristeia* and *furor* is his own undoing. While the audience waits for a final duel, they are introduced first to Haemon and then to Atys, both unequal opponents to the hero (as Paris was to Achilles), only to see that each moment passes quickly and Tydeus continues on in his rage. His seemingly endless slaughter pins Tydeus down and separates him from his allies, who are reduced to mere spectators because of the piles of dead enemies between them. Tydeus weakens from exhaustion, his shield full of spears weighs him down, and his armor falls off of him so that he is finally exposed. This courageous and arrogant Achilles-figure is the agent of his own destruction, as is illustrated by the seemingly random nature of the spear which mortally wounds him. It arrives almost unseen and thrown by a nameless (at least initially) attacker.

Amidst Tydeus's *aristeia*, Athena capitulates to his fate and she leaves the battlefield briefly to petition Jupiter for the Calydonian's immortality. Rash and unrestrained though he is, Tydeus has earned his apotheosis. When Athena returns (presumably with his apotheosis), she witnesses an impiety so grotesque, Tydeus's gnawing on Melanippus's head, that she must purify her eyes before she returns to Olympus. Tydeus, always on the precipice of madness, has given in to *furor*. The warrior was on the verge of immortality only to destroy it at his final hour.

Tydeus's fate is a metaphor for the struggle between *virtūs* and *furor* which civil war brings upon its people. As Book Eight begins to resolve what will be confirmed in later books, madness and impiety will overwhelm and conquer, and take with it everyone involved.

Thebaid Book 8:
Tydeus

- 655 **ea**: Just prior to this section, Atys, a young man from Cirrha engaged to Oedipus's daughter Ismene, is mortally wounded while defending Thebes and is brought back to the palace. Ismene reaches him just in time for Atys to look upon his bride-to-be one last time and take his last breath.
- 656 **face mūtātā**: in the sense that it is refreshed.
- 658 **sustulerint, lūceat**: subjunct. in the condition begun by **velutī**.
- 659 **quamvīs** = *however, ever so; although*.
harundō, harundinis (f.) = *reed, cane; arrow shaft, arrow*.
- 660 **agat, prōculcet, volet**: subjunct. in an adversative clause after **quamvīs**.
furentī: abl., modifies **equō**.
- 661 **prōculcō (1)** = *to trample (upon)*.
Capaneūs, a, um = *of Capaneus* (one of the Seven Against Thebes).
- 662 **Āoniīs catervīs**: dat. of agent.
agnōscenda: gerundive with periphrastic force agreeing with **pīnus**.
- 663 **illa diēs**: sc. **est**.
illa . . . illum: the proximity of the demonstratives heightens the sense that Tydeus's fate is inextricably linked to this day.
- 664 **terga datis** = **fugitis**.
- 665 **repēdō, rependere, repēdī, repēnsus** = *to repay, pay back, compensate; ransom, redeem, atone; reward*.
- 666 **Ille ego . . . sōlus**: sc. **sum**; the presence of three modifiers when none are truly needed emphasizes Tydeus's arrogance.
- 667 **totidem** = *just so many, just as many*.
hēia = *alas! lo!* (an interjection of fear or dismay).
gregātīm = *in flocks, in herds, in groups*.
- 668 **Nūllīne**: sc. **sunt**.
- 669 **ūnanimus, a, um** = *unanimous, of one mind, of one heart, harmonious*.
oblīviō, oblīviōnis (f.) = *forgetfulness, oblivion*.
- 670 **Quam** = *How*.
contentum: sc. **mē**.
Mycēnās: acc. of place to which.
- 671 **Hīne super Thēbīs?** = *Are these men what is left at Thebes?*
super = (+ **esse**) *to be left over*.
rōbora = *here, troops*.
- 672 **ēgregius, a, um** = *excellent, remarkable, distinguished*.
mihī: dat. of interest, lit., *where is he for me?*
laevō: generally speaking, **dexter** was fortunate, while **laevus** was unfavorable, so it makes sense that the chief antagonist would be found on the left side.
- 673 **ipsum**: Eteocles.
exhortor, exhortārī, exhortātus = *to encourage*.
- 674 **īnsignis, e** = *conspicuous, distinguished, extraordinary; prominent, eminent; singular*.
fulgor, fulgōris or **fulgur, fulguris (m.)** = *flash (of lightning), lightning; flashing; brightness*.

Tydeus Seeks Eteocles

655 Dumque ea per Thēbās, aliīs serpentibus ardēns
 656 et face mūtātā bellum integrābat Enyō.
 657 Arma volunt, p̄rīmōs velutī modo comminus ictūs
 658 sustulerint omnisque etiamnum lūceat ēnsis.
 659 Ēminet Oenīdēs: quamvīs et harundine certā
 660 Parthenopaeus agat, morientumque ōra furentī
 661 Hippomedōn p̄rōculcet equō, Capanēaque p̄īnus
 662 iam procul Āoniīs volet agnōscenda catervīs,
 663 T̄ydeos illa diēs, illum fugiuntque tremuntque
 664 clāmāntem: “Quō terga datis? Licet ecce perēemptōs
 665 ulcīscī sociōs maestamque rependere noctem.
 666 Ille ego inexplētīs sōlus quī caedibus hausī
 667 quīnquāgintā animās: totidem, totidem hēia gregātīm
 668 ferte manūs! Nūllīne patrēs, nūllīne iacentum
 669 ūnanimī frātrēs? Quae tanta oblīvio lūctūs?
 670 Quam pudet Īnachiās contentum abiisse Mycēnās!
 671 Hīne super Thēbīs? Haec rōbora rēgis? Ubi autem
 672 ēgregius dux ille mihī?” Simul ōrdine laevō
 673 ipsum exhortantem cuneōs capitisque superbī
 674 īsignem fulgōre videt; nec sēgnius ardēns

Discussion Questions:

1. How does Statius single out Tydeus in this passage? To whom is he compared?
2. What is the tone of the questions which Tydeus asks in lines 664-669? What figures of speech augment this tone?

- 675 **niveus, a, um** = *of snow, snowy; white*.
quam = *than*; with **nec sēgnius**.
flammiger, a, um = *fiery, flaming, flame-bearing*.
flammiger āles: i.e., an eagle. Statius is referring to the myth in which Jupiter assumed the guise of a swan fleeing an eagle as an excuse to drop into Leda's arms. Leda then coupled both with Jupiter and her husband Tyndareus on the same night. Two eggs were hatched from these unions, producing Helen (the infamous bride of Menelaus and lover of Paris), Clytemnestra, and the twins Castor and Pollux.
- olor, olōris (m.)** = *swan*.
- 676 **circumligō (1)** = *to tie around; encircle, surround*.
- 678 **palam** = *openly, publicly, plainly*.
- 679 **solitus, a, um** = *usual, accustomed, customary, characteristic*.
- 680 **Ille**: Eteocles.
nihil contrā: sc. **dixit**.
strīdulus, a, um = *hissing, whizzing*.
strīdula cornus . . . it referēns: PERSONIFICATION.
- 681 **referēns mandāta ducis**: i.e., his actions were his response.
quam: the antec. is **cornus**.
prōvidus, a, um = *prophetic, foresightful*.
- 682 **in fine viae**: i.e., just as it was about to strike Tydeus.
percussam: with **iam iam**, denotes that the action was just about to happen.
ipse = Tydeus.
- 683 **quantō nōn ante lacertō** = *with greater strength than ever before*.
- 684 **atrōx, atrōcis** = *horrible, hideous, frightful; savage, cruel; harsh, stern, unyielding*.
finem positūra duellō: i.e., had his throw been successful, Tydeus would have ended the war then and there.
positūra = **dēpositūra** (as often, only the basic form of the verb is given when the context clearly indicates the compound).
duellō = an archaism for **bellō**.
- 685 **convertō, convertere, convertī, conversus** = *to cause to turn, turn back, reverse; return, change*.
convertēre = **convertērunt**; the gods do not want the war to end so prematurely.
faveō, favēre, fāvī, fautus = (+ dat.) *to support, favor*.
- 686 **Grāus (or Grāius), a, um** = *Greek*.
Erīnys, Erīnyos (f.) = *Fury*.
- 687 **īnfandō frātrī**: dat. of interest; since Polynices is the more sympathetic brother, the best reading of the adj. seems to be PROLEPTIC, referencing the brother's mutual slaughter.
- 688 **cuspis**: subj. of **differt** and **peccāvit**.
armigerus, ī (m.) = *armor-bearer*.
peccō (1) = *to stray, err, sin*.
differt . . . peccāvit: the ASYNDETON and a common subj. (with the noun and its modifier artfully split between the two actions) link the two verbs together more closely.
- 689 **virum** = **virōrum**.
saevior: take adverbially.
irruō, irruere, irruī = *to rush in(to), force one's way in; invade, attack*.
- 690 **Aetōlus, a, um** = *Aetolian, of Aetolia* (a district of northern Greece).
Aetōlus: Tydeus.
retrō datum = **fugientem**.
tegō, tegere, texī, tēctus = *to cover, protect, shelter, defend*.

675 occurrit, niveō quam flammiger āles olōrī
676 imminet et magnā trepidum circumligat umbrā.
677 Tunc prior: “Āoniae rēx ō iūstissime gentis,
678 īmus in arma palam tandemque ostendimus ēnsēs,
679 an noctem et solitās placet exspectāre tenebrās?”
680 Ille nihil contrā, sed strīdula cornus in hostem
681 it referēns mandāta ducis, quam prōvidus hērōs
682 iam iam in fine viae percussam oblīquat, et ipse
683 tēlum ingēns avidē et quantō nōn ante lacertō
684 impulit. Ībat atrōx finem positūra duellō
685 lancea (convertēre oculōs utrimque faventēs
686 Sīdoniī Grāique deī), crudēlis Erīnys
687 obstat et infandō differt Eteōclea frātrī,
688 cuspis in armigerum Phlegyān peccāvit. Ibi ingēns
689 pugna virum, strictō nam saevior irruit ēnse
690 Aetōlus, retrōque datum Thēbāna tegēbant
691 arma ducem. Sīc dēnsa lupum iam nocte sub ātrā

Discussion Questions:

1. Why is Tydeus’s advance on Eteocles compared to Jupiter’s seduction of Leda (lines 674-676)?
 2. Identify how Statius builds anticipation and tension through enjambment and word order in lines 682-691.
-

- 692 **apprēndō, apprēndere, apprēndī, apprēnsus** = *to seize, take hold of; arrest.*
- 693 **improbus, a, um** = *poor, inferior; bad, shameless; cruel.*
cūra: sc. est.
vetantēs: those preventing Tydeus from reaching Eteocles.
- 694 **impetō, impetere, impetīvī, impetitus** = *to attack.*
semel = *once, one time, once and for all; first, first time.*
urgueō, urguēre, ursī = *to urge (on), pressure, put pressure on; keep at.*
- 695 **turbam minōrem:** in Tydeus's eyes, at least.
- 696 **dissimulat** = here, *ignore.*
manū = *fighting*, by METON.
tamen = *rather*, highlighting the quick nature of Tydeus's progression through the best of Thebes's warriors and towards Eteocles.
- Thoās, Thoantis (m.)** = *Thoas* (a Theban; Thoas is also the name of the king of Lemnos, the father of Hypsipyle, and the son of Bacchus).
- 697 **Clonius, ī (m.)** = *Clonius* (a Theban).
- 698 **perforō (1)** = *to bore through, pierce.*
Hippotadēs, ae (m.) = *Hippotades* (a Theban).
sua: refers to the owners of the limbs.
remittō, remittere, remīsī, remissus = *to send back, release, loosen; yield; return, restore; give up.*
- 699 **nūbila:** take substantively, *gloomy air.*
plēnās: because the heads are still inside of them.
- 701 **ūnum:** refers to Tydeus; acc. after **circum.**
- 702 **voveō, vovēre, vōvī, vōtus** = *to vow, dedicate, consecrate.*
vovent: the audience is meant to imagine that Tydeus is establishing his own altar of death upon which his enemies are bestowing their offerings.
summīs = here, *surface of.*
haec = *some*; the first in a series of correlatives (**pars, partem**) that refer to **tēla.**
- 703 **frūstror, frūstrārī, frūstrātus** = *to fail, disappoint.*
frūstrāta: modifies **pars.**
Trītōnia, ae (f.) = *Pallas Athena, Minerva.*
vellō, vellere, vellī, vulsus = *to pluck, pull, tear (away); destroy.*
- 704 **rigeō, rigēre, rigūī** = *to be stiff, rigid, unbending.*
clipeō: sc. **in.**
- 705 **nemus:** i.e., there are so many spears on his shield that they resemble a forest. With **vovent** and **cōnsitus** above, the METAPHOR of a shrine to Tydeus continues.
- 706 **gentīlis, e** = *family, hereditary, tribal.*
aper: Tydeus typically wore the hide of the Calydonian boar on his back.
nusquam: sc. est, *is no longer there.*
cōnus, ī (m.) = *cone, crest* (of a helmet).
- 707 **quīque . . . cassidis:** in prose, this would be rendered, **et nusquam Grādīvus, quī apicem cassidis torvae habēbat, est.**
- 708 **cassis, cassidis (f.)** = *metal helmet.*
inūrō, inūrere, inussī, inustus = *to burn, scorch, singe; cauterize.*
- 709 **aera** = *armor* (by METON.).
circumque = *and all around.*
sonōrī molārēs: Tydeus's head is battered by the rocks, which clang off his armor.
- 710 **in arma** = *onto his armor.*

692 arcet ab apprēnsō pastōrum turba iuencō;
 693 improbus ērigitur contrā, nec cūra vetantēs
 694 impetere: illum, illum, semel in quem vēnerat, arguet.
 695 Nōn secus obiectās aciēs turbamque minōrem
 696 dissimulat trānsitque manū; tamen ōra Thoantis,
 697 pectora Deilochī, Cloniī latus, īlia torvī
 698 perforat Hippotadae; truncīs sua membra remittit
 699 interdum galeāsque rotat per nūbila plēnās.
 700 Et iam corporibus sēsē spoliīsque cadentum
 701 clauserat; ūnum aciēs circum cōnsūmitur, ūnum
 702 omnia tēla vovent: summīs haec ossibus haerent,
 703 pars frūstrāta cadunt, partem Trītōnia vellit,
 704 multa rigent clipeō. Dēnsīs iam cōnsitus hastīs
 705 ferrātum quatit umbo nemus, tergōque fatīscit
 706 atque umerīs gentīlis aper; nusquam ardua cōnī
 707 glōria, quīque apicem torvae Grādīvus habēbat
 708 cassidis, haud laetum dominō ruit ōmen: inusta
 709 temporibus nūda aera sedent, circumque sonōrī
 710 vertice percussō volvuntur in arma molārēs.

Discussion Questions:

1. What does the simile, and particularly the participle **apprēnsō**, say about Eteocles in his confrontation with Tydeus (lines 691-692)?
 2. How many elisions are in line 694 and what do they emphasize in that line?
-

- 711 **prōluō, prōluere, prōluī, prōlūtus** = *to wash out, wash away; purify.*
- 712 **torreō, torrēre, torruī, tostus** = *to roast, bake, burn, scorch.*
- 713 **sociōs**: Tydeus's fellow Argives.
- 714 **longius**: as there is little point of reference, the positive degree is probably the best translation, although Statius uses the comparative to illustrate the distance between Tydeus and Pallas Athena.
- cēlō (1)** = *to hide, conceal; veil; keep secret.*
- lūmina** = (as often) **oculōs**.
- 715 **ībat**: Athena is the subj.
- īflectere**: expresses purpose.
- 716 **Ecce**: the interjection, which normally is used to shift the audience's attention to a different scene, is particularly effective here because the spear comes out of nowhere.
- Zephyrus, ī (m.)** = *the west wind.*
- fraxinus, ī (m.)** = *ash tree, (by METON.) spear.*
- 718 **Astacidēs, is (m.)** = *of Astacus (the father of Melanippus).*
- Melanippus, ī (m.)** = *Melanippus (a Theban).*
- prodidit**: sc. **sē**.
- 719 **vellet**: potential subjunct.
- vellet latuisse manum**: sc. **sē**, *he wished that his hand had been hidden.*
- 720 **trepidum**: Melanippus.
- flexus in īlia**: i.e., he was slumped over.
- 721 **laxāverat**: ZEUGMA, with **latus** and **orbem**.
- 722 **Clāmōrem . . . Pelasgī**: a beautiful GOLDEN LINE emphasizing the mixture of opposing sounds.
- 723 **obiectant**: the subj. is the Argives.
- indignantem**: describes Tydeus (as does **Ille** in the next line).
- 724 **oppositōs**: sc. **militēs**.
- 725 **Astacidēn**: Gk. acc.
- animae**: gen. of quantity with **tōtis rēliquiis**, *with all his remaining strength.*
- 726 **Hopleus, Hopleos (m.)** = *Hopleus (an Argive).*
- 727 **praebeō, praebēre, praebuī, praebitus** = *to hold out, offer, present; supply, give; permit, allow.*
- exprimō, exprimere, expressī, expressus** = *to squeeze out, press out.*
- 728 **bellō (1)** = *to wage war, fight.*
- bellāre**: after **cupidum**, *desiring to fight.*
- 730 **summī**: TRANSF. EPITHET, more aptly applies to **marginē**, *the farthest edge.*
- margō, marginis (m.)** = *margin, edge, border.*
- 731 **latera inclīnantia**: obj. of **effultum**.
- 732 **reditūrum**: sc. **esse**.
- 733 **flentēs**: modifies **tristēs sociī** (728).
- 734 **extrēmō frīgore**: abl. of cause.
- 735 **innītor, innītī, innīxus** = *to lean on, rest on; be supported by.*
- miserēscō, miserēscere** = *to feel pity, feel sympathetic; (+ gen.) pity.*

711 Iam cruor in galeā, iam saucia prōluit āter
 712 pectora permixtus sūdōre et sanguine torrēns.
 713 Respicit hortantēs sociōs et Pallada fidam
 714 longius oppositā cēlantem lūmina parmā:
 715 ībat enim magnum lacrimīs īnfectere patrem.
 716 Ecce secat Zephyrōs ingentem fraxinus īram
 717 fortūnamque ferēns; tēlī nōn ēminet auctor:
 718 Astacidēs Melanippus erat, nec prōdidit ipse
 719 et vellet latuisse manum, sed gaudia turmae
 720 mōnstrābant trepidum; nam flexus in īlia Tȳdeus
 721 summissum latus et clipeī laxāverat orbem.
 722 Clāmōrem Āoniī miscent gemitumque Pelasgī,
 723 obiectantque manūs indignantemque tuentur.
 724 Ille per oppositōs longē rīmātus amārum
 725 Astacidēn, tōtīs animae sē cōgit in ictum
 726 rēliquiīs tēlumque iacit quod proximus Hopleus
 727 praebuerat: perit expressus cōnāmine sanguis.
 728 Tunc tristēs sociī cupidum bellāre (Quis ardor!)
 729 et poscentem hastās mediāque in morte negantem
 730 expīrāre trahunt, summīque in margine campī
 731 effultum geminā latera inclīnantia parmā
 732 pōnunt, ac saevī reditūrum ad proelia Martis
 733 prōmittunt flentēs. Sed et ipse recēdere caelum
 734 ingentēsque animōs extrēmō frīgore lābī
 735 sēnsit, et innīxus terrae, “Miserēscite,” clāmat,

Discussion Questions:

1. Who is **patrem** in line 715? Why does Athena leave at that moment?
 2. Why does Statius make it a point to comment **tēlī nōn ēminet auctor** (717)?
 3. In what ways is Tydeus heroic in these lines? How does he compare to other soldiers in Classical epic (Hector, Achilles, Aeneas, etc.)?
-

- 736 **Īnachidēs, ae (m.)** = *descendent of Inachus, Argive.*
referantur: ind. command.
referantur ut: ANASTROPHE.
Argos Aetōlumve larem: acc. of place to which.
- 737 **mihi cūra:** sc. est.
- 738 **fragilem:** TRANSF. EPITHET.
- 739 **dēsertor, dēsertōris (m.)** = *deserter, traitor.*
- 740 **apportet:** optative subjunct.
volveris = *you are laying wounded.*
- 741 **fidō, fidere, fīsus** = (+ dat.) *to trust, put confidence in.*
arvīs: sc. in.
- 742 **Atreus, ī (m.)** = *Atreus* (the father of Agamemnon and Menelaus).
Atreī sanguinis: partative gen. with **(ali)quid**.
- 743 **prīmīs bellīs:** abl. of cause with **inclute**.
inclutus, a, um = *celebrated, renowned, famous, illustrious.*
- 744 **Argolicae turmae:** gen. of specification with **maximē**.
Capaneu: voc.; trisyllabic.
- 745 **Mōtī:** sc. **sunt**.
reperiō, reperire, repperī, repertus = *to find (again), discover; get, obtain, win; learn, realize.*
- 747 **cervix, cervicis (f.)** = *neck.*
- 748 **terga:** refers to Capaneus.
concutiō, concutere, concussī, concussus = *to strike (together), shake, shatter, shock; brandish.*
concussī vulneris: recall that Tydeus’s head was first battered by rocks.
undā = here, *flow.*
- 749 **ab Arcadiō rediit Tīrynthius antrō:** Statius is referring to Hercules’s fourth labor, his capture of the Erymanthian boar.
- 751 **Ērigitur:** take reflexively.
vultū = **vultūi**, dat. with a compound verb
vultūque occurrit: i.e., he turned to look at Melanippus.
- 753 **ōra:** that of Melanippus.
trahī = *being drawn*, i.e., Melanippus’s eyes were darting here and there.
illō: Melanippus.
- 754 **abscīdō, abscīdere, abscīdī, abscīsus** = *to cut off, chop off.*
porgō, porgere, porrēxī, porrēctus = *to stretch (out), extend; offer, present.*
laevā: he grabs it with his ill-omened hand (see note, 672).
abscīsum, receptum: modify **caput**. **abscīsum (caput)** is the dir. obj. of **imperat**, and **receptum caput** is the dir. obj. of **spectat**.
- 755 **glīscō, glīscere** = *to swell up, blaze up.*
tepentis: sc. **capitis**.
- 756 **figō, figere, fixī, fixus** = *to affix, attach.*
dubitantia figī: taken literally, Melanippus’s eyes are “doubting (that they) are attached.” Mozley takes this to mean, “hesitating to be closed.”

Melanippus's Death and a Grotesque Impiety

736 “Īnachidae: nōn ossa precor referantur ut Argos
 737 Aetōlumve larem; nec enim mihi cūra suprēmī
 738 fūneris: ōdī artūs fragilemque hunc corporis ūsum,
 739 dēsertōrem animī. Caput, ō caput, ō mihi sī quis
 740 apportet, Melanippe, tuum! Nam volveris arvīs,
 741 fīdō equidem, nec mē virtūs suprēma fefellit.
 742 Ī, precor, Atreī sī quid tibi sanguinis umquam,
 743 Hippomedōn, vāde, ō prīmīs puer inclute bellīs
 744 Arcas, et Argolicae Capaneu iam maxime turmae.”
 745 Mōtī omnēs, sed prīmus abit prīmusque repertum
 746 Astacidēn mediō Capaneus ē pulvere tollit
 747 spīrantem laevāque super cervīce reportat,
 748 terga cruentantem concussī vulneris undā:
 749 quālis ab Arcadiō rediit Tīrynthius antrō
 750 captīvumque suem clāmantibus intulit Argīs.
 751 Ērigitur Tȳdeus vultūque occurrit et amēns
 752 laetitiāque irāque, ut singultantia vīdit
 753 ōra trahīque oculōs sēsēque agnōvit in illō,
 754 imperat abscīsum porgī, laevāque receptum
 755 spectat atrōx hostīle caput, glīscitque tepentis
 756 lūmina torva vidēns et adhūc dubitantia fīgī.

Discussion Questions:

1. What is seemingly discordant about the Hercules simile in lines 749-750?
2. Comment on the word placement of **abscīsum . . . caput** (754-755).

- 758 **īnfectō, īnfectere, īnflexī, īnflexus** = *to change, influence.*
Tīsiphonē, ēs (f.) = *Tisiphone* (one of the Furies).
- 759 **vēnerat = revēnerat** (see note, 684).
miserō: Tydeus.
- 760 **effringō, effringere, effrēgī, effractus** = *to break open, smash; break off.*
- 762 **aufferre:** sc. **caput.**
valent = possunt.
Gorgōn: Medusa, whose head was on Athena's breastplate.
- 763 **rēctī** = here, *stiffened.*
cerastēs, ae (m.) = *horned serpent.*
- 764 **vēlō (1)** = *to veil, wrap, envelope; clothe; encircle; crown; cover up, hide; adorn.*
āversor, āversārī, āversātus = *to repulse, reject, refuse, shun, avoid, turn away (in disgust or horror).*
- 765 **prius . . . quam:** TMESIS.
astra subit: i.e., enter heaven.
mysticus, a, um = *mystic.*
lampas, lampadis (f.) = *torch, light.*
lampas, Īlissos: Athena needs to be cleansed with fire and water after witnessing such an impiety.
- īnsōns, īnsontis** = *innocent, harmless.*
- 766 **Īlissos, ī (m.)** = *Ilissus* (a river in Athens).
lympa, ae (f.) = *water, spring.*

757 Īnfēlīx contentus erat: plūs exigit ultrīx
758 Tīsiphonē; iamque ĩnflexō Trītōnia patre
759 vēnerat et miserō decus immortalē ferēbat,
760 atque illum effractī perfūsum tābe cerebrī
761 aspicit et vīvō scelerantem sanguine faucēs
762 (nec comitēs auferre valent): stetit aspera Gorgōn
763 crīnibus ēmissīs rēctīque ante ōra cerastae
764 vēlāvēre deam; fugit āversāta iacentem,
765 nec prius astra subit quam mystica lampas et ĩnsōns
766 Īlissos multā purgāvit lūmina lymphā.

Discussion Questions:

1. What was Jupiter influenced to do (**ĩnflexō patre**, 758)?
 2. Does Tydeus receive the **decus immortalē** which Athena was bringing to him? Why or why not?
 3. Evaluate Tydeus's virtue in light of his final moments. Has your answer to the question posed earlier (lines 722-735) changed? If so, how?
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Thebaid Book 10:
Capaneus

Summary of *Thebaid* Books 9 and 10

Both the Argives and Thebans are utterly disgusted by Tydeus's cannibalism, but Eteocles uses it as a rallying cry for his men. Meanwhile, Polynices weeps nearly uncontrollably at the news of his brother-in-law's death. He is so overcome, in fact, that he urges his men to go back to their homelands, and he intends to take his own life, but for the intervention of King Adrastus.

On the battlefield, Hippomedon bravely and resolutely defends Tydeus's corpse against the reinvigorated Theban onslaught. The battle for Tydeus rages on until Tisiphone descends to the land in the guise of the Inachian Halys, who deceives Hippomedon into allowing his comrades to take over for him. Upon seeing that he has been tricked, Hippomedon's *aristeia* is realized. The warrior mows down all in his path and does not feel the pain of any of the wounds he receives as he attempts to take back Tydeus's body, now in the hands of the enemy. At the Ismenos River, there is a massive slaughter that fills the water with blood and gore, as body parts float away from their torsos. Hippomedon presses on until he meets Crenaeus, the grandson of Ismenos, the god of the very river in which they fight. Crenaeus is killed almost immediately; his mother, the river god's daughter, shrieks madly and begs Ismenos to drown Hippomedon, her son's killer. The waters rise quickly and tree trunks rush dangerously at him, but Hippomedon bravely resists. At last he loses his step, and his life hangs on the strength of his grip on an ash tree.

Juno watches all of this from Olympus and begs Jupiter to intervene, lest her favored Hippomedon die a coward's death by drowning. Jupiter gives Ismenos one look, and the waters immediately recede, but not in time to save Hippomedon. In the aftermath of the duel and the river's swell, Capaneus slaughters the Theban Hypseus and dedicates his armor to his fallen comrade, now lying on the banks of the Ismenos River.

Amidst the fighting that follows the deaths of Hippomedon and Hypseus, the young Arcadian Parthenopaeus attempts to make his name in war. The boy is so young and naïve that even the Thebans who oppose him retreat out of pity and resist engaging him. His mother, the famous Atalanta, knows his fate and implores Diana to help her son. Diana cannot change his fate, but instead allows Parthenopaeus his own *aristeia* by enhancing his weapons and strengthening his horse. His arrows never miss, and Parthenopaeus slays many Thebans until he comes upon Dryas. Over the pleas of Diana, Parthenopaeus insists on fighting the Aonian, whose spear ensures that the young Arcadian meets his fate. Book Nine closes with Parthenopaeus's dying plea for his companion Dorceus to console his mother.

Four of the seven men leading the war against Thebes are now dead: Amphiarus was swallowed by the Earth in Book Seven, Tydeus died at the hands of Melanippus in Book Eight, and, of course, Parthenopaeus and Hippomedon fall in Book Nine. Despite the deaths of so many of their enemies, the Thebans are tired of war. The distraught Argive women pray for the Thebans's slaughter, and Juno enlists the God of Sleep to help.

Meanwhile, the Argives's replacement for Amphiaras, Thiodamus, foresees the Thebans being drowned in sleep and incites an Argive attack on the Theban outposts while their enemies are defenseless. Hundreds of Thebans are slaughtered until finally the Argives slake their thirst for blood, and Thiodamus dedicates their night-raid to Apollo.

As the Argives end their onslaught, two young men named Hopleus, from Tydeus's home of Calydon, and Dymas, an Arcadian like Parthenopaeus, decide to try to recover the bodies of their two fallen leaders. The pair finds Tydeus's and Parthenopaeus's bodies and carries them back to camp, but by chance a group of Thebans led by Amphion catches sight of them and attacks. The Thebans kill Hopleus immediately and advance upon Dymas, who prepares to defend himself and Parthenopaeus's body. Amphion tells the Arcadian that he can spare his own life if he reveals the Argives's plans, but without hesitation, Amphion takes his own life rather than betray his allies.

Spurred by the success of the nighttime raid, the Argives attack Thebes just before Amphion and his men can enter the gates. The ensuing battle is fierce and creates doubt in the minds of the Theban people for their leader and his arguably unjust rule, so they appeal to Tiresias, who declares that a sacrifice must be made to save Thebes. Creon, Jocasta's brother, knows that the sacrifice must be his son Menoeceus.

Virtue visits Menoeceus on the battlefield and convinces him to fulfill his fate. Despite the pleas of his parents, Menoeceus scales the walls of Thebes, stabs himself in front of all those fighting, and falls to the earth. The fighting stops so that the Thebans can bring Menoeceus's body inside the city walls, but resumes quickly, and Statius's narration focuses on the fate of Capaneus. With superhuman strength, the Argive leader scales Thebes's hallowed walls and begins to dismantle them, heaping stones upon those below while mocking the mythical foundation of city.

Many of the gods are offended by this; Apollo, whose lyre had built the walls, and Bacchus are chief among those who abhor Capaneus's impious act. Hercules and Venus also complain to Jupiter, yet their father is unmoved until Capaneus challenges the gods directly. Jupiter laughs at this affront, yet strikes down Capaneus with a bolt of lightning and holds another at the ready should Capaneus die too slowly.

The Meaning of *Thebaid* Book 10

The two episodes which make up the majority of Book Ten illustrate, at the apex of the fighting, the great cost of civil war. First, Statius borrows the Nisus and Euryalus narrative from Book Nine of Vergil's *Aeneid*. While the Hopleus and Dymas episode's message about the carnage of war is similar to its predecessor, the illustrative difference in the two episodes is the pairs' motivations. Nisus and Euryalus are on a mission to seek help from Aeneas when they happen upon the Latin camp. They see a chance to help the Trojans end the war and slaughter the enemies as they sleep. All is well until Euryalus rather impiously takes a Latin helmet as a war prize from his sleeping victim, and the reflection of

the moon off of the helmet reveals the pair in the darkness. Nisus attempts to rescue his young ally and both are killed in the attempt. Vergil's message is clear: the deaths of Nisus and Euryalus were tragic but also preventable. If they had continued with their duty (seeking out Aeneas), and if Euryalus had not given into the madness of war, the two Trojans would have lived to see the end of the war with Aeneas.

Stattius's warriors are victims of no such moral consequence. The two young men piously risk their lives to seek out the bodies of their leaders, Tydeus and Parthenopaeus, successfully retrieve them, and start to carry them back to their camp when by blind chance (Stattius is very clear on this point) they are seen. Hopleur is killed almost immediately, while Dymas displays impeccable virtue and courage not only by attempting to protect all three bodies, but also by taking his own life when Amphion offers to spare him in return for information about Argive troop movements and battle tactics. Stattius unequivocally communicates that *pietās* will not save you. An episode which Augustan authors (indeed Augustus himself) would have abhorred is one more reminder of the iniquity of civil war in a post-Julio-Claudian Rome.

The Menoeceus episode that almost directly follows reinforces the tragedy of Hopleur and Dymas, and thus Stattius engenders in his audience the overwhelming sense of grief and sorrow which civil war brings to its people, a feeling that Romans just a generation before knew all too well until the Flavians brought peace to Rome. The death of Creon's son is based on a brief scene in Euripides's *Phoenissa*, but Stattius altered the chronology of the account in several ways important to his message. First, Menoeceus's sacrifice occurs near the end of the war as opposed to before war begins in earnest. Stattius did this primarily to place a figure of great piety in the midst of the gross impieties that have already occurred (Amphiarus's unnatural death in Book Seven and Tydeus's cannibalism in Book Eight, in particular) as well as those yet to come (i.e., the fratricide and Creon's burial decree in Book Eleven). The same contrast between piety and impiety is also played out on an individual level, as Capaneus's execution occurs on the same spot as Menoeceus's sacrifice (even at the cost of an inconsistency, cf. note, 921).

Other differences highlight the interplay of Menoeceus's virtue amidst the impiety of war. Stattius has the Theban people ask Tiresias for help and not Creon himself, as is the case in the Euripidean tragedy. This allows Stattius a chance to show that Creon has lost the support of his people. Also, in the *Phoenissa*, Tiresias declares that the *dēvōtiō* must be Menoeceus because his other brother, Haemon, is married to Antigone, leaving the younger son as the perfect victim. Stattius changes the seer's reasoning to one of virtue; Menoeceus is a more suitable sacrifice because he is more virtuous. The *dēvōtiō* is complete when *Virtūs* and *Pietās* carry Menoeceus's body gently to the ground, and he is deified (recalling the apotheosis which was just denied to Tydeus).

Ultimately, Stattius offers Menoeceus to his audience as a morbid hope for virtuous behavior. Menoeceus is indeed deified and he does save Thebes from complete annihilation. This lesson in morality is made all the more clear in Book Eleven in which his funeral pyre

is compared to Hercules's death and deification, linking Menoeceus to Tydeus, another warrior declared Herculean in Book Six (893ff.), notably before Tydeus commits the grotesquely impious act of cannibalism, and his apotheosis is revoked. In the end, it is possible for piety to be rewarded, but one must pay the ultimate price to earn that reward.

- 347 **hōs inter:** after a nighttime slaughter of Thebans, Thiodamus calls the Argives together with a prayer to Apollo. Among the soldiers who now take stock of their losses are Hopleus and Dymas.
fātō: as opposed to **sponte**.
- 348 **Maenalius, a, um** = *Maenalian, of Maenalus* (a mountain in Arcadia), *Arcadian*.
Dymās, Dymantis (m.) = *Dymas*.
dīligō, dīligō, dīlexī, dīlēctus = *to single out, esteem, love, value, prize; approve, appreciate*.
rēgibus: Tydeus and Parthenopaeus. Tydeus was killed at the end of Book Eight, while Parthenopaeus of Arcadia was felled by Dryas at the end of Book Nine.
- 349 **rēgum ambō comitēs:** their allegiances to each leader are inferred by their origins; the Calydonian Hopleus is concerned with Tydeus, while Dymas is a compatriot of the Arcadian Parthenopaeus.
- 351 **mānēs = mortem.** Silver Age poets frequently employ this type of METON.
rēgis perēmpitī: partative gen. with **cūra**.
- 352 **Dymā:** Gk. voc.
teneant: potential subjunct.
quem: **rēgis** is the antec.
- 353 **Patriae = Ad patriam** (dat. of direction).
ferētis = referētis; i.e., if they don't recover Parthenopaeus's body.
- 354 **Arcades:** voc.
en = *Come on! Look! See!*
redūx, redūcis = *guiding back, rescuing; coming back, returning; brought back, restored*.
contrā venit = convenit.
- 355 **Fūnus = Corpus;** see note for 351. Brevity and ELLIPSIS underscore the basic and simple need which Hopleus describes.
- 356 **saevit:** Statius means that Tydeus's soul will rage if his body is left unburied.
patientior artūs = more enduring of limb; **artūs** is an acc. of respect after the adj. The comment (as with the following one in line 357) compares Parthenopaeus's youth with the experience of Tydeus.
- 357 **abruptīs** = here, *cut short*.
lacrimābilis, e = *deserving tears, mournful, pitiful*.
- 358 **libet, libēre, libuit** = (impers. + dat.) *it pleases, it is pleasant for, it is agreeable to*.
libet: sc. **mihi**.
nūllō ōrdine: i.e., anywhere and everywhere. This extraneous detail foreshadows their doom (cf. 5.7, 101, and 7.616).

Hopleus and Dymas Attempt to Recover the Corpses of Tydeus and Parthenopaeus

347 Vēnerat hōs inter fātō Calydōnius Hopleus
 348 Maenaliusque Dymās, dīlectī rēgibus ambō,
 349 rēgum ambō comitēs, quōrum post fūnera maestī
 350 vītā indignantur. Prior Arcada concitat Hopleus:
 351 “Nūllane post mānēs rēgis tibi cūra perēptī,
 352 cāre Dymā, teneant quem iam fortasse volucrēs
 353 Thēbānīque canēs? Patriae quid deinde ferētis,
 354 Arcades? En redūcēs contrā venit aspera māter:
 355 ‘Fūnus ubi?’ At nostrō semper sub pectore Tȳdeus
 356 saevit inops tumulī, quamvīs patientior artūs
 357 ille nec abruptīs adeō lacrimābilis annīs.
 358 Īre tamen saevumque libet nūllō ōrdine passim
 359 scrūtārī campum, mediāsve irrumpere Thēbās.”

Discussion Questions:

1. What is Hopleus’s motivation for attempting this bold rescue attempt?
2. What does Hopleus’s language reveal about the dynamics of the relationship between the two men?

- 360 **Per ego haec:** the convoluted word order is a reflection of ceremonial language.
- 361 **mihi:** dat. of ref. with **īnstar nūminis.**
- 362 **īdem animus:** sc. **est.**
miserō: dat. of poss., *I miserable have . . .*
ōlim: Dymas has longed to look for his master's body, and now he finally has a companion.
- 364 **incohō (1)** = *to begin, set, start; establish.*
conversus: translate actively.

360 Excipit orsa Dymās: “Per ego haec vaga sīdera iūrō,
 361 per ducis errantēs īnstar mihi nūminis umbrās,
 362 īdem animus miserō; comitem circumspicit ōlim
 363 mēns humilī lūctū, sed nunc prior ībo” - viamque
 364 incohat et maestō conversus ad aethera vultū

Discussion Questions:

1. This episode is based on that of Nisus and Euryalus from Vergil’s *Aeneid* (9.184-190; 194-198), the beginning of which is included below.

**Nīsus ait: “Dīne hunc ardōrem mentibus addunt,
 Euryale, an sua cuique deus fit dīra cupīdō?
 Aut pugnam aut aliquid iamdūdum invādere magnum
 mēns agitat mihi, nec placidā contenta quiēte est.
 Cernis quae Rutulōs habeat fidūcia rērum:
 lūmina rāra micant, somnō vīnōque solūtī
 prōcubuēre, silent lātē loca . . .**

**Sī tibi quae poscō prōmittunt (nam mihi factī
 fāma sat est), tumulō videor reperīre sub illō
 posse viam ad mūrōs et moenia Pallantēa.”
 Obstipuit magnō laudum percussus amōre
 Euryalus . . .**

Nisus said, “Do the gods add this eagerness to our minds,
 Euryalus, or does each man’s dire desire become a god to him?
 My mind excites me long since either to go into battle or to rush into
 something great, and it is not settled with calm quiet.
 You see the faith in their situation which holds the Rutilians:
 Their lights shine far apart, they laid down, loosened
 by wine and sleep, their places are widely quiet . . .

If they promise you what I ask (for the glory of the deed
 is enough for me), I seem to be able to find a road
 under that hill to the walls and fortifications of Pallanteum.”
 Euryalus, stirred by his great love for praise, was stunned . . .

What similarities and differences do you see between the two scenes? In particular,
 compare the motivations of each pair.

- 365 **moderātrīx, moderātrīcis (f.)** = *controller, director, guide.*
moderātrīx Cynthia: voc.
- 366 **tē:** subj. acc. of **variāre.**
tergeminis figuris: Dymas is invoking Hecate, a chthonic goddess associated with Diana and often depicted with three faces. Diana's three-fold nature in Roman mythology is attributed either to the phases of the moon or to her three incarnations of Diana, Proserpina, and Luna.
perhibent: the subj. is the abstract or anonymous *they.*
variō (1) = *to vary, diversify, change, make different.*
- 367 **aliō vultū:** i.e., as Diana, goddess of the hunt.
- 368 **ille:** Parthenopaeus; Diana herself supposedly supplied him with a quiver and arrows.
- 370 **cornibus, currū:** the "horns" must refer to the crescent moon; the manuscript tradition is ambivalent concerning these two words, with some texts including **curribus**, and others **cornū**. This is not surprising, given the proximity of two such similar words.
almus, a, um = *nourishing, genial, kind, propitious, indulgent, bountiful.*
- 371 **sīdus, sīderis (n.)** = *star, constellation, heavenly body; sky, heaven.*
fūnera: cf. note, line 355 above.
- 372 **Thēbaeque altusque:** the POLYSYDENTON illustrates how each aspect of geography is illuminated from nearest to farthest.
- 373 **tonitrus, ūs (m.)** = *thunder.*
- 374 **absiliō, absilire, absilūi** = *to rush away, jump away, fly apart, fall away.*
- 375 **subitus:** translate adverbially.
- 376 **percīō, percīre, percīvi, percitus** = *to excite, stir up, move, propel.*
- 377 **longē:** because they have ventured apart in their search for each leader.
- 378 **mūtuus, a, um** = *mutual, reciprocal, interchangeable.*
laetantēs: modifies either Hopleus and Dymas (because they have found the bodies of their leaders) as the subj. of **dant**, or the darkness (because it keeps the two men hidden) by way of PERSONIFICATION, or perhaps both.
amīcum: the adj. modifying **pondus** is intended, rather than the noun in appos.
uterque: subj. of **levant** (380).
- 379 **ceu . . . remissōs:** i.e., they treat the bodies as carefully as if the leaders were alive and wounded.
reducēs: recalls line 354 and the responsibility each feels to bring his leader home for proper burial.
vītae: dat. after **reducēs.**
- 380 **subiectā cervīce:** this hints at the ultimate humility of the two men, who are risking their lives to bring back the bodies of their leaders.
ausī: sc. **sunt.**
- 381 **prope** = *nearby, near.*
saeva diēs indexque ortus: HENDIADYS, *the first signs of savage daybreak.*
index, indicis (m.) = *index, sign, mark, indication, proof.*
- 383 **exhaustāsque tenebrās:** i.e., it is becoming light.
pallēre: infin. in the ind. stat. begun by **dolent.**

365 sīc ait: “Arcānae moderātrīx Cynthia noctis,
 366 sī tē tergemīnīs perhibent variāre figūrīs
 367 nūmen et in silvās aliō descendere vultū,
 368 ille comēs nūper nemorumque īsignis alumnus,
 369 ille tuus, Dīāna, puer (nunc respice saltem)
 370 quaeritur.” Incendit prōnīs dea cornibus alnum
 371 sīdus et admōtō mōnstrāvit fūnera currū.
 372 Appārent campī Thēbaeque altusque Cithaerōn:
 373 sīc ubi nocturnum tonitrū malus aethera frangit
 374 Iuppiter, absiliunt nūbēs et fulgure clārō
 375 astra patent, subitusque oculīs ostenditur orbis.
 376 Accēpit radiōs et eādem percitus Hopleus
 377 Tūdea lūce videt; longē dant signa per umbrās
 378 mūtua laetantēs, et amīcum pondus uterque,
 379 ceu reducēs vītae saevāque ā morte remissōs,
 380 subiectā cervīce levant; nec verba, nec ausī
 381 flēre diū: prope saeva diēs indexque minātur
 382 ortus. Eunt tacitī per maesta silentia magnīs
 383 passibus exhaustāsque dolent pallēre tenebrās.

Discussion Questions:

1. What figures of speech highlight the emotion in Dymas’s plea to Diana in lines 365-370?
 2. Comment on Statius’s description of Jupiter as **malus** in line 373. How does its placement next to **aethera** impact its meaning?
 3. What is ironic about the repetition of **saeva** in lines 379 and 381?
-

- 384 **invidus, a, um** = *envious, jealous*; (+ dat.) *hostile to, unfavorable to*.
Invida . . . comēs: few aspects of the *Thebaid* more clearly illustrate Statius's viewpoint of Augustan **pietās**, as exemplified by the analogous episode of the *Aeneid* (9.168-524). Vergil's Nisus and Euryalus seize upon an opportunity to end the war on behalf of the absent Aeneas, knowing that they would probably not return. Their mission was blessed by Ascanius with a prayer to the gods, and had Euryalus not given in to his lust for battle and the spoils of his kills, they would have returned unharmed and their piety rewarded as an example for all Trojans/Romans. Here, Statius asserts that this piety is destined for failure.
- fors, fortis (f.)** = *chance, luck, fortune, accident*.
ausīs: substantive part., *daring deeds*.
- 385 **propinquant animīs**: sc. **in**; i.e., they believe that they are close.
- 386 **subitī**: responds to **subitus** in line 375.
subitī . . . tergō: sc. **est**.
- 387 **ducis**: Amphion's commander, not Amphion himself.
ācer, ācris, ācre = *sharp, pointed; keen, fierce; passionate*.
- 388 **Amphīōn**: descendent of the Amphion who constructed Thebes's walls with his lyre.
vigilō (1) = *to spend (the night) awake; remain awake, be alert, watch*.
vigilāta: TRANSF. EPITHET.
- 389 **datu**s = *appointed*.
prīmus: subj. of **videt** (392).
āvia, ōrum (n. pl.) = *pathless, lonely places*.
- 390 **usque procul** = *even from far away*.
- 391 **nescio quid**: a common Latin idiom essentially meaning *something* (lit., *I don't know what*); take with **dubium incertumque**.
- 392 **nescio quid, dubium incertumque, corpora**: the progression of accs. conveys Amphion's gradual, if not complete, realization of what he is seeing. The CAESURA that occurs between **videt**; **subitus**, and the JUXTAPOSITION with **mox**, intensifies his sudden recognition and consequent action.
subitus: cf. lines 375 and 386.
- 393 **cohibeō, cohibēre, cohibuī, cohibitus** = *to hold back, repress; check, stop; remain, stay in place*.
- 394 **patet**: take impers.
anteēō, anteīre, anteī, anteitus = *to precede, surpass, anticipate, prevent, go before*.
anteīre: the medial -e- is omitted in pronunciation and in meter.
- 395 **nōn sibi**: Hopfeus and Dymas selflessly worry not for themselves, but instead for the leaders whom they carry.
minitor, minitārī, minitātus = *to threaten (with), make threats*.
- 397 **affectō (1)** = *to grasp, strive after, aim at; affect*; (+ infin.) *to aim (to)*.
affectāns errāre manum: i.e., he missed purposefully. In the *Iliad*, Diomedes deliberately aims too high in order to stop Dolon and bring him back as a prisoner for interrogation (10.372).
- illa**: the **hasta**.
- 398 **quī forte prior**: sc. **erat**.

384 Invida fāta piīs et fors ingentibus ausīs
385 rāra comēs. Iam castra vident animīsque propinquant,
386 et dēcrēscit onus, subitī cum pulveris umbra
387 et sonus ā tergō. Monitū ducis ācer agēbat
388 Amphīōn equitēs, noctem vigilātaque castra
389 explōrāre datus, p̄musque per āvia campī
390 usque procul (necdum tōtās lūx solverat umbrās)
391 nescio quid vīsū dubium incertumque movērī
392 corporaque ire videt; subitus mox fraude repertā
393 exclāmat, “Cohibēte gradum, quīcumque!” Sed hostēs
394 esse patet: miserī pergunt anteīre timentque
395 nōn sibi; tunc mortem trepidīs minitātur et hastam
396 expulit, ac vānōs altē levat ēminus ictūs,
397 affectāns errāre manum. Stetit illa Dymantis
398 ante oculōs, quī forte prior, gressumque repressit.

Discussion Questions:

1. Why do you think that Statius provides such an extensive description of how Amphion comes upon Hoplaus and Dymas in lines 387-392? How does it reinforce the statement made in lines 384-385 (**Invida . . . comēs**)?
-

- 399 **cūrō (1)** = *to take care of, look after, attend to; worry about, be concerned with.*
- 400 **Aepytus, ī (m.)** = *Aepytus* (one of Amphion's men).
- 401 **perstringō, perstringere, perstrīnxī, perstrictus** = *to graze, glance (over), wound.*
- 402 **nōndum immemor:** LITOTES.
- 403 **expīrō (1)** = *to breathe out (one's last breath), exhale, emit; come to an end, cease.*
fēlix: sc. **sit;** subjunct. in a fut. less vivid condition.
adēemptum = sc. **esse;** *lost.*
- 405 **agmina iūcta:** sc. **esse;** lit., *the battle lines are joined.* I.e., the battle has begun.
- 406 **dubius:** sc. **est.**
subīret: subjunct. in the ind. quest. begun by **dubius est.**
- 407 **īstantēs:** i.e., the Thebans.
arma īra dabat: cf. **furor arma ministrat** (*Aen.* 1.150). The deliberately choppy nature of lines 407-409 mimics Dymas's thought process. It is this decision which is responsible for Dymas's death (see note for 420 below).
- 408 **neuter, neutra, neutrum** = *neither* (of two).
neutrī coeptō: dat. with **fidūcia.**
fidūcia: sc. **eī est.**
coeptus, ūs (m.) = *beginning, undertaking.*
- 410 **quās:** the antec. is **gravēs exuviās.**
- 411 **tigris, tigrīdis (f.)** = *tigress.*
laeva, ae (f.) = *left hand, left side.*
in laevam torquet: in order to provide some form of protection.
- 413 **versus:** sc. **est** (again with **parātus**).
ad caedem iūxtā mortemque: i.e., their death or his.
iūxtā = here, *equally.*
- 414 **fētam:** she has just given birth to her **nātōs** in line 415.
pressēre: here, *trapped.*
- 415 **Numida, ae (m.)** = *Numidian, native of Numidia.*
nātōs = here, *cubs* (cf. **catulōs** below in line 419).
- 416 **mente sub incertā:** i.e., *while uncertain.*
torvum, miserābile: take adverbially.
frendō, frendere, frenduī = *to gnash one's teeth, roar.*
- 418 **prōlis:** obj. gen.
- 419 **catulus, ī (m.)** = *puppy, whelp, cub.*
- 420 **laeva:** modifies **manus.**
virō: dat. of ref.
quamvīs saevīre vetāret Amphīōn: Statius clearly exonerates Amphion as the agent of Dymas's destruction, casting the blame completely on Dymas's **īra** (see 407 above).
vetāret: the subjunct. mood in this adversative clause (begun by **quamvīs**) illustrates that Amphion's preference against violence is never actually realized because of the immediate violation by one of his men. In English, the verb should be translated roughly as, *he would have avoided.*
- 421 **ērepta:** sc. **est;** here, *cut off.*
puerī: refers to Parthenopaeus (not Dymas); the young prince's body is dragged away from its protector.
- 422 **trahuntur: ōra** is the subj.
comīs: abl. of means.

399 At nōn magnanimus cūrāvit perdere iactūs
 400 Aepytus, et fixō trānsverberat Hoplea tergō
 401 pendentisque etiam perstrīnxit T̄ydeos armōs.
 402 Lābitur ēgregiū nōndum ducis immemor Hopleus,
 403 expīratque tenēns (fēlīx, sī corpus adēptum
 404 nesciat), et saevās tālis descendit ad umbrās.
 405 Vīderat hoc retrō conversus et agmina sentit
 406 iūncta Dymās, dubius precibusne subīret an armīs
 407 īstantēs: arma īra dabat; fortūna precārī,
 408 nōn audēre, iubet; neutrī fīdūcia coeptō:
 409 dīstulit īra precēs; pōnit miserābile corpus
 410 ante pedēs, tergōque gravēs quās forte gerēbat
 411 tigrīdis exuviās in laevam torquet et obstat
 412 exertum obiectāns mūcrōnem, inque omnia tēla
 413 versus et ad caedem iūxtā mortemque parātus:
 414 ut lea, quam saevō fētam pressēre cubīlī
 415 vēnantēs Numidae, nātōs ērēcta superstat,
 416 mente sub incertā torvum ac miserābile frendēns;
 417 illa quidem turbāre globōs et frangere morsū
 418 tēla queat, sed prōlis amor crūdēlia vincit
 419 pectora, et ā mediā catulōs circumspicit īrā.
 420 Et iam laeva virō, quamvīs saevīre vetāret
 421 Amphīōn, ērepta manus, puerīque trahuntur
 422 ōra supīna comīs.

Discussion Questions:

1. Consider the statement, **arma īra dabat** (407); does this nullify the claim made in the introduction that Hopleus and Dymas died blamelessly? Why or why not?
 2. Compare the statements made in lines 407-409 (**fortūna precārī iubet dīstulit īra precēs**) with the note on line 384, above. Are the two statements similar or different? How?
 3. In what way is the lioness in the simile of lines 414-419 unlike Dymas as he considered how to react to the threat against him?
 4. What is the effect of the synecdoche in line 422 (**ōra**)?
-

- 422 **dēnique** = *finally, at last, in short*.
supplex: describes Dymas.
- 423 **moderātus, a, um** = *controlled, well-regulated, orderly, restrained*.
- 424 **per** = *by* (as when swearing an oath).
vōs: voc.; for the word order, see the note on line 360.
- 425 **Īnōus, a, um** = *of Ino, belonging to Ino*.
Palaemonis: originally named Melicertes, Palaemon and his mother Ino (whose sister Semele sired Dionysus) leapt off a cliff to escape Athamas (driven mad by a jealous Hera). Thereafter Melicertes was transformed into Palaemon, a young sea god who aided sailors with his mother, renamed Leucothoe. Another version of the myth has Ino going insane and boiling Melicertes in a cauldron before jumping off a cliff, whereupon Zeus saved them.
annōs = here, *youth*.
- 426 **Sī cui**: sc. **est**, dat. of poss.; *if anyone has*.
- 427 **angustī**: TRANSF. EPITHET.
puerō: Dymas's concern is Parthenopaeus, not himself. He has conceded his fate and now begs the Thebans to give his leader's corpse some kind of burial.
haustūs = here, *handfuls* (i.e., what has been dug up).
- 428 **iacentis**: substantive part., referring to Parthenopaeus.
- 429 **ego potior satiāre** = *it is better that I satisfy*.
īnfandās volucrēs: i.e., vultures and other carrion birds.
- 430 **ego bella audēre coēgī**: Dymas blames himself for Parthenopaeus's involvement, although Statius's narrative does not justify this claim.
- 431 As with the action of 397 above, Amphion's speech here recalls the Homeric episode (Odysseus's interrogation of Dolon, *Iliad* 10.384-385).
- Sī tanta cupīdō**: sc. **est**.
- 432 **condere** = here, *to bury*.
timidīs Pelasgīs: sc. **sit**; dat. of poss.
bellī mēns = *battle strategy*.
- 433 **fractī exanguēsque**: refers to the **Pelasgī** (now the subj. of **parent**).
parent: subjunct. in the ind. quest. begun by **ede**.
efferō, efferre, extulī, ēlātus = *to carry out, bring out, bring forth; utter, express; expose*.
- 434 **tumulus, ī (m.)** = *burial, burial mound*.
abītō: fut. imper. of **abīre**; *leave, go away*.
- 435 **prōtinus**: Dymas does not hesitate in his response.
- 436 **capulō**: this is either SYNEC. for **ēnse**, emphasizing how far into his chest Dymas buried his sword, or gross HYPERBOLE (typical of Statius) meaning that he thrust the sword so hard into his chest that the hilt entered it too.
Summum = here, *final*.
hoc: i.e., the prospect of betraying his people.
clādēs, is (f.) = *disaster, ruin, damage, loss*.
- 437 **dēerat**: disyllabic.
afflictus, a, um = *damaged, shattered; cast down, downhearted*.
turpō (1) = *to disfigure; defile, spoil; disgrace, dishonor*.
prōditor, prōditōris (m.) = *betrayed, traitor*.
- 438 **Nīl emimus tantī** = *We do not buy anything for so much*.
ipse: i.e., Parthenopaeus.
cremō (1) = *to cremate, burn to ashes*.

422 Sērus tunc dēnique supplex
 423 dēmissō mūcrōne rogat: “Moderātius, ōrō,
 424 dūcite, fulmineī per vōs cūnābula Bacchī
 425 Īnōamque fugam vestrīque Palaemonis annōs!
 426 Sī cui forte domī nātōrum gaudia, sī quis
 427 hīc pater, angustī puerō date pulveris haustūs
 428 exiguamque facem! Rogat, en rogat ipse iacentis
 429 vultus: ego ĩnfandās potior satiāre volucrēs,
 430 mē praebēte ferīs, ego bella audēre coēgī.”
 431 “Īmmō,” ait Amphīōn, “rēgem sī tanta cupīdō
 432 condere, quae timidīs bellī mēns, ede, Pelasgīs,
 433 quid fractī exanguēsque parent; cūncta ōcius effer,
 434 et vītā tumulōque ducis dōnātus abītō.”
 435 Horruit et tōtō praecordia prōtinus Arcas
 436 implēvit capulō. “Summunne hoc clādibus,” inquit,
 437 “dēerat ut afflictōs turpārem ego prōditor Argōs?
 438 Nīl emimus tantī, nec sīc velit ipse cremārī.”

Discussion Questions:

1. What does **Sērus tunc dēnique** (422) infer about Dymas’s decision, which he made in line 409? Would the outcome have changed had he acted differently?
 2. Do you trust Amphion’s promise (431-434)? Why or why not, based on his words and actions in the previous lines?
-

- 439 **Sic**: the ANAPHORA of **sic** (and further JUXTAPOSITION with **Nīl**) emphasizes the unanimity of what Parthenopaeus would feel, according to Dymas, and what Dymas himself says and does.
et magnō . . . puerō: cf. Vergil's narration of Nisus, **tum super exanimū sēsē prōiēcīt amīcum cōnfossus** (*Aen.* 9.444-445).
proscindō, proscindere, proscidī, proscissus = *to plow up, break up; criticize harshly, cut to pieces*.
- 440 **puerō**: i.e., Parthenopaeus.
volvēns = here, *uttering* (a poetic usage).
- 441 **potiāre**: hortatory subjunct.
- 442 **Tālēs**: take adverbially, *Thus*.
complector, complectī, complexus = *to embrace, clasp; grasp, understand*.
- 443 **pār** = here, *the pair*.
Aetōlus: Hopleus.
- 444 **lētōque fruuntur**: OXYMORON.
- 445 **sacrō (1)** = *to consecrate, dedicate; devote; hold sacred, worship*.
- 446 **īnferiōre lyrā**: several times throughout the *Thebaid*, Statius professes his debt and inferiority to Vergil and his *Aeneid*. Here, Statius is overtly recalling the story of Nisus and Euryalus upon which this Hopleus and Dymas episode is based.
memorēs superābitis annōs: a much criticized **sententia**. Statius intends to say that immortal time will remember Hopleus and Dymas, and that the pair will conquer time.
- 447 **comitēs**: in appos. with **umbrās**.
- 448 **Euryalus, ī (m.)** = *Euryalus* (the young son of Opheltes and refugee of Troy; constant companion of Nisus).
Phrygius, a, um = *Phrygian, of Phrygia* (modern day Turkey).
admittō,mittere, admīsi, admissus = *to let in, admit; let go, let loose; allow*.
Nīsus, ī (m.) = *Nisus* (the son of Hyrtacus and elder companion of Euryalus).
- 756 The Theban people, fed up with the war, appeal to the seer Tiresias, who reveals that a sacrifice must be made to appease the gods. This **dēvōtiō** must be one of the sons of Creon, Haemon or Menoeceus. Because Menoeceus is the most virtuous, it is he who must take his own life to save his country.
pius: Menoeceus's piety is of paramount importance in this passage, as it acts as a contrast to Capaneus's impiety that will end this book (cf. 827ff.).
ēlēctā mūrōrum in parte: Menoeceus has climbed the Theban walls and stands atop the Gate of Dirce.
- 757 **aspectus, ūs (m.)** = *look, sight; appearance*.
aspectū: abls. of specification.
solitō ōre: abl. of comparison.
augustus, a, um = *august, sacred, venerable, majestic, magnificent*.
augustior: the choice of words brings to mind the first emperor of Rome, Caesar Augustus, whose name became titular for later emperors. It is tantalizing to think that Statius was urging his audience to identify Menoeceus with Domitian, Rome's current emperor. This is a double-edged sword, as the association is at once complimentary to the youngest Flavian's personal character, but is also problematic for Domitian's father Vespasian, who would then be analogous to the despot Creon.

439 Sīc ait, et magnō proscissum vulnere pectus
 440 iniēcit puerō, suprēmaque murmura volvēns:
 441 “Hōc tamen intereā mēcum potiāre sepulcrō.”
 442 Tālēs optātīs rēgum in complexibus ambō,
 443 pār īnsigne animīs, Aetōlus et inclutus Arcas,
 444 ēgrediās efflant animās lētōque fruuntur.

Statius Acknowledges his Debt to Vergil

445 Vōs quoque sacrātī, quamvīs mea carmina surgant
 446 īferiōre lyrā, memorēs superābitis annōs.
 447 Forsitan et comitēs nōn aspernābitur umbrās
 448 Euryalus Phrygiūque admittet glōria Nīsī.

Pious Menoecus Sacrifices Himself for Thebes

756 At pius ēlēctā mūrōrum in parte Menoecus
 757 iam sacer aspectū solitōque augustior ōre,
 758 ceu subitō in terrās superō dēmissus ab axe,

Discussion Questions:

1. Is Dymas a hero? Why or why not?
 2. Why does Statius subordinate Hopleus to such a small role if the two men are so synonymous in their characterization and purpose?
-

- 759 **nōscī**: infīn. expressing purpose with **manifestus**, *to be clearly recognized*.
- 760 **despiciō, despicerē, despexī, despectus** = *to despise, look down (on), express contempt for*.
- 761 **iussitque silentia bellō**: through the PERSONIFICATION and METON. of **bellō** (for those making war), Staius has devised a clever DOUBLE ENTENDRE.
- 763 **morī**: infīn. after **indulgēs**.
- 764 **pangō, pangere, pepigī, pāctus** = *to fasten, fix, drive in; settle, agree upon, determine; compose, celebrate, record*.
- prōdigus, a, um** = *wasteful, lavish, open-handed; free with*.
- emō, emere, ēmī, ēmptus** = *to buy, pay for; gain, obtain, acquire*.
- 765 **Ferte retrō bellum**: i.e., turn the tide.
- impingō, impingere, impēgī, impāctus** = (+ dat.) *to fasten to, force against, press (something) on*.
- 766 **rēliquiās turpēs**: i.e., the Argive survivors.
- cōnfigō, cōnfigere, cōnfixī, cōnfixus** = *to fasten, join together; pierce, transfix*.
- foveō, fovēre, fōvī, fōtus** = *to warm, keep warm; fondle, caress; love, cherish; support, encourage*.
- 767 **indecoris, e** = *disgraceful, dishonorable, cowardly*.
- 768 **Tyrīis**: i.e., Thebans.
- 769 **placitus, a, um** = *pleasing, acceptable, agreed upon*.
- placita hostia**: in appos. to the subj. of **iūvī**.
- hostia, ae (f.)** = *victim, sacrifice*.
- 770 **nōn attonitīs**: LITOTES.
- vātis**: Tiresias.
- cōnsultum, ī (n.)** = *deliberation, consideration; decree, decision, resolution*.
- 771 **Thēbīs nōndum crēdentibus hausī**: i.e., if Menoeceus wasn't so sure that the Thebans believed it too.
- 772 **Amphōnius, a, um** = *of Amphion* (the famed builder and king of Thebes).
- persolvō, persolvere, persolvī, persolūtus** = *to solve, explain; pay up; fulfill; render; offer*.
- 773 **dēceptum parentem**: When Creon asked Menoeceus why he had come back to the city, Menoeceus lied to his father and claimed that he had come back not because of Tiresias's declaration, which he didn't believe, but to tend to Haemon's wounds.
- 775 **dēdignor, dēdignārī, dēdignātus** = *to scorn, disdain, look down on*.
- artūs**: i.e., his corporeal self.
- tenērī**: with **maestam**, *sad to be constrained*.
- 776 **arripō, arripere, arripuī, arreptus** = *to snatch, seize; grasp quickly; arrest*.
- quaesītam**: modifies **animam**.
- rumpō, rumpere, rūpī, ruptus** = *to break (open), burst (through); tear, split*.
- 777 **turris, is (f.)** = *turret, tower*.
- 778 **ēnse remissō**: i.e., his sword is still embedded in his wound.
- 779 **est cōnātus**: ANASTROPHE.

759 cōnstitit, exēptā manifestus casside nōscī,
 760 despexitque aciēs hominum et clāmōre profundō
 761 convertit campum iussitque silentia bellō.
 762 “Armōrum superī, tūque Ō quī fūnere tantō
 763 indulgēs mihi, Phoebe, morī, date gaudia Thēbīs
 764 quae pepigī et tōtō quae sanguine prōdigus ēmī.
 765 Ferte retrō bellum captaeque impingite Lernaē
 766 rēliquiās turpēs, cōnfixaque terga foventēs
 767 Īnachus indecorēs pater āversētur alumnōs.
 768 At Tyriīs templa, arva, domōs, cōnūbia, nātōs
 769 reddite morte meā: sī vōs placita hostia iūvī,
 770 sī nōn attonitīs vātis cōnsulta recēpī
 771 auribus et Thēbīs nōndum crēdentibus hausī,
 772 haec Amphīoniīs prō mē persolvite terrīs
 773 ac mihi dēceptum, precor, exōrāte parentem.”
 774 Sic ait, īnsignemque animam mūcrōne coruscō
 775 dēdignantem artūs prīdem maestamque tenērī
 776 arripit atque ūnō quaesītam vulnere rumpit.
 777 Sanguine tunc spargit turrēs et moenia lūstrat,
 778 sēque super mediās aciēs, nōndum ēnse remissō,
 779 iēcit et in saevōs cadere est cōnātus Achīvōs.

Discussion Questions:

1. What is the dual meaning of **iussitque silentia bellō** in line 761?
 2. Why does Menoeceus appeal chiefly to Apollo (763)?
 3. Which lines are heavily spondaic and what is their effect on the narration (lines 756-767)?
 4. Which aspects of the war’s cost concern Menoeceus (lines 765-769)?
 5. Read lines 768-773 aloud, paying particular attention to heavily spondaic lines, heavily dactylic lines, and the caesurae. How do these elements augment Menoeceus’s speech?
 6. Explain **quaesītam** (line 776) as a description of Menoeceus’s soul.
-

- 780 **Pietās, Pietātis (f.)** = *Piety* (here, PERSONIFIED).
- 781 **spīritus, ūs (m.)** = *breath, life; spirit, character; courage; pride, arrogance.*
- 782 **ante Iovem:** sc. est.
- 783 **nūllō sūdōre:** presumably because the body now lacks the weight of his soul.
- 784 **gaudentēs:** the Thebans.
- abscēdō, abscēdere, abscessī, abscessus** = *to go away, depart; retire, desist.*
- 785 **Tantalidēs, ae (m.)** = *Tantalid, descendant of Tantalus* (the father of Pelops).
Tantalidum cohors: i.e., the Argives.
- veneror, venerārī, venerātus** = *to venerate, revere, worship, pray to.*
- 786 **favor, favōris (m.)** = *favor, support, applause, appreciation.*
- 787 **concinō, concinere, concinū** = *to sing, celebrate, prophesy.*
- 788 **conditor, conditōris (m.)** = *founder, builder, author.*
conditor: pred. nom.
- Vēr, is (n.)** = *Spring.*
Vēris honōre solūtō: i.e., songs of renewal and rebirth were sung.
- solūtus, a, um** = *loose, untied; free, fluent, uncontrolled; unbridled.*
- 789 **accumulō (1)** = *to heap up, amass, overwhelm.*
- 790 **adōrō (1)** = *to implore, entreat, ask for, adore, worship.*
- 827 Statius invokes the Muses again (**omnēs deae**, 831) so that he may be able to narrate the fate of Capaneus. Capaneus, one of the Seven Against Thebes, is depicted by Statius as superhuman and an ultimate example of arrogance and pride. This second invocation and the hyperbolic language which fills the passage identify this narrative as one Statius intended to be most impressive. Commentators repeatedly site the following lines either as one of the greatest or most absurd examples of Silver Age poetry.
hactenus = *to this place, thus far; until now, so far; to this point.*
Hactenus . . . vulnera: sc. **fuērunt** or perhaps, given the inclusion of **arma** (*Aen.* 1.1, **arma virumque canō**) and **canendum** (829 below), **canō** can be assumed (though the nom. **tubae** discourages this reading).
- 828 **astrigerus, a, um** = *star-bearing.*
tollendus: sc. est.
- 829 **mihi:** dat. of agent with **canendum** (est).
solitō mōre: i.e., the customary aspects of war mentioned in 827, as opposed to the supernatural nature of the events surrounding Capaneus's death which Statius must now narrate.
canendum: sc. est.
- 830 **ab Āoniīs lūcīs:** i.e., from Mt. Helicon, home of the Muses.
āmentia: i.e., a **furor** inspired by the Muses.
- 831 **profundā nocte:** sc. ex.
- 832 **missus:** sc. est.
furor: that of Capaneus (JUXTAPOSED to **āmentia** above).
- 833 **arma rapuēre:** i.e., forced him to make war.
Iovem contrā: ANASTROPHE.
Stygiae sorōrēs: the Furies.
- 834 **seu:** ANAPHORA begun by **Sive** (line 831); a form of **esse** needs to be supplied with each element.
This ELLIPSIS quickens the pace of the long list of possible reasons for Capaneus's extremely impious behavior and consequent demise.
virtūs egressa modum = *did his virtue surpass its limit.*
praeceps = here, *rash* or *hasty*.

780 Ast illum amplexae Pietās Virtūsque ferēbant
 781 lēniter ad terrās corpus; nam spīritus ōlim
 782 ante Iovem et summīs apicem sibi poscit in astrīs.
 783 Iamque intrā mūrōs nullō sūdōre receptum
 784 gaudentēs hērōa ferunt: abscesserat ultrō
 785 Tantalidum venerāta cohors; subit agmine longō
 786 colla inter iuvenum, laetīsque favōribus omnī
 787 concinitur vulgō Cadmum atque Amphīona suprā
 788 conditor; hī sertīs, hī Vēris honōre solūtō
 789 accumulānt artūs patriāque in sēde repōnunt
 790 corpus adōrātum. Repetunt mox bella peractīs
 791 laudibus;

The Death of Capaneus

827 Hactenus arma, tubae, ferrumque et vulnera: sed nunc
 828 comminus astrigerōs Capaneus tollendus in axēs.
 829 Nōn mihi iam solitō vātum dē mōre canendum;
 830 māior ab Āoniīs poscenda āmentia lūcīs:
 831 mēcum omnēs audēte deae! Sīve ille profundā
 832 missus nocte furor, Capanēaque signa secūtae,
 833 arma Iovem contrā Stygiae rapuēre sorōrēs,
 834 seu virtūs egressa modum, seu glōria praeceps,
 835 seu magnae data fāma necī, seu laeta malōrum

Discussion Questions:

1. What do Piety and Virtue prevent from happening (780-781)? Why do they do this?
 2. Why does Statius refer to the Argives as the descendants of Tantalus in line 785?
 3. How does **Repetunt . . . laudibus** (790-791) alter the mood of the passage?
 4. How does Capaneus differ from the aspects of war (mentioned in line 827) as a subject of inspired poetry (lines 829-830)?
 5. Line 833 sets the Furies at odds with Jupiter; where else in the *Thebaid* is it clear that the Furies and Jupiter are on opposing sides?
-

- 836 **principium, ī (n.)** = *beginning, start, basis*.
blandae = here, *alluring*.
mortālibus: dat. after **blandae**.
- 837 **sordeō, sordēre** = *to be dirty, be shabby; appear worthless*.
terrēna: sc. **bella**.
virō: i.e., Capaneus (also the obj. of the impers. **taedet**).
profundae caedis: gen. with **taedet**.
- 838 **exhaustīs missilibus**: abl. abs.
- 839 **missilia, ium (n. pl.)** = *missiles*.
lassā dextrā: i.e., tired from war; abl. of attendant circumstance.
- 841 **innumerōsque gradūs**: i.e., the rungs of his ladder; acc. of respect with **latus**.
geminā arbore: sing. for pl.; i.e., the frame for his ladder.
latus: translate actively, *having borne*.
- 842 **āerium iter**: appos. to **innumerōs gradūs**.
longē: because Capaneus has left his comrades on the field of battle and approached the Theban walls.
- 843 **multifidus, a, um** = *divided into many parts, splintered, having many tributaries*.
multifidam quercum flagrantī lūmine vibrat: in Aeschylus, Capaneus's shield is adorned with the image of a man carrying a torch (cf. also **clipeōque incenditur ignis** in the following line).
multifidam quercum: i.e., a torch made of strips of bark.
lūmine = **igne**.
- 844 **ūna clipeōque**: ANASTROPHE.
- 845 **ardua**: cf. 840.
- 846 **Menoecēus, a, um** = *of Menoeceus*.
Menoecēō: Capaneus climbs to the same point where Menoeceus (Creon's son) earlier (10.774ff.) committed ritual suicide after Virtue visited him and claimed that his death would save Thebes from ruin.
- 847 **experior, experīrī, expertus** = *to test, try, attempt, prove; experience, endure*.
Experiar: fut.
iuvent: subjunct. in an ind. quest.
- falsus Apollō**: sc. **sit**; Capaneus is noted for his contempt of the gods.
- 848 **alternō gressū** = *step by step*.
- 850 **Alōīdus, a, um** = *of Aloeus*; (pl.) *Aloidae, Otis and Ephialtes* (the sons of Aloeus who tried to climb up to Mt. Olympus by piling Mt. Ossa on top of Mt. Pelion).
impia tellūs: i.e., Mt. Ossa.
- 851 **despectūra**: the fut. part. sometimes has a sense of purpose (cf. *Aen.* 2.46-47, **fabricāta est mächina mūrōs īnspectūra domōs ventūraque dēsUPER urbī**).
veniret = here, *was added*.
- 852 **Pēlion**: according to the myth, Mt. Pelion was the last to be piled up to Olympus.
Tonantem: Jupiter represents all of Mt. Olympus here, but his name is appropriate to the SIMILE, since Capaneus provokes Jupiter most of all (see note, 1.421).
- 853 **attonitī**: refers to the Thebans.
fātōrum: Capaneus's fate; i.e., his death.
cardō, cardinis (m.) = *hinge, turning point, crisis*.
- 854 **urbī**: sc. **esset**.
- 855 **aequātūra** = *to flatten* (cf. **despectūra**, above).
solō = *to the ground*.

836 principia et blandae superum mortālibus īrae.
 837 Iam sordent terrēna virō taedetque profundae
 838 caedis, et exhaustīs ōlim Grāiumque suīsque
 839 missilibus lassā respexit in aethera dextrā.
 840 Ardua mox torvō mētītur culmina vīsū,
 841 innumerōsque gradūs geminā latus arbore clausōs
 842 āerium sibi portat iter, longēque timendus
 843 multifidam quercum flagrantī lūmine vibrat;
 844 arma rubent ūna clipeōque incenditur ignis.
 845 “Hāc” ait “in Thēbās, hāc mē iubet ardua virtūs
 846 īre, Menoecēō quā lūbrica sanguine turris.
 847 Experiar quid sacra iuvent, an falsus Apollō.”
 848 Dīcit, et alternō captīva in moenia gressū
 849 surgit ovāns: quālēs mediīs in nūbibus aether
 850 vīdit Alōidās, cum cresceret impia tellūs
 851 despectūra deōs nec adhūc immāne venīret
 852 Pēlion et trepidum iam tangeret Ossa Tonantem.
 853 Tunc vērō attonitī fātōrum in cardine summō,
 854 ceu suprēma luēs urbī facibusque cruentīs
 855 aequātūra solō turrēs Bellōna subīret,

Discussion Questions:

1. How might Statius’s description of Capaneus’s ladder be a subject of literary criticism (lines 841-843)?
 2. If Capaneus’s ascent up the Theban walls is a metaphor for his attempt to scale Olympus, which figure does Capaneus most closely resemble in lines 839-844?
 3. What does the comparison to Bellona add to Capaneus’s character (855)?
-

- 856 **omnibus ē tēctīs certātim ingentia saxa:** reminiscent of the Lemnian woman assailing the Argonauts
in Book 5 (376f.).
- 857 **rōbora** = here, *stakes*.
funda, ae (f.) = *sling*.
Baleāris, e = *Balearic, of the Balearic islands*.
- 858 **caelō:** abl. with **vagīs**, *wandering in the sky*.
spēs: sc. **est**; mere arrows and javelins are no match for Capaneus.
- 859 **vērūm** = *but indeed*; differentiates this round of attack from the previous one.
tormenta, ōrum (n. pl.) = *artillery*.
- 860 **ingerō, ingerere, ingessī, ingestus** = *to carry in; force, throw, thrust (open)*.
terga: dir. obj. of **sequentibus**.
- 861 **dētrahō, dētrahere, dētrāxī, dētractus** = *to drag down or away; remove, withdraw*.
- 862 **plāna vēstīgia:** TRANS EPITHET.
vēstīgia: trisyllabic.
- 864 **incumbēns** = here, *pressing against*.
longaevus, a, um = *aged, old*.
pōns, pontis (m.) = *bridge*.
- 866 **ēmoveō, ēmovēre, ēmovī, ēmōtus** = *to move out, remove, expel; dislodge; shake*.
ēmōtae: sc. **sunt**.
tantō: abl. of comparison; take substantively.
ille = **amnis**.
- 867 **sentit:** PERSONIFICATION.
- 868 **aegram** = here, *weakened*.
alveus, ī (m.) = *cavity, hollow, trough, bowl*.
- 869 **abscindō, abscindere, abscidī, abscissus** = *to tear off, break off; divide*.
- 870 **Utque:** signals the end of the SIMILE.
fastigium, ī (n.) = *roof, top; height*.
- 871 **ēminuit:** Capaneus is the subj.
- 872 **exterreō, exterrēre, exterruī, exterritus** = *to frighten, terrify*.
- 873 **increpō (1)** = *to cause to make a noise, rattle; thunder at, scold, rebuke; rustle, rattle, clatter*.
attonitōs: cf. **attonitī**, 853.
Humilēsne . . . arcēs: sc. **sunt**.
- 874 **facilēs** = here, *weak*; sc. **sunt**.
carmenque imbelle: Capaneus is referring to the legend of how the walls were built.
mentīta . . . fābula = *a story lied about*
- 876 **quid tam ēgregium:** sc. **est**.
prosternō, prosternere, prostrāvī, prostrātus = *to throw to the ground, throw down, knock down;*
wreck, ruin, overthrow, subvert.
- 877 **gressū** = **pede**.
- 878 **mōlibus** = *with their masses* (referring to the **cuneōs tabulātaque** in Capaneus's way)
cuneōs tabulātaque: literally, *wedges and floorboards*, but Statius is referring to the alternating
layers of brick and mortar making up the walls. There may be an element of theater here, as
cunei were the wedge-shaped sections of the seating between the entrances and staircases
leading into the *cavea*.
- 879 **restruit** = here, *breaks down*.
pontēs: has more the sense of *buttresses* since they are connecting walls.

856 omnibus ē tēctīs certātīm ingentia saxa
 857 rōboraque et validās fundae Baleāris habēnās,
 858 —Nam iaculīs caelōque vagīs spēs unde sagittīs?—
 859 vērum avidī et tormenta rotant et mōlibus urgent.
 860 Ille nec ingestīs nec terga sequentibus umquam
 861 dētrahitur tēlīs, vacuōque sub āere pendēns
 862 plāna velut terrā certus vēstīgia fīgat,
 863 tendit et ingentī subit occurrente ruīnā:
 864 amnis ut incumbēns longaevī rōbora pontis
 865 assiduīs oppugnat aquīs; iam saxa fatīscunt
 866 ēmōtaeque trabēs: tantō violentior ille
 867 (sentit enim) māiōre salō quassatque trahitque
 868 mōlem aegram, nexūs dōnec celer alveus omnēs
 869 abscidit et cursū victor respīrat apertō.
 870 Utque petīta diū celsus fastīgia suprā
 871 ēminuit trepidamque adsurgēns dēs super urbem
 872 vīdit et ingentī Thēbās exterruit umbrā,
 873 increpat attonitōs: “Humilēsne Amphīonis arcēs?
 874 Prō pudor! Hī facilēs, carmenque imbelle secūtī,
 875 hī, mentīta diū Thēbārum fābula, mūrī?
 876 Et quid tam ēgregium prosternere moenia mollī
 877 strūcta lyrā?” Simul īnsultāns gressūque manūque
 878 mōlibus obstantēs cuneōs tabulātaque saevus
 879 restruit: absiliunt pontēs, tēctīque trementis

Discussion Questions:

1. Evaluate this simile (864-869) comparing Capaneus to a raging body of water to other similes involving water (cf. 7.625, 744, 791, 804). Whom does the natural phenomenon represent in each? What does this say about Capaneus here?
-

- 880 **saxeus, a, um** = *rocky, of rock*.
frēna = here, *supports*.
dissaeptō = here, *dislodged*.
aggere here, *rampart*.
rūrsus utitur = here, *puts to new use*.
- 882 **suīs**: refers to the city.
- 883 **Iovem circā**: ANASTROPHE.
studiīs: abl. of description with **dīversa**.
- 885 **comminus**: i.e., the gods are openly hostile. Cf. line 828.
- 886 **obstare**: the verb's second appearance in such proximity to 878 is compelling and creates a beautiful irony. As Capaneus rips apart the supports of the walls, Jupiter realizes he is the sole support holding together Olympus (and Earth?). This implicit comparison recalls both the mythical attempts of the Aloidae on Olympus narrated above (850ff.) and sets up the inevitable confrontation between Capaneus (the destroyer) and Jupiter (the protector). This despite that the entire conflict is predicated on Jupiter's unilateral decision to destroy Thebes at the council of the gods in Book 1.
īnservō (1) = *to watch, observe, gaze (at)*.
noverca, ae (f.) = *step-mother*.
novercā: i.e., Juno.
- 889 **iō** = an interjection expressing joy.
auctor: the epithet refers to Apollo's instructions to Cadmus in order to found Thebes.
- 890 **Lerna, ae (f.)** = *Lerna* (a marshy district in Argolis).
- 891 **maestus**: refers to Hercules.
Tīrynthius: i.e., Hercules.
- 892 **volucer, volucris, volucre** = *flying, winged; rapid, speedy*.
Danaeius, ī (m.) = *son of Danae, Perseus*.
- 893 **Harmonia, ae (f.)** = *Harmonia* (the illegitimate daughter of Venus and Mars; Cadmus's wife who received a cursed necklace made by Vulcan as a wedding gift).
maritī: i.e., Vulcan; gen. after **metuēns**.
- 895 **Tritōnia**: i.e., Minerva.
- 897 **quiērunt** = **quiēvērunt**.
- 899 **Nūllane nūmina**: sc. **sunt**.
- 900 **Stātis** = here, *Are you taking part?*
- 901 **Piget**: sc. **mē**.
īnstīgō (1) = *to instigate, goad on, stimulate, incite*.
minōrēs: i.e., the lesser deities.
- 902 **potius** = *rather, more, by preference*.
veniās: hortatory subjunct.
nōbīs: dat. after **concurrere**.
- 903 **cinis, cineris (m.)** = *ashes, ruin, death*.
Semelaeus, a, um = *of Semele* (the daughter of Cadmus and Harmonia, and the mother of Bacchus).
- 904 **cōnītor, cōnītī, cōnīxus** = *to make a great effort, exert oneself, struggle*.
cōnītere: pres. sing. imper.
tōtīs = **omnibus**.
- 905 **pavidus, a, um** = *panicky, alarmed, shivering, trembling (with fear), startled*.
- 906 **fortior**: sc. **es**.
socerī: an incredibly impious bit of mockery by Capaneus.
excindō, excindere, excīdī, excissus = *to annihilate, destroy*.

880 saxea frēna labant, dissaeptōque aggere rūrsus
 881 ūtitur et truncās rūpēs in templa domōsque
 882 praecipitat frangitque suīs iam moenibus urbem.
 883 Iamque Iovem circā studiīs dīversa fremēbant
 884 Argolicī Tyriīque deī; pater, aequus utrīsque,
 885 aspicit ingentēs ardentum comminus irās
 886 sēque obstāre videt. Gemit īnseruante novercā
 887 Līber et oblīquō respectāns lūmine patrem:
 888 “Nunc ubi saeva manus, meaque heu cūnābula flammae?
 889 Fulmen, iō ubī fulmen?” ait. Gemit auctor Apollō
 890 quās dedit ipse domōs; Lernam Thēbāsque rependit
 891 maestus et intentō dubitat Tīrynthius arcū;
 892 māternōs plangit volucer Danaēius Argos;
 893 flet Venus Harmoniae populōs metuēnsque marītī
 894 stat procul et tacitā Grādīvum respicit irā.
 895 Increpat Āoniōs audāx Trītōnia dīvōs,
 896 Iūnōnem tacitam furibunda silentia torquent.
 897 Nōn tamen haec turbant pācem Iovis, ecce quiērunt
 898 iūrgia cum mediīs Capaneus audītus in astrīs,
 899 “Nullane prō trepidīs,” clamābat, “nūmina Thēbīs?
 900 Stātis? Ubī īnfandae sēgnēs tellūris alumnī,
 901 Bacchus et Alcīdēs? Piget īnstīgāre minōrēs:
 902 tū potius veniās (Quis enim concurrere nōbīs
 903 dignior? En cinerēs Semelaeaque busta tenentur!)
 904 Nunc age, nunc tōtīs in mē cōnītere flammīs,
 905 Iuppiter! An pavidās tonitrū turbāre puellās
 906 fortior et socerī turrēs exscindere Cadmī?”

Discussion Questions:

1. How is **frangitque . . . urbem** (882) a metaphor for the history of Thebes?
2. What is your impression of how the Olympians function together (lines 887-896)? If there is a political analogy between this council of the gods and the Roman senate, how does this reflect on the senate? On Domitian?
3. When Capaneus challenges the gods, he mentions Bacchus and Hercules specifically, but then declares, **Piget īnstīgāre minōrēs** (901). How would the other Olympians have reacted to this? Do you think Capaneus was being ironic?

- 907 **dictis**: abl. of cause.
ingemuit superum dolor: PERSONIFICATION.
ipse: i.e., Jupiter.
- 908 **incutiō, incutere, incussī, incussus** = *to throw (at), produce, fling upon*.
- 909 **spēs hominum**: subj. gen.
- 910 **undique** = *on all sides, on every side*.
lentus, a, um = *slow, sluggish, hesitant, resistant, reluctant*.
lentum deum: SYNC. gen. with **turba**.
- 913 **caelestis, e** = *celestial, heavenly, divine*.
rēgia, ae (f.) = *palace, court, castle; fortress, residence*.
- 914 **sponte**: emphasizes **datō nōndum signō** above.
tonō, tonāre, tonuī, tonitus = *to thunder (out)*.
- 915 **accurrō, accurere, accurī, accursus** = *to run up, run to*.
- 916 **Iāpētus, ī (m.)** = *Iapetus* (one of the Titans who were imprisoned by Jupiter in Tartarus).
- 917 **Īnarimē, ēs (m.)** = *Inarime* (a volcanic island off the coast of Italy).
putēs: optative subjunct.
ista: Jupiter's rage; dir. obj. of **timēre**.
- 918 **vertigō, vertiginis (f.)** = *turning, whirling, dizziness*.
- 919 **dēposcō, dēposcere, dēpoposcī** = *to demand, require; request; challenge*.
- 920 **dubiō prō fulmine**: not because Jupiter's thunderbolt is lacking, but because the gods are uncertain.
- 921 **Cooperat: polus** is the subj.
Ōgygiae = here, *Theban*. Apollodorus places Capaneus on the Gate of Ogygia, but Statius must be using **Ōgygiae** abstractly, since he already claimed Capaneus is where Menoecus killed himself, atop the Gate of Dirce.
- 922 **arcānum**: adverbial acc., *strangely*.
- 923 **auferrī** = here, *to be hidden*.
ille: i.e., Capaneus.
quās nōn videt: because the sky is now pitch black.
- 924 **atritīs** = here, *colliding*.
procella, ae (f.) = *violent wind, squall, hurricane, storm*.
- 925 **Hīs . . . hīs**: modifies **ignibus**.
decet, decēre, decuit = (often impers.) *is fitting, is proper*.
- 926 **quercum**: see note, 843.
- 927 **tōtō Iove** = **totā vī Iovis**.
- 928 **prīmae**: take temporally.
fūgēre = here, *evaporated*.
nūbila: sc. **caela**.
- 931 **ruat, feriat**: pres. subjunct. in an ind. ques. implied by **terror utrimque** (i.e., the soldiers worriedly wonder how they can escape his falling body); Capaneus's body, engulfed in flames, is the subj.

907 Ingemuit dictīs superum dolor; ipse furem
 908 rīsit et incussā sānctārum mōle comārum,
 909 “Quaenam spēs hominum tumidae post proelia Phlegrae?
 910 Tūne etiam feriendus?” ait. Premit undique lentum
 911 turba deum frendēns et tēla ultrīcia poscit,
 912 nec iam audet fātīs turbāta obsistere coniūnx.
 913 Ipsa datō nōndum caelestis rēgia signō
 914 sponte tonat, coeunt ipsae sine flāmine nūbēs
 915 accurruntque imbrēs: Stygiās rūpisse catēnās
 916 Iāpētum aut vīctam supera ad convexa levārī
 917 Īnarimēn Aetnamve putēs. Pudet ista timēre
 918 caelicolās; sed cum in mediā vertīgine mundī
 919 stāre virum ĩnsānāsque vident dēposcere pugnās,
 920 mīrantur tacitī et dubiō prō fulmine pallent.
 921 Coeperat Ōgygiae suprā fastīgia turris
 922 arcānum mūgīre polus caelumque tenēbrīs
 923 auferrī: tenet ille tamen, quās nōn videt, arcēs,
 924 fulguraque attrītīs quotiēns micuēre procellīs,
 925 “Hīs” ait “in Thēbās, hīs iam decet ignibus ūtī,
 926 hinc renovāre facēs lassamque accendere quercum.”
 927 Tālia dīcentem tōtō Iove fulmen adactum
 928 corripuit: pīmae fūgēre in nūbila cristae,
 929 et clipeī niger umbo cadit, iamque omnia lūcent
 930 membra virī. Cēdunt aciēs, et terror utrimque,
 931 quō ruat, ardentī feriat quās corpore turmās.

Discussion Questions:

1. Consider the roles of the gods and fate as portrayed in line 912 and compare your impression with that of the first council of the gods in Book One (212-213, in particular). What is different about how the same roles are presented?
-

- 932 **intrā** = *inside, within, inward*.
Intrā . . . tractat: these three lines are probably not original, but appear in most manuscripts.
- 933 **quaerit**: the verb is thought to be corrupt, but all later suggestions are insufficient. The meaning is generally taken as *senses* or *feels*; Capaneus is the subj.
- 934 **ferrī**: the iron of his breastplate (not his sword, the usual meaning by METON.).
- 935 **in sīdera** = *to the heavens*.
- 936 **invīsus, a, um** = *hateful, detested, hostile*.
fūmō (1) = *to smoke, fume, steam*.
- 937 **nec** = **nē** (beginning a purpose clause).
relinquunt = *here, fail*.
- 939 **potuit fulmen spērāre secundum**: this last narrative thought is appropriately HYPERBOLIC.
potuit: the indicative mood of the verb, instead of the subjunct. to complete a contrary to fact condition, emphasizes the certainty of Statius's observation.

932 [Intrā sē strīdēre facem galeamque comāsque
933 quaerit, et ūrentem thōrāca repellere dextrā
934 cōnātus ferrī cinerem sub pectore tractat.]
935 Stat tamen, extrēmumque in sīdera versus anhēlat,
936 pectoraque invīsīs obicit fūmantia mūrīs
937 nec caderet, sed membra virum terrēna relinquunt,
938 exuiturque animus; paulum sī tardius artūs
939 cessissent, potuit fulmen spērāre secundum.

Discussion Questions:

1. How does Capaneus's descent from the Theban walls compare to Menoeceus's fall (cf. 780-781)?
 2. How does Capaneus compare to other epic heroes (Hector, Achilles, Aeneas, etc.)?
 3. Compare the characters of Capaneus and Menoeceus. How do they represent the different sides of warfare? How do they both represent the cost of war, but in different ways?
-

Thebaid Book 11:
Fratricide

Summary of *Thebaid* Book 11

In the aftermath of Capaneus's death in Book Ten, the Thebans counterattack and defend their city. Meanwhile, Tisiphone grows tired of the war and enlists her sister, Megaera, to help her end it; the Furies run rampant and goad the brothers towards their climactic duel. Jupiter, at the sight of such unrestrained destruction, decides that all is lost and turns his gaze from Thebes.

In the city, Eteocles is besieged by a number of people who urge him in various directions. His advisors tell him not to engage Polynices; Jocasta berates him not to seek battle with his brother and create more misery for the house of Oedipus; Antigone even climbs the walls of Thebes in an effort to prevent Polynices from taking the conflict further. Creon, however, still bitter over his son's death, challenges Eteocles to put an end to the bloodshed. Eteocles gives in to his rage and appears before Polynices to fight to the death. Just before they engage, King Adrastus rides between them, but it is clear that the two are bent on war. The pious king understands that there is no peace to be had, and he pitifully withdraws back to Argos alone, with neither his sons nor his daughters to accompany him.

After the brothers mount an unsuccessful initial skirmish, Piety descends to the battlefield in one last attempt to bring order to the world, but she too is summarily rebuffed by the Furies. Like Jupiter, Piety shuns Thebes and goes to Olympus.

Finally, Polynices and Eteocles attack each other. Polynices strikes a mortal blow first, but hesitates so that he can mock his wounded brother. Eteocles bides his time, and when Polynices attempts to strip Eteocles of his armor, Eteocles stabs Polynices through the heart with his last bit of strength. The brothers die together.

Oedipus emerges with Antigone to mourn the bodies of his sons, and Jocasta, inside Thebes, cannot bear the turmoil any longer and commits suicide. Creon is then installed on the throne whereby he casts Oedipus out again and decrees that the Argives not be granted the rite of burial. Book Eleven ends with the Argives' retreat from Thebes under the cover of darkness.

The Meaning of *Thebaid* Book 11

This book, which some consider to be the actual ending of Statius's *Thebaid* (criticizing Book Twelve as superfluous), shows the triumph of *Furor* over *Pietās*. The book opens with the Olympians congratulating Jupiter for bringing order to the world by destroying Capaneus, but this soon proves to be premature. Just as the narrative shifts to Earth, the Furies run rampant. The sisters arouse the passions of each side and the world is quickly reduced to utter chaos; even Nature itself is victimized. Jupiter sadly looks down from heaven, sees a world too far gone, and turns his gaze away from Thebes. Even the king of the gods is defeated by *Furor*.

This same victory of rage is played out among the mortals as well. Agents of impiety (e.g., Creon) successfully convince Eteocles to exact vengeance on Polynices for the deaths of Menoeceus and so many others. *Pietās* herself even tries to intervene at this point, but the Furies are too strong. One-by-one, the Furies claim victories over every aspect of life. First the Olympians are conquered, then Adrastus (the mortal representation of piety), and finally Piety herself.

There is no outcome to be had in a world ruled by *Furor* other than the mutual slaughter of the brothers. Additionally, this world is so twisted that *Fortūna* gives the throne to Creon, the very man who had offered the crown to Oedipus after Oedipus defeated the Sphinx. Creon cannot overcome his own rage, which results in the burial decree, creating an entirely new level of impious behavior. In many respects, Thebes has regressed to the source of its impieties.

At the end of Book Eleven, there are no gods, there is no piety, and there is no justice. Thebes has seen the end of the direct lineage of Oedipus, but Creon, blind to his inevitable fate as ruler of Thebes, ensures that the curse will continue. Thebes's history will repeat itself and seemingly nothing has been gained.

- 119 **Illās**: the Fury Tipishone has asked her sister Megaera to help her end the war and bring ruin upon both sides.
Olympus, ī (m.) = *Mt. Olympus* (the home of the gods).
summō Olympō: sc. **dē**.
- 120 **trepidum orbem**: subj. acc. of **suffundī**.
Hyperīōn, Hyperīōnis (m.) = *Hyperion* (the father of the Sun).
- 121 **macula, ae (f.)** = *spot, stain; blemish*.
ōre = **verbīs**.
- 122 **armifer, a, um** = *armed*.
quō . . . usque = *as far as, to what degree*.
- 123 **licitus, a, um** = *permissible, lawful, legitimate*.
etsī = *even if, until, although*.
- 124 **ūnus**: Capaneus, whose impious mockery of Jupiter saw him struck down by a thunderbolt to end Book 10.
ausus: sc. **est**.
meā dextrā: i.e., by Jupiter's thunderbolt.
- 125 **pār infandum**: Polynices and Eteocles.
miserīs terrīs: dat. after **incognita**.
- 126 **subsum, subesse** = *to be near, be at hand*.
subest: pār and **pugna** are both subs.
ausint: poetic form from **audēre**.
ausint, lateant: jussive subjunct.
- 127 **ista**: substantive adj.; **crīmina** or **bella** is implied.
sat = **satis (erat)**.
fūnera, ārās, Mycēnās: dir. objs. of **vīdisse**.
fūnera: see note, 1.247.
- 128 **Tantaleus, a, um** = *of Tantalus* (the father of Pelops).
Lycāōn, Lycāōnis (m.) = *Lycaon* (the king of Arcadia); Jupiter adopted the guise of a mortal to test the purported wickedness of mankind in the Iron Age. In Arcadia, all the people were reverent at the signs of the gods except Lycaon, who laughed at his people's supplication. As an outward sign of his impiety, Lycaon killed a man and prepared his limbs for a feast, at which point Jupiter revealed his wrath, and Lycaon fled into the country to be turned into a wolf.
- 129 **festīnus, a, um** = *rushing, hasty, speedy*.
polō: sc. **in**.
Mycēnās: Mycenae was another city over which rule was disputed by brothers. Jupiter agreed to make the sun move backwards so that Atreus could regain the kingdom from his brother Thyestes. After this divine favor, Atreus learned that his brother had an adulterous affair with Atreus's wife Aerope, so Atreus invited Thyestes back to the kingdom for a feast where Atreus served his brother the bodies of his sons. At the end of the meal, Atreus revealed the deed and taunted Thyestes with his sons' heads. Other than the obvious parallels to Eteocles and Polynices, Jupiter's reference to Thyestes also reminds the audience of the grotesque and impious scene of Tydeus gnawing at Melanippus's head in Book Eight (751-766).
- 130 **turbanda diēs** = *daylight is about to be disturbed*.
nūbila: take substantively or sc. **caela** (cf. 10.928).
tellūs: voc.

Jove Commands The Gods to Abandon the War

119 Illās ut summō vīdit pater altus Olympō
120 incestāre diem trepidumque Hyperīonis orbem
121 suffundī maculīs, torvō sīc incohat ōre:
122 “Vīdimus armiferōs, quō fās erat usque, furōrēs,
123 caelicolae, licitāsque aciēs, etsī impia bella
124 ūnus inī aususque meā prōcumbere dextrā.
125 Nunc pār īnfandum miserīsque incognita terrīs
126 pugna subest: auferte oculōs! Absentibus ausint
127 ista deīs lateantque Iovem; sat fūnera mēnsae
128 Tantaleae et sontēs vīdisse Lycāonis ārās
129 et festīna polō dūcentēs astra Mycēnās.
130 Nunc etiam turbanda diēs: mala nūbila, tellūs,

Discussion Questions:

1. Why are Polynices and Eteocles described as **īnfandum**, and their battle **miserīsque incognita terrīs** (line 125)?

- 131 **sēcēdō, sēcēdere, sēcēssī, sēcēssus** = *to go apart, go aside; withdraw; rebel*.
stat: sc. **mihi est**, *I have decided* (lit., *it stands for me*).
mundō, caelitibus meīs: dat. with **parcere**.
- 132 **caelitēs, um (m. pl.)** = *gods*.
nē . . . neu: begins a compound purpose clause, *so that neither . . . nor*.
virginis almae: Astraea, the daughter of Jupiter and Themis and often associated with Justice. She was the last of the immortals to live among humans on Earth, but at last could not stand their wickedness and ascended into the sky to become the constellation Virgo (the scales of justice which she carried became Libra).
- 133 **Lēdaeus, a, um** = *of Leda* (the daughter of King Thestius and mother of Helen, Clytemnestra, and the twins Castor and Pollux).
Lēdaeī frātrēs: Castor and Pollux (the constellation Gemini).
- 134 **sīc:** sc. **dixit**.
visus, ūs (m.) = *sight, vision*.
- 497 **accendō, accendere, accendī, accēnsus** = *to light up, set on fire, kindle, inflame; exite, awaken*.
accēnsae: sc. **sunt**.
īrae: of all the soldiers.
- 498 **versae . . . cohortēs:** the chaos of battle yields to a climactic duel between the two protagonists.
- 499 **Īnstant:** Eteocles and Polynices are the subjs.
rēx impius: Eteocles.
aptō (1) = *to fasten, fit, adjust; equip*.
- 500 **fūnestae . . . hastae** = *he first tempts the outcome of his deadly spear*.
- 501 **Illa:** Eteocles's spear, which he has just thrown.
viam: dir. obj. of **cōnāta**.
cōnor, cōnārī, cōnātus = *to try, attempt*.
- 502 **vincitur** = here, *is stuck, is blocked*.
altō . . . aurō: the shield has a thick surface layer of gold.
- 503 **exsul:** Polynices.
- 504 **Dī = Deī**.
effodiō, effodere, effodī, effossus = *to dig out, gouge out*.
effossō: Oedipus gouged out his eyes when he was faced with the impiety of his incest.
nōn irritus, nōn improba: LITOTES.
- 505 **Oedipodēs, ae (m.)** = *Oedipus*.
flammō (1) = *to set on fire, enflame, incense; burn, glow, blaze*.
improbus, a, um = *poor, inferior, bad, shameless, rebellious, unruly; cruel, merciless*.
- 506 **piō (1)** = *to appease by sacrifice, propitiate, honor with religious rites*.
manūs = here, *power or deed*.
- 507 **rescindō, rescindere, rescidī, rescissus** = *to tear off, cut down; tear open; expose*.
dum = *provided that*, begins a proviso clause with the subjunct. verbs
linquat and **portet**.
hic: Eteocles.
- 508 **minor umbra:** appos. to the subj., Eteocles.
- 509 **velōx, velōcis** = *swift, speedy*.
femur, femoris (n.) = *thigh*.
femur inter: ANASTROPHE.
- 510 **utrīque:** the **eques** and the **equus**.
plāga, ae (f.) = *blow; wound, gash, welt*.

131 accipe, sēcēdantque polī: stat parcere mundō
 132 caelitibusque meīs; saltem nē virginis almae
 133 sīdera, Lēdaeī videant neu tālia frātrēs.”
 134 Sīc pater omnipotēns, vīsūsque nocentibus arvīs
 135 abstulit, et dulcī terrae caruēre serēnō.

Polynices and Eteocles Battle to the Death

497 Tunc vērō accēnsae stimulis māiōribus īrae:
 498 arma placent, versaeque volunt spectāre cohortēs.
 499 Īnstantur crūdēle nefās; rēx impius aptat
 500 tēla et fūnestae cāsum prior occupat hastae.
 501 Illa viam medium clipeī cōnāta per orbem
 502 nōn perfert ictūs atque altō vincitur aurō.
 503 Tunc exsul subit et clārē fūnesta precātur:
 504 “Dī, quōs effossō nōn irritus ōre rogāvit
 505 Oedipodēs flammāre nefās, nōn improba poscō
 506 vōta: piābo manūs et eōdem pectora ferrō
 507 rescindam, dum mē moriēns hic scēptra tenentem
 508 linquat et hunc sēcum portet minor umbra dolōrem.”
 509 Hasta subit vēlōx equitis femur inter equīque
 510 īlia, lētum utrīque volēns; sed plāga sedentis

Discussion Questions:

1. Which aspect of this Theban war do the examples in lines 127-133 hint is the greatest affront to the gods?
 2. Ultimately, why does Jupiter withdraw from Thebes?
 3. Explain how the order of the duel and the actions of each brother are an appropriate reflection of the entire narrative.
 4. Discuss how the use of chiasmus, synchysis, and enjambment foreshadow the inextricable fate of the brothers in lines 504-508.
-

- 511 **laxātō genū:** abl. abs. with causal force; i.e., if Eteocles's knee had not been bent, the spear would have struck his leg.
irrita: in contrast with **nōn irritus** (504).
vōfī: gen. with **irrita**, (freely) *not fulfilling its vow*.
- 512 **oblīquīs:** TRANSF. EPITHET.
- 513 **contemptor, contemptōris (m.)** = *despiser*.
- 514 **arvaque . . . gūrō:** a similar scene is found in the *Aeneid* (1.478, **versā pulvis īnscrībītur hastā**) when Troilus flees his doomed encounter with Achilles.
rutilantia: cf. 2.530, **scūta virum galeāsque videt rutilāre comantēs**.
515 **exultō (1)** = *to jump up, prance, rejoice, boast, revel, exult*.
hunc . . . cruōrem: sc. **esse**.
ille: Polynices.
- 516 **ipse:** Eteocles.
tōtīs habēnīs: dat. with **indulget**, *lets go of his reins*.
- 517 **avidōs . . . cursūs:** i.e., Polynices's horse charged unrestrained into the path of Eteocles and his horse.
- 521 **rudō, rudere, rudīvī, rudītus** = *to roar, bellow, bray; creak*.
- 522 **lūctor, lūctārī, lūctātus** = *to wrestle, struggle to*.
lūctātae: sc. **sunt**.
tenebrīs hiemīque sibīque: dat. with **lūctātae (sunt)**.
- 523 **profundum, ī (n.)** = *depth, the deep (sea); abyss*.
- 524 **coeō, coīre, coī, coitus** = *to come together, meet, assemble*.
- 525 **tantum** = *only*. Statius here and elsewhere extols the piety of proper battle and soldiering (cf. 4.817ff. and 5.7ff.), while impious warfare foreshadows future evils.
ignēscō, ignēscere = *to catch fire, become enflamed, burn*.
- 526 **vultūs rīmantur acerbō lūmine:** i.e., the soldiers view each other with hate.
- 527 **nīl adeō mediae tellūris** = *there is indeed not any land between them* (lit., *there is indeed nothing of middle ground*).
- 528 **innectō, innectere, innexuī, innexus** = *to entwine, tie together; join*.
alterna murmura: dir. obj. of **rapiunt**.
- 529 **rapiunt** = here, *hear*.
- 530 **velutī** = **velut**.
- 531 **sūs, suis (m)** = *pig, boar*.
tergus, tergoris (n) = *back, hide*.
- 532 **oculī:** of the boars.
dentibis uncīs: i.e., their tusks.
- 533 **sonō, sonāre, sonuī, sonitus** = *to speak, sound, express; ring, resound*.
- 534 **vēnātor, is (m.)** = *hunter*.
vēnātor pallēns: because of the carnage and the brutality of the fight.
- 535 **avidī:** modifies the brothers.
necdum = *and not yet*.
lētālis, e = *lethal, fatal, mortal*.
miscent: recalls **Miscentur** (518).

511 laxātō vītāta genū, tamen irrita vōtī
 512 cuspis in oblīquīs invenit vulnera costīs.
 513 It praeceps sonipēs strictae contemptor habēnae
 514 arvaque sanguineō scrībit rutilantia gŷrō.
 515 Exsultat frātris crēdēns hunc ille cruōrem
 516 (crēdit et ipse metū), tōtīs iamque exsul habēnīs
 517 indulget, caecusque avidōs illīdit in aegrum
 518 cornipedem cursūs. Miscentur frēna manūsque
 519 tēlaque, et ad terram turbātīs gressibus ambō
 520 praecipitant. Ut nocte ratēs, quās nūbilus Auster
 521 implicuit, frangunt tonsās mūtantque rudentēs,
 522 lūctātaeque diū tenebrīs hiemīque sibīque,
 523 sicut erant, imō pariter sedēre profundō:
 524 haec pugnae faciēs. Coeunt sine mōre, sine arte,
 525 tantum animīs irāque, atque ignēscentia cernunt
 526 per galeās odia et vultūs rīmantur acerbō
 527 lūmine: nīl adeō mediae tellūris, et ēnsēs
 528 implicitī innexaeque manūs, alternaque saevī
 529 murmura ceu lituōs rapiunt aut signa tubārum.
 530 Fulmineōs velutī praeceps cum comminus ēgit
 531 ira suēs strictīsque ērēxit tergora saetīs:
 532 igne tremunt oculī, lūnātaque dentibus uncīs
 533 ōra sonant; spectat pugnās dē rūpe propinquā
 534 vēnātor pallēns canibusque silentia suādet:
 535 sīc avidī incurrunt; necdum lētālia miscent

Discussion Questions:

1. What further examples of synchysis and chiasmus can you find in lines 513-520? What effect do they have on the narration?
 2. What will be the outcome of the brothers' battle, according to the simile in lines 520-524?
 3. To what are the soldiers' grunts and yells compared in line 529?
 4. With whom in the main narrative is the hunter associated and how do the hunter's actions relate? Why does the hunter want to keep his dogs from barking (534)?
-

- 536 **coeptus**: sc. **est**.
facinusque peractum est: hatred has compelled the combatants to want to maim rather than kill.
- 537 **Nec iam opus est Furiis**: i.e., savagery and brutality have become so great in the men that supernatural inspiration is no longer needed.
opus est = (+ dat.) *there is need*.
Furia, ae (f.) = *Fury* (the three Furies were Megaera, Tisiphone, and Allecto).
tantum: cf. line 525.
mīrantur: the subj. is the Furies.
- 538 **hominumque plus posse furōrēs** = *that the men's fury exceeds their own*.
- 539 **Frātris**: take after **cruōrem** (the dir. obj. of both **cupit** and **affectat**).
- 540 **suum**: sc. **vulnus**.
- 541 **cū**: dat. of poss.
- 543 **quā** = *where*.
male = *poorly, barely*.
plūmīs: i.e., the protrusions of metal extending from the edges of his armor.
- 544 **Ille**: Eteocles.
dolēns nōndum: cf. **nescit mānāre suum** (540).
- 545 **colligō, colligere, collēgī, collēctus** = *to pick up, gather together, collect; contract, compress, concentrate; acquire; infer, conclude*.
- 546 **intelligō, intellegere, intellexī, intellēctus** = *to understand, perceive, discern, comprehend*.
intellēctō vulnere: abl. abs.
- 547 **parcit, increpat**: Polynices is the subj.
hostis: an effective appos. to the subj. of **parcit** and **increpat**.
- 548 **retrahō, retrahere, retrāxī, retractus** = *to draw back, drag back, withdraw; make known again*.
germāne: an effective reminder of the war's cost, esp. with **hostis** in the previous line.
Hoc . . . hoc . . . hoc: ANAPHORA; all are objs. of an implied verb such as **efficit**.
languidus, a, um = *weak, faint, languid, sluggish*.
languida: modifies **quiēs** (as does **effēta**).
- 549 **rēgnīs**: dat. of ref. with **quiēs**.
quiēs: Polynices is using this as a metaphor for the laziness of extravagance.
sub umbrā: Eteocles has lived a luxurious life while Polynices has been hardened by a life in exile.
- 550 **Exsiliō rēbusque**: in contrast with **somnō**.
exercitus, a, um = *disciplined; experienced; trying, tough, harassing*.
exercita: sc. **esse**.
egēnus, a, um = *needy, destitute; (+ gen. or abl.) in need of*.
- 552 **miserī**: The pathos of this scene is at its greatest depth here.
nefandō . . . ducī: dat. of ref.
- 553 **summus** = here, *remaining*.
- 554 **ruit**: i.e., falls to the ground.
- 555 **Cithaerōn**: i.e., all the people watching Polynices and Eteocles duel.
- 556 **ratus** = here, *thinking*.
- 557 **palma, ae (f.)** = *palm, hand*.
irrita: sc. **vōta** (cf. line 504).
Bene habet! = *Excellent!* (a common Latin idiom).
- 558 **natantia**: see the note on 2.638.
- 559 **properē** = *hastily, quickly*.
scēptrum atque īsigne: sc. a verb like **fer**.
īsigne comārum: i.e., the crown.

536 vulnera, sed coeptus sanguis, facinusque perāctum est.
 537 Nec iam opus est Furiīs; tantum mīrantur et astant
 538 laudantēs, hominumque dolent plus posse furōrēs.
 539 Frātris uterque furēns cupit affectatque cruōrem
 540 et nescit mānāre suum; tandem irruit exsul,
 541 hortātusque manum, cuī fortior īra nefāsque
 542 iūstius, altē ēnsem germānī in corpore pressit,
 543 quā male iam plūmīs īmus tegit inguina thōrax.
 544 Ille dolēns nōndum, sed ferrī frīgore pīmō
 545 territus, in clipeum turbātōs colligit artūs;
 546 mox intellēctō magis ac magis aeger anhēlat
 547 vulnere. Nec parcit cēdentī atque increpat hostis:
 548 “Quō retrahis, germāne, gradūs? Hoc languida somnō,
 549 hoc rēgnīs effēta quiēs, hoc longa sub umbrā
 550 imperia! Exsiliō rēbusque exercita egēnīs
 551 membra vidēs; disce arma patī nec fidere laetīs.”
 552 Sīc pugnant miserī; restābat lassa nefandō
 553 vīta ducī summusque cruor, poterantque parumper
 554 stāre gradūs; sed sponte ruit fraudemque suprēmam
 555 in mediā iam morte parat. Clāmōre Cithaerōn
 556 ērigitur, frāterque, ratus vīcisse, levāvit
 557 ad caelum palmās: “Bene habet! Nōn irrita vōvī,
 558 cerno gravēs oculōs atque ōra natantia lētō.
 559 Hūc aliquis properē scēptrum atque īsigne comārum,
 560 dum videt.”

Discussion Questions:

1. What effect does the enjambment of **iūstius** in line 542 have on the description of Polynices’s **nefās**? Does the narration in lines 541-542 exonerate him? Why or why not?
 2. What elements of language unite the various narratives and similes in lines 524-543?
 3. How might the sounds created by so many elisions in line 550 complement the message of 548-551?
 4. How is Eteocles’s final deed symbolic of his actions in life (554-555)?
-

- 560 **arma**: either the second dir. obj. of **admōvit** (Polynices's arms), or more likely the repeated dir. obj.
of **spoliāre** (Eteocles's arms).
- 561 **ceu templis . . . cupit**: the dedication of an enemy leader's stripped battle armor by a Roman general
was called the **spolia opīma**. The comparison between this honor and what Polynices intends
would have been distasteful to Romans.
- 562 **spoliō (1)** = *to strip off clothes, pillage, plunder, rob*.
ille: Eteocles.
- 563 **mānibus** = *death*.
- 565 **ērigit**: cf. **ērigitur** (556).
occultus, a, um = *hidden, secret, reserved*.
vītaeque . . . supplēvit: i.e., he used all the strength that was left.
labō (1) = *to waver, totter; hesitate, be undecided*.
- 566 **rēliquiae, ārum (f. pl.)** = *remains, remnants*.
suppleō, supplēre, supplēvī, supplētus = *to fill up, make good, bring to full strength*.
- 567 **laetus fātī**: i.e., he can die content.
- 568 **Ille**: Polynices.
superstes, superstitis = *standing by as a witness, surviving*; (+ gen. or dat.) *outliving, surviving*.
- 569 **sēdēs**: Polynices is referring to Elysium.
- 570 **Hūc mēcum**: sc. **venī**.
- 571 **Agēnoreī**: Minos.
Cnōsius, a, um = *of Cnossus* (the birthplace of Minos).
iūdex, iūdicis (m.) = *judge, juror, arbitrator*.
urna, ae (f.) = *pot, jar, urn*.
- 572 **datur**: take impers.
- 573 **concidō, concidere, concidī** = *to collapse, fall; decline; fail; decay, perish*.
gravis: take adverbially.
- 574 **trucēs animae**: voc.
- 575 **polluō, polluere, polluī, pollūtus** = *to pollute, defile, soil; violate*.
cūnctās Erebī poenās: Statius is probably referring to the punishments of those that have offended
the gods (like Pelops and Lycaeon above in 127-128).
- 576 **Stygiae dīvae**: the Furies.
- 577 **hoc**: see note, 1.196.
- 578 **vīderit**: a rare use of the jussive subjunct. in the perfect tense.
futūrīs: sc. **hominibus**.
- 579 **excidat, memorent**: jussive subjunct.

560 Haec dīcēns gressūs admōvit et arma,
 561 ceu templīs decus et patriae lātūrus ovanī,
 562 arma etiam spoliāre cupit; nōndum ille perāctīs
 563 mānibus ultrīcēs animam servābat in īrās.
 564 Utque superstantem prōnumque in pectora sēnsit,
 565 ērigit occultē ferrum vītaeque labantis
 566 rēliquiās tenuēs odiō supplēvit, et ēnsem
 567 iam laetus fātī frāternō in corde relīquit.
 568 Ille autem: “Vīvisne an adhūc manet īra superstes,
 569 perfide, nec sēdēs umquam meritūre quiētās?
 570 Hūc mēcum ad mānēs! Illīc quoque pācta reposcam,
 571 sī modo Agēnoreī stat Cnōsia iūdicis urna,
 572 quā rēgēs pūnīre datur.” Nec plūra locūtus
 573 concidit et tōtīs frātrem gravis obruit armīs.

Stattus Condemns the Brothers to Tartarus

574 Īte trucēs animae fūnestaque Tartara lētō
 575 polluite et cūctās Erebi cōnsūmite poenās!
 576 vōsque malīs hominum, Stygiae, iam parcite, dīvae:
 577 omnibus in terrīs scelus hoc omnīque sub aevō
 578 vīderit ūna diēs, mōnstrumque īnfāme futūrīs
 579 excidat, et sōlī memorent haec proelia rēgēs.

Discussion Questions:

1. Why does Statius repeat **arma** in lines 560 and 562?
 2. Why does Statius wish for kings to remember these evils, but no one else (579)?
-

- 648 **laeta**: modifies **Fortūna** (650); takes an infin., *happy to . . .*
ēlūdō, ēlūdere, ēlūsī, ēlūsus = *to elude, parry, avoid.*
spēs: dir. obj. of **ēlūsisse**.
- 649 **rēs**: the political connotation here, as in Rome's **rēs pūblica**.
aliō: sc. **in locō**.
malignā manū: sc. **ab**.
- 650 **trānsferō, trānsferre, trānstulī, trānslātus** = *to carry across, bring across; transfer; copy.*
- 651 **terminus, ī (m.)** = *boundary, limit.*
Illī: dat. referring to Creon (as does **Hunc**). There is a pejorative sense here which one usually finds
with **istī**, for *him* they . . .
- 652 **pugnārant**: SYNC. for **pugnāverant**.
- 653 **sēmīna**: PERSONIFICATION; subj. of **clāmānt**.
impēdō, impēdere, impēdī, impēnsus = *to weigh out, pay out; devote; apply; expend.*
paulō ante = *a little before.*
- 654 **conciliō (1)** = *to unite, bring together, bring about, cause, win over.*
Scandit: Creon is the subj.
- 655 **Āonia, ae (f.)** = *Aonia* (a region in Boeotia).
- 656 **malesuādus, a, um** = *ill-advising.*
priōrum: sc. **ducum**.
- 657 **documentum, ī (n.)** = *example, model, pattern; lesson, instruction, warning, evidence, document,*
proof.
Iuvat = *Creon is pleased.*
nefastus, a, um = *forbidden, unlawful; impious, irreligious.*
nefastō locō: sc. **in**.
- 658 **regimen, regiminis (n.)** = *steering, control, direction; government, rule, command; ruler.*
tractō (1) = *to drag around, haul, pull; touch, handle; conduct, carry on.*
cruentum: TRANSF. EPITHET.
- 659 **Quid potes**: sc. **agere**.
flectere patrem: Creon is putting aside his paternal nature (soon after the pious sacrifice his son
Menoceus made) in favor of a more despotic one.
- 660 **abolēō, abolēre, abolēvī, abolītus** = *to destroy, efface, obliterate; kill; banish, dispel; put end to,*
abolish, rescind.
- 661 **imbuō, imbuere, imbuī, imbūtus** = *to wet, soak, saturate; stain, taint, infect; fill, steep.*
- 662 **indiciū, ī (n.)** = *evidence; information, proof; indication.*
specimen, speciminis (n.) = *mark, proof; idea; model.*
iubet igne suprēmō arcērī Danaōs: i.e., Creon denies the rites of burial to the Argives.
igne suprēmō: i.e., funeral pyre; abl. after **arcērī**.
- 663 **Danaī, ōrum (m. pl.)** = *Danaans, descendent of Danaus; Greeks.*
- 664 **infēlix bellum**: i.e., the remains of the battle.
sēdibus = **tumulīs**.
- 665 **congrēdiōr, congrēdī, congressus** = *to meet, accost, address; come together.*
- 666 **extimēscō, extimēscere, extimūī** = *to take fright, be alarmed, dread.*
minōrem: sc. **esse**. Creon instinctually feels inferior to Oedipus.
- 668 **in rēgem** = *into his kingly manner.*

Creon Become King and Banishes Oedipus

648 Et iam laeta ducum spēs ēlūsisse duōrum,
 649 rēs Amphīoniās aliō scēptrumque malignā
 650 trānstulerat Fortūna manū, Cadmīque tenēbat
 651 iūra Creōn. Miser heu bellōrum terminus! Illī
 652 pugnārant frātrēs. Hunc et Māvortia clāmant
 653 sēmina, et impēnsus patriae paulō ante Menoeceus
 654 conciliat populīs. Scandit fātāle tyrannīs
 655 flēbilis Āoniae solium: prō blanda potestās
 656 et scēptrī malesuādus amor! Numquamne priōrum
 657 haerēbunt documenta nōvīs? Iuvat ecce nefastō
 658 stāre locō regimenque manū tractāre cruentum.
 659 Quid, melior Fortūna, potes! Iam flectere patrem
 660 incipit atque datīs abolēre Menoecea rēgnīs.
 661 Prīmum adeō saevīs imbūtus mōribus aulae
 662 (indiciū specimenque suī) iubet igne suprēmō
 663 arcērī Danaōs, nūdōque sub axe relinqū
 664 infēlīx bellum et trīstēs sine sēdibus umbrās.
 665 Mox redūcem Ōgygiae congressus līmine portae
 666 Oedipodem extimuit paulum, sēsēque minōrem
 667 cōnfessus tacitē, prōmptamque coercuit īram;
 668 sed redit in rēgem caecumque audentius hostem

Discussion Questions:

1. What tone do the exclamations in lines 651 and 655-656 give to this passage?

- 671 **Spēs**: Oedipus had cursed his sons (1.74-85).
- 672 **iacent nātī**: sc. **mortuī**.
- 673 **Horruit**: Oedipus is the subj.
steterunt: the second syllable has been shortened.
ceu vīsū praesente: as if he could still see.
- 674 **praesēns, praesentis** = *present, current, in person, at hand; existing, contemporary; prompt, immediate, impending*.
- 675 **nātam**: Antigone.
baculum, ī (n.) = *stick, cane, rod, staff*.
īrae innīxus: much like the soldiers' fighting described above (cf. 11.497).
- 677 **saeviō, saevīre, saevī, saevītum** = *to be fierce, be savage, be violent, be furious*.
perfidus, a, um = *treacherous, untrustworthy, dishonest, sneaky*.
- 678 **miserandus, a, um** = *pitiful, deplorable*.
- 680 **tumulīs vīctōs**: sc. **arcēs**; in prose, this line would be rendered **Iamne vīctōs ā tumulīs, iam sociōs ā moenibus arcēs?**
- 681 **Macte!** = *Well done! Bravo! Excellent!*
- 682 **contrahō, contrahere, contrāxī, contractus** = *to diminish, contract, tighten, restrict*.
- 683 **angustē** = *within narrow limits, closely, hardly, scarcely; briefly*.
metior, metīrī, mēnsus sum = *to measure, estimate; distribute, mete; traverse, sail or walk through*.
- 685 **prōtinus** = *straight-on, forward, farther on; immediately, at once; continuously, right on, without pause*.
- 686 **crēde**: sc. **mihi**.
licet: sc. **tibi**, *you can do it*.
cupidus, a, um = *eager, enthusiastic, desirous; longing (for), ambitious (of)*.
parēre: infin. expressing purpose (after **cupidus**).
satelles, is (m. or f.) = *attendant, follower, partisan, accomplice*.
- 687 **intrepidus, a, um** = *calm, intrepid, not nervous*.
ēvītō (1) = *to shun, avoid*.
nōn ēvītantia: LITOTES.
- 688 **prōnus**: pred. adj.
supplice dextrā: take with **quaeram**.
- 689 **sternar**: has reflexive force.
vēstīgia = **pedēs**.
- 690 **Finge temptāre** = *Suppose I tried*.
- 691 **supersum, superesse, superfuī** = *to be left over, survive, remain, still exist*.
- 692 **iubēs**: sc. **mē**.
reliqū sponte: In Sophocles's *Oedipus* trilogy, having discovered the body of Jocasta and learning the truth of his situation, King Oedipus stabs his eyes out with Jocasta's brooch and then begs Creon to exile him from Thebes. In Statius's version, Oedipus stays in Thebes and Jocasta doesn't commit suicide.
- 694 **nōn ūllō cōgente** = synonymous to **sponte** (693).
- 696 **rēfert** = here (as often when taken impers.), *is it important?*
- 697 **trānsportem**: pres. subjunct. in an ind. quest.
Nē nōn . . . concēdat: LITOTES; freely, *let some race pardon me praying* (lit., *let not the whole race (of man) not yield to me praying*).

669 increpitāns, “Procul,” inquit, “abī, victōribus ōmen
 670 invīsum, et Furiās āverte ac moenia lūstrā
 671 discessū Thēbāna tuō. Spēs longa perācta est:
 672 vāde, iacent nātī. Quae iam tibi vōta supersunt?”
 673 Horruit īnstīnctū rabidō, steteruntque trementēs
 674 ceu vīsū praesente genae, seniumque recessit.
 675 Tunc nātam baculumque manū dīmīsit, et īrae
 676 innīxus tumidō vōcem dē pectore rumpit:
 677 “Iamne vacat saevīre, Creōn? Modo perfida rēgna
 678 fortūnaeque locum nostrae, miserande, subistī,
 679 et tibi iam fās est rēgum calcāre ruinās?
 680 Iam tumulīs vīctōs, sociōs iam moenibus arcēs?
 681 Macte, potes dignē Thēbārum scēptra tuērī:
 682 haec tua p̄īma diēs. Sed cur nova contrahis āmēns
 683 iūra? Quid angustē tantōs mētīris honōrēs?
 684 Exsilium intendis. Timida inclēmentia rēgum
 685 ista! Ferōs avidus quīn prōtinus imbuis ēnsēs?
 686 Crēde, licet: veniat cupidus pārēre satelles
 687 intrepidusque secet nōn ēvītantia colla.
 688 Incipe! An exspectās ut prōnus supplice dextrā
 689 sternar et immītis dominī vēstīgia quaeram?
 690 Finge autem temptāre, sinēs? Mihine ūlla mināris
 691 supplicia, aut ūllōs rēris superesse timōrēs?
 692 Linq̄uere tēcta iubēs? Caelum terramque reliquī
 693 sponte, atque ultrīcem crūdēlis in ōra retorsī
 694 nōn ūllō cōgente manum: quid tāle iubēre,
 695 rēx inimīce, potes? Fugiō excēdōque nefandīs
 696 sēdibus; an rēfert quō fūnera longa meāsque
 697 trānsportem tenebrās? Nē nōn gēns cūncta precantī

Discussion Questions:

1. What reason does Creon give for banishing Oedipus (lines 669-671)?
2. How is **innīxus** (676) ironic?
3. Based on lines 677-685, what is Oedipus’s main issue with Creon’s behavior thus far as king?
4. Identify the anaphora in the passage above and comment on its effect.

- 698 **quantum**: with **patriae terrae**, *however much of my country's land*.
incubō, incubāre, incubuī, incubitus = *to lie in or upon, lean on, brood over, watch over*.
- 699 **nīmīrum** = *without a doubt, evidently*.
ortus, ūs = *sunrise*.
- 700 **permulcēō, permulcēre, permulsī, permulsus** = *to rub gently, stroke, touch gently; charm, please, beguile; soothe, alleviate*.
- 702 **quō . . . quō . . . quō**: with **ōmine**; the ANAPHORA underscores the implied warning of the fate of all Theban kings.
Lāius, ī (m.) = *Laius* (the father of Oedipus).
pignora, um (n. pl.) = *children*.
capessō, capessere, capessīvī, capessītus = *to try to reach, make for, seize, get hold of, snatch at*.
- 704 **tibi**: dat. of poss.
ēvādō, ēvādere, ēvāsī, ēvāsus = *to pass (by or through), escape, turn out, become*.
dextrā: i.e., by harming or killing yourself.
- 705 **lūcem** = **vitam**, but Oedipus is also referring to his blindness.
dēprēnsus: sc. *ā Fortūnā*; Oedipus knows that the curse on Thebes will cause Creon ruin as well.
- 706 **tē lūctibus addō**: Oedipus means that he doesn't want to heap his sorrow upon Antigone, but his language is somewhat reversed.
- 707 **dā ducem**: i.e., he has decided against using his daughter as his guide.
- 708 **Antigonē, ēs (f.)** = *Antigone* (the daughter of Oedipus and sister of Eteocles and Polynices).
mūtatque precēs: i.e., she begs for a different outcome.
prex, precis (f.) = *prayer, request, curse, imprecation*.
fēlix, fēlicis = *fruit-bearing, fruitful, fertile; favorable, auspicious*.
Fēlicia: sc. **sint**.
- 709 **verendus, a, um** = *revered, feared, awesome*.
Menoceos: Gk. gen.
umbrās: the second obj. of **per**.
- 710 **affligō, affligere, afflīxī, afflictus** = *to knock, strike down, crush*.
afflictō: Oedipus.
- 711 **Hunc . . . querēlae**: i.e., his suffering has made him this way.
querēla, ae (f.) = *complaint*.
- 712 **ferus iste**: sc. **est**.
- 713 **adloquor, adloquī, adlocūtus** = *to address, speak to, rouse, exhort*.
facilis = here, *tolerable*.
- 714 **prīdem** = **diū**.
indomitus, a, um = *untamed, wild*.
- 716 **irritō (1)** = *to incite, excite, provoke, enrage*.
callidus: used as a noun here.
- 717 **supplicium, ī (n.)** = *kneeling down, bowing down, humble entreaty, prayer, supplication*.
māiōrēs, um (m. pl.) = *ancestors, forefathers*.
- 718 **potiāre**: hortatory subjunct.
bonīs: i.e., a kind nature.
iacentēs: i.e., those under you. The verb implies that his subjects are lying prostrate (not dead, as it has been used before, cf. 672).
- 719 **ducum priōrum**: Antigone's artfully made argument is in sharp contrast to Oedipus's crude and, at times, confused words. Here, Antigone echoes her father's argument (cf. 701 ff. and note), but in a much more pleasing manner.
vereāre = *revere* (not *fear*); recalls **verende** in line 709.

698 concēdat patriae quantum miser incubo terrae!
 699 Sed dulcēs Thēbae. Nīmīrum hīc clārior ortus,
 700 et meliōra meōs permulcent sīdera vultūs,
 701 hīc genetrīx nātīque. Habeas Thēbāna regāsque
 702 moenia, quō Cadmus, quō Lāius ōmine rēxit
 703 quōque ego; sīc thalamōs, sīc pignora fīda capessās;
 704 nec tibi sit virtūs fortūnam ēvādere dextrā,
 705 sed lūcem dēprēnsus amēs. Satis ōmina sānxī,
 706 dūc age, nāta, procul. Quid tē autem lūctibus addō?
 707 dā, rēx magne, ducem.” Timuit miseranda relinqū
 708 Antigōnē mūtātque precēs: “Fēlīcia per tē
 709 rēgna, verende Creōn, sānctāsque Menoeceos umbrās:
 710 dā veniam afflīctō dictīsque ignōsce superbīs.
 711 Hunc mōrem fandī longae fēcēre querēlae;
 712 nec sōlī ferus iste tibī: sīc fāta deōsque
 713 adloquitur, dūrus lūctū, facilisque nec ipsī
 714 saepe mihī; prīdem indomitō sub pectore vīvit
 715 lībertās misera et saevae spēs aspera mortis.
 716 Et nunc ecce tuās irrītat callidus irās
 717 suppliciumque cupit; sed tū māiōribus, ōrō,
 718 imperiī potiāre bonīs, altusque iacentēs
 719 praetereās, et magna ducum vereāre priōrum
 720 fūnera.

Discussion Questions:

1. How would you characterize Oedipus’s language, particularly in lines 697-698? How is his language typical of the man who solved the Sphinx’s riddle?
 2. What is your impression of Oedipus after his speech (ending on line 707)? Is he a man ruled by one emotion or is his motivation more complex than that? Do you think Statius intended his audience to pity him to a certain degree? Why or why not?
-

- 720 **sublīmis**: sc. **erat**.
- 721 **miserīs, potentibus, supplicibus**: substantive adjs.
- 722 **supplicibusque**: the conjunction pairs **supplicibus** with **potentibus**.
agmine = **stirpe**.
- 723 **ūna comēs**: Antigone.
Fēlicibus: of Creon and his realm.
- 724 **exīs** = here, *proceed, move* (with **In hunc**); an ironic choice of words by Antigone for the king who already exiled his brother-in-law once.
- 725 **nē ingemat, oberret**: a negative purpose clause used as responses to the first series of quests. begun in the preceding line.
clārum: adverbial acc.
- 726 **ingemō, ingemere, ingemuī** = *to groan (over), sigh (over), moan*.
intempestīvus, a, um = *untimely, ill-timed, unreasonable*.
oberrō (1) = *to wander around; (+ abl) wander among, make a mistake (in or on)*.
- 727 **Pōne** = **Dēpōne**.
usque: acts as an intensifier for **procul**.
summoveō, summovēre, summōvī, summōtus = *to move up, advance; clear, remove; expel, banish*.
- 728 **flēbit**: an effective ENJAMBMENT.
ērēctum: i.e., Oedipus's arrogance.
subigō, subigere, subēgī, subāctus = *to turn up, till, plow; knead, whet, sharpen; train, discipline; conquer, subdue, subjugate; force, impel; incite*.
- 729 **coetus, ūs (m.)** = *coming together, gathering, meeting; crowd, company, gang*.
abdūcō, abdūcere, abduxī, abductus = *to lead away, take away; seduce, alienate*.
- 730 **migrō (1)** = *to transport; transgress, violate; move, depart*.
- 731 **Argōs**: acc. of place to which.
eat: delib. subjunct. after **Vīs**; the subjunct. is used (as opposed to an infin.) to express the impossibility of the proposed action.
- 732 **irreptō (1)** = *to creep in, sneak in*.
vīctī: in her cajoling tone, Antigone speaks as if Thebes has summarily defeated a foreign enemy.
- 734 **rēx Thēbānus**: a nice JUXTAPOSITION to the ENJAMBMENT of **squālidus** in 732.
- 735 **pandō, pandere, pandī, pānsus** = *to spread out, extend, expand, unfold; open, lay open; reveal, make known*.

720 Et hic quondam soliō sublīmis et, armīs
 721 saeptus, opem miserīs et iūra potentibus aequus
 722 supplicibusque dabat, cui nunc ex agmine tantō
 723 ūna comēs, necdum exsul erat. Fēlīcibus hicne
 724 obstat? In hunc odiīs et rēgnī vīribus exīs,
 725 hunc abigīs tēctīs? An nē prope līmina clārum
 726 ingemat et vōtīs intempestīvus oberret?
 727 Pōne metum, procul usque tuā summōtus ab aulā
 728 flēbit; ego ērēctum subigam et servīre docēbō,
 729 coetibus abdūcam sōlāque in sēde recondam:
 730 exsul erit. Nam quae migrantī externa patēbunt
 731 moenia? Vīs Argōs eat hostīlēsque Mycēnās
 732 squālidus irreptet, vīctīque ad līmen Adrāstī
 733 Āoniās referat clādēs, tenuemque precētur
 734 rēx Thēbānus opem? Miserae quid crīmina gentis
 735 pandere, quid cāsūs iuvat ostentāre pudendōs?

Discussion Questions:

1. Compare lines 720-722 to the passage below from the *Aeneid* (1.506-508) in which Queen Dido is introduced to Vergil's audience for the first time as the strong and fair leader of her new city of Carthage:

**saep̄ta armīs soliōque altē subnīxa, resēdit.
 Iūra dabat lēgēsque virīs, operumque labōrem
 partibus aequābat iūstīs aut sorte trahēbat**

[Dido] is seated, surrounded by armed men and resting high up on her throne. She was giving rights and laws to her people, and was equally dividing the labor of the tasks in fair parts or was assigning them by lot.

What is the utility in drawing this comparison between Creon in Thebes and Dido in Carthage? Consider how the character, the lot, and the fate of each are similar and different.

2. Compare Antigone's speech to her father's; how are they similar? How are they different?
3. How does Antigone's argument evolve in lines 720-724?
4. Why does Antigone initially say that she will take her father away (727-729)?

- 736 **Conde:** Antigone arrives at last to her plea which she hopes is made more reasonable by the impossible alternatives she mentioned previously. This manner of argument is a striking contrast to the typical Republican argumentation of establishing a precedent.
quodcumque sumus = *whatever sort we are*.
nec longa dōna: LITOTES.
- 737 **miseror, miserēri, miseritus** = (+ gen.) *to pity, feel sorry for, sympathize with*.
miserēre: pres. sing. imper.
- 738 This line does not scan correctly.
- 739 **sepeliō, sepelīre, sepelīvī, sepultus** = *to bury, overwhelm, ruin, destroy*.
- 740 **volvitur** = here, *falls*.
- 742 **viridem** = here, *young*.
- 743 **exarmō (1)** = *to disarm*.
- 744 **adeō, adīre, adīvī, aditus** = *to approach, attack, consult, apply to, visit, undertake*.
senectus: sc. **est** (also understand with **magna faciēs**).
- 745 **dēmīssus, a, um** = *drooping, lowering, hanging down*.
mūgītus, ūs (m.) = *groaning, moaning, roaring; mooing*.
- 746 **ērigitur:** reflexive.
solūtās: sc. **esse** (ind. stat. after **ingemit**).
- 749 **indulget:** recalls **indulge** (738).
lacrimīs: PERSONIFICATION.
recīdō, recīdere, recīdī, recīsus = *to cut back, cut off, cut short*.
- 751 **occursus, ūs (m.)** = *meeting; appearance, presence*.
dum = **dummodo**.
- 752 **commaculō (1)** = *to defile, pollute, stain*.
lūstra tuusque Cithaerōn: HENDIADYS.
- 753 **tellūs habitābilis:** sc. **sit**.
habitābilis, e = *habitable, fit to live in*.
- 755 **fictus, a, um** = *false, fictitious*.
- 756 **assēnsus, ūs (m.)** = *assent, approval, agreement, belief*.
tumidus: with *hubris*.
- 758 **nūllī:** dat. of poss.
signa, ductor: sc. **sunt**.
- 759 **prō** = *instead of*.
- 760 **dēdecus, dēdecoris** = *shameful, repulsive*.
- 761 **profugus, a, um** = *refugee, fugitive*.

736 Conde, precor, quodcumque sumus, nec longa precāmur
 737 dōna, Creōn: miserēre senis, maestōsque parentis
 738 hīc, precor, hīc mānēs indulge pōnere: certē
 739 Thēbānōs sepelīre licet.” Sīc ōrat humīque
 740 volvitur; abdūcit genitor saevumque minātur,
 741 indignāns veniam. Quālis leo rūpe sub altā,
 742 quem viridem quondam silvae montēsque tremēbant,
 743 iam piger et longō iacet exarmātus ab aevō,
 744 magna tamen faciēs et nōn adeunda senectus;
 745 et sī dēmissās veniat mūgītus ad aurēs,
 746 ērigitur meminitque suī, vīrēsque solūtās
 747 ingemit et campīs aliōs rēgnāre leōnēs.
 748 Flectitur affātū, sed nōn tamen omnia rēctor
 749 supplicis indulget lacrimīs partemque recīdit
 750 mūneris. “Haud,” inquit, “patriīs prohibēbere longē
 751 fīnibus, occursū dum nōn pia templa domōsque
 752 commaculēs. Habeant tē lūstra tuusque Cithaerōn;
 753 atque haec ecce tuīs tellūs habitābilis umbrīs,
 754 quā bellum geminaeque iacent in sanguine gentēs.”
 755 Sīc ait, et fictō comitum vulgīque gementis
 756 assēnsū līmen tumidus regāle petēbat.
 757 Intereā pulsī vāllum exitiāle Pelasgī
 758 destituunt fūrtō; nullī sua signa suosque
 759 ductor: eunt tacitī passim et prō fūnere pulchrō
 760 dēdecorem amplexī vītā reditūsque pudendōs.
 761 Nox favet et grata profugōs amplectitur umbra.

Discussion Questions:

1. What is Oedipus’s reaction to Antigone’s plea (lines 740-741)?
 2. What do you think about Creon’s decision (750-754)?
 3. What do lines 755-756 tell you about how Creon is regarded in his kingdom?
 4. What words best illustrate the tone of the end of this book (757-761)?
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Thebaid Book 12:
The Rise of Theseus

Summary of *Thebaid* Book 12

The day dawns to reveal that the Argives have departed, leaving behind empty fields and fortifications, with the exception of a sea of dead bodies. The relief and joy that one would expect the Thebans to feel is nowhere to be found, as the horror of the war outlives the conflict itself. The people of Thebes revel in their mourning and spend three days and nights lamenting their husbands and brothers and sons.

On the third day, funeral pyres are erected for the Thebans, while the dead Argives, Polynices counted among them, continue to pollute the fields around the city. Eteocles burns in a standard pyre, while Creon cremates his son Menoeceus in a pyre fit for a king, complete with brutal live sacrifices and a bitter eulogy in which the king confirms his burial decree.

Meanwhile, the widows of the Argive leaders leave for Thebes to recover the bodies of their husbands, but then all of the women except Argia turn to Athens. The wife of Polynices presses on to find her husband's body on the fields outside of Thebes, and as Argia is tending to his corpse, his sister Antigone escapes her guard and wanders out into the field as well. The two women together mourn both Polynices's death and his anger, which brought him against Thebes. Without the means to build a new pyre and set it ablaze, Antigone and Argia place Polynices on Eteocles's old pyre which is still smoldering. Immediately, the flames ignite, but the pyre itself seems to fight its own brutal contest to settle the bodies of the two fraternal enemies. Tremors shake the field as the bodies burn, and the disturbance awakens the Theban guards, who come out to investigate. The two women are found and fearlessly ask to be taken before Eteocles to show their defiance of his decree and his rule.

The other Argive widows, in the meantime, reach Athens and are praying at the altar of Clemency when Theseus returns triumphantly from his conquest over the Amazons. The Athenian king makes his way through the city, but halts in front of the women, whereupon Evadne explains the reason for their arrival in Athens. Theseus is horrified and angered by Creon's decree and orders his soldiers to set out for Thebes at once.

Theseus's messenger Phegeus reaches Thebes just as Creon is about to execute Antigone and Argia for their defiance. Upon hearing that Theseus is on his way to bring justice to Thebes and Argos, a terrified Creon orders his men once again to arm themselves. Immediately, the whole city falls into a shroud of mourning, as they know their king's cause is both wrong and hopeless.

The conflict that follows is not a battle at all, but a slaughter. As quickly as Theseus marches on Thebes, his victory is just as swift and merciless. Theseus is relentless, mowing down the enemy as he searches for Creon himself. The two leaders meet, and Theseus dispatches the Theban king with one throw of his spear, but not before Creon finally arrives at the realization that he is hated by all sides.

At once, peace returns, and the people of both sides unite to bring Theseus into Thebes as the conquering hero. For his part, the king of Athens swears an oath to bury Creon, ensuring a measure of justice and decency which the former king of Thebes refused his enemies.

Stattius ends his epic with a *sphragis* that at once prays for his work's immortality while hoping that its fame does not eclipse that of its predecessor, Vergil's *Aeneid*.

The Meaning of *Thebaid* Book 12

Book Twelve is arguably the most controversial chapter of Statius's *Thebaid*. Critics say that this last book seems superfluous, even if it is included in the poem based on the pedigree of the myth found in Euripides's *Suppliants*. In Book Eleven, the audience witnesses the death of the two main protagonists, a new leader installed on the throne of Thebes, and the Argives defeated and withdrawn. When all of this resolution is followed by the appearance of the previously unmentioned Theseus, the book can have a detached feeling about it.

While a reader's concerns over these issues may be justified, they do overlook the primary issue with which Statius is truly concerned now that the war has concluded: justice in an impious world. Throughout the *Thebaid*, the poet demonstrated that Augustan *pietās*, which clearly distinguished right from wrong, is obsolete in this Theban world analogous to Flavian Rome. In Book One, the impious world is established; in Book Two, Statius provides two dramatic examples which demonstrate the depth of the curse and the hopelessness of those who try to overcome it. Books Three and Four introduce the seven leaders who will later succumb, one by one, to the accursed war. The Lemnian episode of the fifth book, while seemingly an unrelated digression, proves to be an omen, showing how the impious actions of one person can destroy an entire race. More importantly, the tragic death of Opheltes foreshadows exactly how far (both in time and space) one person's impiety can reach, thus providing justification for Theseus's concern.

Just as Book Five may seem to be merely a derivative of the Dido episode in the *Aeneid*, so too may the programmatic Book Six. Statius is writing an epic, so he must include funeral games, as Homer and Vergil did before him. It is these games, however, which set the tone for the second half of the poem, dominated by death and the responsibilities of the living. Book Six is also remarkable because of the ridiculous and ludicrous nature of the funeral pyre and celebration for a mere infant, who is undeservedly deified, and as an ultimately unsuccessful attempt by the Argives to atone for an impious deed (Capaneus's killing of the serpent that killed Opheltes). The exaggerated extravagance of the funeral celebrations in Book Six magnifies the injustice and impiety which Creon decrees at the end of Book Eleven. If a baby can receive honors from a group of strangers, how can a king deny his own people even the most humble of funeral rites?

In Book Eleven, *Pietās* is vanquished once and for all by *Furor*, so all that remains is mortal justice. The curse of Oedipus survives through Creon, and as Jupiter states in the very first book, the only way to cleanse the Earth of that curse is to extirpate the lineage. At the end of Book Eleven, this is not resolved, necessitating the arrival of an entirely foreign solution, the Athenian king Theseus. The whole *Thebaid* has led up to this climax in Book Twelve.

Exhausted from warfare and barely able to enjoy his triumph over the Amazons, Theseus sets out from Athens to right a wrong in a distantly related part of the world. Once at Thebes, he avoids the delay which has characterized the whole conflict and has caused the deaths of thousands of Thebans and Argives; instead, Theseus fights his way straight to Creon and dispatches him with ease. Theseus promises to grant funeral rites to the very person who withheld them from so many of his enemies. While *pietās* has failed, Theseus's arrival at least acts as a cleansing, administering justice for the innocent and to the guilty.

The Athenian Theseus represents the justice that cannot exist in the Theban world. This was true of Theseus in Euripides's *Suppliants*, but Statius altered this character, and there is a message to be heard through a comparison of the two versions. In Euripides's tragedy, Theseus at first refuses to get involved with the Theban affair, but his mother Aethra begs him to reconsider. He listens to her and promises that he will intervene, provided that he receives permission from the Athenian people. Statius omits Aethra from his epic, but he does model Evadne's speech on Aethra's when the Athenian king questions the Argive women. Statius's most important departure from his predecessor is indeed how decisively and swiftly Theseus acts. There is no hesitation, no consultation, and no consideration for the opinions of his subjects or soldiers; Theseus decides the issue autocratically. Statius purposefully altered his character to focus on glorifying Theseus as a leader rather than using his character to glorify Athenian democracy. This was extremely important for an author who was writing under Domitian. Whether Statius's motivation was to gain favor, maintain the emperor's patronage, or merely to avoid retribution from an emperor whose model of rule was entirely autocratic, the *Thebaid's* Theseus, either as a reflection of the emperor himself or his rule, is unquestionably Domitianic, just like the Statian Jupiter of the previous eleven books.

Statius began his epic with a *recusātiō* that he could not praise Domitian's conquests, yet at the end of his story, it is clear that the author has employed the under-utilized mythological narrative of the Seven Against Thebes as an analogy for the Rome in which he lives. Scholars argue that Statius wrote his *Thebaid* in such a way that the story would uncharacteristically continue past its final chapter; in a similar way, it is both the maddening and beautiful complexities of the myth and the circumstances under which it was written that ensure that the *Thebaid's* audience will continue to argue its meaning for generations to come.

Thebaid Book 12:
The Rise of Theseus

- 50 **Tertius**: take adverbially. The third day of mourning begins and funeral pyres are now constructed.
pugnō (1) = *to fight*; (+ dat.) *fight with, fight against*.
- 51 **montibus orbātis**: trees have been cut down in order to build the pyres. This preparation is a
connection common to the epic tradition (*Iliad* 23.117ff. and *Aeneid* 6.179-182)
- 52 **Teumēsus, ī (m.)** = *Teumesus* (a mountain in Boeotia).
vēnēre: PERSONIFICATION.
trabēs = arborēs (METON.).
amīca . . . rogīs: because the trees were large and strong; **amīca** agrees with **silva**.
- 53 **silva**: in appos. to **Cithaerōn**.
rogus, ī (m.) = *funeral pyre, pyre; grave*.
rogīs: dat. with **amīca**.
excīsae gentis: PROLEPSIS; the Theban race, now absent its leaders, will soon be extinct; cf. 1.4,
Gentisne canam prīmōrdia dīrae.
- 54 **exstruō, exstruere, exstrūxī, exstrūctus** = *to heap up, pile up; build, erect*.
suprēmō = here, *last*.
- 55 **miserābile**: adverbial acc.
- 56 **nūda cohors**: the Greek souls are **nūda** because they are unburied and haunt funeral pyres which are
not meant for them.
vetitum ignem: Creon had earlier denied them burial rites (11.661-664).
- 57 **Accipit et**: ANASTROPHE.
- 58 **haudquāquam** = *not at all, by no means*.
haudquāquam rēgālis: Eteocles's pyre should be fit for a king, but is instead common to the
others. Later, Antigone and Argia will at first not be able to find him for this reason
(420-428). Cf. Menoecus's pyre below (60).
Argīvus habērī frāter: i.e., Creon treats Polynices as an Argive.
habērī = *to be considered*.
- 59 **frāter**: Polynices.
iussus: sc. est.
exsul: some manuscripts have **exsule** here.
- 60 **nōn plēbēiō . . . bustō**: LITOTES (as is **nec vīlem . . . rogam** in 61-62).
plēbēius, a, um = *plebian, common, low, vulgar, of the common people*.
Menoecia: When the Argives besieged the city in Book 10, the prophet Tiresias claimed that the city
could only be saved by a **dēvōtiō** to Mars. Menoecus consequently threw himself off of the
walls, where **Pietās** and **Virtūs** took pity on him and carried him to the ground. Menoecus's
spirit then took up a seat with Jupiter (738-755).
- 61 **rōbora**: subj. of **strūxērunt**; PERSONIFICATION.
- 62 **agger** = **rogus**.
- 63 **curribus et clipeis**: abl. after **bellicus**.
- 64 **ipse**: Menoecus.
ut victor: contrary to what is actually the case.
- 65 **pācifer, a, um** = *peace-bearing, peace-bringing, peaceful*.
laurus, ī (f.) = *laurel tree* (the sign of Apollo); *triumph, victory*.
crīnem: acc. of respect with **decōrus**.
vitta, ae (f.) = *headband, fillet*.
decōrus, a, um = *beautiful, graceful, adorned, proper, suitable, fine, handsome*.

Creon Denies Burial

50 Tertius Aurōrae pugnābat Lūcifer, et iam
 51 montibus orbātīs, lūcōrum glōria, magnae
 52 Teumēsī vēnēre trabēs et amīca Cithaerōn
 53 silva rogīs; ārdent excīsae vīscera gentis
 54 mōlibus extractīs: suprēmō mūnere gaudent
 55 Ōgygīi mānēs; queritur miserābile Grāium
 56 nūda cohors vetitumque gemēns circumvolat ignem.
 57 Accipit et saevī mānēs Eteōclis inīquōs
 58 haudquāquam rēgālis honōs; Argīvus habērī
 59 frāter iussus adhūc atque exsul pellitur umbra.
 60 At nōn plēbēiō fūmāre Menoecea bustō
 61 rēx genitor Thēbaeque sinunt, nec rōbora vīlem
 62 strūxērunt dē mōre rogum, sed bellicus agger
 63 curribus et clipeīs Grāiōrumque omnibus armīs
 64 sternitur; hostīlēs super ipse, ut victor, acervōs
 65 pāciferā laurō crīnem vittīsque decōrus

Discussion Questions:

1. How does the first line (50) set the tone for the rest of the passage?
2. Comment on the sounds of lines 57-59 and how they add to the meaning of this section.
3. How is the syntactical structure of 57-59 odd? Why might Statius have purposefully chosen this manner of writing?
4. What effect does the litotes in lines 60-61 have on the narration?
5. Menoeceus is a pious figure amidst a landscape of impiety. How are these funeral rites inappropriate for this boy and his heroic death?

- 66 **haud aliter quam cum:** begins an EPIC SIMILE.
poscentibus astrīs: i.e., Hercules was being deified; abl. of cause with **laetus**.
- 67 **in accēnsā Oetā:** HYPERBOLE, the pyre, and not the whole mountain, was engulfed in flames.
Tīrynthius: in Ovid's *Metamorphoses* (9.211-272), Hercules erects his own funeral pyre and commands Philoctetes, to whom he gave his bow and arrow (which he would later use to kill the Trojan Paris), to set it ablaze. Hercules's immortal soul then leaves his body and ascends to Olympus, an event which Jupiter orchestrates but that troubles the rest of the gods, chiefly Juno.
Oeta, ae (f.) = *Mt. Oeta* (in southern Thessaly where Hercules was buried).
- 68 **spīrō (1)** = *to exhale, breathe out; aspire to, aim at; be alive*.
Spīrantēs īferiās: i.e., human sacrifices; dir. obj. of **pater mactābat**.
super: the adv.
- 69 **frēnātus, a, um** = *restrained, bound, chained*.
pater: Creon.
sōlācia: appos. to **corpora** and **equōs**.
sortī: dat. after **sōlācia**; take with **bellōrum**.
- 70 **mactō (1)** = *to magnify, glorify, honor; sacrifice, slaughter, put to death; destroy, ruin*.
hīs: dat. with the intrans. verb **palpitāt**, *over them*.
- 71 **palpitō (1)** = *to throb, palpitate, quiver, flicker*.
- 72 **Ō nisi:** begins the second half of a condition implied by the vocs. **venerande** and **rectūre** that follow.
 Creon, despite his emotion, means to say that Menoeceus would have shared rule and then succeeded his father if Menoeceus's passion for glory had not interfered.
nimius, a, um = *very much, very great; too great, excessive*.
- 73 **Echīoniōs penātēs:** dir. obj. of **rectūre**.
venerande = *you who ought to be venerated*.
- 74 **rēctūre:** from **rēgere**.
venientia: recalls **vēnēre** (52).
- 75 **ingrātus, a, um** = *unpleasant, unwelcome, ungrateful; thankless*.
acerbō (1) = *to make bitter, aggravate*.
- 76 **superum convexa:** i.e., heaven.
perennis, e = *perennial, continuous, everlasting*.
- 77 **colō, colere, coluī, cultus** = *to cultivate, work, live in (a place); guard, protect, honor, cherish*.
- 78 **pōnant, dicent:** pres. subjunct.
excelsus, a, um = *high, lofty*.
Thēbus, a, um = *Theban, of Thebes*.
- 79 **ūnī = sōlī**.
- 80 **digna** = here, *appropriate*.
sollemne, is (n.) = *solemn rite, ceremony, feast, sacrifice, festival*.
- 81 **largiar:** delib. subjunct.
exsequiae, ārum (f. pl.) = *funeral rites, procession*.
Nec sī = *Not even if*.
fātālis, e = *fatal, deadly*.
potestās: sc. **mihi esset**.
- 82 **cinerī:** sc. **in**.
miscēre: infin. after **potestās (mihi esset)**.
Mycēnās: Mycenae was the home of Hippomedon's family.

66 accubat: haud aliter quam cum poscentibus astrīs
67 laetus in accēnsā iacuit Tīrynthius Oetā.
68 Spīrantēs super īferiās, captīva Pelasgum
69 corpora frēnātōsque, pater, sōlācia sortī
70 bellōrum, mactābat equōs; hīs arduus ignis
71 palpitat, et gemitūs tandem ērūpēre paternī:
72 “Ō nisi magnanimae nimius tē laudis inīsset
73 ārdor, Echīoniōs mēcum venerande penātēs
74 atque ultrā rēctūre puer, venientia quī nunc
75 gaudia et ingrātum mihi mūnus acerbās!
76 Tū superum convexa licet coetūsque perennī
77 (crēdō equidem) virtūte colās, mihi flēbile semper
78 nūmen eris; pōnant ārās excelsaque Thēbae
79 templa dicent: ūnī fās sit lūgēre parentī.
80 Et nunc heu quae digna tibī sollemnia quāsve
81 largiar exsequiās? Nec sī fātāle potestās
82 Argos et impulsās cinerī miscēre Mycēnās,

Discussion Questions:

1. What is tragically ironic about **Echīoniōs mēcum penātēs rēctūre** (73-74)?

- 83 **mē**: the third dir. obj. of **miscēre**.
super: the adv.
vīta et honōs: both are the subjs. of **partus (est)**.
- 84 **cuī . . . honōs**: i.e., Creon owes his life and rule to his son's sacrifice.
- 85 **dīrōs frātrēs**: Eteocles and Polynices.
Tartara, ōrum (n. pl.) = *Tartarus*.
- 86 **Et nunc**: ANAPHORA (with **Et nunc** in line 80).
fortūna = here, *fate*.
- 87 **bone Iuppiter**: Creon is speaking sarcastically.
umbrās: Oedipus famously killed his father.
- 88 **libāmentum, ī (n.)** = *libation, sacrificial offering*.
- 89 **regimen** = **scēptrum**.
dextrae frontisque superbae: the possessive refers to Creon.
- 90 **vincula** = here, *crown*.
minimum: take adverbially.
minimum laetanda: LITOTES.
laetor, laetārī, laetātus = *to rejoice, be glad*.
- 91 **Rēgem, rēgem**: the ANAPHORA emphasizes the idea that Eteocles would be jealous and angry with Menoeceus's elevated position, even if it was granted post-mortem.
- 92 **crīnemque manumque**: i.e., the crown on his head and scepter he's holding in his hand.
- 93 **destruit** = *he stripped off*.
violenter = *violently*.
- 94 **Saevum, immītem**: describe **mē**, the implied dir. obj. of **vocent**.
agedum = *Come on! Well!*
Lernae = *of the Argives* (METON.).
- 95 **longōs addere sēnsūs**: i.e., to keep them alive longer.
sēnsus, ūs (m.) = *sense, feeling, sensation, frame of mind, understanding, judgement*.
- 96 **caelōque Erebōque** = *both from heaven and the underworld*. Creon apparently believes that the guilty reside in both (or perhaps in one or the other).
- 97 **fās**: sc. **sit**; optative subjunct. after **utinam**.
ipsum . . . ipsum: sc. **mē**, the subj. acc. of **sequī** in the ind. stat. begun by **fās sit**.
- 98 **sequī** = here, *search for*.
artūs = **corpora** (SYNEC.).
rēgum: Polynices and the five other leaders who have died.
mōnstrāre = here, *direct them to*.
- 99 **Eī mihi** = *Woe is me!* (an expression of grief and possibly confusion).
positōs = **mortuōs**.
humus, diēs: both are subjs. of **resolvet**.

83 mēque super, cui vīta (nefās!) et sanguine nātī
 84 partus honōs. Eademne diēs, eadem impia bella
 85 tē, puer, et dīrōs mīsere in Tartara frātrēs?
 86 Et nunc Oedipodī pār est fortūna dolōris
 87 ac mihi? Quam similēs gemimus, bone Iuppiter, umbrās!
 88 Accipe, nāte, tuī nova lībāmenta triumphī,
 89 accipe et hoc regimen dextrae frontisque superbae
 90 vīncula, quae patrī minimum laetanda dedistī.
 91 Rēgem tē, rēgem trīstēs Eteocleos umbrae
 92 aspiciant.” Simul haec dīcēns crīnemque manumque
 93 destruit, accēnsāque iterat violentius īrā:
 94 “Saevum agedum immītemque vocent sī fūnera Lerna
 95 tēcum ardēre vetō; longōs utinam addere sēnsūs
 96 corporibus caelōque animās Ereboque nocentēs
 97 pellere fās, ipsumque ferās, ipsum unca volucrum
 98 ōra sequī atque artūs rēgum mōnstrāre nefandōs!
 99 Eī mihi, quod positōs humus alma diēsque resolvet!

Discussion Questions:

1. What specifically is the **nefās** to which Creon refers in line 83?
 2. How are Creon’s eulogizing comments concerned not as much with glorifying his son, but with venerating his own status?
 3. Cite instances of anaphora and explain how they affect Creon’s speech.
 4. How many elisions are present in lines 94-95? Why is this appropriate to the tone of Creon’s words?
-

- 100 **Quāre** = here, *Therefore*.
ēdicō, ēdicere, ēdixī, ēdictus = *to proclaim, announce, decree, ordain, appoint*.
suprēmā ope: i.e., proper burial.
- 101 **ausit**: a poetic form of **ausus sit**, *let him dare*.
- 102 **luet**: the subj. is the indefinite **quis** from line 101.
explēbit adēpta corpora: i.e., anyone who defies the decree will replace the number of corpses buried with their own dead body and those of their relatives, if necessary.
- 104 **abreptum**: i.e., Creon is escorted by his attendants.
- 519 After hearing the news of their husbands' deaths, the widows of the Seven Against Thebes make their way first to Thebes to mourn their husbands, but soon find out that Creon has forbidden their burial. In despair, Argia (Polynices's wife) continues on to Thebes to protest Creon's decree while the others head to Athens in order to seek the aid of King Theseus.
domōs patriās: acc. of place to which with **subeuntem**.
Scythicae gentis: the Amazons.
- 520 **proelia**: there are two different accounts of this mythic battle between Theseus and Hippolyte. Statius uses the version in which Theseus meets the Amazons in their homeland (rather than the Amazons attacking Athens) because it allows Theseus to make a triumphal return to Athens and creates an allusion to Domitian's own triumph over the Germans in 89 CE.
laurigerus, a, um = *wearing a laurel crown, adorned with laurel*.
Thēseus, Thēseos (m.) = *Theseus*.
- 521 **laetificus, a, um** = *joyful, cheerful*.
plausus, plausūs (m) = *applause*.
- 522 **ēmereō, ēmerere ēmeruī, ēmeritus** = *to merit fully, lay under obligation, serve out* (a term of military service).
ēmeritīs armīs: abl. abs.
- 523 **spolia**: cf. note, 11.561.
imāgō, imāginis (f.) = *image, likeness, picture, bust; ghost, vision*.
- 524 **virgineus, a, um** = *maidenly, virgin, of virgins*.
ferculum, ī (n.) = *litter, tray*.
- 525 **truncae**: either because the axes failed in their warlike purpose or because the Amazons attempted to use them in an improper way (as **quīs . . . suētae** explains).
bipennis, is (f.) = *two-edged ax*.
- 526 **quīs = quibus**.
Maeōtis, Maeōtidis (f.) = *Lake Maeotis* (in Scythia).
solidam Maeōtida = *frozen water*.
caedō, caedere, cecidī, caesus = *to hack at, chop, strike, beat; fell, cut down; kill, murder*.
suēscō, suēscere, suēvī, suētus = *to accustom, familiarize; (+ dat.) get used to; (perf. tenses) be accustomed to (+ infin.)*.
suētae: sc. the Amazons.
- 527 **gemmīs**: abl. of cause after **ignea** (as is **sanguine** with **īnfōrmēs**).
- 528 **cingulum, ī (n.)** = *belt, sword belt, sash; girdle*.
īnfōrmis, e = *unformed, shapeless; ugly, hideous*.
pelta, ae (f.) = *small leather shield*.

100 Quāre iterum repetēns iterumque ēdīcō: suprēmā
 101 nē quis ope et flammīs ausit iuvīsse Pelasgōs;
 102 aut nece facta luet numerōque explēbit adēpta
 103 corpora; per superōs magnumque Menoecea iūrō.”
 104 Dixit, et abreptum comitēs in tēcta ferēbant.

Theseus Returns Triumphantly to Athens

519 Iamque domōs patriās Scythicae post aspera gentis
 520 proelia laurigerō subeuntem Thēsea currū,
 521 laeticī plausus missusque ad sīdera vulgī
 522 clāmor et ēmeritīs hilaris tuba nūntiat armīs.
 523 Ante ducem spolia et, dūrī Māvortis imāgō,
 524 virgineī currūs cumulātaque fercula cristīs
 525 et trīstēs dūcuntur equī truncaequae bipennēs,
 526 quīs nemora et solidam Maeōtida caedere suētae,
 527 gōrūtique levēs portantur et ignea gemmīs
 528 cingula et īnfōrmēs dominārum sanguine peltae.

Discussion Questions:

1. Does Theseus’s return to Athens as a conquering general sound more Greek or Roman?
 What elements make you think this?
 2. Identify two instances of personification in lines 519-522.
 3. Comment on the word order of lines 519-522, especially compared to the orderly manner
 in which the various aspects of the triumph are described below, in lines 523-528.
-

- 529 **Ipsae**: the captive Amazonian women led through the streets.
trepidae: sc. **sunt**.
nōndum . . . gemunt: i.e., although their enslavement and concubinage is inevitable, the Amazonian women still proudly refuse to show their fear and act as women should act.
- 530 **vulgāris, e** = *common, general, usual*.
vulgāre: adverbial acc.
- 531 **innūptus, a, um** = *unwed*.
Minerva, ae (f.) = *Minerva* (the virgin goddess of war and wisdom and daughter of Jupiter).
innūptae dēlūbra Minervae: the fact that the Amazonian women are seeking the shelter of Minerva and not the altar of Clementia (as the Argive woman had just done in lines 481-486) again communicates their reluctance to be concubines to the Athenians.
- 532 **Prīmus amor**: of the crowd.
niveīs quadriiugīs: the four white horses identify the **victor** with Jupiter, with whom Domitian self-identified in his principate.
cernere: sc. **est** (after **Prīmus amor**).
vehō, vehere, vexī, vectus = *to carry*.
- 533 **quadriiugī, ōrum (n. pl.)** = *four horse team*.
nec nōn: LITOTES.
populōs in sēmet agēbat = *she was drawing the (gaze of the) people onto her*.
sēmet = **sē + met** (an emphasizing enclitic).
- 534 **Hippolytē, ēs (m.)** = *Hippolyte* (the queen of the Amazons).
genās: acc. of respect after **blanda**; SYNEC. for **ōra**.
blanda, patiēns: Hippolyte is apparently in a vastly different mindset than her imprisoned comrades. Statius's adjs. indicate that she is looking forward to her marriage with Theseus.
marītus, a, um = *marital, matrimonial, nuptial*.
marītī foederis: obj. gen. with **patiēns**.
- 535 **Hanc**: Hippolyte.
rītus, ūs (m.) = *ceremony, rite; custom, habit, way*.
rītus sevērōs: Amazons were forbidden to marry.
sevērus, a, um = *serious, grave, severe, strict, ruthless, grim*.
- 536 **Atthis, Atthidis** = *Athenian*.
sēcum = *here, among themselves*.
opertō murmure: i.e., behind Theseus's back, the Athenians disapprove of their king taking on a barbarian queen.
- 537 **nitidus, a, um** = *shining, bright; glowing; shiny, greasy; glamorous, flashy*.
nitidī crīnēs: sc. **sunt**; i.e., Hippolyte's hair is now washed and combed.
pectora tōta: Amazonians famously fought with one breast exposed.
- 538 **magnīs Athēnīs**: the adj. communicates the Athenians' arrogance, esp. JUXTAPOSED with **barbara**.
- 539 **misceat, veniat**: Statius's use of the subjunct. pessimistically communicates Hippolyte's audacity that she could successfully count herself among the citizens of Athens.
paritūra: Hippolyte is already pregnant with Theseus's child, Hippolytus. Statius's reference to Theseus's and Hippolyte's offspring is foreboding, since Theseus will eventually reject Hippolyte in favor of Phaedra. Phaedra will then claim that Hippolytus raped her, resulting in Theseus cursing his son, just as Oedipus has done to Polynices and Eteocles.

529 Ipsae autem nōndum trepidae sexumve fatentur,
530 nec vulgāre gemunt, aspernanturque precārī,
531 et tantum innūptae quaerunt dēlūbra Minervae.
532 Prīmus amor niveīs victōrem cernere vectum
533 quadriiugīs; nec nōn populōs in sēmet agēbat
534 Hippolytē, iam blanda genās patiēnsque marītī
535 foederis. Hanc patriae rītūs frēgīsse sevērōs
536 Atthides oblīquē sēcum mīrantur opertō
537 murmure, quod nitidī crīnēs, quod pectora pallā
538 tōta latent, magnīs quod barbara sēmet Athēnīs
539 misceat atque hostī veniat paritūra marītō.

Discussion Questions:

1. How do the Amazonians' lack of humility and acknowledgement of their feminine roles set the stage for the Argive widows' supplication? What would a Roman's attitude be toward the Amazons? The Argives? Compare this passage with Statius's narration of the Lemnian women as they attack the Argonauts in Book V, especially line 397.
 2. How does Statius describe Hippolyte after her captivity? How is her status different than that of her comrades (lines 535-539)?
 3. How does Statius use the normally joyful motifs of marriage and alliance as a source of pessimism?
-

- 540 **īnsīdō, īnsīdere, īnsedī, īnsessus** = *to occupy, keep possession of, possess.*
ab īnsessīs ārīs: the Argive women watched the triumph unfold from the altar, but now step away from it.
Pelopēis, Pelopēidis = *Peloponnesian, Argive.*
- 541 **prōmoveō, prōmovēre, prōmōvī, promōtus** = *to move forward, cause to advance, enlarge, extend, effect, accomplish.*
- 542 **animō rediēre:** the conquered Amazons remind the Argives of their own husbands, defeated in a foreign land. Their sympathy lends a tragic irony to their quest.
- 544 **explōrō (1)** = *to explore, investigate.*
causās: i.e., their reasons for coming to him.
- 545 **ausa:** sc. **dīcere.**
Capanēius, a, um = *of Capaneus.*
Capanēia coniūnx: Evadne, who displays the same bravery as her husband did.
- 546 Evadne's speech, in contrast to her husband's defiance of the immortals, appeals to the laws of nature and humanity.
belliger, a, um = *belligerent, warlike, aggressive.*
Aegīdēs, ae (m.) = *Theseus, son of Aegeus.*
Aegīdē: Gk. voc. Evadne courteously addresses Theseus by his patronymic, the son of Aegeus (the mortal king of Athens). Later Theseus is identified with the god Neptune, his father by another mythological tradition.
- 547 **dē nostrīs ruīnīs:** i.e., the Argives' situation is disastrous for them, but Evadne argues that it can be a source of glory for Theseus.
- 548 **nōn externa genus:** Gk. acc. (of respect); the people of Argos and Athens are related, as opposed to the Amazons.
nec cōnschia: as opposed to Creon.
noxa, ae (f.) = *harm, injury, offense, fault, guilt.*
- 550 **nōn:** take with **fortēs** (not **utinam**).
nōn utinam et fortēs: sc. **fuissent.**
et = etiam.
quid = *why.*
septēnī, ae, a = *seven each, seven in a group.*
septēna castra: thus, the Seven Against Thebes.
- 551 **opus:** sc. **erat.**
ēmendō (1) = *to emend, correct, reform, improve, revise; atone for.*
penātēs = urbēs (pl. for sing.).
- 552 **caesōs:** sc. **esse.** Evadne clarifies that she doesn't contest their husbands' deaths, as this is the consequence of war (**bellica iūra**).
- 553 **nōn mōnstra, nec bimembrēs:** something like **marītī nostrī erant** is implied.
Siculī, ōrum (m. pl.) = *Sicilian, of Sicily* (the home of the Cyclops).
- 554 **Ossaeus, a, um** = *of Ossa.*
Ossaeī bimembrēs: the Centaurs are repeatedly used throughout the *Thebaid* as symbols of bestial savagery and forces that challenge humanity and civilization. Here, Evadne uses the motif also to remind Theseus of his own war against the Centaurs with the Lapith king Pirithous (cf. 2.564, 7.639).
- 555 **Mitto = Omitto.**
Mitto genus clārōsque patrēs: PRETERITION.
Thēseu: Gk. voc.

The Argive Women Beg For Theseus's Help

540 Paulum et ab īsessīs maestae Pelopēides ārīs
 541 prōmōvēre gradum seriemque et dōna triumphī
 542 mīrantur, vīctīque animō rediēre marītī.
 543 Atque ubi tardāvit currūs et ab axe superbō
 544 explōrat causās victor poscitque benignā
 545 aure precēs, ausa ante aliās Capanēia coniūnx:
 546 “Belliger Aegīdē, subitae cui maxima laudis
 547 sēmina dē nostrīs aperit Fortūna ruīnīs,
 548 nōn externa genus, dīrae nec cōnscia noxae
 549 turba sumus: domus Argos erat rēgēsque marītī,
 550 nōn utinam et fortēs! Quid enim septēna movēre
 551 castra et Agēnoreōs opus ēmendāre penātēs?
 552 Nec querimur caesōs: haec bellica iūra vicēsque
 553 armōrum; sed nōn Siculīs exorta sub antrīs
 554 mōnstra nec Ossaē bellō cecidēre bimembrēs.
 555 Mitto genus clārōsque patrēs: hominum, inclute Thēseu,

Discussion Questions:

1. Why are Evadne's actions, as described in line 545, appropriate given what you know about her husband Capaneus?
2. How does Evadne's argument evolve in this section?

- 556 **sanguis** = *offspring*.
erant: **maritī** is the implied subj.
hominēs: in appos. to the subj. of **erant**.
- 557 **sortītus, ūs (m.)** = *lot, lottery*.
sortītūs, alimenta: additional objs. of **in**.
- 558 **igne**: abl. of separation.
Stygiae portae: i.e., the underworld.
- 559 **ceu**: the conjunction introduces a self-contained, one-line SIMILE. Evadne's comparison recalls the frequent topos condemning a mortal who considers himself similar to or as powerful as the gods. This is again ironic (cf. 542), as Capaneus was struck down for such hubris.
sator Eumenidum: Pluto.
Lēthaeus, a, um = *of the River Lethe* (the River of Forgetfulness in the underworld).
Lēthaeī portitor amnis: Charon; **Lēthaeī** is probably SYNEC. for the entire underworld, since Charon is usually associated with the Styx or Acheron.
- 560 **caelīque Erebiq̄ue**: cf. line 96.
- 561 **dētīnēō, dētīnēre, dētīnuī, dētētus** = *to hold back, keep back, hold up; occupy*.
Heu prīnceps Nātūra: this is a lamentation rather than an imprecation. Nature (here personified), or the natural order, has proven ineffective. Cf. 11.466, in which **Pietās**, also rendered irrelevant in such a base world, expresses the same lamentation.
prīnceps, prīncipis = *first, foremost*; (as a noun) *chief, leader, commander*.
- 562 **fulminis iniūstī iaculātor**: Jupiter; Evadne's specific description of Jupiter recalls her husband's death, which she now regards as esp. unjust considering Jupiter hasn't intervened to do the same to Creon.
iaculātor, iaculātōris (m.) = *thrower, shooter, spearman*.
Athēnae, ārum (f. pl.) = *Athens*.
- 563 **septimus, a, um** = *seventh*.
septima Aurōra: cf. line 50, **Tertius Lūcifer**.
iacentēs: refers to the corpses, now unburied for seven days.
- 564 **dēclīnat** = here, *withdraws*.
horret = here, *fails*.
- 565 **stelliger, a, um** = *star-bearing, starry*.
- 566 **pābulum, ī (n.)** = *food, fodder, grass; nourishment*.
ōdēre volucrēs: the bodies are so decayed now that even the carrion birds won't touch them.
- 567 **spīrantem**: cf. **Spīrantēs** (line 68).
gravantem: i.e., with the stench; modifies **campum** and takes **caelum ventōsque** as its dir. obj.
- 568 **Quantum**: sc. **corporum**.
rear: delib. subjunct.
- 569 **verrō, verrere, verrī, versus** = *to pull, drag (away), carry off*.
permittō, permittere, permīsī, permissus = *to let through; give up, surrender, relinquish, concede; permit, allow*.
permittat: **Creōn** is the implied subj. and **nōs** is the implied subj. acc.; jussive subjunct.
- 570 **Cecropidus, a, um** = *descendant of Cecrops, Athenian*.
vindicta, ae (f.) = *the rod used in the ceremony for freeing slaves; defense, protection; vengeance, revenge*.
prīusquam . . . dolent: i.e., Evadne implies that even the uncivilized parts of Greece will come to their aid if Theseus doesn't act.

556 sanguis erant, hominēs, eademque in sīdera, eōsdem
557 sortītūs animārum alimentaue vestra creātī,
558 quōs vetat igne Creōn Stygiaeque ā līmine portae,
559 ceu sator Eumenidum aut Lēthaeī portitor amnis,
560 summovet ac dubiō caelīque Erebiūque sub axe
561 dētinet. Heu pīnceps Nātūra! Ubi nūmina, ubi ille est
562 fulminis iniūstī iaculātor? Ubi estis, Athēnae?
563 Septima iam surgēns trepidīs Aurōra iacentēs
564 āversātur equīs; radiōs dēclīnat et horret
565 stelligerī iubar omne polī; iam comminus ipsae
566 pābula dīra ferae campumque ōdēre volucrēs
567 spīrantem tābō et caelum ventōsque gravantem.
568 Quantum etenim superesse rear? Nūda ossa putremque
569 verrere permittat saniem. Properāte, verendī
570 Cecropidae; vōs ista decet vindicta, priusquam

Discussion Questions:

1. Why does Evadne equate Athens with Jupiter in terms of responsibility for justice (lines 561-562)?
 2. What effect do lines 566-567 have on the tone of Evadne's speech?
 3. What do you know about Theseus in mythology that would explain Evadne's assertion, **vōs ista decet vindicta** (line 570)?
-

- 571 **Ēmathī, ōrum (m. pl.)** = *Thessalians* (Emathia is a district in Macedonia).
quaeque ubīque gēns = *and any race anywhere which*.
- 572 **ārsūra, habitūra**: the fut. parts. indicate the general tendency for these actions to be done rather than the usual periphrastic *going to* or *about to*.
rogīs: sc. **in**.
mānēs = here, *ashes*.
- 573 **saevīre** = *to Creon's savagery*; the gerund is usually used with **modus**.
estō: see note, 1.16.
- 574 **cecidēre odia**: i.e., since Eteocles and Polynices have died, Creon's rage should be satisfied and no further action needed.
- 575 **ut** = *since*.
fāmā: abl. of means.
āctus, ūs (m.) = *act, performace, driving, motion, impulse*.
- 576 **trucibus mōnstrīs**: i.e., the rabid dogs, carrion birds, etc. that would feed on the corpses of Theseus's famous conquests.
Sinis, is (m.) = *Sinis* (the mythical scourge of the Isthmus of Corinth who tied innocent travelers between two trees and ripped them in two, until he was killed by Theseus).
- 577 **Cercyō, Cercyonis (m.)** = *Cercyon* (another scourge killed by Theseus. Cercyon murdered his victims after challenging them to a wrestling match).
vellēs: potential subjunct.
Scīrōn, is (m.) = *Sciron* (the third in the series of murderers at Corinth). Sciron asked travelers to wash his feet, whereupon he would kick them off a cliff to be eaten by a tortoise waiting below). Statius omits the other brigands: Periphetes, who beat people to death at Epidaurus and from whom Theseus obtained his club; the sow of Crommyon; and Procrustes, who terrorized travelers at Eleusis by inviting them to lay down on his bed, whereby he would either stretch his victims or cut off portions of their bodies so that they would fit his bed.
cremātum: sc. **esse**. Given that Ovid's account (*Met.* 7.443-447) explicitly states that Theseus does indeed deny Sciron burial, a detail which Statius's audience would most likely know, this statement must be considered a complimentary exaggeration.
- 578 **Tanais, is (m.)** = *Tanais* (a river in Sarmatia near which the Amazons lived).
- 579 **hunc**: modifies **triumphum** (referring to the coming battle with Creon).
- 580 **caelōque Erebōque**: cf. lines 96 and 560.
- 581 **Marathōn, is (m.)** = *Marathon* (a plain in Aegeis, a region of Attica named for Theseus's father Aegeus. Theseus is said to have slain the Marathonian bull and thus freeing the nearby people from it.).
metū: abl. of separation.
tēcta = aulam.
- 582 **Crēsīus, a, um** = *of Crete*; in perhaps his most famous exploit, Theseus killed the Minotaur with Ariadne's help and in so doing released Athens from their obligation to sacrifice seven boys and seven girls each year.
nec: with **vānōs**, LITOTES.
fūdit: sc. **sī**.
anus, ūs (f.) = *old woman, hag*.
anus hospita: Hecale, who gave Theseus shelter during a storm when he was hunting the Marathonian bull. Her tearful plea encouraged Theseus to free the people of Marathon from the bull's terror.
- 583 **tibi**: dat. of poss.; sc. **sint**, with **nōn ūllae pugnae** as the subj.
- 584 **invidet, cernat, precentur**: optative subjunct.

571 Ēmathiī Thrācēsque dolent, quaeque exstat ubīque
572 gēns ārsūra rogīs mānēsque habitūra suprēmōs.
573 Nam quis erit saevīre modus? Bellāvimus, estō;
574 sed cecidēre odia et trīstēs mors obruit irās.
575 Tū quoque, ut ēgregiōs fāmā cognōvimus āctūs,
576 nōn trucibus mōnstrīs Sinin īfandumque dedistī
577 Cercyona, et saevum vellēs Scīrōna cremātum.
578 Crēdō et Amāzoniīs Tanain fūmāsse sepulcrīs,
579 unde haec arma refers; sed et hunc dignāre triumphum.
580 Dā terrīs ūnum caelōque Erebōque labōrem,
581 sī patrium Marathōna metū, sī tēcta levāstī
582 Crēsia, nec fūdit vānōs anus hospita flētūs.
583 Sīc tibi nōn ūllae sociā sine Pāllade pugnae,
584 nec sacer invidet paribus Tīrynthius āctīs,

Discussion Questions:

1. Why should Theseus be concerned if less refined races render aid instead of Athens (571-572)?
 2. How does Evadne both honor Theseus's past deeds and also provide a precedent for her cause (lines 575-579)?
-

- 585 **māter**: Aethra. This is an intertextual reference calling to mind Aethra's speech in Euripides's *Suppliants*, upon which Evadne's speech is based. In the *Suppliants*, Aethra also convinces Theseus to help the women from Argos.
- 586 **nīl = numquam.**
tāle: i.e., the sort of thing which Evadne is asking.
- 587 **excipiunt** = here, *follow* (i.e., all the other women continue Evadne's request and lament).
- 588 **Neptūnius, a, um** = *of Neptune* (Theseus's mythical father, according to one tradition; cf. 546-547).
- 589 **iūstā**: a response to **iniūstī** (562).
conciēō, conciēre, concīvī, concītus = *to assemble; shake, stir up; rouse, provoke.*
- 590 **Quaenam ista Erīnys** = *For what Fury is it that . . .*
indūcō, indūcere, induxī, inductus = *to lead in, bring in, introduce, induce, persuade; repeal, cancel.*
- 591 **Nōn līquī**: sc. **sīc** (i.e., with such customs).
- 592 **Pontus, ī (m.)** = *Pontus* (the Black Sea).
Scythiam Pontumque: i.e., the campaign against the Amazons.
nivālis, e = *snowy, covered with snow; cold, wintry.*
- 593 **Vīctum**: Theseus (and thus the audience) considers himself the universal guarantor of justice, and so Creon, having dared such things, must have thought that Theseus had died in battle.
- 594 **nec crēde = et nolī crēdere.**
sanguine fessum = *tired of bloodshed* (sc. **mē esse**).
- 596 **Phēgeus, Phegeos (m.)** = *Phegeus* (an Athenian).
Phēgeu: Gk. voc.; Phegeus, although unmentioned until now, is apparently close by and will carry Theseus's ultimatum to Creon.
- 598 **ēdice rogōs**: i.e., rescind his ban on funeral rites.
- 599 **oblītus labōrum**: i.e., having decided on his course of action, Theseus has already put the mental and physical strain of the previous war behind him.
viae = itineris.
- 601 **ut . . . cum** = *just as when.*
modo = *recently.*
cōnubiīs: sc. **receptīs**; i.e., the **taurus** has established dominance of the herd.
- 602 **posuit = dēposuit.**
remūgiō, remūgīre = *to bellow back; resound, echo.*
- 603 **bellātor, bellātōris (m.)** = *warrior.*
- 604 **novus** = *like new or refreshed.*
- 605 **dissimulō (1)** = *to dissemble, conceal, disguise; keep secret; ignore.*

585 semper et in currū, semper tē māter ovanter
 586 cernat, et invictae nīl tāle precentur Athēnae.”
 587 Dixerat; excipiunt cūnctae tenduntque precantēs
 588 cum clāmōre manūs; rubuit Neptūnius hēros
 589 permōtus lacrimīs; iūstā mox concitus irā
 590 exclāmat: “Quaenam ista novōs induxit Erīnys
 591 rēgnōrum mōrēs? Nōn haec ego pectora liquī
 592 Grāiōrum abscedēns, Scythiam Pontumque nivālem
 593 cum peterem; novus unde furor? Vīctumne putāstī
 594 Thēsea, dīre Creōn? Adsum, nec sanguine fessum
 595 crēde; sitit meritōs etiamnum haec hasta cruōrēs.
 596 Nūlla mora est; verte hunc adeō, fidissime Phēgeu,
 597 cornipedem, et Tyriās invectus prōtinus arcēs
 598 aut Danaīs ēdīce rogōs aut proelia Thēbīs.”
 599 Sīc ait oblītus bellīque viaeque labōrum,
 600 hortāturque suōs vīrēsque īnstaurot anhēlās:
 601 ut modo cōnubiīs taurus saltūque receptō
 602 cum posuit pugnās, aliō sī forte remūgit
 603 bellātōre nemus, quamquam ōra et colla cruentō
 604 imbre madent, novus arma parat campumque lacessēns
 605 dissimulat gemitūs et vulnera pulvere cēlat.

Discussion Questions:

1. How does Evadne end her imprecation (583-586)?
 2. How many ways does Theseus reiterate how quickly he will act (lines 593-598)? How does the speed with which he intends to act compare to other events in the *Thebaid*?
 3. In the *Suppliants* by Euripides, on which this portion is based, Theseus first decides against helping the Argive women, but is convinced by his mother Aethra to reconsider. Even then, he will not proceed unless he has the permission of the Athenian citizens. How is this version of Theseus different than Statius's version? Why did Statius alter Theseus's character? What analogies can you draw to Domitian and how the emperor saw his role as *princeps*?
 4. What does the inclusion of **cōnubiīs** (601) add to the simile? How is it relevant to Theseus and Thebes?
-

- 677 **revinciō, revincīre, revīnxī, revīnctus** = *to tie back, tie behind, tie up.*
- 678 **Antigonēn:** Gk. acc.
Adrāstis, Adrāstidis (f.) = *the daughter of Adrastus, Argia.*
lētō = *to their execution* (dat. of direction).
- 680 **intentō (1)** = *to stretch out, aim, direct; threaten.*
iugulus, ī (m.) = *throat.*
- 681 **destituunt** = *disappoint* (because Creon would hope to instill the fear of death in them).
Thēsēius, a, um = *of Theseus.*
- 682 **quidem . . . sed:** heightens the contrast between the superficial symbols of peace and Phegeus's true message.
- īnsōns, īnsontis** = *innocent, harmless.*
- 683 **pācificus, a, um** = *peace-making, peacible.* Sc. est.
pācificus . . . minantur: cf. Tydeus's embassy to Eteocles (2.389ff.).
- 684 **grandis, e** = *loud, large, great, powerful, strong, grand.*
grande: adverbial acc.
nimium: i.e., Phegeus is exaggerating Theseus's message to make it even more belligerent.
mandantis: gen. with **memor.**
ipsum: Theseus.
- 685 **iam prope:** sc. **esse** (infin. in the ind. stat. begun by **ingemināns**, as is **operīre**).
- 686 **ambiguus, a, um** = *wavering, changeable; uncertain, doubtful; unreliable; ambiguous.*
Thēbānus: Creon.
aestus, ūs (m.) = *agitation, glow, heat, surge; raging, seething.*
- 688 **fictum, trīste:** adverbial acc.
renīdēre, renīdēre = *to reflect, glitter, shine; smile, grin.*
- 689 **Parvane documenta sānximus:** i.e., was our victory not proof enough of our strength?
Mycēnīs = *Argos.*
prōstrātīs Mycēnīs: abl. abs.
- 690 **laccessant:** rel. clause of characteristic.
- 691 **veniant:** jussive subjunct.
- 692 **lēx eadem:** i.e., Creon will deprive the Athenian army of burial as well.
- 693 **cālīgō (1)** = *to veil in darkness, obscure, make dizzy; steam, reek.*
diem = here (as is common), *daylight.*
Tyriōs = *Theban.*
iuga perdere = *lose their peaks.*
- 695 **pallēns:** this is the first outward sign that Creon is not as confident as he has appeared.
- 696 **flentem:** Menoecus, in Creon's vision, is lamenting his father's inevitable failure.
- 697 **gaudēre** = infin. of the ind. stat. begun by **cernit.**
Pelasgōs: the subj. acc. of **gaudēre.** The Greeks are glad Theseus will guarantee their burial.
- 698 **Thēbīs:** locative.
- 699 **pāx inventa perit:** Thebes briefly found peace after the brothers' civil war, but just as quickly peace is lost because of this new war. Cf. the same idea, albeit from a different point of view, in 599ff.
modo fixa: as is the custom, weapons were dedicated to the gods after a war by being hung up in temples.

Theseus Goes to War Against Creon

677 Saevus at intereā ferrō post terga revīctās
 678 Antigonēn viduamque Creōn Adrāstida lētō
 679 admovet; ambae hilarēs et mortis amōre superbae
 680 ēnsibus intentant iugulōs rēgemque cruentum
 681 destituunt, cum dicta ferēns Thēsēia Phēgeus
 682 astitit. Ille quidem rāmīs īnsontis olīvae
 683 pācificus, sed bella ciet bellumque minātur,
 684 grande fremēns, nimiumque memor mandantis, et ipsum
 685 iam prope, iam mediōs operīre cohortibus agrōs
 686 ingemināns. Stetit ambiguō Thēbānus in aestū
 687 cūrārū, nūtantque minae et prior īra tepēscit.
 688 Tunc firmat sēsē, fictumque ac trīste renīdēns,
 689 “Parvane prōstrātīs,” inquit, “documenta Mycēnīs
 690 sānximus? Ēn iterum quī moenia nostra lacessant.
 691 Accipimus, veniant; sed nē post bella querantur:
 692 lēx eadem vīctīs.” Dīcit, sed pulvere crassō
 693 cālīgāre diem et Tyriōs iuga perdere montēs
 694 aspicit; armārī populōs tamen armaque ferrī
 695 ipse iubet pallēns, mediaeque in sēdibus aulae
 696 Eumenidās subitās flentemque Menoecea cernit
 697 turbidus impositōsque rogīs gaudēre Pelasgōs.
 698 Quis fuit ille diēs, tantō cum sanguine Thēbīs
 699 pāx inventa perit! Patriīs modo fixa revellunt

Discussion Questions:

1. Explain Argia’s and Antigone’s reaction to their impending execution (lines 677-680).
2. What is the effect of the anaphora in line 683?
3. In what ways does Statius communicate Creon’s fear of Theseus (lines 686-688)?

- 700 **obducō, obducere, obduxī, obductus** = *to put on, cover, veil, surround, hide.*
fractīs = here, *cracked* (from the previous war).
- 701 **humilēs**: because the choicest helmets have been broken or ruined.
- 702 **nōn quisquam** = **nēmō**.
pharetrīs, ense: abl. of specification.
- 703 **spectandus** = *spectacular* (lit., *must be seen*).
vāllum, ī (n.) = *rampart, palisade, entrenchment; protection.*
- 704 **mūnīmen, mūnīminis (n.)** = *defense.*
- 705 **exposcō, exposcere, exposcī** = *to demand, beg, insist, demand the surrender of.*
hostis: Capaneus (706). At the end of Book 10, Capaneus scaled the walls and challenged the gods until Jupiter killed him with a thunderbolt (870ff.).
- 706 **dēīcīt**: sc. **sē**.
exsanguis, e = *bloodless, pale, feeble.*
iuventus, ūs (f.) = *youth.*
- 707 **suprēma ōscula**: soldiers, not knowing if they would return, would kiss their families goodbye before setting out for war, but since their deaths are certain, they cannot bear the farewell.
- 708 **iungit** = here, exchange (with **ōscula**).
nīl optāvēre parentēs: i.e., the soldiers' parents are resigned to the fate of their sons.
- 709 **Atticus**: Theseus.
ut = *as soon as.*
- 710 **nūbibus**: i.e., the clouds of dust (cf. 692).
sōlem = **lūcem**.
prīmīs: take adverbially.
- 711 **nūdōs**: cf. line 56. They are bare in the sense that they are uncovered by the earth.
- 712 **adservō (1)** = *to preserve, keep, watch over, guard.*
dirisque vapōribus: abl. of cause.
vapor, vapōris (m.) = *vapor, steam, smoke, exhalation.*
- 713 **āera penitus dūcēs**: i.e., taking deep breaths.
pulvereus, a, um = *dusty, covered with dust.*
- 714 **bellī**: obj. gen.
- 715 **ductor, ductōris (m.)** = *leader.*
ductor Thēbānus: Creon.
- 716 **quod** = *that*, an adverbial conjunction explaining **honōrem**.
iacentum: take substantively.
- 718 **miscuit** = *sent out.*
aut: signals an alternative to that presented in 715-716.
- 719 **pōtō, pōtāre, pōtāvī, pōtus** = *to drink.*
pōtura: here, the part. indicates purpose more than futurity.
- 720 **alternās** = *both* (cf. 670).
- 721 **dissimilis**: take adverbially. The call to war is different for each side, because the conflict will be one-sided.
utrimque . . . utrimque: the first syllable is alternately short then long, which emphasizes the difference in each side's strength.
- 722 **dēbilis, e** = *lame, crippled, frail, feeble, paralyzed.*
altera pūbēs: the Thebans.
- 723 **ammentum, ī (n.)** = *thong, strap* (like that found on a slingshot).
- 724 **laxus, a, um** = *roomy, wide; loose, slack.*
cēdunt tellūre: i.e., they lose ground.
armisque reductīs: i.e., the soldiers have begun to retreat.
- 725 **in sanguine**: i.e., the wounds are still bleeding.

700 arma deīs, clipeīsque obdūcunt pectora frāctīs,
 701 et galeās humilēs et adhūc sordentia tābō
 702 spīcula: nōn pharetrīs quisquam, nōn ēnse decōrus,
 703 nōn spectandus equō; cessat fidūcia vāllī,
 704 mūrōrum patet omne latus, mūnīmina portae
 705 exposcunt: prior hostis habet; fastīgia dēsunt:
 706 dēiēcit Capaneus; exsanguis et aegra iuventus
 707 iam nec coniugibus suprēma nec ōscula nātīs
 708 iungit, et attonitī nīl optāvēre parentēs.
 709 Atticus at contrā, iubar ut clārēscere ruptīs
 710 nūbibus et sōlem prīmīs aspexit in armīs,
 711 dēsilit in campum, quī subter moenia nūdōs
 712 adservat mānēs, dīrīsque vapōribus aegrum
 713 āera pulvereā penitus sub casside dūcēns
 714 ingemit et iūstās bellī flammātur in īrās.
 715 Hunc saltem miserīs ductor Thēbānus honōrem
 716 largitur Dānāīs, quod nōn super ipsa iacentum
 717 corpora belligerās aciēs Martemque secundum
 718 miscuit, aut lacerā nē quid dē strāge nefandus
 719 perderet, ēligitur saevōs pōtūra cruōrēs
 720 terra rudis. Iamque alternās in proelia gentēs
 721 dissimilis Bellōna ciet; nōn clāmor utrimque,
 722 nōn utrimque tubae: stat dēbilis altera pūbēs
 723 summissōs ēnsēs nēquīquam ammentaque dextrīs
 724 laxa tenēns; cēdunt tellūre, armīsque reductīs
 725 ostentant veterēs etiamnum in sanguine plāgās.

Discussion Questions:

1. Compare this passage to the similar one in Book 2, in which Tydeus fails as an emissary on behalf of Polynices (lines 389ff.); how are Tydeus and Phegeus similar? How are they different? What about Eteocles and Creon?
2. What is the effect of the personification in lines 704-705?
3. Why exactly is the whole city hopeless in this new war?
4. Comment on the use of light and dark as a metaphor (cf. 692-693 and 709-710).
5. How is Statius's choice of the verb **adservat** (lines 712) subversive to Creon's decree? What personifying elements does it add to the city of Thebes?
6. How does Statius begin to create a sense of optimism about Creon's character in lines 715-718, only to engender even more hatred for him later in lines 718-720?

- 726 **Cecropius, a, um** = *Cecropian, Athenian*.
Cecropiis ductōribus: dat. of poss. (sc. est).
- 727 **languēscō, languēscere, languī** = *to become weak, grow faint; decline, decrease*.
sēcūrus, a, um = *carefree, secure, safe, cheerful*.
- 728 **furentēs**: sc. **ventōs**.
- 729 **īnsānus, a, um** = *insane, mad, crazy; excessive, monstrous*.
- 730 **Ut vērō** = *But as soon as*.
aequoreus, a, um = *watery, of the water, born of the water*.
aequoreus Thēseus: a reference to Theseus's father Neptune.
quercus, ūs (m.) = *oak, oak tree*.
quercum Marathōnida: i.e., the same spear used to kill the Marathonian bull.
- 731 **ērēctae** = *as it was raised*.
- 733 **Haemus, ī (m)** = *the Haemus mountains* (named after King Haemus of Thrace, the son of Boreas).
- 735 **in terga redūcit** = i.e., put to flight.
- 736 **Agēnoris, Agēnoridis** = *Theban, of Agenor* (the father of Cadmus, the founder of Thebes).
ūtī = here, *to take advantage of*.
- 737 **dignor, dignārī, dignātus** = *to think worthy (of)*.
- 738 **Cētera virtūs**: i.e., another man who might think himself courageous.
dēsaeviō, dēsaevīre, dēsaevī = *to rage furiously, run wild*.
- 739 **iuvat** = here, *delights*; **praeda** is the subj.
- 741 **Ōlenius, ī (m.)** = *Olenius* (a Theban).
Lamȳrus, ī (m.) = *Lamyryus* (a Theban).
Ōlenium Lamȳrumque: these names are otherwise unheard of in literature. Statius gives names to Theseus's victims so that the combat seems more honorable than the unnamed crowd mentioned earlier.
- hunc . . . hunc** = *the one* (Olenius) . . . *the other* (Lamyryus).
tēla = here, *arrows*, with **pharētrā**.
- 742 **prōmō, prōmere, prōpsī, prōmptus** = *to produce, bring out, draw out*.
saevī: TRANSF. EPITHET.
pondera: pl. to underscore its size, as is usual in poetry.
- 744 **Alcetidae, ārum (m. pl.)** = *sons of Alcetus* (Phyleus, Helops, Iapyx).
totidem: take with **hastīs**, *with just as many spears* (i.e., three spears for the three brothers).
- 745 **Phȳleus, Phȳleos (m.)** = *Phyleus* (a Theban).
- 746 **Helops, Helopis (m.)** = *Helops* (a Theban).
umerō trānsmīsīt = *had it pass through his shoulder*.
Iāpyx, Iāpygis (m.) = *Iapyx* (a Theban).
- 747 **quadriugō currū**: abl. with **celsum**.
- 748 **ille**: Haemon.

726 Iam nec Cecropiīs īdem ductōribus ardor,
 727 languēscuntque minae et virtūs sēcūra resīdit:
 728 ventōrum velut īra minor, nisi silva furentēs
 729 impedit, īnsānīque tacent sine lītore flūctūs.
 730 Ut vērō aequoreus quercum Marathōnida Thēseus
 731 extulit, ērēctae cuius crūdēlis in hostēs
 732 umbra cadit campumque trucem lūx cuspidis implet,
 733 ceu pater Ēdoniōs Haemī dē vertice Māvors
 734 impulerit currūs, rapidō Mortemque Fugamque
 735 axe vehēns, sīc exanimēs in terga redūcit
 736 pallor Agēnoridas; taedet fugientibus ūtī
 737 Thēsea, nec facilem dignātur dextra cruōrem.
 738 Cētera plēbēiō dēsaevit sanguine virtūs:
 739 sīc iuvat exanimis prōiectaque praeda canēsque
 740 dēgenerēsque lupōs, magnōs alit īra leōnēs.
 741 At tamen Ōlenium Lam̄yrumque, hunc tēla pharētrā
 742 prōmentem, hunc saevī tollentem pondera saxī
 743 dēicit, et triplicī cōnfisōs rōbore gentis
 744 Alcetidās frātrēs, totidem quōs ēminus hastīs
 745 continuat; ferrum cōsumpsit pectore Ph̄yleus,
 746 ōre momordit Helops, umerō trānsmīsīt Iāpyx.
 747 Iamque et quadriugō celsum petit Haemona currū,
 748 horrendumque manū tēlum rotat: ille paventēs
 749 oblīquāvit equōs;

Discussion Questions:

1. How quickly does this war begin? How does this compare to the timeline of the civil war between the sons of Oedipus?
 2. How does the simile in lines 728-729 clarify the unexpected statements in lines 726-727?
 3. Discuss Statius's word choice in his description of Theseus's kills. Which words are most impactful? How do they affect the narration?
-

- 749 **tenor, tenōris (m.)** = *a continuous movement, an even course; course, tone, shade.*
- 750 **duōs**: two of the four horses pulling Haemon's chariot.
nec nōn = *and also, besides, moreover.*
- 751 **mediō tēmōne retenta est**: i.e., the spear struck and was fixed in the pole that lies between the two pairs of horses.
retineō, retinēre, retinūi, retentus = *to keep back, hold back, restrain; preserve, maintain.*
- 753 **vocitō (1)** = *to usually call, name; shout out again and again.*
vocitat Creonta: this sort of hewing down multiple enemies in order to meet a chief antagonist for man-to-man combat is typical of *aristeia*, or epic heroicism.
- 754 **dīversā in fronte** = *at a far-off position.*
maniplus, ī (m.) = *handful; gang; maniple, company.*
- 755 **frūstrā**: not because his troops cannot hear Creon, but because they ultimately do not respect and believe in Creon's **cāsus bellī**.
- 756 **comitēs**: Creon's men (with which **iussī**, describing Theseus's men, is contrasted).
- 758 **ille** = Creon.
suōs: sc. **virōs**.
aequa ōdia: i.e., both sides hate him equally.
- 759 **ōdia**: disyllabic.
extrēmā: has the dual meaning that this is not only his greatest fit of anger, but also his last (cf. **extrēma**, line 755).
- 760 **lētāle**: adverbial acc. (cf. 55, 530, 684).
futūrā = *impending.*
- 761 **peltifer, a, um** = *carrying a pelta* (a crescent-shaped shield).
peltiferīs puellīs: an allusion to the Amazons.
tibi: dat. of poss.
pugna: sc. **est**.
- 762 **virgineās nē crēde manūs**: sc. **esse**.
nē crēde = **nolī crēdere**.
- 763 **magnum, furentem, Capanēa**: that Creon has used three entirely different modifiers (adj., part., and proper adj.) to characterize the three slain leaders coupled with the obvious point that he did not personally kill the three leaders shows how demented Creon has become.
Tydeus, Tydeos (m.) = *Tydeus* (the son of Oeneus and king of Calydon).
- 764 **necī** = **ad necem**.
- 765 **Quae . . . iacentēs**: Creon does not seem, at least in his current state, fundamentally to understand why Theseus has come to Thebes.
- 767 **peritūrum**: cf. note on 719.
- 768 **afflixit** = here, *threw into*.
manum = *attempt*.
- 769 **arbore** = **hastā** (METON.).
- 770 **prius**: i.e., before he actually throws his spear.
- 772 **chaos, ī (n.)** = *chaos, empty space*.
- 774 **dissipō (1)** = *to scatter, disperse, break up, dissipate*.
dūrō: sc. **ferrō**.
- 775 **multiplex, multiplicis** = *with many folds, winding, serpentine*.
catēna, ae (f.) = *chain, series, barrier; bond*.
quā . . . catēnae: i.e., in the most protected place, the middle of the cuirass. Theseus's spear throw is so strong that nothing would have protected Creon, even this anachronistically detailed armor.

749 longō perlāta tenōre
 750 trānsiit hasta duōs, sitiēbat vulnera nec nōn
 751 tertia, sed mediō cuspis tēmōne retenta est.
 752 Sed solum vōtīs, solum clāmōre tremendō
 753 omnibus in turmīs optat vocitatque Creonta.
 754 Atque hunc dīversā bellōrum in fronte maniplos
 755 hortantem dictīs frūstrāque extrēma minantem
 756 cōnspicit; abscedunt comitēs: sed Thēsea iussī
 757 linquēbant frētīque deīs atque ipsius armīs,
 758 ille tenet revocatque suōs; utque aequa notāvit
 759 hinc atque hinc ōdia, extrēmā sē colligit irā,
 760 iam lētāle furēns, atque audāx morte futurā,
 761 “Nōn cum peltiferīs” ait “haec tibi pugna puellīs,
 762 virgineās nē crēde manūs: hīc crūda virōrum
 763 proelia, nōs magnum quī Tūdea quīque furentem
 764 Hippomedonta necī Capanēaque mīsimus umbrīs
 765 pectora. Quae bellum praeceps āmentia suāsit,
 766 improbe? Nōnne vidēs, quōs ulcīscāre, iacentēs?”
 767 Sic ait, et frūstrā peritūrum missile summō
 768 afflīxit clipeō. Rīsit vōcēsque manumque
 769 horridus Aegīdēs, ferrātāque arbore magnōs
 770 mōlitur iactūs, nec nōn prius ōre superbō
 771 intonat: “Argolicī, quibus haec datur hostia, mānēs,
 772 pandite Tartareum chaos ultrīcēsque parāte
 773 Eumenidās, venit ecce Creōn!” Sic fātus, et aurās
 774 dissipat hasta tremēns; tunc, quā subtēmine dūrō
 775 multiplicem tenuēs iterant thōrāca catēnae,

Discussion Questions:

1. How do Creon and Theseus act differently, according to lines 756-757?
 2. How do Theseus’s bold words in lines 771-773 differ in tone from Creon’s boast in 761-766?
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- 776 **incidit:** *falls into, strikes*; cf. Pallas's failed attack on Turnus in *Aen.* 10.476-477: **illa volāns umerī surgunt quā tegmina summa incidit.**
mille: HYPERBOLE.
forāmen, forāminis (n.) = *hole, opening.*
- 777 **sanguis impius:** i.e., Creon is impious down to the very core of his being.
extrēmō: a deliberate echo of 759.
errōre = here, *unsteady movement.*
solūtīs = *relaxed, unfocused.*
- 778 **lābitur:** Statius employs a very dramatic ENJAMBMENT to end Creon's life.
arma tollēns: Theseus is taking Creon's weapons and armor, not lifting up his own (the **spolia opīma**, or spoliation of an enemy leader's **arma**; see note, 11.561).
- 780 **operīre:** i.e., to bury.
- 781 **supplicia dare** = *to pay the penalty.*
sēcūre = (+ gen) *not worried about, not sure of.*
- 782 **extrēmī sepulcrī:** confirmation that Theseus will indeed bury Creon's body.
tumultus, ūs (m.) = *commotion, uproar, insurrection, rebellion, civil war.*
piō tumultū: OXYMORON. Statius's artful verbiage displays at once the great shout that the relieved soldiers on either side raise when they meet in peace and how seditious the peaceful meeting was to Creon's attitude and orders.
- 783 **permisceō, permiscēre, permiscuī, permixtus** = *to mix together, intermingle; confuse.*
iam foedera: sc. **sunt.**
- 784 **ōrant:** **Thēsea** is the implied dir. obj.
- 785 **Nec:** with **aspernātus.**
- 787 **quālis:** the SIMILE equates India's subjugation by and consequent worship of Bacchus to the formerly hostile Theban women who now celebrate peace with the Argives.
- 788 **Ganges = India** (SYNEC.).
- 789 **adversās umbrās:** of Mt. Cithaeron, which lies directly opposite the city (described in 785ff.).
- 790 **fragor, fragōris (m.)** = *noise, crash.*
- 791 **quālēs:** this second and related SIMILE now compares the Argives with Bacchantes, thus equating the Thebans and Argives, two former enemies, as allies through the divine intervention of Bacchus/Theseus.
- 792 **Thyiades:** TRISYLLABIC (-yi- is a diphthong).
magnum: modifies **nefās.**
- 793 **gaudent** = here, *become joyful.*
lāmentum, ī (n.) = *wailing, weeping, groans, lament.*
- 794 **rapit:** sc. **eās.**
impetus = here, *frenzy.*
- 795 **quaerant:** delib. subjunct., *should they seek.*
- 796 **suōs:** their dead husbands and sons.
viduī lūctūs = lūctūs viduārum.
ad corpora: the women decide that burying the dead takes primacy over both celebrating Theseus and disparaging Creon.

776 incidit: ēmicuit per mīlle forāmina sanguis
 777 impius; ille oculīs extrēmō errōre solūtīs
 778 lābitur. Adsistit Thēseus gravis armaque tollēns,
 779 “Iamne dare extīnctīs iūstōs” ait “hostibus ignēs,
 780 iam vīctōs operīre placet? Vāde, atra datūre
 781 supplicia, extrēmīque tamen sēcūre sepulcrī.”
 782 Accēdunt utrimque piō vexilla tumultū
 783 permiscentque manūs; mediō iam foedera bellō,
 784 iamque hospes Thēseus; ōrant succēdere mūrīs
 785 dignārīque domōs. Nec tēcta hostīlia victor
 786 aspernātus init; gaudent matrēsque nurūsque
 787 Ōgygiae, quālis thyrso bellante subāctus
 788 mollia laudābat iam marcidus orgia Ganges.
 789 Ecce per adversās Dircaeī verticis umbrās
 790 fēmineus quatit astra fragor, matrēsque Pelasgae
 791 dēcurrunt: quālēs Bacchēa ad bella vocātae
 792 Thyiades āmentēs, magnum quās poscere crēdās
 793 aut fēcisse nefās; gaudent lāmenta novaeque
 794 exsultant lacrimae; rapit hūc, rapit impetus illūc:
 795 Thēsea magnanimum quaerant prius, anne Creonta,
 796 anne suōs: viduī dūcunt ad corpora lūctūs.

Discussion Questions:

1. Trace Statius’s use of the adjective **extrēmus** in this section (755, 759, 777, and 781).
What is its range of meaning? Why the repetition?
 2. Evaluate the statement **crēdās fēcisse nefās** (lines 792-793). How is it ironic, given the circumstances in which it is observed?
 3. What does Statius’s verbiage (**simul, pariter, aequem**) and the anaphora in lines 798-799 communicate to you about what he regards as an important outcome of this war?
-

- 797 Staius adds his own final words to close out the *Thebaid*, and his *sphragis* serves two purposes. First, he comments on the tragedy of civil war and how much has been lost. In this case, Jupiter's mandate that the entire Theban race be extirpated is brought to fruition. Secondly, just as Jupiter's prophecy needs validation here at the end, so too do the Argive women's lamentations. Staius catalogues the wives of the fallen and provides one final comment, nearly an epitaph, for each husband, highlighting his *aristeia* featured in Books 7-9. In a Roman context, Staius's epilogue serves as a **conclāmātiō** for the fallen as they are finally given their last burial rites, glorifying both themselves and their races.
- 798 **vōce = vōcibus.**
sī quis deus: presumably Apollo.
vulgī, ducum: the first is collectively sing. because of their anonymity, the second is explicitly pl. because they have been catalogued (**tot . . . tot** reinforces this tone).
- 799 **aequem = I would count.**
- 800 **turbine:** the "whirlwind" of Evadne's startling action.
īnsterneō, īnsterne, īnstrāvī, īnstrātus = to spread, strew on, lay over, cover.
- 801 **Evadne, ēs (f.) = Evadne** (the wife of Capaneus).
fulmen: recalls Jupiter's thunderbolt which killed Capaneus.
- 802 **quaesierit = quaesiverit,** the first in a series of ind. quests.; Evadne throws herself into the pyre so that she would piously burn with her husband, and also match his daring (**audāx**).
quō mōre: lit., *by what custom.*
iacēns: modifies Deipyle (**īnfēlix coniūnx**).
saevī: Tydeus's corpse is described in such a way that calls to mind the grotesque gnawing of Melanippus's head.
- 803 **excūset:** Deipyle, in contrast to Evadne, feels that she must not glorify her husband with her own actions, but excuse him with her words.
- 804 **nārret = relates the story of;** Argia and Antigone were caught by night watchmen when they buried Polynices. Thematically, this is Staius's recognition that his *Thebaid* is a **carmen perpetuum** (i.e., the story will continue to be filled out (cf. **laxet**) after Staius ends his epic), which is in stark contrast to the standard epic tradition.
vigil, is = awake, watchful; alert, vigilant; (as a noun) *watchman, guard, sentinel.*
Argīa, ae (f.) = Argia (the wife of Polynices).
sorōrī: Deipyle.
- 805 **Arcada:** Parthenopaeus. The ANAPHORA is meant to evoke the **conclāmātiō**, in which the deceased was called by name three times. Staius reserves the greatest pathos for Atalanta's young Arcadian son, whose untimely death illustrates the senseless nature of civil war.
plānctus, ūs (m.) = beating (of the breast).
genetrīx, genetrīcis (f.) = mother, ancestress.
Erymanthius, a, um = of Erymanthus, Arcadian.
Erymanthia: Atalanta (Parthenopaeus's mother).
- 806 **cōnsūmptō = here, lost.**
servantem vultūs: i.e., Parthenopaeus's beauty remains beyond his death, a cause of great pathos in epic.
- 807 **geminae = here, of both sides.**
- 808 **Vix implēsset = would barely have finished.**
ista = these stories, dir. obj. of **implēsset.**
furor, Apollō: both are subjs. of **implēsset.**
veniēns: i.e., coming back to Staius to renew his inspiration.

Statius Ends his Epic

797 Nōn ego, centēnā sī quis mea pectora laxet
798 vōce deus, tot busta simul vulgīque ducumque,
799 tot pariter gemitūs dignīs cōnātibus aequem:
800 turbine quō sēsē cārīs īnstrāverit audāx
801 ignibus Evadnē fulmenque in pectore magnō
802 quaesierit; quō mōre iacēns super ōscula saevī
803 corporis īnfēlix excūset Tȳdea coniūnx;
804 ut saevōs nārret vigilēs Argīa sorōrī;
805 Arcada quō plānctū genetrīx Erymanthia clāmet,
806 Arcada, cōnsūptō servantem sanguine vultūs,
807 Arcada, quem geminae pariter flēvēre cohortēs.
808 Vix novus ista furor veniēnsque implēsset Apollō,

Discussion Questions:

1. Why is Deipyle described as **īnfēlix** in line 803?

- 809 **mea ratis**: the metaphor of a ship is common for poets and their works (cf. Horace's *Odes* 1.14).
aequore = **itinere**, abl. of cause explaining **meruit**.
- 810 **dūrō (1)** = *to make hard, harden, solidify; toughen up; endure, hold out*.
procul = here, *far into the future*.
dominō: Staius; abl. because of the implied comparison with **superstes**.
legēre = **legēris**.
- 811 **mihi**: dat. of agent with **vigilāta**.
bissenī, ae, a = *twelve*.
bissēnōs per annōs: Staius professes that it took him twelve years, roughly one year per book, to complete the *Thebaid*. This is suspect, since Vergil took one less year to complete the *Aeneid*, and Staius's topos here is to show reverence and humility to his poem's predecessor.
- multum**: adv. modifying **vigilāta**.
- 812 **Thēbais, Thēbaidis (f.)** = *the Thebaid*.
Thēbai: voc.; a rare instance where the poet actually gives a name to his work.
praesēns Fāma: we know from Juvenal (*Satires* 7.82-84) that the *Thebaid* was popular already in Staius's lifetime.
- 813 **novam**: i.e., Staius's work; *although new*.
futūrīs: sc. **populīs**.
- 814 **magnanimus Caesar**: Domitian, the Roman emperor and, some say (no doubt encouraged by this verse) Staius's patron.
- 815 **Ītalus, a, um** = *Italian*.
- 816 **Aenēis, Aenēidis (f.)** = *the Aeneid* (Vergil's epic concerning the origins of Rome).
temptā = here, *rival*.
- 817 **sequere**: imper. of **sequī**.
vēstīgia: of the *Aeneid*.
- 818 **tibi**: dat. with the compound verb **praetendit**.
līvor, līvōris (m.) = *leaden color, bluish, black-and-blue; jealousy, envy, spite*.
post mē = *after my death*.

809 et mea iam longō meruit ratis aequore portum.
 810 Dūrābisne procul dominōque legēre superstes,
 811 ō mihi bissēnōs multum vigilāta per annōs
 812 *Thēbai*? Iam certē praesēns tibi Fāma benignum
 813 strāvit iter coepitque novam mōnstrāre futūrīs.
 814 Iam tē magnanimus dignātur nōscere Caesar,
 815 Ītala iam studiō discit memoratque iuventus.
 816 Vīve, precor; nec tū divinam *Aenēida* temptā,
 817 sed longē sequere et vēstīgia semper adōrā.
 818 Mox, tibi sī quis adhūc praetendit nūbila līvor,
 819 occidet, et meritī post mē referentur honōrēs.

Discussion Questions:

1. Statius explicitly tells his audience in line 809 that his story has come to an end. Do you agree that this is the correct place to end the story? If not, where would you have ended the epic?
2. Compare lines 810-819 to the *sphragis* (the “seal” by which a poet customarily ends his epic), of Ovid’s *Metamorphoses* (15.871-879):

**Iamque opus exēgī, quod nec Iovis īra nec ignis
 nec poterit ferrum nec edāx abolēre vetustās.
 Cum volet, illa diēs, quae nīl nisi corporis hūius
 iūs habet, incertī spatium mihi finiat aevī.
 Parte tamen meliōre meī super alta perennis
 astra ferar, nōmenque erit indēlēbile nostrum.
 Quāque patet domitīs Rōmāna potentia terrīs,
 ōre legar populī, perque omnia saecula fāmā,
 sīquid habent vērī vātum praesāgia, vīvam.**

And now I have finished my work, which neither Jupiter’s anger nor fire
 nor warfare nor devouring old age will be able to destroy.
 When it wishes, let that final day, which has not rule except
 over this body, end the span of my uncertain life.
 However, by my better part, I will be borne everlasting
 over the high stars, and my name will be indelible.
 Wherever Roman power lies in conquered lands,
 I will be read by the mouths of their people, and by my fame,
 if the prophecies of bards hold any truth, I will live.

How are they similar? How are they different? In what ways has Statius gone above and beyond Ovid’s example?

3. Given what you know about the autocratic emperor, how do you think Domitian viewed Statius’s *Thebaid*? Are there elements of the poem that would have troubled him?

Glossary

A

a, ab = (+ abl.) *(away) from, by.*

abdūcō, abdūcere, abduxī, abductus = *to lead away, take away; seduce, alienate.*

abeō, abire, abiī, abitus = *to go away, depart, leave; vanish, disappear.*

abiciō, abicere, abiēcī, abiectus = *to throw away, cast down; abandon.*

abigō, abigere, abēgī, abāctus = *to drive away, get rid of, banish, expel.*

ablēgō (1) = *to send away, remove, banish, dismiss.*

aboleō, abolere, abolēvī, abolitus = *to destroy, efface, obliterate; kill; banish, dispel; put end to, abolish, rescind.*

abripiō, abripere, abripuī, abreptus = *to tear off, rip off; take away; carry off, kidnap.*

abrumpō, abrumpere, abrūpī, abruptus = *to break (off); tear off, sever, remove.*

abruptus, a, um = *steep, precipitous.*

abscedō, abscedere, abscessī, abscessus = *to go away, depart; retire, desist.*

abscidō, abscidere, abscidī, abscisus = *to cut off, chop off; cut short.*

abscindō, abscindere, abscidī, abscisus = *to tear off, break off; divide.*

abscisus, a, um = *steep, precipitous; abrupt.*

absēns, absentis = *absent, away, not here.*

absiliō, absilire, absiluī = *to rush away, jump away, fly apart, fall away.*

absistō, absistere, abstifī = *to withdraw from; cease; depart, go away from.*

abstineō, abstinere, abstinuī, abstentus = *to hold, keep away; abstain, refrain.*

absum, abesse, āfuī = *to be absent, away from, not present.*

absūmō, absumere, absūmpsi, absūmptus = *to consume, use up, waste; exhaust, destroy.*

ac = *and, and also, and besides.*

accēdō, accēdere, accessī, accessus = *to come near, approach; (+ dat. or ad + acc.) to agree with, approve of.*

accelerō (1) = *to speed up, hurry, quicken.*

accendō, accendere, accendī, accēnsus = *to light up, set on fire, kindle, inflame; excite, awaken.*

accingō, accingere, accīnxī, accīnctus = *to arm, equip, flourish; make ready.*

accipiō, accipere, accēpī, acceptus = *to receive, take, accept; admit; welcome; learn.*

acclīnis, e = *leaning on, resting against; sloping, inclined.*

accubō (1) = *to lie nearby; (+ dat.) to lie near, lie upon.*

accumulō (1) = *to heap up, amass, overwhelm.*

accurrō, currere, accurrī, accursus = *to run up, run to.*

ācer, ācris, ācre = *fierce, passionate; sharp, pointed; keen; active, alert, excited.*

acerbō (1) = *to make bitter, aggravate.*

acerbus, a, um = *bitter, harsh, sour; morose, rough; painful.*

acervus, ī (m.) = *heap, pile, multitude.*

Achaeus, a, um = *Achaean, Greek.*

Achelōius, a, um = *of the Achelous (a river in northwestern Greece).*

Acherōn, Acherontis (m.) = *Acheron (a river in the Underworld).*

Achīvus, a, um = *Achaean, Greek.*

aciēs, ēī (f.) = *sharpness, keenness, sharp edge; battle, battlefield; line, battle line; sight, eye;.*

āctum, ī (n.) = *deed.*

āctus, ūs (m.) = *act, performace, driving, motion, impulse.*

acuō, acuere, acuī, acūtus = *to sharpen, make pointed; exercize; enhance; tease; provoke, incite.*

ad = (+ acc.) *to, towards, at.*

adaestuō (1) = *to rush, roar, boil up; swell.*

adaperiō, adaperīre, adaperuī, adapertus = to uncover, throw open.

addō, addere, addidī, additus = to add, increase; impart, bestow.

adeō = to such a degree, to such an extent, so; even; indeed, quite, truly; very, extremely; exactly; (after numbers) just.

adeō, adīre, adīvi, aditus = to approach, attack, consult, apply to, visit, undertake.

adhaereō, adhaerēre, adhaesī, adhaesus = to stick (to), cling (to); be concerned.

adhūc = thus far, till now, to this point.

adigō, adigere, adēgī, adactus = to drive (home), thrust, compel, inflict, bind.

adimō, adimere, adēmī, adēemptus = to withdraw, take away; carry off; deprive, steal, seize.

adiungō, adiungere, adiūnxī, adiūnctus = (+ dat.) to yoke, harness to; add, attach, join (something) to.

adiuvō, adiuvāre, adiūvī, adiūtus = to help, aid; sustain.

adloquor, adloquī, adlocūtus = to address, speak to, rouse, exhort.

Admetus, ī (m.) = Admetus (a Thessalian king whom Apollo served as punishment for killing Python or the Cyclops).

admittō,mittere, admīsī, admissus = to let in, admit; let go, let loose; allow.

admoveō, admovēre, admōvī, admōtus = to move (something) towards, move (something) close; lean on; near, draw near, approach; apply, add.

adnuō, adnuere, adnuī, adnūtus = (+ dat.) to promise, grant; nod (assent).

adorior, adorīrī, adortus = to rise up against, attack; attempt.

adōrō (1) = to implore, entreat, ask for, adore, worship.

Adrāstis, Adrāstidis (f.) = the daughter of Adrastus, Argia.

Adrāstus, ī (m.) = Adrastus (the king of Argos and father-in-law of Polynices and Tydeus).

adservō (1) = to preserve, keep, watch over, guard.

adsuēscō, adsuēscere, adseūvī, adsuētus = to grow accustomed, become accustomed (to).

adsum, adesse, adfuī, adfutūrus = to be present, be near.

adsurgō, adsurgere, adsurrexī = to rise up, rise, stand up.

adultus, a, um = grown (up), mature, ripe, adult.

aduncus, a, um = curved, hooked.

advehō, advehere, advexī, advectus = to carry, convey, transport.

adveniō, advenīre, advēnī, adventūrus = to come to, arrive.

adventō (1) = to approach, keep coming closer.

adversus, a, um = opposite, in front, facing; unfavorable, hostile.

advertō, advertere, advertī, adversus = to turn (something) to; to pay attention.

advigilō (1) = to keep watch, bestow attention on; (with **prō** + abl.) watch out for.

advolō (1) = to fly to, hurry towards.

advolvō, advolvere, advolvī, advolūtus = to roll to.

Aeacidēs, ae (m.) = son of Aeacus (the king of Aegina); Telamon.

Aegaeōn, is (m.) = the Aegean Sea.

Aegaeus, a, um = Aegean.

aeger, aegra, aegrum = sick, ill, infirm.

Aegīdēs, ae (m.) = Theseus, son of Aegeus.

Aegōn, is (m.) = the Aegean Sea.

aegrēscō, aegrēscere = to become sick; get worse.

Aenēis, Aenēidis (f.) = the Aeneid (Vergil's epic concerning the origins of Rome).

Aeolius, a, um = of Aeolia, of Aeolus (the king of the winds).

Aepyus, ī (m.) = Aepyus (one of Amphion's men).

aequaevus, a, um = of the same age, of equal age.

aequō (1) = to equal, match, rival.

- aequor, aequōris (n.)** = sea, ocean.
aequoreus, a, um = watery, of the water, born of the water.
aequus, a, um = just, fair; equal.
āēr, āeris (m.) = air, atmosphere, sky; weather.
aerātus, a, um = bronze, covered with bronze.
āerius, a, um = of air, airy; lofty, high.
Aesōn, Aesonis (m.) = Aeson (the father of Jason).
aestīvō (1) = to spend the summer.
aestus, ūs (m.) = agitation, glow, heat, surge; raging, seething.
aetās, aetātis (f.) = age, lifetime, generation.
aeternus, a, um = eternal, perpetual, everlasting.
aethēr, aetheris (n.) = space, heaven, air, sky.
Aethiops, Aethiopsis (m.) = Ethiopians.
aethra, ae (f.) = brightness, splendor; air, sky, heavens.
Aetiōn, is (m.) = Aetion (a Theban).
Aetna, ae (f.) = Aetna (a volcanic mountain in Sicily).
Aetōlus, a, um = Aetolian, of Aetolia (a district of northern Greece).
aevum, ī (n.) = lifetime, life, time (of life), period, generation, age.
affātus, ūs (m.) = address, discourse.
affectō (1) = to grasp, strive after, aim at; affect; (+ INFIN.) to aim (to).
afferō, afferre, attulī, allātus = to bring, carry, convey; produce, cause.
affingō, affingere, affigī, affixus = to form, attach, affix, join.
afflātus, ūs (m.) = breath, snorting, breeze, wind, draft, blast, stench, inspiration.
afflictus, a, um = damaged, shattered; cast down, downhearted.
affligō, affligere, afflixī, afflictus = to knock, strike down; crush, damage; overthrow.
afflō (1) = to breathe, inspire, infuse.
affrangō, affrangere = to break against, crush against.
age = Go on! Please! Come! Continue!
agedum = Come on! Well!
Agēnoreus, a, um = of Agenor (the father of Cadmus).
Agēnoris, Agēnoridis = Theban, of Agenor (the father of Cadmus, the founder of Thebes).
ager, agrī (m.) = field, ground, farm, terrain.
agger, is (m.) = mound, pile, heap, earthwork, ramp, defensive fortification.
agitō (1) = to move, stir, shake; drive; repel.
agmen, agminis (n.) = herd, flock, troop, crowd, mass, stream, multitude; procession, train, column, (battle) line.
agnōscō, agnōscere, agnōvī, agnitus = to acknowledge, recognize, identify, discern.
agō, agere, ēgī, āctus = to do, drive, act, discuss, lead, follow, spend (time).
agricola, ae (m.) = farmer, countryman, peasant.
ait = he or she says.
āla, ae (f.) = wing.
alacer, alacris, alacre = lively, brisk, quick, eager, active, cheerful.
Alcathous, ī (m.) = Alchathous (a Theban).
Alcetidae, ārum (m. pl.) = sons of Alcetus (Phyleus, Helops, Iapyx).
Alcīdēs, ae (m.) = descendent of Alceus (the father of Amphitryon), Hercules.
Alcimedē, ēs (f.) = Alcimede (a Lemnian woman).
āles, ālitis (m. or f.) = bird.
aliēnus, a, um = foreign, unworthy, hostile.

āliger, a, um = *winged, having wings.*

alimentum, ī (n.) = *nourishment, food, provisions.*

aliquis, alicūius = *someone, somebody, anyone, anybody.*

aliter = *otherwise, differently; in any other way.*

alius, a, um = *other, else.*

almus, a, um = *nourishing, genial, kind, propitious, indulgent, bountiful.*

alnus, ī (f.) = *alder; plank; boat, ship.*

alō, alere, aluī, alitus = *to nurse; feed, nourish; raise; support, maintain.*

Alōidus, a, um = *of Aloeus; (pl.) Aloidae, Otis and Ephialtes.*

altāria, ōrum (n. pl.) = *altar.*

alter, a, um = *one (of two), second, the other, another.*

alternīs = *in turns, alternating; each other's.*

alternus, a, um = *one after another.*

altrīx, altrīcis (f.) = *nourisher, foster-mother.*

altus, a, um = *tall, high, lofty; deep.*

alumnus, ī (m.) = *young (animal), son; (f.) daughter; pupil, child*

alveus, ī (m.) = *cavity, hollow, trough, bowl; bathtub, boat.*

alvus, ī (m.) = *belly, bowels, stomach, womb.*

amārus, a, um = *bitter.*

Amāzonius, a, um = *Amazonian, from the Amazon.*

ambāgēs, is (f.) = *winding, labyrinth; double-talk, ambiguity.*

ambigō, ambigere = *to go around, avoid; hesitate; argue, debate.*

ambiguus, a, um = *wavering, changeable; uncertain, doubtful; unreliable; ambiguous.*

ambiō, ambīre, ambīvī, ambītus = *to go around, encircle; embrace.*

ambitiōsus, a, um = *ambitious, eager to please.*

ambō, ae, ō = *both, two.*

ambūrō, ambūrere, ambussī, ambustus = *to burn up, scorch, singe; consume; numb.*

āmēns, āmentis = *out of one's mind, insane, mad; foolish, stupid.*

āmentia, ae (f.) = *insanity, madness, frenzy.*

amictus, ūs (m.) = *cloak.*

amīcus, ī (m.) = *friend.*

āmittō, āmittere, āmīsī, āmissus = *to lose, send away, dismiss; let fall or slip.*

ammentum, ī (n.) = *thong, strap (like that found on a slingshot).*

amnis, is (m.) = *river.*

amō (1) = *to like, love.*

amor, amōris (m.) = *love, affection.*

Amphiarāus, ī (m.) = *Amphiaraus (a priest of Apollo and one of the Seven Against Thebes).*

Amphīōn, Amphīōnis (m.) = *Amphion (the famed builder and king of Thebes).*

Amphīōnius, a, um = *of Amphion.*

Amphitryōniadēs, ae (m.) = *the son of Amphitryon, Hercules.*

amplector, amplectī, amplexus = *to embrace, entwine, enclose, encircle, grab, get hold of, understand, comprehend.*

amplector, amplectī, amplexus = *to embrace; encircle.*

amplexus, ūs (m.) = *embrace.*

amplius = *any longer, any more, any further.*

an = *conjunction signifying the continuation of a line of dir. quests.; or, either.*

Ancaeus, ī (m.) = *Ancaeus (one of the Argonauts).*

ānfrāctus, ūs (m.) = *bend, curvature; circuit, round, spiral, coil.*

- angō, angere** = to choke, strangle; distress, trouble; press.
anguis, is (m. or f.) = snake.
angustē = within narrow limits, closely, hardly, scarcely; briefly.
angustus, a, um = narrow, close; short, brief; scanty.
anhēlō (1) = to breathe out, pant (after), puff, exhale.
anhēlus, a, um = panting, puffing, gasping; steaming.
anima, ae (f.) = soul (of life, rather than the more intellectual sense, for which **animus** is reserved).
animus, ī (m.) = mind, soul (the seat of thought and judgement).
annīxus, a, um = (+ abl.) leaning on.
annōsus, a, um = old, aged.
annumerō (1) = (+ dat.) to add.
annus, ī (m.) = year.
ante = (+ acc.) in front (of), before, first, in advance.
anteō, anteīre, anteī, anteitus = to precede, surpass, anticipate, prevent, go before.
Antigonē, ēs (f.) = Antigone (the daughter of Oedipus and sister of Eteocles and Polynices).
Antiphus, ī (m.) = Antiphus (a Theban).
antīquus, a, um = ancient, old, former.
antrum, ī (n.) = cave, cavern.
anus, ūs (f.) = old woman, hag.
ānxius, a, um = anxious, uneasy, disturbed; concerned, careful.
Āonia, ae (f.) = Aonia (a region in Boeotia).
Āonidēs, um (pl.) = Aonian, Boeotian.
Āonius, a, um = Aonian, of Aonia (a region in Boeotia); Theban.
aperiō, aperīre, aperuī, apertus = to uncover, open, reveal.
apex, apicis (m.) = point, top, summit.
Apollō, Apollōnis (m.) = Apollo (god of prophecy).
appareō, apparēre, apparuī, apparitus = to appear, become visible; be seen.
appellō (1) = to call, address; appeal to; name.
appetō, appetere, appetīvī, appetitus = to try to reach, lay hold of, make for, head for; attack.
applausus, ūs (m.) = beating, striking.
apportō (1) = to carry up, bring up; carry to.
apprēndō, apprēndere, apprēndī, apprēnsus = to seize, take hold of; arrest.
aptō (1) = to fasten, fit, adjust; equip.
aqua, ae (f.) = water.
Aquilōnius, a, um = of the Aquilo.
āra, ae (f.) = altar, pyre, sanctuary.
arbusta, ōrum (n. pl.) = trees.
arbutus, a, um = of the strawberry tree.
arcānum, ī (n.) = secret.
arcānus, a, um = secret, concealed, private.
Arcas, Arcados = Arcadian, from Arcadia.
arceō, arcēre, arcuī = to hinder, prevent; (+ abl.) keep (someone) away from.
Arctos, ī (f.) = Arctic, the North (lands or people).
Arctōus, a, um = Arctic.
arcus, ūs (m.) = bow, arch.
ārdēns, ārdentis = burning, raging.
ārdeō, ārdere, ārsī, ārsus = to be on fire, burn, blaze; flash, glow.
ārdor, ārdōris (m.) = heat, flame; flashing, brightness; loved one; heat (of passion).

arduus, a, um = lofty, high, towering, tall; difficult; (as a noun) heights.
āreō, arēre, aruī = to be dry, be thirsty.
Argīa, ae (f.) = Argia (the wife of Polynices).
Argīvus, a, um = Argive, from Argos.
Argō, ūs (f.) = the Argo (Jason's famous ship).
Argolicus, a, um = Argive, from Argos.
Argos (n., only nom. and acc.) = Argos.
arguō, arguere, arguī, argūtus = to prove, reveal, betray; accuse, charge; find fault with; convict.
ariēs, ariētis (m) = ram, battering ram.
arma, ōrum (n. pl.) = arms, weapons.
armāmenta, ōrum (n. pl.) = a ship's rigging, sails.
armentum, ī (n.) = herd.
armifer, a, um = armed.
armigerus, ī (m.) = armor-bearer.
armō (1) = to arm, furnish with arms.
armus, ī (m.) = shoulder, shoulder-blade, upper arm; flank (of an animal).
arō (1) = to plow.
arquātus, a, um = arched, bow-shaped.
arripiō, arripere, arripuī, arreptus = to snatch, seize; grasp quickly; arrest.
ars, artis (f.) = skill, craft, trade, method, art; (pl.) cunning; character.
artō (1) = to pack closely, compact, compress; limit; tighten.
artus, a, um = close, tight, refined; restricted; dense, firm; scanty, small.
artus, ūs (m.) = joint; limb.
arvum, ī (n.) = field, land.
arx, arcis (f.) = citadel, fortified area.
Āsōpius, ī (m.) = Asopian, descendent of Asopus (a river in Boeotia).
aspectō (1) = to look at, gaze upon; observe, watch; look towards.
aspectus, ūs (m.) = look, sight; appearance.
asper, a, um = harsh, rough, severe; wild, savage, cruel, bitter; uneven.
aspergō, asperginis (f.) = sprinkling, spray.
aspernor, aspernārī, aspernātus = to despise, scorn, disdain; push away, repel; reject; decline.
asperō (1) = to make rough or uneven; make fierce; excite.
aspiciō, aspicere, aspexī, aspectus = to look (at), catch sight of, spot, see, gaze, observe, consider, inspect.
assēnsus, ūs (m.) = assent, approval, agreement, belief.
asserō, asserere, asseruī, assertus = to set free, liberate; defend.
assibilō (1) = to hiss (at).
assiduus, a, um = wealthy; persistent, incessant.
assiliō, assilīre, assiluī, assultus = to jump (on), leap (at); crash (on).
assuētus, a, um = accustomed to, used to, customary, usual.
ast = but, on the other hand.
Astacidēs, is (m.) = of Astacus (the father of Melanippus).
astō, astāre, astitī = to stand up, stand erect, stand nearby; (+ dat.) assist.
astrigerus, a, um = star-bearing.
astrum, ī (n.) = star, constellation; (pl.) stars, sky, heaven.
astus, ūs (m.) = cunning, trick.
at = but, however, on the other hand.
āter, ātra, ātrum = black, gore, dark, gloomy.
Athamās, Amathantis (m.) = Athamas.

Athēnae, ārum (f. pl.) = *Athens*.

Athos, Athoō (m.) = *Athos* (a mountain in northern Greece).

Atlāns, Atlantis (m.) = *Atlas*.

atque = *and, as well; moreover, even*.

Atreus, ī (m.) = *Atreus* (the father of Agamemnon and Menelaus).

ātrium, ī (n.) = *atrium*.

atrōx, atrōcis = *horrible, hideous, frightful; savage, cruel; harsh, stern, unyielding*.

atterō, atterere, attrīvī, attritus = *to rub (against), grind, chafe; wear down; waste*.

Atthis, Atthisis = *Athenian*.

attingō, attingere, attingī, attactus = *to touch, border (on); come in contact with; reach, arrive (at); strike*.

attonitus, a, um = *astonished, shocked*.

auctor, auctōris (m.) = *author, founder; authority*.

audāx, audācis = *bold, daring, audacious*.

audeō, audēre, ausus = *to dare, act boldly, risk*.

audiō, audīre, audīvī, audītus = *to hear, listen (to)*.

auferō, auferre, abstulī, ablātus = *to bear away, bear off, remove, withdraw; snatch away, steal; kill, destroy*.

augur, augūris (m. or f.) = *augur* (one who interprets the flightpaths of birds).

augurium, ī (n.) = *augury, divination*.

augustus, a, um = *august, sacred, venerable, majestic, magnificent*.

aula, ae (f.) = *inner court, hall; palace*,

aura, ae (f.) = *air, breeze, wind*.

aurātus, a, um = *golden, made of gold*.

aureus, a, um = *golden, of gold*.

aurīga, ae (f.) = *charioteer, driver*.

auris, is (f.) = *ear*.

Aurōra, ae (f.) = *Aurora* (the goddess of the dawn).

aurum, ī (n.) = *gold*.

auspicium, ī (n.) = *divination, omen*.

Auster, Austrī (m.) = *the south wind*.

aut = *or*.

autem = *but, however; moreover, also*.

āvellō, āvellere, āvulsī, āvulsus = *to pluck off or out, wrench away, tear away*.

āversor, āversārī, āversātus = *to repulse, reject, refuse, shun, avoid, turn away (in disgust or horror)*.

āversus, a, um = *rear, in the rear; unfavorable, hostile; (+ abl.) estranged from, far from*.

āvertō, āvertere, āvertī, āversus = *to turn away from, divert, disturb, withdraw*.

āvia, ōrum (n. pl.) = *pathless, lonely places*.

avidus, a, um = *greedy, eager, hungry; lustful; passionate*.

avis, is (f.) = *bird*.

āvius, a, um = *trackless, pathless; distant, remote*.

avus, ī (m.) = *grandfather; forefather, ancestor*.

axis, is (m.) = *axis, chariot, wagon; pole, sky, the heavens*.

B

Bacchēus, a, um = *Bacchic, of Bacchus*.

Bacchus, ī (m.) = *Bacchus*.

baculum, ī (n.) = *stick, cane, rod, staff*.

Baleāris, e = *Balearic, of the Balearic islands*.

barbarus, a, um = *foreign, savage, uncivilized*.

bellātor, bellātōris (m.) = warrior.
bellicus, a, um = warlike, fierce.
belliger, a, um = belligerent, warlike, aggressive.
bellō (1) = to wage war, fight.
Bellōna, ae (f.) = Bellona (the Italian goddess of war).
bellum, ī (n.) = war, warfare, battle.
benignus, a, um = kind-hearted, mild, affable; favorable.
bibō, bibere, bibī = to drink, toast; visit, reach.
bimembris, e = half-man, half-beast; (as a noun) Centaur.
bipennis, is (f.) = two-edged ax.
bis = twice.
bissenī, ae, a = twelve.
Bistonēs, um (m. pl.) = fierce tribesmen of Thessaly.
Bistonis, Bistonidis = Bistonian, Thracian.
bivertex, biverticis = two-tipped, double-pointed.
bivium, ī (n.) = crossroads, intersection.
blandus, a, um = flattering, alluring, charming; pleasant; smooth; gentle.
Boreas, ae (m.) = the north wind.
bracchium, ī (n.) = arm, forearm; branch; earthwork, fort.
brevis, e = short, small, brief, quick.
Briareus, Briareos (m.) = Briareus (one of the Hekatonkheires that tried to overthrow Olympus).
Bromius, ī (m.) = Bromius, Bacchus.
bustum, ī (n.) = tomb, grave, burial mound; funeral pyre, ashes.
buxus, ī (f.) = boxwood, writing tablet, pipe.

C

cacūmen, cacūminis (n.) = point, tip, top, peak.
Cadmus, ī (m.) = Cadmus (the son of Agenor and the founder of Thebes).
cadō, cadere, cecidī, cāsūrus = to fall, sink, drop; be slain, die, be sacrificed; happen, refer.
caecus, a, um = blind, invisible, vague, random, aimless, uncertain, unknown, dark, gloomy, secret.
caedēs, is (f.) = murder, slaughter, massacre; bloodshed, gore; the slain.
caedō, caedere, cecidī, caesus = to hack at, chop, strike, beat; fell, cut down; kill, murder.
caelestis, e = celestial, heavenly, divine.
caelestius, a, um = celestial, heavenly, of the gods.
caelicola, ae (m.) = god.
caelifer, a, um = sky-bearing.
caelites, um (m. pl.) = gods.
caelum, ī (n.) = sky, heaven.
Caeneus, Caeneos (m.) = Caeneus (an Argive).
caeruleus, a, um = blue; dark, gloomy.
caespes, caespitis (m.) = sod, turf, grass; altar of a god.
Calaenaes, a, um = of Calaenae (near where Apollo defeated the flute-player Marsyas).
Calais, is (m.) = Calais (son of Boreas; one of the Argonauts).
calcō (1) = to tread (under foot); trample on, oppress; scorn, abuse, kick; be stubborn, resist.
caleō, calēre, caluī = to be warm, be hot, be inflamed; feel warm; glow.
calidus, a, um = warm, hot, fiery; eager, rash.
cāligō (1) = to veil in darkness, obscure, make dizzy; steam, reek.
cāligō, cāliginis (f.) = mist, fog, vapor; darkness, gloom; blindness; affliction.

- callis, is (m.)** = *stony footpath, mountain pass, trail.*
- calor, calōris (m.)** = *heat, warmth; glow, fire; zeal, vehemence, passion.*
- Calydōn, is (f.)** = *Calydon* (a town in Aeolia).
- Calydōnius, a, um** = *Calydonian, of Calydon* (a town in Aetolia).
- campus, ī (m.)** = *land, plain, field.*
- cāneō, cānēre, cānuī** = *to be grey, be white.*
- canis, is (m.)** = *dog.*
- canō, canere, cecinī, cantus** = *to sing, play, compose, prophesy.*
- cānus, a, um** = *white, grey; old, venerable.*
- Capanēius, a, um** = *of Capaneus* (one of the Seven Against Thebes).
- Capaneus, Capaneos (m.)** = *Capaneus* (one of the Seven Against Thebes).
- capessō, capessere, capessīvī, capessītus** = *to try to reach, make for, seize, get hold of, snatch at.*
- capiō, capere, cēpī, captus** = *to take, seize, capture.*
- captīvus, a, um** = *caught, taken captive; prisoner's.*
- capulus, ī (m.)** = *handle, sword-hilt, coffin.*
- caput, capitis (n.)** = *head, life, source.*
- carbasa, ōrum (n. pl.)** = *sail.*
- carbaseus, a, um** = *made of linen cloth.*
- cardō, cardinis (m.)** = *hinge, turning point, crisis.*
- careō, carēre, caruī** = (+ abl. or gen.) *to be without, lack; miss; be free from; keep away from.*
- carīna, ae (f.)** = *keel, hull; (by SYNEC.) boat, ship.*
- carmen, carminis (n.)** = *song, poem.*
- Carpathius, a, um** = *of Carpathus* (an island between Crete and Rhodes).
- cārus, a, um** = *dear, beloved, precious; expensive.*
- Carystōs, ī (m.)** = *Carystos* (a town on the southern coast of Euboea).
- cassis, cassidis (f.)** = *metal helmet.*
- cassus, a, um** = *empty, hollow, devoid of; groundless, pointless, vain; lacking.*
- Castalius, a, um** = *of Castalia, of Delphi, of Apollo.*
- castra, ōrum (n. pl.)** = *camp, military field, fort.*
- cāsus, ūs (m.)** = *misfortune, fall, downfall; event, happening.*
- catēna, ae (f.)** = *chain, series, barrier; bond.*
- caterva, ae (f.)** = *crowd, throng, troop, company, band.*
- catulus, ī (m.)** = *puppy, whelp, cub.*
- cauda, ae (f.)** = *tail.*
- Caurus, ī (m.)** = *the northwest wind.*
- causa, ae (f.)** = *cause, reason; source.*
- cautēs, is (f.)** = *rock, stone; cliff, crag.*
- cavea, ae (f.)** = *seating area, (by METON.) crowd.*
- cavō (1)** = *to hollow out, carve (out), cut (out).*
- cavus, a, um** = *hollow.*
- Cecropidus, a, um** = *descendant of Cecrops, Athenian.*
- Cecropius, a, um** = *Cecropian, Athenian.*
- cēdō, cēdere, cessī, cessus** = *to move (from), withdraw, retreat, yield.*
- celer, is, e** = *quick, swift.*
- cēlō (1)** = *to hide, conceal; veil; keep secret.*
- celsus, a, um** = *tall, high (up), lofty.*
- Centaurus, ī (m.)** = *Centuar* (a mythological creature that was half-man, half-horse).
- centēnus, a, um** = *one hundred each.*

centum = *one hundred*.

cerastēs, ae (m.) = *horned serpent*.

Cercyō, Cercyonis (m.) = *Cercyon* (the mythical scourge killed by Theseus. Cercyon murdered his victims after challenging them to a wrestling match).

cerebrum, ī (n.) = *brain, brain matter; head*.

cernō, cernere, crēvī, crētus = *to discern, distinguish, make out, see; understand, resolve, determine*.

certātīm = *with a struggle, in rivalry; earnestly, eagerly*.

certō (1) = *to contest, contend; struggle; fight*.

certus, a, um = *definite, certain, sure*.

cerva, ae (f.) = *doe, deer*.

cervīx, cervīcis (f.) = *neck, nape of the neck*.

cervus, ī (m.) = *deer, stag*.

cessō (1) = *to let up, slack off; be inactive, be slow; be ineffective, do nothing*.

cestos, ī (m.) = *girdle*.

ceu = *(in the same way) as (if), just as (if), as for example, like*.

chaos, ī (n.) = *chaos, empty space*.

Chārōpeius, a, um = *of Charops* (one of the Lemnian men).

Chios, ī (f.) = *Chios* (an island ruled by Thoas's brother Oinopion).

chlamys, chlamydis (f.) = *cloak, cape, mantle*.

chorus, ī (m.) = *band, group, company, chorus*.

Chremetāōn, is (m.) = *Chremetaon* (a Theban).

Chromis, is (m.) = *Chromis* (a Theban).

cibus, ī (m.) = *food, fair, rations*.

cingō, cingere, cīnxī, cīctus = *to surround, enclose; gird, equip*.

cingulum, ī (n.) = *belt, sword belt, sash; girdle*.

cinis, cineris (m.) = *ashes; ruin, death, destruction*.

circā = *around*.

circulus, ī (m.) = *circle, circuit; orbit*.

circum = (+ acc.) *around, about, among*.

circumdō, circumdare, circumdedī, circumdātus = *to surround, envelope, put around*.

circumeō, circumīre, circumī, circumitus = *to go around; visit; surround, encircle; enclose*.

circumfluus, a, um = *flowing around, surrounded*.

circumligō (1) = *to tie around; encircle, surround*.

circumveniō, circumvenīre, circumvēnī, circumventus = *to encircle, surround; assail; enclose*.

circumvolō (1) = *to fly around, encircle*.

Cirrhaeus, a, um = *Cirrhaean, of Cirrha* (a town near Delphi, sacred to Apollo), *Delphic*.

Cithaerōn, is (m.) = *Mt. Cithaeron* (the home of the Muses).

citrā = (+ acc.) *on this side; short of, before, without recourse to*.

cīvis, is (m.) = *citizen*.

clādēs, is (f.) = *disaster, ruin, damage, loss*.

clāmō (1) = *to shout (out), proclaim, declare*.

clāmor, clāmōris (m.) = *shout, cry; noise*.

clangor, clangōris (m.) = *clang, noise; crying; clamor*.

clārēscō, clārēscere, clārēscuī = *to become clear, distinct, bright, obvious*.

clārō (1) = *to make visible, brighten, light up; explain*.

clārus, a, um = *famous, illustrious; clear, bright*.

classica, ōrum (n. pl.) = *battle signal, bugle*.

classis, is (f.) = *fleet, army*.

- claudō, claudere, clausī, clausus** = to shut, close (in); enclose, block; hem in.
claustra, ōrum, (n. pl.) = bar, bolt, lock; barrier, barricade; den; fortress.
clāva, ae (f.) = club.
clāvus, ī (m.) = nail; rivet; rudder, helm.
clēmēns, clēmētis = mild, soft, gentle.
Cleōnaeus, a, um = of Cleonae (a city near Argos).
cliēns, clientis (m.) = client, dependent.
clipeus or **clipeum, ī (m. or n.)** = shield.
Clonis, is (m.) = Clonis (a Theban).
Clonius, ī (m.) = Clonius (a Theban).
Cnōsius, a, um = of Cnossus (the birthplace of Minos).
coeō, coīre, coiī, coitus = to enter into an agreement, form an alliance; come together, meet, assemble; be united, combine.
coepiō, coepere, coepī, coeptus = to begin, commence, initiate.
coeptus, ūs (m.) = beginning, undertaking.
coerceō, coercēre, coercuī, coercitus = to restrain, confine, hem in, shut up; control, limit; prevent from escaping.
coetus, ūs (m.) = coming together, gathering, meeting; crowd, company, gang.
cognātus, a, um = (+ dat.) related, similar; relative.
cognōscō, cognōscere, cognōvī, cognitus = to become acquainted with, recognize, learn, examine.
cogō, cogere, coēgī, coāctus = to force, compel.
cohibeō, cohibēre, cohibuī, cohibitus = to hold back, repress; check, stop; remain, stay in place.
cohors, cohortis (f.) = an armed force, crew, cohort; yard; train, retinue.
Colchus, a, um = Colchian, a person from Colchis.
collābor, collābī, collāpsus = to collapse, fall down, fall (in death), slip.
colligō, colligere, collēgī, collēctus = to pick up, gather together, collect; contract, compress, concentrate; acquire; infer, conclude.
collis, is (m.) = hill, mound.
colloquium, ī (n.) = talk, conversation, discussion.
collūceō, collūcēre = to shine brightly, be illuminated.
collum, ī (n.) = neck.
collūstrō (1) = to survey, inspect.
colō, colere, coluī, cultus = to cultivate, work, live in (a place); guard, protect, honor, cherish.
color, colōris (m.) = color, shade, complexion, appearance.
colus, ī (m.) = distaff (a device to hold unspun wool).
coma, ae (f.) = mane (of a horse); hair, fleece; foliage, grass.
comāns, comantis = hairy, long-haired; leafy; plumed.
comes, comitis (m.) = companion, fellow traveler, associate, comrade.
comitātus, ūs (m.) = company, throng, crowd; escort.
comitor, comitārī, comitātus = to accompany, attend; guard, escort.
commaculō (1) = to defile, pollute, stain.
commendō (1) = to entrust, give in, commit; recommend.
commercium, ī (n.) = communication, correspondence.
comminus = hand-to-hand, at close quarters, close-at-hand, near.
commisceō, commiscēre, commiscuī, commixtus = to mix together, join together; unite, mingle.
committō, committere, commīsī, commissus = to connect, bring together, unite; begin, undertake; commit, entrust; connect, attach.
commūnis, e = common (to), shared (with).

- compendium, ī (n.)** = careful weighing, saving; shortening, shortcut.
- complector, complectī, complexus** = to embrace, clasp; grasp, understand.
- compleō, complēre, complēvī, complētus** = to fill up, crowd.
- complexus, ūs (m.)** = surrounding, encompassing, encircling; clasp, hold, embrace.
- compōnō, compōnere, composuī, compositus** = to put together, join, build; settle; pacify, appease.
- comprimō, comprimere, compressī, compressus** = to press together; bring together; close, embrace.
- cōnāmen, cōnāminis (n.)** = effort, struggle, exertion, support; attempt.
- cōnātus, ūs (m.)** = effort, attempt; impulse; undertaking.
- concēdō, concēdere, concessī, concessus** = to give up, cede; pardon, overlook.
- concessus, a, um** = lawful, allowable.
- concidō, concidere, concidī** = to collapse, fall, decline, fail; decay, perish.
- concieō, conciere, concivī, concitus** = to assemble; shake, stir up; rouse, provoke.
- conciliō (1)** = to unite, bring together, bring about, cause, win over.
- concilium, ī (n.)** = gathering, assembly, meeting, council.
- concinō, concinere, concinuī** = to sing, celebrate, prophesy.
- concipiō, concipere, concēpī, conceptus** = to take hold of, contain; take (up), receive; understand; imagine.
- concitō (1)** = to stir up, rouse, urge.
- concolor, is** = of the same color, monochrome.
- concrēscō, concrēscere, concrēvī, concrētus** = to thicken, condense; congeal, coagulate; solidify.
- concurrō, concurrere, concurrī, concursus** = to run together, flock together, coincide, come running up;
unite, strike one another, crash; clash, engage in combat.
- concutiō, concutere, concussī, concussus** = to strike (together), shake, shatter, shock; brandish.
- conditor, conditōris (m.)** = founder, builder, author.
- condō, condere, condidī, conditus** = to found, establish.
- cōnferō, cōnferre, contulī, collātus** = to bring, carry; take oneself, resort (to); direct, aim (actions or weapons); allege.
- cōnfidō, cōnfidere, cōnfishus** = to have confidence, be confident, be sure; confide in, rely on, trust, believe.
- cōnfigō, cōnfigere, cōnfixī, cōnfixus** = to fasten, join together; pierce, transfix.
- cōnfitēor, cōnfitērī, cōnfishus** = to confess, acknowledge, admit; reveal (oneself as).
- cōnfligō, cōnfligere, cōnflixī, cōnfluctus** = to throw together; come into conflict, clash, fight, battle.
- cōnfundō, cōnfundere, cōnfūdī, cōnfusus** = to pour together, blend; mix up, confuse, jumble.
- cōnfusus, a, um** = confused.
- congemō, congemere, congemuī, congemitus** = to groan together.
- congerō, congerere, congersī, congestus** = to collect, bring together; amass; pile up.
- congridior, congridī, congressus** = to meet, accost, address; come together.
- congressus, ūs (m.)** = meeting, union; encounter, contest, fight.
- cōnītor, cōnītī, cōnīxus** = to make a great effort, exert oneself, struggle.
- coniūnx, coniugis (m. or f.)** = spouse, husband, wife.
- coniūrō (1)** = to swear, conspire.
- cōnor, cōnārī, cōnātus** = to try, attempt.
- cōnsanguineus, a, um** = blood-related, fraternal, brotherly; sisterly.
- cōnscius, a, um** = conscious, aware (of).
- cōnsēdeō, cōnsēdere, cōnsēdī** = to be thick, madded, clotted.
- cōnserō, cōnserere, cōnseruī, cōnseratus** = to engage (in), entwine, unite, link, join, fasten together; sow,
plant.
- cōnsidō, cōnsidere, cōnsēdī, consessus** = to sit down, be seated; stop, stay.
- cōnsilium, ī (n.)** = plan, advice, counsel.
- cōnsors, cōnsortis** = having the same fate; common; (as a noun) partner.

- cōnsortium, ī (n.)** = (+ gen.) *partnership in.*
- conspiciō, conspicere, conspexī, conspectus** = *to observe, see; notice, catch sight of.*
- cōnspicius, a, um** = *visible, in sight; remarkable, distinguished.*
- cōnstō, cōnstāre, cōnstifī, cōnstātus** = *to stand together, agree, correspond, stand firm, remain unchanged; stand still; be well known.*
- cōnsuēscō, cōnsuēscere, cōnsuēvī, cōnsuētus** = *to accustom, be accustomed (to).*
- cōnsulō, cōnsulere, cōnsulūī, cōnsultus** = *to consult, take council; deliberate; advise.*
- cōnsultum, ī (n.)** = *deliberation, consideration; decree, decision, resolution.*
- contemnō, contemnere, contempsi, contemptus** = *to think little of, scorn, disdain; disregard.*
- contemptor, contemptōris (m.)** = *despiser.*
- conterminus, a, um** = *close by, neighboring, adjacent.*
- contexō, contexere, contexuī, contextus** = *to weave together, link, join.*
- conticiscō, conticiscere, conticuī** = *to become silent, grow silent.*
- contingō, contingere, contigī, contactus** = *touch; happen, to turn out: (impers.) it befalls, it happens (that).*
- continuō (1)** = *to make continuous, join together, connect; extend, continue, carry on.*
- contorqueō, contorquēre, contorsī, contortus** = *to throw hard; whirl, twist.*
- contrā** = *against; in turn, in reply; on the other side, opposite, facing.*
- contrahō, contrahere, contrāxī, contractus** = *to diminish, contract, tighten, restrict.*
- contrarius, a, um** = *opposite, contrary; opposed.*
- cōnūbiālis, e** = *marriage, of marriage.*
- cōnūbium, ī (n.)** = *intermarriage, right to intermarry.*
- cōnus, ī (m.)** = *cone, crest (of a helmet).*
- conveniō, convenīre, convēnī, conventūrus** = *to meet, come together, gather; agree.*
- convertō, convertere, convertī, conversus** = *to cause to turn, turn back, reverse; return, change.*
- convexus, a, um** = *rounded off, arched; (as a noun) vault, arch.*
- cōpia, ae (f.)** = *abundance, supply, store; multitude; (pl.) troops, armed forces; supplies.*
- cor, cordis (n.)** = *heart, mind, soul, judgment.*
- cornipēs, cornipedis (m.)** = *hoofed animal, horse.*
- cornū, ūs (n.)** = *horn, trumpet, lantern.*
- cornus, ī (f.)** = *cherry (tree), dogwood; shaft; spear, javelin.*
- Coroebus, ī (m.)** = *Coroebus (an Argive youth).*
- corōna, ae (f.)** = *crown.*
- corōnō (1)** = *to surround.*
- corpus, corporis (n.)** = *body, matter, flesh.*
- corripiō, corripere, corripuī, correptus** = *to seize, snatch up, carry off, steal.*
- cortex, corticis (m. or f.)** = *bark, shell, hull; cork.*
- coruscus, a, um** = *oscillating, vibrating, tremulous; flashing, gleaming.*
- costa, ae (f.)** = *rib, side; wall; flank, back.*
- crassus, a, um** = *thick, dense; dull, stupid.*
- crastinus, a, um** = *of tomorrow, of the future.*
- crātēr, is (m.)** = *mixing bowl, bowl.*
- crēber, crēbra, crēbrum** = *thick, crowded; frequent.*
- crēdō, crēdere, crēdidī, crēditus** = *to believe, trust.*
- cremō (1)** = *to cremate, burn to ashes.*
- Crēnaeus, ī (m.)** = *Crenaesus (a Lemnian man).*
- creō (1)** = *to create, produce; bear.*
- Creōn, Creontis (m.)** = *Creon (the brother-in-law of Oedipus).*
- crepidō, crepidinis (f.)** = *base, pedestal; cliff; dyke, dam; causeway; pier.*

- crepō (1)** = *to rattle, jingle, rustle, clatter.*
- crēscō, crēscere, crēvī, crētus** = *to be born, arise, grow, swell, climb, increase, develop.*
- Crēsius, a, um** = *of Crete.*
- crīmen, crīminis (n.)** = *charge; accusation; guilt, crime.*
- crīnis, is (m.)** = *hair.*
- crīnītus, a, um** = *long-haired.*
- crista, ae (f.)** = *crest, plume (of a helmet).*
- Crotōpus, ī (m.)** = *Crotopus (the son of Agenor and a king of Argos).*
- crūdēlis, e** = *cruel, severe, savage, harsh.*
- crūdēscō, crūdēscere, cruduī** = *to grow violent, grow worse.*
- crūdus, a, um** = *bloody, bleeding; raw; cruel, merciless.*
- cruentō (1)** = *to bloody, stain with blood; wound.*
- cruentus, a, um** = *gory, blood-stained; cruel.*
- cruor, cruōris (m.)** = *gore, blood; (pl.) bloodshed, murder.*
- Cthonius, ī (m.)** = *Cthonius (a Theban).*
- cubīle, is (n.)** = *bed, couch, seat; marriage bed; chamber, lair, nest.*
- culmen, culminis (n.)** = *stalk, top, summit; roof.*
- culpa, ae (f.)** = *fault, blame, responsibility; crime.*
- cultor, cultōris (m.)** = *planter, cultivator, worshipper.*
- cultus, ūs (m.)** = *training, education; culture, refinement, luxury, fancy dress; clothing, dress.*
- cum** = (preposition) *with*, (conjunction) *when, since, although.*
- cumulō (1)** = *to heap up, pile up, amass, accumulate; overload; make complete.*
- cūnābula, ōrum (n. pl.)** = *cradle.*
- cūnctor, cūnctārī, cūnctātus** = *hesitate, delay, linger.*
- cūnctus, a, um** = *all together, whole, every, all.*
- cuneus, ī (m.)** = *wedge (for splitting), plug, wedge-shaped stone, wedge-shaped formation of soldiers, wedge-shaped section of a theater.*
- cupīdō, cupīdinis (m.)** = *desire, love, wish, longing.*
- cupiō, cupere, cupivī, cupītus** = *to wish, be eager for, long for.*
- cupidus, a, um** = *eager, enthusiastic, desirous; longing (for), ambitious (of).*
- cūra, ae (f.)** = *care, concern, worry.*
- cūrō (1)** = *to take care of, look after, attend to; worry about, be concerned with.*
- currō, currere, cucurrī** = *to run, hurry.*
- currus, ūs (m.)** = *chariot.*
- cursus, ūs (m.)** = *charge, march, course, race, career.*
- curvus, a, um** = *curved, bent, arched; wrong; winding.*
- cuspis, cuspidis (f.)** = *point, pointed end, bayonet; spear, javelin; trident.*
- custōs, custōdis (m.)** = *guard, watchman; protector.*
- cutis, is (f.)** = *skin.*
- Cyāneae, ārum (f. pl.)** = *Symplegades (two small islands at the entrance to the Black Sea at the Strait of Bosphorus).*
- Cyclades, um (f. pl.)** = *Cyclades (a group of islands in the Aegean).*
- Cyclōps, Cyclōpis (m.)** = *Cyclops (Vulcan's one-eyed workmen).*
- cycnus, ī (m.)** = *swan.*
- Cydimos, is (m.)** = *Cydimos (Lycaste's brother).*
- Cydon, Cydonis (m.)** = *Cydon (one of Eteocles's men).*
- Cynthia, ae (f.)** = *Cynthia, Diana.*
- Cynthius, a, um** = *Cynthian, of Mt. Cynthus; Diana.*

cypressus, ī (f.) = *cypress tree, (fig.) spear.*

D

damnō (1) = *to pass judgement, find guilty, condemn; harm.*

damnum, ī (n.) = *loss, damage, harm.*

Danaeus, ī (m.) = *son of Danae, Perseus.*

Danaī, ōrum (m. pl.) = *Danaans, descendent of Danaus; Greeks.*

Danaus, a, um = *of Danaus (a king of Argos).*

daps, dapis (f.) = *feast, meal, banquet.*

dē = (+ abl.) *down (from), concerning, about.*

dea, ae (f.) = *goddess.*

dēbellō (1) = *to fight out; subdue, wear down.*

dēbeō, dēbere, dēbuī, dēbitus = *to owe, ought.*

dēbilis, e = *lame, crippled, frail, feeble, paralyzed.*

dēcēdō, dēcēdere, dēcēssī, dēcēssus = *to withdraw, clear out, depart; retire, retreat, fall back.*

dēcernō, dēcernere, dēcervī, dēcētus = *to sift, separate; decide, settle, decree.*

dēcertō, dēcertāre, dēcertāvī, dēcertātus = *to fight it out, decide by fighting.*

decet, decēre, decuit = (often impers.) *is fitting, is proper.*

dēcipiō, dēcipere, dēcēpī, dēcēptus = *to cheat, mislead, deceive; elude; frustrate.*

decor, decōris (m.) = *beauty, grace, elegance.*

decōrus, a, um = *beautiful, graceful, adorned, proper, suitable, fine, handsome.*

dēcrescō, dēcrescere, dēcervī, dēcētus = *to diminish, subside, grow less, become fewer; weaken.*

dēcūlcō (1) = (+ abl.) *to beat out.*

dēcūrrō, dēcūrrere, dēcūcurrī, dēcūrsus = *to run down, rush down; hasten.*

decus, decoris (n.) = *beauty, glory, honor, dignity, virtue, worth, source of glory.*

dēcūtiō, dēcūtere, dēcussī, dēcussus = *to shake, knock, strike; cause to fall; force down, dislodge.*

dēdecus, dēdecoris = *shameful, repulsive.*

dēdignor, dēdignārī, dēdignātus = *to scorn, disdain, look down on.*

dēdoceō, dēdocēre, dēdocuī, dēdoctus = *to teach, show.*

dēeō, dēire, dēī = *to go down, come down.*

dēfēndō, dēfēndere, dēfēndī, dēfēnsus = *to repel, beat off, avert; defend, protect, guard; keep off.*

dēferō, dēferre, dētulī, dēlātus = *to bring, carry down; carry away; offer, confer, grant.*

dēficiō, dēficere, dēfēcī, dēfectus = *to fail, disappoint; desert, abandon; run out.*

dēfigō, dēfigere, dēfixī, dēfixus = *to fix, concentrate; astound, stupefy.*

dēfluō, dēfluere, dēfluxī = *to flow down, fall, descend.*

dēgener, is = *degenerate, unworthy.*

dēgenerō (1) = *to disgrace, dishonor, fall short of; decline.*

dēgō, dēgere = *to spend, pass (time).*

dēiciō, dēicere, dēiēcī, dēiectus = *to throw down; kill; drive (off), delay; get rid of, put off.*

Deilochus, ī (m.) = *Deilochus (a Theban).*

deinde = *then, next, afterward.*

dēlambō, dēlambere, dēlambī = *to lick, lap; wash; flow by.*

dēlictum, ī (n.) = *fault, offense, wrong.*

Dēlius, a, um = *Delian, of Delos (the birthplace of Apollo); of Apollo.*

Dēlos, ī (f.) = *Delos (an island in the Aegean said to be the birthplace of Apollo and Diana).*

Delphī, ōrum (m. pl.) = *Delphi (the location of Apollo's oracle).*

dēlūbrum, ī (n.) = *shrine, sanctuary.*

dēmīssus, a, um = *drooping, lowering, hanging down.*

- dēmittō, dēmittere, dēmīsī, dēmīssus** = to drop, let drop; move down; lower.
- dēmō, dēmere, dēmpsī, dēmptus** = to take away, remove, withdraw.
- dēmoror, dēmorārī, dēmorātus** = to delay, hinder, prevent; entertain.
- dēmum** = finally, at last, at length, eventually.
- dēnique** = finally, at last, in short.
- dēns, dentis (m.)** = tooth.
- dēnsus, a, um** = thick, crowded, dense, packed; frequent.
- dēpāscō, dēpāscere, dēpāvī, dēpāstus** = to feed off, graze on; consume; destroy, waste.
- dēpendeō, dēpendere** = (+ abl.) hang down, hang down from, hang off.
- dēposcō, dēposcere, dēpoposcī** = to demand, require; request; challenge.
- dēprēndō, dēprēndere, dēprēndī, dēprēnsus** = to catch hold of, arrest; intercept; catch in the act; detect; discover; understand; embarrass.
- dēqueror, dēquerī, dēquestus** = to complain, wail.
- dērigēscō, dērigēscere, dēriguī** = to grow stiff, grow rigid, curdle.
- dēsaeviō, dēsaevīre, dēsaevī** = to rage furiously, run wild.
- descendō, descendere, descendī, descensus** = to descend, come down; stoop, demean.
- dēserō, dēserere, dēseruī, dēsertus** = to desert, abandon, forsake.
- dēsertor, dēsertōris (m.)** = deserter, traitor.
- dēsertum, ī (n.)** = desert, wilderness, wasteland.
- dēsiliō, dēsiliire, dēsiluī, dēsultus** = to jump down, leap down; slip down, slip off, dismount.
- dēsistō, dēsistere, dēstitī** = to stop, cease; give up; leave.
- dēsōlātus, a, um** = (+ abl.) deprived of.
- dēsōlō (1)** = to abandon, forsake.
- despectus, ūs (m.)** = view, scorn.
- despiciō, despiciere, despexī, despectus** = to despise, look down (on), express contempt for.
- despondeō, despondere, despondī, despōnsus** = to promise, pledge; promise in marriage.
- destituō, destituere, destituī, destitūtus** = to set apart; set down, place; leave, abandon; betray, forsake.
- destringō, destringere, destrīnxī, destrictus** = to strip (off), rub; graze (by a weapon).
- desuētus, a, um** = unused, out of use; (+ dat) unfamiliar with, unused to.
- dēsum, dēesse, dēfuī** = to fall short, fail; be absent (from), be lacking (from).
- dēsUPER** = from above, up above.
- dētegō, dētegere, dētēxī, dētectus** = to uncover, reveal, expose; unsheathe, remove.
- dēterior, is** = inferior, worse, poorer, meaner.
- dētineō, dētīnere, dētīnuī, dētentus** = to hold back, keep back, hold up; occupy.
- dētorqueō, dētorquere, dētorsī, dētorsus** = to twist or turn aside, twist out of shape; turn, direct; divert.
- dētrahō, dētrahere, dētrāxī, dētractus** = to drag down, drag away; remove, withdraw.
- dētumēscō, dētumēscere, dētumuī** = to subside, settle down.
- deus, ī (m.)** = god.
- dēvellō, dēvellere, dēvellī, dēvulsus** = to pluck off, pull off.
- dēveniō, dēvenīre, devēnī, dēventus** = to come to, arrive (at), reach.
- dēvescor, dēvescī** = (+ abl.) to feed on, eat, feast on, enjoy.
- dēvexus, a, um** = inclining, sloping; steep.
- dēvitō (1)** = to avoid, get clear of, get out of the way of, dodge.
- dēvius, a, um** = out of the way, off the beaten path.
- dexter, dextra, dextrum** = favorable, right, on the right hand.
- diadēma, diadēmātis (n.)** = diadem, crown.
- Diāna, ae (f.)** = Diana (the goddess of the hunt).

dicō (1) = to consecrate, dedicate; deify; inaugurate; set apart, devote.

dīcō, dīcere, dīxī, dīctus = to talk, speak, say, declare, tell.

diēs, diē (m.) = day, daylight.

differō, differre, distulī, dilātus = to carry in different directions, scatter, disperse; publicize, divulge; defer, delay; get rid of, put off.

diffugiō, diffugere, diffūgī = to flee in different directions, scatter, disperse.

dignor, dignārī, dignātus = to think worthy (of).

dignus, a, um = worthy, deserving.

dīgredior, dīgredi, dīgressus = to move apart, separate; deviate; digress.

dīligō, dīligō, dīlexī, dīlēctus = to single out, esteem, love, value, prize; approve, appreciate.

dīmittō, dīmittere, dīmīsī, dīmīssus = to send away, scatter, send out, send forth; dismiss; let loose; leave; let go, let slip; abandon; scatter; break up.

dīmoveō, dīmovēre, dīmōvī, dīmōtus = to move apart, separate; disperse, dismiss.

Dīrae, ārum (f.) = the Furies.

Dircaeus, a, um = Dircean, of the Dirce.

Dircē, ēs (f.) = the Dirce (a spring in Boeotia).

dirimō, dirimere, dirēmī, dirēptus = to take apart, pull, separate; break, cleave.

dīripiō, dīripere, dīripuī, dīreptus = to tear apart, lay waste, plunder.

dīrus, a, um = fearful, awful, cruel, fierce.

Dīs, Dītis (m.) = Dis, Pluto, Hades; the underworld.

dīs, dītis = wealthy, rich, fertile.

discernō, discernere, discrēvī, discrētus = to mark off, separate, divide.

Discordia, ae (f.) = Discord, Dissension.

discrīmen, discrīminis (n.) = dividing line; interval, division; distance; separation; decision; jeopardy, peril.

discrīminō (1) = to divide, separate; apportion.

disiciō, disicere, disiēcī, disiectus = to drive apart, scatter, break up; tear to pieces; ruin, destroy.

dispellō, dispellere, dispulī, dispulsus = to disperse, scatter; drive away, dispel.

dispōnō, dispōnere, disposuī, dispositus = to dispose, place here and there, distribute; set out, lay out; manage, order.

dissēnsus, ūs (m.) = dissension, discord, disagreement.

dissideō, dissidēre, dissēdī, dissessus = to be located far apart, be distant, be remote; disagree, differ; be unlike.

dissiliō, dissilire, dissiluī = to fly apart, burst, break up; be dissolved.

dissimilis, e = dissimilar (to), unlike, different (from).

dissimulō (1) = to dissemble, conceal, disguise; keep secret; ignore.

dissipō (1) = to scatter, disperse, break up, dissipate.

dissultō (1) = to fly apart, burst apart.

distantia, ae (f.) = distance, difference.

distinguō, distinguere, distīnxī, distīnctus = to mark off, separate; distinguish.

distrahō, distrahere, distrāxī, distractus = to pull, drag apart; separate; tear away; remove; distract; sever.

ditō (1) = to enrich.

dīū = (for) a long time.

dīvertō, dīvertere, dīversī, dīversus = to go different ways, turn off, stop, stay.

dīves, dīvitis = rich, wealthy, precious; abundant.

dīvidō, dīvidere, dīvidī, dīvīsus = to divide, break up, destroy.

dīviduus, a, um = divisible, divided, separated.

dīvīnus, a, um = divine, of a god, godlike.

dīvus, a, um = divine, (as a noun) god.

dō, dare, dedī, datus = *to give; (+ infin.) grant the power (to).*
doceō, docēre, docuī, doctus = *to teach, instruct.*
documentum, ī (n.) = *example, model, pattern; lesson, instruction, warning, evidence, document, proof.*
doleō, dolēre, doluī, dolitus = *to give pain, hurt; feel pain, be sore, ache; grieve, be sorry.*
dolor, dolōris (m.) = *pain, ache, grief, distress, anguish, indignation, sadness.*
dolus, ī (m.) = *trick, device, deceit, treachery, cunning.*
dominus, a, um = *of a master, of a lord.*
dominus, ī (m.) = *master, lord.*
domus, ūs (f.) = *home, house.*
dōnec = *while, as long as, until.*
dōnō (1) = *present, grant, give.*
dorsum, ī (n.) = *back, range, ridge.*
Dorylās, ae (m.) = *Dorylas (one of Eteocles's men).*
dōtālis, is (f.) = *dowry.*
Dryad, is (f.) = *Dryad (a wood nymph).*
Dryopē, is (f.) = *Dryope.*
dubitō (1) = *to doubt, consider, ponder; be uncertain.*
dubius, a, um = *wavering, doubtful, uncertain; dangerous; critical.*
ducō, ducere, duxī, ductus = *to lead, direct; (of lineage) trace, trace.*
ductor, ductōris (m.) = *commander, leader.*
dūdum = *a little while ago; just now; once, formerly.*
dulcis, e = *sweet, fragrant, delightful; charming, dear.*
dum = *while, in the meantime.*
dūmus, ī (m.) = *bush, bramble.*
duo, duae, duo = *two.*
dūrō (1) = *to make hard, harden, solidify; toughen up; endure, hold out.*
dūrus, a, um = *hard, harsh, rough, cruel.*
dux, ducis (m.) = *guide, leader, commander, general.*
Dymās, Dymantis (m.) = *Dymas.*

E

ē, ex = *(+ abl.) out of, from.*
ecce = *see! behold! look!*
Echīonius, a, um = *Echionian, of Echion (one of the warriors who mythically sprang from the ground when Cadmus founded Thebes); Theban.*
ecquis, eccūius = *any, anyone.*
ēdicō, ēdicere, ēdixī, ēdictus = *to proclaim, announce, decree, ordain, appoint.*
edō, edere, edidī, editus = *to eject, emit; bring forth; produce, yield; carry out, perform, commit, inflict; tell, announce, declare, disclose.*
Ēdonius, a, um = *Edonian, of the Edones (a people who lived in southern Thrace).*
efferō, effere, extulī, ēlātus = *to carry out, bring out, bring forth; utter, express; expose.*
efferus, a, um = *wild, fierce, cruel, savage, barbarous.*
effervō, effervere = *to boil over, erupt.*
effētus, a, um = *worn out, spent, vain, delusive.*
efflō (1) = *to breathe out, emit.*
effodiō, effodere, effodī, effossus = *to dig out, gouge out.*
effringō, effringere, effrēgī, effractus = *to break open, smash; break off.*
effugiō, effugere, effūgī = *to escape.*

- effultus, a, um** = *supported, held up, propped up (on or by).*
- effundō, effundere, effūdī, effūsus** = *to pour or flow out, shed; utter.*
- egēnus, a, um** = *needy, destitute; (+ gen. or abl.) in need of.*
- egeō, egēre, eguī** = (+ gen.) *to be lacking in, be in need of, be without; suffer, want.*
- ēgerō, ēgerere, ēgessī, ēgestus** = *to take away, remove, discharge.*
- ego** = *I.*
- ēgregius, a, um** = *excellent, outstanding, distinguished, exceptional.*
- Eī mihi** = *Woe is me!* (an expression of grief and possibly confusion).
- ēiciō, ēicere, ēiēcī, ēiectus** = *to cast or throw out, expel, discharge.*
- Eleusīn, is (f.)** = *Eleusis* (a city in Attica, site of a cult to Demeter).
- ēlidō, ēlidere, ēlīsī, ēlisus** = *to knock out, strike out, tear out; shatter, smash, crush.*
- ēligō, ēligere, ēlēgī, ēlectus** = *to pick out, choose.*
- ēloquium, ī (n.)** = *eloquence.*
- ēlūdō, ēludere, ēlūsī, ēlūsus** = *to deceive, trick, fool; evade, parry, avoid.*
- Ēlysius, a, um** = *Elysian, of Elysium.*
- ēmaneō, ēmanēre, ēmanuī, ēmānsus** = *to stay away, stay out.*
- Ēmathī, ōrum (m. pl.)** = *Thessalians* (Emathia is a district in Macedonia).
- ēmendō (1)** = *to emend, correct, reform, improve, revise; atone for.*
- ēmereō, ēmerēre, ēmeruī, ēmeritus** = *to merit fully, lay under obligation, serve out* (a term of military service).
- ēmētior, ēmētūrī, ēmēnsus** = *to measure out, travel (over), live through, impart.*
- ēmicō, ēmicāre, ēmicuī, ēmicātus** = *to dart out, dash out; shoot out.*
- ēmineō, ēminēre, ēminuī** = *to stand out, be prominent, be conspicuous, project; excel.*
- ēminus** = *at long range, at a distance; from afar.*
- ēmittō, ēmittere, ēmīsī, ēmissus** = *to send out, hurl, discharge, let go; let slip, let loose, drop, release.*
- emō, emere, ēmī, ēmptus** = *to buy, pay for; gain, obtain, acquire.*
- ēmoveō, ēmovēre, ēmōvī, ēmōtus** = *to move out, remove, expel; dislodge; shake.*
- en** = *Come on! Look! See!*
- enīm** = *namely, indeed, in fact, for.*
- ēnītor, ēnītī, ēnīxus** = *to work one's way up, climb; give birth to.*
- ēnsis, is (m.)** = *sword.*
- ēnumerō (1)** = *to recount.*
- Enyō (f., no gen.)** = *Enyo* (the goddess of war).
- eō, ire, ī, itūrus** = *to go, advance, pass.*
- Ēōus, a, um** = *of the morning star, inhabitant of the East; Eastern, Oriental.*
- ephēbus, ī (m.)** = *young man* (about 18-20 years old).
- Ephyrē, Ephyrēs (f.)** = *Corinth.*
- Epōpeus, Epōpeos (m.)** = *Epopheus* (a Lemnian baby).
- epulae, ārum (f.)** = *courses, dishes; banquet.*
- epulor, epulārī, epulātus** = *to dine, feast; make a dinner.*
- eques, equitis (m.)** = *cavalryman, horse rider, trooper.*
- equidem** = *indeed, truly.*
- equus, ī (m.)** = *horse.*
- Erebus, ī (m.)** = *Erebus* (the god of darkness), *the underworld.*
- ergō** = *therefore, well.*
- ērigō, ērigere, ērēxī, ērēctus** = *to set up straight, straighten out, set up; encourage, arouse, excite.*
- Erīnys, Erīnyos (f.)** = *a Fury; madness, rage, fury.*
- errō (1)** = *to wander, stray; roam; go wrong.*

- error, errōris (m.)** = *wandering; wavering, uncertainty; error; deception.*
- ērumpō, ērumpere, ērūpī, ēruptus** = *to burst or spring forth, break out, spring up, explode; vent.*
- ēruō, ēruere, ēruī, ērutus** = *to uproot, dig out; tear out (eyes); destroy, demolish.*
- Erymanthius, a, um** = *of Erymanthus, Arcadian.*
- et** = *and, and even, and indeed.*
- etenim** = *for, as a matter of fact.*
- Eteōclēs, Eteōcleos (m.)** = *Eteocles (the brother of Polynices).*
- etiam** = *and also, besides, furthermore, in addition, even, as well.*
- etiamnum** = *even now, still, yet.*
- etsī** = *even if, until, although.*
- Euboicus, a, um** = *of Euboea (an island off of the east coast of Attica and Boetia).*
- Euhān** = *a cult cry for Bacchus, Bacchus.*
- Eumenides, um (f. pl.)** = *the Eumenides, Erinyes, Furies.*
- Eumenis, is (f.)** = *Eumenes; horror, madness, frenzy.*
- Eunaeus, ī (m.)** = *Eunaeus (a priest of Bacchus).*
- Eurus, ī (m.)** = *the southeast wind.*
- Euryalus, ī (m.)** = *Euryalus (the young son of Opheltes and refugee of Troy; constant companion of Nisus).*
- Eurydicē, ēs (f.)** = *Eurydice (Opheltes's mother and King Lycurgus's wife).*
- Evadnē, ēs (f.)** = *Evadne (the wife of Capaneus).*
- ēvādō, ēvādere, ēvāsī, ēvāsus** = *to pass (by or through), escape, turn out, become.*
- ēvertō, ēvertere, ēvertī, ēversus** = *to overturn, overthrow; destroy, ruin.*
- ēvinciō, ēvincere, ēvīnxi, ēvīnctus** = *to bind (up), wreath (around).*
- ēvītō (1)** = *to shun, avoid.*
- ēvolō (1)** = *to fly out, fly away.*
- ēvolvō, ēvolvere, ēvolvī, ēvolūtus** = *to roll out, unfold; explain.*
- exagitō (1)** = *to stir up, keep on the move; scare away; criticize; irritate.*
- exanimis, e** = *breathless, terrified; dead, lifeless.*
- exanimus, a, um** = *dead, lifeless.*
- exarmātus, a, um** = *unarmed, disarmed.*
- exarmō (1)** = *to disarm.*
- excelsus, a, um** = *high, lofty.*
- excidium, ī (n.)** = *destruction, ruin; death.*
- excidō, excidere, excidī** = *to fall out, slip out, pass away; be forgotten; disappear.*
- excīdō, excīdere, excīdī, excīsus** = *to cut out, cut off; demolish, raze; eliminate.*
- excīō, excīre, excīvī, excītus** = *to call (someone) out, summon; awaken; disturb; frighten; stir up, excite.*
- excipiō, excipere, excēpī, exceptus** = *to take out or on; gather, collect; accept, receive.*
- exclūdō, exclūdere, exclūsī, exclūsus** = *to exclude, shut out, shut off; keep; remove, separate.*
- excubiae, ārum (f. pl.)** = *sentry, watch fire.*
- excursō (1)** = *to make a sortie, dash out.*
- excūsō (1)** = *to free from blame, excuse, justify, explain; apologize for; allege.*
- excutiō, excutere, excussī, excussus** = *to shake off, shake out, shake loose; knock off.*
- exedō, exedere, exēdī, exēsus** = *to eat up, consume; destroy; make hollow.*
- exeō, exīre, exī, exitus** = *to go out, leave, depart.*
- exercitus, a, um** = *disciplined; experienced; trying, tough, harassing.*
- exerō, exerere, exeruī, exertus** = *to stretch out, thrust out; put out; lay bare, uncover.*
- exhauriō, exhaurīre, exhaustī, exhaustus** = *to draw out, empty, use up, exhaust; take away, remove; bring to an end; endure.*
- exhortor, exhortārī, exhortātus** = *to encourage.*

- exigō, exigere, exēgī, exāctus** = to drive out, push out, expel; finish, complete; weigh.
exiguus, a, um = short, small, meager, scanty, poor, paltry.
eximō, eximere, exēmī, exēemptus = to take out, take away, remove; free, release, let off.
exitīabilis, e = deadly, fatal, destructive.
exitīālis, e = deadly, fatal.
exordior, exordīrī, exorsus = to begin, commence.
exordium, ī (n.) = beginning, introduction, preface.
exorior, exorīrī, exortus = to come out, come forth, rise up, appear; begin.
exōrō (1) = to prevail upon, win over; appease.
expāveō, expāvēre, expāvī = to fear, be afraid of.
exspectō (1) = to await, expect, anticipate; hope for.
expediō, expedire, expedivī, expeditus = to untie, unwrap; set free; explain, tell.
expellō, expellere, expulī, expulsus = to drive out, eject, expel.
experientia, ae (f.) = test, trial, experiment; experience; practice; effort.
experior, experīrī, expertus = to test, try, attempt, prove; experience, endure.
explēō, explēre, explēvī, explētus = to fill up, fill out, complete, satisfy, fulfill.
explicitus, a, um = disentangled, unfolded.
explicō (1) = to unfold, unroll; spread out; loosen; arrange, adjust, set free.
explōrō (1) = to explore, investigate.
expōnō, expōnere, exposuī, expositus = to put on, bring out; display, put on show; reveal.
exposcō, exposcere, expoposcī = to demand, beg, insist upon, demand the surrender of.
exprimō, exprimere, expressī, expressus = to squeeze out, press out.
exsanguis, e = bloodless, plae, feeble.
exsaturābilis, e = appeasable.
exsaturō (1) = to satisfy completely.
excindō, excindere, excidī, excissus = to annihilate, destroy.
exsequiae, ārum (f. pl.) = funeral rites, procession.
exserō, exserere, exseruī, exsertus = to stretch out, stick out (one's arms); bare, uncover.
exsertō (1) = to keep on stretching out; bear, uncover.
exsilium, ī (n.) = exile, banishment.
exsolvo, exsolvere, exsolvī, exsolūtus = to unfasten, undo; set free, release.
expirō (1) = to breathe out (one's last breath), exhale, emit; come to an end, cease.
extinguō, extinguere, extīnxi, extīnctus = to put out, extinguish, kill, destroy.
extō, extāre, extitī = to stick out, protrude, project, stand forth; be visible, exist.
exstruō, exstruere, exstrūxi, exstrūctus = to heap up, pile up; build, erect.
exsul, is (m. or f.) = exile, refugee.
exsultō (1) = to jump up, prance, rejoice, boast, revel, exult.
exsuperō (1) = to surmount, exceed; overcome, conquer; rise.
extemplō = right away, immediately.
extendō, extendere, extendī, extensus = to stretch, extend; prolong, continue.
externus, a, um = foreign, strange.
exterreō, exterrēre, exterruī, exterritus = to frighten, terrify.
extimēscō, extimēscere, extimū = to take fright, be alarmed, dread.
extrēmus, a, um = extreme, outermost, on the end, last.
extum, ī (n.) = bowels, entrails (of animals).
exturbō (1) = to drive out, chase out.
exuō, exuere, exuī, exūtus = to pull off, take off, cast off, strip, undress; deprive of.
exuvia, ārum (f. pl.) = spoils, souvenir; hide, skin.

F

- faciēs, eī (f.)** = *make, form, shape; face, look; appearance.*
- facilis, e** = *easy, ready, suitable; easygoing, good-natured; favorable.*
- facinus, facinoris (n.)** = *deed, action; crime.*
- faciō, facere, fēcī, factus** = *to do, make.*
- facultās, facultātis (f.)** = *opportunity; ability, power.*
- falcātus, a, um** = *armed with scythes; sickle-shaped; curved, hooked.*
- fallāx, fallācis** = *deceptive, deceitful.*
- fallō, fallere, fefellī, falsus** = *to deceive, trick; cheat.*
- famēs, is (f.)** = *hunger, famine; want.*
- famula, ae (f.)** = *slave, maid-servant.*
- famulus, ī (m.)** = *servant, attendant.*
- fās (n., indecl.)** = *divine law, sacred duty; divine will, right; (+ est) it is right, it is lawful, it is permitted.*
- fastigium, ī (n.)** = *gable, pediment, roof, ceiling, top; slope; height; edge.*
- fastus, ūs (m.)** = *contempt, arrogance.*
- fātālis, e** = *fateful, destined, fatal.*
- fateor, fatērī, fassus** = *to confess, admit; disclose, reveal; acknowledge, praise.*
- fatiscō, fatiscere** = *to split, crack, give way; collapse, breakdown; become exhausted.*
- fātum, ī (n.)** = *fate.*
- faucēs, ium (f. pl.)** = *straight, channel; pass, gorge; throat, jaws.*
- Faunī, ōrum (m. pl.)** = *Fauns (woodland spirits).*
- Faunus, ī (m.)** = *Faunus (rustic god of the forest).*
- faveō, favēre, fāvī, fautus** = *(+ dat.) to favor, support.*
- favilla, ae (f.)** = *ashes, embers; spark, beginning.*
- favor, favōris (m.)** = *favor, support, applause, appreciation.*
- fax, facis (f.)** = *(wedding or funeral) torch; wedding, funeral.*
- fēlix, fēlicis** = *fruit-bearing, fruitful, fertile; favorable, auspicious, happy, blessed, lucky.*
- fēmineus, a, um** = *of a woman, female, feminine.*
- femur, femoris (n.)** = *thigh.*
- fera, ae (f.)** = *wild animal, beast.*
- ferāx, ferācis** = *fertile, fruitful, prolific.*
- ferculum, ī (n.)** = *litter, tray.*
- feriō, ferīre, ferīvī, feritus** = *to strike, hit, shoot, knock; kill, slaughter, sacrifice.*
- ferō, ferre, tulī, latus** = *to bring, carry; bear, endure.*
- ferrātus, a, um** = *iron, made of iron, iron-plated, iron-tipped; in chains, in armor.*
- ferreus, a, um** = *(made of) iron, cruel.*
- ferrūgineus, a, um** = *rust-colored; dark, rusty.*
- ferrum, ī (n.)** = *iron, (by SYNEC.) sword.*
- ferus, a, um** = *wild, uncultivated, uncivilized; fierce, warlike, cruel; rude.*
- ferveō, fervēre, fervī** = *to seeth, be hot, boil; be busy; rage.*
- fessus, a, um** = *tired, weak, sick.*
- festīnō (1)** = *to hurry, hasten.*
- festīnus, a, um** = *swift, quick, rapid, rushing, hasty, speedy; impatient, in a hurry.*
- festus, a, um** = *festive, joyous.*
- fētus, a, um** = *pregnant, teaming; (as noun) offspring, fruit.*
- fētus, ūs (m.)** = *offspring, fruit.*
- fibula, ae (f.)** = *clasp, brooch.*

fictus, a, um = *false, fictitious.*

fidēs, ēī (f.) = *faith, loyalty, honesty, trust.*

fidō, fidere, fīsus = (+ dat.) *to trust, put confidence in.*

fidūcia, ae (f.) = *trust, reliance, self-confidence, faith, assurance.*

fīdus, a, um = *faithful, loyal, devoted, trusty, dependable; certain, sure; safe.*

fīgō, figere, fixī, fixus = *to fix, fasten, affix, pierce, transfix, attach, nail; drive in, pierce.*

figūra, ae (f.) = *shape, form, figure, image; beauty.*

filius, ī (m.) = *son.*

filum, ī (n.) = *thread.*

fiŋgō, fingere, fīnxī, fictus = *to mold, form, shape, create; produce.*

fīnis, fīnis (m. or f.) = *boundry, end, limit, goal.*

fiō, fierī, factus = *to be made, be done; become; happen.*

firmō (1) = *to strengthen, fortify, support, encourage; reinforce, confirm, declare.*

fistula, ae (f.) = *pipe, tube; water pipe; stalk, reed; flute.*

flagrō (1) = *to be on fire, blaze, flame, burn.*

flāmen, flāminis (n.) = *gust of wind, gale, breeze.*

flammeus, a, um = *flaming, fiery.*

flammiger, a, um = *fiery, flaming, flame-bearing.*

flammō (1) = *to set on fire, enflame, incense; burn, glow, blaze.*

flāvus, a, um = *yellow, yellow-orange, tawny, blonde.*

flēbilis, e = *lamentable, mournful, worthy of tears, tearful, sorrowful.*

flectō, flectere, flexī, flexus = *to turn (around); direct; avert, turn away.*

fleō, flēre, flēvī, flētus = *to cry for, mourn for; cry.*

flētus, ūs (m.) = *weeping, lamentation, tears.*

flōreō, flōrēre, flōruī = *to bloom; swarm with, be filled with.*

flōs, flōris (m.) = *flower, bloom; youth, beauty; innocence.*

flūctus, ūs (m.) = *wave, water, flow, surge, disturbance.*

fluitō (1) = *to float, swim, sail; flow; toss about, waver; stagger.*

fluō, fluere, fluxī, fluxus = *to flow, stream; proceed from.*

flūmen, flūminis (n.) = *river, stream.*

fluvius, ī (m.) = *river, stream, running water.*

focus, ī (m.) = *hearth, fireplace; funeral pile, altar.*

fodiō, fodere, fōdī, fossus = *to dig (out), stab, prod.*

foedus, a, um = *filthy, foul, disgusting.*

foedus, foederis (n.) = *treaty, charter, league, alliance; compact, agreement, law.*

fōns, fontis (m.) = *spring, fountain.*

for, fārī, fātus = *to speak, say, utter, profess.*

forāmen, forāminis (n.) = *hole, opening.*

forēs, ium (f. pl.) = *doors, entrance.*

formīdō (1) = *to fear, dread.*

formīdō, formīdinis (f.) = *fear, dread, awe, terror.*

fors, fortis (f.) = *chance, luck, fortune, accident.*

forsitan = *perhaps.*

forte = *by chance.*

fortis, e = *brave, strong, bold, courageous.*

fortūna, ae (f.) = *good luck, bad luck; prosperity; position.*

fortūnātus, a, um = *lucky, fortunatel wealthy; happy, blessed.*

fossor, fossōris (m.) = *digger; lout, clown.*

foveō, fovēre, fōvī, fōtus = to warm, keep warm; fondle, caress; love, cherish; support, encourage.
fragilis, e = fragile, frail, unstable, uncertain.
frāgmen, frāgminis (n.) = fragment; (pl.) debris, ruin, wreckage.
fragor, fragōris (m.) = noise, crash.
frangō, frangere, frēgī, frāctus = to break in pieces, smash, crush, shatter; overcome.
frater, frātris (m.) = brother.
frāternus, a, um = fraternal, brotherly, of a brother.
fraus, fraudis (f.) = fraud, trick, deceit, deception; error, delusion.
fraxineus, a, um = of ash, ashen.
fraxinus, ī (m.) = ash tree, (by METON.) spear.
fremibundus, a, um = full of noise, noisy; clamorous.
fremitus, ūs (m.) = roar, growl, shout, clamor.
fremō, fremere, fremuī, fremitus = to grumble at, complain loudly of, demand angrily; roar, growl, howl.
fremor, fremōris (m.) = roaring, grumbling, murmuring.
frēnātus, a, um = restrained, bound, chained.
frendō, frendere, frenduī = to gnash one's teeth, roar.
frēnī, ōrum (m. pl.) = bridle, bit; restraints, reins.
frēnum, ī (n.) = bridle, bit; restraint, control.
frequēns = often, repeatedly.
fretum, ī (n.) = strait, channel, sea; waters.
frētus, a, um = confident; (+ dat. or abl.) supported by, relying on.
fretus, ūs (m.) = strait.
frīgidus, a, um = cold, chilly.
frīgus, frīgoris (n.) = cold, coldness, chill; winter, coldness of death, death.
frondeus, a, um = leafy, covered with leaves.
frōns, frondis (m.) = foliage, bough, garland.
frōns, frontis (f.) = forehead, brow; face, countenance, appearance.
fruor, fruī, fructus = (+ abl.) to enjoy, delight in.
frūstrā = in vain, for nothing.
frūstror, frūstrārī, frūstrātus = to fail, disappoint.
fuga, ae (f.) = flight, escape, exile.
fugāx, fugācis = swift.
fugiō, fugere, fūgī, fugitūrus = to flee (from), run away (from).
fugō (1) = to put to flight, chase away, drive away.
fulciō, fulcīre, fulsī, fultus = to prop up, support; secure, sustain.
fulgor, fulgōris or fulgur, fulguris (m.) = flash (of lightning), lightning; flashing; brightness; gleam, spark.
fulgurō (1) = to shine, lighten, send lightning.
fulmen, fulminis (n.) = lightning.
fulmineus, a, um = of lightning, lighting; shine, sparkling, flashing.
fulvus, a, um = yellow, tawny, blonde, golden.
fūmō (1) = to emit smoke, vapor, steam.
funda, ae (f.) = sling.
fundō, fundere, fūdī, fūsus = to pour (out); spread out; (part.) broad, wide.
fundus, ī (m.) = farm, piece of land; bottom, foundation.
fūnestus, a, um = funereal, mourning; polluted; lethal, fatal, deadly.
fūnus, fūneris (n.) = funeral; death; murder; ruin, destruction.
Furia, ae (f.) = Avenger, Madness, Fury (Megaera, Tisiphone, and Allecto).
furibundus, a, um = frenzied, frantic, mad; inspired.

furō, furere = *to rave, rage, be mad.*
furor, furōris (m.) = *madness, frenzy, rage, fury, passion.*
fūrtim = *secretly, stealthily.*
fūrtum, ī (n.) = *theft, robbery; trick; stealth; secret love.*
fuscus, a, um = *dark; low, muffled, indistinct.*
fūsus, a, um = *spread out, broad.*

G

galea, ae (f.) = *helmet.*
Ganges, is (m.) = *Ganges River.*
gaudeō, gaudēre, gāvīsus = *to rejoice, enjoy, be glad.*
gaudium, ī (n.) = *joy.*
gelidus, a, um = *cold; icy, frosty.*
gelō (1) = *to freeze.*
Gelonī, ōrum (m. pl.) = *Geloni (a tribe in Scythia).*
gelū, ūs (n.) = *cold, chill; frost, ice.*
geminus, a, um = *twin.*
gemitus, ūs (m.) = *sigh, groan.*
gemma, ae (f.) = *gem, jewel; signet ring.*
gemō, gemere, genuī, gemitus = *to lament; sigh, moan.*
gena, ae (f.) = *cheek, (pl.) eyes.*
gener, ī (m.) = *son-in-law.*
generātus, a, um = *born; (as a noun) daughter, son.*
generō (1) = *to beget, produce; engender, arouse.*
genetrīx, genetrīcis (f.) = *mother, ancestress.*
genitor, genitōris (m.) = *father, creator; source, cause.*
gēns, gentis (f.) = *class, race, nation, people, family.*
gentilis, e = *family, hereditary, tribal.*
genū, ūs (n.) = *knee.*
genus, generis (n.) = *family, lineage, people, descendents.*
germānus, ī (m.) = *brother.*
gerō, gerere, gessī, gestus = *to bear, carry; perform, do.*
gestāmen, gestāminis (n.) = *ornaments; accouterments, arms.*
gestō (1) = *to carry, bear about.*
Geticus, a, um = *Getic, of the Getae (a group of tribes near Thrace), Thracian.*
Gigans, Gigantis (m.) = *a Giant.*
Gigantēus, a, um = *of the Giants (the race of huge beings that tried to storm Olympus).*
gignō, gignere, genuī, genitus = *to beget, bear, produce, cause; be born; to give rise to, bring about.*
glaciālis, e = *icy, frozen.*
glaciēs, ēī (f.) = *ice.*
glīscō, glīscere = *to grow, swell up, spread; blaze up.*
globus, ī (m.) = *ball, sphere, globe; crowd, gathering, throng.*
glōria, ae (f.) = *glory, honor, praise.*
Gorgē, ēs (f.) = *Gorge (a Lemnian woman).*
Gortȳnius, a, um = *Gortynian, Cretan.*
gōrȳtos, ī (m.) = *quiver, bow-case.*
Grādīvus, ī (m.) = *Mars.*
gradus, ūs (m.) = *step, pace, walk.*

grāmen, grāminis (n.) = grass, turf, herb, plant.
grāmineus, a, um = grassy, made of grass.
grandis, e = loud, large, great, powerful, strong, grand.
grandō, grandinis (f.) = hail.
grātia, ae (f.) = favor, goodwill, kindness.
Grāus (or Grāius), a, um = Greek.
gravis, e = heavy, painful, important, grave, oppressive.
gravō (1) = to weigh down, load; burden, aggravate, increase.
gregātīm = in flocks, in herds, in groups.
gremium, ī (n.) = lap, bosom; womb.
gressus, ūs (m.) = step; course, way.
grex, gregis (m.) = flock, herd, group.
gurgis, gurgitis (m.) = whirlpool, abyss, pool.
Gyas, ae (m.) = Gyas (one of Eteocles's men).
gŷrus, ī (m.) = circle, ring, circuit; orbit, course.

H

habēna, ae (f.) = strap; (pl.) reins, control.
habēō, habēre, habuī, habitus = to have, hold.
habitābilis, e = habitable, fit to live in.
habitus, ūs (m.) = body, build, looks, form, shape.
hāc = by this way, this way, in this way, here.
hactenus = to this place, thus far; until now, so far; to this point.
Haemōn, Haemonis (m.) = Haemon (the son of Creon and brother of Menoeceus).
Haemonidēs, is = Haemonian, of Haemon.
haereō, haerēre, haesī, haesus = to cling (to), stick (to); linger, hang around.
Haliācmōn, Haliācmōnis (m.) = Haliacmon.
Halys, Halydis (m.) = Halys (one of Eteocles's men).
Harmonia, ae (f.) = Harmonia (the illegitimate daughter of Venus and Mars, and Cadmus's wife who received a cursed necklace made by Vulcan as a wedding gift).
harundineus, a, um = like or of reeds, of arrows.
harundō, harundinis (f.) = reed, cane, fishing rod; arrow shaft, arrow.
hasta, ae (f.) = spear, javelin.
hastile, is (n.) = shaft, spear, rod.
haud = not.
haudquāquam = not at all, by no means.
hauriō, haurire, hausī, haustus = to drink up, drain; shed; consume, devour; exhaust.
hebeō, hebēre = to be blunt, be dull; be inactive, be sluggish.
hedera, ae (f.) = ivy.
hēia = alas! lo! (an interjection of fear or dismay).
Helicōnis, Helicōnidos = of Helicon, of the Muses.
Helicōnius, a, um = from Mt. Helicon, Theban.
Helops, Helopis (m.) = Helops (a Theban).
herba, ae (f.) = grass, herb.
Herculēs, is (m.) = Hercules (the son of Jupiter and Alcmena).
hērēs, hērēdis (m.) = heir.
hērōs, hērōis (m.) = hero.
Hersēs, is (m.) = Herses (Amphiaraus's charioteer).

heu = *oh! ah! Alas!*

hiātus, a, um = *opening, gaping; open mouth, yawning; chasm.*

hīc = *here, in this place.*

hic, haec, hoc = *this.*

hiems, hiemis (f.) = *winter, cold, storm.*

hilaris, e = *cheerful, lively, merry.*

hinc . . . hinc = *on one side . . . on the other.*

hinc = *from here, from this; henceforth.*

hiō (1) = *to sing; open, be open; gape, yawn.*

Hippolytē, ēs (m.) = *Hippolyte (the queen of the Amazons).*

Hippomedōn, Hippomedontis (m.) = *Hippomedon (the father of Polydorus and one of the Seven Against Thebes).*

Hippotadēs, ae (m.) = *Hippotades (a Theban).*

hodiē = *today.*

homō, hominis (m.) = *man, human being, person.*

honōrus, a, um = *honorable, complimentary.*

honōs, honōris (m.) = *honor, esteem, position, office, post, assignment.*

Hopleus, Hopleos (m.) = *Hopleus (an Argive).*

horrendus, a, um = *horrible, dreadful, terrible.*

horreō, horrēre horruī = *to dread, shudder at, shrink from; be amazed at; stand on end, shiver.*

horridus, a, um = *wild, frightful, rough, horrible.*

horror, horrōris (m.) = *shivering, dread, awe.*

hortātrīx, hortātrīcis (f.) = *inciter, encourager; proponent; protagonist.*

hortātus, ūs (m.) = *urging, encouraging, cheering.*

hortor, hortārī, hortātus = *to incite, urge, encourage.*

hospes, hospitīs (m.) = *host; guest, visitor; friend; stranger, foreigner.*

hospita, ae (f.) = *hostess; guest, visitor; friend; stranger.*

hospitium, ī (n.) = *hospitality, friendship.*

hospitus, a, um = *of a guest.*

hostia, ae (f.) = *victim, sacrifice.*

hostilis, e = *hostile, enemy, of the enemy, hated.*

hostis, is (m.) = *enemy, foreigner.*

hūc = *here, to this place, to this point.*

humilis, e = *low, low-lying; shallow; common, humble; poor, obscure; cheap.*

humus, ī (f.) = *ground, earth, land.*

Hyantēus, a, um = *Boeotian.*

Hȳdra, ae (f.) = *Hydra.*

Hylās, ae (m.) = *Hylas (the favored companion of Hercules).*

Hymēn, Hymenis (m.) = *Hymen; wedding chant, wedding song.*

Hyperboreī, ōrum (m. pl.) = *Hyperboreans (the mythical people of the land of the midnight sun).*

Hyperboreus, a, um = *Hyperborean, Northern.*

Hyperīōn, Hyperīonis (m.) = *Hyperion (the father of the Sun).*

Hypseus, Hypseos (m.) = *Hypseus (a Theban).*

Hypsipylē, ēs (f.) = *Hypsipyle.*

Hycānus, a, um = *Hyrcanian, of Hyrcania (the area south of the Caspian Sea).*

I

iaceō, iacēre, iacuī = *to lie (down); be sick; lie in ruin, lie dead; have fallen, fall, be prostrate; be dead.*

- iaciō, iacere, iēcī, iactus** = to throw, hurl; utter.
iacus, ūs (m.) = hurling or throwing (a missile); a throw, toss, cast (of dice).
iaculātor, iaculātōris (m.) = thrower, shooter, spearman.
iaculum, ī (n.) = javelin, casting net.
iam = now, already.
iamdūdum = long ago, long since.
Iāpētus, ī (m.) = Iapetus (one of the Titans who were imprisoned by Jupiter in Tartarus).
Iāpyx, Iāpygis (m.) = Iapyx (a Theban).
Iāsōn, Iāsonis (m.) = Jason (the famous leader of the Argonauts).
iaspis, iaspidis (f.) = jasper.
ibi = there, in that place.
ictus, ūs (m.) = stroke, blow, hit; cut, sting, bite, wound.
Īdaeus, a, um = Idaean, of Mt. Ida.
Īdalius, a, um = Idalian, of Idalium (a city sacred to Venus).
Īdās, ae (m.) = Idas (one of the Argonauts).
īdem, eadem, īdem = the same, the very same.
ignārus, a, um = ignorant, unaware; strange.
ignāvia, ae (f.) = laziness, cowardice.
ignāvus, a, um = inactive, idle; lazy, cowardly.
ignēscō, ignēscere = to catch fire, become enflamed, burn.
igneus, a, um = fiery, hot, ardent.
ignifer, a, um = bearing or containing fire.
ignis, is (m.) = fire.
ignōrō (1) = to be ignorant, unknowing, unaware.
ignōscō, ignōscere, ignōvī, ignōtus = to pardon, forgive, excuse.
īlex, īlicis (f.) = holm-oak, tree, wood.
īlia, ium (n. pl.) = guts, intestines; groin, belly.
īlicet = at once, immediately; “You may go,” “Finished” (an archaic declaration to end a formal assembly).
Īlissos, ī (m.) = Ilissus (a river in Athens).
illābor, illābī, illāpsus = to flow, sink, fall; fall in; (+ dat.) enter into, penetrate.
illaetābilis, e = joyless, sad.
ille, illa, illud = that.
illic = in that place, there, over there.
illicitus, a, um = unlawful.
illūc = there, to that place.
illustrō (1) = to light up, illuminate; make clear, explain; adorn, embellish.
imāgō, imāginis (f.) = image, likeness, picture, bust; ghost, vision.
imbellis, e = unwarlike, not suited for war.
imber, imbris (m.) = rain, shower, rainstorm; water; stream of tears.
imbuō, imbuere, imbuī, imbūtus = to wet, soak, saturate; stain, taint, infect; fill, steep.
immāne = savagely.
immānis, e = savage, brutal; enormous, vast, immense.
immēnsus, a, um = immense, vast, boundless, immeasurable.
immeritus, a, um = undeserving, unmerited, innocent.
immineō, imminere = to project, stick out; be near; threaten, menace.
immītis, e = unripe, sour, green; rude, harsh, stern, severe; pitiless, inexorable.
immō = rather, on the contrary.
immolō (1) = to sacrifice, offer.

- immorior, immorī, immortalus** = (+ dat.) *to die in, die upon.*
- immorsus, a, um** = *bitten into.*
- immūnis, e** = *without duty or office; exempt; free; pure, innocent; (+ gen.) free from.*
- immūtābilis, e** = *unchangeable, unalterable.*
- immutēscō, immutēscere, immutuī** = *to become silent, grow quiet.*
- impācātus, a, um** = *restless, aggressive.*
- impāstus, a, um** = *unfed, hungry.*
- impeditō (1)** = *to hinder, get in the way.*
- impellō, impellere, impulī, impulsus** = *to strike (against), reach; push, drive (forward), impel, propel; urge, persuade; force, compel.*
- impendō, impendere, impendī, impēnsus** = *to weigh out, pay out; devote to; apply; expend, spend.*
- imperfectus, a, um** = *unfinished, incomplete, imperfect.*
- imperium, ī (n.)** = *power, rule, authority, command; empire.*
- imperō (1)** = *to order, command, demand.*
- impetō, impetere, impetivī, impetitus** = *to attack.*
- impetus, ūs (m.)** = *rush, attack, assault; advance.*
- impexus, a, um** = *uncombed, unkempt, tangled.*
- impingō, impingere, impēgī, impāctus** = (+ dat.) *to fasten to, force against, press (something) on.*
- impius, a, um** = *impious, wicked, irrelevant, disobedient, undutiful, disloyal.*
- implācābilis, e** = *implacable, unappeasable.*
- implācidus, a, um** = *restless, unquiet.*
- impleō, implēre, implēvī, implētus** = *to fill up, satisfy, fatten; complete, finish, end.*
- implicō, implicāre, implicuī, implicītus** = *to entangle, involve, enfold, envelop, embrace, grasp; connect, unite, join.*
- implōrō (1)** = *to implore, beg, ask for, call upon, appeal to.*
- impōnō, impōnere, impōsuī, impositus** = *to impose; establish; place, set; apply, give.*
- importūnus, a, um** = *unsuitable, troublesome; rude, ruthless; ill-omened.*
- imprimō, imprimere, impressī, impressus** = *to impress, imprint, press upon, stamp.*
- improbus, a, um** = *poor, inferior, bad, shameless, rebellious, unruly; cruel, merciless.*
- impulsus, ūs (m.)** = *blow, impact, shock, impulse.*
- impūne** = *unpunished, safely, unscathed.*
- īmus, a, um** = *lowest, deepest; last; bottom of.*
- in** = (+ abl.) *in, on;* (+ acc.) *into, onto; against.*
- Īnachidēs, ae (m.)** = *descendent of Inachus, Argive.*
- Īnachus, a, um** = *Inachian, of Inachus (the first king of Argos); Argive, Greek.*
- Īnachus, a, um** = *of Inachus (the first king of Argos and the father of Io).*
- inānis, e** = *empty, devoid; hollow; lifeless; deserted, abandoned, unoccupied.*
- Īnarimē, ēs (m.)** = *Inarime (a volcanic island off the coast of Italy).*
- incassum** = *in vain.*
- incendō, incendere, incendiī, incēnsus** = *to light, set fire to, burn; excite, inflame; aggravate.*
- incertus, a, um** = *uncertain, unsure, variable, doubtful.*
- incessō, incessere** = *to attack, fall upon.*
- incestō (1)** = *to pollute, defile, violate.*
- incidō, incidere, incidī, incāsus** = (+ dat.) *to occur to; befall; lights, enflames; inspires.*
- incidō, incidere, incidī, incīsus** = *to cut (into), inscribe; cut; sever, interrupt; inscribe, engrave, carve.*
- incipiō, incipere, incēpī, inceptus** = *to begin, start.*
- inclēmēns, inclēmētis** = *harsh.*
- inclēmēntia, ae (f.)** = *harshness, roughness, severity, rigor.*

inclinō (1) = to bend, turn (back), drive back, repulse; change, alter; lean; fall back.

inclūdō, inclūdere, inclūsī, inclūsus = to shut in, confine, lock up; include; block.

inclutus, a, um = celebrated, renowned, famous, illustrious.

incognitus, a, um = unknown, unrecognized, unidentified, unparalleled.

incohō (1) = to begin, set, start; establish.

incola, ae (m.) = inhabitant.

incomitātus, a, um = unaccompanied.

increbrēscō, increbrēscere, increbrūī = to become stronger, intensify; spread.

increpitō (1) = to yell (at), scold, taunt.

increpō (1) = to cause to make a noise, rattle; thunder at, scold, rebuke; rustle, rattle, clatter.

incubō, incubāre, incubuī, incubitus = to lie in or upon, lean on, brood over, watch over.

incumbō, incumbere, incubuī, incubitus = to lean on or against, lie down, bend to, fall on, press upon, weigh down.

incurrō, incurrere, incurrī = to run into; rush at, attack.

incursō (1) = to assault, attack, invade; run to.

incursus, ūs (n.) = attack; invasion, raid; collision, impact.

incurvus, a, um = crooked, curved.

incūs, incūdis (f.) = anvil.

incutiō, incutere, incussī, incussus = to strike on or against, instill, throw (at), produce, fling upon.

indāgō, indāginis (f.) = net (for hunting).

inde = from there, from that source, after that, from that time onward.

indēbitus, a, um = that is not owed, not due.

indecoris, e = disgraceful, dishonorable, cowardly.

index, indicis (m.) = index, sign, mark, indication, proof.

indiciū, ī (n.) = evidence; information, proof; indication.

indigena, ae (f.) = native.

indigestus, a, um = unarranged, confused.

indignor, indignārī, indignātus = to scorn; resent; be indignant (at), be displeased (at), angry (with).

indignus, a, um = unworthy, undeserving, shameful.

indolēs, is (f.) = inborn quality; nature, character; talent.

indomitus, a, um = untamed, wild.

indūcō, indūcere, induxī, inductus = to lead in, bring in, introduce, induce, persuade; repeal, cancel.

indulgēō, indulgēre, indulxī = (+ dat.) to grant, concede (something) to, bestow; be lenient toward, be kind to; give way to; indulge in.

induō, induere, induī, indūtus = to put on, clothe, cover, wrap; engage in; assume, involve.

inēlūctābilis, e = inescapable.

ineō, inīre, iniī, initus = to enter (upon), undertake; form; begin, engage in.

iners, inertis = helpless, weak, inactive, sluggish, useless, empty, vain, meaningless.

inexōrābilis, e = inexorable, relentless; unswerving.

inexplētus, a, um = insatiable, unsatisfied, unfilled.

inexplicitus, a, um = unexplainable, riddling, inexplicable.

inexpugnābilis, e = unassailable, impregnable, invincible.

īnfāmis, e = infamous, notorious, disreputable, disgraceful.

īnfandus, a, um = unspeakable, shocking.

īnfāns, īnfantis (m.) = baby, infant.

īnfēlix, īnfēlicis = unfortunate, unhappy, wretched, unlucky.

īnfēsus, a, um = hostile, dangerous; antagonistic; (+ dat.) hostile to.

īnferiae, ārum (f. pl.) = funeral rites, offerings to the dead.

- īnfernus, a, um** = lower, under(ground); infernal, of the underworld.
īnferō, īnferre, intulī, illātus = to bring in, introduce, carry in.
īnficiō, īnficere, īnfēcī, īnfectus = to corrupt, infect; poison; dye, stain.
īnfitior, īnfitiārī, īnfitiātus = to deny, contradict.
īnfectō, īnfectere, īnflexī, īnflexus = to bend, curve, bow; change, influence.
īnfodiō, īnfodere, īnfōdī, īnfossus = to put in the earth, bury, inter.
īnfōrmis, e = unformed, shapeless; ugly, hideous.
īnfrā = below, beneath, under.
īnfrendeō, īnfrendēre = to gnash (teeth).
īnfringō, īnfringere, īnfrēgī, īnfrāctus = to break (in); impair, subdue; weaken.
īnfula, ae (f.) = bandage, fillet; badge of honor.
īnfundō, īnfundere, īnfūdī, īnfūsus = to pour in, pour on, pour out.
ingeminō (1) = to repeat.
ingemō, ingemere, ingemuī = to groan (over), sigh (over), moan.
ingenium, ī (n.) = nature, temperament, character, inclination.
ingēns, ingentis = huge, vast, enormous.
ingerō, ingerere, ingessī, ingestus = to heap in, carry in; force, throw, thrust (open).
īngrātus, a, um = unpleasant, unwelcome, ungrateful; thankless.
īngravō (1) = to aggravate, make worse; weigh down; oppress.
īnguen, inguinis (n.) = groin, private parts; thigh.
īnhiō (1) = to gape at; covet; stand open-mouthed.
īnhorreō, īnhorrēre, īnhorruī = to stand on end, bristle.
īniciō, īnicere, īniēcī, īniectus = to throw; impose, apply; (+ dat.) throw on, hurl on.
īnimicō (1) = to make into enemies; arouse to hatred, make fierce.
īnīquus, a, um = unequal, uneven; unfair, unjust; sloping.
īniūria, ae (f.) = injury, injustice, wrong.
īnnectō, īnnectere, īnnexuī, īnnexus = to entwine, tie, fasten together; join, attach, connect.
īnnītor, īnnītī, īnnīxus = to lean on, rest on; be supported by.
īnnumerus, a, um = innumerable, countless.
īnnūptus, a, um = unwed.
īnōpīnus, a, um = unexpected.
īnops, inopis = (+ gen.) without means or resources; needy, lacking, poor, needy, destitute; weak, forlorn.
īnōus, a, um = of Ino, belonging to Ino.
īnquit = he, she says.
īnsānus, a, um = insane, mad, raging, crazy; excessive, monstrous.
īnserō, īnserere, īnseruī, īnseritus = to insert, introduce; involve; join; associate.
īnserō, īnserere, īnsēvī, īnsitus = to graft, (fig.) implant.
īnservō (1) = to watch, observe, gaze (at).
īnsīdiae, ārum (f. pl.) = ambush, plot, treachery.
īnsīdior, īnsīdiārī, īnsīdiātus = to plot (against), lie in wait (for).
īnsīdō, īnsīdere, īnsedī, īnsessus = to occupy, keep possession of, possess.
īnsigne, is (n.) = insignia, mark; signal, honor.
īnsignis, e = conspicuous, distinguished, extraordinary; prominent, eminent; singular.
īnsinuō (1) = to push in, work in, creep in, insinuate.
īnsistō, īnsistere, īnstītī = to stand, tread upon, stop; press on, persevere.
īnsolītus, a, um = unaccustomed, unusual, strange.
īnsomnium, ī (n.) = nightmare, dream.
īnsōns, īnsontis = innocent, harmless.

īnstabilis, e = *unsteady, shaky, unstable; inconstant.*

īnstar = (+ gen.) *like, equal to, as big as.*

īnstauro (1) = *to set up, renew, repeat, restore.*

īnsterno, īnstertere, īnstrāvī, īnstrātus = *to spread, strew on, lay over, cover.*

īnstigō (1) = *to instigate, goad on, stimulate, incite.*

īnstinctus, a, um = *fired up, enflamed; inspired.*

īnstinctus, ūs (m.) = *inspiration, instigation, impulse.*

īnstita, ae (f.) = *ribbon, band* (typically sown on the bottom of a Roman matron's dress).

īnstō, īnstāre, īnstifī = *to follow, pursue; work hard at; menace, threaten; be at hand, be impending.*

īnstruō, īnstruere, īnstrūxī, īnstrūctus = *to build up, construct; draw up; prepare; provide.*

īnsuēscō, īnsuēscere, īnsuēvī, īnsuētus = *to be accustomed (to).*

īnsultō (1) = *to insult, scoff at, taunt, gloat.*

īnsumō, īnsumere, īnsumpsī, īnsūmptus = *to spend, devote; waste; take on, assume.*

īnsuper = *above, over, overhead.*

īnsurgō, īnsurgere, īnsurrexī, īnsurrectus = *to rise up (against).*

īntāctus, a, um = *untouched, intact, untried.*

integer, integra, integrum = *whole, complete; healthy, fresh.*

integō, integer, intexī, intectus = *to cover up, protect.*

integrō (1) = *to make whole, heal, repair; renew, refresh, begin again.*

intellegō, intellegere, intellexī, intelligētus = *to understand, perceive, discern, comprehend.*

intemerātus, a, um = *undefiled, pure, chaste.*

intempestīvus, a, um = *untimely, ill-timed, unreasonable.*

intendō, intendere, intendī, intentus = *to stretch (out), extend, spread out, bend; aim, direct; shoot; to threaten.*

intentō (1) = *to stretch out, aim, direct; threaten.*

intepēō, intepēre, intepuī = *to become warm, warm.*

intepēscō, intepēscere, intepuī = *to grow warm, be warm.*

inter = (+ acc.) *between, among.*

intercipiō, intercipere, intercēpī, interceptus = *to block, get in the way of, cut off, intercept.*

interdum = *sometimes, now and then.*

intereā = *meanwhile.*

interior, interius = *inner, interior; secret, private.*

interlābor, interlābī, interlāpsus = *to glide, flow between; to slip, give way at intervals.*

intervalō (1) = *to fly in, fly among.*

intimus, a, um = *innermost, deepest.*

intonō, intonāre, intonuī, intonātus = *to thunder (out).*

intōnsus, a, um = *unshaven.*

intorqueō, intorquēre, intorsī, intortus = *to twist, turn around.*

intortus, a, um = *twisted, tangled; crooked.*

intrā = *inside, within, inward.*

intrepidus, a, um = *calm, intrepid, not nervous.*

intrō (1) = *to enter, go in.*

intumēscō, intumēscere, intumuī = *to swell up, rise; (of a voice) grow louder.*

inūrō, inūrere, inussī, inustus = *to burn, scorch, singe; cauterize.*

invādō, invādere, invāsī, invāsus = *to come in; attack, invade; rush upon; attempt, undertake.*

invalidus, a, um = *feeble, inadequate, impotent; unsuitable.*

inveniō, invenire, invēnī, inventus = *to come upon, discover, find.*

invidēō, invidēre, invīsī, invīsus = *to begrudge, regard badly; envy, be jealous of; refuse.*

- invidus, a, um** = *envious, jealous; (+ dat.) hostile to, unfavorable to.*
- īnvīsō, īnvīsere, īnvīsī** = *to go to see, visit; watch over.*
- īnvīsus, a, um** = *hateful, detested, hostile.*
- īnvolvō, involvere, involvī, involūtus** = *to wrap up, involve; envelop; overwhelm, cover up completely.*
- īō** = an interjection expressing joy.
- Īōcasta, ae (f.)** = *Jocasta* (the wife and mother of Oedipus).
- Īōnium, ī (n.)** = *Ionian Sea.*
- Īphinous, ī (m.)** = *Iphinous* (a Theban).
- Īphitus, ī (m.)** = *Iphitus* (one of the Argonauts).
- ipse, ipsa, ipsum** = *he himself, she herself, it itself; the very.*
- īra, ae (f.)** = *anger, resentment, rage, wrath.*
- īrrēpō, irrēpere, irrep̄sī, irreptus** = *to sneak in, creep in.*
- irreptō (1)** = *to sneak in, creep in.*
- irrevocātus, a, um** = *irrevocable, not called back.*
- īrrītō (1)** = *to incite, excite, provoke, enrage.*
- irritus, a, um** = *not valid, null and void, futile, pointless, useless, ineffective; unsuccessful.*
- īrruō, irruere, irruī** = *to rush in(to), force one's way in; invade, attack.*
- is, ea, id** = *he, she, it.*
- Īsmara, ōrum (n. pl.)** = *Ismarus* (a mountain in Thrace where Bacchus loved Ampelus).
- Īsmarius, a, um** = *Ismarian, descendents of Ismarus; Thracian.*
- Ismēnius, a, um** = *of Ismene* (the sister of Polynices).
- Ismēnos, ī (m.)** = *Ismenos* (a river in Boeotia).
- iste, ista, istud** = *that of yours, this, that, such, of such a kind* (often has a pejorative connotation).
- ita** = *in this way, thus, so.*
- Ītalus, a, um** = *Italian.*
- iter, itineris (n.)** = *journey, road, passage.*
- īterō (1)** = *to repeat, say again, reiterate; renew.*
- īterum** = *again, a second time.*
- Itys, Ityos (m.)** = *Itys* (a Theban).
- iuba, ae (f.)** = *crest, mane.*
- iubar, is (n.)** = *radiance, brightness; sunshine.*
- iubeō, iubēre, iussī, iussus** = *to order, tell, direct.*
- iūdex, iūdicis (m.)** = *judge, juror, arbitrator.*
- iugālis, e** = *yoked together, married; of marriage.*
- iūgerum, ī (n.)** = *iugerum* (about two-thirds of an acre of land).
- iugō (1)** = *to unite, join; procreate.*
- iugulum, ī (n.)** = *throat, neck, collarbone.*
- iugulus, ī (m.)** = *throat.*
- iugum, ī (n.)** = *ridge, summit, chain (of mountains); yoke, team (of horses).*
- iungō, iungere, iūnxī, iūnctus** = *to join, unite, bring together; harness.*
- Īūnō, Īūnōnis (f.)** = *Juno* (the wife and sister of Jupiter).
- Iuppiter, Iovis (m.)** = *Jupiter, Jove* (the king of the gods).
- iūrātus, a, um** = *empowered, endowed.*
- iūre** = *by right, rightly; by custom.*
- iūrgium, ī (n.)** = *quarrel, dispute, disagreement; abuse, invective; (pl.) reproaches.*
- iūrō (1)** = *to swear (by), attest (to), call to witness, take an oath.*
- iūs, iūris (n.)** = *right, law; justice.*
- iūstītia, ae (f.)** = *justice, righteousness.*

iuustus, ī (m.) = *just, fair, right, lawful, legitimate.*
iuvenca, ae (f.) = *heifer, young cow.*
iuuencus, ī (m.) = *bull, young man.*
iuuenālis, e = *youthful, young.*
iuuenis, e = *youthful, young.*
iuuenis, is (m.) = *young man, youth.*
iuuenta, ae (f.) = *youth.*
iuuentus, ūs (f.) = *youth.*
iuuō, iuuāre, iuuī, iuutus = *to help, please, delight; (impers. + infin.) it helps.*
iūxtā = *nearby, alike, equally.*
Ixiōn, Ixiōnis (m.) = *Ixion (the son of Antion).*

L

labō (1) = *to waver, totter, wobble; hesitate, be undecided.*
lābor, lābī, lāpsus = *to slip, slide, glide; fall, sink, slip away.*
laborō (1) = *to work, labor, produce.*
lac, lactis (n.) = *milk.*
lacer, a, um = *mangled, torn; mutilated, maimed; dismembered.*
lacerō (1) = *to lacerate, tear, mangle; abuse; wreck (ships).*
lacertus, ī (m.) = *(upper) arm, shoulder; strength.*
laccessō, laccessere, laccessī, laccessītus = *to provoke, exasperate; challenge; move, arouse.*
lacrima, ae (f.) = *tear, weeping.*
lacrimābilis, e = *deserving tears, mournful, pitiful.*
lacus, ūs (m.) = *basin, tank; lake, pond.*
laedō, laedere, laesī, laesus = *to knock, strike; hurt; break (a promise); offend, smash against.*
laetificus, a, um = *joyful, cheerful.*
laetor, laetārī, laetātus = *to rejoice, be glad.*
laetum, ī (n.) = *happiness, prosperity.*
laetus, a, um = *happy, joyful, glad; propitious; prosperous.*
laeva, ae (f.) = *left hand, left side.*
laeuus, a, um = *left, on the left side; ill-omened.*
Lāius, ī (m.) = *Laius (the father of Oedipus).*
lambō, lambere, lambī = *to lick, lap.*
lāmentum, ī (n.) = *wailing, weeping, groans, lament.*
lampas, lampadis (f.) = *torch, light.*
Lampus, ī (m.) = *Lampus (a Theban).*
Lamȳrus, ī (m.) = *Lamyruus (a Theban).*
lancea, ae (f.) = *lance, spear.*
languēns, languentis = *languid, listless.*
languēō, languēre = *to be tired, be weary; be weak, feeble.*
languēscō, languēscere, languī = *to become weak, grow faint; decline, decrease.*
languidus, a, um = *weak, faint, languid, sluggish.*
lānūgō, lānūginis (f.) = *down (of plants or animals).*
Lapithae, ārum (f. pl.) = *Lapiths (the Thessalian tribe that the Centaurs fought when they became drunk at the wedding of the Lapith king Pirithous).*
Lapithēs, ae (f.) = *the Lapiths (a tribe from Thessaly).*
lāpsō (1) = *to slip, keep slipping; stumble.*
laqueāria, ae (f.) = *paneled ceiling.*

- lār, laris (m.)** = *Lar* (a household god); (by METON.) *home, hearth*.
- largior, largīrī, largītus** = *to give generously, bestow freely, lavish, confer; grant, concede*.
- largītor, is (m.)** = *generous donor; spendthrift, briber*.
- largus, a, um** = *lavish, plentiful, bountiful*.
- lassō (1)** = *to tire, grow tired, be tired, weaken*.
- lassus, a, um** = *tired, weary, exhausted*.
- latebra, ae (f.)** = *hiding place, hideaway; lair, recess, refuge*.
- lateō, latēre, latuī** = *to lie hidden (from), hide (from), escape notice*.
- Lātōna, ae (f.)** = *Latona* (the mother of Diana and Apollo).
- lātus, a, um** = *wide, broad, extensive*.
- latus, lateris (n.)** = *side, flank*.
- laurigerus, a, um** = *wearing a laurel crown, adorned with laurel*.
- laurus, ūs or ī (f.)** = *laurel tree* (the sign of Apollo); *triumph, victory*.
- laus, laudis (f.)** = *praise; glory, fame, approval*.
- laxō (1)** = *to extend, widen, increase the size, expand; open; loosen, slacken; untie, let go; undo, release, relax; lessen*.
- laxus, a, um** = *roomy, wide; loose, slack*.
- lea, ae (f.)** = *lioness, female lion*.
- Lechaeum, ī (n.)** = *Lechaeum* (the port of Corinth).
- lectus, ī (m.)** = *couch, bed*.
- Lēdaeus, a, um** = *of Leda* (the daughter of King Thestius).
- lēgātus, ī (m.)** = *legate, messenger, envoy*.
- legō, legere, lēgī, lēctus** = *to pick, choose; read, peruse*.
- lēniō, lēnīre, lēnivī, lēnitus** = *to soften, alleviate, soothe, calm*.
- lēnis, e** = *soft, gentle, mild; smooth*.
- lentus, a, um** = *flexible, supple; tough; slow, prolonged*.
- lentus, a, um** = *slow, sluggish, hesitant, resistant, reluctant*.
- leō, leōnis (m.)** = *lion*.
- Lerna, ae (f.)** = *Lerna* (a marshy district in Argolis).
- Lernaeus, a, um** = *Lernian, of Lerna* (refers to the Hydra slain by Hercules).
- lētālis, e** = *lethal, fatal, mortal*.
- Lēthaeus, a, um** = *of the River Lethe* (River of Forgetfulness in the underworld).
- lētifer, a, um** = *deadly, fatal*.
- lētifer, is** = *plague-bearing, plague-filled*.
- Lētoidis, e** = *of Leto* (the mother of Apollo).
- lētum, ī (n.)** = *death, ruin, destruction*.
- levis, e** = *light, thin; slight; easy, simple; fickle*.
- levō (1)** = *to lift up, raise; lighten, relieve, ease; lessen, weaken; take away, avert*.
- lēx, legis (f.)** = *law, statute, right, rule*.
- lībāmentum, ī (n.)** = *libation, sacrificial offering*.
- libēns, libentis** = *willing, ready, gladly*.
- līber, a, um** = *free*.
- liber, librī (m.)** = *wood, bark; book*.
- libet, libēre, libuit** = (impers. + dat.) *it pleases, it is pleasant for, it is agreeable to*.
- lībō (1)** = *to taste, sip; pour as a libation, offer; barely touch, graze*.
- lībrō (1)** = *to balance, poise, level; hurl, launch*.
- licēns, licentis** = *free, bold, unrestrained*.
- licet** = *although, even if; yes, alright*.

- licet, licuit** = (impers.) *it is permitted, one may*.
- licitus, a, um** = *permissible, lawful, legitimate*.
- lignum, ī (n.)** = *wood, timber; gallows, cross*.
- ligō (1)** = *to bind, tie, fasten*.
- līmen, līminis (n.)** = *threshold, doorway, entrance*.
- līmes, līmitis (m.)** = *limit, boundary marker; channel; path, course*.
- lingua, ae (f.)** = *tongue, speech, language*.
- linquō, linquere, liquī** = *to go away from, quit, leave, depart from; abandon, forsake*.
- liqueō, liquēre, liquī** = *to be clear, be evident*.
- liquidus, a, um** = *clear, pure; flowing*.
- lītus, lītoris (n.)** = *shore, coast, beach*.
- lituus, ī (m.)** = *cavalry, trumpet, bugle*.
- līvēns, līventis** = *black and blue, livid*.
- līveō, līvēre** = *to be black and blue; be envious; (+ dat.) be jealous of*.
- līvidus, a, um** = *leaden, blue, black and blue*.
- līvor, līvōris (m.)** = *leaden color, bluish, black-and-blue; jealousy, envy, spite*.
- locō (1)** = *to place, put, set; establish*.
- locus, ī (m., n. in pl.)** = *place, position*.
- longaevus, a, um** = *aged, old*.
- longinquus, a, um** = *far off; distant, remote; foreign*.
- longus, a, um** = *long*.
- loquor, loquī, locūtus** = *to speak, say, talk (about)*.
- lūbricus, a, um** = *slippery, smooth; slimy, gliding; deceitful, tricky; (as a noun) precarious situation, critical period*.
- lūceō, lūcēre, lūxī** = *to shine, be light, glow, glitter; be clear, apparent*.
- Lūcifer, ī (m.)** = *Lucifer (the Morning Star)*.
- Lūcīna, ae (f.)** = *Lucina (a Lemnian woman)*.
- lūctor, lūctārī, lūctātus** = *to wrestle, to struggle to*.
- lūctus, ūs (m.)** = *sorrow, mourning, grief, distress*.
- lūcus, ī (m.)** = *sacred grove, woods*.
- lūdus, ī (m.)** = *game, play, sport; school*.
- luēs, is (f.)** = *infection, contagion, plague, pestilence, calamity*.
- lūgeō, lūgēre, lūxī** = *to mourn, lament, deplore; be in mourning*.
- lūmen, lūminis (n.)** = *light, lamp, torch; brightness, sheen, daylight; eye*.
- lūna, ae (f.)** = *moon*.
- lūnātus, a, um** = *crescent, crescent-shaped*.
- luō, luere, luī** = *to wash, cleanse, purge; set free, let go; suffer; atone for, pay for*.
- lupus, ī (m.)** = *wolf*.
- lūstrō (1)** = *to purify, travel over, traverse; check, examine, survey, scan, look for, search for; go around*.
- lūstrum, ī (n.)** = *haunt, den, layer; purification, sacrifice; festival; lustration, five-year period*.
- lūx, lūcis (f.)** = *light*.
- lūxuriō (1)** = *to grow luxuriously, swell up, be frisky, run riot*.
- lūxus, ūs (m.)** = *extravagance, luxury, splendor, magnificence*.
- Lyaeus, ī (m.)** = *Lyaeus, Bacchus*.
- Lycāōn, Lycāōnis (m.)** = *Lycaon (the king of Arcadia)*.
- Lycastē, ēs (f.)** = *Lycaste (a Lemnian woman)*.
- Lycophontes, is (m.)** = *Lycophontes (one of Eteocles's men)*.
- Lycōreus, ī (m.)** = *Lycoreus (a Theban)*.

Lycūrgus, ī (m.) = *Lycurgus* (the king of Thrace who banished the worship of Bacchus).

lymphā, ae (f.) = *water, spring.*

lymphō (1) = *to derange, drive crazy; be in a frenzy.*

lynx, lyncis (m.) = *lynx, lynx-skin.*

M

Macte! = *Well done! Bravo! Excellent!*

mactō (1) = *to magnify, glorify, honor; sacrifice, slaughter, put to death; destroy, ruin.*

mactus, a, um = *glorified, honored, adored.*

macula, ae (f.) = *spot, stain; blemish.*

madeō, madēre, maduī = *to be wet, be moist; drip, flow.*

madidus, a, um = *wet, moist, dripping, juicy, drenched.*

Maenalius, a, um = *Maenalian, of Maenalus* (a mountain in Arcadia), *Arcadian.*

Maeōn, is (m.) = *Maeon* (one of Eteocles's men).

Maeōtis, Maeōtidis (f.) = *Lake Maeotis* (in Scythia).

maereō, maerēre = *to mourn (for), grieve (for).*

maestus, a, um = *mourning, sad, gloomy.*

magis = *more.*

magnanimus, a, um = *great-spirited, great-hearted, brave.*

magnus, a, um = *big, large, great.*

māiestās, māiestātis (f.) = *majesty, dignity; treason; authority.*

māiōrēs, um (m. pl.) = *ancestors, forefathers.*

māla, ae (f.) = *cheek, cheekbones, jaw.*

malesuādus, a, um = *ill-advising.*

malignus, a, um = *spiteful, malicious, jealous, mean; evil, bad.*

malus, a, um = *unpleasant, harmful, bad, wicked, evil.*

mālus, ī (m.) = *mast, pole.*

mandō (1) = *to order, command; commit, entrust.*

māne = *in the morning.*

maneō, manēre, mānsī, mānsūrus = *to stay, remain.*

mānēs, ium (m. pl.) = *shades, souls, spirits (of the dead); the underworld; (mortal) remains.*

manica, ae (f.) = *sleeves, gloves, arm bands.*

manifestō (1) = *to reveal, betray.*

manifestus, a, um = *manifest, plain, evident, clear, distinct, obvious; exposed.*

maniplus, ī (m.) = *handful; gang; maniple, company.*

mānō (1) = *to pour (out), shed; spread; trickle; flow.*

Mantō, Mantūs (f.) = *Manto* (the daughter of Tiresius and seer of Apollo).

manus, ūs (f.) = *hand, (pl.) band of men, power.*

Marathōn, is (m.) = *Marathon* (a plain in Aegeis where Theseus is said to have slain the Marathonian bull and thus freed the nearby people from it).

Marathōn, Marathōnis (f.) = *Marathon.*

marceō, marcēre, marcuī = *to wither, droop, shrink; be weak, slack off.*

marcidus, a, um = *languid, exhausted, withered, drooping; weak, apathetic.*

margō, marginis (f.) = *margin, border, edge.*

marītus, a, um = *marital, matrimonial, nuptial.*

marītus, ī (m.) = *spouse, husband; married couple; (f.) wife, bride.*

Mars, Martis (m.) = *Mars* (the god of war), *war.*

Martius, a, um = *Martian, of Mars.*

mās, maris (m.) = *male, man.*

Massylus, a, um = *Massylian, African.*

māter, mātris (f.) = *mother.*

māternus, a, um = *maternal, motherly, of a mother.*

mātūrus, a, um = *mature, advanced.*

Māvors, Māvortis (m.) = *Mars, (by METON.) war.*

Māvortus, a, um = *of Mars, Martian; warlike.*

medeor, medērī = *to heal, cure; be good for; be safe.*

medius, a, um = *middle (of), central.*

Megaera, ae (f.) = *Megaera (one of the three Furies).*

Melanippus, ī (m.) = *Melanippus (a Theban).*

Meleager, Meleagrī (m.) = *Meleager (the son of King Oeneus of Calydon).*

membrum, ī (n.) = *member, limb.*

meminī, meminisse = (+ gen.) *to remember, be mindful of.*

memor, memōris = *mindful, remembering; (+ gen.) mindful of.*

memorō (1) = *to utter, speak, say, mention; recall, remind.*

Mēnaleus, Mēnaleos (m.) = *Menaleus (a Theban).*

Menoecēus, a, um = *of Menoeceus.*

Menoecus, Menoeceos (m.) = *Menoecus (the son of Creon).*

Menoetēs, is (m.) = *Menoetes (one of Eteocles's men).*

mēns, mentis (f.) = *mind, attitude, will, inclination, purpose, intention.*

mēnsa, ae (f.) = *table, meal.*

mēnsis, is (m.) = *month.*

mentior, mentīrī, mentītus = *to invent, fabricate, feign, imitate, fake; lie.*

mereō, merēre, meruī, meritus or **mereor, merērī, meritus** = *to earn, deserve, merit, be entitled to.*

mergō, mergere, mersī, mersus = *to dip, plunge; sink, drop; engulf, swallow up, overwhelm; bury; drown.*

merus, a, um = *pure, unmixed; (as a noun) wine.*

messis, is (f.) = *harvest, harvest time.*

metallum, ī (n.) = *metal, mine, quarry.*

mētiōr, metūrī, mēnsus = *to measure, estimate; distribute, mete; traverse, travel, sail or walk through; judge, survey.*

metō, metere, messuī, messus = *to reap, mow, gather, collect, harvest.*

metuō, metuere, metuī = *to fear, be afraid of; dread.*

metus, ūs (m.) = *fear, anxiety, apprehension.*

meus, a, um = *my.*

micō, micāre, micuī = *to vibrate, quiver; flash, gleam, twinkle, sparkle.*

migrō (1) = *to transport; transgress, violate; move, depart.*

mīles, mīlitis (m.) = *soldier.*

minae, ārum (f. pl.) = *menaces, threats; projecting points of a wall.*

Mīnerva, ae (f.) = *Minerva (the virgin goddess of war and wisdom and daughter of Jupiter).*

minitor, mīnitārī, mīnitātus = *to threaten (with), make threats.*

minor, minārī, minātus = *to threaten (with), promise boastfully, make threats; jut out, project.*

minor, minōris (m.) = *subject, inferior person.*

minus, minōris = *smaller amount, less.*

Mīnyae, ārum (m. pl.) = *descendants of Minyas, the Argonauts.*

mīror, mīrārī, mīrātus = *to wonder, admire, be amazed at, be surprised at.*

mīrus, a, um = *amazing, surprising, astonishing.*

miscēō, miscēre, miscuī, mixtus = *to combine, blend; share; mix up, confuse.*

- miser, a, um** = *miserable, wretched; poor, pitiable.*
miserābilis, e = *wretched, miserable, pitiable.*
miserandus, a, um = *pitiful, pitiable, unfortunate, deplorable.*
misereō, miserēre, miseruī, miseritus or **misereor, miserēri, miseritus** = (+ gen.) *to pity, feel sorry for, sympathize with.*
miserēscō, miserēscere = *to feel pity, feel sympathetic; (+ gen.) pity.*
miseror, miserārī, miserātus = *to pity, feel sorry for.*
missile, is (n.) = *missile.*
missilia, ium (n. pl.) = *missiles.*
mītis, e = *soft; calm, placid; mild, gentle; sweet.*
mittō, mittere, mīsī, missus = *to send, throw, hurl, cast.*
moderātrix, moderātrīcis (f.) = *controller, director, guide.*
moderātus, a, um = *controlled, well-regulated, orderly, restrained.*
modestus, a, um = *restrained, temperate, mild; modest.*
modicus, a, um = *moderate, temperate; restrained; small.*
modo = *only, merely, simply, solely; just now, just recently; lately, presently.*
modus, ī (m.) = *limit, size, boundary; rule, regulation; way, mode, manner, method; (+ gen.) in the manner of.*
moenia, moenium (n. pl.) = *defensive walls, town walls.*
molāris, is (m.) = *millstone, large stone (esp. when used as a weapon); molar.*
mōlēs, is (f.) = *mass, bulk, pile; burden, effort, trouble.*
mōlior, mōlirī, mōlitus = *to work hard at; fashion, build, erect; undertake, attempt.*
mollis, e = *soft, gentle, mild; calm.*
moneō, monēre, monuī, monitus = *to remind, tell, advise, warn.*
monimentum, ī (n.) = *monument.*
monitus, ūs (m.) = *warning, reminder, command, advice, counsel.*
mōns, montis (m.) = *mountain.*
mōnstriferus, a, um = *bearing a monster, inhabited by a monster.*
mōnstrō (1) = *to show, point out; reveal; advise, teach.*
mōnstrum, ī (n.) = *sign, portent; monster.*
montivagus, a, um = *wandering over the mountains.*
Mopsus, ī (m.) = *Mopsus.*
mora, ae (f.) = *delay, hindrance, obstacle.*
mordeō, mordēre, momordī, morsus = *to bite, eat, devour; sting; cut (into), hurt.*
moribundus, a, um = *dying, mortal, deadly; at the point of death; half-dead.*
morior, morī, mortuus = *to die.*
moror, morārī, morātus = *to delay, linger, stay behind, detain, entertain.*
Mors, Mortis (f.) = *Death.*
morsus, ūs (m.) = *bite, grip, vicious attack.*
mortālis, e = *mortal, human.*
mōs, mōris (m.) = *custom; manner, nature.*
moveō, movēre, mōvī, mōtus = *to move.*
mox = *soon, next time.*
mūcrō, mūcrōnis (m.) = *sharp point, sharp edge, tip; sword; edge, boundary.*
mūgiō, mūgīre, mūgīvī, mūgitus = *to bellow, low; rumble, roar.*
mūgītus, ūs (m.) = *groaning, moaning, roaring.*
mulceō, mulcēre, mulsī, mulsus = *to soothe, alleviate; appease, flatter.*
Mulciber, ī (m.) = *Vulcan, fire.*
multifidus, a, um = *divided into many parts, splintered, having many tributaries.*

multiplex, multiplicis = *with many folds, winding, serpentine.*
multiplicō (1) = *to multiply, increase.*
multum = *very, a lot; much.*
multus, a, um = *many, a lot.*
mundus, ī (m.) = *world, mankind; universe, heavens.*
mūnīmen, mūnīminis (n.) = *defense.*
mūniō, mūnīre, mūnīvī, mūnītus = *to build, strengthen, fortify.*
mūnus, mūneris (n.) = *offering, service, function, duty, gift; favor, tribute.*
murmur, is (n.) = *murmur, whisper, murmuring, buzz, hum; roar, crash; rumble, growling.*
mūrus, ī (m.) = *wall (of a city).*
mūtō (1) = *to move, shift, change, alter; transform.*
mūtus, a, um = *silent, mute, speechless.*
mūtuus, a, um = *mutual, reciprocal, interchangeable.*
Mycēnae, ārum (f. pl.) = *Mycenae (home of Hippomedon's family).*
Myrmidōn, Myrmidones (f.) = *Myrmidon (a Lemnian woman).*
mysticus, a, um = *mystic.*

N

nam = *for (in that case), because; again, then.*
nāta, ae (f.) = *daughter.*
natō, nāre, nāvī = *to swim, float.*
nātūra, ae (f.) = *nature, birth, character.*
nātus, ī (m.) = *son.*
nauta, ae (m.) = *sailor.*
nāvīfragus, a, um = *shipwrecking, dangerous to ships.*
Naxos, ī (f.) = *Naxos (the island where Theseus abandoned Ariadne).*
nē = *not, no (introducing a negative clause or command).*
Nēbridēs, um (f. pl.) = *fawn-skins (worn by Maenads), Maenads.*
nebula, ae (f.) = *cloud.*
nec = *nor, and not, not.*
nec nōn = *and also, besides, moreover.*
necdum = *and not yet.*
nectō, nectere, nexuī, nexus = *to tie, connect, join; weave; devise, contrive.*
nefandus, a, um = *unspeakable, impious.*
nefās (n., indecl.) = *crime, wickedness, impiety, sacrilege, wrong; evil, wrongdoing.*
nefastus, a, um = *forbidden, unlawful; impious, irreligious.*
neglēgō, neglegere, neglexī, neglēctus = *to be unconcerned about, neglect; overlook; despise.*
negō (1) = *to deny, refuse, decline.*
Nemeaeus, a, um = *Nemean, of Nemea.*
Nemeē, ēs (f.) = *Nemea (the land in Argolis where Hercules killed the Nemean lion).*
nemorōsus, a, um = *woody, wooded.*
nemus, nemoris (n.) = *wood, forest; grove, sacred grove.*
nepōs, nepōtis (m.) = *grandson, nephew, descendent.*
Neptūnius, a, um = *of Neptune.*
neque = *nor, and not, not.*
nequeō, nequīre, nequīvī, nequītus = *(+ infin.) to be unable.*
nēquiquam = *in vain, pointlessly, for nothing, without a purpose, for no reason.*
Nēreus, Nēreos (m.) = *Nereus (the son of Oceanus and Tethys; father of the Nereids); the sea.*

- nesciō, nescīre, nescīvī, nescītus** = *to not know, be unfamiliar with.*
neuter, neutra, neutrum = *neither (of two).*
nex, necis (f.) = *(violent) death, murder, slaughter.*
nexus, ūs (m.) = *bond, tie; enslavement; grip; embrace; coil (of a snake).*
nī = *if . . . not, unless.*
niger, nigra, nigrum = *black, dark.*
nihil = *nothing, in no way.*
Nīlus, ī (m.) = *the river Nile.*
nimbus, ī (m.) = *cloud, storm cloud; pouring rain.*
nīmīrum = *without a doubt, evidently.*
nīmius, a, um = *very much, very great; too great, excessive.*
Nīsus, ī (m.) = *Nisus (the king of Megara).*
Nīsus, ī (m.) = *Nisus (the son of Hyrtacus and refugee of Troy; the elder companion of Euryalus).*
niteō, nitēre, nituī = *to shine, glitter; be bright.*
nitīdus, a, um = *shining, bright; glowing; shiny, greasy; glamorous, flashy.*
nītor, nītī, nīxus = *to rest one's weight, lean (on), support oneself; rely (on); make an effort, strain, struggle.*
nivālis, e = *snowy, covered with snow; cold, wintry.*
niveus, a, um = *of snow, snowy; white.*
nix, nivis (f.) = *snow.*
nō (1) = *to swim.*
nōbilitās, nōbilitātis (f.) = *nobility, royalty.*
nocēns, nocentis = *harmful, guilty, criminal.*
noceō, nocēre, nocuī, nocitus = *to harm, hurt; (+ dat.) injure.*
nocturnus, a, um = *of the night, nighttime, nocturnal.*
nōdōsus, a, um = *knotted.*
nōmen, nōminis (n.) = *name.*
nōn = *not, no.*
nōndum = *not yet.*
nōs = *we, us.*
nōscō, nōscere, nōvī, nōtus = *to (get to) know, become acquainted with; recognize, learn.*
noster, nostra, nostrum = *our.*
nōta, ae (f.) = *sign, note, mark, letter.*
Notus, ī (m.) = *the Notus (the south wind).*
noverca, ae (f.) = *step-mother.*
novō (1) = *to make new, renovate, renew, refresh.*
novus, a, um = *new, fresh; unusual, strange.*
nox, noctis (f.) = *night.*
noxa, ae (f.) = *harm, injury, offense, fault, guilt.*
nūbēs, is (f.) = *cloud, veil, gloom.*
nūbifer, a, um = *wind-bearing, cloud-bringing.*
Nūbigenae, ārum (f. pl.) = *Cloud-born ones, Centaurs.*
nūbila, ōrum (n. pl.) = *clouds, rain clouds.*
nūbilus, a, um = *cloudy, cloud-bearing; gloomy, melancholy.*
nudō (1) = *to strip, bare; lay bare, uncover.*
nūdus, a, um = *bare, exposed, naked.*
nūllus, a, um = *none, no, not any, no one, nobody.*
nūmen, nūminis (n.) = *nod, consent; divine will, divine power; god.*
numerō (1) = *to count, add up; reckon; consider.*

numerōsus, a, um = *numerous*.

Numida, ae (m.) = *Numidian, native of Numidia*.

numquam = *never*.

nunc = *now*.

nūntius, ī (m.) = *message, messenger*.

nūper = *recently*.

nuptus, a, um = *bridal, of a bride*.

nurus, ūs (f.) = *daughter-in-law, young lady*.

nusquam = *nowhere, on no occasion, for nothing*.

nūtō (1) = *to keep nodding, sway to and fro, totter; hesitate, waiver*.

nympha, ae (f.) = *Nymph (a water spirit)*.

Nŷsa, ae (f.) = *Nysa (the mountain where Bacchus was born)*.

Nŷsaeus, a, um = *Nysian, of Nysa (the birthplace of Bacchus)*.

O

ō = *oh!*

obdūcō, obdūcere, obduxī, obductus = *to put on, cover, veil, surround, hide*.

obeō, obīre, obīi, obitus = *to go to meet, attend to; fall, die*.

oberrō (1) = *to wander around; (+ ABL) wander among, make a mistake (in or on)*.

obicīō, obicere, obiēcī, obiectus = *to cast, hurl; present, offer, expose*.

obicetō (1) = *to cast, hurl, throw in the way; present, offer, expose; oppose; endanger*.

obitus, ūs (m.) = *death, end*.

oblinō, oblinere, oblēvī, oblitus = *to smear, defile*.

oblīquō (1) = *to turn aside, slant, twist, shift; avert (eyes)*.

oblīquum, ī (n.) = *side*.

oblīquus, a, um = *slanting, crosswise, from the side; glancing; indirect, sly; envious*.

oblīvō, oblīvōnis (f.) = *forgetfulness, oblivion*.

oblīviscor, oblīviscī, oblītus = (+ gen.) *to forget, neglect, disregard*.

oblīvium, ī (n.) = *forgetfulness, oblivion*.

obmūtēscō, obmūtēscere, obmūtūi = *to become silent, fall silent*.

obnītor, obnīti, obnīxus = *to strain, struggle; (+ dat.) press against; resist, oppose*.

oborior, oborīri, obortus = *to rise, appear*.

obruō, obruere, obruī, obrutus = *to cover (up), hide, bury; overwhelm, overthrow; sink; swamp, overflow; obscure; eclipse*.

obscurō (1) = *to obscure, darken, cover, conceal, overshadow*.

obsīdō, obsīdere, obsēdī, obsessus = *to besiege, occupy*.

obstipēscō, obstipēscere, obstipūi = *to be amazed*.

obstō, obstāre, obstetī = (+ dat.) *to stand in the way (of something), oppose; hinder, obstruct; reject*.

obtimeō, obtinēre, obtīnuī, obtentus = *to get hold of, maintain; take up, constitute, comprise; obtain; occupy; prevail*.

obtorqueō, obtorquēre, obtorsī, obtortus = *to twist, turn*.

obtūtus, ūs (m.) = *stare, gaze*.

obvius, a, um = *in the way, exposed; ready; (+ esse) to encounter, meet; attack*.

occāsus, ūs (m.) = *setting*.

occidō, occidere, occidī, occāsus = *to fall (down); be slain, die; set, sink, die*.

occiduus, a, um = *western; sinking, fading, dying*.

occubō (1) = *to lie dead, rest*.

occulō, occulere, oculūi, occultus = *to cover (up); hide, conceal*.

- occultō (1)** = *to hide*.
occultus, a, um = *hidden, secret, reserved*.
occumbō, occumbere, occubūi, occubitus = *to fall to, meet*.
occupō (1) = *to seize, gain, capture, occupy, attack*.
occurrō, occurrere, occurri, occursus = *to run up; (+ dat.) run up to meet, attack, resist, oppose; answer, reply to; relieve, remedy*.
occurus, ūs (m.) = *meeting; appearance, presence*.
Ōceanus, ī (m.) = *Ocean*.
ōcis, e = *swift, rapid*.
oculus, ī (m.) = *eye*.
ōdī, ōdisse = *to hate, dislike, be disgusted with, detest*.
odium, ī (n.) = *hatred, dislike*.
Ōdrysius, a, um = *Odrysian, of Odrysae; Thracian*.
Oeagrius, a, um = *of Oeager (the king of Thrace and father of Orpheus)*.
Oebalidēs, ae (m.) = *descendant of Oebalis, Castor or Pollux*.
Oedipodēs, ae (m.) = *Oedipus*.
Oedipodionidēs, is (m.) = *son of Oedipus*.
Oedipodus, a, um = *of Oedipus*.
Oedipūs, Oedipodis (m.) = *Oedipus*.
Oenēus, a, um = *Oenean, of Oeneus (the king of Calydon); of Calydon*.
Oeneus, Oeneos (m.) = *Oeneus (the father of Tydeus and king of Calydon)*.
Oenidēs, ae (m.) = *descendent of Oeneus, Meleager (one of the Argonauts); Tydeus*.
Oeta, ae (f.) = *Mt. Oeta (in southern Thessaly)*.
offendō, offendere, offendi, offensus = *to offend*.
offerō, offerre, obtulī, oblātus = *to offer, present, cause, bestow*.
Ōgygidae, ārum (m. pl.) = *Ogygians*.
Ōgygius, a, um = *Ogygian, of Ogyges (the first ruler of Thebes), Theban*.
olea, ae (f.) = *olive, olive tree*.
olea, ae (f.) = *olive, olive tree*.
Ōlenius, a, um = *Olenian, of Olenus (a town in Aetolia); Aetolian*.
Ōlenius, ī (m.) = *Olenius (a Theban)*.
ōlim = *long since*.
olīva, ae (f.) = *olive, olive tree, olive branch*.
olor, olōris (m.) = *swan*.
Olympus, ī (m.) = *Mt. Olympus (the home of the gods)*.
ōmen, ōminis (n.) = *omen, sign*.
omnis, e = *each, every, all*.
onus, oneris (n.) = *burden, load; difficulty, trouble*.
opācō (1) = *to darken, shade, overshadow*.
opācus, a, um = *shady, dark; (as a noun) shady place, dark place*.
operiō, operīre, operuī, opertus = *to cover (up); shut, close; hide; overwhelm*.
operōsus, a, um = *active, busy; troublesome, difficult*.
opēs, um (f. pl.) = *wealth, treasure, riches*.
oppōnō, opponere, opposuī, oppositus = *to oppose, place opposite*.
oppositus, a, um = *opposite*.
opprimō, opprimere, oppressī, oppressus = *to press down, weigh down; close; overwhelm; suppress*.
ops, opis (f.) = *power, might, help, aid, influence, weight; resources*.
optō (1) = *to choose, select; wish (for); desire*.

opulentus, a, um = *wealthy, rich; powerful*.
opus, operis (n.) = *work, structure, building; deed, achievement; effort*.
ōra, ae (f.) = *shore, coast*.
ōrāculum, ī (n.) = *oracle*.
orbis, is (m.) = *circle, disc, ring, orbit; region; sphere, globe, Earth, world*.
orbīta, ae (f.) = *wheel rut, track*.
orbō (1) = *to bereave of parents; deprive (of); strip, rob*.
orbus, a, um = *bereaved, bereft; destitute; fatherless, orphaned; childless; widowed; lacking*.
ōrdior, ōrdīrī, orsus = *to begin, undertake; describe*.
ōrdō, ōrdinis (m.) = *order, line, row; rank; class, series*.
Orestēs, ae (m.) = *Orestes (the son of Agamemnon and Clytemnestra)*.
orgia, ōrum (n. pl.) = *Bacchic revelry, orgies*.
orīgō, orīginis (f.) = *origin, source, birth; family, ancestry*.
orior, orīrī, ortus = *to rise, get up; become visible, appear; be born, originate; begin, start*.
ornus, ī (f.) = *ash tree*.
orsa, ōrum (n. pl.) = *undertaking, enterprise; beginnings; utterances, words*.
ortus, ūs (m.) = *origin, source; rising; sunrise*.
Ortygia, ae (f.) = *Ortygia, Delos*.
ōs, ōris (n.) = *mouth, lips, voice, face*.
os, ossis (n.) = *bone, marrow*.
ōsculum, ī (n.) = *kiss; mouth, lips*.
Ossa, ae (f.) = *Ossa (a mountain in eastern Thessaly)*.
Ossaeus, a, um = *of Ossa*.
ostentō (1) = *to show (off), exhibit, display*.
ōstium, ī (n.) = *doorway, front door; mouth, entrance*.
ostrum, ī (n.) = *purple, purple dye*.
ōtium, ī (n.) = *peace, rest, quiet*.
ovilis, e = *sheep, of sheep*.
ovis, is (f.) = *sheep*.
ovō (1) = *to rejoice, celebrate (a minor triumph)*.

P

pābulum, ī (n.) = *food, fodder, grass; nourishment*.
pācifer, a, um = *peace-bearing, peace-bringing, peaceful*.
pācificus, a, um = *peace-making, peacible*.
pacīscor, pacīscī, pāctus = *to bargain for, agree upon; barter; betroth*.
pāctum, ī (n.) = *pact, contract, agreement; way, manner*.
Paeān, is (m.) = *Paeon, Healer (an epithet of Apollo)*.
Palaemōn, Palaemonis (m.) = *Palaemon*.
Palaemonius, a, um = *of Hercules*.
palam = *openly, publicly, plainly*.
palla, ae (f.) = *cloak, robe, garment, mantle*.
Palladius, a, um = *of Pallas Athena*.
Pallas, Pallados (f.) = *Pallas Athena, Minerva*.
palleō, pallēre, palluī = *to be pale, look pale; be yellow; fade; (+ dat.) worry about*.
pallidus, a, um = *pale, sallow; yellow-green*.
pallō, pallere, pallui = *to be pale*.
pallor, pallōris (m.) = *paleness, pallor*.

palma, ae (f.) = *palm, hand.*

pālor, pālārī, pālātus = *to roam about, wander aimlessly.*

palpitō (1) = *to throb, palpitate, quiver, flicker.*

palūs, palūdis (f.) = *swamp.*

pampineus, a, um = *covered with vine shoots, tendrils, or foliage.*

pandō, pandere, pandī, pānsus = *to spread out, extend, expand, unfold; open, lay open; reveal, make known.*

pangō, pangere, pepigī, pāctus = *to fasten, fix, drive in; settle, agree upon, determine; compose, celebrate, record.*

Paphos, ī (m.) = *Paphos* (a city in Cypress sacred to Venus).

pār, paris = *equal, level; fair* (as a noun) *pair, couple.*

Paraetonus, a, um = *Paraetonian, of Paraetonium* (a town west of the Nile delta).

parātus, ūs (m.) = *preparation, provision, equipment; outfit, clothing, apparel.*

Parcae, ārum (f. pl.) = *the Parcae, the Fates, Fate.*

parcō, parcere, pepercī, parsus = *to spare, show mercy to.*

parcus, a, um = *thrifty, economical, frugal, stingy; moderate; slight, little.*

parēns, parentis (m.) = *parent, father, mother; ancestor.*

pareō, parēre, paruī = *to appear, be visible, be evident; obey, comply with.*

pariō, parere, peperī, partus = *to bear, bring forth, give birth to, impart; produce, create, devise, cause, effect, accomplish.*

pariter = *equally, as well, alike; at the same time, together, at once.*

parma, ae (f.) = *small round shield, shield.*

Parnāsus, ī (m.) = *Mt. Parnasus* (sacred to Apollo and the Muses; the location of Delphi).

parō (1) = *to prepare, make ready; furnish, provide; obtain, get.*

Paros, ī (f.) = *Paros* (one of the Cycladic islands).

pars, partis (f.) = *part, portion, piece.*

Parthāonius, a, um = *of Parthaon* (a king of Calydon and the father of Oeneus).

Parthenopaesus, ī (m.) = *Parthenopaesus* (one of the Seven against Thebes and the son of Atalanta).

partior, partīrī, partītus = *to divide, apportion, share.*

partus, ūs (m.) = *giving birth; offspring, young.*

parumper = *for a little while, for a moment.*

parvus, a, um = *small, little.*

pascuum, ī (n.) = *pasture.*

passim = *here and there, all over, without order, random, indiscriminately.*

passus, ūs (m.) = *step, pace, footstep; track.*

pāstor, pāstōris (m.) = *shepherd, herdsman.*

patefaciō, patefacere, patefēcī, patefactus = *to throw open, be open; bring to light.*

pateō, patēre, patuī = *to lie open, stand open, reveal, open; be clear; be exposed, stretch (out).*

pater, patris (m.) = *father, forefather.*

paternus, a, um = *father's, ancestral, native.*

patiēns, patientis = *hardy, tough; hard; stubborn; patient, tolerant.*

patior, patī, passus = *to endure, suffer, bear, put up with.*

patrius, a, um = *of a country.*

patulus, a, um = *open, standing open; spreading (out).*

paucus, a, um = *little, small, few.*

paulātīm = *gradually, little by little.*

paulō ante = *a little before.*

paulum = *a little.*

pauper, is = *poor, meager, cheap.*

paveō, pavēre, pāvī = *to be scared (of).*

pavidus, a, um = *fearful, terrified; panicky, alarmed, shivering, trembling (with fear), startled.*

pāx, pācis (f.) = *peace.*

peccō (1) = *to stray, err, sin.*

pecten, pectinis (m.) = *comb; quill or plectrum of a lyre, (by METON.) lyre; rake; pubic bone, pubic region.*

pectus, pectoris (n.) = *chest, breast; soul, heart.*

pecus, pecoris (n.) = *cattle, herd, flock.*

pecus, pecudis (f.) = *cattle, beast.*

pedes, peditis (m.) = *infantryman, soldier.*

pelagus, ī (n.) = *sea.*

Pelasgus, a um = *Pelasgian, Argive, Greek, Theban.*

Pelethronius, a, um = *Pelethronian, of Pelethronia (an area of Thessaly where the Lapiths and Centaurs lived).*

Pēleus, Pēleos (m.) = *Peleus (one of the Argonauts).*

Pēlias, Pēliadis = *Pelian, of Mt. Pelias.*

pellis, is (f.) = *skin, hide, pelt.*

pellō, pellere, pepulī, pulsus = *to push, beat, strike; drive out/from, expel, banish.*

Pelopēis, Pelopēidis = *Peloponnesian, Argive.*

Pelopēus, a, um = *Pelopian, Argive, Mycenaean.*

Pelops, Pelopis (m.) = *Pelops.*

pelta, ae (f.) = *small leather shield.*

peltifer, a, um = *carrying a pelta (a crescent-shaped shield).*

Penātēs, ium (m. pl.) = *Penates (household gods); (by METON.) hearth, home, house.*

pendeō, pendēre, pependī = *to hang (down), be suspended, depend; be weak; hesitate.*

penes = (+ acc.) *in the possession of, in the power to, belonging to; resting with.*

penetrālia, ium (n. pl.) = *interior, inner chamber, sanctuary.*

penitus = *inside, (from) deep within, deeply; thoroughly, completely; far away, far back.*

pēnsūm, ī (n.) = *labor, task, duty, work.*

Penthēus, a, um = *of Pentheus (the king of Thebes; son of Echion and Agave).*

per = (+ acc.) *through, during, by means of.*

per = (as when swearing an oath) *by, on; in front of, among, through.*

peragō, peragere, perēgī, perāctus = *to disturb, finish, complete, carry through to the end.*

percellō, percellere, perculī percultus = *to knock down, beat down; overthrow, ruin.*

perciō, percīre, percīvī, percītus = *to excite, stir up, move, propel.*

percolō, percolere, percoluī, percultus = *to worship, revere.*

percutiō, percutere, percussī, percussus = *to strike, hit, beat upon; kill.*

perdō, perdere, perdidī, perditus = *to wreck, ruin, destroy; squander, waste; lose.*

perdūrō (1) = *to endure, last.*

perennis, e = *perennial, continuous, everlasting.*

pereō, perīre, perīī, peritus = *to disappear; be spent, go to waste; pass away, pass on, perish, die, fall; be lost, be destroyed.*

pererrō (1) = *to wander around, roam around.*

perferō, perferre, pertulī, perlātus = *to carry through, bear, suffer, endure to the end, put up with.*

perficiō, perficere, perfēcī, perfectus = *to finish, complete.*

perfidus, a, um = *treacherous, untrustworthy, dishonest, sneaky.*

perforō (1) = *to bore through, pierce.*

perfossus, a, um = *pierced.*

perfringō, perfringere, perfrēgī, perfrāctus = *to break through, pierce; shatter.*

- perfundō, perfundere, perfūdī, perfūsus** = to drench, bathe, fill, flood.
pergō, pergere, perrēxī, perrēctus = to continue, proceed.
perhibeō, perhibēre, perhibuī, perhibitus = to present, assert, maintain; call, name.
perimō, perimere, perēmī, perēemptus = to take away completely; destroy, kill.
Periphās, Periphantis (m.) = *Periphas* (an Argive).
permisceō, permiscēre, permiscuī, permixtus = to mix together, intermingle; confuse.
permittō,mittere, permīsī, permissus = to let through; give up, surrender, relinquish, concede; permit, allow.
permulcēō, permulcēre, permulsī, permulsus = to rub gently, stroke, touch gently; charm, please, beguile; soothe, alleviate.
perpetior, perpetī, perpessus = to endure (to the fullest extent).
perquirō, perquirere, perquisīvī, perquisitus = to search carefully for, examine carefully.
Perseus, Perseos (m.) = *Perseus* (the son of Jupiter and Danae).
persolvō, persolvere, persolvī, persolūtus = to solve, explain; pay up; fulfill; render; offer.
perstringō, perstringere, perstrīnxī, perstrictus = to graze, glance (over), wound.
pertemptō (1) = to test, try out, explore thoroughly.
pēs, pedis (m.) = foot.
pestiferus, a, um = destructive, plague-bearing.
petō, petere, petīvī, petitus = to seek, attack; head for, aim at; beg, ask for.
Phaedimus, ī (m.) = *Phaedimus* (a Theban).
Phaēthontēus, a, um = of *Phaethon*.
pharetra, ae (f.) = quiver.
Pharius, a, um = *Pharian*, of the *Pharos*; *Alexandrian*, of *Alexandria*.
Phāsis, is (m.) = *Phasis* (a river in Colchis).
Phēgeus, Phēgeos (m.) = *Phegeus* (an Athenian).
Phēgeus, Phēgeos (m.) = *Phegeus* (one of Eteocles's men).
Phlegra, ae (f.) = *Phlegra* (the land where Jupiter struck down the Giants with lightning).
Phlegyās, ae (m.) = *Phlegyas* (a Theban).
Phoebus, ī (m.) = *Apollo*.
Pholus, ī (m.) = *Pholus* (a Centaur).
Phrixus, ī (m.) = *Phrixus* (the boy who gave Aetes the Golden Fleece).
Phrygius, a, um = *Phrygian*, of *Phrygia* (modern day Turkey).
Phyleus, Phyleos (m.) = *Phyleus* (a Theban).
piāculum, ī (n.) = sacrifice, victim; atonement, remedy; crime, sacrilege, punishment.
Pieriae, ārum (f. pl.) = the *Muses*.
Pierius, a, um = *Pierian*, of the *Muses*; poetic, musical.
pietās, pietātis (f.) = piety, duty, loyalty.
piger, pigra, pigrum = reluctant, unwilling, apathetic, slow, lazy.
piget, pigere, piguit = (impers.) it irks, displeases; pains, annoys; revolts.
pignora, um (n. pl.) = children.
pignus, pignoris (n.) = pledge, security, guarantee; hostage; (pl.) children.
pīlum, ī (n.) = javelin.
pīneus, a, um = pine, of pine.
pingō, pingere, pīnxī, pictus = to draw, paint, embroider, depict, stain, color.
pinguēscō, pinguēscere = to get fat, become fertile.
pīnus, ī (f.) = pine, pinewood; pine tree, fur tree; (by SYNEC.) spear; mast.
piō (1) = to appease by sacrifice, propitiate, honor with religious rites.
Pirithous, ī (m.) = *Pirithous* (the son of Ixion, the king of the Lapiths).

Pisaeus, a, um = *Pisaeon, of Pisa* (a city in Greece).
pius, a, um = *conscientious, godly, holy, sacred, pious, loyal*.
placeō, placēre, placūi = (+ dat.) = *to be pleasing to, please, satisfy*.
placidus, a, um = *gentle, calm, mild, peaceful*.
placitus, a, um = *pleasing, acceptable, agreed upon*.
plāga, ae (f.) = *blow; wound, gash, welt*.
plānctus, ūs (m.) = *beating (of the breast)*.
plangō, plangere, plānxī, plānctus = *to strike, beat* (esp. as a sign of grief); *bewail, lament, mourn*.
plangor, plangōris (m.) = *striking, beating, wailing*.
plangor, plangōris (m.) = *striking, beating, wailing*.
planta, ae (f.) = *sole* (of the foot).
plānum, ī (n.) = *level ground, plain*.
plānus, a, um = *plain; even, level; clear*.
plaudō, plaudere, plausī, plausus = *to slap, clap, beat, applaud*.
Plaustrum, ī (n.) = *the constellation Ursa Maior*.
plausus, plausūs (m) = *applause*.
plēbēius, a, um = *plebian, common, low, vulgar, of the common people*.
plēbs, plēbis (f.) = *plebeians, common people; the masses*.
plectrum, ī (n.) = *lyre*.
plēnus, a, um = *full, satisfied*.
plūma, ae (f.) = *feather, plume*.
plūs, plūris = *more, several, many*.
pōculum, ī (n.) = *drinking cup*.
poena, ae (f.) = *punishment, penalty, retribution*; (pl., personified) *Punishment, Avengers*.
Poena, ārum (f. pl.) = *Punishment, Avengers*.
Polītēs, is (m.) = *Polites* (a Theban).
polliceor, pollicērī, pollicitus = *to promise*.
polluō, polluere, polluī, pollūtus = *to pollute, defile, soil; violate*.
polus, ī (m.) = *axis of the sky, pole, sky; heaven*.
Polynīcēs, is (m.) = *Polynices* (the son of Oedipus and Jocasta; the brother of Eteocles).
pondus, ponderis (n.) = *weight, mass, burden, importance*.
pōne = *behind, after, back*.
pōnō, pōnere, posuī, positus = *to put, place*.
pōns, pontis (m.) = *bridge*.
Pontus, ī (m.) = *Pontus* (the Black Sea).
pontus, ī (m.) = *the sea*.
poples, poplītis (m.) = *knee*.
populor, populārī, populātus = *to devastate, destroy*.
populus, ī (m.) = *people, nation; crowd, throng*.
porgō, porgere, porrēxī, porrēctus = *to stretch (out), extend; offer, present*.
porrigō, porrigere, porrēxī, porrēctus = *to stretch out, extend*.
portendō, portendere, portendī, portentus = *to indicate, fortell, portend, predict*.
portitor, portitōris (m.) = *ferryman, boatman*.
porta, ae (f.) = *gate, entrance, door*.
portus, ūs (m.) = *port, harbor*.
poscō, poscere, poposcī = *to ask, request, beg, demand; require, need*.
possum, posse, potuī = *to be able, can*.
post = (+ acc.) *after, behind*.

- posthabeō, posthabēre, posthabuī, posthabitus** = *to slight, neglect; (+ dat.) to think (something) less important than.*
- postis, is (m.)** = *door post, door.*
- postquam** = *after, when.*
- potēns, potentis** = *powerful, strong, capable.*
- potestās, potestātis (f.)** = *power, strength, rule, force.*
- potior, potīrī, potītus** = *(+ gen. or abl.) to acquire, get possession of, obtain.*
- potius** = *rather, more, by preference.*
- praebeō, praebēre, praebuī, praebitus** = *to hold out, offer, present; supply, give; permit, allow.*
- praecelerō (1)** = *to gain speed, become quick.*
- praiceps, praecipitis** = *headfirst, steep, precipitous; swift, rushing, violent; hasty, rash.*
- praecipitō (1)** = *to rush head first, hasten, hurry; throw down (head first); jump down, dive, sink; precipitate.*
- praecipuē** = *especially, chiefly.*
- praecordia, ōrum (n. pl.)** = *diaphragm, midriff; insides, stomach; chest, breast, heart.*
- praedō, praedonis (m.)** = *thief, robber, pirate.*
- praefigō, praefigere, praefixī, praefixus** = *to fix, fasten, transfix.*
- praefurō, praefurere** = *to rage, rave beforehand.*
- praemittō, praemittere, praemīsī, praemissus** = *to send out ahead, send in advance; send word.*
- praemium, ī (n.)** = *prize, reward, gift.*
- praesāgium, ī (n.)** = *(prophetic) vision, portent, prophecy.*
- praesēns, praesentis** = *present, current, in person, at hand; existing, contemporary; prompt, immediate, impending.*
- praestāns, praestantis** = *(+ gen.) exceptional, outstanding.*
- praestō, praestāre, praestitī, praestitus** = *to excel, be superior to; show; keep; (impers.) it is better, it is preferable.*
- praetereō, praeterīre, praeterīī, praeterītus** = *to pass by, pass over; skip; escape the notice of.*
- praetervehor, praetervehī, praetervectus** = *to ride by, sail by, pass by.*
- praevideō, praevideēre, praevīdī, praevīsus** = *to foresee, portend.*
- prātum, ī (n.)** = *meadow; grass; field, plain.*
- precor, precārī, precātus** = *to beg, pray (to), entreat, supplicate; pray (for), wish (for).*
- premō, premere, pressī, pressus** = *to press; suppress, hide.*
- prēndō, prēndere, prēndī, prēnsus** = *to catch, capture, arrest, occupy, seize.*
- pretium, ī (n.)** = *price, value, worth; reward, pay.*
- prex, precis (f.)** = *prayer, request, curse, imprecation.*
- prīmōrdium, ī (n.)** = *origin, beginning; beginning of a new reign.*
- prīmus, a, um** = *first, foremost.*
- prīnceps, prīncipis** = *first, foremost; (as a noun) chief, leader, commander.*
- prīncipium, ī (n.)** = *beginning, start, basis.*
- prior, prius** = *ahead, in front, leading, first; earlier, preceding, prior; former.*
- prīvātus, a, um** = *private, personal, individual; peculiar; ordinary.*
- prīvō (1)** = *to deprive (someone, acc.) of (something, abl.).*
- prō** = *oh! (as in a lamentation or a prayer).*
- prō** = *(+ abl.) on behalf of, before, in front of, according to.*
- procella, ae (f.)** = *tumult, commotion, violent wind, squall, gale, hurricane, storm.*
- procer, is (m.)** = *noble, chief, prince; leading man.*
- prōcērus, a, um** = *tall, long.*
- prōcidō, prōcidere, prōcidī** = *to fall forth, fall forward.*
- procul** = *far (away).*

prōculcō (1) = *to trample (upon).*

prōcumbō, prōcumbere, prōcubuī, prōcubitus = *to fall down, sink down, lie down, lean forward; go to ruin; extend, spread.*

prodigiālis, e = *fantastic, ominous.*

prōdigus, a, um = *wasteful, lavish, open-handed; free with.*

prōditor, prōditōris (m.) = *betrayed, traitor.*

prōdō, prōdere, prōdidī, prōdītus = *to produce, give forth; disclose, tell, reveal.*

proelium, ī (n.) = *battle, combat, fight.*

profānus, a, um = *unconsecrated; impious, ill-omened.*

prōferō, prōferre, prōtulī, prōlātus = *to bring forward, bring out; reveal; profess; provoke.*

profor, profārī, profātus = *to speak out.*

profugus, a, um = *refugee, fugitive.*

profundum, ī (n.) = *depth, the deep (sea); abyss.*

profundus, a, um = *deep, boundless; dense; vast; infernal.*

prōgeniēs, prōgeniē (f.) = *race, family, progeny.*

prōgredior, prōgredī, prōgressus = *to proceed, advance, go, move forward.*

prohibeō, prohibēre, prohibuī, prohibitus = *to hold back, check, hinder, prevent, avert, prohibit, forbid, keep away, defend.*

prōiciō, prōicere, prōiēcī, prōiectum = *to throw down, throw out, throw; throw away, abandon, forsake; banish, exile.*

proinde = *consequently, accordingly.*

prōlābor, prōlābī, prōlāpsus = *to fall, slip down.*

prōlēs, is (f.) = *offspring, progeny, children, descendants, race, stock.*

prōluō, prōluere, prōluī, prōlūtus = *to wash out, wash away; purify.*

prōluviēs, ē (f.) = *flood, sewage.*

prōmereō, prōmerēre, prōmeruī, prōmeritus = *to deserve, merit, earn.*

prōmineō, prōminēre, prōminuī = *to jut out, stick out.*

prōmissum, ī (n.) = *promise.*

promittō, promittere, promisi, promissus = *to promise.*

prōmō, prōmere, prompsi, prōmptus = *to produce, bring out, draw out.*

prōmoveō, prōmovēre, prōmōvī, prōmōtus = *to move forward, cause to advance, enlarge, extend, effect, accomplish.*

prōmptus, a, um = *prompt, ready, easy, evident; bold, enterprising.*

prōnus, a, um = *leaning (forward), stooping (over); prone; sinking, setting; inclined, disposed; bending; swift; steep; downhill.*

propāgō, propāginis (f.) = *progeny, offspring, descendant.*

prope = (adv.) *near, nearby, close by; (+ acc.) near.*

properē = *hastily, quickly.*

properus, a, um = *quick, swift.*

propinquō (1) = (+ dat.) *to draw near, approach.*

propinquus, a, um = *close by, nearby, near, neighboring.*

propior, propriōris = *nearer (to), closer (to), more recent.*

proprius, a, um = *one's own.*

propter = (+ acc.) *near, close to.*

prōpugnō (1) = *to defend, cover.*

prōra, ae (f.) = *prow.*

prōrumpō, prōrumpere, prōrūpī, prōruptus = *to burst, rush or gush forth, emit.*

proscindō, proscindere, proscidi, proscissus = *to plow up, break up; criticize harshly, cut to pieces.*

- prōsequor, prōsequī, prōsecutus** = *to pursue, escort.*
prospectō (1) = *to gaze out (at), look out on.*
prōsperus, a, um = *successful, fortunate, favorable, lucky.*
prospiciō, prospicere, prospexī, prospectus = *to foresee, watch for.*
prosternō, prosternere, prostrāvī, prostrātus = *to throw to the ground, throw down, knock down; wreck, ruin, overthrow, subvert.*
prōsum, prōesse, prōfuī = *to be useful, be advantageous.*
prōterō, prōterere, prōtrīvī, prōtrītus = *to wear down, rub out; trample down; crush.*
prōterreō, prōterrere, prōterruī, prōterritis = *to frighten off or away.*
protervus, a, um = *brash, brazen.*
prōtinus = *straight-on, forward, farther on; immediately, at once; continuously, right on, without pause.*
prōvidus, a, um = *prophetic, foresightful.*
proximus, a, um = *nearest, next; closest.*
Pterelās, ae (m.) = *Pterelas (a Theban).*
pūbēs, is (f.) = *youth, (pl.) young men.*
pudendus, a, um = *shameful, scandalous.*
pudēns, pudentis = *modest, bashfull.*
pudeō, pudere, puduī = *to make ashamed; (impers.) (acc.) is ashamed of (gen.).*
pudibundus, a, um = *shameful, full of shame.*
pudor, pudōris (m.) = *shame, decency.*
puer, ī (m.) = *boy, young man.*
puerilis, e = *boyish, youthful, childish.*
pugna, ae (f.) = *battle, fight.*
pugnō (1) = *to fight; (+ dat.) fight with, fight against.*
pulsō (1) = *to strike, beat.*
pulvereus, a, um = *dusty, covered with dust.*
pulvis, pulveris (m.) = *dust, powder; scene, arena, field.*
puppis, is (f.) = *stern, ship.*
purgō (1) = *to make clean, cleanse, excuse.*
putō (1) = *to think.*
putris, e = *putrid, rotten, crumbling.*
Pyladēs, ae (m.) = *Pylades (the son of Strophio and a friend of Orestes).*
Pylus, a, um = *Pylia, of Pylos (a town on the western coast of Greece, famous for being the birthplace of Nestor).*
pyra, ae (f.) = *funeral pyre.*
Pyracmōn, Pyracmonis (m.) = *Pyracmon (one of the Cyclops).*
Pŷthōn, is (m.) = *Python (a dragon slain by Apollo).*

Q

- quā** = *by this way, by this route.*
quadriiugī, ōrum (n. pl.) = *four horse team.*
quaerō, quaerere, quaesīvī, quaesītus = *to look for, search for; ask, inquire; try to get, get, obtain; try to gain, earn, acquire; miss, lack.*
quālis, e = *what kind (of), what sort (of), such as.*
quāliter = *as, just as.*
quamquam = *although, yet, nevertheless.*
quamvis = *however, ever so; although.*
quandō = *at what time, when, since, as.*

quantus, a, um = *how great, how much.*

quassō (1) = *to keep shaking, keep tossing; batter, shatter; weaken.*

quater = *four times.*

quatiō, quaterē, --, quassus = *to shake, cause to shake, tremble; beat, strike.*

quattuor = *four.*

-que = (enclitic) *and.*

queō, quīre, quīvī, quītus = *to be able (to).*

quercus, ūs (m.) = *oak, oak tree.*

querēla, ae (f.) = *complaint, grievance, lament.*

quernus, a, um = *of oak.*

queror, querī, questus = *to complain about.*

querulus, a, um = *full of complaints, plaintive.*

questus, ūs (m.) = *complaint.*

quī, quae, quod = *which, that, what.*

quīcumque, quaecumque, quodcumque = *whoever, whatever.*

quid = *what? why?*

quīdam, quaedam, quoddam = *a certain, a kind of.*

quidem = *indeed, certainly, even, at least.*

quīēs, quīētis (f.) = *quiet, peace, rest, calm.*

quīēscō, quīēscere, quīēvī, quīētus = *to stand by and watch, allow; settle, come to a rest; rest, keep quiet, lie still; cease, stop.*

quīētus, a, um = *at rest, quiet, peaceful, calm.*

quīn = *why not?; in fact; so, so that not, without.*

quīnam, quāenam, quodnam = *what, what kind, just what sort.*

quīnī, ae, a = *five each.*

quīnquāgintā = *fifty.*

quīnquennium, ī (n.) = *five year period, five years.*

quippe = *indeed, for.*

quīsnam, quāenam = *who?*

quīsq̄ue, quāeq̄ue, quodque = *each.*

quīsq̄uis = *whoever.*

quō . . . usque = *as far as, to what degree.*

quod = *because, in as much as, as much as.*

quodsī = *but if.*

quōnam = *to what end, for what purpose.*

quōnam usque = *how much longer? to what possible degree?*

quondam = *at last.*

quōniam = *because.*

quoque = *also, too.*

quotannīs = *every year.*

quotiēns = *how often, as often as.*

R

rabidus, a, um = *rabid, mad, furious, raving, uncontrolled.*

rabiēs (f., no gen.) = *rage, madness, anger, fury; passion.*

radiō (1) = *to radiate.*

radius, ī (m.) = *stake, stick, spoke; ray, beam; reflection, glint (of light).*

rādīx, rādīcis (f.) = *root, base.*

- rādō, rādere, rāsī, rāsus** = to shave, scratch, scrape, coast by.
rāmus, ī (m.) = branch, bough.
rapidus, a, um = rapid, swift, quick.
rapiō, rapere, rapuī, raptus = to seize; carry off; take away, plunder; take to, cover, travel over.
raptō (1) = to seize, carry off; plunder.
raptus, ūs (m.) = robbery, abduction, rape.
rārēscō, rārēscere = to grow thin, become thin.
rārus, a, um = far apart; scarce, sparse; few; uncommon, rare; unusual.
rāsilis, e = shaved smooth, scraped, polished.
ratīō, ratīōnis (f.) = account, reckoning; plan, method; reasoning.
ratis, is (f.) = boat, ship, raft.
ratus, a, um = fixed, established, settled, certain, sure, approved.
raucus, a, um = hoarse, husky; loud.
recēdō, recēdere, recessī, recessus = to go back, leave, depart, withdraw; retire; slip away.
recēns, recentis = recent, fresh.
recīdō, recīdere, recīdi, recīsus = to cut back, cut off, cut short.
recipiō, recipere, recēpī, receptus = to keep back, take back; withdraw; recover.
recludō, recludere, reclūsī, reclūsus = to reveal, open; lay open.
recolō, recolere, recoluī, recultus = to till again, honor again; call to mind, consider.
recondō, recondere, recondidī, reconditus = to put back (again), put away; sheathe; hoard; hide, conceal.
recordor, recordārī, recordātus = to think over, call to mind, consider.
rēctor, rēctoris (m.) = guide, ruler, controller, leader, commander.
rēctus, a, um = right, proper, straight, honest.
recubō, recubāre, recubuī, recubitus = to lie back, lie down; recline.
recursō (1) = to keep running back.
recurvus, a, um = curving, bent, crooked.
reddō, reddere, reddidī, redditus = to return, restore, deliver; pay back.
redeō, redire, rediī, reditūrus = to come back, go back, return.
redūcō, redūcere, redūxī, redūctus = to lead or bring back, withdraw, recall.
redūx, redūcis = guiding back, rescuing; coming back, returning; brought back, restored.
referō, referre, rettulī, relātus = to bring back, carry back; renew, revive; announce, report, relate, tell.
reflō (1) = to breathe out again, flow again; snort (at).
refūgiō, refūgere, refūgī, refūgitūrus = to flee back, run away, escape.
refugus, a, um = fleeing, receding.
refulgeō, refulgēre, refulsī = to flash back, reflect light; shine, gleam.
refundō, refundere, refūdī, refūsus = to pour back, pour out; flow back.
regemō, regemere, regemuī, regemitus = to groan (in response).
rēgia, ae (f.) = palace, court, castle; fortress, residence.
regimen, regiminis (n.) = steering, control, direction; government, rule, command; ruler.
rēgius, a, um = royal, regal.
rēgnō (1) = to reign, rule, be king.
rēgnum, ī (n.) = kingdom, rule.
regō, regere, rēxī, rēctus = to guide; rule, govern.
relinquō, relinquere, reliquī, relictus = to leave behind, abandon, give up.
rēliquiae, ārum (f. pl.) = remains, remnants.
relūceō, relūcēre, relūxī, reluctūrus = to shine, reflect light.
rēmigium, ī (n.) = rowing, oars; oarsman.

- remittō, remittere, remīsī, remissus** = to send back, throw back, release; yield; return, restore; give up; relax, diminish, loosen.
- remōtus, a, um** = remote, distant, far off, out of the way.
- removeō, removēre, remōvī, remōtus** = to move back, move away, withdraw, remove.
- remūgiō, remūgīre** = to bellow back; resound, echo.
- rēmus, ī (m.)** = oar.
- renīdeō, renīdēre** = to reflect, glitter, shine; smile, grin.
- renovō (1)** = to renew, restore, revive.
- reor, rērī, ratus** = to think, deem, suppose.
- rependō, rependere, rependī, repēnsus** = to repay, pay back, compensate; ransom, redeem, atone; reward.
- repentē** = suddenly.
- reperiō, reperīre, repperī, repertus** = to find (again), discover; get, obtain, win; learn, realize.
- repleō, replēre, replēvī, replētus** = to fill (up), refill, complete.
- reportō (1)** = to carry back, report.
- reposcō, reposcere** = to demand (back); ask for, require, claim.
- reprīmō, reprīmere, repressī, repressus** = to hold back, keep back; restrain, limit, confine; suppress.
- reptō (1)** = to crawl around.
- reputō (1)** = to think over, reflect.
- requiēs, requiētis (f.)** = rest, relief; relaxation, recreation.
- rēs, rēī (f.)** = thing, situation, matter, affair.
- rescindō, rescindere, rescidī, rescissus** = to tear off, cut down; tear open; expose.
- reserō (1)** = to open up, unseal, uncover.
- resideō, residēre, resēdī** = to reside; stay, remain.
- resīdō, resīdere, resēdī** = to settle (back); sink (down), subside; calm down.
- resolvō, resolvere, resolvī, resolūtus** = to untie, unfasten; dissolve, melt; relax; stretch out; release, set free.
- respiciō, respicere, respexī, respectus** = to look back (at); gaze at, regard, consider; take care of, respect.
- respīrō (1)** = to breathe (out), exhale; catch one's breath, recover, enjoy a respite.
- restō, restāre, restītī** = to stand firm, stand one's ground, resist; stay behind; be left alive.
- resūmō, resūmere, resumpsī, resūmptus** = to resume, to recover (strength).
- retexō, retexere, retexuī, retextus** = to reverse, cancel.
- reticeō, reticēre** = to be silent (about); suppress, keep secret; be silent, keep silent.
- retinācula, ōrum (n. pl.)** = cable, rope; towing-rope.
- retīnēō, retīnēre, retīnuī, retentus** = to keep back, hold back, bend back, restrain; preserve, maintain.
- retorqueō, retorqueēre, retorsī, retortus** = to twist back, cast back, fling back, turn aside.
- retractō (1)** = to retell, recount.
- retrahō, retrahere, retrāxī, retractus** = to draw back, drag back, withdraw; make known again.
- retrō** = back, back again; in the rear, behind, towards the rear; on the other hand.
- revehō, revehere, revexī, revectus** = to carry or bring back.
- revellō, revellere, revellī, revulsus** = to pull out, pull back, tear out; dig up.
- reverēns, reverentis** = reverent, respectful.
- reverentia, ae (f.)** = awe, respect, reverence.
- revertor, revertī, reversus** = to return, come back.
- revīnciō, revīncīre, revīnxī, revīnctus** = to tie back, tie behind, tie up.
- revolvō, revolvere, revolvī, revolūtus** = to roll back, unroll; retravel; reexperience; (in past tenses) recur, return.
- rēx, rēgis (m.)** = king, ruler, guide.
- Rhipaea, ae (f.)** = Rhipaeian, of the Rhipaeian Mountains.

Rhodopē, ēs (f.) = *Rhodope* (a mountain range in Thrace).
Rhodopēius, a, um = *of Rhodope* (a mountain in Thrace), *Thracian*.
rīdeō, rīdēre, rīsī, rīsus = *to smile (at), laugh (at)*.
rigēō, rigēre, rigūī = *to be stiff, rigid, unbending*.
rigēscō, rigēscere, rigūī = *to become stiff, harden; stand on end*.
rīmor, rīmārī, rīmātus = *to lay open, tear open; pry into, search (for), explore; examine; rummage about*.
rīpa, ae (f.) = *bank (of a river)*.
rīsus, ūs (m.) = *laughter*.
rītus, ūs (m.) = *ceremony, rite; custom, habit, way*.
rōbur, rōboris (n.) = *hard wood; oak; prison; strength, power, vigor; toughness*.
rogus, ī (m.) = *funeral pyre, pyre; grave*.
rōrō (1) = *to drip, trickle*.
rōs, rōris (m.) = *dew, light rain, splash or spray (of water)*.
rōstrum, ī (n.) = *beak, curved bow*.
rota, ae (f.) = *wheel*.
rotō (1) = *to turn, whirl about*.
rubeō, rubēre, rubūī = *to be red, become red; be bloody; blush*.
rubēscō, rubēscere, rubūī = *to grow red, redden; blush*.
rudis, e = *raw, rough, wild, natural; uninformed; unskilled*.
rudō, rudere, rudīvī, rudītus = *to roar, bellow, bray; creak*.
rūina, ae (f.) = *fall, collapse, ruin, destruction*.
rumpō, rumpere, rūpī, ruptus = *to break (open), burst (through); tear, split*.
ruō, ruere, ruī, rūtus = *to destroy, ruin, overthrow; rush (on); fall*.
rūpes, is (f.) = *cliff, rock*.
rūrsus = *back, backwards; on the contrary; in turn; again; in addition, besides*.
rūs, rūris (n.) = *country, farm*.
rutilō (1) = *to make red, dye red; glow red*.
rutilus, a, um = *red, reddish yellow*.

S

sacer, sacra, sacrum = *sacred, holy consecrated*.
sacra, ōrum (n. pl.) = *sacred rites*.
sacrō (1) = *to make holy, sanctify, consecrate, dedicate; devote; hold sacred, worship*.
saeculum, ī (n.) = *age, generation; century*.
saepe = *often, frequently*.
saepiō, saepīre, saepsī, saeptus = *to enclose, surround; fence in; guard, protect*.
saeta, ae (f.) = *hair (of an animal), bristle; stiff hair*.
saetiger, a, um = *bristly*.
saeviō, saevīre, saevīī, saevītum = *to be fierce, be savage, be violent, be furious*.
saevus, a, um = *raging, fierce, furious, cruel*.
Sagēs, is (m.) = *Sages* (a Theban).
sāl, salis (m.) = *salt, (fig.) sea*.
saliō, salīre, saluī, saltus = *to jump, leap; be ejected, gush, spurt, discharge*.
saltē = *at least, in any event, anyhow*.
saltus, ūs (m.) = *woodland, pasture, jungle, valley, glade, forest; jump, leap*.
salum, ī (n.) = *sea (in motion), high seas*.
sanciō, sancīre, sānxī, sānctus = *to confirm, ratify, dedicate; consecrate, hallow, make inviolable; condemn*.
sānctus, a, um = *consecrated, hallowed, sacred, inviolable; venerable, divine*.

- sanguineus, a, um** = *bloody, blood-stained, blood-red.*
- sanguis, sanguinis (m.)** = *blood, bloodshed, life, family, race, class.*
- saniēs (f., no gen.)** = *blood, gore, froth, foam; venom.*
- satelles, is (m. or f.)** = *attendant, follower, partisan, accomplice.*
- satis** = *enough.*
- sator, satōris (m.)** = *sower, reaper; founder; father.*
- saxeus, a, um** = *rocky, of rock.*
- saxum, ī (n.)** = *rock, stone.*
- scandō, scandere, scandī, scānsus** = *to climb, mount, ascend.*
- scelerō (1)** = *to stain, defile with wicked acts.*
- scelus, sceleris (n.)** = *wickedness, crime, evil deed.*
- scēptrum, ī (n.)** = *scepter; (by METON.) (pl.) power, rule.*
- scindō, scindere, scidī, scissus** = *to cut, split, tear apart; divide, separate; claim descent.*
- sciō, scīre, scīvī, scītus** = *to know, understand.*
- Scīrōn, is (m.)** = *Sciron (the mythical scourge who asked travelers to wash his feet whereupon he would kick them off a cliff to be eaten by a tortoise waiting below).*
- scopulus, ī (m.)** = *rock, cliff, crag.*
- scrībō, scrībere, scripsī, scriptus** = *to write, draw, compose.*
- scrūtātor, is (m.)** = *examiner.*
- scrūtor, scrūtārī, scrūtātus** = *to scrutinize, examine.*
- scūtum, ī (n.)** = *shield.*
- Scythia, ae (f.)** = *Scythia (an area north of the Black Sea).*
- Scythicus, a, um** = *Scythian, of Scythia (a country north of Parthia).*
- sē** = *himself, herself, itself, themselves.*
- sēcēdō, sēcēdere, sēcēssī, sēcēssus** = *to go apart, go aside; withdraw; rebel.*
- sēcernō, sēcernere, sēcērēvī, sēcērētus** = *to separate; distinguish, mark out; set aside.*
- sēclūdō, sēclūdere, sēclūsī, sēclūsus** = *to shut off, shut in; seclude; hide.*
- secō, secāre, secuī, sectus** = *to cut (off), reap, carve; cut out, excise; cut through, traverse.*
- secrētus, a, um** = *separate, apart (from); private, secret; remote.*
- secundus, a, um** = *next, following, second; favorable.*
- secūris, is (f.)** = *axe, double-handed blade.*
- sēcūrus, a, um** = *carefree, free from care, secure, safe, cheerful.*
- secus** = *otherwise, differently.*
- sed** = *but, yet, however.*
- sedeō, sedēre, sēdī, sessus** = *to sit; be established; be determined.*
- sēdēs, is (f.)** = *seat, chair, throne, home; foundation, bottom.*
- sēgnis, e** = *slow, inactive, sluggish, lazy.*
- semel** = *once, one time, once and for all; first, first time.*
- Semelaeus, a, um** = *of Semele (the daughter of Cadmus and Harmonia, and the mother of Bacchus).*
- sēmen, sēminis (n.)** = *seed, seedling; offspring, race, stock.*
- sēmēsus, a, um** = *half-eaten.*
- semideus, a, um** = *half-god, semi-divine.*
- sēminecis (gen.; no nom.)** = *half-dead.*
- sēmīta, ae (f.)** = *path, course.*
- semper** = *always.*
- senectus, ūs (f.)** = *old age.*
- senex, is (m.)** = *old man.*
- senium, ī (n.)** = *feebleness of age, decline, senility; decay; grief, trouble, gloom.*

- sēnsus, ūs (m.)** = *sense, feeling, sensation, frame of mind, understanding, judgement.*
sentīō, sentīre, sēnsī, sēnsus = *to feel, perceive, experience; see, understand.*
sepeliō, sepelīre, sepelīvī, sepultus = *to bury, submerge, overcome, overwhelm, ruin, destroy.*
septem = *seven.*
septēnī, ae, a = *seven each, seven in a group.*
septīmus, a, um = *seventh.*
sepulcrum, ī (n.) = *grave, tomb.*
sequester, sequestris = *negotiating, mediating.*
sequor, sequī, secutus = *to follow.*
serēnum, ī (n.) = *clear sky, fair weather, summer.*
serēnus, a, um = *clear, bright; fair.*
seriēs (no gen.) = *series, row, succession; train, sequence, order; connection; lineage.*
sermō, sermōnis (m.) = *conversation, discussion; speech, talk.*
sērō = *(too) late.*
serō, serere, seruī, satus = *to sow, plant; sow the seed of.*
serpēns, serpentis (m. or f.) = *serpent, snake.*
serpō, serpere, serpsī, serptus = *to creep, crawl; move along slowly, spread slowly.*
serta, ōrum (n. pl.) = *wreathes.*
sērus, a, um = *(too) late.*
servātor, servātōris (m.) = *watcher, observer, preserver.*
serviō, servīre, servīvī, servītus = *to be a servant, be a slave, be obedient, serve.*
servitium, ī (n.) = *servitude, slavery.*
servō (1) = *to guard, protect; keep, preserve, keep.*
sēsē (acc. or abl.) = *him-, her-, itself.*
seu . . . sive = *whether . . . or.*
sevērus, a, um = *stern, weighty, serious, grave, severe, strict, ruthless, grim.*
sexus, ūs (m.) = *sex.*
sī = *if.*
sī quandō = *if ever, if at any time.*
sībīla, ōrum (n. pl.) = *hisses, hissing.*
sīc = *thus, in this way.*
siccus, a, um = *dry, thirsty; sober; firm, solid.*
Siculī, ōrum (m. pl.) = *Sicilian, of Sicily (the home of the Cyclops).*
sīdereus, a, um = *starry, heavenly.*
Sīdonius, a, um = *Theban, Sidonian, Phoenician.*
sīdus, sīderis (n.) = *star, constellation, heavenly body; sky, heaven.*
signum, ī (n.) = *sign, constellation.*
silentium, ī (n.) = *silence.*
sileō, silēre, siluī = *to leave unmentioned, say nothing about; be silent, be still.*
silva, ae (f.) = *woods, forest; grove.*
silvestris, e = *of the woods, woodland.*
silvicola, ae (m.) = *woodland, forest-dwelling.*
similis, e = *like, similar (to).*
simul = *at the same time, likewise, also.*
sine = *(+ abl.) without.*
singultō (1) = *to catch one's breath, gasp; sob; gasp out, utter with sobs.*
singultus, ūs (m.) = *sob, gasp; squirt; death rattle.*

- Sinis, is (m.)** = *Sinis* (the mythical scourge of the Isthmus of Corinth who tied innocent travelers between two trees and ripped them in two until he was killed by Theseus).
- sinister, sinistra, sinistrum** = *left, on the left; favorable, lucky.*
- sinō, sinere, sīvī, situs** = *to allow, grant.*
- sinuōsus, a, um** = *winding, sinuous, serpentine.*
- sinus, ūs (m.)** = *curve, fold; bay; lap, bosom.*
- siquidem** = *if indeed, since indeed.*
- Sīrius, ī (m.)** = *Sirius, the Dog-Star.*
- sistō, sistere, stifī, status** = *to cause to stand, make stand; put, place, set, establish; set up.*
- Sīsiphūs, a, um** = *of Sisyphus* (the king of Corinth, condemned to roll a boulder up a hill in Tartarus for eternity).
- sitiō, sitīre, sitīvī** = *to be thirsty (for), thirst (for).*
- sītis, is (f.)** = *thirst.*
- situs, ūs (m.)** = *position, situation, site; neglect; decay, disuse, stagnation, deterioration, rot; inactivity, idleness.*
- sōbrius, a, um** = *sober, temperate; sensible, reasonable.*
- socer, ī (m.)** = *father-in-law.*
- sociō (1)** = *to share.*
- socius, ī (m.)** = *associate, companion, ally.*
- Sōl, is (m.)** = *the Sun; Helios, Apollo.*
- sōlācium, ī (n.)** = *comfort, solace, relief.*
- sōlāmen, sōlāminis (n.)** = *comfort, solace.*
- soleō, solēre, solitus** = *to be in the habit of, become accustomed to; usually.*
- solitus, a, um** = *usual, accustomed, customary, characteristic.*
- solium, ī (n.)** = *seat, chair; throne; dominion.*
- sollemnis, e** = *annual; religious; solemn; (as a noun) solemn rite, ceremony, sacrifice.*
- sollicitō (1)** = *to shake, disturb; stir up, incite.*
- sōlō (1)** = *to empty (out), desolate.*
- sōlor, sōlārī, sōlātus** = *to console, comfort, soothe, ease.*
- solum, ī (n.)** = *bottom, ground; floor, soil, land.*
- sōlus, a, um** = *alone, sole, lonely.*
- solūtus, a, um** = *loose, untied; free, fluent, uncontrolled; unbridled.*
- solvō, solvere, solvī, solūtus** = *to loosen, untie, free, release; pay (for).*
- somnus, ī (m.)** = *sleep.*
- sonipēs, sonipedis (m.)** = *horse, steed.*
- sonitus, ūs (m.)** = *sound, loud noise.*
- sonō, sonāre, sonuī, sonitus** = *to make a noise; echo, resound; speak, sound, express, utter; produce.*
- sonōrus, a, um** = *noisy, clanging, resounding.*
- sōns, sontis** = *guilty, criminal.*
- sonus, ī (m.)** = *sound, noise, tone.*
- sopor, sopōris (m.)** = *deep sleep, stupor; apathy, indifference.*
- sopōrus, a, um** = *drowsy.*
- sordeō, sordēre** = *to be dirty, be shabby; appear worthless.*
- sordidus, a, um** = *dirty, unclean, foul; vulgar, sordid.*
- soror, sorōris (f.)** = *sister.*
- Sorōrēs, um (f. pl.)** = *Sisters, Fates.*
- sors, sortis (f.)** = *lot, casting of lots; prophecy; fate, destiny.*
- sortitus, ūs (m.)** = *lot, lottery.*

- spargō, spargere, sparsī, sparsus** = to sprinkle, scatter, disperse.
spatiōsus, a, um = spacious, wide, long.
spatium, ī (n.) = space, area.
speciēs, ēī (f.) = sight, view; shape, appearance; resemblance, likeness.
specimen, speciminis (n.) = mark, proof; idea; model.
spectō (1) = to watch, look (at), observe.
specular, specularī, specularātus = to observe, watch for.
specus, ūs (m.) = cave, cavern; hole, pit, ditch; tunnel.
spernō, spernere, sprēvī, sprētus = to remove, scorn, reject.
spērō (1) = to hope (for), trust.
Sphīnx, Sphingos (f.) = the Sphinx.
spīculum, ī (n.) = point, sting, dart, arrow, spear.
spīra, ae (f.) = coil.
spīritus, ūs (m.) = breath, life; spirit, character; courage; pride, arrogance.
spīrō (1) = to exhale, breathe out; aspire to, aim at; be alive.
spoliō (1) = to strip of clothes, pillage, plunder, rob.
spolium, ī (n.) = hide, skin; spoils, loot, booty.
sponte = of one's own will, voluntarily, deliberately, purposefully.
spūma, ae (f.) = foam, froth.
spūmeus, a, um = foamy, frothy.
spūmifer, a, um = foaming.
spūmō (1) = to foam, froth, be foamy; cover in foam.
squālēō, squālēre, squālūī = to be rough, be scaly, be parched; be stiff; be covered with filth; scorched.
squālīdus, a, um = rough, scaly, stiff; rough, coarse; coated with dirt.
squāma, ae (f.) = scale (of a snake).
squāmeus, a, um = scaly.
stabulō (1) = to house (an animal).
stabulum, ī (n.) = stall, stable, lair.
stāgnum, ī (n.) = pool, swamp, lake, lagoon; waters.
stāmen, stāminis (n.) = thread, string.
statiō, statiōnis (f.) = outpost, picket, station; watch.
status, a, um = appointed, set, established.
stella, ae (f.) = star, planet, heavenly body.
stellāns, stellantis = starry.
stelliger, a, um = star-bearing, starry.
sterilis, e = sterile, barren; empty, bare.
sternō, sternere, strāvī, strātus = to strew, spread, cover; strike down, lay low, slay; raze, level, flatten;
utterly defeat.
stimulus, ī (m.) = spur, goad; trap, spike (in the earth); sting, prick; incentive, stimulus.
stīpō (1) = to crowd, cram, pack, press together; surround; draft, enlist, recruit; throng, gather; accompany.
stirps, stirpis (f.) = stock, stem, root; race, lineage, offspring.
stō, stāre, stetī, status = to stand (firm).
strāgēs, is (f.) = heap, confused mass, pile; massacre.
strātum, ī (n.) = quilt, blanket; bed, couch.
strepitus, ūs (m.) = noise, racket, sound, uproar.
strīdeō, strīdēre, strīdī = to shriek, scream, wail, whistle, hiss.
strīdor, strīdōris (m.) = hissing, buzzing, rattling, whistling.
strīdulus, a, um = hissing, whizzing.

stringō, stringere, strīnxī, strictus = to strip (off), clip; draw (sword); draw tight, press together, compress; graze; affect, touch, move.

struō, struere, strūxī, strūctus = to build (up), erect; arrange, deploy; plot.

Strýmōn, Strýmonis (m.) = Strymon (the river that forms the border between Macedonia and Thrace).

studium, ī (n.) = eagerness, keenness, enthusiasm; study.

stupefaciō, stupefacere, stupefēcī, stupefactus = to stupefy.

stupeō, stupēre, stupuī = to be amazed at, be astounded.

Stygius, a, um = Stygian, of the Styx (a river in the underworld on which the gods swore unbreakable oaths).

Styx, Stygis (m.) = the Styx.

suādeō, suādēre, suāsī, suāsus = to recommend, propose, suggest; urge, impel, induce.

sub = (+ abl.) under, below; (+ acc.) up to, beneath.

subdō, subdere, subdidī, subditus = to put under; subdue; substitute; forge, make up.

subeō, subīre, subī, subitus = to enter, approach, attack; come or go (up), advance.

subigō, subigere, subēgī, subāctus = to turn up, till, plow; knead, whet, sharpen; train, discipline; conquer, subdue, subjugate; force, impel; incite.

subitō = suddenly.

subitus, a, um = coming on suddenly, sudden, unexpected; rash.

sublīmis, e = high, raised up, lofty, elevated, exalted.

subnectō, subnectere, subnexus, subnexus = to bind under, tie underneath; add; fasten up; confine.

subsidiū, ī (n.) = aid, support.

subsum, subesse = to be near, be at hand.

subtēmen, subtēminis (n.) = weaving, thread, yarn.

subter = below, at the base of, underneath; up to, close to.

subtexō, subtexere, subtexuī, subtēctus = to veil, cover.

subvectō (1) = to carry up.

subvehō, subvehere, subvexī, subvectus = to carry up, bring up; transport.

succēdō, succēdere, successī, successus = to climb; march (on or against) take up, tend to; (+ dat.) to enter, go below to; approach; become a successor, take over; .

sudis, is (f.) = pile, stake; pike, weapon.

sūdō (1) = to sweat, exude; soak with sweat; drip.

sūdōr, sudōris (m.) = sweat, moisture; hard work.

suēscō, suēscere, suēvī, suētus = to accustom, familiarize; (+ dat.) get used to; (perf. tenses) be accustomed to (+ infin.).

sufferō, sufferre, sustulī, sublātus = to suffer, bear, endure.

sufficiō, sufficere, suffēcī, suffectus = to dip; dye; yield, supply; suffice, be sufficient.

suffundō, suffundere, suffūdī, suffūsus = to pour (in), fill, spread; tinge, color, suffuse.

suggestō, suggerere, suggestī, suggestus = to furnish, provide; suggest.

sulcus, ī (m.) = furrow, ditch, trench.

sum, esse, fuī = to be.

summissus, a, um = lowered, soft; humble; submissive.

summittō, summittere, summīsī, summissus = to let down, lower, sink, drop; reduce; humble.

summoveō, summovēre, summōvī, summōtus = to move up, advance; clear, remove; expel, banish.

summus, a, um = highest, greatest; top, surface (of).

sumō, sumere, sumpsī, sumptus = to take up, begin; suppose, assume; obtain.

super = moreover, further; (+ acc. or abl.) over, above, upon, on.

superbiō, superbīre = (+ abl.) to take pride in, be proud, exult.

superbus, a, um = haughty, arrogant, proud.

superī, ōrum (m. pl.) = gods, those above.

superiaciō, superiacere, superiēcī, superiectus = *to overwhelm, overdo.*
supernē = *above, from above.*
supernus, a, um = *situated higher, upper.*
superstes, superstitis = *standing by as a witness, surviving; (+ gen. or dat.) outliving, surviving.*
superstō, superstāre, superstitī, superstātus = *to stand over or on top (of).*
supersum, superesse, superfuī = *to be left over, survive, remain, still exist.*
supīnō (1) = *to lay on the back, tilt back, turn up.*
supīnus, a, um = *face-up, sloping up, on one's back.*
supplēō, supplēre, supplēvī, supplētus = *to fill up, make good, bring to full strength.*
supplex, supplicis = *kneeling, on one's knees, humble; (as a noun) suppliant.*
supplicium, ī (n.) = *kneeling down, bowing down, humble entreaty, prayer, supplication; punishment, suffering.*
suprā = *on top of, over, above, beyond, more.*
suprēmus, a, um = *above, higher, upper; greatest, highest.*
surgō, surgere, surrexī, surrectus = *to rise, lift, grow.*
sūs, suis (m. or f.) = *pig, hog, boar; sow.*
suspendō, suspendere, suspendī, suspēsus = *to hang up, suspend.*
suspiciō, suspicere, suspexī, suspectus = *to look up to, admire; mistrust, suspect.*
sustentō (1) = *to keep from falling, hold up, support.*
sustineō, sustinēre, sustinuī, sustentus = *to hold up, support; hold back, hold in, put up with, sustain.*
suus, a, um = *his own, her own, its own, their own.*
Sybaris, is (f.) = *Sybaris (a Theban youth).*
Syrtēs, um (f. pl.) = *the Syrtes (a dangerous area of sandbanks in North Africa).*

T

tābēs, is (f.) = *melting, wasting, decay; rot; disease, gore, pestilence.*
tabulātum, ī (n.) = *floor, story, deck; layer, row.*
tābum, ī (n.) = *decay, rot, gore; disease, plague, pestilence.*
taceō, tacēre, tacuī, tacitus = *to be silent, be quiet.*
tacitus, a, um = *silent, secret.*
taeda, ae (f.) = *torch, marriage torch, marriage.*
taedet, taedēre, taesus = *(+ inf. + acc.) it tires, disturbs.*
Taenarius, a, um = *Taenarian, of Taenarus (a town in Laconia which was also the location of a cave known as the mythical entrance to the underworld).*
taeter, taetra, taetrum = *foul, revolting, offensive, shocking; ugly.*
Talaionidēs, is (m.) = *the son of Talaus, Adrastus.*
Talaus, ī (m.) = *Talaus (one of the Argonauts).*
tālis = *such, of such a kind, so great.*
tam = *so, so much, to such an extent.*
tamen = *yet, nevertheless, however; all the same; in the same way.*
Tanais, is (m.) = *Tanais (a river in Sarmatia near which the Amazons lived).*
tandem = *at last, finally.*
tangō, tangere, tetigī, tactus = *to touch, strike; influence; mention.*
Tantaleus, a, um = *of Tantalus (the father of Pelops).*
Tantalidēs, ae (m.) = *Tantalid, descendant of Tantalus.*
Tantalus, ī (m.) = *Tantalus (the son of Jupiter, father of Pelops).*
tantum = *so much, so greatly; so far; but, only, just.*
tantus, a, um = *so much, so great, of such a size.*

- tapēte, is (n.)** = *woolen cloth, carpet, tapestry.*
- tardō (1)** = *to slow down, delay, hinder; go slow.*
- tardus, a, um** = *slow, late.*
- Tartara, ōrum (n. pl.)** = *Tartarus.*
- Tartareus, a, um** = *of Tartarus.*
- taurus, ī (m.)** = *bull.*
- tēctum, ī (n.)** = *roof, ceiling, canopy, covering; (by SYNEC.) shelter, house.*
- tegmen (or tegimen), tegminis (n.)** = *cover, covering, hide; vault (of heaven).*
- tegō, tegere, texī, tēctus** = *to cover, protect, shelter, defend.*
- Telamōn, is (m.)** = *Telamon (one of the Argonauts and the brother of Peleus).*
- tellūs, tellūris (f.)** = *ground, earth, land.*
- tēlum, ī (n.)** = *weapon, missile, spear, javelin.*
- temerārius, a, um** = *casual, rash, accidental; thoughtless.*
- temere** = *by chance, without cause; at random.*
- temnendus, a, um** = *cowardly.*
- temnō, temnere** = *to slight, offend; scorn, despise.*
- tēmō, tēmōnis (m.)** = *pole, wagon.*
- tempe (n. pl., indecl.)** = *valley.*
- templum, ī (n.)** = *temple, shrine.*
- tempus, temporis (n.)** = *temple (of the body); time, season.*
- tendō, tendere, tetendī, tēnsus** = *to stretch, spread, extend; aim, direct; press on, insist.*
- tenebrae, ārum (f. pl.)** = *darkness, night, blindness, underworld, death.*
- teneō, tenēre, tenuī, tentus** = *to hold, keep; comprehend.*
- tener, a, um** = *tender, soft, delicate; young, youthful.*
- tenor, tenōris (m.)** = *a continuous movement, an even course; course, tone, shade.*
- tenuis, e** = *thin, light, slender; weak, puny, small; poor; simple; insignificant.*
- tenuō (1)** = *to lessen, reduce; make thin; wear down.*
- tenus** = (+ abl.; always placed after its obj.) *as far as, up to, down to.*
- tepeō, tepēre, tepuī** = *to be warm; get warm, grow warm.*
- tepēscō, tepēscere, tepēscuī** = *to grow warm.*
- ter** = *three times.*
- tergeminus, a, um** = *three-fold, triple.*
- tergum, ī (n.)** = *back, ridge, rear; hide; shield, drum; outer covering.*
- tergus, tergoris (n.)** = *back, ridge, hide.*
- terminus, ī (m.)** = *boundary, limit.*
- ternī, ae, a** = *three-fold.*
- terō, terere, trīvī, trītus** = *to wear (out), rub; smooth, grind, sharpen; travel; trample; crush; spend, waste.*
- terra, ae (f.)** = *land, ground, earth.*
- terrēnus, a, um** = *earthen, earthborn, terrestrial, of the earth.*
- terribilis, e** = *terrible, frightful.*
- terrificō (1)** = *to frighten, terrify.*
- terrigenus, a, um** = *earthborn, from the earth.*
- tertius, a, um** = *third.*
- testis, is (m.)** = *witness.*
- testor, testārī, testātus** = *to give as evidence; show, prove; call to witness, appeal to.*
- Teumēsīus, a, um** = *Teumesian, of Teumesus (a mountain near Thebes).*
- Teumēsus, ī (m.)** = *Teumesus (a mountain in Boeotia).*
- texō, texere, texuī, textus** = *to weave, cover; build, compose.*

- textum, ī (n.)** = *woven cloth, fabric.*
thalamus, ī (m.) = *bedroom, marriage bed, marriage.*
Thasos, ī (f.) = *Thasos* (an island off the coast of Thrace).
Thēbae, ārum (f. pl.) = *Thebes.*
Thēbais, Thēbaidis (f.) = *the Thebaid.*
Thēbānus, a, um = *Theban, of Thebes.*
Thēbus, a, um = *Theban, of Thebes.*
Therapnaeus, a, um = *native of Therapnae; Spartan.*
Thērōn, is (m.) = *Theron* (one of Eteocles's men).
Thēsēus, a, um = *of Theseus.*
Thēseus, Thēseos (m.) = *Theseus.*
Thespiadēs, ium = *Thespians, descendants of Thespius* (the founder of Thespieae who had fifty daughters, all impregnated by Hercules).
Thoās, Thoantis (m.) = *Thoas* (a Theban).
Thoās, Thoantis (m.) = *Thoas* (the king of Lemnos, father of Hypsipyle, and son of Bacchus).
thōrāx, thōrācis (m.) = *breastplate, cuirass.*
Thrāca, ae (f.) = *Thrace.*
Thrācius, a, um = *Thracian.*
Thrāx, Thrācis (m.) = *Thracian.*
Thyias, Thyiadis (f.) = *a Thyiad, Bacchant, a woman taking part in the Bacchic rites.*
Thymbraeus, a, um = *Thymbraean, of Thymbra* (the location of a shrine to Apollo).
Thyōneus, Thyōneos (m.) = *Bacchus.*
thyrsus, ī (m.) = *wand* (as one would carry for the rites of the Bacchanalia).
tigris, tigridis (f.) = *tigress.*
timeō, timēre, timuī = *to fear, be afraid of.*
timidus, a, um = *timid (of), fearful (of), cowardly.*
tingō, tingere, tīnxi, tīnctus = *to wet, moisten; color, dye; stain.*
Tiphys, Tiphysos (m.) = *Tiphys* (the pilot of the Argo).
Tirynthius, a, um = *Tirynthian, from Tiryns* (the home of Hercules); *Argive*; (as a noun) *Hercules.*
Tisiphonē, ēs (f.) = *Tisiphone* (one of the Furies).
Tītān, Tītānos (m.) = *Titan.*
Tmōlos, ī (m.) = *Tmolos* (a mountain in Lydia famous for its wine grapes).
tolerō (1) = *to tolerate, bear, endure.*
tollō, tollere, sustulī, sublātus = *to lift, raise; destroy, remove.*
Tonāns, Tonantis = *Thunderer* (a common epithet for Jupiter).
tonitrus, ūs (m.) = *thunder.*
tonō, tonāre, tonuī, tonitus = *to thunder (out).*
tōnsa, ae (f.) = *oar.*
tormenta, ōrum (n. pl.) = *artillery.*
torqueō, torquēre, torsi, tortus = *to twist, turn, wind, wrench, whirl, hurl; torment.*
torrēns, torrentis = (of rivers) *rushing, roaring, raging*; (as a noun) *river, torrent.*
torreō, torrēre, torruī, tostus = *to roast, bake, burn, scorch.*
tortus, a, um = *bent, crooked, curved; coiled, twisted.*
torus, ī (m.) = *knot, bulge; muscle; bed, marriage couch; marriage, relationship.*
torvus, a, um = *grim, pitiless, fierce, savage, stern.*
tot = *so many.*
totidem = *just so many, just as many.*
totiēns = *so often, so many times.*

tōtus, a, um = *whole, all, entire, total.*

trabs, trabis (f.) = *beam, plank, timber; tree; (by METON.) roof, table, oar.*

tractō (1) = *to drag around, haul, pull; touch, handle; conduct, carry on.*

tractus, ūs (m.) = *dragging; track, trail; extent, distance, region.*

trahō, trahere, traxī, tractus = *to draw (out), drag; lead; assume, take on.*

tranquillus, a, um = *calm, quiet, tranquil, peaceful.*

trāns = (+ acc.) *across, over.*

trānsadigō, trānsadigere, trānsadēgī, trānsadāctus = *to pierce, run (someone) through.*

trānseō, trānsīre, trānsiī, trānsitus = *to pass by, go by; go across; pass over; desert.*

trānsferō, trānsferre, trānstulī, trānslātus = *to carry across, bring across; transfer; copy.*

trānsfundō, trānsfundere, trānsfūdī, trānsfūsus = *to transfuse, pour (into).*

trānsmittō, trānsmittere, trānsmīsī, trānsmisus = *to cross (over), travel to the other side of, send across, transmit, let pass; hand over, entrust, commit; pass through.*

trānstrum, ī (n.) = *crossbeam, rower's seat.*

trānsverberō (1) = *to pierce all the way through, transfix.*

tremefaciō, tremefacere, tremefēcī, tremefactus = *to shake, cause to shake.*

tremō, tremere, tremuī = *to tremble (at), shiver, quake.*

tremor, tremōris (m.) = *trembling, shuddering, quivering.*

trepidō (1) = *to be nervous at.*

trepidus, a, um = *nervous, jumpy, agitated, hurried, restless.*

trietēricus, a, um = *triennial, occurring every third year.*

triplex, triplicis = *three-fold, triple.*

tripus, tripodos (m.) = *tripod (used by the Sibyl at Delphi).*

trīstis, e = *sad, gloomy, sorrowful, melancholy.*

trisulcus, a, um = *divided into three forks.*

Trītōn, is (m.) = *Triton.*

Trītōnia, ae (f.) = *Pallas Athena, Minerva.*

Trītōnius, a, um = *of Triton (the lake where Minerva is said to have been born).*

triumphus, ī (m.) = *triumph, victory parade.*

truncus, a, um = *cut or lopped (off), stripped, maimed, imperfect, undeveloped; (as a noun) trunk, body.*

trux, trucis = *savage, grim, fierce, wild.*

tū = *you.*

tuba, ae (f.) = *bugle, war trumpet.*

tueor, tuērī, tuitus = *to see, look at, watch, observe, gaze at; guard, defend, protect.*

tum = *then, at that time, moreover, besides.*

tumeō, tumēre, tumuī = *to be swollen, swell up.*

tumidus, a, um = *swollen, swelling, bloated, proud, inflated, arrogant, incensed, enraged.*

tumultus, ūs (m.) = *commotion, uproar, insurrection, rebellion, civil war.*

tumulus, ī (m.) = *burial, burial mound.*

tunc = *then, at that time.*

tundō, tundere, tutudī, tūnsus = *to beat, pound, hammer, thump.*

turba, ae (f.) = *turmoil, disorder, commotion; crowd, mob, gang.*

turbidus, a, um = *wild, confused; muddy; murky, foggy; stormy; disheveled.*

turbō (1) = *to throw into confusion; confuse, disturb, agitate, break, disorganize.*

turbō, turbinis (m.) = *whirlwind, tornado.*

turgeō, turgēre, tursī = *to be swollen.*

turma, ae (f.) = *troop, squadron; crowd, group.*

turpis, e = *foul, disgusting, ugly; disgraceful, shameless.*

turpō (1) = *to disfigure; defile, spoil; disgrace, dishonor.*

turris, is (f.) = *turret, tower, palace, citadel.*

Tydeus, Tydeos (m.) = *Tydeus (the son of Oeneus and the king of Calydon).*

Tyndaridēs, ae (m.) = *descendent of Tyndareus, Castor or Pollux.*

tyrannus, ī (m.) = *tyrant, despot, monarch.*

Tyrius, a, um = *Tyrian, of Tyre (a city in Asia Minor famous for its purple dye).*

Tyrrhēnus, a, um = *Tyrrhenian, Etruscan; Pelasgian, Greek.*

U

ūber, is = *fruitful, rich; (as a noun) fertile soil, breast, teat, udder.*

ubi = *(interrogative) where?, (introducing a temporal clause) when.*

ubique = *everywhere, anywhere.*

ulcīscor, ulcīscī, ultus = *to avenge oneself on, take vengeance on, punish, avenge; repay.*

ūllus, a, um = *any.*

ultor, ultōris (m.) = *avenger, punisher, revenger.*

ultrā = *beyond, further, on the other side; in addition, besides.*

ultrīx, ultrīcis = *avenging, (as a NOUN) avenger.*

ultrō = *beyond; besides, moreover; too; of one's own accord.*

ululātus, ūs (m.) = *ululation; howling, wailing, crying.*

umbō, umbōnis (m.) = *boss (of a shield), shield; elbow.*

umbra, ae (f.) = *shade, shadow, darkness.*

umbrōsus, a, um = *shady, shadowy.*

ūmēns, ūmentis = *wet, moist.*

umeō, umēre = *to be dewy, be wet.*

umerus, ī (m.) = *upper arm, shoulder.*

ūmidus, a, um = *moist, damp, wet.*

umquam = *ever, at any time.*

ūnā = *together, at the same time.*

ūnanimus, a, um = *unanimous, of one mind, of one heart, harmonious.*

uncus, a, um = *hooked, crooked, barbed.*

unda, ae (f.) = *wave, water, sea.*

unde = *from where, whence.*

undique = *from every side, on both sides, on all sides, everywhere.*

undō (1) = *to flow, overflow.*

unguis, is (m.) = *fangernail.*

ungula, ae (f.) = *claw, talon; hand; hoof.*

ūnus, a, um = *one.*

urbs, urbis (f.) = *city.*

urgeō, urgēre, ursī or arguō, arguere, ursī = *to prod on, urge (forward); pressure; follow up, keep at; crowd, hem in, close in.*

urna, ae (f.) = *pot, jar, urn.*

ūro, ūrere, ussī ustus = *to burn; consume, scorch; sting, pain.*

ūrō, ūrere, ussī, ustus = *to burn; consume, scorch; sting, pain.*

Ursa, ae (f.) = *The Bear (the constellation Ursa Maior).*

usque = *ever, continuously.*

ut = *(+ indic.) as, just as; (+ subjunct.) so that, that, in order to.*

uter, utra, utrum = *which (of two).*

uterque, utraque, utrumque = *each (of two), either, both.*

uterum, ī (n.) = womb.

utinam = *if only, would that.*

ūtor, ūtī, ūsus = (+ abl.) *to use.*

utrimque = *from or on both side, on each side, on either side.*

uva, ae (f.) = grape.

V

vacō (1) = *to be empty, have free time; (+ abl.) be free from; (impers.) there is time, room..*

vacuō (1) = *to empty, clear, free.*

vacuus, a, um = *empty, clear, vacant, unoccupied; (+ abl.) free from, without, devoid of.*

vādō, vādere, vāsī = *to go, make one's way, advance; depart.*

vadum, ī (n.) = *shallow water, shoal, ford; stream; sea; river bed, sea bed.*

vāgītus, ūs (m.) = *wail, cry.*

vagus, a, um = *wandering, ranging, roaming.*

valeō, valēre, valuī, valitus = *to be strong, be powerful, be well.*

validus, a, um = *strong, powerful.*

vallis, is (f.) = *valley, hollow.*

vallō (1) = *to surround, fortify.*

vāllum, ī (n.) = *rampart, palisade, entrenchment; protection.*

vānus, a, um = *empty, vacant; groundless, pointless; hollow; false.*

vapor, vapōris (m.) = *vapor, steam, smoke, exhalation.*

vapōrō (1) = *to fill with smoke, fill with heat; be hot.*

variō (1) = *to vary, diversify, change, make different.*

varius, a, um = *different, various, diverse.*

vāstus, a, um = *huge, vast, monstrous.*

vātēs, is (m.) = *bard, poet, soothsayer, prophet, seer.*

-ve = *or.*

vehō, vehere, vexī, vectus = *to carry, convey, transport.*

vel = *or.*

vēla, ae (f.) = *sail, canvas.*

vēlāmen, vēlāminis (n.) = *drape, covering, veil; clothing.*

vellō, vellere, vellī, vulsus = *to pluck, pull, tear (away); destroy.*

vellus, velleris (n.) = *fleece, skin, pelt, wool.*

vēlō (1) = *to veil, wrap, envelope; clothe; encircle; crown; cover up, hide; adorn.*

vēlōx, vēlōcis = *swift, quick, rapid, speedy.*

vēlum, ī (n.) = *sail, covering, curtain.*

velutī or **velut** = *just as, just like.*

vēnātor, is (m.) = *hunter.*

venēnum, ī (n.) = *poison, drug.*

venerābilis, e = *venerable.*

veneror, venerārī, venerātus = *to venerate, revere, worship, pray to.*

venia, ae (f.) = *kindness, favor, good will, pardon, excuse; permission.*

veniō, venīre, vēnī, ventūrus = *to come, approach.*

vēnor, vēnārī, vēnātus = *to hunt.*

ventus, ī (m.) = *wind.*

Venus, Veneris (f.) = *Venus (goddess of love and beauty).*

Vēr, is (n.) = *Spring.*

verber, is (n.) = *blow, lash, whip; beating, flogging.*

- verberō (1)** = to beat, strike, lash.
verbum, ī (n.) = word.
verendus, a, um = revered, feared, awesome.
vereor, verērī, veritus = to revere, have respect for, respect; fear, be afraid (of), be anxious.
vergō, vergere = to turn, incline; decline, lie, be situated.
vērnus, a, um = spring, of spring.
vērō = truly, certainly, to be sure.
verrō, verrere, verrī, versus = to pull, drag (away), carry off.
versō (1) = to keep turning (over).
vertex, verticis (n.) = whirlpool, eddy; peak, top, summit.
vertīgō, vertiginis (f.) = turning, whirling, dizziness.
vertō, vertere, vertī, versus = to turn (around), invert, overturn, tilt; change, alter, transform; destroy.
vērus, a, um = true, real, genuine; fair, proper.
vēscor, vēscī = (+ abl.) to feed on, feast on; enjoy.
vespera, ae (f.) = evening.
vester, vestra, vestrum = your (pl.).
vēstīgium, ī (n.) = footstep, step, track, trace.
vestiō, vestīre, vestīvī, vestitus = to clothe, cover, shroud.
vestis, is (f.) = clothing, cloth.
vetō, vetāre, vetuī, vetitus = to forbid, prohibit, reject; prevent, oppose.
vetus, veteris = old, aged, veteran; long-standing, ancient.
vexillum, ī (n.) = standard, ensign, flag; (by METON.) troops.
vexō (1) = to shake, vex, annoy, trouble, harass, plague.
via, ae (f.) = street, road, path, way.
viātor, viātōris (m.) = traveler.
vibrō (1) = brandish, wave; flash, dart.
vice = in turn.
vīcīnus, a, um = near, close; neighboring.
vicis (no nom.) = fortune.
vicissim = in turn, again.
victor, victōris (m.) = conqueror, victor.
videō, vidēre, vīdī, visus = to see, look at.
viduus, a, um = bereft of, destitute; unmarried; (+ abl.) without; (as a noun) widow.
vigil, is = awake, watchful; alert, vigilant; (as a noun) watchman, guard, sentinel.
vigilō (1) = to spend (the night) awake; remain awake, be alert, watch.
vīlis, e = cheap, inexpensive; common, worthless.
vīmen, vīminis (n.) = basket.
vinclum, ī (n.) = chain, bond, fetter; (pl.) imprisonment.
vincō, vincere, vīcī, vīctus = to conquer, defeat, outlast.
vindex, vindicis (m.) = protector, deliverer, punisher, avenger.
vindicta, ae (f.) = the rod used in the ceremony for freeing slaves; defense, protection; vengeance, revenge.
vīnum, ī (n.) = wine.
violābilis, e = that may be violated, suffer outrage.
violenter = violently.
violentus, a, um = violent, vehement, impetuous.
violō (1) = to do violence to, outrage, harm, injure.
vir, ī (m.) = man.
vireō, virēre, viruī = to be green, be fresh; flourish.

virgineus, a, um = maidenly, virgin, of virgins.
virginitās, virginitātis (f.) = maidenhood; a maiden, a women of marriageable age.
virgō, virginis (f.) = maiden, young woman, virgin.
viridis, e = green, fresh, young.
viridō (1) = to make green.
virtūs, virtūtis (f.) = strength, power; courage, bravery; virtue, character.
vīs, vīs (f.) = strength, violence, force, energy, power, resources.
vīscus, vīsceris (n.) = organ, entrails.
vīsō, vīsere, vīsī, vīsus = to view, go to look at, find out, visit.
vīsus, ūs (m.) = look, sight, appearance, vision.
vīta, ae (f.) = life, way of life.
vītālia, um (n. pl.) = vitals, vital parts.
vītō (1) = to avoid, evade.
vitta, ae (f.) = headband, fillet.
vittātus, a, um = wearing or bearing the vitta (ritual fillet or headband).
vīvō, vīvere, vīxī, vīctus = to be alive, live; survive; reside.
vīvus, a, um = alive, living; fresh.
vix = hardly, barely, scarcely.
vocābulum, ī (n.) = word, designation, name, noun.
vōcālis, e = singing, speaking.
vōciferō (1) = to shout, yell.
vocitō (1) = to usually call, name; shout out again and again.
vocō (1) = to call, summon.
volitō (1) = to fly (over), hover over.
volō (1) = to fly.
volō, velle, voluī = to wish, want.
volucer, volucris (m. or f.) = bird.
volucer, volucris, volucre = flying, winged; rapid, speedy.
volūmen, volūminis (n.) = book, fold.
voluptās, voluptatis (f.) = joy, pleasure, delight.
volvō, volvere, volvī = to roll, unroll, wind.
vōs = you (pl.).
vōtum, ī (n.) = vow, prayer, offering.
voeō, vovēre, vōvī, vōtus = to vow, dedicate, consecrate.
vōx, vōcis (f.) = voice.
vulgāris, e = common, general, usual.
vulgō (1) = to spread around, spread among; publish; circulate.
vulgus, ī (m.) = masses, people, crowd, herd, mob, rabble; common people.
vulnus, vulneris (n.) = wound, injury.
vultus, ūs (m.) = face, expression, appearance.

Z

Zephyrus, ī (m.) = the west wind.