

A COMMENTARY ON THE ELEVENTH BOOK OF THE  
PUNICA OF SILIUS ITALICUS

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by

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OPTIMAE VXORI

## PREFACE

A study like this owes a great deal to other people. I should like to express my gratitude to the following in particular.

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My wife for her constant interest and encouragement. To her this study, such as it is, is dedicated.

The scope of the commentary is limited. I have been concerned with establishing the diction of Silius in Book 11. I have shown which words are confined to epic, which words are poetic and which words are prosaic. I have not attempted to establish whether there is a correlation between Silius' use of 'poetic'

and ' prosaic ' words and the content of what he is saying. But I have noticed that Silius frequently uses prosaic words when he is following Livy or some other historical source. In other cases, Silius may be using prosaic words because of his own training as an orator. He is clearly indebted to Cicero. Nor have I attempted to establish whether there is any particular effect when Silius uses a 'poetic' or 'prosaic' word or phrase or construction. I have been influenced by considerations of length and also by the fact that I believe any such attempted interpretation, although it might produce valuable results, would of necessity be much more subjective than what I have actually done. I leave any such interpretation to future researchers of Silius.

Grahamstown.

October 1979.

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## ABBREVIATIONS

1. CAH            The Cambridge Ancient History, Cambridge, 1923-
2. CIL            Corpus Inscriptionum Latinarum, Berlin, 1863-
3. HSz            J.B. Hoffman, Lateinische Syntax und Stilistik,  
neubearbeitet von Anton Szantyr, Munich, 1972.
4. ILS            H. Dessau, Inscriptiones Latinae Selectae,  
Berlin, 1892- 1916.
5. OCD            Oxford Classical Dictionary, 2nd ed., ed. Hammond  
and Scullard, 1970.
6. OLD            Oxford Latin Dictionary, 1968-
7. RE            Real- Encyclopädie der classischen  
Altertumswissenschaft, Stuttgart, 1893-
8. SEG            Supplementum Epigraphicum Graecum, ed.  
J.J.E. Hondius and A.G. Woodhead, Leiden, 1923-
9. TLL            Thesaurus Linguae Latinae, Leipzig, 1900-

References to Latin texts follow the system of the index to the Thesaurus.

## DEFINITION OF 'LATER LATIN'

I make frequent reference to 'later Latin' throughout the commentary. The term does not mean 'after the time of Silius' but refers to writers after the end of the second century A.D. (when the Oxford Latin Dictionary stops). It does not include Apuleius, who has been listed separately.

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6-10, Walters and Conway. O.C.T. 1919.  
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26-30, Conway and Johnson. " 1934.  
31-35, Mc Donald. " 1965.  
35- 38, Weissenborn. Berlin, 1873.  
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## CHAPTER I

### i The Life of Silius

The MSS regularly give the poet's name as Silius Italicus (with spelling variations). The name appears as Silius Italicus in Pliny (epist. 3.7) and in Tacitus (hist.3.65.2). Martial calls the poet Silius or Italicus.

A fuller form of the name, Tiberius Cadius Silius Italicus, is found in the Fasti sodalium Augustalium Claudialium (CIL VI 1984, 9 = ILS 5025: cf. also 9059 Ti. Catio).

An inscription from Aphrodisias gives the five names Tiberius Cadius Asconius Silius Italicus. (1)

The birthplace of Silius is uncertain.

Several of his Renaissance biographers say that it was Italica in Spain. (Some state that his forebears came from there but that he was born in Rome). But the ethnic from the Spanish Italica would be Italicensis. Furthermore, if Silius had been from Spain, one would have expected Martial to refer to him as a fellow-countryman. Perhaps Silius came from Patavium or some other Cisalpine place. The description of Pedianus, warrior and poet, and of his exploit (SIL. 12. 212 ff.) was probably intended to evoke Q. Asconius Pedianus, the scholarly writer on Cicero and Virgil of the first century A.D. Silius may have been related to Asconius and Asconius was a common name around Patavium. But if Silius was from the Cisalpine area, it is strange that Pliny makes no mention of this in his letter to Caninius Rufus, whom Sherwin-White describes as an 'equestrian dilettante from Comum'. (2)

Silius was born circa A.D. 25 and died after A.D. 99, probably around A.D. 101. (3)

## ii Silius in the Middle Ages and the Renaissance

After the references made to Silius by Pliny (epist. 3.7.5) and Martial (6.64.10, 7.63.1, 11.49.4), he is not mentioned again until the fifth century where his name appears in the Nugae of Sidonius:

non Gaetulicus hic tibi legetur,  
non Marsus, Peto, Silius, Tibullus,  
non quod Sulpiciae iocus Thaliae  
scripsit blandiloquum suo Caleno.

SIDON. carm. 9. 259-262.

But Silius was imitated in the fourth century by Iuvenius, Ausonius, Symmachus and Ammianus Marcellinus. Late in the fourth century and early in the fifth, there are echoes of Silius in Claudian, in the Heptateuchos of Cyprianus Gallus, in Rutilius Namatianus, Claudius Marius Victorius and Orientius. Silius may also have been imitated by Dracontius, Arator, Corippus, various authors in the Anthologia Latina and various authors whose poems are collected in the Carmina Latina Epigraphica. (4)

There are no extant mediaeval commentaries on the Punica and traces of the poem in the Middle Ages are slight. The 32 MSS of Silius are all of the Renaissance. (5)

The mediaeval MS of Silius which is now lost (as is the Cologne MS) but from which all extant MSS descend, was discovered by Poggio in 1417 at the time of the Council of Constance. The Renaissance biographies of Silius and the number of Renaissance MSS of the Punica show that Silius became popular after his 'rediscovery' by Poggio. One reason for his popularity was the great interest taken by men of letters in the life and character of Scipio. University lectures on Silius were being given by 1450. (6)

The long list of printed editions of the Punica began in 1471. (7) The many 16th century editions of the Punica have little in the way of exegesis. One of the most hostile critics of Silius during this period was Julius Caesar Scaliger, who was probably responsible for much of the odium which the poet often incurs. Scaliger's opinion is worth quoting, as it is shared by many modern critics:

antequam Statium aggrediamur, Silium expediamus. quem equidem postremum bonorum poetarum existimo: quin ne poetam quidem. non nervos, non numeros, non spiritum habet. adeo vero ab omni venere alienus est, ut nullus invenustior sit... (8)

This outburst moved Ernesti to comment some two hundred and thirty years later:

videtur tum vel nondum legisse carmen, vel nescio quo odio illi infestum iudicasse. Cuius quidem hominis auctoritas profecto multum eo valuit, ut Silius et neglegeretur et falso iudicaretur. (9)

In spite of these noble sentiments, however, Ernesti treats Silius no better than Scaliger.

### iii Silius in the 17th and 18th Centuries

A number of texts of Silius, usually with no exegetical notes, appeared in the first half of the 17th century. The best was probably that of the Canon of Tournai, C. Dausque (Paris, 1615). This edition does have some commentary.

But the first really critical commentary was that of A. Drakenborch (Utrecht, 1717). It became the standard text of the Punica for some time. Bassett comments: 'Drakenborch's edition is a landmark in establishing the text of Silius, if not in interpretation of the poem or the appreciation of Silius' art'. (10) Another useful edition is that of Lefebvre de Villebrune (Paris, 1781).

By far the most important commentaries to appear in the 18th century are those of I.C.T. Ernesti (in 2 vols., Leipzig, 1791-1792) and G.A. Ruperti (in 2 vols., Göttingen, 1795-1798). Reference has already been made to Ernesti's disquisitio de carmine Siliano. He also believed that textual matters were important and dealt with these in his Praefatio. His commentary was, however, very damaging to the reputation of Silius. Ruperti sprang to the poet's defence shortly afterwards, but the damage had been done. Ruperti published the text of the Punica together with an apparatus criticus. Modern critics would do well to read his introductory commentatio de Silii vita et carmine, from which I select the following:

in carmine Siliano tot loca praeclara, elegancia, ingeniosa et sublimia, tot melioris venae vestigia reperiuntur, ut plurimum superent ea, quae vituperamus.

xxxviii.

Apart from the detailed commentary which reveals his great knowledge of Silian diction and style, there is also an Appendix containing a long Index rerum et verborum (vol. 2, pp. 1- 170), plus an Appendix sive diatribe de stilo poetico et potissimum Siliano (pp. 171- 186). Both von Albrecht (11) and Bassett (12) with justification regard this as the best commentary on the Punica.

#### iv Modern Editions of Silius

For convenience, I have based my commentary on the text of J.D. Duff (Loeb ed. vol. 2, 1934) but have departed from it where I feel that Duff is unsatisfactory. I have also consulted the Teubner edition by L. Bauer (vol. 2, Leipzig, 1890- 1892), which although based on only four MSS, is still regarded as the standard text. (The new Teubner text by J. Delz is eagerly awaited). I use the following Index notarum of Bauer in the apparatus criticus (where given):

- Cm Ep. 93 = lectio codicis Coloniensis a Modio prolata in Novantiquarum Lectionum epistula 93.
- Cc Em. II,11 = lectio cod. Col. a Carrione prol. in Emendationum libro II cap. 11.
- Ch = lectio cod. Col. a Nicolao Heinsio prol. in editione Sili Drakenborchiana.
- Cd = lectio cod. Col. a Drakenborchio prolata eodem loco.
- S = consensus quattuor codicum LFOV.

I have also made use of the text of W.C. Summers (in J.P. Postgate's Corpus Poetarum Latinorum, vol. 2, fasc. 4, London, 1904). On the whole, Summers follows Bauer but he has improved on Bauer's text in many places (and he did himself inspect MS 0).

v      The Ilias Latina

Some scholars hold that Silius was the author of this work (13), while others believe that it may have been written by Baebius Italicus. (14)

The first letters of the first eight lines of the poem spell ITALICUS and the first letters of the last eight lines of the poem spell SCRIPSIT. This proves beyond all doubt that the poem was written by someone called Italicus. The style is completely different from that of Silius Italicus' poem (being a very simple, perhaps deliberately very simple style). But the poem could well have been intended for young schoolboys learning about the Iliad for the first time. Thus the difference in style does not prove that Silius could not have been the author. But there is, of course, no way of proving that he was. The MS tradition of the Punica is entirely separate from that of the Ilias Latina.

## vi Modern critics of Silius

The hostility and malice of most modern English critics towards Silius is beyond belief. To illustrate the point, I now give a random selection from seven critics in chronological order, covering the period from 1895 to 1966.

Mackail. ' His Punic War may fairly contend for the distinction of being the worst epic ever written; and its author is the most striking example in Latin Literature of the incorrigible amateur... Without any invention or constructive power of his own, Silius copies with tasteless pedantry all the outworn traditions of the heroic epic.' (15)

Butler. ' But the absence of any true poetic genius makes him the most tedious of Latin authors and his unenviable reputation is well-deserved.' (16)

Summers. ' He is not even forcible: if he writes a simpler Latin than do the others, it is because shallow and level streams may well be clear... Macaulay revenged a labour that was not of love by scribbling " Heaven be praised " at the end of his copy.' (17)

Wight Duff. ' ... and interminable longuers, verging on the dismal, force one in the end to wonder what imaginable constraint other than editorial necessity should ever drag one to a second perusal of these seventeen ponderous books.' (18)

Rose. ' The result was his wholly intolerable Punica... The unfortunate fact is that he had absolutely no talent or taste.' (19)

Laidlaw. ' Silius is, first and last, an imitator and a compiler, devoid of genius and nearly devoid of imagination.' (20)

Sherwin-White. 'Pliny's devastating comment

( scribebat carmina maiore cura quam ingenio  
PLIN. epist. 3.7.5 )

fits the Punica only too well.' (21)

Nor does Silius even rate a chapter in one of the most recent works on Silver Latin. But he is mentioned, contumeliae causa, in the chapter on Martial. 'The desire to flatter would seem to have warped Martial's keen judgment as a literary critic when he praises Silius Italicus, the writer of "the worst epic ever written" as a great author.' (22)

It should hardly be necessary to state that such sweeping, subjective statements are unworthy of the name of scholarship. I am not alone in suspecting that many of them are based on preconceived prejudices rather than a detailed study of the Punica with an open mind. In his review of von Albrecht's book, Bassett makes the important point that ' There is a philosophical or ethical depth to the Punica which even professional Latinists have missed because they have never read much of the poem but rather accepted the tralatician adverse comments in the histories of Latin literature.' (23)

It is impossible to reply in detail to each of the criticisms levelled against the Punica. Much of the poem may fairly be labelled tedious, especially the gruesome details of battle scenes. To sustain the reader's interest for all of 12,202 lines would require the poetic genius of a Virgil. And Silius was no Virgil, as he would have been the first to admit. I shall concentrate on only two points.

(1) Silius lacks originality. This charge is devoid of all truth. His selection of the Second Punic War as the setting for his epic was in itself a departure from Virgil. Nor did Silius slavishly imitate Virgil or Livy or anybody else for that matter. He shows great originality in the adaptation of his historical, geographical and poetic material which he proceeded to remould in his own way. The speeches give clear evidence of his own training as an orator. As Wallace says, ' He imitated, he made innovations, he simplified, he unified, he made his own contributions, all in varying degrees in different portions of the poem'. (24) This crucial point would have been readily understood by an ancient reader, whose definition of originality was very different from that of the critics I have cited.

It is worth recalling that Housman had such critics in mind when he scathingly referred to Englishmen who flattered themselves that the literary tastes of the Romans were identical with their own. 'It is not to be supposed that this age, because it happens to be ours, has been especially endowed with a gift denied to all other modern ages; that we, by nature or by miracle, have mental affinity with the ancients, or that we can lightly acquire it, or that we can even acquire it at all. Communion with the ancients is purchaseable at no cheaper rate than the kingdom of heaven; we must be born again. But to be born again is a process exceedingly repugnant to all right-minded Englishmen. I believe they think it improper, and they have a strong and well-grounded suspicion that it is arduous. They would much rather retain the prevalent opinion that the secret of the classical spirit is open to anyone who has a fervent admiration for the second-best parts of Tennyson.' (25)

(2) Silius' introduction of the gods into the Punica is ludicrous.

Again, one may well ask 'ludicrous to whom?'. Certainly not to a Roman of Silius' own time, to whom the events of the Second Punic War were sufficiently remote to make such a device the most natural thing in the world in an epic poem. 'Silius was dealing with history to be sure but it was the history of the earlier and more shadowy days. Paulus and Varro and Scipio and Hannibal lived and died almost three centuries before the day of their chronicler and many a myth had gathered round them in the interim. The gods are quite all right, the critics tell us, in the story of Aeneas; they are not impossible at the battle of Lake Regillus. Where then shall we draw the line? An epic poet of today writing the history of Jeanne d' Arc would hardly venture to leave out the heavenly voices.' (26)

At least some modern scholars are prepared to give credit where credit is due. Bruère is one. 'His poetic talent is mediocre, but he knows how to make the most of it; and his resourceful adaptations of Ovid... go far toward making the Punica the most readable of the post-Augustan Latin epic poems.' (27)

Donald John Campbell writes in the Second Edition of the Oxford Classical Dictionary: ' Silius has some vitality... the versification is not monotonous; his similes are clear and lifelike; and short passages show good narrative skill or straightforward description.' (28)

vii The Structure of the Punica

In order to comment on the structure of the Punica, it is necessary to give a very brief outline of the most important events in each of the seventeen books:

1. 1-267. Juno's hatred for Rome and her choice of Hannibal as her instrument. 268- 694. Hannibal's attack on Saguntum.
2. Fall of Saguntum.
3. Successful march of Hannibal from Spain to North Italy.
4. The battles of the Ticinus and Trebia.
5. Lake Trasimene.
6. Digression on Regulus.
7. Fabius Maximus.
8. Prelude to Cannae: dream of a soldier.
9. Cannae.
10. 1-325. Cannae. 326-658. Juno thwarts Hannibal's march on Rome.
11. The revolt of Capua.
12. The unsuccessful march of Hannibal from Capua.
13. The fall of Capua: deaths of the Scipios: the Underworld.
14. Campaign in Sicily: fall of Syracuse.
15. Scipio captures New Carthage: Hasdrubal defeated at the Metaurus.
16. Digression: Funeral Games. Gradual overthrow of Carthaginian power.
17. Dream of Hannibal: his recall to Africa: lacuna in text: prelude to Zama: battle of Zama: triumph of Scipio.

Even this brief outline would suggest a plan of composition in which poetic symmetry and contrast played an important part. Book 9 dealing with the battle of Cannae occupies a central position: eight books precede and eight follow.

Wallace goes further and argues that Book 9 is rather the climax of the first nine books, as is Book 6 of the first six books of the Aeneid: that the present Book 17 is really two books, the second one of which balanced Book 9 as the climax of the second nine. He also believes that there is a definite artistic pattern between Books 1-5 and 10-14, that Book 6 is parallel to Book 16 and Book 7 to Book 15 and that Books 8 and 17 contain elements both similar and divergent. He also argues that the lacuna at line 290 in Book 17 may indicate that Silius either wrote or intended to write an epic in eighteen books to parallel the Annales of Ennius. Wallace argues his case very plausibly but the latter point is mere conjecture. (29)

#### viii The Composition of Book 11

The symmetrical structure of the Punica as a whole also applies to the composition of Book 11. The centre of the book is the feast (259-368), whose dramatic highlight is the son of Pacuvius' frustrated plan to murder Hannibal. The book opens with a catalogue of peoples who went over to Carthage after Cannae (1-27). Then follows another 27 lines on Capua and its vices (28-54). There are 67 lines on the Capuan embassy to Rome (55-121), 68 on Capua's treaty with Hannibal (122-189) and 69 on Decius and Hannibal (190-258). Following the feast, the departure of Mago and the fate of Decius each occupy 8 lines (369-384). The demoralisation of Hannibal's army by Venus occupies 47 lines (385-431) and the enervating song of Teuthras takes 51 (432-482). Mago and Hanno before the Carthaginian senate (502 ff.) corresponds roughly to the scenes in the Roman senate (67 ff.) Finally, Book 11 ends with Carthage reinforcing Italy and Spain, just as in Book 10 Rome took measures for her own safety after Cannae (640-658 in Book 10, 601-611 in Book 11).

## ix The Language of Silius (with particular reference to Book 11).

The diction of Silius is a fascinating combination of the poetic and the prosaic, the epic and the historical. I give the following classification: (for full details in each case, see the commentary).

i epic words and phrases : nunc age... expediam (1-3), pubes (46 et passim), de more (105), ductor (108), praesagia (114), magnanimos (126), furiata (132), ingentia facta (134), ruperit (135), demiserit umbris (142), caede peremptis (146), superum (148), dis animas similes (170), profatur (201), intrepido (230), concitus (231), infusa (269), sacra (310), regem = ducem (355), soporas (408), sonipes (416), orsus (436), caerula (469), est locus (505), Aeneadis (551), belligeramque feram (564).

ii poetic

words and phrases: pavitans (24), barbarico (31), veneno Assyrio (40-41), sed enim (46), habenas (50), proavitaque facta (88), crudescere (89), impatiens cohibere (98), fulminea ab ira (99), omnipotens (122), dextera vindex (195), praecordia (203), feta ira (203), verbisque amaris (209), flammae (219), anhelis faucibus (220), suspiria (221), tempusque adeo (226), penates (228), ardua colla (243), immane (244), sator (262), festamque per urbem (270), splendentibus (273), dapes (275), adolere (276), pulsa fames (285), Bacchi munera (285), surgente die (454), liquidi profundi (455), compage (456), furta (291), carchesia (300), irrorat (302), ardescitque Lyaeo (302), ausis (306), atria (312), oscula figens (331), tabo (335) lumenque corusco/ igne micat (338-339), fundit fulmina (339-340), si admoveris ora (344), surdumque timori (352), pectora fodienda (354-355), dextram explora (356), Scipiadae (362), tristia fronte serenant (367), laeta convivia (368), rapido curru (Phaëthontis) (370), sub Marte cruento (375), libamina (376), Libycis dimittitur oris (377), Pellaea sceptra (381), vitae custos... tellus (383-384), spargere tela fallentia (388), flammas (389), spicula (393), immissis habenis (399), picto fultum cubili (401), sub casside (406), chelys (408), sub numine (409), lascivus (410), niveis alis (411), flammiferas (412), Bacchi dona (414), Pieria lyra (415), lymphae (418), loton (430), pectine (433), fila (434), Aoniae testudinis (436), linquentes vitam (438), mensae (used in the sense of

'a diner' at 439), Centauro dilecta chelys (451), compesceret iras (451), percussa fide (452), quos pulsabat nervi (459), Pangaea iuga (464), Mavortius Haemus (464), Orpheus' power over wild beasts, rivers and mountains is a commonplace in poetry (466-468), Pagasaea ratis (469), caerula (469), pallida regna (472), revolubile (474), Ciconum matres (475), Geticique furores (475), episode of the Hebrus (476-480), emicuere (479), Castalio carmine (482), flamina (483), tonsis (489), fractus pontus (490), spumabat (490), populusque patresque (496), possessus Dauno (506), germanum (516), intremittit tellus (518), campos abscondit (519), dexter deus (529), atra veneno/ invidiae pectora (547-548), submittere signa (574), perstat + infin. (598).

iii prosaic words: consumptusque pudor (34), macula illita (43), deposcere (49), exhilarare convivia (51), praecellens (65), saevo afflicto saxo (83), sedes vacat (91), inque locum (93), concedente senatu (94), exturbatos (103), citati (120), caede referta (138), primori Marte (143), tot fuis acie (147), memorable letum (172), ad metas impellebat (267-268), antiquitus (278), frontis laetitia (286-287), libido (310), ensem extorquere (359), sensim (393), profliganda acies (398), illapsos luxus (400), citato/equo (405-406), vitia allecantia (426), quassant (426), inprimis (432), celebrat gaudia (493), turba minor (495), Martem egregium (502), accendunt lucem (515), annitatur (538), animos alebat (553), favor haud obscurus (553), perpendite (561), natas e cladibus iras (573), portandis habiles ... armis (585), imperia proroget (588), plura annectentem (601), opum adiumenta (605).

iv words more common in poetry than in prose:

incubere malis (26), astare (63), increpitans (72), rabidum (87), frendens (90), belli viduata procella (91), purpura (used of the consulship at 95), fervore (97), ocius (107), dolore concitus (112-113), torva (121), trucis (121), famae tradiderit (140-141), proceres (142), fastus (150), famulis (152), ostro (154), ritus (181), ensis (184), imitem Decium (205), mens used by way of metonymy (207), suffuderat ora/sanguis (218-219), rictus (220), pedibus sistit (232-233), mandit (246), anhelantem iuvenum (246), panditur (253), primordia (254), nec plura effari (257), fuscabat (268), ministri (274), oculis haurit (282), manuve = 'and in prowess' (296), senior virtually equivalent to 'father' (329), pondus = 'responsibility' (329), tremebundus (330), iacentum used of those lying at table (347), generatus (371), tepuerunt pectora (413), membra fovent (419), vitante sagitta (423), scandente (444), cantatas turres (445), lauro redimita (484), patulo ex aequore (487), lentum vulgus (491), divos veneratus (501), degener (524), vires refovet (538), undantia pectora (548), vesani (555), tumet ingenio (556), virus (557), exitiale (560), iacet Latium (566), bone victor (567), rapacis (568), superabilis (603), livor (610).

v words more common in prose than in poetry :

iam vero (25), lustris (33), probrosus (35), lacerabat (35), deprensa (43), delicta (47), foedabat (49), eius (85), intentantem (88), par = 'right and proper' (108), suffragia (128), nunc dicta/ nunc facta exposuit (129-130), admiscens (131), attactum (148), exsanguis populi (150), prorsus (153, 237), invictum robur (157), damnatumque + gen. (161), inire proelia (164-165), medicinam (166), cessant prospera (167), capiunt Cannas (171), deiecere manu (174), iustitia (184), ianua (187), praemissa duci in military sense (191), facinus = 'exploit' (196), obstructas portas (198), cadavere (198), purgate (199), asperitate (202), accersere used of persons (204), horrida virtus (205),

armatumque fide (206), rectique cupido (206), componimur (212), vecordi (213), convicia (242), curia (252), carcer (254), sedato pectore (259), talenta (263), pedestris copia (264-265), convivia (271), praecipuis (273), caelati auri (278), famamque negabo + dat. (305), imperfectis (306), liber locus (315-316), crebro (331), commemorans (351), corda importuna (387), in immensum (445), illo modulante sonos (465), exultantia (480), durata pectora (481-482), belua (540), alimenta (541), censere (562), impensis (569), circumdatur astu (590), custodire salutem (594), perfidiae (597), suppeditare (599), retardet (606), tribuunt = 'they voted supplies' (607), traducere = 'to transport' (609), obtretrat (610).

#### vi infinitives

Silius makes frequent use of the infinitive.

(a) with verbs: adiungere certavere (4-5), durastis succedere (75), damnat esse (283-284), perfundere pugnet (402), certant distinguere (429), non reddere perstat (598).

(b) with adjectives: faciles diffidere (6), saevior servasse (7), renovare ferox (8), rupisse indigna (12), aequavisse nobilis (73-74), impatiens cohibere (98), facilesque coli... mensas (284), non digne sileri (304), dignus fieri (364), felix ducere (441-442), aequare potens (595).

(c) with nouns: exire potestas (188).

(d) the historic infinitive: the only instance in Book 11 is consurgere cuncti (109). But it is frequently used elsewhere in the Punica.

#### vii the use of ad- compounds

A feature of the style of Silius is his frequent use of ad- compounds.

adiungere (4), astare (63: astabat 204), afferre (77), apportabat (81), admiscens (131), attactum (148), adiungat (156),

accumulant (146: see also 428 and accumula at 255), admoveris (344), approperemus (354), arridens (390), applaudit (410), afflatus (420), allectantia (426), adductis (489), annitamur (538), annectentem (601).

viii a wide variety of epithets to denote the Romans and the Carthaginians.

Sarranaque castra (2), Tyrio Marti (24), Tyriam pubem (396), Romuleis muris (75), Sidonii iuvenis (135: see also 281, 298, 355), Thrasymenna vada (172), Agenoreis oris (239), pubes Maurusia (412), sanguine Dardanio (565), Rutulos agros (565).

ix the frequent use of alliteration

Silius makes frequent use of alliteration. The following instances are mentioned in the commentary:

Fortuna fovebat (39), haud verbis, haud voce (79), ponebat pectore (157), Decius decus (158), differre dabatur (159), turbante tumultu (191), procumbat pubes (196), celebrant convivia (271), populusque patresque (496), tulerunt terrae (520- 521), strage super socium (526), Carthago, caput... colare (531), gliscens gloria (543), dulces domos (591).

x the use of rhetorical words and phrases (which point to Silius' own training as an orator).

i, demens, i (96), non umquam sobria pubes (106).

The following words may be rhetorical:

dominatum (151), prorsus (153), in magnis positum (163).

xi words belonging to drama

A few words in Book 11 fall into this category but they are not frequent enough to be significant: astu aggressus (55), apportabat (81) and facesse (107).

xii words and phrases which are seldom used elsewhere

The following words and phrases are rarely found elsewhere and are therefore proof of some originality of language on the part of Silius.

hiantem desidia (35-36), propulsum = 'driven out' (80), pro cuncta pudendi (90), extulit gradum (112), Marmarico alumno (182), eluerit (200), imperterrita (207), accumula (255), murmurat domus (280), exarmata decus (308), meditata = 'thoughts' (314), concede + dat. (324), conaminis (329), intorserit vocem (340-341), erudiunt componere mentem (350), exoptabile tempus (385), combibat luxus (400), hiberno caelo (403), iactator (404), desudat (416), intactumque secundae/fortuna (425-426), infundit cantum (433), moderata profundum (446), cithara elicente (471), retrorsus (510), praefulgens (534).

The following words and phrases are not used elsewhere until later Latin.

submittere colla (19), accumulant = 'they added' (146), innecte catenas (241), discisset(stagna profundi 455), applaudit (410), liquefacta lyra (415), decolor = 'depraved' (422).

The following words and phrases are not found elsewhere, to my knowledge:

indocilisque quieti (11), laxare iugum (17), incendit aures (69), inconsuetus (used in this sense at 280), concelebrant (used in this absolute sense at 298). The phrase sancite modum (592) does not seem to be used elsewhere.

xiii words and phrases which are used primarily because convenient metrically (to increase the number of dactyls).

(a) in the first foot: certavere (5), sed enim (46), quin etiam (51), en ego (85), nec enim (250), sternitur (331).

(b) elsewhere: neque enim (57), ocius (107), per artem (130), inter proelia (141), huc, age, adeste (169), inter bella (290), in vota (504), inter saecula (506).

## CHAPTER II THE HISTORICAL SOURCES OF BOOK 11

The subject of the historical sources of Silius has been investigated by Klotz (1) who shows that it was commonly held by older scholars such as Ernesti, Ruperti and others that Silius depended mainly on Livy. The only opposition to this general view came from Heynacher (2) who tried to prove that Silius did not use Livy but an older annalistic source which celebrated the glory of Fabius Cunctator in particular. Bauer believed that Silius knew and used Livy and that his only other source was Ennius. (3) Nicol also holds that Livy was Silius' main historical source. (4) The main weakness of Nicol is that he refuses to allow Silius any originality whatever and does not consider the possibility of Silius having used a common annalistic source where similarities of phrase do occur.

I have tried to approach the whole question with an open mind and have set out the evidence for the historical sources for Book 11 by comparing Silius with other writers, first in English and then in Latin. I have given an English summary together with similarities with Silius and differences from Silius. I have used different colours of ink to indicate verbal parallels. Close parallels are marked with the same colour of ink and underlined. Parallels which are less close are indicated by a dotted line.

I believe that Silius may have used Livy directly at times: at other times he may have used a source in common with Livy. On other occasions, I think that Silius has not used Livy at all.

The peoples who revolted from Rome and joined Hannibal  
(lines 1-27).

Order in Silius

- (1) Samnis
- (2) Bruttius
- (3) Apulus
- (4) Hirpini
- (5) Atella
- (6) Calatia
- (7) Tarentum
- (8) Croton
- (9) Locri
- (10) Maior Graecia
- (11) Celtae

Order in Livy (22.61.11-12).

- (1) Atellani
- (2) Calatini
- (3) Hirpini
- (4) Apulorum pars
- (5) Samnites praeter  
Pentros
- (6) Bruttii
- (7) Lucani
- (8) Uzentini
- (9) Graecorum omnis ferme  
ora
- (10) Tarentini
- (11) Metapontini
- (12) Crotonienses
- (13) Locri
- (14) Cisalpini omnes Galli

Livy re-arranged to match the order in Silius. The actual order  
in Livy is shown in brackets.

Order in Silius

- |                     |                          |
|---------------------|--------------------------|
| (1) <u>Samnis</u>   | <u>Samnites</u> (5)      |
| (2) <u>Bruttius</u> | <u>Bruttii</u> (6)       |
| (3) <u>Apulus</u>   | <u>Apulorum pars</u> (4) |
| (4) <u>Hirpini</u>  | <u>Hirpini</u> (3)       |
| (5) <u>Atella</u>   | <u>Atellani</u> (1)      |
| (6) <u>Calatia</u>  | <u>Calatini</u> (2)      |
| (7) <u>Tarentum</u> | <u>Tarentini</u> (10)    |
| (8) <u>Croton</u>   | <u>Crotonienses</u> (12) |
| (9) <u>Locri</u>    | <u>Locri</u> (13)        |

(10) Maior GraeciaGraecorum omnis ferme ora (9)(11) CeltaeCisalpini omnes Galli (14)Not in SiliusLucani (7)Uzentini (8)Metapontini (11)

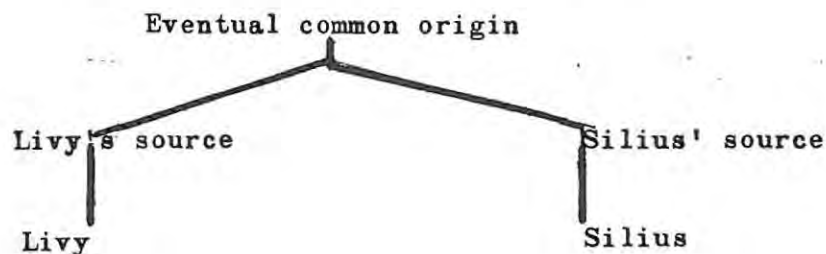
Why do the Lucani, Uzentini and Metapontini not occur in Silius?

There are two possible explanations:-

- (1) Silius' source did not have these names.
- (2) Uzentini and Metapontini were less convenient metrically (they could not be put into the same hexameter line). Apart from this passage in Livy, the only other instances cited by RE for Uzentini are LIV. 27.40.10 (where the text is corrupt) (5) and for Metapontini, Appian bell. Hann. 35, Polybius 8.34(36) and LIV. 27.16 (6). It is significant that no examples are cited from verse. Nor do these names occur in Swanson. (7)

No definite conclusions can be reached from a comparison of the list in Livy with that in Silius. Silius could have used:-

- (1) a source used by Livy
- (2) Livy himself
- (3) a source which used Livy
- (4) a source unrelated to Livy e.g.



Silius

Luxury and depravity of Capua      lines 28- 54

Summary

- (1) Over-indulgence and idleness was fostered by riotous immorality.
- (2) Honour was shamelessly paid to wealth and wealth alone.
- (3) The people were yawning with languor.
- (4) The city was freed from the curb of law.
- (5) Sullen pride drove the Capuans to destruction.
- (6) Capua had more gold and silver than any other people in Italy.
- (7) Mens' clothing was dyed with Tyrian purple.
- (8) Banquets began at midday and parties were revealed by the rising sun.
- (9) The senate was cruel to the people and the people were pleased with the unpopularity of the senate.
- (10) The old made the wanton vices of the young worse.

Livy

Unless otherwise stated, exact references are given with the Latin text on pages 22 ff.

Summary

- (1) Livy mentions every charm of land and sea which can tempt men to indulgence and says no sensual pleasure was unindulged.
- (2) Capua was a city of great wealth and luxury.
- (3) Life in Capua had always been soft and luxurious.
- (4) There was the unbridled licence of the common people.
- (5) Both Livy and Cicero refer to superbia and arrogantia.
- (6) See (2) above.
- (7) See (3) above.
- (8) The banquet began early.
- (9) The commons had long hated the senate.
- (10) See (1) above.

(11) In spite of lowly birth and obscure origin, the Capuans were the first to demand commands.

(12) There was the grim spectacle of men fighting at banquets.

Silius

33 luxus et insanis nutrita ignavia lustris

35 divitiis

36 resolutam legibus urbem

(11) Cicero describes how the magistrates of the new colony of Capua demanded to be called praetors instead of duumviri.

(12) There was the spectacle of gladiators from Capua fighting at banquets.

Livy and Cicero

Inde Capuam flectit iter, luxuriantem longa felicitate atque indulgentia LIV. 23.2.1.

ut nec libidini... modus esset LIV. 23.4.5.

Prona semper civitas in luxuriam LIV. 23.4.4.

ut in civitate atque etiam domo diti et luxuriosa LIV. 23.8.6.

inter corrupta omnia licentia plebis LIV. 23.2.1.  
licentia plebei LIV. 23.4.4.

These very slight similarities give no evidence that Silius knew Livy's work. In any case, the luxury of Capua was proverbial and especially the story that this was Hannibal's undoing. This will be discussed in full at a later stage. But cf. Cicero's remark

ea luxuries, quae ipsum Hannibalem armis etiam tum invictum voluptate vicit.

CIC. leg. agr. 2.95.

37 insuper exitio truculenta superbia agebat

Campani ab superbia LIV. 9.40.17.

But this repetition of superbia proves nothing. Campanian arrogance was a commonplace as is shown by the evidence of Cicero:

primum illa Campana nata est arrogantia

CIC. leg. agr. 2.95.

cum venissem Capuam... quantam locus ipse adferat  
superbiam

CIC. leg. agr. 2.92.

Capuaene te putabas, in qua urbe domicilium quondam  
superbiae fuit

CIC. p.red. in sen. 17.

hunc Capuae Campano supercilio ac regio spiritu  
cum videremus

CIC. leg. agr. 2.93.

42 regales epulae atque ortu convivia solis  
depressa

Epulari coeperunt de die et convivium LIV. 23.8.6.

52 et miscere epulis spectacula dira

Campani... gladiatores, quod spectaculum inter  
epulas erat, eo ornatu armarunt.

LIV. 9.40.17.

44-45 tum populo saevi patres, plebesque senatus  
invidia laeta

iam diu infestam senatui plebem ratus LIV. 23.2.3.

These definite similarities suggest any of the first three possibilities  
mentioned on page 20 rather than (4).

49-50 sperare sibi et deposcere primi  
deerant imperia ac patriae pereuntis habenas

Quibus primus annus hanc cupiditatem attulisset,  
nonne arbitramini paucis annis fuisse consulum nomen  
appetituros?

CIC. leg. agr. 2.93.

(The Capuans demand that their magistrates be called  
praetors instead of duumviri).

Pacuvius works on the minds of the Capuans to demand one of the consulships at Rome

Summary

- (1) Pacuvius- whose name is well known because of his crime- wished to turn the disaffected minds of the Capuans even more eagerly towards the Carthaginians.
- (2) Pacuvius knew that Rome would never meet these claims nor did he wish them to be met.
- (3) If Rome refused to meet the demands, Hannibal was standing before their very eyes and in their sight.

Virrius leads the delegation to Rome

Summary

- (1) Virrius led the delegation. He was pre-eminent in speech but of low birth and second to none in violence.

Livy's account is very different.

Summary

- (1) Pacuvius tricked the senate at Capua into agreeing to be shut up in the senate-house to protect them from the people.
- (2) Pacuvius then told the people what he had done and invited them to get rid of the senate by electing a new one.
- (3) But they found this an impossible task and requested that all the senators be released from custody.

Livy's account is very different.

Summary

- (1) After Cannae, a Capuan delegation was sent to the consul Varro at Venusia. Varro treated the delegation with contempt.

- (2) He poured forth his sacrilegious proposals in the packed senate at Rome (meeting in a temple) and inflamed their ears with his bombastic words.
- (3) Before he could finish, there was a unanimous roar of disapproval and the temple trembled with the contention of voices.

Silius            lines 73-87

Speech of Torquatus                      Summary

- (1) Torquatus rivalled his noble ancestor in the stern morality of his countenance.
- (2) Torquatus finds it hard to believe that the Capuans have steeled themselves to approach the walls of Rome bringing such words from Capua.
- (3) He reminds the delegation of the fate of the Latins when they made a similar request.

- (2) On the way home, one of their number, Vibius Virrius, suggested that they could make a treaty with Hannibal on any terms they pleased.
- (3) The commons at Capua and the majority of the senate at once began to consider abandoning the Roman alliance but a decision was postponed for a few days by the authority of the older senators.
- (4) It was finally decided by a majority vote to send to Hannibal the same representatives which they had sent to Varro.

Livy (23.22.4-9: 8.5.1 to 8.6.7).

Valerius Maximus (6.4.1.)

- (1) Torquatus cried that there still lived a man sprung from the same stock as the consul of old.
- (2) There was a roar of indignation from the whole senate, not least from Torquatus.
- (3) The proposal to give Roman citizenship to selected senators from the Latin communities was no better received than the similar demand once made by the Latins themselves.

(4) On that occasion, their leader was flung head-  
long through the doors of the temple with such  
violence that struck down by a cruel rock, he  
expiated his sacrilegious speech with death.

(5) 'See, I am the descendant of the man who  
expelled the envoy from the abode of the Thunderer  
and who as consul defended the Capitol with my  
bare hands'.

(6) He shook his fists at the envoys, preparing to  
repeat what his ancestor had done.

Silius      lines 90-97

Speech of Fabius      Summary

(1) Fabius says 'How utterly disgusting! Whom do  
you intend to put in the place of the dead  
Paulus as consul?

(2) Does Virrius think that he is equal to men such  
as Brutus?

(3) Let perfidious Carthage give Virrius her own rods.

(4) Torquatus threatened to kill with his own  
hand any Latin he saw in the senate-house  
(found in Livy and Valerius Maximus).

(5) See (1) above.

(6) See (4) above.

Livy ( 23.22.4-9).

Summary

(1) Fabius refers to the one rash, dissentient  
voice which must be muffled by their  
unanimous silence.

(2) Not in Livy.

(3) Not in Livy.

The only thing which Silius and Livy have in common is that both report Fabius as  
commenting on the shamelessness of the proposal.

Silius    lines 100-109

Not in Livy.

Speech of Marcellus      Summary

- (1) Marcellus demands to know if the consul Varro can still endure the delusions of the madman Virrius.
- (2) Varro should have long since expelled the Capuans from the temple and the city.
- (3) Marcellus warns the delegation to leave Rome quickly as they are doomed to die soon when an armed general gives them the answer they deserve before their own walls.

Silius    lines 116- 120

Not in Livy.

Speech of Fulvius      Summary

- (1) Fulvius has a presentiment of the glory that was to come and an image of the destruction of Capua.
- (2) Fulvius tells Virrius that he will never be allowed to enter the sacred abode of Quirinus not even if he brings Hannibal himself in chains.
- (3) Virrius must quickly make his way to Hannibal's camp, where his sick mind calls him.

Marcellus was one of the consuls of 214 B.C. and Fulvius later besieged Capua in 211 B.C. along with his colleague Appius Claudius. It is therefore possible that Silius may have invented both of these speeches on the grounds that he considered them suitable for the occasion. But I think it more likely that he found them in some annalist, possibly Valerius Antias. (8)

At this point it is necessary to re-examine the whole episode of the Capuan demand for a share in the consulship in the light of possible sources which Silius could have used. These are the variant in Livy (23.6.6-8), the story in Livy about the proposal to grant Roman citizenship to selected senators from each of the Latin communities (23.22.4-9), the story of the Latin demand for one of the consulships in 340 B.C. and Valerius Maximus (6.4.1) who mentions a Capuan demand for a share in the consulship.

#### The variant in Livy

#### Summary

- (1) A delegation was sent to Rome with a demand that if the Romans wanted assistance after the defeat at Cannae, one of the two consuls should be a Campanian.
- (2) The demand was met with indignation; the delegates were turned out of the senate-house and a lictor was sent to escort them out of the city and convey to them the order to remain outside Roman territory for that day.
- (3) Livy says he hesitates to record this as a fact because a suspiciously similar demand was once made by the Latins and because Coelius and other writers, not without good reason, make no mention of it.

#### Similarities with Silius

- (1) The delegation sent to Rome with the demand that one of the two consuls should be a Campanian.
- (2) The demand was met with indignation.

Differences between Livy and Silius

- (1) Silius says that the senate met in the temple (templum line 72, limine templi line 103 and Quirini sacratas sedes lines 118-119). Livy says that the envoys were expelled from the Curia.
- (2) There is no mention in Silius of a lictor being sent to escort the delegation out of the city and ordering them to remain outside Roman territory for that day.
- (3) The variant in Livy has no speeches by Torquatus, Fabius, Marcellus and Fulvius.

Livy 23.22.4-9

Summary

- (1) Spurius Carvilius lamented the small numbers to which the Roman senate had been reduced owing to death by natural causes and war casualties.
- (2) He earnestly advised the granting of Roman citizenship to two selected senators from each of the Latin communities.
- (3) From their number the Roman senate should elect new members to fill the vacancies left by death.
- (4) This proposal was no better received than the similar demand once made by the Latins themselves.
- (5) There was a roar of indignation from the whole House, not least from Torquatus who cried that there still lived a man sprung from the same stock as that consul of old, who threatened to kill with his own hand any Latin he saw in the senate-house.
- (6) Quintus Fabius Maximus declared that never had any proposal been made at a more inopportune moment, at a time when the loyalty of the allies was so much in doubt. He stressed that one rash, dissentient voice must be muffled by their unanimous silence.
- (7) No further mention was made of this proposal.

Similarities with Silius

- (1) Indignation in the senate at Rome.
- (2) Torquatus refers to his descent from the consul of old.
- (3) Fabius opposes the proposal and refers to its shamelessness.
- (4) The date of both events is the year 216 B.C.

Differences between Livy and Silius

- (1) In Livy, the proposal is introduced by Spurius Carvilius and it refers to the granting of Roman citizenship to two selected senators from each of the Latin communities. Silius refers to a Capuan demand for one of the two consulships at Rome.
- (2) In Livy, Torquatus the consul of 340 B.C. is said to have threatened to kill with his own hand any Latin he saw in the senate-house. This is not in Silius.

The Latins demand a share in the consulship in 340 B.C.

(Livy 8.5.1 to 8.6.7).

Summary

- (1) The Roman senate received the Latins in audience on the Capitol.
- (2) The consul Torquatus pleaded with the Latins to make no war upon the Samnites.
- (3) Annius, leader of the Latins, demanded that one consul should be chosen from Rome and the other from Latium.
- (4) The senate should be drawn in equal proportions from both nations: there should be one people and one state.
- (5) Torquatus was so enraged by this proposal that he declared he would kill with his own hand any Latin he might see inside the Curia.
- (6) Torquatus then addressed the statue of Jupiter and his speech was warmly seconded by the indignant senators.
- (7) The voice of Annius was heard spurning the power of Jupiter. As Annius hurried from the entrance of the temple, beside himself with rage, he slipped on the stairs and struck his head so hard on the lowest stone that he lost consciousness.
- (8) Livy says that he will leave the question of Annius' death undecided as it is not asserted by all writers that he was

killed. Livy will also leave undecided the tradition that while men were calling on the gods to witness the breaking of the treaty, there was a loud crash in the heavens and a hurricane burst forth.

(9) When Torquatus saw Annius lying there, he exclaimed that this was proof that Jupiter really did exist. He asked the Quirites and the senate why they hesitated to arm.

(10) The people were so enraged by the consul's words that the envoys owed their protection more to the care of the magistrates than to the law of nations.

#### Similarities with Silius

(1) The senate met in a temple.

(2) The anger of Torquatus.

#### Differences between Livy and Silius

(1) In Silius, Torquatus does not threaten to kill with his own hand any Latin he might see in the Curia.

(2) Livy says that the people were so enraged by the consul's words that the envoys owed their protection more to the care of the magistrates than to the law of nations. This is not in Silius.

#### Valerius Maximus 6.4.1.

#### Summary

(1) The Roman state was shattered by the disaster at Cannae and its safety depended on the loyalty of the allies.

(2) To make the allies more steadfast in their determination to protect the power of Rome, a majority of the Roman senate resolved that leading men of Latium should be elected to the Roman senate to take the place of Romans.

(3) Annius a Campanian insisted moreover that one consul should be elected from Capua.

(4) Then Torquatus, the son of the man who had routed the Latins in a famous battle at Veseris, (9) proclaimed in as loud a voice as possible that if any of the allies dared to express an opinion in the Roman senate, he would immediately kill him.

(5) The threats of one man both restored the old enthusiasm to the drooping spirits of the Romans and prevented Italy from rising to equal civic rights with Rome (ius civitatis). Italy gave way, shattered by the words of the son just as she had been by the arms of the father.

Similarities with Silius

- (1) The Campanian demand that one of the consuls should come from Capua.
- (2) The indignation of Torquatus.

Silius

59-60 hortatur summi partem deposcere iuris  
atque alternatos sociato consule fasces

70 fremitu renuentum

85-87 en ego progenies eius, qui sede Tonantis  
expulit orantem et nuda Capitolia consul  
defendit dextra'.

90 ' pro cuncta pu~~de~~ndi! '

83-84 ut, saevo afflictus saxo, spectante piaret  
tristia dicta Iove et lueret verba impia leto'.

59-60 hortatur summi partem deposcere iuris  
atque alternatos sociato consule fasces.

120-121 referunt haec inde citati  
mixta minis et torva trucis responsa senatus.

Differences between Silius and Valerius

- (1) Silius says nothing about the proposal to elect the leading men of Latium to the Roman senate.
- (2) Silius does not make Torquatus threaten to kill any of the allies who dared to express an opinion in the senate.

Variant in Livy (23.6.6-8)

postulantes ut alter consul Campanus fieret

Livy 23.22.4-9

fremitus indignantium

T. Manlius esse etiam nunc eius stirpis virum  
diceret ex qua quondam in Capitolio consul  
minatus esset ...

eam unius hominis temerariam vocem

Livy 8.5.

impactus imo ita est saxo ut sopiretur.

Valerius Maximus 6.4.1

Annus autem Campanus etiam consulem alterum  
Capua creari debere adseverabat

Hae unius minae...

Livy 23.22. 4-9

ut ex singulis populis Latinorum binis senatoribus,  
(quibus) patres Romani censuissent, civitas daretur,  
atque (inde) in demortuorum locum in senatum  
legerentur.

Livy 8.5 and 8.6

si tanta dementia patres conscriptos cepisset...  
gladio cinctum in senatum venturum se esse palam  
diceret, et quemcumque in curia Latinum vidisset,  
sua manu interempturum.

Valerius Maximus 6.4.1.

principes Latinorum in ordinem suum sublegi  
placebat ...

Valerius Maximus 6.4.1.

tunc Manlius Torquatus filius eius... quam poterat  
clara voce denuntiavit, si quis sociorum inter  
patres conscriptos sententiam dicere ausus esset,  
continuo eum interempturum.

Conclusions

- (1) The most striking verbal similarities occur in the passages of Livy and Valerius. This would point to a common source for their account of the proposal to enfranchise the Latins in 216 B.C.
- (2) The main difference between Livy and Valerius is that the latter adds one sentence about the Capuan demand for one of the consulships. Was Valerius using a different source from Livy at this point? Or did Livy reject the Capuan demand as being irrelevant to the context in which a proposal to enfranchise the Latins was being discussed?
- (3) The verbal similarities between Silius and Livy are not very striking (apart from fremitu/ fremitus, Capitolia/ Capitolio consul and afflictus/ impactus saxo). They do not postulate a direct use of Livy by Silius. On the contrary, I think the evidence points to the use of a source other than Livy in which Silius found an account of the Capuan demand for the consulship.
- (4) It is significant that Valerius devotes only one sentence to this demand, while Silius writes about it at some length. Does this mean that Silius and Valerius used a different source? Has Silius transferred the speeches of Torquatus and Fabius from the context of the Latins to the Capuans? Has he invented the speeches of Fulvius and Marcellus about whom Livy and Valerius are silent? Or has he found them in yet another source? It is impossible to say with absolute certainty. But Capua does play an important part in Book 11 and it is natural for Silius to enlarge upon a statement he found in some source (possibly the same source used by Valerius). There is also the significant statement in line 124

cum pia Campano gaudebit consule Roma.

It is clear that Silius is referring to a consul from Capua at the time of Nero. Klotz gives his name as T. Clodius Eprius Marcellus. (10) This would explain the prominence given by Silius to this episode.

(5) Livy's rejection of the Capuan demand on the ground that it is similar to a demand made by the Latins in 340 B.C. is interesting but open to question. It would not have been difficult to project the proposal of 216 B.C. (to enfranchise the Latins) into the past and to make it a Latin demand for the consulship in 340 B.C. especially as the main opponent was a Torquatus in each case.

Silius     lines 129- 154

Reaction at Capua to Virrius' account of his embassy to Rome.

Summary

- (1) Virrius expounded the words and the deeds of the senate at Rome, cunningly mixing truth with fiction.
- (2) He then sounded the fateful trumpet of bloody war to his agitated audience.
- (3) The young men demanded arms and called for Hannibal, extolling his mighty deeds.
- (4) They refer to the crossing of the Alps, the river Po, Lake Trasimene, the river Trebia, the deaths of Paulus and Flaminius, Saguntum, the Pyrenees, the Ebro and the oath taken by Hannibal in his boyhood.
- (5) Why should Capua endure the arrogance and empty bombast of the bloodless Romans when they can make a treaty with Hannibal?

This is not in Livy. Silius may have invented it but I think it is more likely that he took these details from some annalist, possibly using the same source as that used by Valerius. This would be a natural continuation of the earlier narrative of the Capuan delegation to Rome.

(6) Varro must be better qualified for the title of consul so that his flight could be made more resplendent by the consular purple.

143 his super excisam primori Marte Saguntum

Sagunto excisa LIV. 21.19.1.

It is possible that Silius had this phrase of Livy in mind.

There is no counterpart in Livy to these speeches. Livy reports briefly in the third person (23.7.4-6).

The speeches of Decius lines 155- 189  
194- 200

Summary

- (1) Decius was received into the middle of the assembly and was not allowed to play for time.
- (2) He asked the citizens of Capua if they were proceeding to violate the oaths of their fathers and to join hands with a man condemned for breach of treaty.
- (3) The Capuans should show loyalty in adversity and give the Romans military assistance.
- (4) The Romans will recover from their recent disasters. Decius recounts some of Rome's past exploits.
- (5) As a man of Trojan blood, he refuses to pitch his

Summary

- (1) Decius tried to stop the delegation from being sent to Hannibal.
- (2) He proclaimed openly that Hannibal's garrison should not be admitted to Capua.
- (3) When it was admitted, Decius pressed for its ejection.
- (4) He urged that the Carthaginian intruders be killed and that Capua restore her allegiance to Rome.

tent among half-savage barbarians from Africa.

(6) He will not put up with a leader using a sword instead of a treaty.

(7) The greatest blessing granted by grudging Nature is the fact that the door of Death stands open.

(8) Decius uttered these forceful remarks in vain to ears which were blocked.

#### Second speech

This is short but impassioned.

#### Summary

(1) Now is the time, now is the hour! Help me to contrive a deed worthy of Capua!

(2) Let each man be quick to snatch this glory for himself.

(3) If the enemy prepares to approach, show him the gates blocked with corpses.

(4) Only bloodshed will cleanse their polluted minds from guilt.

The speeches of Decius were well-known to Cicero. They were no doubt part of a well-known Roman tradition.

cf. *Seplasia me hercule, ut dici audiebam, te ut primum aspexit, Campanum consulem repudiavit. Audierat Decios Magos...*

CIC. Pis.24.

It is not clear whether these speeches were invented by Silius or whether he found them in the works of some annalist. Silius may well have written them himself. He was a great admirer of Cicero and knew his work. (11) Martial tells us that Silius practised as an advocate. (12) The speeches are certainly evidence of his rhetorical training. Silius could also have been influenced by the speech of Decius to the citizens of Capua which is recorded by Livy (23.10.7). A summary of this speech is given under the heading Decius and Hannibal ( lines 201- 258).

There is a deliberate play on Decius and decus (158, 169, 197). The tag in lines 186-188 about grudging Nature and the boon of death was a Stoic commonplace. The Stoic influence on

Silius will be discussed in the commentary. There is also the very striking use of alliteration which is not of course confined to rhetorical works but which certainly appealed to Silius: e.g. ponebat pectore (157), differre dabatur (159), magnum magnis (163), cum cessant (167), capiunt Cannas (171), solaeque sanguine (184), nullo nos (186), aversas aures (189), dum dignum dum dextera (195), procumbat pubes (196), parat...praebete...portas...purgate (197-198), solus...sanguis (199-200), maculatas...mentes (200).

Livy describes relations between Decius and Hannibal at 23.7.7 ff. and 23.10.

Decius and Hannibal      lines 201- 258

Summary

- (1) Hannibal heard about the harsh speech of Decius and ordered him to be brought to his camp.
- (2) Decius listened to Hannibal's threats and even assailed him with bitter words.
- (3) Hannibal makes a speech in which he laments the fact that he is unlucky enough to be matched against the crazy Decius.

Summary

- (1) When Hannibal was told of the speech of Decius, he sent men to summon him to appear before him at his headquarters.
- (2) Decius refused to go. Hannibal, in a rage, ordered him to be seized and dragged before him in chains.
- (3) Hannibal feared to use force in case of an unpleasant incident or a riot. So he sent a message to the praetor of Capua that he would be in the city on the following day.

(4) Hannibal orders his officers to advance as he wishes to find out whether Capua will open her gates in defiance of Decius.

(5) Hannibal then rode into the city escorted by the whole senate while the mob rushed to look at Hannibal in all his fury.

(6) Decius saw that the time had come to surpass the renown of Hannibal.

(7) He did not flee nor shut himself up in his house but pursued his leisure in freedom.

(8) He was hurriedly seized by an armed band which set him down at Hannibal's feet where he was sitting in state.

(9) Silius gives a second speech of Hannibal. Is Decius preparing to shore up on his own the city which is collapsing? Was Hannibal saved only to be conquered by Decius the feeble?

(10) Hannibal orders his soldiers to put chains on Decius.

(4) The praetor ordered the people to go out to meet Hannibal.

(5) Decius neither joined the crowd nor shut himself up at home. He strolled in the forum at his ease with his son and a few dependants.

(6) Hannibal asked for an audience of the senate which begged him to honour the day as a holiday, so he spent much of the day in seeing the sights of Capua. A banquet was held in his honour.

(7) Next day, Hannibal addressed a crowded senate. He demanded that Decius be delivered into his hands.

(8) Hannibal left the senate-house and took his seat on the magistrates' official chair. He ordered the arrest of Decius.

(9) Chains were put on Decius and the order was given to take him to Hannibal's headquarters.

(10) Decius addressed the large crowd: 'Here am I, second to none in Capua, dragged off in chains to my death! Enjoy the spectacle of this triumph over your fellow-citizen! '.

(11) In a simile, Hannibal is compared to a lion which springs on to the neck of a tall steer and chews the panting animal while hanging from its neck.

(12) Decius replies to Hannibal in an insulting speech. 'You have not yet entered the senate and already the prison is open for your harsh tyranny... the news will reach me in the underworld that you have fallen, crushed by the ruins of Capua . '

(13) Decius' head was covered with a black cloth and he was dragged away, still defiant, before the eyes of his fellow-countrymen.

#### Similarities

- (1) After Decius made a speech, he was summoned to appear before Hannibal.
- (2) Decius did not shut himself up at home in Capua but strolled around as if he had nothing to worry about.

(11) When it seemed as if his words might inflame the crowd, his head and face were covered and he was hurried more quickly out through the city gate.

(12) He was taken to headquarters and immediately put on board a ship bound for Carthage.

#### Differences

- (1) Silius records a speech of Hannibal in which he insults Decius. This is not in Livy.
- (2) In Silius, Hannibal orders his officers to advance to find out whether Capua will open her gates in defiance of Decius. Livy says he feared an unpleasant incident or a riot and sent a message to the praetor that he would be in Capua the next day.

(3) Chains were put on Decius and he was taken to Hannibal sitting in state.

(4) After his speech, Decius' head was covered up and he was taken away.

(3) In Silius, Hannibal only saw the sights of Capua after Decius had finally been dragged off. Livy says he saw the sights on the day of his arrival as the senate begged him to honour the day as a holiday.

(4) In Livy, Hannibal demands Decius in a speech before the senate. Silius makes no mention of the senate.

(5) Silius records a second speech of Hannibal together with the reply of Decius. Livy says nothing of this and records a speech in which Decius addresses the crowd at Capua.

228 non clausi occuluere penates

nec privatim se tenuit LIV. 23.7.10.

229-230 sed liber ...  
intrepido servaverat otia vultu

in foro otiose inambulavit LIV. 23.7.10.

241 meritas innecte catenas

tum iniectae catenae LIV. 23.10.6.

232-233 et pedibus sublime sedentis  
ductoris sistit

in templo magistratum consedit atque ante pedes  
destitutum causam dicere iussit

LIV. 23.10.5.

257-258 obnubitur atra  
veste caput, trahiturque ferox ante ora suorum.

Haec vociferanti, cum moveri volgus videretur,  
obvolutum caput est ociusque rapi extra portam  
iussus.

LIV. 23.10.9.

The slight verbal similarities are not very striking and are not an argument in favour of the use of Livy. On the other hand, Silius could still have used Livy and the differences be his own poetic rehandling.

## Scenes at Capua

### Hannibal views the city    lines 259- 266

#### Summary

- (1) Hannibal at last calmed down and turned to look at the buildings and temples of Capua.
- (2) He learnt about the founder of the city, the number of men under arms and the amount of money available for war.
- (3) The Capuans pointed out their high citadel, their plains and the kindness of Ceres.

### The banquet    lines 270-287

#### Summary

- (1) The Capuans held their usual banquets with tables heaped with luxuries fit for a king.
- (2) Hannibal was placed in state on a special seat and honoured with divine worship.
- (3) There were many servants to attend to their needs and to perform the various tasks.
- (4) Heavy cups of gold carved in relief gleamed on the tables.
- (5) The bright lights dispelled the night and the

There is no proof that Silius has used Livy at this point. All that we find in Livy is the very brief statement

visenda urbe magnam partem diei consumpsit.

LIV. 23.7.12.

Livy does not describe the banquet in any detail. He says (23.8.6)

Epulari coeperunt de die et convivium non ex more Punico aut militari disciplina esse sed ut in civitate atque etiam domo diti ac luxuriosa, omnibus voluptatum inlecebris instructum.

The slight verbal similarities with Silius are

epulas (270)

convivia (271).

These are of no significance whatever as both writers are referring to a banquet. Silius is

lofty palace rang with the noise of those moving about.

(6) The Carthaginian soldiers were dumbfounded at such luxury. Hannibal disapproved and dined in silence.

(7) But after eating and drinking, he relaxed once more.

Pacuvius and his son      lines 303-368

Summary

(1) One man was unaffected by wine during the banquet and Silius will not deny him the fame which his exploit merits.

(2) This man was turning over in his mind a great enterprise- to fight and kill Hannibal.

(3) This was all the more noble as he was the son of Pacuvius but had rejected the intrigues of his father.

(4) He followed his father out of the banquet to an open space at the back of the building.

(5) There he drew back his toga and revealed the sword which was to kill Hannibal.

much closer to Virgil than to Livy. This will be discussed in the next chapter.

Livy describes this episode at 23.8-9. Neither Silius nor Livy mention the name Perolla which is not found in RE. It is given by Rupertii (comm. p. 136) and Duff may have taken the name from there.

Summary

(1) Hannibal was staying with Pacuvius and his brother. Pacuvius persuaded Hannibal to invite his son to dinner.

(2) The banquet began early and it was a very splendid affair.

(3) The son of Pacuvius was the one guest who could not be induced to drink.

(4) Pacuvius left the banquet just before sunset and his son followed. They found themselves alone in a garden at the back of the house.

(5) There he drew back his toga and revealed the sword at his side.

(6) He told Pacuvius to withdraw to his own house if the sight of the undertaking proved too much for him.

(7) Pacuvius fell down trembling and implored his son not to pollute the table with the blood of a guest.

(8) He told his son that it would be impossible to withstand the frown of Hannibal, his eyes flashing with the gleam of fire or the brightness of his head.

(9) Hannibal was protected by his eternal renown, his many triumphs and his bodyguard, who would not remain idle.

(10) Pacuvius asked his son if Decius and his chains did not teach him to calm his feelings.

(11) When the father saw his son deaf to fear, he told him to go back to the banquet.

(12) Pacuvius threatened to throw himself in the way of any attempt to kill Hannibal.

(13) So Hannibal was saved by divine Providence for the arms of Scipio.

(14) How much renown the son lost when he gave up the attempt—merely to have wished it brings him glory!

(6) He told Pacuvius of his plan to kill Hannibal as he might prefer not to be present when the deed was done.

(7) Pacuvius was mad with terror and implored his son not to commit this unspeakable crime.

(8) Pacuvius refers to the hospitable board which will be stained with the blood of Hannibal.

(9) Pacuvius warned his son of the drawn swords ready to defend Hannibal.

(10) Hannibal's face was the terror of armies and the Roman people shuddered to look on it.

(11) Pacuvius threatened to defend Hannibal with his own body.

(12) The son was moved to tears by this appeal and agreed to lay the sword aside.

(13) The son says he is sorry for his father who has betrayed his country three times.

(14) The son then addresses his country: 'Take back the sword—my father forces it from my grasp!'

(15) Both father and son hurried back to the banquet and relaxed till sleep broke up the festivities.

#### Similarities

(1) The son of Pacuvius was the one man who would not drink at the banquet.

(2) He followed his father out of the banquet to an open space at the back of the house.

(3) There he drew back his toga, exposed his sword and revealed his plans to kill Hannibal.

(4) The son gave Pacuvius the opportunity not to be present when the deed was done.

(5) Pacuvius was horrified and pleaded with his son to abandon the attempt.

(15) He flung it over the garden wall into the street and then returned to the banquet to allay suspicion.

#### Differences

(1) Silius does not mention that Hannibal was staying with Pacuvius or his brother.

(2) Livy makes the son weep after hearing his father's entreaties, while in Silius it is the father who does so.

(3) The speech of the son to the father ' I am sorry for you who have betrayed your country three times ' is not in Silius.

(4) Silius does not mention the son addressing his country- 'Take back the sword- my father forces it from my grasp'.

(5) In Livy, the son flings his sword over the garden wall into the street and then returns to the banquet alone. In Silius there is no mention of this dramatic little detail and both father and son return to the banquet.

(6) Pacuvius refers to the hospitable board polluted with the blood of Hannibal.

(7) Pacuvius refers to Hannibal's face and also his bodyguard to stress the impossibility of such a deed.

(8) Pacuvius threatened to protect Hannibal with his own body.

I think that these differences are of a minor nature. The poet must be allowed some poetic imagination in the adaptation of such minor details.

This is a most impressive list of similarities and this similarity is reinforced by a comparison of the verbal similarities between Silius and Livy. The most impressive similarity occurs in lines 332-336, as it is in speeches that Livy will have felt free to depart the most from his sources. Direct use of Livy is therefore the most probable explanation. Against this, the similarities are rhetorical commonplaces.

It is interesting to note that Silius seems to imply in lines 361-363 that Hannibal will eventually be killed by Scipio at the battle of Zama in 201 B.C. This of course was not the case. Hannibal is never allowed to meet Scipio, though historical tradition could have supported such a duel (Appian 8.7.46). Certainly Scipio could not have killed Hannibal without impossible violence being done to history.

### Silius

307-308

mens una, inviolata mero nullisque venenis  
potando exarmata decus

312-316 is variis oneratum epulis atque atria tardo  
linquentem gressu comitatus pone parentem,  
postquam posse datum meditata aperire novosque  
pandere conatus, et liber parte relictas  
tectorum a tergo patuit locus

### Livy

Unus nec dominorum invitatione nec ipsius  
interdum Hannibalis Calavius filius perlici  
ad vinum potuit

23.8.7.

Solis ferme occasu patrem Calavium ex convivio  
egressum secutus filius, ubi in secretum-  
hortus erat posticis aedium partibus-  
pervenerunt

23.8.8.

Silius

- 316-318 ' accipe...  
inquit, consulta', togaque  
armatum amota nudat latus;
- 320-321 hic erit ille,  
qui polluta dolis iam foedera sanciet, ensis.
- 322-325 si perferre nequit spectacula tanta senectus  
et tremit inceptis lasso maioribus aevo,  
at tu securis concede penatibus et me  
linque meae menti.
- 329-331 cum senior, tanti pondus conaminis aegra  
iam dudum vix aure ferens, tremebundus ibidem  
sternitur et pedibus crebro pavida oscula figens:
- 332-336 'per si quid superest vitae, per iura parentis  
perque tuam nostra potioem, nate, salutem,  
absiste inceptis, oro, ne sanguine cernam  
polluta hospitia ac tabo repleta cruento  
pocula et eversas pugnae certamine mensas.
- 337-340 tune illum, quem non acies, non moenia et urbes  
ferre valent, cum frons propior lumenque corusco  
igne micat, tune illa viri, quae vertice fundit,  
fulmina pertuleris
- 347-348 quid? tanto in casu comitum iuxtaque iacentum  
torpebunt dextrae?
- 356-358 hoc iugulo dextram explora. namque haec tibi ferrum  
si Poenum invasisse paras, per viscera ferrum  
nostra est ducendum.

Livy

- 'consilium' inquit 'adfero... toga reiecta ab  
umero latus succinctum gladio nudat.  
23.8.9.
- 'Iam ego' inquit 'sanguine Hannibalis sanciam  
foedus'.  
23.8.11.
- Te id prius scire volui, si forte abesse, dum  
facinus patrat, malle.  
23.8.11.
- Quae ubi vidit audivitque senex, velut si iam  
agendis quae audiebat interesset, amens metu...  
23.9.1.
- ' per ego te' inquit ' fili, quaecumque iura  
liberos iungunt parentibus, precor quaesoque  
ne ante oculos patris facere et pati omnia  
infanda velis... Ab hospitali mensa surgis...  
ut eam mensam cruentares hospitis sanguine?  
23.9.2-4.
- in ipso certamine pugnae... interfecti sunt  
36.19.12.
- Quid tot dextrae? Torpescent in amentia illa?  
Voltum ipsius Hannibalis, quem armati  
exercitus sustinere n(equeunt), quem horret  
populus Romanus, tu sustinebis?  
23.9.6-7.
- atqui per meum pectus petendus ille tibi  
transfigendusque est.  
23.9.8.

Silius359 opponam membra366-367 tum reddere sese  
festinant epulisMago is sent to Carthage to announce Hannibal's victorylines 372-376Summary

- (1) Mago was ordered to go to Carthage to give the senate an account of Hannibal's achievements.
- (2) Booty, chosen captives and spoils stripped from the dead were collected and sent as sacrificial offerings to the gods for success in battle.

It will be seen that (1) is similar but that (2) is different. The verbal similarities are slight and insignificant and give no proof that Livy has been used by Silius at this point.

372-374

Carthaginis arces  
ire ferox Mago et patribus portare iubetur  
nuntius acta ducis.

Livy

me ipsum ferire corpus meum opponentem pro  
corpore Hannibalis sustinebis?

23.9.7.

se ipse convivio reddidit.

23.9.13.

There is a very brief account in Livy (23.11.7).

Summary

- (1) Mago arrived in Carthage with the news of the victory at Cannae.
- (2) Hannibal did not send him direct from the battlefield but kept him for some days to take over the Bruttian communities and others which were throwing off their allegiance to Rome.

Dum haec Romae atque (in) Italia geruntur, nuntius  
victoriae ad Cannas Carthaginem venerat Mago...

Fate of Decius      lines 377-384

Summary

- (1) Hapless Decius was sent to the shores of Libya to be kept there for Hannibal to punish at his leisure.
- (2) Jupiter felt sorry for Decius and diverted him to the ancient city of Battus.
- (3) Here he was rescued by the power of Ptolemy, the Macedonian ruler of Egypt, from the threats of those who had transported him. The chains were loosened from his neck.
- (4) Presently the same land which saved his life received his bones undisturbed in a peaceful grave.

It will be seen that (1), (2) and (3) are common to both Silius and Livy while (4) is different. The verbal similarities are not very striking.

380-383

Iupiter antiquam Datti vertisset ad urbem.  
hic Pellaea virum Ptolemaei sceptra vehentum  
eripere minis, resolutaque vincula collo.  
atque eadem vitae custos...

Livy's account is very similar (23.10.11-13).

Summary

- (1) Decius was put on board ship to be sent to Carthage.
- (2) The ship was driven by bad weather to Cyrene.
- (3) Cyrene was subject to the Egyptian monarchy. Decius fled for refuge to the statue of Ptolemy and was taken from there to Alexandria to the court of the reigning Ptolemy who had him released.
- (4) Decius was given the choice of going to Rome or returning to Capua. He replied that he would rather live in the realm of a king who had given him his liberty and was willing to defend it.

Navem Cyrenas detulit tempestas... Ibi cum Magius  
ad statuam Ptolemaei regis confugisset,  
deportatus a custodibus Alexandream ad Ptolemaeum,  
cum eum docuisset contra ius foederis vinctum  
se ab Hannibale esse, vinclis liberatur...  
nusquam malle quam in regno eius vivere quam  
vindicem atque auctorem habeat libertatis.

Venus destroys the morale of the Carthaginianslines 385- 482Summary

- (1) Venus was aware that this was a welcome opportunity to destroy the morale of the Carthaginians.
- (2) She ordered her children to scatter their arrows in all directions and to inflame hearts silently.
- (3) Hannibal's army must be routed with sex, an abundance of wine and sleep.
- (4) Let Hannibal not be ashamed to lie on an embroidered couch or refuse to drench his hair with perfume.
- (5) Let him forget his habit of eating on horseback and let him learn to drink in the daytime.
- (6) Let the lyre please him when drunk and let him spend the night in sleep or in the service of Venus.
- (7) The wanton army flew down from heaven and the army felt the shower of fiery arrows.
- (8) They demanded wine, good food and music.

Livy also gives an account of how Hannibal's men spent the winter of 216 B.C. (23.18.10-16).

Summary

- (1) Hannibal kept his army properly housed in Capua during most of the winter.
- (2) Hannibal's men were an easy prey to luxury and pleasure.
- (3) They were ruined by sleep and wine, rich dinners, prostitutes, baths and the habit of idleness.
- (4) Hannibal left Capua with all trace of the old morale in his army gone.
- (5) His men went back to Capua AWOL or lost all heart or gave out physically.

(9) They bathed in hot water and austere ruggedness was destroyed by the bane of luxury.

(10) Hannibal himself gradually became depraved and called Capua his second home.

(11) There was no limit to the luxury or the depravity of the men of Capua.

(12) They embellished their banquets with stage-plays.

(13) Teuthras both sang and played to the company.

#### Similarity

The only thing common to both accounts is that morale was destroyed by wine, women and song.

#### Differences

- (1) Livy makes no mention of Venus and her army of Cupids.
- (2) Livy says nothing about immorality on the part of Hannibal himself.
- (3) Livy does not mention stage-plays or the song of Teuthras.
- (4) There is nothing in Silius about deserters returning to Capua during the summer.

An analysis of the verbal similarities, making due allowance for the fact that scortum is not a poetic word and that Silius never uses vinum, suggests that Silius has expanded some such account as that found in Livy. It cannot be proved conclusively that Silius is following Livy here. It must be remembered that it is part of epic tradition for Venus to destroy morale in this way. This will be discussed in Chapter III, where precedents from Apollonius Rhodius and Virgil will be cited.

Silius

397 amplexu multoque mero somnoque

398-399

quam non perfregerit ensis,  
non ignes, non immissis Gradivus habenis.

404 tectis

408 post epulas... segnisque soporas

409 nostro sub numine

415-417

non acer aperto  
desudat campo sonipes, non ulla per auras  
lancea nudatos exercet torta lacertos.

418-419

mollitae flammis lymphae languentia somno  
membra fovent

419 miserisque bonis perit

427-428

nec luxus ullus mersaeque libidine vitae  
Campanis modus

Livy

somnus enim et vinum et epulae et scorta

23.18.12.

quos nulla mali vicerat vis 23.18.12.

in tectis 23.18.10.

somnus... epulae 23.18.12.

scorta 23.18.12.

otium 23.18.12.

balineaue 23.18.12 (the word is not used  
by Silius).

bonis inexpertum atque insuetum... perdidere  
nimia bona

23.18.11.

voluptates immodicae, et eo impensius quo avidius  
ex insolentia in eas se merserant

23.18.11.



It is interesting that Silius follows what historians have called a 'ridiculous annalistic fable'.

- (14)  
 (13) It is expounded elsewhere by Livy. It was a well-established Roman tradition that Hannibal and his army were ruined by the winter spent in Capua: e.g.

ea luxuries, quae ipsum Hannibalem armis etiam tum invictum voluptate vicit. CIC. leg. agr. 2.95.

The evidence of Polybius makes it quite plain that all through the winter and spring the two armies remained in camps opposite each other, and it was not until the season was advanced enough for them to get supplies from the year's crops that Hannibal moved his forces out of the camp near Geronium. (15)

Mago's arrival in Carthage and his report of  
 Hannibal's victory    lines 483- 541

Livy 23.11.7-12 and 23.12.1-5.

Summary

Summary

- (1) Mago's ship entered the harbour of Carthage with the spoils of war gleaming on her lofty prow.
- (2) The shouts of the sailors filled the resounding shores.
- (3) The crowd ran into the middle of the waves and celebrated the good news with a roar of applause.
- (4) Hannibal was considered worthy of divine honours by men, women and children.

- (1) Mago arrived in Carthage with news of the victory at Cannae.
- (2) He reported the successes of Hannibal to the senate.
- (3) Mago gives an account of the Roman casualties and prisoners in the Italian campaigns.
- (4) He lists the peoples who have gone over to Carthage and reports the surrender of Capua.

- (5) Mago announced the victory to a packed senate and said the gods answered their prayers when they fought.
- (6) He gives a detailed description of Cannae including the flight of Varro and the death of Paulus.
- (7) Cannae has avenged previous Carthaginian defeats.
- (8) As proof, he poured out a great pile of gold rings taken from the Roman dead. These rings were worn only by the nobility.
- (9) He made an appeal for reinforcements, money to pay the mercenaries, elephants and supplies.

#### Similarities

- (1) Mago's arrival in Carthage and his report to the senate on the successes of Hannibal.
- (2) Mago expresses gratitude to the gods.
- (3) He pours out the gold rings (proof of nobility) taken from the Roman dead.

- (5) It was only right to express gratitude to the gods for all these splendid victories.
- (6) Mago had the captured gold rings poured out in the courtyard of the senate-house. They were worn only by the most distinguished Knights.
- (7) He reported that Hannibal needed reinforcements, grain and money to pay the troops who had served Carthage so well.

#### Differences

- (1) Livy gives no details of the welcome given to Mago.
- (2) Silius gives a detailed account of the battle of Cannae. This is not in Livy who records Hannibal's successes in Italy in general including Roman casualties and war prisoners.
- (3) Livy's account of Mago's appeal for reinforcements sounds convincing as a Carthaginian statement. Silius sounds like

(4) He makes an appeal for reinforcements, supplies and money to pay the troops.

Silius

483-484

Interea placida attulerant iam flamina terris  
Magonem Libycis.

498-499

sic patriam Mago et portas ingressus ovantes  
fraternae laudis fama. ruit inde senatus

504 pugnatum superis in vota secundis.

532-535

testes hi stragis, quos signum illustre superbis  
mos laeva gestare viris'. tum funditur ante  
ora admirantum praefulgens anulus auro  
datque fidem verbis haud parvo insignis acervo.

538-541

annitamur', ait, 'vires refovet tot haustas  
casibus, et pateant non parca aeraria dextris,  
quas emimus bello. deficit iam belua, tristis  
Ausoniis terror, necnon alimenta fatigant'.

wild anti-Punic propaganda ( e.g. lines 539-540

pateant non parca aeraria dextris  
quas emimus bello).

Livy

Carthaginem venerat Mago 23.11.7.

Is cum ei senatus  
datus esset, res gestas in Italia a fratre  
exponit.

23.11.8.

pro his tantis totque victoriis verum esse grates  
deis immortalibus agi haberique

23.11.12

(not similar except in a vague way).

Ad fidem deinde tam laetarum rerum effundi in  
vestibulo curiae iussit anulos aureos, qui tantus  
acervus fuit ut... Adiecit deinde verbis, quo  
maioris cladis indicium esset, neminem nisi  
equitem, atque eorum ipsorum primores, id gerere  
insigne.

23.12.1-2.

... mittendum igitur supplementum esse, mittendam  
in stipendium pecuniam frumentumque tam bene  
meritis de nomine Punico militibus.

23.12.3-5.

It will be seen that the similarities in speeches and other places are quite considerable and that the use of Livy (poetically elaborated) as a source is quite possible.

Mago's attack on Hanno      lines 542- 553

It is significant that in Livy (23.12.6-7), it is Himilco and not Mago who makes this attack. Nicol sees this as evidence for showing that Silius used a source which gave scanty or inaccurate information about the Carthaginian leaders. (16) It is more likely to be a deliberate change on the part of Silius who preferred to use the name which was better known. It has been shown that Silius uses Mago elsewhere when Polybius and Livy give different names. (17) Klotz gives examples of Roman proper names which have been changed in this way. (18) No metrical considerations can be advanced to explain the change, as Silius uses Himilco (scanned ∪—∪) four times in Book 14. (19)

Summary

- (1) 'Now do you approve of what we have achieved in war? Do you vote once more for the surrender of Hannibal?'
- (2) 'Change your heart black with the poison of jealousy and dripping with bitter gall.'
- (3) 'Look at the hand you were for giving for the Romans to torture- it has filled shores, rivers, lakes and plains with blood.'
- (4) Mago was encouraged by the open support of his audience.

Summary

- (1) Himilco, a supporter of the Barcine faction, saw a chance of a shrewd thrust at Hanno.
- (2) 'Well, Hanno, what about it now? Are you still sorry we undertook the war against Hannibal?'
- (3) 'Shall we order the surrender of Hannibal? Would you like to forbid our public thanksgiving for the victory?'
- (4) 'Suppose we listen to a Roman senator in the senate-house at Carthage!'

### Similarities

- (1) 'Well, Hanno, what about it now?'
- (2) The surrender of Hannibal is common to both accounts.

The only verbal similarity is Hannibalem dedi.

Hanno's reply    lines 554- 600

### Summary

- (1) Hanno was goaded by both jealousy and anger.
- (2) He calls Mago crazy and swollen-headed.
- (3) He says that he has not changed nor is he refraining from a course which is pointless.
- (4) He proposes that they sue for peace and be on

### Differences

- (1) Livy says nothing about the jealousy and bitterness of the man making the attack.
- (2) Silius mentions the open support of Mago's audience. Livy refers to the possibility of a Roman senator in the senate-house at Carthage.

Livy 23.12.8-17 and 23.13.1-5. Nicol also cites similarities with the speeches of Hanno found elsewhere in Livy. (20) I have included these examples in the comparison of the Latin text.

### Summary

- (1) Hanno wishes he could have held his tongue so as not to mar the general rejoicing but he cannot do so.
- (2) He has been asked whether he still regrets the war with Rome. If he refuses to answer, he will seem either too proud or else too subservient.
- (3) He has not ceased to regret the war and he will never cease to accuse Hannibal until the war has been ended on tolerable terms.
- (4) A new peace is the only thing which will end

their guard against a war which will bring about their doom.

(5) 'Weigh his proposals carefully. He asks for arms, men, gold, fleets, supplies and war animals.'

(6) If Hannibal had lost, he could not have asked for more.

(7) He asks Hannibal to let them now relax in their native land and to keep some of their families so often depleted by war.

(8) He warns that the fatal day is near and repeats his appeal for peace, which he says will not be granted.

(9) The Romans are preparing a worse destruction than that which they have suffered.

(10) The victor will sooner make these treaties than the vanquished.

his longing for the old peace which has gone.

(5) Now is the time when they are in a position to grant peace terms rather than accept them.

(6) Hannibal has killed whole enemy armies and then asks for reinforcements. What else would he have asked for had he been defeated?

(7) He has captured two Roman camps and then asks for money and grain.

(8) He puts two questions to either Himilco or Mago:-

(a) Has any member of the Latin Confederacy come over to Carthage?

(b) Has anyone in the 35 tribes at Rome deserted to Hannibal?

Mago answers both questions in the negative.

(9) Hanno asks about the morale and hopes of the enemy and Mago replies that he has no idea.

(10) Mago has to admit that the word peace has never been breathed at all in Rome.

(11) He accuses Mago of bombastic rhetoric and demands to be told why Hannibal had not yet seen the walls of Rome.

(12) Are they to snatch boys from their mothers' laps, build 1000 warships on command or look for every elephant in Libya to enable Hannibal to prolong his tyranny till the day of his death?

(13) He pleads for a limit to the armies and resources of these potentates.

(14) He extols the virtues and powers of peace.

(15) If Hannibal refuses to surrender, he should be given no more supplies.

(16) Mago should take back this answer to his brother.

#### Similarities

(1) Hanno has not changed his attitude to the war.

(2) He stresses the need for peace.

(3) If Hannibal had lost, he could not have asked for

(11) Hanno retorts that they have not advanced one inch in the conduct of the war.

(12) He reminds his audience of the crushing defeat at the Aegates Islands and asks if they can hope in defeat for the same peace terms as no one offers now in the hour of their victory.

(13) It is unnecessary and irrelevant to send reinforcements and supplies to a victorious army, especially one which cheats them with false and empty hopes.

#### Differences

(1) Silius does not mention any questions about the Latin Confederacy or the thirty-five tribes in Rome.

(2) Nor does he refer to the lack of progress in the conduct of the war.

more.

(4) Both accounts refer to the defeat at the Aegates Islands.

(5) He says that peace is easier for the victor than for the vanquished.

(6) No more supplies should be sent to Hannibal.

Silius

563-564

tela, viros, aurum, classes, alimenta precatur  
belligeramque feram. victus non plura petisset.

577-578 citiusque haec foedera victor  
quam victus, dabit

588-589

ut longa imperia atque armatos proroget annos  
Hannibal et regnum trahat usque in tempora fati.

592-596 pax optima rerum...  
pax una triumphis...  
pax...  
revocetur in arces  
tandem Sidonias.

Livy

Occidi exercitus hostium; mitte milites mihi.  
Quid aliud rogares, si esses victus? Hostium  
cepi bina castra, praedae videlicet plena et  
commeatum; frumentum et pecuniam date. Quid  
aliud, si spoliatus, si exutus castris, peteres?

23.12.13-14.

tum pacem speratis cum vincemur, quam nunc cum  
vincimus dat nemo?

23.13.4.

iuvenem flagrantem cupidine regni viamque  
unam ad id cernentem si ex bellis bella serendo  
succinctus armis legionibus vivat.

21.10.4.

nec mihi pacis antiquae desiderium ulla alia res  
quam pax nova finiet

23.12.10.

These similarities suggest either the direct use of Livy by Silius or else the use of a source or sources common to both writers.

Summary

- (1) Hanno would have added more but he was confused by a shout of disapproval.
- (2) 'Must we abandon the conqueror just when he is coming into the straight?'
- (3) 'Must the jealousy of one man delay the power which has already been won?'
- (4) They eagerly voted for the supplies which the war demanded and voted to transport the same supplies to Spain in spite of the attempt to refuse the assistance needed for the increase of Hannibal's renown.

Similarities

- (1) Supplies were to be sent to Hannibal.
- (2) Spain is mentioned in both accounts.

Summary

- (1) Few were affected by the speech- partly because of his feud with the Barcine faction and partly because people do not wish to hear such arguments at a time of rejoicing.
- (2) They all thought that, with a little more effort, the war would soon be won.
- (3) They passed an almost unanimous decree to send Hannibal 4000 Numidian horse, 40 elephants and a large sum of money in silver.
- (4) An officer was sent with Mago to Spain to enlist mercenaries (20,000 infantry and 4000 cavalry) to be added to the forces already in Spain and in Italy.

Differences

- (1) Silius says that Hanno was confused by a shout of disapproval while Livy says that few were affected by the speech.
- (2) Livy does not refer to the jealousy of one man.
- (3) Silius only mentions supplies in general terms while Livy gives specific numbers in each case.
- (4) Silius says the same supplies were sent to

Spain, while Livy mentions specific numbers of mercenaries.

The verbal similarities are not very striking and do not require one to postulate the use of Livy by Silius, or even the use of a common source. Silius seems to be using a source which is particularly hostile to Hanno. But the differences are just the sort of thing we would expect from a poet using a historian and the similarities are in speeches. Hence the direct use of Livy is a real possibility.

Silius

Livy

602 clamor turbat diversa volentum

occupati animi praesenti laetitia nihil quo  
vanus fieret gaudium suum auribus admittebant

23.13.6.

607 inde alacres tribunt, quae belli posceret usus

Itaque ingenti consensu fit senatus consultum ut  
Hannibali... in supplementum mitterentur.

23.13.7.

(Nova Carthago) quae belli usus poscunt  
suppeditentur

26.43.7.

609 mox eadem terris placitum traducere Hiberis

in Hispaniam... in Hispania.

23.13.8.

## CHAPTER III THE POETIC SOURCES OF BOOK 11

Homeric parallels are cited by Juhnke (1) but many of these are superficial and insignificant. I discuss possible adaptations from Homer at several places. (2) Scholars are still debating the question whether Silius was indebted to Ennius or not. (3) I do not believe that he was indebted to the parts of Ennius preserved; whether he was indebted to the lost parts of Ennius (far more extensive of course than the parts surviving), we have no means of knowing. That Silius used Virgil extensively is not in dispute (4) and there is plenty of evidence for this in Book 11. But Silius has adapted Virgil and not slavishly imitated him, as is often alleged. (5) There are similarities with the Appendix Vergiliana at lines 330-331, 395, 418 and 457. After a thorough study of Wetmore's Index Verborum Catullianus and Catullus 64, I have not been able to detect any significant parallels from Catullus, with the exception of line 185. Silius may have had Lucretius in mind at lines 13 and 186. There are similarities with Horace at lines 38, 279-280, 290, 460, 464, 471, 520-521, 579 and 591. Silius shows similarities with Ovid which are discussed passim. But these are not as great as is suggested by Bruère. (6) Many of the passages cited by him are either superficial or else not parallels at all. Silius knew and adapted Lucan. (7) I have found echoes of Lucan at several places in Book 11. (8) Shackleton-Bailey has shown that Silius adapted Propertius but does not give any examples from Propertius for Book 11. Nevertheless I believe that there are occasional echoes of Propertius in this book. (9) There are some slight similarities with Manilius on a few occasions (10) but I do not believe that one can prove a direct use of Manilius by Silius. I do not believe that one can speak of Statius and Valerius Flaccus as sources for Silius. (11) All three poets were contemporaries and while it is possible that Silius used their work (12), it is equally possible that Silius was used by them. The evidence for the lives and possible dates of publication of the three Flavian epic poets is discussed in the next chapter.

Silius

1-3 Nunc age, quos clades insignis Iapyge campo  
verterit ad Libyam populos Sarranaque castra,  
expediam:

3-4 stat nulla diu mortalibus usquam,  
Fortuna titubante, fides

Other poets

Nunc age, naturas apibus quas Iuppiter ipse  
addidit expediam...

VERG. georg.4. 149-150.

Nunc age, Dardanium prolem quae deinde sequatur  
gloria, qui maneant Itala de gente nepotes,  
inlustris animas nostrumque in nomen ituras,  
expediam dictis, et te tua fata docebo.

VERG. Aen.6. 756- 759.

Nunc age, qui reges, Erato, quae tempora, rerum  
quis Latio antiquo fuerit status, advena classem  
cum primum Ausoniis exercitus appulit oris,  
expediam, et primae revocabo exordia pugnae.

VERG. Aen. 7. 37-40.

Nunc age is also used by Lucretius to indicate that he is embarking on a new and important topic. It is found at the beginning of the following lines: 1.265, 1.921, 1.953, 2.62, 2.333, 3.417 and 4.673. But there are no further verbal similarities with any of the passages of Lucretius. Therefore the use of nunc age by Silius seems to be an imitation of Virgil.

per si qua est quae restet adhuc mortalibus usquam  
intemerata fides

VERG. Aen.2.143.

'Rhaebe, diu, res si qua diu mortalibus ulla est,  
viximus.'

VERG. Aen.10.861.

Silius

- 6 heu nimium faciles laesis diffidere rebus  
9 et sero pressurus facta pudore  
12-13 ceu dira per omnes  
manarent populos foedi contagia morbi  
27 tota se socios properarunt iungere mole  
36 ac resolutam legibus urbem  
38 nec vitiis deerant vires: non largior ulli  
Ausoniae populo (sic tum Fortuna fovebat)  
aurique argentique modus;  
48 nec, quos vile genus despectaque lucis origo  
foedabat  
66 nullique furore secundus  
77-78 numquamne per aures  
it vestras  
82 turbine praecipitem revoluti corporis actum  
114 Fulvius( huic nam spondebant praesagia mentis

Other poets

- rebus succurrite laesis OV. trist.1.5.35.  
pressa est insignis gloria facti VERG. Aen. 12.322.  
quandoquidem penetrant in eum contagia morbi  
LUCR. 3. 471.  
illum tota premit moles  
LUCAN. 6.189.  
resolutaque legum  
frenis ira ruit. LUCAN. 2. 145-146.  
gloria quem supra vires et vestit et unguet,  
quem tenet argenti sitis...  
quem... dives amicus  
saepe decem vitiis instructor, odit et horret  
HOR. epist.1.18.21-25.  
despectam cernere lucem... iuvat  
LUCAN. 4. 568.  
(Turnus) haud ulli veterum virtute secundus  
VERG. Aen.11. 441.  
si vestras forte per aures  
Troiae nomen it  
VERG. Aen.1. 375- 376.  
praecipitemque immani turbine adegit  
VERG. Aen.6. 594.  
(sagitta) incertum qua pulsa manu, quo turbine adacti  
VERG. Aen.12. 320.  
timuitque suae praesagia mentis  
OV. met.6. 510.

Silius

- 123 veniet quondam felicior aetas  
125 et per bella diu fasces perque arma negatos
- 133 arma, arma Hannibalemque volunt
- 137-138 ut caede referta  
clauserit Eridani victor vada
- 146 unum, ducibus tot caede peremptis
- 150 fastus exsanguis populi vanumque tumorem
- 155 talia iactantes iam lectam sorte parabant  
mittere
- 157 sed non invictum ponebat pectore robur

Other poets

- veniet felicior aetas LUCAN. 8. 869.  
iussa plebe tuli fasces per bella negatos  
LUCAN. 5. 663.
- nunc arma volunt VERG. Aen.12. 242.
- πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,  
οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα δῖα  
στειλόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῆλως.
- HOM. Il. 21. 218- 220.
- primis una tot caede peremptis VERG. Aen.9. 453.  
stirpis Achilleae fastus iuvenemque superbum  
VERG. Aen.3. 326.  
itur in exsanguem populum  
STAT. Theb.12. 22.
- talia iactantes discussa nocte serenus  
oppressit cum sole dies  
LUCAN. 5. 700- 701.
- talia iactantem dictis  
VERG. Aen.9. 621.
- talia iactabam et furiata mente ferebar  
VERG. Aen.2. 588.
- lectos mittit VERG. Aen.11. 60.  
si tantum pectore robur  
concupis  
VERG. Aen. 11.368 - 369.

161-162 damnatumque caput temerati foederis aris  
iungitis hospitio? quae tanta oblivio recti?

170-171 et pectora magnis  
nunquam angusta malis; capiunt... Cannas

179 magno cognatus Iulo

185 non ita, non Decio permixtum fasque nefasque

hoc caput in cunctas damnatum exponere poenas!

LUCAN. 2.307.

ultus avos Troiae templa et temerata Minerva

VERG. Aen.6.840.

'Hic', ait, ' hic pacem temerataque iura relinquo?

LUCAN. 1.225.

atque indignatos temerato litore reges

VAL. FL. 1.797.

iungimus hospitio dextras VERG. Aen.3.83.

tanta oblivio mentes  
cepit

LUCAN. 10.403-404.

quae tanta oblivio luctus?

STAT. Theb.8.669.

angustis animus robustior annis  
... et mentem sua non capit aetas.

STAT. silv.5.2.13-14.

Iulius, a magno demissum nomen Iulo

VERG. Aen.1.288.

non ita. namque etsi nullum memorabile nomen.

VERG. Aen.2. 583.

quippe qui ubi fas versum atque nefas

VERG. georg.1. 505.

omnia fanda nefanda malo permixta furore

CATULL. 64. 405.

- 186-188 nullo nos invida tanto  
armavit Natura bono, quam ianua mortis  
quod patet et vita non aequa exire potestas.'  
invida me spatio natura coeruit arto  
OV. trist. 2.531.  
invida donec  
Laomedonteos fugeret Fortuna penates.  
VAL. FL. 2. 473-474.
- 191 iamque aderat praemissa duci turbante tumultu  
patet isti ianua leto  
VERG. Aen. 2. 661.  
nulla hinc exire potestas?  
VERG. Aen. 9. 739.
- 194 ' nunc hora, viri, nunc tempus; adeste  
hic rem Romanam magno turbante tumultu  
sistet eques  
VERG. Aen. 6.857.  
adeste nunc, adeste  
CATALEPTON 12.7.
- 199-200 hic denique solus  
eluerit sanguis maculatas crimine mentes.'  
rarius invisit maculatas fraudibus urbis.  
GERM. 121.
- 205 horrida virtus ( repeated at 419)  
miseri, quos non aut horrida virtus  
... hauserit!  
STAT. Theb. 5.172.
- 209 verbisque etiam incessebat amaris.  
quid simulacra, ferox, dictis incessis amaris?  
OV. trist. 3.11.31.
- 220-221 tum rictus spumans et anhelis faucibus acta  
versabant penitus dirum suspiria murmur.  
spumea tunc primum rabies vaesana per ora  
effluit et gemitus et anhele clara meatu  
murmura  
LUCAN. 5. 190-192.
- 224 effundit cunctam rabiem irarumque procellas  
quanta illum versant suspiria lecto  
PROP. 2.22.47.
- 230 intrepido servaverat otia vultu  
stetit aggere fulti  
caespitis intrepidus vultu  
LUCAN. 5. 316-317.

The lion simile goes back to Homer.

Menelaus is like a lion which finds a horned stag or goat which it then devours greedily.

ὣς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα  
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἄν  
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·  
αὐτὸν

Il. 3. 23-26.

Agamemnon pursues the Trojans as a lion scatters cattle, seizes one animal and breaks its neck, devouring the blood and entrails.

οἱ δ' ἔτι καὶ μέσσον πεδίον φοβέοντο βόες ὣς,  
ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῶ  
πάσας· τῆ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·  
τῆς δ' ἔξ αὐχέν' ἔαξε λαβῶν κρατεροῖσιν ὀδοῦσιν  
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα  
λαφύσσει·

Il. 11. 172-176.

Menelaus is like a lion which seizes the finest heifer in the herd, breaks its neck, devouring the blood and entrails, while the dogs and herdsmen make a din from afar but do not dare to come too near.

πεποιθώς,  
βοσκομένης ἀγέλης βοῦν ἀρπάσῃ ἢ τις ἀρίστη·  
τῆς δ' ἐξ αὐχέν' ἔαξε λαβῶν κρατεροῦσιν ὁδοῦσιν  
πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα  
λαφύσσει  
δηῶν· ἀμφὶ δὲ τὸν γε κύνες τ' ἄνδρες τε νομῆες  
πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν  
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἶρεῖ·

Il. 17. 61-67.

There are five lion similes in Virgil.

Nisus is like a starving lion which moves through a crowded sheep-pen, gnaws the sheep and drags them off while roaring out of a blood-smearred mouth.

impastus ceu plena leo per ovilia turbans  
(suadet enim vesana fames) manditque trahitque  
molle pecus mutumque metu, fremit ore cruento.

Aen. 9. 339- 341.

Mezentius is like a ravenous lion wandering among fenced cattle-farms: it feasts on a stag or a goat, clinging to its entrails, while gruesomely the blood bathes the unpitying jaws.

impastus stabula alta leo ceu saepe peragrans  
(suadet enim vesana fames), si forte fugacem  
conspexit capream aut surgentem in cornua cervum,  
gaudet hians immane comasque arrexit et haeret  
visceribus super incumbens; lavit improba taeter  
ora cruor-

Aen. 10. 723- 728.

Turnus retreats like a savage lion pressed by hunters.

ceu saevum turba leonem  
cum telis premit infensis; at territus ille,  
asper, acerba tuens, retro redit et neque terga  
ira dare virtus patitur, nec tendere contra  
ille quidem hoc cupiens potis est per tela virosque.

Aen.9. 792-796.

Turnus is like a lion which from some high vantage point sees a bull standing on a plain afar off and darts down upon him.

utque leo, specula cum vidit ab alta  
stare procul campis meditantem in proelia taurum,  
advolat

Aen. 10. 454- 456.

Turnus is is like a lion of the African desert which, when wounded by hunters, opens a blood-smearred mouth and roars.

Poenorum qualis in arvis  
saucius ille gravi venantum vulnere pectus  
tum demum movet arma leo, gaudetque comantis  
excutiens cervice toros fixumque latronis  
impavidus frangit telum et fremit ore cruento:

Aen. 12. 4-8.

Silius

244 immane sub ira

245 infremuit

246 mandit

Virgil

hians immane comasque arrexit Aen.10.726.

fremit ore cruento Aen.9.341, 12.8.

manditque Aen.9.340.

For Homeric parallels, cf.

κατεσθίει = mandit

αύχέν' = super ardua colla/ pendens cervice

λαφύσσει = mandit

Valerius Flaccus compares the Argonauts to farmers who rush to help a bull which is being mauled by a lion on its high back.

qualiter, implevit gemitu cum taurus acerbo  
avia, frangentem morsu super alta leonem  
terga ferens, coit e sparso concita mapali  
agrestum manus et caeco clamore coloni.

VAL. FL. 2. 458-461.

Silius

243 super ardua

Valerius

459 super alta

None of the parallels from Homer or Virgil are very close to the simile in Silius. The nearest parallel is the simile from Valerius. It is possible that Silius had Valerius in mind but it is equally possible that the simile originates with Silius and has been adapted by Valerius or that they are both using a common source or that the idea occurred to both of them independently.

I have analysed all the similes in the Punica. In the following table, I list the number of similes in each book, the length of each simile, the percentage of the book devoted to similes, the percentage of the book devoted to main narrative and the total percentage of similes in each book.

BOOK	NO. OF SIMILES	LENGTH	% OF BOOK DEVOTED TO SIMILES	% OF BOOK DEVOTED TO MAIN NARRATIVE	<u>COLUMN 4</u> <u>COLUMN 5</u> %
1	8	28 lines out of 694	4.03	100	4.03
2	5	27 lines out of 707	3.55	93	3.82
3	6	21 lines out of 714	2.94	78	3.77
4	12	51 lines out of 829	6.39	87	7.34
5	10	35 lines out of 678	5.16	100	5.16
6	3	12 lines out of 716	1.62	38	4.26
7	14	53 lines out of 750	7.06	86	8.21
8	4	9 lines out of 677	1.31	68	1.93
9	6	22 lines out of 657	3.34	83	4.02
10	12	49 lines out of 658	7.44	95	7.83
11	3	7 lines out of 611	1.12	29	3.86
12	7	27 lines out of 752	3.59	93	3.86
13	3	16 lines out of 895	1.07	43	2.49
14	6	18 lines out of 688	2.61	89	2.93
15	9	34 lines out of 823	4.13	92	4.49
16	5	16 lines out of 700	2.28	55	4.15
17	9	35 lines out of 654	5.35	93	5.75

It will be seen from this table that Book 11 is one of three books in the Punica which contain only three similes. (13) In Book 11, only 29% of the book is devoted to the main narrative. The rest of the book is taken up with the episode at Capua. In Book 6, only 38% of the book is main narrative. The rest of the book contains the story of Regulus. In Book 13, 43% of the book is main narrative and the rest is an account of Scipio's visit to the underworld. Book 8 contains only four similes. The story of Dido features prominently (32 % of the narrative). Book 16 has five similes and 45% of the book is taken up with the episode of the Funeral Games. It is my contention that in books of this nature, where episodes feature prominently, Silius uses similes sparingly.

Book 2 also has five similes. Here I have regarded the fall of Saguntum as part of the main narrative which accounts for the high percentage of main narrative (93%). But Saguntum, which features very prominently in this book, could well be regarded as an episode in itself.

As a rule, it is the battle books which contain the highest number of similes. Book 4 and Book 10 each have twelve similes while Book 5 has ten. There are nine similes in Book 17. In all these books, the percentage devoted to the main narrative is high. Silius felt the need to relieve the monotony of the battle scenes by using similes freely. It is also significant that of the 122 similes which I count in the Punica, 68 (or more than half) occur in battles.

The book with the largest number of similes is Book 7 which has fourteen. This can be explained by the fact that Silius is using themes in this book which invite fanciful comment (e.g. the wiles of Hannibal and the steadfastness of Fabius). Five similes relate to Hannibal and four to Fabius, who also features in a fifth.

251 sit fas caesis placasse iuuencis

impia quam caesis gens est epulata iuuencis

VERG. georg.2.537.

(See also georg.4.284,  
Aen.3.369, 5.329).

252 en dextra! en foedus!

en dextra fidesque VERG. Aen.4. 597.

257 nec plura effari concessum.

nec plura effatus VERG. Aen. 8. 443, 11.98, 12.896.

259 Exin victor ovans sedato pectore tandem

olli subridens sedato pectore Turnus

VERG. Aen.9. 740.

sed non sedato pectore Tydeus  
subicit

STAT. Theb.5. 671- 672.

264-265 nunc deinde pedestris  
copia quanta viris

Arcadas insuetos acies inferre pedestris  
ut vidit Pallas Latio dare terga sequaci

VERG. Aen.10.364-365.

inque acies audentior ille pedestres.

STAT. Theb.9. 208.

The banquet at Capua            lines 270- 287

There are similarities with the banquet of Dido in Virgil (Aen. 1. 695 ff.) and the banquet of king Adrastus in Statius ( Theb.1. 515-556).

#### Summary

(1) The Capuans held their usual banquets and throughout the festive city celebrated feasts at tables heaped with luxuries fit for a king.

#### Summary of Virgil

(1) Dido sat under proud curtains on her golden seat in the centre.

(2) Hannibal himself was dressed like a god, honoured with divine worship and placed in state on a special seat with an array of far-shining purple.

(3) There were many servants to attend to their needs. Some placed food on the tables, others kept a good fire going, others brought the wines in the correct order and others still heaped up the store of food.

(4) Heavy cups of gold, carved in relief by craftsmen in antiquity, gleamed on the tables.

(5) The bright lights dispelled the night and the lofty palace rang with the noise of those moving about.

(6) The Carthaginian soldiers drank in the unfamiliar sight of lavish luxury.

(7) Hannibal himself dined in silence; he disapproved of such honour being shown to food.

(8) But after eating and drinking, he relaxed once more.

(2) Aeneas and all the manhood of Troy took their places on the coverlets of purple.

(3) Attendants held water for them to wash their hands, passed them bread in baskets and brought napkins of soft material.

(4) Within the palace waited fifty serving maids, each at her station, whose task it was to replenish the storerooms and keep a good fire going.

(5) There were one hundred other maids and one hundred manservants, all matched for age, to load the food on the tables and set forth the drinks.

(6) Many Carthaginians who had been invited to take their places on the embroidered banquet seats entered through the festal doorways.

(7) The unhappy Dido, affected by Iulus and the beautiful gifts, was unable to satisfy her longing.

(8) Loud talk broke out in the palace and the voices rolled through the hall's great spaces.

(9) There were lamps hanging from the gold-  
panelled ceiling and a blaze of candles  
vanquished the darkness.

#### Similarities between Silius and Virgil

- (1) The seats at the banquet were covered with purple.
- (2) The duties of the servants were similar- to keep a good fire going, to load the food on the tables, set forth the drinks and keep up the store of food.
- (3) Bright lights dispelled the darkness and there was the loud noise of voices throughout the palace.
- (4) Hannibal and Dido were both unhappy although for very different reasons.

#### Summary of Statius

- (1) Adrastus ordered the flames to be roused and the recent banquet to be renewed.
- (2) His servants obeyed his words; the din echoed throughout the palace.
- (3) Some arrayed the couches with delicate purple and rustling embroidery of gold. They piled the cushions high.
- (4) Some servants do the polishing and set the tables.
- (5) Others again set about to banish the darkness of gloomy night by stretching chains for gilded lanterns.
- (6) Some roast on the point of a spit the bloodless flesh of slain beasts.
- (7) Others crush grain on a stone and heap the bread in baskets.
- (8) Adrastus rejoices to see his house aglow with obedient service.
- (9) He himself, raised high on the proud cushions of an ivory throne, shone resplendent.
- (10) Elsewhere the youths recline, their wounds healed with cleansing water.
- (11) Hunger was quelled in the course of the banquet.

(12) A goblet was brought, shining with gold and on it was embossed work of images.

(13) On the goblet is a scene where all make holiday in honour of Phoebus.

#### Similarities between Silius and Statius

(1) The palace echoed with the noise of the banquet.

(2) The servants had their various tasks to perform.

(3) The couches were covered with purple.

(4) Some servants set the tables.

(5) The darkness of night was banished by bright lights.

(6) Hannibal and Adrastus were given a special seat and both were resplendent.

(7) In Statius, water was used for healing the wounds of the warriors. Later in Silius at line 418, Hannibal's soldiers bathe their limbs in water heated over the fire.

(8) Both poets refer to hunger being satisfied.

(9) Both refer to a golden goblet with figures embossed.

(10) Capua kept holiday in honour of Hannibal and in Statius, all make holiday in honour of Phoebus.

#### Silius

270 instituunt de more epulas

273-274 praecipuis multoque procul splendentibus ostro  
accipitur sublime toris.

#### Virgil and Statius

instituuntque dapes et adorea liba per herbam  
subiciunt epulis

VERG. Aen. 7. 109-110.

stratoque super discumbitur ostro

VERG. Aen. 1. 700.

pars ostro tenues auroque sonantes  
emunire toros

STAT. Theb. 1. 517-518.

praecipuumque toro...

accipit Aenean VERG. Aen. 8. 177-178.

Silius

275-277 posuisse dapes his addita cura,  
his adolere focos, his ordine pocula ferre;  
necnon et certis struitur penus.

421 instaurat mensas dapibus

277-278 aspera mensa  
pondera caelati fulgent antiquitus auri.

279-280 eripiunt flammae noctem, strepituque moventum  
murmurat alta domus

Other poets

quibus ordine longam  
cura penum struere et flammis adolere penatis;

VERG. Aen.1. 703-704.

adolere focos epulasque recentes  
instaurare iubet.

STAT. Theb.1. 514-515.

qui dapibus mensas onerent et pocula ponant.

VERG. Aen.1.706.

instaurat mensas pacemque reducit

VAL. FL. 5.690.

tenet haec operum caelata figuras:  
aureus anguicomam praesepto Gorgona collo  
ales habet

STAT. Theb.1.543-545.

fit strepitus tectis vocemque per ampla volutant  
atria; dependent lychni laquearibus aureis  
incensi et noctem flammis funalia vincunt.

VERG. Aen.1. 725-727.

undique magno  
pulsa domus strepitu resonet

HOR. serm.1.2. 128-129.

vario strepit icta tumultu  
regia

STAT. Theb.1. 516-517.

pandit nitidos domus alta penates

STAT. silv.1.2.145.

est domus alta, iacent penitus defossa talenta  
caelati argenti

VERG. Aen.10.526-527.

ast alii tenebras, et opacem vincere noctem  
adgressi tendunt auratis vincula lychnis.

STAT. Theb.1. 520-521.

283 vescitur ipse silens

vescitur Aeneas simul et Troiana iuventus

VERG. Aen.8. 182.

285 donec pulsa fames

postquam ordine mensae  
victa fames

STAT. Theb.1. 539-540.

The verbal similarities are very striking and point to a direct use of Virgil and a possible use of Statius by Silius. Of particular significance is Silius' use of the phrase adolere focos which is not in Virgil. Silius is either using Statius here or else his original phrase was taken over by Statius. It is impossible to prove which poet has borrowed from the other. The only examples of adolere focos cited by the TLL 1, 794 lines 15 ff. are from Silius and Statius. This will be discussed in the commentary. Bruère believes that Silius also had in mind the palace of the Sun, as depicted in the second book of Ovid's Metamorphoses. (14) He cites lines 22-24 of Ovid as a parallel to lines 272-274 of Silius.

272-274 ipse, deum cultu et sacro dignatus honore,  
praecipuis multoque procul splendentibus ostro  
accipitur sublime toris.

neque enim propiora ferebat  
lumina purpurea velatus veste sedebat  
in solio Phoebus claris lucente smaragdīs.

But the resemblance is very slight and certainly does not point to a use of Ovid by Silius at this point.

Juhnke cites the following two passages from the Iliad as parallels for line 276 in Silius. (15)

276 his ordine pocula ferre

κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο  
Il. 1. 470.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἴνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.

Il. 1. 597- 598.

But these are commonplaces in epic and do not point to a direct use of Homer by Silius.

The first song of Teuthras    lines 288- 302

Summary

- (1) Teuthras, who lived in Cumae, made music with his Euboean lyre and with his singing charmed ears which were dulled by the harsh blast of the war-trumpet.
- (2) He sang of Chaos which was once a dark mass without a single star, a world without light.
- (3) He told how the god had divided the waters of the ocean, had placed the ball of the earth in the centre of the universe and had given Olympus to the gods to live in.
- (4) He told of the age of Father Saturn which was free from vice.
- (5) He sang of Jupiter and his illicit love-affairs and his union with Electra, daughter of Atlas.
- (6) The Trojan line of descent is Dardanus, Ericthonius, Tros, Ilus, Assaracus and Capys.
- (7) The Carthaginian warriors and the men of Capua honoured the singer with equal applause.
- (8) Hannibal poured out a libation to honour Capys

The bard at a banquet is part of epic tradition. Phemius sang of the return of the Achaeans (Od. l. 154 ff. and 325 ff.) Demodocus sang of the scandalous love-affair of Ares and Aphrodite (Od. 8. 266 ff.) Orpheus sang a song of creation to the Argonauts ( APOLL. RHOD. l. 496 ff.) Virgil records the song of Silenus in which the foundation of the world is described, including the reign of Saturn (ecl.6. 31 ff.) Clymene tells the story of Mars and his stolen pleasures and recounts the numerous loves of the gods from the time of Chaos (VERG. georg.4. 345- 347). The bard Iopas sang a song at the banquet of Dido (VERG. Aen.l. 740- 746). Ovid describes the foundation of the world (met.1.5 ff. and ars 2. 467- 470). There is a description of the universe in Manilius ( l. 118- 127).

and the rest followed suit, spilling wine on the tables.

Silius

288 personat Euboica Teuthras testudine

289-290 et obtusas immitti murmure saevae  
inter bella tubae permulcet cantibus aures.

Other poets

cithara crinitus Iopas  
personat aurata

VERG. Aen.1. 740- 741.

et his verbis vacuas permulceat auris

HOR. epist.1.16.26.

ne tamen ille canor mulcendas natus ad auris  
... deperderet usum

(song of the Sirens)

OV. met.5. 561- 562.

cantat et aequoreas carmine mulcet aquas

OV. fast.2. 116.

obtunsaequae aures STAT. silv.5.1.171.

Silius

453-454 namque chaos, caecam quondam sine sidere molem  
non surgente die, ac mundum sine luce canebat.

Other poets

Ante mare et terras et quod tegit omnia caelum  
unus erat toto naturae vultus in orbe,  
quem dixere chaos: rudis indigestaque moles  
nullus adhuc mundo praebebat lumina Titan.

OV. met. 1. 5-7 and line  
10.

totidem sine sidere noctes

VERG. Aen. 3. 204.

Prima fuit rerum confusa sine ordine moles,  
unaque erat facies sidera, terra, fretum,  
mox caelum impositum terris, humus aequore cincta est  
inque suas partes cessit inane chaos.

OV. ars 2. 467- 470.

seu permixta chaos rerum primordia quondam  
discrevit partu

MANIL. 1. 125- 126.

quod surgente die mulsera horisque diurnis

VERG. georg. 3. 400.

donec decresceret umbra  
in medium surgente die

LUCAN. 4. 154- 155.

Silius

455-458

tum deus ut liquidi discisset stagna profundi  
tellurisque globum media compage locasset,  
 ut celsum superis habitare dedisset Olympum.  
castaque Saturni monstrabat saecula patris.

Other poets

Hanc deus et melior litem natura diremit.  
 nam caelo terras et terris abscidit undas  
 et liquidum spisso secrevit ab aere caelum.

OV. met.1. 21-23.

Emathio celsum duplicabat vertice Olympum.

CIRIS 34.

motaque poli compage laborant.

LUCAN. 5. 633.

et ante

impia quam caesis gens est epulata iuencis,  
 aureus hanc vitam in terris Saturnus agebat.

VERG. georg. 2. 536- 538.

aurea condet

saecula qui rursus Latio regnata per arva  
Saturno quondam

VERG. Aen.6. 792- 794.

primus ab aetherio venit Saturnus Olympo  
 ... aurea quae perhibent illo sub rege fuere  
saecula

VERG. Aen.8. 319, 324-325.

quasdam compage sub ipsa  
 cum toto coepisse reor

LUCAN. 10. 265-266.

raraque labent compagine rimae MANIL. 1. 719.

Manilius uses compagibus of the universe at  
 2. 803 and 3. 357.

Bruère says that the statement of the central location of the terrestrial globe is an amalgam of

nec circumfuso pendebat in aere tellus  
ponderibus librata suis

OV. met. 1. 12-13

with

principio terram...  
magni speciem glomeravit in orbis

OV. met. 1. 34-35. (16)

The ideas are certainly similar but there is no evidence here of any verbal similarity. It is also far-fetched to allege, as Bruère does, that 'the assignation of Olympus (the heavens) as the abode of the gods derives from the same poet's

astra tenent caeleste solum formaeque deorum

OV. met. 1. 73'.

Olympus as the home of the gods is such a commonplace that Bruère could surely have found a closer parallel than the line cited from Ovid. The example I have given from the Ciris at least provides a verbal parallel with Silius.

291-297

iamque Iovem et laetos per furta canebat amores  
Electraeque toros Atlantidos; unde creatus,  
proles digna deum, tum Dardanus; isque Tonanti  
 ut det Erichthonium magna de stirpe nepotem.  
 hinc Tros, hinc Ilus, generis tunc ordine longo  
Assaracus, nulloque minor famave manuve  
 tum Capys ut primus dederit sua nomina muris.

Homer gives the names of Dardanus, Ericthonius (17),  
 Tros, Ilus, Assaracus and Capys. (18) The line of  
 descent is also given by Apollodorus (19) and  
 Dionysius. (20) It is also found in Virgil and  
 Ovid.

Verbal similarities in other poets

inter quas curam Clymene narrabat inanem  
 Volcani, Martisque dolos et dulcia furta,  
 aque Chao densos divum numerabat amores.

VERG. georg.4. 345- 347.

noscens omnivoli plurima furta Iovis

CATULL. 68. 140.

hic genus antiquum Teucrici, pulcherrima proles,  
 magnanimi heroes nati melioribus annis,  
Ilusque Assaracusque et Troiae Dardanus auctor.

VERG. Aen. 6. 648- 650.

Dardanon Electra nesciret Atlantide natum  
 scilicet, Electram concupuisse Iovi?  
 huius Erichthonius: Tros est generatus ab illo:  
Assaracum creat hic, Assaracusque Capyn.

OV. fast.4. 31- 34.

in genus Electrae Dardaniamque domum

OV. fast.6. 42.

ante omnes ductor honori  
 nominis augusto libat carchesia ritu;  
 cetera quem sequitur Bacchique e more liquorem  
irrorat mensis turba ardescitque Lyaeo.

et mater ' cape Maeonii carchesia Bacchi

VERG. georg.4. 380.

hic duo rite mero libans carchesia Baccho

VERG. Aen.5. 77.

tum super invergens liquidi carchesia vini

OV. met.7. 246.

ipse ter aequoreo libans carchesia patri

VAL. FL. 1. 193.

ibi e celsa libant carchesia puppi

STAT. Ach. 1. 680.

laevaue convulsae dedimus carchesia terrae

STAT. Theb. 4. 502.

non tura desunt, non sacer Bacchi liquor

SEN. Thy.687.

implentur dapibus largis Bacchique liquore

HOMER 633.

inde ubi libatos inroravere liquores

vestibus et capiti

OV. met.1. 371-372.

ardescit vino vitium MANIL. 5. 226.

Pacuvius and his son    lines 303- 368

A summary of this episode has been given in the previous chapter.

304- 306

(neque enim, iuvenis non digne sileri,  
tramittam tua coepta libens famamque negabo  
quamquam imperfectis, magnae tamen indolis, ausis)

337-339

tunc illum, quem non acies, non moenia et urbes  
ferre valent, cum frons propior lumenque corusco  
igne micat, tunc illa viri, quae vertice fundit,  
fulmina pertuleris

Bruère cites various passages from Ovid as parallels. (21) Most of them are not parallels at all. I refer to two of them.

ERIC • SITVS • EST • PHAETHON • CURRVS • AVRIGA • PATERNI  
QVEM • SI • NON • TENVIT • MAGNIS • TAMEN • EXCIDIT • AVSIS

Ov. met.2. 327-328.

But magnae goes with indolis and not ausis. In any case, ausum (which will be discussed in the commentary) is such a common word in poetry, particularly in Silius who uses it no fewer than thirty-three times, that this comparison is meaningless.

protinus ad patrios sua fert vestigia vultus  
consistitque procul: neque enim propiora ferebat  
lumina

Ov. met.2. 21-23.

This comparison proves nothing. Propior goes with frons and not with lumen. In any case, this is a stock description of Hannibal which goes back to Livy (23.9.6). This has been discussed in the previous chapter.

cf. Silius' description of Hannibal elsewhere;

sed postquam propior vicino lumine fulsit  
et tota se mole tulit, velut incita clausum  
agmina Poenorum cingant et cuncta paventem  
castra premant, lato Murrus caligat in hoste.

SIL. 1. 496- 499.

cf. also,

inde ensis propiorque acies et cominus ora  
admota ac dira flagrantia lumina flamma.

SIL. 17. 408- 409.

There is no necessary dependence on Ovid at all at  
this point.

Bruère concludes: 'Phaethon lingers in Silius' memory as he continues his narrative after this episode, for  
he introduces the events after the feast

369 Postera lux Phaethontis equos proferre parabat.' (22)

### Silius

330-331

tremebundus ibidem  
sternitur et pedibus crebro pavida oscula figens

344 si admoveris ora

348 et desine velle

367 et tristia fronte serenant

### Other poets

dulcia deinde genis rorantibus oscula figens  
...  
marmoreum tremebunda pedem quam rettulit intra

CIRIS 253 and 255.

parvaque tam magnis admoram fontibus ora  
PROP. 3.3.5.

oraeque ad ora  
admovet

OV. met. 12. 424-425.

sed tu desine velle VERG. georg. 4. 448.

ac spem fronte serenat VERG. Aen. 4. 477.

Venus destroys the morale of the Carthaginianslines 385- 482

A summary of these events down to the second song of Teuthras (440- 482) has been given in the previous chapter.

Silius

388 spargere tela manu passim fallentia natis

394 et nullus nostro de vulnere sanguis

395 precor, nunc tempus, adeste

399 non immissis Gradivus habenis.

This scene is also part of epic tradition.

Hera and Athena persuade Aphrodite to tell her son to shoot an arrow at Medea to make her fall in love with Jason. (23) Cupid is ordered by Venus to assume the shape of Ascanius and to fire Dido with love for Aeneas. (24)

Other poets

et nos tela  
spargimus

VERG. Aen.12. 50-51.

et nostro sequitur de vulnere sanguis

VERG. Aen.12.51.

adeste nunc, adeste CATALEPTON 12.7.

crescendi magnum immissis certamen habenis

LUCR. 5. 787.

palmas agit laxis per purum immissus habenis

VERG. georg.2.364.

furit immissis Volcanus habenis

VERG. Aen.5. 662.

volat immissis cava pinus habenis

VAL. FL. 1. 687.

(See also VAL.FL. 8. 139 and for similar phrases, VERG. Aen.11.889, Aen.6.1, Aen.8. 708).

400 combibat illapsos ductor per viscera luxus

401 nec pudeat picto fultum iacuisse cubili

402 nec crinem Assyrio perfundere pugnet amomo

404 tectis malit consumere noctes

408-409 segnisque soporas  
aut nostro vigiles ducat sub numine noctes.'

409 nostro sub numine

410-411

Haec postquam Venus, applaudit lascivus et alto  
mittit se caelo niveis exercitus alis.

longumque bibebat amorem VERG. Aen.1. 749.

iamque ipse superbis  
fulgebat stratis solioque effultus eburno.

STAT. Theb.1. 525-526.

nec pingui crinem deducere amomo  
cessavit mea, nate, manus.

STAT. silv.1.2.111-112.

Assyrium vulgo nascetur amomum

VERG. ecl.4.25.

illa nulla queat melius consumere noctem

TIB. 1.9.63.

umbrarum hic locus est, somni noctisque soporae

VERG. Aen.6. 390.

( See also LUCAN. 2. 236-237, STAT. Theb.1. 403-404).

haud numine nostro VERG. Aen. 2. 396.

quorum semper sub numine Troia est

VERG. Aen.9. 247.

toto sub numine VERG. Aen. 12. 180.

'quid' que 'tibi, lascive puer, cum fortibus armis?'

OV. met.1. 456.

rustica sit sine me lascivi mater Amoris

OV. am.3.1.43.

412 pubes Maurusia

418-419 mollitae flammis lymphae languentia somno  
membra foveant, miserisque bonis perit horrida  
virtus.

420-421

ipse etiam, afflatus fallente Cupidine, ductor  
instaurat mensas

at lascivus Amor rixae mala verba ministrat

TIB. 1.10.57.

volucrumque exercitus omnis Amorum

VAL. FL. 6. 457.

Maurusia gens

VERG. Aen. 4. 206.

Juhnke cites Od.19.319 as a parallel. (25)

ὡς κ' εὔ θαλπιόων χρυσόθρονον' Ἡῶ ἔκηται.

I do not think this is very striking. Much closer to Silius is a line from the Culex.

iucundoque liget languentia corpora somno

CULEX 93.

miseri, quos non aut horrida virtus  
 ... hauserit!

STAT. Theb. 5. 172.

et miseros perituro adflaverat igni

STAT. Theb. 5. 194.

et simili iamdudum adflarat amore

VAL. FL. 7.489.

instaurat mensas VAL. FL. 5. 690.

instaurant epulas et mensae grata secundae

VERG. Aen.8. 283.

(See also Aen.7.146, STAT. Theb.1. 515).

427 mersaeque libidine vitae

blando qua mersa veneno  
Actias Ausonias fugit Cleopatra catenas.

STAT. silv.3.2. 119-120.

431 †Memphis Amyclaeo passim lasciva Canopo

curve Therapnaei lasciviat ora Canopi

STAT. silv.3.2.111.

scilicet incesti meretrix regina Canopi

PROP. 3. 39.

433 nunc voce infundit Teuthras, nunc pectine, cantum

iamque eadem digitis, iam pectine pulsat eburno.

VERG. Aen.6. 647.

gelidis infudit murmura labris

LUCAN. 6. 568.

434-435 isque ubi mirantem resonantia pollice fila  
ductorem vidit Libyae

et fila sonantia movit OV. met.10.89.

Apollineo quam fila sonantia plectro  
cum quaterem

STAT. Ach. 2. 157-158.

439 atque haec e multis carpsit mollissima mensae

temptaturum aditus et quae mollissima fandi  
tempora

VERG. Aen.4. 293- 294.

The second song of Teuthras    lines 440- 482Summary

- (1) Long ago the tortoise shell was miraculously heard by the peoples of Greece.
- (2) It had the power to draw stones and to place them of their own free will in city walls. One shell fortified Thebes by means of the lyre of Amphion.
- (3) Another lyre calmed the stormy sea with its plectrum, stopped the seals and carried Arion on the dolphin's back.
- (4) A third lyre( which Chiron loved) moulded with its melody the minds of heroes and the heart of great Achilles. This lyre could curb the anger of the sea or of grim Avernus.
- (5) But the chords which Orpheus struck beside the Rhiphaean Strymon shine among the bright stars in heaven which is theirs by right.
- (6) The mother of Orpheus with her whole retinue of sister nymphs marvelled at his playing.
- (7) Neither the ridges of Pangaeus nor Haemus nor Thrace stood still.
- (8) Wild beasts and woods, rivers and mountains, followed him.
- (9) The birds stopped flying and hung captive in the motionless air.
- (10) At the lyre's coaxing, the sea, summoned by the music, came up to the stern of the Argo at Pagasae when she refused to enter the water.
- (11) Orpheus soothed with his lyre the sunless realms, Acheron crackling with flames and stopped the rolling stone.
- (12) Silius curses the women of the Cicones, the frenzy of the Thracians and Mount Rhodope.
- (13) The Hebrus carried the severed head to the sea and both banks followed it.
- (14) As the rushing waves carried the head, suddenly the sea-creatures darted through the water and jumped all over the sea at the sound of his voice.
- (15) In this way Teuthras relaxed the hearts of war-hardened warriors with his Castalian song.

Amphion      lines 440- 445

Silius

Argolicis quondam populis, mirabile dictu,  
exaudita chelys, lapidem testudine felix  
ducere et in muris posuisse volentia saxa.  
haec Amphionio vallavit pectine Thebas  
ac, silice aggeribus per se scandente vocatis,  
iussit in immensum cantatas surgere tures.

Other poets

Mercuri (nam te docilis magistro  
movit Amphion lapides canendo)  
tuque testudo resonare septem  
callida nervis

HOR. carm. 3.11. 1-4.

dictus et Amphion, Thebanae conditor urbis,  
saxa movere sono testudinis et prece blanda  
ducere quo vellet.

HOR. ars 394-396.

septima post decimam felix et ponere vitem

VERG. georg. 1.284.

Carmine dum tali silvas animosque ferarum  
Threicius vates et saxa sequentia ducit

OV. met. 11. 1-2.

iussit... lapidosos surgere montes

OV. met. 1. 43-44.

aut Amphioniae moenia flere lyrae?

PROP. 1.9.10.

saxa Cithaeronis Thebas agitata per artem  
sponte sua in muri membra coisse ferunt.

PROP. 3.2. 5-6.

non Amphioniae steterint velocius arces

STAT. silv. 3.1.115.

alii Tyriam reptantia saxa  
ad chelyn et duras animantem Amphiona cautes.

STAT. Theb. 8. 232- 233.

tunc silvas et saxa trahens nunc sidera ducit.

MANIL. 1. 329.

Proteus and Arion      lines 446- 448Silius

altera, turbatum plectro moderata profundum,  
 et tenuit phocas et in omni Protea forma  
 traxit et aequoreo portavit Ariona dorso.

Chiron and Achilles      lines 449- 452

iam, quae Peliaca formabat rupe canendo  
 heroum mentes et magni pectora Achillis,  
Centauro dilecta chelys, compesceret iras,  
percussa fide, vel pelagi vel tristis Averni.

Other poets

immania cuius  
 armenta et turpis pascit sub gurgite phocas.

VERG. georg.4. 394- 395.

sed quanto ille magis formas se vertet in omnis

VERG. georg. 4. 411.

The story of Arion is told by Herodotus (1.23-24).  
 It is also found in Ovid. There are reminiscences of  
 Ovid in Silius but few verbal similarities.

tergo delphina recurvo  
 se memorant oneri supposuisse novo.  
 ille sedens citharamque tenet...  
 cantat et aequoreas carmine mulcet aquas.

OV. fast. 2. 113- 116.

Chiron and Achilles go back to Homer. Patroclus  
 learnt the art of healing from Achilles who was  
 taught by Chiron.

ἔσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.

HOM. Il. 11. 831- 832.

Lyra Mercurio dilecta

GERMAN. 270.

Peliacus is used by Catullus (64.1), Lucan (7. 481)  
 and Statius (Ach.1. 321).

et tenerae nimis  
mentes asperioribus  
formandae studiis.

HOR. carm. 3.24. 52- 54.

pulsatque chelyn post pocula Chiron.

VAL. FL. 1. 139.

quis enim post volnera cladis  
Assyriae iustas Latii conpescuit iras?

LUCAN. 8. 233- 234.

sed Cato laudatam iuvenis conpescuit iram.

LUCAN. 9. 166.

Orphea percussis sociantem carmina nervis

OV. met. 11. 5.

reges tibi tristis Averni  
placat

STAT. silv. 5.1. 259- 260.

In Ovid, Chiron made Achilles accomplished on the lyre and subdued his wild nature. But I cannot agree with Bruère that the verses of Silius 'reproduce with added flourishes, the gist of Ovid's

Phillyrides puerum cithara perfecit Achillem,  
atque animos placida contudit arte feros.' (26)

There is simply no evidence to show that Silius used Ovid at all here.

The song of Orpheus      459- 480Silius

459-460

sed quos pulsabat Riphaeum ad Strymona, nervi  
auditus superis, auditus manibus Orpheus

Other poets

pulsisque ad carmina nervis OV. met.10.16.

Orphea percussis sociantem carmina nervis

OV. met.11.5.

(Orpheus) iamque eadem digitis, iam pectine pulsat  
 eburno

VERG. Aen.6. 647.

(Orpheus)  
 arvaque Riphaeis numquam viduata pruinis  
 lustrabat

VERG. georg.4. 518-519.

rupe sub aëria deserti ad Strymonis undam  
 flevisse

VERG. georg.4. 508- 509.

Odrysius vates positus ad Strymona plectris  
 obstupuit

STAT. silv.5.1. 203- 204.

superis deorum .

gratus et imis

HOR. carm.1.10. 19-20.

nil fila deis pallentis Averni  
 Eumenidumque audita comis mūlcere valerent.

STAT. silv.5.1. 27-28.

quid si Threicio blandius Orptheo  
auditam moderere arboribus fidem

HOR. carm.1.24. 13-14.

stagnis auditus Avernis

VERG. georg.4. 493.

Silius

461 emerito fulgent clara inter sidera caelo

462-463 tota comitante sororum  
Aonidum turba

Other poets

Emerito caelo is used elsewhere by Silius. (27)

tum nobilis Argo  
in caelum subducta mari...  
emeritum mundum tenet

MANIL. 1. 412-414.

et censu Tullius oris  
emeritus caelum

MANIL. 1. 794- 795.

et caelo fulgebat luna sereno  
inter minora sidera

HOR. epod.15. 1-2.

fulgebit toto iam Lyra nulla polo.

OV. fast.1. 654.

magna comitante caterva

VERG. Aen.2.40

ad tumulum magna medius comitante caterva.

VERG. Aen. 5.76.

protinus exorto dextrum risere sorores  
Aonides

STAT. silv.5.3. 122-123.

Silius

464-465

non illo Pangaea iuga aut Mavortius Haemus  
 non illo modulante sonos stetit ultima Thrace.

Other poets

(reor) me Pangaea super rursus iuga meque paterna  
 stare

VAL. FL. 4. 631- 632.

video Pangaea nivosis  
 cana iugis

LUCAN. 1. 679- 680.

altaque Pangaea et Rhesi Mavortia tellus

VERG. georg.4. 462.

aut super Pindo gelidove in Haemo,  
 unde vocalem temere insecutae  
 Orphea silvae

HOR. carm.1.12. 6-8.

et averso risit Gradivus in Haemo

STAT. Theb.5. 357.

ceu pater Edonos Haemi de vertice Mavors  
 impulerit currus

STAT. Theb.12. 733- 734.

dicamus teretique sonum modulemur avena.

CALP. ecl.1.1.93.

gemit ultima pulsu  
Thrace pedum

VERG. Aen.12. 334- 335.

Silius

466 cum silvis venere ferae, cum montibus amnes

Other poets

et turba ferarum  
blanda voce sequax. CULEX 278-279.

agmenque ferarum  
maenades Orphei titulum rapuere theatri.  
OV. met. 11. 21-22.

Orphea delenisse feras... dicunt.  
PROP. 3.2.3.

et agentem carmine quercus  
VERG. georg. 4. 510.

quercus humo... silvaeque sonorae  
sponte sua cantus rapiebant cortice avara.  
CULEX 281- 282.

unde vocalem temere insecutae  
Orphea silvae  
HOR. carm. 1.12. 7-8.

blandum et auritas fidibus canoris  
ducere quercus?  
HOR. carm. 1.12. 11-12.

et silvis addidit aures  
MANIL. 5.327.

ad gemitus silvis comitatus... Orpheus  
STAT. silv. 5.1.24.

arte materna rapidos morantem  
fluminum lapsus  
HOR. carm. 1.12.9-10.

non tantum Oeagrius Hebrum  
restantem tenuit ripis  
CULEX 117-118.

flumina Threicia sustinuisse lyra  
PROP. 3.2.4.

comitatus et amnibus Orpheus  
STAT. silv. 5.1.24.

Silius

467- 468 immemor et dulcis nidi positoque volatu  
non mota volucris captiva pependit in aethra.

469-472 quin etiam, Pagasaea ratis cum caerulea, nondum  
cognita terrenae, pontumque intrare negaret,  
ad puppim sacrae, cithara eliciente, carinae  
adductum cantu venit mare.

Other poets

iuvat imbribus actis  
progeniem parvam dulcisque revisere nidos

VERG. georg.1. 413-414.

qualis spelunca subito commota columba,  
cui domus et dulces latebroso in pumice nidi,  
fertur in arva volans...

mox aëre lapsa quieto  
radit iter liquidum celeris neque commovet alas.

VERG. Aen.5. 213- 217.

ac primum attonitas etiamnum voce canentis  
innumeras volucres

OV. met.11. 20-21.

texitur Argoa pinus Pagasaea securi VAL. FL. 5.435.

hac dudum Minyae Pagasaeaeque puppis  
in statione manent

VAL. FL. 8. 378-379.

ex quo iura freti maiestatemque repostam  
rupit Iasonia puppis Pagasaea rapina.

STAT. Ach.1. 64-65.

Prima fretum scindens Pagasaeo litore pinus  
terrenum ignotas hominem proiecit in undas.

LUCAN. 6. 400-401.

maria ipsa carinae  
accedunt.

STAT. Theb.5. 342-343.

ultimus e sociis sacram conscendis in Argon.

OV. epist.6. 65.

Silius

472- 474

pallida regna  
Bistonius vates flammisque Acheronta sonantem  
placavit plectro et fixit revolubile saxum.

Other poets

et regna recludat  
pallida

VERG. Aen.8. 244-245.

quae rapidus flammis ambit torrentibus amnis,  
Tartareus Phlegethon, torquetque sonantia saxa.

VERG. Aen.6. 550-551.

saxum ingens volvunt alii

VERG. Aen.6. 616.

Sisyphæ, cui tradas revolubile pondus, habebis

OV. Ib.191.

inque tuo sedisti, Sisyphæ, saxo

OV. met.10.44.

aut petis aut urgues rediturum, Sisyphæ, saxum

OV. met.4. 459.

optat supremo collocare Sisyphus  
in monte saxum

HOR. epod.17. 68-69.

Silius

475- 480

o dirae Ciconum matres Geticique furores  
 et damnata deis Rhodope! tulit ora revulsa  
 in pontum, ripis utraque sequentibus, Hebrus.  
 tum quoque, cum rapidi caput a cervice recisum  
portarent fluctus, subito emicuere per undas  
 ad murmur cete toto exultantia ponto.'

Other poets

spretae Ciconum... matres VERG. georg.4. 520.

ecce nurus Ciconum tectae lymphata ferinis  
pectora velleribus

OV. met. 11. 3-4.

et Getici cedat tibi gloria plectri

STAT. silv.2.2.61.

flerunt Rhodopeiae arces VERG. georg.4. 461.

cum fugit in Rhodopen atque in deserta Getarum

VERG. georg.3. 462.

tum quoque marmorea caput a cervice revulsum  
gurgite cum medio portans Oeagrius Hebrus  
 volveret

VERG. georg.4. 523- 525.

tum variae comitum facies, immania cete

VERG. Aen. 5. 822.

eum vasti circum gens umida ponti  
exsultans rorem late dispergit amarum.

VERG. georg.4. 430-431.

scopulosque cete  
Tyrrhenique greges circumque infraque rotantur

STAT. Ach.1.55.

nec prius emersi, quam summa per aequora flexus  
emicet et visis malit certare carinis.

STAT. Theb.9. 246-247.

illa subit contra versamque a gurgite frontem  
erigit et tortis innitens orbibus alte  
emicat ac toto sublimis corpore fertur.

MANIL. 5. 595- 597.

Silius

481- 482 sic tunc Pierius bellis durata virorum  
pectora Castalio frangebat carmine Teuthras.

484- 485 lauro redimita subibat  
optatos puppis portus

485- 486 pelagoque micabant  
 captiva arma procul celsa fulgentia prora.

Other poets

non Venus et vinum sublimia pectora fregit  
 OV. fast.1. 301.

fracta dehinc cunctis aversaque pectora bello  
 STAT. Theb.8. 211.

hic iuvenis casta redimitus tempora lauro  
 TIB. 3.4.23.

victrices lauro redimire tabellas  
 OV. am.1.11.25.

vittis et sacra redimitus tempora lauro  
 VERG. Aen.3.81.

iam Sidonios emensa labores  
 Thebais optato collegit carbasa portu.  
 STAT. silv.4.4. 88-89.

ardentis clipeos atque aera micantia cerno  
 VERG. Aen. 2. 734.

ut videre virum fulgentiaque arma per umbras  
 VERG. Aen.6. 490.

(See also Aen.11. 6).

Silius

488- 490

nauticus implebat resonantia litora clamor,  
 et, simul adductis percussa ad pectora tonsis,  
centeno fractus spumabat verbere pontus.

Other poets

nauticus exoritur vario certamine clamor  
 VERG. Aen.3. 128.

non clamor anhelis  
nauticus aut blandus testudine defuit Orpheus  
 VAL. FL. 1. 186-187.

socii consurgere tonsis  
spumantisque rates arvis inferre Latinis  
 VERG. Aen.10. 299- 300.

it gravis Aulestes centenaque arbore fluctum  
verberat adsurgens, spumant vada marmore verso  
 VERG. Aen.10. 207-208.

ferit aethera clamor  
nauticus, adductis spumant freta versa lacertis.  
 VERG. Aen.5. 140- 141.

hic patrium frangit Neptunius aequor  
 VAL. FL. 1. 363.

Two lines of Ennius have been cited as a  
 parallel to the passage in Silius. (28)

poste recumbite vestraque pectora pellite tonsis;  
 pone petunt: exim referunt ad pectora tonsas.  
 ENN. ann. 230 and 231(W).

Miss Woodruff points out that in none of the  
 passages cited above is there any mention of the  
 Silian phrase percussa ad pectora. Only in Ennius is  
 there a corresponding thought and expression. Referring  
 to the two lines of Ennius, she says 'In the first of

these, with its similar metrical effect at the close and its similar form of the noun tonsa, there is the same thought that we meet in Silius, namely of striking the breast with the oars: in the second, while this emphatic idea of striking is moderated in the milder verb referunt, the general effect is much the same, and the phrasing of the three closing words ad pectora tonsas certainly leaves no doubt as to the origin of ad pectora tonsis in Silius'. (29)

This has been refuted by Fürstenau who alleges that Silius neither read nor imitated Ennius. (30) It is certainly very significant that Miss Woodruff cites VAL. FL. 1. 363 but omits to quote a very relevant line only six lines later:

tum valida Clymenus percusso pectore tonsa.

VAL. FL. 1. 369.

I am inclined to agree with Fürstenau that Silius may have had this line of Valerius in mind rather than the passage of Ennius.<sup>++</sup> Fürstenau also cites a passage from Ovid:

ast iuvenes quaerente moras Ceyce reducunt  
ordinibus geminis ad fortia pectora remos  
aequalique ictu scindunt freta.

OV. met. 11. 461- 463.

I think it is extremely difficult, if not impossible, to prove conclusively whether Silius used Ennius or not. I do not doubt that the extensive library of Silius mentioned by Pliny (31) included

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<sup>++</sup> It is impossible to prove conclusively that Silius used Valerius as a source. See Chapter IV, pp. 116-117.

the works of Ennius and that fragments of Ennian diction had become part of epic tradition. But whether Ennius was used as a source by Silius is quite another matter. The article by Miss Woodruff cites many passages where the differences between Ennius and Silius are more striking than the similarities and it must be treated with great caution. (32)

491-492

nec lentum in medios rapienda ad gaudia vulgus  
procurrit fluctus

gaudia rapturo siquis tibi claudere vellet  
aerios aditus

OV. epist. 18. 43- 44.

496 et iuxta populus patresque

Aenean acciri omnes, populusque patresque  
exposcunt

VERG. Aen.9. 192- 193.

(See also VAL. FL. 1. 281, STAT. silv.2.5.25).

505. est locus

This epic device known as ἔκφρασις is fully discussed in the commentary and many parallels are cited from Greek and Latin literature.

507- 508 umentes rapido circumdat gurgite campos  
Aufidus et stagnis intercipit arva refusis.

eductum Egeriae lucis umentia circum  
litora

VERG. Aen.7. 763- 764.

artatus rapido fervet qua gurgite pontus.

LUCAN. 5. 234.

et tenebrosa palus Acheronte refuso

VERG. Aen.6. 107.

509 mox fluctus ferit Adriacos (Aufidus)

Adriacas qui verberat Aufidus undas

LUCAN. 6. 618.

Silius

- 518 et pulsus mugit Olympus
- 520- 521 quo numquam maiorem ad bella tulerunt  
rectorem terrae.
- 521- 523 vidi, cum turbine saevo  
Ausonia et sonitu bellantis fusa per agros  
uni terga daret
- 524 proiectis degener armis.
- 535 datque fidem
- 536- 537
- hinc iterum repetens, ' restat nunc sedibus imis  
vertenda atque aequanda solo iam subruta Roma.

Other poets

- caelumque remugit VERG. Aen.9. 504.  
cooperat... arcanum mugire polus STAT. Theb. 10.922
- animae qualis neque candidiores  
terra tulit  
HOR. serm. 1.5. 41-42.
- vidi egomet, duo de numero cum corpora nostro  
...  
mandaret vidi atro cum membra fluentia tabo  
VERG. Aen.3. 623- 627.
- totus ut ignes  
proiectis maerens exercitus ambiat armis.  
LUCAN. 8. 734- 735.
- nunc quoque dant verbo plurima signa fidem  
OV. fast.2.20.
- nox dabit ipsa fidem VAL. FL. 2. 338.
- et repetens iterumque iterumque monebo  
VERG. Aen.3. 436.
- quare iterum repetens iterumque edico  
STAT. Theb.12. 100.
- cuperem cum vertere ab imo  
structa meis manibus periurae moenia Troiae.  
VERG. Aen.5. 810-811.
- incubere mari totumque a sedibus imis  
una Eurusque Notusque ruunt.  
VERG. Aen.1. 84- 85.
- (domus) haec aequata solo est  
OV. fast.6. 443.

Silius538 vires refovete546 iam fas Dardanio me non servire colono?547- 548 atra veneno  
invidiae nigroque undantia pectora felle554 cui, simul invidia atque ira stimulantibus, Hannon566 deponere curas572 haud procul est funesta dies574 submitte signaOther poetscastraque Pelusi Romano subruta ferro

PROP. 3.9.55.

subruere est arces et stantia moenia virtus.OV. trist.3.11.23.dat vires refovetque deus STAT. Theb.6. 521.qui face Dardanios ferroque sequare colonosVERG. Aen.4. 626.procul atra recedat  
invidia atque alio liventia pectora flectat.STAT. silv.4.8. 16-17.ut atrumcorpore combiberet venenum HOR. carm.1.37. 27-28.pectora felle virent, lingua est suffusa veneno.OV. met.2.777.Tum Drances idem infensus, quem gloria Turni  
obliqua invidia stimulisque agitabat amaris.VERG. Aen.11. 336- 337.licet tristis animo deponere curasVERG. georg. 4. 531.sed retro tua fata tulit par omnibus armis  
Emathiae funesta dies

LUCAN. 7. 426- 427.

Magnus, adorato summittat Caesare signa

LUCAN. 6. 243.

Silius

- 575 atque adeo temptate... pacem
- 578- 580 atque adeo, qui tanta superbo  
facta sonas ore et spumanti turbine perflas  
ignorantium aures
- 591 ne dulces spoliatae domos
- 604 Hannibal est irae tibi
- 608 absentique suum iactant sub teste favorem
- 610 dum malus obtrectat facta immortalia livor

Other poets

- cogunt tamen ultima rerum  
spem pacis temptare duces.  
LUCAN. 10. 467- 468.
- cui mens diviniore atque os  
magna sonaturum  
HOR. serm.1.4. 43- 44.
- et magno nobis ore sonandus eris.  
OV. ars 1. 206.
- et terras turbine perflant.  
VERG. Aen.1. 83.
- (iuvenem) cunctantem spatio longius annuo  
dulci distinet a domo  
HOR. carm. 4.5. 11-12.
- iustae quibus est Mezentius irae  
VERG. Aen.10. 714.
- nec duri tanto sub teste labores  
STAT. Ach.2. 153.
- sic te sub teste remitti  
fas me, virgo?  
VAL. FL. 7. 418- 419.
- livor edax tibi cuncta negat LUCAN. 1. 288.  
ingenium magni livor detractat Homeri  
OV. rem.365.

## CHAPTER IV THE INTERRELATION OF THE FLAVIAN EPIC POETS

A. SILIUS

The evidence of Pliny and Martial is important. Pliny, writing some time after late 99 (1) says:

*Modo nuntiatus est Silius Italicus in Neapolitano suo inedia finisse vitam.*

epist. 3.7.1.

Pliny also tells us that Silius was seventy-five when he died.

(2) This means that he was born circa A.D. 25. We know that Silius was consul in A.D. 68 (3) and was present at the negotiations between Vitellius and the agents of Vespasian in December 69. (4) Silius won high praise for his administration of Asia under Vespasian in about A.D. 77. (5) Pliny tells us that Silius became suspect as an informer under Nero (6) and only cleared his name by what Pliny calls laudabile otium. Pliny goes on to describe how this leisure was spent. Silius was bedridden but his bedroom was always thronged with visitors. He spent his time in philosophical discussions when not engaged in writing verse and he gave public recitations in order to test the sentiments of the public. (7) Silius later left Rome and retired to Campania where not even the accession of Trajan in A.D. 98 could draw him out of seclusion. (8)

Martial tells us that Silius spent all his time after A.D. 68 writing poetry.

*postquam bis senis ingentem fascibus annum  
rexerat, adserto qui sacer orbe fuit,  
emeritos Mosis et Phoebus tradidit annos  
proque suo celebrat nunc Heliconae foro.*

MART. 7.63.9-12.

Friedlander says Book 7 of Martial was published in December 92. (9)

Silius has a long eulogy of the Flavians in Book 3 (lines 594-629). This proves that at least Book 3 of the Punica was written after the accession of Domitian in A.D. 81. Klotz believes that some of the Punica was written even

later. (10) He refers to the fact that Minerva plays no part in the first six books of the Punica. In the later books (e.g. 9.460 and 9.474), she is hostile to the Romans. Klotz argues that these later books could not have been published under Domitian, who was very devoted to Minerva, as Suetonius tells us:

Minervam superstitione colebat. (11)

Presumably he venerated Minerva as patroness of poetry, to which he was devoted. It is doubtful if he would have objected to her appearance on the Carthaginian side in a non-poetic role. Klotz also says that the following lines would have been impossible under Domitian:

quam vellent numquam sceptris fulsisse superbis!  
insultant duro imperio non digna nec aequa  
ad superos passi manes: quaeque ante profari  
non licitum vivis, tandem permissa queruntur.

SIL. 13. 605-608.

But it is doubtful if Domitian was in reality much worse than Trajan. (We only hear the opinions of the senatorial aristocracy). What Trajan would be deemed not to object to, should have been safe to say under Domitian.

In Book 11, Silius refers to a time when a consul from Capua will be welcome at Rome.

veniet quondam felicior aetas,  
cum pia Campano gaudebit consule Roma.

(122-123).

This could refer to T. Clodius Eprius Marcellus, who came from Capua and was consul suff. in A.D. 62 and again consul suff. in A.D. 74. (12)

The eruption of Vesuvius is referred to at SIL. 8.653 and again at SIL. 12.152 which dates these passages to some time after A.D. 79.

The following lines at the end of Book 14 are often seen as a reference to Domitian.

at, ni cura viri, qui nunc dedit otia mundo,  
effrenum arceret populandi cuncta furorem,  
nudassent avidae terrasque fretumque rapinae.

SIL. 14. 686-688.

Duff says that Domitian did something to check the rapacity of provincial governors (13) but gives no evidence to support this

statement. Writing about Domitian, Charlesworth says: 'About his administration of the provinces there is little that can be affirmed, for evidence is singularly lacking, and it may be that Nerva and Trajan have absorbed some of the credit due to him'. (14) These lines of Silius could refer to any emperor and are not evidence for dating.

The earliest reference to Silius in the pages of Martial is the following;

SILI, Castalidum decus sororum  
qui periuria barbari furoris  
ingenti premis ore perfidosque  
astus Hannibalis levisque Poenos  
magis cedere cogis Africanis,  
paulum seposita severitate...

MART. 4.14. 1-6.

Friedlander says that Book 4 of Martial was published in December 88. It can certainly be proved that the first epigram in Book 4 was written in 88. It begins with a reference to Domitian's birthday which was on the 24th October.

Caesaris alma dies et luce sacratior illa...

Lines 7-8 are a clear reference to the ludi saeculares which were held in October 88. (15)

hic colat ingenti redeuntia saecula lustris  
Et quae Romuleus sacra Tarentos habet.

The request to Silius to lay aside his severity and enjoy the Saturnalia suggests that the Punica had already been completed by A.D. 88 ( i.e. Silius' reputation is established by his published poem).

Martial also refers to Silius at 8. 66.

AUGUSTO pia tura victimasque  
pro vestro date Silio, Camenae.  
bis senos iubet en redire fasces,  
nato consule, nobilique virga  
vatis Castaliam domum sonare  
rerum prima salus et una Caesar.

MART. 8.66.1-6.

Syme comments: 'The son of Silius (Martial VII.66.4) may be identified as L. Silius Decianus (suff.94)'. (16)

Martial also refers to the death of Silius' youngest son Severus.

FESTINATA sui gemeret quod fata Severi  
Silius, Ausonio non semel ore potens...

MART. 9.86.1-2.

Friedländer says that Book 9 of Martial was published in 94. (17)

These two epigrams provide no evidence for the date of publication but they do show that Martial is referring to Silius the poet as late as A.D. 94.

I do not believe that the Punica was published in instalments. In the absence of any evidence to the contrary, it is reasonable to assume that as the seventeen books form a poetic unity, they would have appeared at the same time. The evidence points to a publication date some time after A.D. 81 and before the death of Domitian in A.D. 96.

## B. STATIUS

Much of what has been written about Statius is nothing but guesswork. His exact date of birth is unknown. (18) Some editors put it about A.D. 40 (19) and others about A.D. 45. (20) Dilke says that Statius was born about the middle of the first century A.D. but provides no evidence for this statement. (21)

There is no reference in the work of Statius to the death of Domitian or any later event so it is reasonable to suppose that if he lived after A.D. 96, he did not publish anything after that date.

In about A.D. 80 Statius' father, who had helped him start the Thebaid, died at the age of sixty-five or just over. (22) Statius tells us that the epic took twelve years to complete. (23) This may be regarded as a suspicious statement in itself (twelve books in twelve years sounds like a very conventional claim) but there is other evidence to support a publication date c. A.D. 91-92. Statius himself makes it clear

that the Silvae were only published after the Thebaid had left his hands. In a letter to his friend Stella, Statius writes:

Quid enim oportet me huius quoque auctoritate  
editionis onerari, qui adhuc pro Thebaide mea, quamvis me  
reliquerit, timeo?

STAT. silv. praef. 5-8.

Silvae 1.1 begins with a reference to the great equestrian statue of Domitian. Statius says that Domitian can now look to see whether Vesta is praising the proved worth of her Vestals.

atque exploratas iam laudet Vesta ministras

silv.1.1.36.

We know that in A.D. 90 Domitian condemned the chief Vestal Virgin Cornelia to be buried alive. All her lovers except one, Valerius Licianus, were beaten to death with rods. (24) Therefore Book 1 of the Silvae was written after A.D. 90.

Book 4 of the Silvae was written in A.D. 95 or shortly after this date. The book begins with a reference to the seventeenth consulship of the emperor Domitian.

Laeta bis octonis accedit purpura fastis  
Caesaris insignemque aperit Germanicus annum.

The death of Statius probably not only cut short the Achilleid but prevented any thorough revision of the completed portion. (25) As Statius makes no reference to the death of Domitian, it is reasonable to suppose that Statius died before September 96.

The publication dates for Statius are therefore between A.D. 90 and A.D. 96.

C. VALERIUS FLACCUS

Nothing is known of his life except that he was a Quindecimvir sacris faciundis. (26)

Book 1 contains references to Vespasian, to the siege of Jerusalem by Titus and to the temples which will be built by Domitian in honour of Vespasian. (27) There are references in Books 3 and 4 to the eruption of Vesuvius. (28)

The comment of Quintilian

mulum in Valerio nuper amisimus (29)

is a pointer to the date of his death. It is now necessary to discuss the publication dates for Quintilian. Elsewhere in Book 10, there is a reference to Domitian.

Hos nominavimus, quia Germanicum Augustum ab institutis deflexit cura terrarum, parumque dis visum est esse eum maximum poetarum.

QUINT. inst.10.1.91.

We know that Domitian assumed the title of Germanicus in A.D. 84. (30) This means that Book 10 was written after this date.

In Book 3 of Quintilian there is a reference to the four-yearly games in honour of Iuppiter Capitolinus which were instituted by Domitian in A.D. 86. (31)

An laudes Capitolini Iovis, perpetua sacri certaminis materia, vel dubiae sunt vel non oratorio genere tractantur'.

QUINT. inst.3.7.4.

Thus Book 3 was written after A.D. 86.

Quintilian himself tells us that he retired after twenty years spent in teaching the young, (32) that for a long time he refused to yield to the invitation to compose his treatise, (33) that he spent more than two years on its composition (34) and that he kept it by his side for some time before publishing it. (35) Quintilian was brought to Rome in A.D. 68. (36) Twenty years from that date will bring us to 88 (37) and allowing two or three years for the interval mentioned by Quintilian himself, we come to the year A.D. 91 as the earliest possible date for publication. Quintilian does not refer to the death of Domitian, so it seems clear that his work was published before A.D. 96. This

suggests that Valerius must have died some time between A.D. 91 and A.D. 96.

We do not know when Quintilian himself died. It has been inferred from Pliny epist.2.14.9 (written in late 97) that Quintilian was no longer alive at that time.

Pliny says

*Ita certe ex Quintiliano, praeceptore meo, audisse memini.*

But this statement is not definite evidence that Quintilian was dead when this letter was written.

We thus reach the following possible publication dates for the three Flavian epic poets:

**SILIUS:** some time between A.D. 81 and before the death of Domitian in A.D. 96.

**STATIUS:** some time after A.D. 90 and before the death of Domitian in A.D. 96.

**VALERIUS:** some time after A.D. 81 and before the death of Domitian in A.D. 96.

It is therefore impossible to speak of Statius and Valerius as sources for Silius. All three poets could well have attended the recitations of the others, or read drafts of the others' works, or if they did not, we do not know the order of publication and hence if Silius imitated the others or vice versa. As Steele says, 'In the absence of exact temporal data, priority in the authorship of similar passages cannot be definitely determined in all cases and they will be presented as examples of interrelation'. (38)

## TRANSLATION

Now I will tell of the peoples the terrible disaster on  
 the plain of Apulia made allies of the Africans, making them  
 join the Carthaginian side; no mortal men remain loyal for long  
 when Fortune wavers. Men competed openly to offer the hand of  
 friendship to the treaty-breaking Carthaginians. They were all  
 too ready, alas, to distrust adversity. There were the Samnites,  
 more savage than all others in cherishing long-standing  
 resentment and fierce to renew their hatred when the time was  
 right; then came the Bruttians, fickle and intending to suppress  
 the memory of their deeds by their late repentance; then too  
 10 the deceitful Apulian with his arms ready to support either side.  
 Then came the untrustworthy race of the Hirpini who cannot endure  
 idleness and who had no motive for breaking faith- it was as if  
 a dread infection of foul disease was spreading among all the  
 people. And now Atella and Calatia drove their cohorts into the  
 Carthaginian camp as fear overcame right. Then the spirited  
 fickleness of Tarentum founded by Phalanthus threw off the Roman  
 yoke. High-lying Crotona opened her gates in friendship and  
 taught the descendants of Thespius' daughters to bow their necks  
 20 to obey commands from African barbarians. The same frenzy also  
 possessed the Locrians. The shores of the shallow coast, where  
 Greater Greece keeps walled Grecian cities and its curved  
 coastline is washed by the Ionian Sea, attached itself to the  
 successful Africans, fortunate in war, and in panic swore support  
 in battle to the Carthaginian cause. Moreover, these most  
 arrogant people who live beside the Po, the Celts, battered on  
 the misfortunes of the Italians and with their long-standing  
 resentment, hurried to ally themselves with the enemy in full  
 force.

It might be right for Celts, it might be right for the  
 tribes of the Boii to renew unhallowed wars; who on earth would  
 believe that the madness which was decided on by the tribe of  
 30 the Senones would also commend itself to Capua and that a city  
 with a Trojan origin was allied to a barbarous ruler of  
 Numidians and that things can have changed so greatly? But over-

indulgence and idleness fostered by riotous immorality, with all sense of propriety destroyed by wrongdoing and honour shamelessly paid to wealth and wealth alone tore at a people yawning with languor and a city freed from the curb of law. And sullen pride as well drove them to destruction. Nor were their vices without means of support; no people of Italy had a more plentiful supply of gold and silver (Fortune pampered them so much at that time). Mens' clothing was stained with Syrian dye; banquets fit for a king began in the middle of the day, parties were revealed by the rising sun- there was no stain which did not infect their life. At that time the senate was cruel to the people, the people were pleased with the unpopularity of the senate and there was civil strife bringing into conflict people who hated each other. But in fact the old, themselves more defiled by vice, made the wanton vices of the young worse. Nor did those whom low birth and despicable origin defiled cease to entertain hopes for themselves and to be the first to demand commands and the reins of a city which was being destroyed. And what is worse, it had long been the custom for the men to gladden their banquets with slaughter, to include in their banquets the grim spectacle of men fighting with the sword and often the tables were bespattered with blood in profusion from those who fell over their very cups.

Working on them cunningly in order to turn their dissatisfied minds even more eagerly towards the Carthaginians, Pacuvius- a man whose name is well known because of his crime- exhorted them to demand a share of the highest office, namely one of the consulships and that they should have their turn in holding the rods of office, claims which he knew Rome would never meet (nor indeed did he want to have achieved them). And if they were to refuse to share the curule chair, to see the Capuans their equals in honour and two sets of axes, one who would avenge the refusal was standing before their very eyes and in their sight. And so a chosen body hastily carried the message. Virrius was the most eloquent of all, pre-eminent in speech but of low birth and second to none in violence. After he poured forth the sacrilegious proposals of a demented mob before the packed benches of the senate and inflamed their ears with his bombastic words, before he was able to finish, there was a unanimous roar of refusal, and a harsh shout arose from the whole assembly; then each man assailed him with roars of

disapproval and the temple trembled with the contention of voices.

At this point Torquatus, famous because he rivalled his ancestor in the stern morality of his countenance, spoke; ' I find it hard to believe that you can have steeled yourselves to approach the walls of Rome bringing such words from Capua- walls which Carthage and Hannibal did not dare to attack even after Cannae. Have you never heard that when the Latins made similar requests in the abode of Tarpeius, their leader who at the time brought his instructions in an insolent manner was driven out not with words nor by a voice being raised but with violent right hand; he was flung headlong through the doors of the temple with such a whirlwind motion of his revolving body that struck down by a cruel rock, he atoned for his grim words under the eyes of Jupiter and expiated his sacrilegious speech with death? See, I am the descendant of the man who expelled the envoy from the abode of the Thunderer and who as consul defended the Capitol with my bare hands.' When Fabius saw him raving, shaking his fists at the envoys, preparing to repeat what his ancestor had done, becoming so violent and his passion swelling, he took up these words, gnashing his teeth; ' How utterly disgusting! See! a consul's seat is vacant, deprived of its occupant by the storm of war; whom, I ask, do you intend to put there from your ranks? Whom are you putting there in place of Paulus? Does your fate summon you, Virrius, as one more worthy than any other, to fill it with the senate's permission and will the purple make you equal to men such as Brutus? Go, madman, go along the road you've chosen; let perfidious Carthage give you her own rods.' In the middle of this heated speech, Marcellus, who could no longer force himself to curb his fury and merely groan, spoke firmly, his anger like a thunderbolt; 'What apathy has taken hold of your mind, Varro? How unresponsive are you? Are you all too confused by the tumult of war and although consul, can still endure this madman's delusions? Will you not drive them away at once from the threshold of the temple, drive them headlong to the gates of the city and compel these 'she-men' to learn of the majesty of a consul elected our way? You young men who are never sober and who are doomed to die soon, I warn you, leave Rome quickly. Before your own walls, as is right, an armed consul will give you the answer you deserve.' Then all rose up as one man and crowded the envoys,

shouting at them. The young men of Capua quickly went outside and Virrius, infuriated by the shame of so great a defeat, kept repeating the name of Hannibal. Fulvius, (a presentiment assured him of the glory that was to come and the image of Capua being destroyed was already then before his eyes) said; 'Not even if you bring to Rome in triumph the leader of Carthage, his neck bound by your chains, will you be allowed in future to enter the sacred abode of Quirinus; quickly make your way, I beg you, to where your sick mind calls you.' Then they quickly carried back these words mixed with threats and the grim response of an angry senate.

Omnipotent Jupiter, is it your will that destiny lie hidden plunged in such utter darkness? One day a happier age will come, when loyal Rome will rejoice in a consul from Capua and free from anxiety, will voluntarily give to the great-souled progeny the fasces which were long denied to wars and arms. Nevertheless this punishment of insolent ancestors will last, in that Capua will not send her sons to vote in Rome before Carthage does. After Virrius expounded first the words, then the deeds of the senate, cunningly mixing truth with fiction, he then sounded the fatal note of bloody war to his agitated audience. In a frenzy the young men demanded arms, demanded arms and Hannibal. From all sides the mob poured out and called the Carthaginians into their city. They extolled the mighty deeds of the Tyrian warrior, how, sharing the glory of Hercules, he broke through the Alps and quickly crossed the peaks which are close to heaven; how he victoriously blocked the shallows of the Po with packed corpses; how victorious yet again, he made the Etruscan Lake thick with Roman blood; how he handed over banks of the Trebia to eternal fame and how he too in battle sent down to the underworld both Paulus and Flaminius, the leading men of the state. To this they added Saguntum destroyed as his very first exploit, the ridges of the Pyrenees and the Ebro, the sacrifice made by his father and the war which Hannibal in the years of his boyhood swore he would wage when a man. When so many leaders had been killed, when so many had been routed, he alone stood firm in battle, untouched by any weapons. When it is given by the

150 gift of the gods to join hands with this man and to be allied  
 by treaty, ought Capua to endure the arrogance and empty bombast  
 of a bloodless people and the rule of a city which denied them  
 the rods and equal rights as if they were slaves? Indeed Varro  
 must be considered a better man in so great a dignity so that  
 his flight could be made more resplendent by the consular purple.

Hurling such abuse, they were already preparing  
 to send a delegation, chosen by lot, to make a treaty with  
 the Carthaginians. But Decius, who at that moment was the sole  
 glory of Capua, did not lay aside from his heart his invincible  
 resolution. When he had been received into the middle of the  
 assembly- and he was not allowed to play for time- he said;  
 160 'Are you proceeding, citizens, to violate the oaths of your  
 fathers and to join hands in friendship at your altars with a  
 man who has been condemned for treaty-breaking? What utter  
 forgetfulness of justice is this? It is a great thing and has  
 always been counted a great thing by nations and by men that  
 loyalty should stand firm in adversity. Now is the time to  
 engage in battle on behalf of the Romans, now is the time to  
 advance the standards and the battle-line in this crisis when  
 their wounds demand treatment. This is the time for duty  
 when success has ended and when cruel Fortune calls us to help.  
 For to nourish prosperity does not bring renown for greatness  
 170 of mind. This is what you must do. I know their spirits are  
 like those of the gods and their hearts are never constricted  
 by great misfortunes. Believe me, they can accept Cannae and  
 Lake Trasimene and the memorable death of Paulus. These are the  
 men who forcibly ejected the enemy who had taken root inside your  
 walls and who snatched Capua from the insolent orders of the  
 Samnites; these are the men who, when that terror had been  
 expelled, gave you laws and ended the wars of the Sidicini.  
 What allies are you fleeing? And what allies are you gaining?  
 180 Shall I, a man of Trojan blood, to whom the chieftain Capys, the  
 relative of great Iulus, left his sacred rites and his name  
 derived from Jupiter, shall I pitch my tent among half-savage  
 Nasamonians and Garamantians who emulate the customs of wild

beasts and be mixed up with a nursling of Marmarica? And shall I put up with a leader who now has a sword instead of a treaty and instead of justice and whose renown is derived from bloodshed alone? I will not. What is right and what is wrong is not so inextricably mixed up for Decius that he can wish for such things. Nature which grudges us good things has armed us with no greater blessing than this- that the door of death stands open and the opportunity is there to depart from a life which is harsh.' Decius uttered these forceful remarks in vain to ears which were blocked.

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Thereupon the chosen body made a treaty with the Carthaginian. And now with noise and confusion there arrived a numerous body of the Autololes who had been sent on ahead by Hannibal. He himself with a great column was swiftly moving across the plains standards, hurrying them along. Decius then said 'Now is the hour, now is the time! Help, while the avenging hand contrives a deed worthy of Capua, worthy of me as leader; let the barbarous young men bite the dust. Let each man be quick to snatch this glory for himself. If the enemy prepares to approach, show him the gates blocked with corpses and purge your sin with the sword; in short, this bloodshed alone will cleanse your polluted minds from guilt.'

200

Decius in vain spoke words welcomed by no one. Hannibal heard about his harsh temper and his bold plans. His heart swollen with the violence of his anger, he stood by the city gates and ordered a chosen body of men to bring the unrelenting Decius quickly to his camp. That austere manliness, that heart armed with loyalty and love of justice, that mind greater than all Capua stood there undaunted in invincible might. With a grim expression he listened to Hannibal's threats and even assailed him in a bitter speech. The ruler of Libya shouted as he rebuked him for despising those who brought so many standards and so many weapons. 'After Paulus, after Flaminius, I am unlucky enough to be matched against Decius, who is crazy, who wishes to contend with me so that he may win glory and honour by his death. Officers, snatch your standards and go quickly forward. I want to find out whether Capua will open her gates to me in defiance of Decius just as the Alps opened up for me at

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the start of my campaign- the Alps whose peaks strike the sky  
and before me only trodden by a god.' Blood had coloured his  
220 face and fire flashed from his angry eye. Then his foaming  
mouth and the breath forced from his panting lungs made the sound  
that issued forth a terrible one. He rode into the city with  
the whole senate escorting him, the mob rushing to look at the  
general's face while he gave vent to all his fury and stormy rage.

The nearness of danger kindled the heart of Decius.  
He saw that the time had come when although unarmed, he could  
surpass the renown of invincible Hannibal. He did not flee or  
shut himself up in his house, but as if Hannibal had never entered  
230 his city, he pursued his leisure in freedom with a fearless  
expression. Then, terrible to relate, a savage band of armed  
soldiers hurriedly seized him and put him down at the feet of  
Hannibal who was sitting in state. From his high position the  
victor thundered at him, taunting him with angry words; 'Are  
you preparing to shore up on your own the city which is collapsing  
and to call back Rome from the grave? Madman! Look at the man  
who would snatch from me such great gifts of the gods. I was  
saved only to be conquered by Decius the feeble, Decius the  
unwarlike to whom no woman born on the Tyrian shores of my  
native Carthage would take second place. Come, soldiers, (why  
240 should we put up with his insults?), put the chains which he  
deserves on the neck of this great-souled hero.' These were  
Hannibal's words and his abuse still knew no bounds. He was like  
a lion which springs and holds on to the neck of a tall beast  
and in his frenzy roars terribly in victory; with his claws dug  
in, he clings with all his weight and chews the panting steer  
as he hangs from its neck. But Decius said, as they tied him up,  
'Fasten the chains quickly (it is fitting that Hannibal should  
have entered in this way), the just reward of an ill-starred  
250 treaty. So falls Decius, a victim worthy of you indeed. For it  
would not be right to appease you, who rejoice in human blood,  
with the sacrifice of oxen. Look at your hand of friendship!  
Look at the treaty you have made! You have not yet entered the  
senate-house, you have not yet entered the doors of the temple

and already the prison is opened for your harsh tyranny. Carry on and enhance such an auspicious beginning with deeds to match. The news will reach me in the underworld that you have fallen, crushed by the ruins of Capua.' He was allowed to say no more. His head was covered with a black cloth and he was dragged away still defiant in the sight of his fellow-citizens.

260 Then when the conqueror had at last calmed down, in triumph he turned to look at the buildings and temples of the city; joyfully he cast his gaze on them and learned one thing after another- who was the founder of the city, how many men were under arms, how many talents of silver and copper were available for war, what the bridled battle lines were like and how many infantry they had. They pointed out their high citadel and told him of their Stellatian plains and how kind Ceres was to them. Already Phoebus was bringing the day to an end as he drove his tired horses down the sky to their turning posts and with his shadows, which he spread slowly over the world, the Evening Star darkened his chariot as it sped to the ocean.

270 The Capuans held their usual banquets and throughout the festive city celebrated feasts at tables heaped with luxuries fit for a king. Hannibal himself, dressed like a god and honoured with divine worship, was placed in state on a special seat with an array of far-shining purple. There were many servants to attend to their needs. It was the task of some to place the food on the tables, of others to keep a good fire going, of others to bring the wines in the correct order and the store of food was heaped up by others still. Heavy cups of gold, carved in relief by craftsmen in antiquity, gleamed on the tables. The bright lights dispelled the night and the lofty palace rang with the noise of

280 those moving about. The Carthaginian soldiers, unaccustomed to such delicacies, were dumbfounded and with wondering eyes drank in the unfamiliar sight of lavish luxury. Hannibal himself dined in silence; he did not like their showing such honour to food and tables easily served by such a vast retinue. But after his hunger had been satisfied and the gift of Bacchus had relaxed his harsh disposition, then at long last he looked cheerful once more and the weightier cares were laid aside from his heart.

290 Teuthras, who lived in Cumae, made music with his Euboean lyre and with his singing charmed ears which were dulled

by the harsh blast of the fierce war-trumpet. He sang of Chaos which was once a dark mass without a single star, where no day dawned, a world without light. Then he told how the god divided the waters of the ocean and had placed the ball of the earth in the centre of the universe; how he had given lofty Olympus to the gods to live in; he told of the age of Father Saturn which was free from vice. Then he sang of Jupiter and how happily he immersed himself in illicit love, his union with Electra, daughter of Atlas; how Dardanus was born, a son worthy of the gods and how Dardanus gave to the Thunderer a grandson, Ericthonius of noble stock. Next in line was Tros and then Ilus; then in a long line of descent came Assaracus, then Capys who was second to none in renown and prowess, and how he was the first to give his name to the city. The Carthaginian warriors and the men of Capua joined in the applause. First of all  
 300 Hannibal poured a libation in solemn fashion to honour the name of Capys; the rest followed suit and spilled wine on the tables in the usual way and became heated as they drank.

Meanwhile, when the crowd of Carthaginians had turned to unbridled revelry, one man was unaffected by wine and the poison of drinking did not make him look ridiculous. ( I would not willingly omit mention of your deeds, warrior most worthy of praise, nor shall I deny you the fame your exploit merits. Although it was unfinished, it was none the less the mark of a noble nature). He was turning over in his mind the heavy responsibility of fighting and killing the Carthaginian leader. And what  
 310 made his sacred desire all the more remarkable was the fact that he was the son of Pacuvius but had rejected the intrigues of his father. When Pacuvius, who had gorged himself at a banquet of different courses, was walking slowly out of the hall, his son followed; when the son could at last reveal his thoughts and unfold his novel enterprise, when they had left the building behind, they came to an open space at the back. Then he said 'Listen to a plan worthy of Capua and of us.' When he had drawn back his toga, he laid bare a weapon at his side and continued; 'I am ready to end the war with this sword, to cut off Hannibal's  
 320 head and to carry it to the Thunderer in triumph. This will be the sword which will ratify the treaty polluted by treachery. If your old age is unable to bear so great a sight and trembles because the undertaking is too much for your debilitated years, well then, withdraw to your own house where you will be safe

and leave me to my design. You believe that Hannibal is the greatest of men and an equal of the gods, but how much more renowned than Hannibal will your son be!' Fierce fire flashed from his face and he was already killing Hannibal in his imagination when his father, who was hardly able to endure all this time with feeble ear the weight of so great an enterprise, fell down trembling on the spot and in terror kissed his son's feet repeatedly. 'By what is left to me of life, by the rights of a father and by your welfare, my son, more important than my own, I beg you to desist from your purpose; let me not see our table polluted with the blood of a guest, wine cups filled with gore and tables overturned in violence. Will you be able to withstand him, a man whom neither armies nor walled cities can resist when his frown is near and his eyes flash with the gleam of fire, will you withstand the brightness which flashes like lightning from his head if, at the sight of your sword, he hurls his dread voice which puts armies to flight across the battle-field? If you believe him to be unarmed at table, you are wrong. Everlasting renown won by so many wars and the killing of so many enemies is his armour. If you come near him, you will be amazed to see Cannae, the Trebia, the dead of Lake Trasimene and the mighty shade of Paulus standing before you. Besides, in such a contingency, will the hands of his companions and those sitting beside him at table remain numb? Refrain, I beg you, and cease to wish for something which you cannot survive if victorious. Or does Decius and his cruel chains not teach you to calm your feelings?'

These were the father's words. But when he saw his son deaf to fear and burning with desire for greater renown, he said 'I ask no more. Go back to the banquet. Let us hurry. Now it is not the hearts of the Carthaginian warriors protecting their leader which you must stab. Test your sword on this throat. Through my heart you must drive your weapon if you mean to attack Hannibal. Do not despise my sluggish old age. I shall throw myself in the way and by my death I shall snatch the sword which I was unable to wrench from you by my entreaty.'

Then tears spread over his face and through divine providence Hannibal was saved for the arms of Scipio; nor did Fate allow so great a deed to be performed by a foreign hand. He was most glorious in his anger and well worthy to have been rewarded by success in his remarkable deed. How much renown did he lose when he

gave up the attempt; merely to have wished it brings him glory!  
Then they hurried back to the banquet and their brow became  
unclouded and serene until sleep broke up the warriors'  
festivities.

When the following day was preparing to bring forth  
370 the horses of Phaëthon and his speedy chariot was already  
gleaming under the surface of the sea, the warrior son of great  
Hamilcar had long since been carrying out his onerous  
responsibilities. The spirited Mago was ordered to go to the  
citadel of Carthage and to carry to the senate an account of  
their general's achievements. Booty, chosen captives and spoils  
stripped from the dead in bloody war were collected and sent as  
sacrificial offerings to the gods for success in battle. Another  
of Hannibal's tasks was to send hapless Decius to the shores of  
Libya to be kept for him when he got back to punish at his  
380 leisure. But Jupiter on high, feeling sorry for him and his  
undeserved punishment, diverted him to the ancient city of  
Battus. Here the power of Ptolemy, the Macedonian ruler of Egypt,  
rescued him from the threats of those who had transported him  
and loosened the chains from his neck. And presently the same  
land which saved his life received his bones undisturbed in a  
peaceful grave.

Meanwhile Venus was aware that this was a welcome  
opportunity to destroy the morale of the Carthaginians and destroy  
them without their knowing it by making them slaves of pleasure  
and to master by over-indulgence their spirits intolerant of  
control. She ordered her children to scatter their deceiving  
arrows in all directions and to inflame their hearts silently.  
390 Then smiling sweetly on her boys, she said; ' Let shameless Juno,  
elated by success, despise us (that is no wonder, for what are  
we?) Her hand is strong and her arms are strong; we shoot our  
tiny arrows imperceptibly from the bows of boys and there is  
no blood from our wounds. But come, my brood, I pray you,  
now is the time to help me and burn the hearts of the  
Carthaginian warriors with your silent weapons. With sex, with an  
abundance of wine and sleep you must rout an army which no sword,  
no fires nor Mars riding his chariot at full speed has ever  
400 broken. Let Hannibal drink in luxury which permeates his inner  
being and let him not be ashamed to lie on an embroidered couch  
nor let him refuse to drench his hair with Arabian perfume. He

boasts that he sleeps under the winter sky; let him prefer to spend his nights under a roof. Let him forget his habit of eating helmeted while sitting on a horse at full gallop and let him learn to give up the peaceful day to the god of wine. Then when he is drunk, let the lyre please him after the feast and let him spend his nights in sleep when he is drowsy or else spend the whole night in our service.'

410                   After Venus had spoken, the wanton army flapped their snow-white wings and flew down from high heaven. The Moorish warriors felt the fiery arrows and all their hearts were melted at once by the shower of them. They demanded the gifts of Bacchus, good food and another round of songs made clear and sweet by the Muses' lyre. No mettlesome steed sweated on the open plain; no lance, hurled through the air, exercised bare arms. Water heated over a fire bathed their limbs languid with sleep and austere ruggedness was destroyed by the bane of luxury.

420 Hannibal himself, breathed upon by a beguiling Cupid, refilled his plate with delicacies and sought once more the hospitality of willing hosts. He gradually became depraved and cast off his native skills as the hidden arrow poisoned his mind. Capua was now his second home and was called a second Carthage and accorded equal honour. The allurements of vice shattered a nature which was unaffected by success. For the men of Capua there was no limit to the luxury or the depravity of their lives. They piled vice upon vice and by means of various arts strove to embellish their banquets by stage-plays, just as Memphis on the Nile continually resounds with sound of the Phrygian pipe†... wanton ... Spartan Canopus. Teuthras in particular poured sweet music into their ears both with the voice and with the lyre.

430 Hannibal was delighted. When Teuthras saw the Libyan leader marvelling at the strings resounding when plucked by his fingers, he gradually began to sing of the proud renown of the Boeotian lyre. He sang in such harmony with the music as to surpass dying swans. From a wide repertoire he chose this song as being most acceptable to those at table.

440                   'Long ago the tortoise shell was miraculously heard by  
the peoples of Greece; the shell had the power to draw stones  
and to place them of their own free will in city walls. This  
shell fortified Thebes by means of the lyre of Amphion and  
ordered the towers which had heard the music to rise to a vast  
height with the flint climbing of its own accord to form  
ramparts which had been summoned to their position by the music.  
Another lyre, calming the stormy sea with its plectrum, stopped  
the seals, attracted Proteus in all his shapes and carried  
Arion on the dolphin's back. A third lyre which in the cave of  
450 Mount Pelion moulded with its melody the minds of heroes and the  
heart of great Achilles- the lyre which Chiron loved - could  
curb the anger of the sea or of grim Avernus when the strings  
460 were struck. But the chords which Orpheus, who was heard by the  
gods above and the dwellers below, struck beside the Rhiphaean  
Strymon shine among the bright stars in heaven which is theirs by  
right. Even his mother with her whole retinue of her sister Muses  
 marvelled at his playing. When he made music, neither the ridges  
of Pangaeus nor Haemus, the mountain of Mars, nor furthest Thrace  
stood still. Wild beasts and woods, rivers and mountains followed  
him. The birds, forgetting their loved offspring, stopped flying  
and hung captive in the motionless air. And further, when the  
470 Argo at Pagasae refused to enter the dark-blue water which was  
not yet known to her, as she was built on land, at the lyre's  
coaxing, the sea, summoned by the music, came up to the stern of  
the sacred ship. The Thracian bard soothed with his lyre the  
sunless realms and Acheron crackling with flames and stopped the  
rolling stone. A curse on the women of the Cicones, the frenzy  
of the Thracians and Mount Rhodope damned by the gods! The Hebrus  
carried the severed head to the sea and both banks followed it.  
As the rushing waves carried the head, suddenly the sea creatures  
480 darted through the water and jumped all over the sea at the sound  
of his voice.' In this way Teuthras, inspired by the Muses,  
relaxed the hearts of war-hardened warriors with his Castalian song.

Meanwhile gentle breezes had brought Mago to the land of Libya. Wreathed with laurel, his ship entered the longed-for harbour. The spoils of war, gleaming on her lofty prow, shone from a distance over the water. The shouts of the sailors, which had long been rising far and wide from the open sea, filled the resounding shores. As soon as the oars were brought up and struck the rowers on the chest, the sea foamed, broken by a hundred blows. The crowd were not slow to run into the middle of the waves to hear the glad tidings and carried away by their enthusiasm, vied with one another to celebrate the good news with a roar of applause. Hannibal was ranked with the gods; on all sides the women, the small children ordered to smile by their mothers, the older citizens, the senate and people alike, think him worthy of divine honours and the sacrifice of oxen. Thus Mago entered his native land and the gates which exulted in the story of his brother's renown. Then the senate hurried to meet and the senate-house was packed with a huge throng. Then Mago, worshipping the gods in the manner of his forefathers, said; ' I announce a great victory; the strength on which Italy depended has been shattered. I myself played no small part in these endeavours. The gods answered our prayers when we fought. There is a land, which has the name of a famous king in Aetolia and was occupied by Daunus in times long past. The river Aufidus with its fast currents flows round its wet plains and destroys the harvest with its overflowing waters. Presently it dashes against the waves of the Adriatic and with a great roar, forces the sea back, compelling it to retreat into itself. Here Paulus, one of the great names of Latium, and Varro to whom command in the Roman state had been entrusted, took the field when the darkness of a black night had scarcely been dispelled and with their weapons gleaming far and wide, they actually increased the light of the rising sun. We quickly advanced from the camp (my brother was driven on by a keen enthusiasm for the longed-for battle). The earth trembled and the heavens re-echoed the noise of battle. Then our general, the greatest leader in war this earth has ever produced, hid the river and the plains with the pile of corpses. I was a witness when Italy fled from Hannibal alone, routed by his fierce whirlwind advance and the terrible clangor of his arms across the plains. I was a witness when the degenerate Varro threw down his arms and was carried away by

his horse at full gallop. What is more, I saw you, great-souled Paulus, when you fell, your body riddled with weapons, above the corpses of your men. That day of plentiful carnage avenged the Aegatian Islands and the treaty of servitude; we could not wish to pray for more than what a favourable god granted us then.

530 If another such day were to return, then, Carthage, you would be the leader of all nations and would be honoured throughout the world. Here are the proofs of the carnage. It is the custom for high-born Romans to wear them on their left hand as a mark of nobility.' Then he poured out before his astonished audience rings glittering with gold and a great pile of them proved what he said was true. Then he continued; 'Rome is undermined and it remains only to uproot her from her foundations and to level her to the ground. Let us make the effort, ' he said, ' replenish your forces drained by so many losses and open wide your treasuries

540 to the men we pay to fight for us. We need elephants, the dread scourge of the Romans, and supplies are creating difficulties for us.'

While making this speech, with a grim expression he turned to face Hanno, whose twisted mind had long been brooding bitterly on the growing fame of Hannibal. 'Now do you approve of what we have achieved in war? Now is it right for me to refuse to serve a colonist from Troy? Or do you vote once more for the surrender of Hannibal? Unhappy man, be persuaded at last by so many triumphs, so many trophies; change your heart which is black with the poison of jealousy and dripping with

550 bitter gall. Look at the hand which you were for giving to the Romans to torture. Look at it! It has filled shores and rivers, lakes and broad plains with blood.' These were Mago's words and the open support of his audience encouraged him.

Hanno answered him, goaded by both jealousy and anger. ' I am not surprised at such abuse, which comes from a man who is crazy. He is naturally swollen-headed and one would not be slow to recognise his brother's disposition in him and the futile poison of his tongue. Let him not suppose that I have changed or that I am refraining from a course which is pointless. I propose that we should now sue for peace, that we should now lay down our arms which have been disgraced by the treaty we have

560 broken and be on our guard against a war which will bring about our doom. Or rather, you yourselves weigh his proposals carefully,

I beg you. No other decision is left for us. He asks for arms, men, gold, fleets, supplies and war animals. If he had lost, he could not have asked for more. We have drenched Italian fields with Roman blood and Latium lies defeated on the battle-fields. At long last, then, worthy conqueror, allow us to lay aside our responsibilities and to relax in our native land. Allow us to keep some of our families which have so often been depleted  
570 by the insatiable demands of war. Now, yes now, I say ( I pray that my prophecy may turn out to be false and that my mind may be deluded by a meaningless omen), the fatal day is not far off. I know the fierce spirits of the Romans and foresee the anger which is born of disaster. I fear you, Cannae, yes you. Come, lower the standards, or rather, try for peace and ask for it. It will not be granted. Believe me, their resentment is preparing a worse destruction than that which they have suffered. The victor will sooner make these treaties than the vanquished. Or rather, you who trumpet these great deeds so proudly and who blow in the ears of the ignorant a frothy blast of rhetoric,  
580 tell us why your brother, who is equal to Mars in battle, the greatest general of all time born on this earth, has not yet seen the walls of Romulus' city? I suppose we will have to snatch from their mothers' laps boys who are not yet fit to carry heavy armour and make them face the enemy! Are we to build a thousand warships on command and look for every elephant in Libya so that Hannibal may extend his command already long, his years in the field and prolong his tyranny right up to the time of his death?  
590 But you - for we have walked into the trap with our eyes open- do not rob your homes of your dear ones. Set a limit to the armies and resources of these potentates. Peace is the best thing which a man is allowed to know. One peace is better than a thousand triumphs. Peace has the power to ensure our safety and to make our citizens equal. Let us at long last recall peace to the city of Carthage. Let the reputation for treachery be banished from your city, Dido. If Hannibal is so keen on war and persists in his refusal to give back the swords to his country when she demands them, I urge you not to supply such a madman and I propose  
600 that Mago take back this answer to his brother.'

He would have added more, for his speech had not yet satisfied his anger, but a shout of disapproval threw him into confusion. 'If Hannibal, the pride of Libya, the invincible general, arouses your anger, must we abandon the conqueror just when he is coming into the straight? Must we refuse him support? Must the jealousy of one man delay the power which has already been won?' Then they eagerly voted the supplies which the war demanded and in the presence of a witness they displayed their support for Hannibal in his absence. Then they voted to transport  
610 the same supplies to Spain although malicious envy disparaged the immortal deeds of Hannibal and tried to refuse the assistance needed for the increase of his renown.

## COMMENTARY

1-3: Nunc age, ... expediam: the formula νῦν δ' ἄγε goes back to Homer.

e.g. νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν

HOM. Il. 1. 141.

It is also found in Greek didactic poetry. Nicander of Colophon uses it at line 359 of his Theriaca. Lucretius uses it to indicate that he is embarking on a new and important topic, (1) as Silius does here. But there are no further verbal similarities with the passages of Lucretius. It is therefore reasonable to assume that the use of nunc age by Silius is an imitation of Virgil, who also uses it to indicate a new topic.

Nunc age, naturas apibus quas Iuppiter ipse  
addidit expediam

VERG. georg.4. 149- 150.

Nunc age, Dardanium prolem quae deinde sequatur  
gloria, qui maneant Itala de gente nepotes,  
inlustris animas nostrumque in nomen ituras,  
expediam dictis, et te tua fata docebo.

VERG. Aen.6. 756- 759.

Nunc age, qui reges, Erato, quae tempora, rerum  
quis Latio antiquo fuerit status, advena classem  
cum primum Ausoniis exercitus appulit oris,  
expediam, et primae revocabo exordia pugnae.

VERG. Aen.7. 37- 40.

Silius uses nunc age (without the addition of expediam) at 13. 75.  
The order has been inverted at SIL. 7.310

verum age nunc quoniam res artae percipe porro

where Duff, Summers and Bauer all put a comma before and after age.

clades insignis: the Roman defeat at Cannae in 216 B.C. Livy describes its shattering impact upon Rome.

Quanto autem maior ea clades superioribus cladibus fuerit  
vel ea res indicio (est quod fides socio)rum, quae ad eam diem  
firma steterat, tum labare coepit nulla profecto alia de re quam  
quod desperaverant de imperio.

LIV. 22.61.10.

The sense is the same as the first two lines of Silius, who doubtless took the idea from historical tradition or some historian. The phrase insignis clades is used twice by Livy (9.22.5, 10.35.3). For its use elsewhere in poetry, cf.

insignem ob cladem Germanae pubis PERS. 6. 44.

Iapyge campo: Iapygia was a Greek name for part of SE Italy, including Calabria and Apulia. The epithet Iapyx meaning 'Apulian' is used twice by Virgil and is also found in Ovid.

victor Gargani condebat Iapygis agris

VERG. Aen.11. 247

( a reference to Apulian Garganus, a mountain in SE Italy. It is also found at Aen.11. 678).

ille quidem sub Iapyge maxima Dauno  
moenia condiderat

OV. met.14. 458-459.

The epithet occurs six times elsewhere in the Punica.

2: verterit ad Libyam populos: the expression vertere ad is common in Silius to denote a change of allegiance.

e.g. Has astu aggressus, quo verteret acrius aegras  
ad Tyrios mentes

SIL. 11. 55- 56.

It is also found at SIL. 10.476, 12.434, 15.737, 16.178. Livy uses the more prosaic term deficere ad.

e.g. Defecere autem ad Poenos hi populi... LIV. 22.61.11.

Silius uses Libya some seventy times to denote Carthage and Libycus some fifty times to denote Carthaginian. This usage no doubt comes from Virgil.

quis Gracchi genus aut geminos, duo fulmina belli  
Scipiadas, cladem Libyae

VERG. Aen.6. 842-843.

cf. also, ignibus Alpinas cum contudit Hannibal arces,  
fecit et aeternam Trebiam Cannasque sepulcris  
obruit et Libyam Latias infudit in urbes.

MANIL. 4. 659-661.

Sarranaque castra: Sarra was the city of Tyre in Phoenicia celebrated for its purple dye (GELL. 14.6.4). The epithet Sarranus seems to be found only in poetry. Virgil (georg.2.506) and Columella (10.287)

both use it of Tyrian purple. Juvenal applies it to a toga made of Tyrian purple (10.38).

Silius uses the term nine times elsewhere in the sense of Carthaginian. It is a characteristic feature of his style to use different words for the same thing to create epic dignity and to relieve the monotony of the constant repetition of Carthago and Poeni. Duff (intro. p. xiv) cites thirty-one different names for Romani, while Miss Young lists thirty-eight in her concordance (p. 208). Other epithets used by Silius for Carthaginian are Agenoreus, Cadmeus, Libycus, Punicus, Sidonius and Tyrius.

3: expediam: the word is common in epic and didactic poetry in this sense (TLL 5.2, 1613, lines 49 ff. under the heading pendet enuntiatum: interrog: c. indicat.). The only examples cited from prose before later Latin are two from Tacitus and one each from Mela and Tertullian. Six examples are cited from later Latin prose.

3-4: stat nulla diu mortalibus usquam, Fortuna titubante, fides: Silius has adapted two passages of Virgil.

per si qua est quae restet adhuc mortalibus usquam  
intemerata fides

VERG. Aen. 2. 143.

'Rhaebe, diu, res si qua diu mortalibus ulla est,  
viximus'.

VERG. Aen. 10. 861- 862.

Mortales is commonly used in poetry to denote mortal men. It is found as early as Naevius.

eorum sectam sequuntur multi mortales NAEV. carm.frg. 5.1.

The word is a favourite of Virgil who has it no fewer than thirty-eight times, while Silius has it sixteen times. It occurs in all the silver epic poets (four times in Lucan, three times in Valerius and twice in Statius). Catullus has it twice in epyllion 64 (lines 17 and 168). It occurs four times in Manilius and twice in the poetry of Petronius. The TLL 8, 1510, lines 42 ff. also cites six instances from Lucretius, five from Ennius and one each from Lucilius, Tibullus and Propertius.

It is also common in prose. It is found no fewer than thirty-four times in Livy. It occurs five times in Petronius. Dutripon lists seven instances from the Vulgate. The TLL cites eight examples from Cicero, seven from Seneca, three from Sallust, two from Pliny (with the comment et al.), two from Varro and one each from Cato, Rhet. Her., Tacitus and Apuleius.

The expression titubare fortunam occurs in Seneca.

Quomodo homini pusillo solacium in malis fuit etiam magnorum virorum titubare fortunam...

SEN. dial.5.25.1.

The idea also occurs in Cicero.

si quid forte titubatum est, ut fit in bello CIC. fam.12.10.2.

cf. also, accissis velox populis, quis aegra lababat  
ambiguo sub Marte fides

SIL. 2. 392-393.

The goddess Fortuna is mentioned by Silius no fewer than thirty-four times (see also lines 39 and 168). Her full name was Fors Fortuna (TER. Phorm.841), an Italian goddess identified in classical times with Tyche. But she may not have been regarded in the native cult as a deity of chance but rather as the bringer (ferre) of fertility. She was praised by gardeners (COL. 10.316). Her temple in the Forum Boarium at Rome had the same dedication day (11 June) as that of Mater Matuta (OV. fast.6. 569). Plutarch (Quaest. Rom.74) tells us that her cult was introduced into Rome by Servius Tullius. We know from inscriptions ( e.g. CIL xiv 2863) that she also had a cult at Praeneste.

RE 7, FORTUNA, 12-42 (Otto).

The word fides is very significant, as fides and the goddess Fides play a more important role in the Punica than in any other epic. The word fides occurs no fewer than forty-five times and the goddess Fides is mentioned fourteen times. She plays a particularly important role in boosting the morale of the citizens of Saguntum during the siege of their city. For a full discussion of the role of Fides in the Punica, see von Albrecht. (2)

adiungere dextras: this is the only example of the phrase cited by the TLL 1, 707, lines 70 ff. (under the heading nomen pro pron.). The verb is rare in poetry in this sense. The only examples cited by the TLL 1, 707, lines 52 ff. are two from Virgil (Aen.7. 238, 8.13) and the following from Silius:

mittere, quae Tyrios adiungat foedere pubem (line 156).

The word is common in prose in this sense. The TLL cites no fewer than twenty instances from Livy, seven from Tacitus, six from Caesar, four from Cicero, three from Nepos and one each from Sallust, Curtius and the Vulgate (Is. 14.1).

Silius is very fond of compound verbs in ad-, as the following tables will show.

Table 1

Verbs beginning with ad- which are found both in Virgil and Silius and the frequency of their occurrence.

	Virgil	Silius		Virgil	Silius
accelero	6	6	admitto	2	2
accido	2	3	admoneo	10	3
accingo	12	1	admordeo	1	1
accumulo	1	6	admoveo	5	16
accurro	2	2	adsto	20	17
addico	1	1	adsum	62	67
addo	59	64	aduro	1	1
adduco	9	8	adveho	6	9
adedo	2	3	advenio	8	3
adeo	22	23	advento	5	4
affero	13	18	adverto	17	40
afficio	1	2	advoco	2	3
affigo	7	9	advolo	4	8
affligo	2	7	annitor	8	5
afflo	5	4	annuo	10	8
affluo	1	3	adoleo	4	1
affor	30	11	adoro	5	6
aggero	1	2	appareo	21	6
agglomero	2	2	apparo	3	2
aggredior	13	9	appeto	1	3
agnosco	30	17	applico	3	3
adicio	4	1	arrigo	22	7
adiungo	9	13	arripio	7	1
adiuvo	3	8	aspecto	8	3
allabor	9	4	aspicio	45	28
alloquor	15	7	aspiro	8	4
admiror	4	1	asporto	1	2
admisceo	2	2	assentio	1	1

Table 1 (contd.)

	Virgil	Silius
assideo	1	2
assimulo	2	2
assisto	3	2
assuesco	20	23
assurgo	13	2
astringo	1	4
atingo	10	5
attollo	30	38
attono	10	31
attraho	2	1

It will be seen from Table 1 that Silius does not use these compounds in ad-more frequently than Virgil (with the exception of admoveo and adverto). But Silius does use thirteen verbs beginning with ad-which are not found in Virgil, Lucan, Valerius or Statius; another six verbs are seldom used by Lucan, Valerius or Statius; adporto, annumero and attendo are more frequent in Statius than in Silius; assilio occurs six times in Silius and four times in Statius; assulto occurs three times in Silius and three times in Statius. (None of the verbs listed in Table 2 are found in Virgil). Silius is thus fonder than the other poets of ad- compound verbs.

Table 2

	Lucan	Silius	Valerius	Statius
addubito	-	1	-	-
affirmo	-	2	-	-
affremo	-	1	1	-
affulgeo	-	1	-	-
affundo	2	6	-	2
adorno	-	1	-	1
adporto	-	1	-	5
adpropero	-	4	1	-
adveneror	-	1	-	-
allevo	-	1	1	-
annato	-	1	-	1
annecto	-	4	-	2
annumero	-	1	-	4
applaudo	-	2	-	-
apprendo	-	4	-	1

	Lucan	Silius	Valerius	Statius
arrideo	-	7	-	-
assequor	2	4	-	-
assigno	-	1	-	1
assilio	-	6	1	4
asstruo	-	1	-	-
assulto	-	3	1	3
attendo	1	1	-	4
attento	-	2	-	-
attribuo	-	1	-	-

Table 3

Ad-compounds not in Silius and their frequency in Virgil, Lucan, Valerius and Statius.

	Virgil	Lucan	Valerius	Statius
accido	1	-	-	1
accubo	2	-	1	3
addenseo	1	-	-	-
affrango	-	-	-	2
adhaereo	1	1	-	3
adlacrimo	1	-	-	-
adludo	1	-	1	1
adoperio	1	1	-	2
adpono	1	-	1	-
adquiro	1	4	-	-
adscio	1	-	-	1
adseruo	1	-	-	-
advelo	1	-	-	-
advolvo	2	-	-	4
attondeo	2	2	-	-
attorqueo	1	-	-	-
attrecto	1	-	-	-
attremo	-	-	-	2

The word dextra is common in poetry in the sense of 'alliance' (TLL 5.1, 934, lines 30 ff. under the heading fides, foedus).

e.g. avidi coniungere dextras  
ardebant

VERG. Aen. 1.514.

It is also found at VERG. Aen. 3.83, 4.597, 6.613, 8.467, 11.165, OV. met. 14.297, VAL. FL. 3.18, 6.21, 7.344, 7.652. Silius uses the word four times elsewhere in this sense.

e.g. huic sociare viro dextras et foedere iungi (line 149).  
en dextra! en foedus! (line 252).

See also SIL. 13.76, 15.288.

This usage is found in prose, though it is less common.

dexteræ, quæ fidei testes esse solebant, sunt perfidia et scelere violatæ.

CIC. Phil. 11.5.

sed date dexteras fidemque haud impune adultero fore.

LIV. 1.58.7.

(See also LIV. 29.24.3, 40.46.15).

et cupere renovari dextras TAC. ann. 2.58.1.

5: certavere: Lindblom comments that the perfect is usual in Silius (instead of the Historic Present) to describe an episode which is complete in itself (lines 5-27). (3) Steele has shown that Silius uses both endings of the third person plural of the perfect indicative, but that -ere is used only nine times in the first foot and -erunt is used twenty-nine times. (4) In the Punica as a whole, Silius uses -ere three hundred and eleven times and -erunt ninety-eight times. The greater frequency of -ere endings indicates a desire on the part of Silius to increase the number of dactyls.

Certo with the infin. is very common in poetry. It is found as early as Ennius.

indu mari magno fluctus extollere certant ENN. ann. 432(W).

(See also ann. 444 W).

It occurs no fewer than twenty-one times in Silius, ten times in Virgil and nine times in Statius. Even allowing for the greater length of the Punica in relation to the Aeneid, Thebaid and Achilleid, the use of this construction by Silius is significantly greater. It indicates a conscious effort on his part to increase

the number of dactyls. No fewer than nineteen examples are third conjugation verbs and the other two (revocare 6.393 and aequare 9.332) still enable Silius to have a dactyl in the fifth foot. (5) It is found again at line 149.

scenarum certant epulas distinguere ludo.

The TLL 3.4, 896, lines 51 ff. cites five examples from Lucretius, three from Ovid, two from Ennius (given above) and one example each from Horace, Tibullus, Lucan, Valerius and the poetry of Cicero (progn. frg. 3). Three examples are also cited from the tragedies of Seneca. The construction is not common in prose. The only examples cited by the TLL are the following from Sallust, Tacitus and Pliny.

certantes murum petere SALL. Iug.94.6.

suas centurias turmasque tradere certabant

TAC. hist. 3.61.

cum valentissimo quoque sodalium certat frangere fluctus.

PLIN. paneg. 81.

rumpenti foedera Poeno: the expression foedus rumpere is common in prose and in poetry e.g. RHET. HER. 4.20, LIV. 3.25.5 (Packard lists eleven instances in his concordance), CIC. Balb.13, VERG. georg.4.493, Aen.8.540, 12.202, 12.582, LUCR. 2.254, HOR. epist.1.3.35, OV. epist.4.17, SIL. 1.268.

Punica fides was a commonplace in Roman rhetoric.

e.g. 'Qui sunt qui foedera saepe ruperunt?' Kartaginienses.

RHET. HER. 4.20.

Livy gives the following character sketch of Hannibal.

Has tantas viri virtutes ingentia vitia aequabant, inhumana crudelitas, perfidia plus quam Punica, nihil veri, nihil sancti, nullus deum metus, nullum ius iurandum, nulla religio.

LIV. 21.4.9.

On Regulus and the Carthaginians, Horace comments

qui perfidis se credidit hostibus HOR. carm.3.5.33.

cf. also, cur perfida et urbi

altera Carthago nostrae post foedera rupta (Capua).

The word Poenus is used to denote a Carthaginian as early as Ennius and Plautus.

e.g. His pernas succidit iniqua superbi Poeni ENN. ann.282 (W).

Poenus plane est PLAUT. Poen.113.

It is common in prose and in poetry e.g. CIC. Balb.32, NEP. Hann. 10.1, LIV. 21.2.2 (et passim), HOR. carm.2.2.11, VERG. Aen.1.302. It is used several hundred times in the Punica.

6: heu nimium faciles laesis diffidere rebus: Silius uses the complementary or epexegetic infin. with facilis more frequently than any other writer. He has it no fewer than twelve times. The TLL 6.1, 64, lines 30 ff. cites five examples from Lucan, five from Statius, two from Propertius and one from Valerius. This construction is poetical. The only example cited from prose by the TLL is the following from Livy.

dux... comiter facilis vincere ac vinci vultu eodem nec quemquam aspernari parem

LIV. 7.33.2.

Of the eleven instances of this infinitive elsewhere in the Punica, six are with third conjugation verbs and in every case Silius is able to use one or more dactyls. (6)

Laesis rebus may be an echo of Ovid.

rebus succurrite laesis OV. trist.1.5.35.

The use of laedere with inanimate objects is twice as common in prose as in poetry. The TLL 7.2, 896, lines 33 ff. (under the heading laeduntur incorporea varia) cites thirty-four examples from prose and seventeen from poetry. It is most frequent in Cicero (twelve examples cited). Three examples each are cited from Caesar, Seneca and Valerius Maximus, two each from Tacitus and Suetonius and one each from Nepos, Pliny and the Digest of Scaevola, plus six from later Latin prose. In poetry it is most frequent in Ovid (nine examples cited). In addition to this passage of Silius, two examples are cited from Statius and one each from Virgil, Tibullus, the poetry of Petronius, Martial and Dracontius.

7: saevior... servasse: in early Latin, the use of the perfect infin. instead of the present is normal in prohibitions with nolo and volo.

e.g. nolite edepol devellisse PLAUT. Poen.872.

nequid emisse velit insciente domino, neuquid dominum celavisse velit.

CATO agr.5.4.

It was then extended to positive wishes.

e.g. effugisse volunt longe longaque remosse LUCR.3.69.

It is used with possum as early as Plautus.

e.g. non potes probasse nugas PLAUT. Aul.828.

It is used by the Augustan poets for its obvious metrical convenience, often without a genuine perfect sense but using the perfect sense timelessly as an equivalent of the present.

e.g. magnum si pectore possit  
excussisse deum

VERG. Aen.6. 78-79.

vosque veraces cecinisse, Parcae HOR. carm.saec. 25.

Silius uses it frequently without any consideration of tense or of metre. There are seven other examples in Book 11 alone; rupisse (12), imposuisse (92), placasse (257), posuisse (275, 442), iacuisse (401) and optasse (528). He sometimes has a present and a perfect infin. in the same passage.

e.g. eversam iam pridem excindere Romam  
atque aequasse solo potui.

SIL. 17. 189-190.

On this infinitive, see HSz 351-352, Kenney on LUCR. 3.683, Austin on VERG. Aen.6.79.

For saevus with the infin., cf.

quaelibet in quemvis opprobria fingere saevus

HOR. epist.1.15.30.

Silius does not use saevus with the infin. elsewhere in the Punica. The use of saevus in poetry is discussed at line 44.

repostas: cf. manet alta mente repostum  
iudicium Paridis spretaeque iniuria formae

VERG. Aen.1. 26-27.

Austin on the above passage, comm. p. 44, cites compostis (Aen. 1.249), imposta (Aen.9.716), exposta (Aen.10.694), repostus (ENN. inc. 23) and compostae (LUCIL. 84).

cf. also, quando repostum Caecubum ad festas dapes

HOR. epod. 9.1.

omne solum regesque patent gentesque repostae

VAL. FL. 4.713.

Silius uses repostus nine times elsewhere in the Punica. These forms were metrically convenient ( a syncopated form of repositus) and

they no doubt represent the almost invariable pronunciation of the word.

e.g. *copia posta est* CATULL. 68a. 39.

Adams cites the following examples of syncopated forms from the letters of Terentianus. (7); aspros for asperos (p.21, lines 6 and 9), coplam for copulam (p. 22, line 20), postae for positae (p. 22, line 23), vetranum for veteranum (p. 27, line 6), singlare for singulare (p.28, lines 14-15), sitlas for situlas (p.34, line 12).

For iras repostas, cf.

*optimum in praesens statuit reponere odium* TAC. Agr.39.3.

8: renovare ferox: the only examples of ferox with the infin. cited by the TLL 6.1, 567, lines 11 ff. are the following from Sallust and Horace.

(Marius) *tum vero multus atque ferox instare (nobilitati)*  
SALL. Iug. 84.1.

*triumphatisque possit*

*Roma ferox dare iura Medis.*

HOR. carm.3.3.43-44.

in tempore: the phrase is found as early as Terence.

e.g. *in tempore ad eam veni* TER. Haut.364.

(See also Andr. 532).

It is common in Livy (e.g. 33.5.2. Packard cites no fewer than thirty examples) and is used by Tacitus (ann.1.58.9). For its use elsewhere in poetry, cf.

*dixit magnumque in tempore regem  
aspicit*

STAT. Ach. 1. 51-52.

Sannis: Silius also has the collective singular at 8.562 and 10.314. It is also found in Livy and Lucan.

e.g. *sed Lucanus et Bruttius et Sannis ab nobis defecerunt.*

LIV. 31.7.11.

(See also LIV. 10.35.3, 10.35.12).

*Romanaque Sannis*

*ultra Caudinas speravit volnera Furcas.*

LUCAN. 2. 137-138.

Samnium was an Oscan-speaking region in the southern Apennines. The Samnites were divided into four tribal states; Caraceni, Caudini, Hirpini and Pentri, each administered by a meddix. They were linked together in a confederation which had a federal diet and possibly an assembly. The confederation was led by a generalissimo in wartime. After their treaty with Rome in 354 B.C. the Liris became their boundary with Latium. The official Roman version is that their neighbours then sought Rome's protection, which was granted. The truth may be rather different. This led to the three Samnite Wars (343- 341 B.C., 327- 321 B.C. and 316- 304 B.C.). Samnium then supported Pyrrhus but when he was defeated, Rome split the territory with Latin colonies at Beneventum and Aesernia. Samnium helped Hannibal and lost both population and territory as a result of the Second Punic War. The Samnites also fought in the Social War and in the Civil War against Sulla.

On the Samnites, see RE, Zweite Reihe, Erster Band (R-Z), 2138- 2158 (Philipp.); E.T. Salmon, Samnium and the Samnites, Cambridge, 1967.

Livy mentions the Samnites in his list of the tribes who went over to Hannibal, but he excludes the Pentri.

Samnites praeter Pentros LIV. 22.61.12.

If Silius found praeter Pentros in his source, he doubtless omitted it as too detailed and specific a reference for poetry.

See also LIV. 7.19, 7.29, 7.32, 8.1, 9.1, CIC. off. 1.38, 3.109, Cato 55 .

9-10: mox... mox: this repetition of mox is very rare. There is no other example in the Punica of mox... mox used in consecutive lines. The closest parallel is the use of mox at SIL. l. 288 and again at line 291. The only examples cited by the TLL 8, 1550, lines 1-3 are the following from Pliny and Nemesianus (fl. A.D. 260).

mox linteo cribrat atque in mortario terit, mox aqua pluvia  
macerat.

PLIN. nat. 34. 104.

rapit... primum portatque cubili,  
mox alium, mox deinde alium

NEMES. cyn. 148- 149.

sero... pudore: the Bruttii eventually rejoined the Roman alliance but were the only Italian people not included in the general amnesty. (8) The Romans refused to enrol them as soldiers or treat them as allies but commanded them to serve the magistrates and to perform the duties of slaves. They accompanied the magistrates in the capacity of lorarii 'floggers' and were known as Bruttiani. (9)

pressurus facta: Silius has adapted a line of Virgil.

*pressa est insignis gloria facti* VERG. Aen.12.322.

Premere used in this sense seems more common in poetry than in prose. The OLD 1453,21(c) cites HOR. ars 388, OV. Pont.1.426, STAT. Theb.10.591. It is also found in tragedy (SEN. Herc. 0.477). None of these are close parallels. The only examples cited from prose are SEN. benef.6.32.2, epist.3.4. Neither are close parallels.

Bruttius: Livy refers to Bruttii omnes in his list of the tribes who revolted from Rome (LIV. 22.61.12). But he does use the collective sing. elsewhere.

e.g. *et Bruttius et Samnis ab nobis defecerunt.* LIV.31.7.11. (See also LIV. 24.2.7).

Silius uses Bruttius elsewhere in the Punica (Bruttii does not scan) at 8.568, 13.93. He refers to the territory of the Bruttii at 16.1, 17.179, 17.432.

The Bruttii inhabited the rugged SW peninsula commonly known as the toe of Italy. The Sabellian Lucani appeared c. 390 B.C. and imposed their Oscan language on the whole peninsula. The Bruttii conquered several Greek colonies and became partly hellenized. Rome punished them for supporting Pyrrhus and seized half the Sila Forest. When they revolted to Hannibal, Rome confiscated additional territory and surrounded them with colonies. The Bruttii thus disappeared as a separate nation.

RE 3, BRUTTII, 907- 911 (Hülsem). (10)

ambiguus... armis: cf. (Fabius) ambiguus neu fallere dictis imperat

SIL. 2. 385- 386.

This use of ambiguus is poetical until later Latin. The TLL 1, 1841, lines 76 ff. (under the heading dicitur de eo, qui ipse ad quam partem vergat, dubitat (active) et de eo, de quo alius in suspensio tenetur (passive): quare cum vocibus haesitationis et cunctationis nec non fraudis coniungitur ) cites HOR. carm. 2.5.24, OV. met.7.821, LUCAN. 5.225, STAT. Theb.6. 626, Ach. 1. 337, AUSON. 419.56. The only examples cited from prose are one from Tertullian and four from later Latin prose.

fallax: Silius also regards the allies of the Carthaginians as treacherous. For the Roman attitude to the Carthaginians, see the note on rumpenti foedera Poeno at line 5. The -ax termination denotes a propensity to deceive. Silius uses the epithet fourteen times in the Punica ( Virgil has six examples). I list the comparative frequency of these adjectives in Silius, Virgil, Lucan, Valerius and Statius in the following table.

	Silius	Virgil	Lucan	Valerius	Statius
audax	14	15	15	4	35
bellax	2	-	1	-	-
capax	5	-	1	1	5
edax	2	1	3	1	1
fallax	14	6	1	5	4
fugax	1	7	5	-	2
loquax	1	3	3	1	1
minax	11	4	18	4	11
procax	1	1	-	1	3
pugnax	5	-	10	-	2
rapax	1	1	3	3	1
sagax	5	-	1	-	6
sequax	1	5	-	3	1
spernax	1	-	-	-	-
sternax	1	1	-	-	-
tenax	3	11	1	1	-
TOTAL	68	55	62	24	72

The termination occurs once in every

179.44	234.78	130.00	233.00	150.94
lines	lines	lines	lines	lines.

These figures show that the silver epic poets use the -ax termination more than Virgil. It is most common in Lucan, followed by Statius, then Silius, then Valerius.

Apulus: cf. Apulorum pars LIV. 22.61.12.

Apulia extends from Mons Garganus to Calabria (modern Puglia). Its inhabitants were indiscriminately called Apuli. They included Messapic-speaking Peucetii and Daunii as well as Apuli proper who lived around Mons Garganus and spoke Oscan. Apulia was largely hellenized by 300 B.C. Between 326 and 317 B.C. it became subject to Rome and remained loyal against Pyrrhus. In the Punic and Social Wars, many Apulians revolted and the territory was devastated. On the Apuli, see RE 2, 288-290 (Hülsem). (11)

Horace (as one might expect) gives a very different picture of the Apulian.

quam si quidquid arat inpiger Apulus HOR. carm. 3.16.26.

11: gens Hirpini: they were part of the Samnites. Livy mentions them in his list of tribes who went over to Hannibal (22.61.11). Silius mentions them elsewhere as being a rough mountain tribe.

Hirpinaque pubes  
horrebat telis et tergo hirsuta ferarum SIL. 8.569-570.

On the Hirpini see RE 8.2, 1935-1936 (Weiss).

indocilisque quieti: this is the only instance of indocilis cited by the TLL 7.1, 1217, line 7 under the heading indicatur ad quid. It is also cited by the TLL under docilis (5.1, 1768 line 51) as a parallel for the dative with the gerundive at IUV. 14.40.

dociles imitandis turpibus ac pravis omnes sumus  
(SCHOL. id est ad mala imitanda faciles sumus).

Indocilis with the infin. is found in Horace and Statius.

indocilis pauperiem pati HOR. carm. 1.1.18.

ferus indocilisque teneri STAT. Theb. 6.313.

indocilemque fero servire Neroni  
Armeniam

STAT. silv. 5.2.33-34.

12: rupiisse indigna fidem: for indignus with the infin. in poetry,

cf. quae sint indigna videri LUCR. 5.123.

fabula nota quidem, sed non indigna referri

OV. ars 1.681.

'ergo indigna fui'... marito

accendisse rogam

LUCAN. 9. 55-56.

fortune animam hanc excindere dextra

indignum est visum?

SIL. 4.672- 673.

The construction is not common in prose. The only examples cited by the TLL 7.1, 1192, lines 6 ff. are ULP. dig.40.12.7.3, PAUL. dig.40.7.20 pr., MARCIAN dig.40.5.53 extr., COD. Iust. 8.25.11.2 and AUG. civ.6.4. p. 251,10 D.

For the perfect rupiisse, see on servasse at line 7.

12-13: per omnes manarent populos foedi contagia morbi. For manare used in this sense, cf.

(malum) manavit non solum per Italiam verum etiam transcendit Alpis...

CIC. Catil.4.6.

This usage is common in prose e.g. VARRO ling.6.4, CIC. Tusc.5.8, 5.72, rep.6.20, Phil.14.15, LIV. 7.38.10, 21.23.4, TAC. dial.28.2, VAL. MAX. 1.8.7, 3.3.ext.2, 6.5.1, 7.5.2 (none of them close parallels). It is less common in poetry. The TLL 8, 321, lines 81 ff. (under the heading praevallet notio diffundendi, transeundi, labendi sim: c. praep.) cites LUCR. 6.927, HOR. serm.2.6.50, SIL. 5.528, CLAUD. 22.312 (none of them close parallels).

Contagia morbi is possibly an echo of Lucretius, who uses it in a fig. sense.

quandoquidem penetrant in eum contagia morbi. LUCR. 3.471.

(It is used in a literal sense by Lucretius at 6.1236).

There is a similar expression in the poet Grattius (also in a literal sense).

inde emissa lues et per contagia mortes  
venere in vulgum.

GRATT. 369-370.

The expression seems more common in poetry than in prose. It is also found in Ausonius (335.5). The only instances cited from prose by the TLL 4, 627, lines 23 ff. (under the heading de morbo: proprie et in imagine) are one from Curtius and two from later Latin prose.

14: Atella: a town in Campania, situated between Capua and Naples. Livy includes the Atellani in his list of tribes who revolted from Rome (22.61.11). It was punished by Rome in 211 B.C. but became a prosperous municipium. It is possible that the fabula Atellana (the vulgar farce staged in Oscan) originated there.

RE 2, ATELLA, 1913-1914 (Hülsem). (13)

Calatia: a town in Campania, situated on the Appian Way between Capua and Beneventum (STRAB. 5.249, 6.283, APPIAN bell. civ. 3.40).

It is often confused with the town in Samnium in the valley of the Volturnus which has the same name (LIV. 22.13, 23.14- see also LIV. 9.2, 9.28, 9.43). Calatia was severely punished by the Romans for defecting to Hannibal. The inhabitants of Atella were forced by the Romans to move to Calatia (LIV.26.16.34, 27.3). Calatia took an active part in the Social War and was punished by Sulla who incorporated it with the territory of Capua as a dependency of that city. But it was restored to independence by Caesar and a colony of veterans was established there. After his death, they were the first to join Octavian (APPIAN bell. civ. 3.40, CIC. Att.16.8.1, VELL. 2.61.2). Livy mentions the Calatini in his list of tribes (22.61.11) and Silius refers to Calatia at 8.542.

RE 3, CALATIA, 1334-1335 (Hülsem).

TLL ONOMASTICON 2, 70 lines 15 ff. (14)

14-15: adegit... cohortes: adigere is found with persons as early as Plautus (Pseud.1132) and Terence (Eun.219). It is used by Virgil twice in this sense (Aen.4.25, 6.594). Silius uses it elsewhere with persons (1.444).

For its use elsewhere in poetry in a military context, cf.

'Quo vos pavor' inquit 'adegit  
inpius et cunctis ignotus Caesaris armis?'

LUCAN. 6.150-151.

The word is more common in prose in this sense. The TLL 1, 677, lines 5 ff. (under the heading homines) cites three examples from Tacitus, two from Suetonius and one each from the Bell. Afr., Seneca, Quintilian and Apuleius plus three from later Latin prose. I give the most relevant example.

usque ad collem hostibus adactis BELL. Afr.78.8.

16: Phalanteo... Tarento: this is the only instance of Phalanthus cited by Swanson p. 255 and the OLD 1372. Nor does the epithet occur elsewhere in the Punica. But Silius does refer to Spartan Phalantus.

Zeusis, Amyclaei stirpis impacata Phalanti SIL. 7.665.

Phalanthus is also mentioned by Horace and Martial.

regnata petam Laconi  
rura Phalantho

HOR. carm.2.6.11-12.

Apula Ladaei tibi floruit herba Phalanthi

MART. 8.28.3.

On Phalantus, the mythical founder of Tarentum, see PHALANTOS, RE 19, 1623-1624 (Victor Ehrenberg). (15)

levitas animosa: the epithet animosus (Greek θυμικός, Ξυψυχος, Ξμψυχος) used of persons is first attested in the comedies of Novius (NOV. com.32. TLL 2, 88, lines 38 ff.). It is also found in Varro (rust.1.17.3). Cicero combines it with fortis (Mil.92, Tusc.2.57, Cato 72). It occurs only once in Livy (3.20.1) but is found elsewhere in post-Aug. prose.

In epic poetry it is most frequent in Statius who has it twelve times, followed by Silius who has it eight times. Silius probably took it from Virgil who has it three times.

e.g. at fratres, animosa phalanx...  
pars gladios stringunt manibus, pars missile ferrum  
corripiunt

VERG. Aen.12. 277-279.

The epithet occurs four times in Horace. The TLL cites two examples from Ovid. There is an interesting account in Gellius (4.9) on the good and bad meanings of adjectives ending in -osus.

The word levitas is not common in poetry in this sense. It occurs only four times elsewhere in the Punica .

e.g. nec nos aut vana subegit  
incertae mentis levitas et mobile pectus

SIL. 16. 145-146.

It is found only once in Lucan (3.302), Statius (Ach.1.587) and Valerius (5.270). It does not occur in Virgil, Horace, Catullus or Manilius. The TLL 7.2, 1224, lines 30 ff. (under the heading i.q. natura levis) cites one example from Ovid (trist.5.6.10) and one from Propertius (1.15.1). On the other hand, the word is common in prose. The TLL cites twenty-five examples from Cicero alone and it occurs twelve times in Livy.

17: laxare iugum: the expression does not seem to occur elsewhere. It is not cited by the TLL 7.2, 641, lines 43 ff. (iugum: in imagine et translate) nor by the TLL 7.2, 1071, lines 45 ff. (laxare). This is the only instance cited by the OLD, laxo (3), 1011. However, the metaphor of the yoke is common in poetry and in post-Aug. prose.

For similar expressions elsewhere in the Punica, cf.

et terris mutare iugum SIL. 3.227.

Veientum populi violata pace negabant  
acceptare iugum

SIL. 7. 40-41.

18: Croton: the form Crotona also occurs. Livy uses the masc. at 24.2.2 and 24.2.5 (TLL ONOMASTICON 2, 732, lines 15-16).

Crotona was one of the most famous Greek colonies in S. Italy. It was situated on the E. coast of the Bruttian peninsula. For its foundation c. 710 B.C. see STRAB. 6.262, DIOD.8.17, DION.2.59, OV. met.15. 9-59. Crotona, like its neighbour Sybaris, rose to great prosperity but later suffered severely from the growing power of the Bruttians and Lucanians. Livy (24.3) says that the final blow to the prosperity of Crotona was delivered during the war against Pyrrhus. The Rhegians made themselves masters of the city by treachery, put the Roman garrison to the sword and destroyed a great part of the city (ZONAR. 8.6.127). It passed into the power of Pyrrhus but was

recaptured by the Romans. The city was so reduced by all these disasters that only about half the area within its walls continued to be inhabited (LIV. 24.3). In the Second Punic War, the Bruttians with the assistance of Hanno made themselves masters of Crotona (with the exception of the citadel). But when the citadel finally surrendered, the aristocratic party migrated to Locri and a party of Bruttians was introduced into the city to fill the vacancy (LIV.24.2.3). Crotona was the principal stronghold in the hands of Hannibal during the last years of the war and for three successive winters he had his headquarters in the immediate neighbourhood (LIV. 29.36, 30.19, APPIAN Hann.57). In 194 B.C. a colony of Roman citizens was sent to Crotona (LIV. 34.45.4). The town is not mentioned again till after the fall of the Roman Empire.

See RE 11, KROTON, 2020- 2027 (Eitrem).

RE 16, MYSKELOS, 1189-1191 (Zwicker). (16)

19: Thespiadum: one tradition connects Myscelus, the founder of Crotona, with Hercules (RE 11, 2020). According to this version, Myscelus was the son of Hercules and one of the fifty daughters of Thespius, a prince in Boeotia. Ovid, on the other hand, says Myscelus was the son of Alemon of Argos (met.15.19). See also ALEMON, RE 1, 1363( Knaack). But Ovid does connect Crotona with Hercules, who enjoyed the hospitality of Croton and prophesied to him that one day the city of Croton's descendants would stand on the very spot where he was entertained (met.15. 15-18).

See RE 16, MYSKELOS, 1189-1191 (Zwicker), STRAB. 6.262, 6.269, DIOD. SIC. 8.17, RE 6 A, THESPIADES, 61 (G. Türk), DIOD. 4.29, ATHEN. 13.556E, APOLLON. 2.4.10, PAUS. 9.27.7.

Elsewhere in the Punica, Silius mentions the Thespiadae in connection with Sardinia, where Hercules ordered them to found a colony (see DIOD. 4.29).

advecto cum classe paterna  
agmine Thespiadum

SIL. 12. 363-364.

Seneca also refers to Hercules and the daughters of Thespius.

nempe Thespiades vacant  
brevique in illas arsit Alcides face.

SEN. Herc. 0.369-370.

Swanson p. 323 wrongly connects both of the above passages with the Muses.

submittere colla: the only parallel for this expression cited by the TLL 3.7, 1662, lines 77 ff. (under the heading colla: de vinctis, summissis, onera ferentibus) is the following from the Christian writer Caesarius, bishop of Arles.

si... superbiae infelicia colla submittimus.

CAES. AREL. epist.de hum. 7.

But it is used elsewhere in the Punica (although in a slightly different sense).

(Regulus) et numquam summissus colla dolori  
SIL. 6. 414.

cf. also, (Paulus) et Fortunae subdere colla  
nescius  
SIL. 10. 215-216.

(Brigantes) dare Romuleis colla catenis  
iussit  
SEN. apocol. 12 vs. 16-17.

20: Locros: Livy mentions Locrique in his list of tribes who revolted from Rome (22.61.12). Locris was divided into two geographical areas. E. Locris (known as Opuntian Locris) comprised the mainland coast of the Euboean Straits from Thermopylae to Larymna. W. Locris was the valley of Amphissa and the N. coast of the Corinthian Gulf from Naupactus to near Crisa. Opuntian Locris founded Epizephyrian Locri in S. Italy c. 673 B.C. It was the last port of call on the voyage to Sicily. See RE 13, LOKROI, 1289-1363 (Oldfather); 1339-1340 deal with the part played by Locri in the Second Punic War. Locri admitted a Roman garrison during the wars with Pyrrhus (IUST. 18.1). But the garrison left by Pyrrhus was in turn driven out because of its bad behaviour. After siding with Hannibal, Locri received a Carthaginian force within its walls although at the same time the liberty of the city was guaranteed by a treaty of allegiance on equal terms (LIV. 24.1). Locri was besieged by the Roman consul Crispinus but the approach of Hannibal forced him to raise the siege in 208 B.C. (LIV.27.25.12). In 205 B.C. Scipio was able to surprise one of the forts which commanded the city; this led to the surrender of the other citadel and the city itself (LIV. 29.6-8). The legate of Scipio, Q. Pleminius, was so cruel that a revolt broke out and Scipio had

to intervene personally. But Scipio took the part of Pleminius and Locri finally had to appeal to the senate at Rome. Their appeal was successful. Pleminius was condemned and the Locri regained their liberty and their own laws (LIV. 29.8.16-22, DIOD. 27.4, APPIAN Hann. 55). From this time on, no more is heard of Locri (most historians deal with war and there were no more wars there).

20-21: ora vadosi  
litoris: cf. litoraque in Syrtes revocat sinuata vadosas  
MANIL. 4. 600.

The epithet vadosus seems to occur elsewhere in poetry only in epic. It is found once in Virgil

amnisque vadosi  
accola Volturni

VERG. Aen.7. 728-729.

It occurs twice in Lucan (5.484, 8.698), twice in Statius (Ach.1.389, silv.4.5.38) and once elsewhere in the Punica (4.82). It is not found in Horace, Catullus or Valerius. In prose it is used twice by Livy (33.17.6, 37.14.6). Lewis and Short, 1952, cite one example each from Caesar, Sallust, Pliny, Valerius Maximus and the grammarian C. Julius Solinus (fl. A.D. 260), plus the two examples from Livy. These statistics might lead to the conclusion that the word is much more common in prose (Lewis and Short cite only two instances from poetry). But as Lewis and Short cannot be trusted for statistical purposes, no firm conclusions can be drawn.

Argivos... muros: the epithet Argivus meaning 'Greek' does not occur elsewhere in the Punica. Silius has doubtless taken the word from Virgil who has it eight times in this sense.

e.g. et iam Argiva phalanx instructis navibus ibat

VERG. Aen. 2.254.

Statius uses it to denote the Trojan War.

Argivaque bella morari. STAT. Ach.1.915.

Horace uses Argivi as a noun to denote the Greeks in the Trojan War.

(murus) ter pereat meis  
excisus Argivis. HOR. carm.3.3.66-67.

This usage goes back to Homer.

e.g. Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.

HOM. Il.1.79.

Argivus is used in prose not with the meaning 'Greek' but 'from Argos' e.g. CIC. Brut.50, LIV. 35.27.5 (Packard cites no fewer than nineteen instances).

Maior... Graecia: the collective name for the Greek cities of southern Italy, the oldest of which was Cumae and the youngest Heraclea. After several hundred years of great prosperity, decline set in around 400 B.C. Hostile Italian neighbours and Sicilian tyrants meant that around the end of the fourth century B.C. most cities needed Roman protection. The ruin of Magna Graecia was made complete by the wars with Pyrrhus and Hannibal.

The expression is first found in Polybius (2.39). It does not occur in Herodotus or Thucydides. Nor is it in Scylax, although he attaches particular importance to the enumeration of Greek cities in Sicily. Scylax, however, is fragmentary. Even at a later period, the use of the term is not very fixed or definite. Strabo seems to imply that the Greek cities of Sicily were included but this is opposed to the more general usage which confined the term to the colonies in Italy (6.253). The expression applied only to the Greek cities on the coasts

e.g. Graecorum omnis ferme ora LIV. 22.61.12  
where Livy is listing the people from the area who went over to Hannibal. Sometimes the term is used in an even narrower sense of the cities on the Tarentine Gulf only, from Locri to Tarentum (PLIN. nat.3.10.15).

The term Graecia Maior is used by Ovid.

Itala nam tellus Graecia maior erat. OV. fast.4.64.  
It is also found in prose e.g. LIV. 31.7.11, IUST. 20.2, VAL. MAX. 8.7.2.

Cicero always uses the term Graecia Magna.

e.g. totam illam veterem Italiae Graeciam quae quondam Magna vocitata est?

CIC. de orat. 3.139.

(See also Tusc.4.1.2, Lael.13).

It is also used by Pliny.

A Locris Italiae frons incipit Magna Graecia appellata

PLIN. nat.3.95.

See also A.G. Woodhead, The Greeks in the West, London, 1962. (17)

muros: the word muri is common in prose and in poetry for moenia (TLL 8, 1685, lines 14 ff.) and common in poetry in the sense of oppida (TLL 8, 1686, lines 22 ff.).

e.g. tu pedes ad muros subsiste et moenia serva.

VERG. Aen.11. 506.

Silius uses the term elsewhere in Book 11.

tum Capys ut primus dederit sua nomina muris (line 297).

It is also found at SIL. 1.273, 12.34.

22: servat: the word emphasises the locality of the various tribes who went over to Hannibal. Silius has just mentioned the town of Locri and goes on to speak of the Celts who live beside the Po. This meaning of servare 'to keep to' and so 'to live in' is found as early as Plautus.

nunc te amabo, ut hanc (hic unum) triduum hoc solum sinas  
esse et hic servare apud me.

PLAUT. Cist.1.1. 102-103.

Elsewhere, it seems to occur only in poetry (Lewis and Short 1684B).

e.g. Nymphasque sorores,  
centum quae silvas, centum quae flumina servant.

VERG. georg.4. 382-383.

(the daughter of Latinus) sola domum et tantas servabat filia sedes

VERG. Aen.7.52.

Horace tells Aristius Fuscus that he is welcome to stay in his town house at Rome.

tu nidum servas HOR. epist.1.10.6.

sacra manus Rutuli, servant qui Daunia regna SIL. 8.357.

curvata: for the word applied to a coastline, cf.

donec in Aegyptum redeunt curvata per undas  
litora

MANIL. 4.626 - 627.

et Scythiae curvantem litora Pontum spectamus LUCAN.8.177.

This usage is more common in poetry than in prose. The TLL 4, 1548 , lines 26 ff. (under the heading de locis) cites two examples from Lucan (one is given above) and one example each from Horace, Virgil, Manilius (given above), Statius, Calpurnius and this passage of Silius plus five examples from later Latin poetry. The only examples cited from prose are two from Seneca and one each from Pliny, Mela and Curtius plus two examples from later Latin prose.

23: laetas res: 'success'. This meaning seems poetical.

e.g. illic res laetae regnumque et regia coniunx  
parta tibi

VERG. Aen.2. 783-784.

inque parum laetis ardua rebus adest.

OV. trist.4.14.32.

laetis hunc numina rebus  
crescendi posuere modum

LUCAN. 1. 81-82.

ac nimium laetis excusat fidere rebus

SIL. 10.379.

The only instance cited from prose by the OLD 997(5) is the following from Seneca.

qui se laetis rebus non inflavit SEN. dial.12.55.

No examples of this phrase are cited by the TLL.

fortunam...secuta: for the expression used elsewhere in poetry, cf.

superat quoniam Fortuna, sequamur  
quoque vocat vertamus iter

VERG. Aen.5. 22-23.

sed quid  
turba Remi? sequitur fortunam, ut semper, et odit  
damnatos.

IUV. 10. 72-74.

ventisque sequetur  
fortunam

MANIL. 5. 42-43.

It is also found in prose e.g. LIV. 7.35.12, 22.27.4, 42.59.10, Cic. off.2.69.

24: iuravit pavitans Tyrio sua proelia Marti. cf.

iuratumque viro bellum puerilibus annis  
accumulant

(lines 145-146).

Similar expressions are used by Silius at 1.118, 1.186, 1.649, 2.352, 2.428, 3.83, 4.734.

cf. also, (Aulis) *ibi ingens*  
*iuratur bellum.* STAT. Ach.1. 454-455.

*adversum me... iurata bella.*

SULP. SEV. dial.2.8.3.

The word pavitare seems ante-classical and poetical (OLD 1313).  
Terence uses it of a shivering fit.

*uxorem Philumenam pavitare nescioquid dixerunt.* TER. Hec. 321.

Lucretius has it three times of frightened children.

*quae pueri in tenebris pavitant* LUCR. 2.58, 3.90, 6.38.

It occurs three times in Virgil.

e.g. (Sinon) *prosequitur pavitans et ficto pectore fatur*

VERG. Aen.2. 107.

(See also Aen.6.498, 11. 813).

It occurs six times elsewhere in the Punica, once in Valerius  
(7.410), once in the poetry of Petronius (122 v. 125) and once in  
the tragedies of Seneca (Oed.1047).

25: iam vero: the words always introduce a new point. The expression  
is common in prose, particularly in Cicero where the TLL 7.1, 123,  
(under the heading sc. et annectens et augens) cites twenty-four  
examples. (18) To these should be added CIC. Phil.7.25 and Verr.  
2.2.120. But it is comparatively rare in poetry. It is found at  
LUCR. 3.1011, VERG. Aen.11.213, 12.704, SIL.8.8, 8.524, MANIL.  
2.385, 5.157.

Eridani: Pliny tells us that Eridanus was the Greek name for the  
river Po (Padus).

Graecis dictus Eridanus PLIN. nat.3. 117.

The Eridanus was a legendary river in the NW.  
It is not found in Homer but it is listed by Hesiod in his  
catalogue of rivers (Theog. 338). The sisters of Phaëthon wept  
amber tears on its banks when he was turned into poplars (OV.  
met.2.324, 340). Virgil says he was turned into alders (ecl.6.63).  
Herodotus did not believe the tale that it was a source for amber  
(3.115). It is mentioned by Apollonius Rhodius (4.627). The  
Eridanus became identified with the Padus when Greek geographers

learned about the early amber route from the Baltic to Greece via the Adriatic. Virgil thinks of it as the Padus with a mysterious source (georg. 4. 372-373). Eridanus is mentioned again by Silius at line 138 and occurs fourteen times elsewhere in the Punica. It also occurs at VERG. georg. 1.482, Aen. 6.659, LUCAN. 2.409, VAL. FL. 5.430, PROP. 1.12.4, OV. met. 2.324.

The name is poetical and is not used by Livy who has Padus no fewer than thirty-two times. The only example cited from prose by the OLD 616 is the one from Pliny given above.

RE 6, ERIDANOS, 446-447 (Escher).

tumidissimus accola: cf.

(Alexander) tumidissimum animal!

SEN. benef. 2.16.2.

Tumidus is common in poetry in the sense of arrogant e.g. HOR. carm. 4.3.8, VERG. Aen. 9.596, OV. met. 8.495, LUCAN. 2.672, VAL. FL. 3.714.

Silius uses the word elsewhere in a complimentary sense. Ialca is proud of his Carthaginian bride-to-be and Cleadas is proud of his troop of archers from the East.

Sidonia tumidus sponsa SIL. 5. 290.

Eoa tumidus pharetrati militis ala SIL. 7.636.

The word is found in post-Aug. prose, though less commonly. It occurs twice in Livy (45.23.16, 45.24.1). Lewis and Short 1912 cite one example each from Quintilian, Florus and Justin. Dutripon lists one example from the Vulgate ( II Tim. 3.4).

For Eridani... accola, cf.

iunxisset sibi non metu solum sed etiam voluntate Gallos accolas Padi.

LIV. 21.39.5.

et Nepos etiam Padi accola PLIN. nat. 3.127.

Celtae: Silius is referring to the Boii and the Senones who will be discussed at lines 29-30. Livy refers to

Cisalpini omnes Galli LIV. 22.61.12.

26: incubere malis: for the fig. use of incumbere elsewhere in poetry, cf.

fortunae Libys incumbit SIL. 7.241.

ubi incubuit iusto mens aegra dolori OV. trist.4.3.21.

sic cum stabulis et messibus ingens

ira deum...

incubuit

VAL. FL. 1. 682-684.

Incumbere with the dat. is mainly poetical until later Latin. The TLL 7.1, 1074, lines 70 ff. (under the heading c. dat.) cites eighteen examples from poetry. The only examples cited from prose are TAC. ann.2.17.4 and FLOR. epit.4.2.6. Six examples are cited from later Latin prose.

veteresque doloris: Silius refers to the resentment of the Boii elsewhere in the Punica.

fusisque catervis  
Boiorum quondam patriis antiqua gerebat  
vulnera barbaricae mentis

SIL. 5. 646-648.

Roman treatment of the Boii and Senones will be discussed at lines 29-30. For vetus used in the sense of 'long-standing', cf.

(Samnis) sed nec veteri purgatus ab ira SIL. 8.563.

The word is used elsewhere in poetry and in prose in this sense e.g. VERG. Aen.4.23, CATULL. 64.295, OV. am.3.8.19, CAES. Gall.1.14.3, CIC. Verr.1.2.5.

27: tota... mole: 'in full force'. The only other examples cited by the TLL 8, 1345, lines 76 ff. (under the heading de multitudine) are the following from Lucan, Valerius and Statius.

illum tota premit moles LUCAN. 6.189.

quasi multa leo cunctatur in arta

mole virum

VAL. FL. 1. 757-758.

(the Greek fleet at Aulis)

tunc sparsa ac dissona moles in corpus vultumque coit

STAT. Ach.1. 457.

Silius uses tota mole five times elsewhere in the Punica but in

a slightly different sense denoting bulk, strength or effort. (19)  
But moles often means both weight and numbers, especially in a  
military context. Virgil describes how the troops of Aeneas charged  
against the walls in a dense mass.

dant cuneum densaque ad muros mole feruntur VERG. Aen.12.575.

Livy says the Aequi preferred to operate in small units rather  
than make a massed attack by an organised army.

Aequos populationibus incursionibusque meliores esse  
et multas passim manus quam magnam molem unius exercitus rectius  
bella gerere

LIV. 3.2.13.

Tacitus describes how the enemy were overwhelmed by the mass of  
fugitives and the collapse of the river banks.

Postremo moles ruentium et incidentes ripae operuere

TAC. ann.2.17.

cf. the English expressions 'the bulk of his forces' and 'massive  
reinforcements'.

se socios iungere: the expression is very common in prose and in  
poetry of making an alliance or of joining forces in general.

e.g. portisque patentibus omnis  
accipiunt socios atque agmina conscia iungunt.

VERG. Aen.2. 266-267.

superum cum munere detur  
huic sociare viro dextras et foedera iungi  
(lines 148-149).

qui se tecum omni scelere parricidioque iunxerunt

CIC. Catil.1.33.

28: fas... fas: the anaphora is striking. This rhetorical device is  
used again at line 79.

haud verbis, haud voce.

impia bella referre: cf. servitio si tam faciles, cur bella refertis?

SIL. 16.77.

Statius uses the expression bellum referre in a different sense with  
reference to Bacchus bringing back his array of war from conquered  
Haemus.

marcidus edomito bellum referebat ab Haemo  
Liber

STAT. Theb. 4. 652-653.

The expression seems poetical. No examples from prose are cited by

the TLL 2, 1836, lines 48-49 (under the heading bellum referre)  
nor by Lewis and Short 1544 B2.

cf. also, Actia pugna  
te duce per pueros hostili more refertur

HOR. epist.1.18.61-62.

29: Boiorum populis: they are also mentioned by Silius at 4.148,  
4.159, 4.704, 5.107, 5.138, 5.647, 5.650, 5.704.

The Boii were a Celtic people who emigrated from Transalpine Gaul to Italy in company with the Lingones (LIV. 5.35). They found the plains north of the Padus already occupied by the Insubres and Cenomani and so they crossed the river and established themselves between it and the Apennines (LIV. 5.35, POLYB. 2.17, STRABO 4.195). They co-operated with the Insubres and Senones in the destruction of Melpum in 396 B.C. (Nepos apud PLIN. nat.3.17.21).

They took part in the expedition of the Gauls into Latium in 358 B.C. (APPIAN Kelt.1) when they were defeated by the dictator C. Sulpicius. In 283 B.C. they joined forces with the Etruscans and were defeated at the Vadimonian Lake. They again took up arms against Rome in 282 B.C. and were defeated. They concluded a treaty with Rome which they appear to have kept for the next forty-five years. The Roman occupation of the territory held by their neighbours the Senones led to the great Gallic uprising of 225 B.C. (POLYB. 2.20-31). The Boii and their allies were defeated near Telamon in Etruria but the Boii remained hostile to Rome even after their nominal submission. At the outbreak of the Second Punic War they did not wait for the arrival of Hannibal but attacked and defeated the Romans who were founding the new colony of Placentia (POLYB. 3.40, LIV. 21.25, APPIAN Hann.5). They supported Hannibal at the Trebia and two years later suddenly attacked the consul Postumius as he was marching through their territory. They destroyed the whole Roman army. (POLYB. 3.67, LIV. 23.24). After the Second Punic War ended, the Boii took part in the revolt of the Gauls under Hamilcar and the destruction of Placentia in 200 B.C. (LIV. 31.2.10). They continued to fight against Rome until they were defeated in 191 B.C. by Scipio Nasica who killed half the population and deprived the rest of nearly half of their lands (LIV. 32.29-31, 33.36, 33.37, 34.46-47, 35.4, 35.5, 35.22, 36.38-40). The Romans established the colony of Bononia and built the military

road from Ariminum to Placentia in 187 B.C. This helped to secure their territory.

RE 3, B0II, 630-633 (Ihm). (20)

fas... fuerit: the perfect subjunctive is used in this sense to grant concessions for the sake of argument (LHSz 332 ii).

cf. nisi Syracusarum ceterarumque captarum civitatum ornamentis urbem exornari fas fuerit

LIV. 39.4.12.

See also CIC. Verr.2.1.37, Lig.18, HOR. serm.1.1.45.

29-30: populis... genti: populi is common in poetry in the sense of 'communities'. For its use with gens meaning 'nation', cf.

multi nos populi, multae...  
et petiere sibi et volvere adiungere gentes.

VERG. Aen.7.236-238.

(Mantua) gens illi triplex, populi sub gente quaterni

VERG. Aen.10.202.

populis haec cincta superbis...  
antiquae morem patriae cultumque habitumque  
Phocais armiferas inter tenet hospita gentes.

SIL. 15. 169-172.

Capuaene: Capua was founded before 600 B.C. probably by Etruscans. It was certainly Etruscan in the 6th c. B.C. (LIV. 4.37, VELL.1.7).

Capua gave its name to the surrounding plain, the Ager Campanus (Capuanus). Etruscan power declined after 474 B.C. and Capua was seized by the Sabelli c. 423 B.C. (LIV. 4.37). The Campani of Capua asked for Roman protection c. 343 B.C. They at once proved treacherous and Rome confiscated the Falernus Ager, gave Roman citizenship to the Equites Campani and civitas sine suffragio to the rest (LIV. 7.29- 8.14). Capua retained its Oscan language and magistrates who were known as meddices. It was the scene of much fighting during the Samnite Wars (DIOD. 19.76, LIV. 9.25). It became proverbial for its luxury and pride (CIC. leg. agr.2.92, 2.95, p. red. in. sen. 17). Capua revolted to Hannibal in 216 B.C. and was recaptured by Rome in 211 B.C. Its prominent citizens were executed and the remainder deprived of their political rights.

Its territory was confiscated and partly used for colonies in 194 B.C. but mostly rented out at great profit. In 59 B.C. Julius Caesar distributed the territory to 20,000 colonists (LIV. 23.2 ff., 26.14 ff., CIC. leg. agr. 1.20 ff., VELL. 2.44). Capua remained without municipal privileges until after 90 B.C. (CIC. Sest. 10).

RE 3, CAPUA, 1555-1561 (Hülßen).

30: Senonum genti: the Senones were the last of the Gallic invaders (LIV. 5.35). They occupied the coast of the Adriatic from the river Utis to the Aesis. Like the Boii, they were also Celtae. They took part in the destruction of Melpum, one of the richest Tuscan cities, in 396 B.C. They captured Rome in 390 B.C. (LIV. 5.38 ff.) and remained a constant menace for the next one hundred years. In 284 B.C. they besieged Arretium in Etruria. It was under the protection of Rome. Roman ambassadors were sent to induce the Senones to withdraw but were murdered. The consul P. Cornelius Dolabella then entered the country of the Senones, put the men to the sword and carried off the women and children. Meanwhile L. Caecilius Metellus was defeated in front of Arretium and suffered heavy losses (POLYB. 2.19, LIV. epit. 12). The Romans then defeated the Senones and drove the remainder out of their territory which became the Roman colony of Sena Gallica. Some of the Senones may have lingered at Sarsina in Umbria until the town was taken by Rome in 268 B.C. In the same year, a Latin colony was established in their territory at Ariminum.

RE 2A (R-Z), SENONES, 1474-1477 (Philipp),  
E.T. Salmon, CPh 30 (1935), 23 ff. (21)

Livy mentions Cisalpini omnes Galli in his list of tribes (22.61.12). The Senones are also mentioned by Silius at 1.624, 4.160, 6.555, 8.453, 12.583.

Dardana ab ortu: the Trojan origin of Capua and its traditional founder Capys is discussed at line 297.

31: moenia barbarico Nomadum sociata tyranno: for sociata used

in this sense elsewhere in the Punica, cf.

sociata examina denses  
infandi Senones  
SIL. 4. 159-160.

cui, pacta ad regia misso  
Poenorum a populis sociataque bella gerenti.  
SIL. 14. 156-157.

The verb sociare is frequent and classical (Lewis and Short 1715, who cite seven examples from Cicero and one each from Columella and Justin). It occurs three times in Livy (4.4.6, 29.11.1, 39.13.13). Dutripon lists ten examples from the Vulgate. In poetry it seems most frequent in Silius who has it fifteen times. It is found again in Book 11 at lines 60 (sociato consule) and 149 (huic sociare viro dextras). It occurs eleven times in Manilius, nine times in Statius, five times in Virgil, three times in the Culex and three times in Valerius. It occurs once in Horace. Lewis and Short cite six examples from Ovid and one from Tibullus. The evidence suggests that the word is more common in poetry than in prose.

The epithet barbaricus was applied by the Romans to all people who were not Greek or Roman. This usage is poetical until later Latin. The TLL 2, 1731, lines 68 ff. (under the heading de animantibus) cites only this passage and SIL. 9.220, LUCAN. 1.476, 7.527, VAL. FL. 8.459.

The word tyrannus meaning 'ruler' (Greek τύραννος), an Oriental word which came into Greek from Asia Minor, is an early borrowing in Latin (see Fordyce on VERG. Aen.7.266). In Virgil the word has no suggestion of arbitrary or despotic power. Although it is applied to Mezentius (Aen.8.483) and to the African princes (Aen.4. 320), it is used of Latinus himself (Aen.7.342), of Aeneas by Turnus (Aen.12.75) and of Turnus (Aen.10.448). Silius has been influenced by Virgil here. The word is also used in this sense at HOR. carm.2.17.19, OV. met.1.276, 6.436, LUCAN. 7.227, VAL. FL. 5.388. This usage seems rare in prose, where the meaning 'despot' or 'tyrant' is predominant. The only examples cited from prose by Lewis and Short 1922 are LIV. 35.12.7 and the following example from Nepos.

tyrannusque fuerat appellatus, sed iustus.  
NEP. Milt.8.3.

Nomadum is metrically convenient for the rather

awkward Numidarum, which is only suitable just after the caesura or with elision. It is found elsewhere at VERG. Aen.4.320, 4.535, SIL. 8.56, STAT. silv.1.5.36. Martial uses Nomas in the sense of Numidia.

Afra quod Nomas misit MART. 75.7.

Sallust explains the name as follows:-

ei paulatim per conubia Gaetulos secum miscuere, et, quia saepe temptantes agros alia, deinde alia loca petiverant, semet ipsi Nomadas adpellavere. ceterum adhuc aedificia Numidarum agrestium, quae mapalia illi vocant...

SALL. Iug.18.7.

32: quisnam... credat? : potential subjunctive in a rhetorical question. For this usage, cf.

Quis credat? discunt etiam ridere puellae

OV. ars 3.281.

See also OV. ars 1.79, VAL. FL. 5.171, STAT. Theb.7.572.

33: luxus: an emotional word, which is found in this sense as early as Terence.

adulescens luxu perditus TER. Ad.760.

It seems rare in classical prose (the OLD 1054 cites only SALL. Catil.53.5), where luxuria and luxuries are common. Luxus belongs to poetry and post-Aug. prose. Athenaeus (12.528 b) quoting Polybius, tells us that in luxury and extravagance Capua surpassed the traditional fame of Croton and Sybaris. See also LIV. 7.32.7, 23.2.1, 23.4.4, CIC. leg. agr.2.95.

cf. nec luxus ullus mersaeque libidine vitae  
Campania modus  
(lines 427-428).

lustris: lustrum is properly used of a morass, then of a wild beast's wallowing place and so of a den of vice or brothel. It is found as early as Plautus.

e.g. cano capite te cuculum uxor et lustris rapit.

PLAUT. Asin. 934.

(See also Bacch. 743).

The word seems uncommon in poetry. The only other instances cited from poetry by the OLD 1052,(3) are the following from Lucretius and Horace.

aut cum conscius ipse animus se forte remordet  
desidiose agere aetatem lustrisque perire.

LUCR. 4. 1135-1136.

si neque avaritiam neque sordis nec mala lustra  
obiciet vere quisquam mihi

HOR. serm.1.6.68- 69.

Elsewhere in the Punica, lustra is used seven times of the lairs of wild beasts (22) and seven times to denote a period of five years. (23)

Livy describes the winter spent by Hannibal and his men in Capua:

sed qui pugnent marcere Campana luxuria, vino  
et scortis omnibusque lustris per totam hiemem confectos.

LIV. 23.45.2.

nutrita: 'fostered'. cf.

et Edonis nutritum missile ventis  
conciat

VAL. FL. 6. 340-341.

This usage is found elsewhere in poetry e.g. PROP. 1.12.5, OV. met.1.496, Pont.3.4.26 and in post-Aug. prose e.g. TAC. Germ.36.1, hist.3.53, SEN. epist.25.2, ben.2.11.5, VAL. MAX. 2.7.1, APUL. met.5.8 (none of them close parallels).

34: consumptusque pudor: consumere is undoubtedly prosaic in this sense. No other instances are cited from poetry by the TLL 4, 609, lines 32 ff. (under the heading qualitates). In prose, two examples are cited from Seneca, one each from Quintilian, Apuleius and Ps. Apuleius and three from later Latin prose. I give the example from Quintilian.

libertatem et ingenuum pudorem consumpsisti

QUINT. decl.298 p. 178,10.

34-35: unisque relictus  
divitiis: for this meaning of unus , cf.

hic unus, ut ego suspicor, servat fidem

PLAUT. Trin.1112.

unum hoc scio, hanc meritam esse, ut memor esses sui

TER. Andr.281.

cum mihi sit unum opus hoc a parentibus maioribusque meis relictum

CIC. rep.1.35.

35: probrosus: the word seems rare in poetry. It does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Valerius, Statius, Catullus or Manilius. It occurs once in Horace.

o magna Carthago, probrosis altior Italiae ruinis!

HOR. carm.3.5.39.

No other instances are cited from poetry by the OLD 1465, (1). It is found in post-Aug. prose e.g. TAC. Germ.14.2, SEN. contr. 1.2.20, PLIN. nat.22.15, SLET. Cal.11.

35-36: lacerabat hiantem  
desidia populum: the verb lacerare is rarely used of persons in poetry. The only other instances cited from poetry by the TLL 7.2, 827, lines 22 ff. (under the heading affliguntur animantia) are the following from the Culex and the poetry of Cicero.

quae lacerant avidas inimico pectore mentes CULEX 61.  
ne me imparatum cura laceraret repens.

CIC. carm. frg.39.6.B  
(Tusc.3.29).

One example is also cited from the Christian poet Iuvencus (2.46). In prose, the TLL cites three examples from Cicero, two each from Seneca, Quintilian and Ps. Quintilian, one each from Sallust, Petronius and Velleius, plus twelve examples from later Latin prose.

Hiare is used in this sense once elsewhere by Silius.

(Hannibal addressing his troops)

tene heu Cumanus hiantem  
agger adhuc murusque tenet

SIL. 12. 75-76.

The only other instance of the verb used in this sense which is cited by the TLL 6.3, 2813, lines 50 ff. (under the heading languor) is the following from Fronto.

ut non hiantes oscitantesque expectemus, quando verbum ultro  
in linguam quasi palladium de caelo depluat.

FRONTO p.140,7 N. (Loeb vol.2,  
p.54, par.3).

Desidia is used in this sense as early as Plautus.

e.g. non, ut ego, amori neque desidiae in otio operam dedisse

PLAUT. merc.62.

(See also Bacch.1083).

It is uncommon in poetry. The only other instance cited from poetry by the TLL before later Latin is the following from Virgil. (TLL 5.1, 711, lines 38 ff. under the heading locutiones ad amorem desidiae pertinentes).

vobis picta croco et fulgenti murice vestis,  
desidiae cordi

VERG. Aen. 9. 614-615.

In prose, three examples each are cited from Cicero and Pliny, two from Tacitus, one each from Seneca, Suetonius and Valerius Maximus, plus five from later Latin prose.

36: ac resolutam legibus urbem: this may be an echo of Lucan.

tunc data libertas odiis, resolutaque legum  
frenis ira ruit.

LUCAN. 2. 145-146.

Resolutus is also used (in a slightly different way) in a fig. sense at line 303

Tyrio resoluta in gaudia coetu  
converso

where it refers to unbridled revelry. Livy twice uses the word licentia to denote the actions of the people of Capua (23.2.1, 23.4.4).

37: insuper: Silius has insuper as first word in the line at 4.66, 17.437. It is found in the fifth foot at SIL. 1.383. Only Silius seems to have it as first word in the line. It occurs at the end of the line in PLAUT. Amph.889. It is found in the fifth foot at MANIL. 3.487, VAL. FL. 7.603. It is used in a formula with addit at VERG. Aen.2.593, 11.107, 12.358, HOR. carm.2.4.68, OV. met.6.362, MANIL. 3.602, STAT. Theb.4.199.

Insuper is common in this sense in prose but never as first word. It is found at CATO agr.158.2, RHET. Her. 4.33, LIV.2.2.10, 2.64.11, 3.38.4, 23.7.3, 26.25.10 et al., (Packard cites no fewer than thirty-one instances in his concordance), TAC. Agr.22.1, ann.1.4.5, 4.39.1, 12.44.5, hist.2.11.2, 2.71.14, SUET. Aug.21.3, 65.4, Nero 44.2, QUINT. inst.2.15.13, GELL.12.13.15, 13.25.11, APUL. met.3.7.14, 4.30.19, 5.6.13, 7.17.21, 7.23.6, 8.28.4, 8.29.4, 9.21.25, 9.22.7, 9.28.12, 11.28.17. Dutripon lists fifty-five

examples from the Vulgate. The evidence suggests that the word is much more common in prose than in poetry.

truculenta superbia: truculentus used of things seems an uncommon word. It is found as early as Plautus.

e.g. *truculentis oculis, commoda statura, tristi fronte*

PLAUT. Asin.401.

Silius uses it twice elsewhere to describe warfare (17.480) and a dream of Hannibal (10.357). Elsewhere in poetry, it is found at CULEX 255 (lumina), CATULL. 64.179 (aequor), STAT. Theb.10.692 (pallor). Catullus uses the neut. pl. of the adjective with a part. gen. at 63.16 (truculentaque pelagi). The word does not occur in Virgil, Valerius, Lucan, Horace or Manilius. It seems equally rare in prose and is probably a literary usage only. It is not found in Livy or Petronius. Dutripon cites no examples from the Vulgate. Lewis and Short 1904, (2) cite only RHET. Her. 4.12, TAC. ann. 1.25.

The superbia of Capua was a commonplace e.g. LIV. 9.40.17, 23.5.1, CIC. leg. agr.2.92, 2.93, 2.95, p.red.in. sen. 17.

38: vires: 'means of support'. This may be an echo of Horace.

Quem damnosa Venus, quem praeceps alea nudat,  
gloria quem supra vires et vestit et unguis,  
quem tenet argenti sitis importuna famesque,  
quem paupertatis pudor et fuga, dives amicus,  
saepe decem vitiis instructor, odit et horret.

HOR. epist.1.18.21-25.

38-40: non largior ulli

...

aurique argentique modus: cf. Silius' description of Capua

elsewhere.

nec modus argento, caelataque pondera facti  
tantum epulis auri

SIL. 13. 356-357.

39: Ausoniae: Ausonia is a poetical name for Italia which is found as early as Apollonius Rhodius (4.553, 4.660). It was taken over by the Roman poets from the Alexandrians. Virgil has it nine times, Lucan four, Statius twice and Valerius once. It occurs in Silius far more frequently than any other epic poet. He has it no fewer than forty-six times, including line 522 in Book 11. The OLD 218 cites one example from Ovid.

Fortuna fovebat: the alliteration is striking. See the note on the goddess Fortuna at line 4. Silius uses this expression elsewhere at 5.265 and 7.245. It also occurs in Juvenal.

Fortuna... hos fovet omni  
involvitque sinu.

ILV. 6. 606-607.

In prose, it is used by Seneca the Elder and Seneca the Younger.

(Fortuna) sine causa saepe fovit SEN. contr.2.1.1.

Fortuna... peiora fovens SEN. Phaedr.979.

40-41: madefacta veneno

Assyrio maribus vestis: for madefacere used in this sense,

cf. sola puellarum digna est cui mollia caris  
vellera det sucis bis madaefacta Tyros

TIB. 3.8. 15-16.

The verb is common in poetry and in post-Aug. prose (TLL 8, 31, lines 33 ff.).

The expression veneno Assyrio is found in Virgil.

alba neque Assyrio fucatur lana veneno

VERG. georg.2.465.

Venenum is a poetical word for dye.

e.g. lana Tarentino violas imitata veneno

HOR. epist.2.1.207.

tum quoque, compositis cum collinit ora venenis

OV. rem.351.

The epithet Assyrius is frequently used of perfumes.

e.g. fragrantem Assyrio venit odore domum CATULL. 68.144.

Assyrium vulgo nascetur amomum VERG. ecl.4.25.

(cf. nec crinem Assyrio perfundere pugnet amomo line 402).

Assyriaque nardo HOR. carm.2.11.16.

See also TIB. 1.3.7, STAT. silv.3.3.212, Theb.6.209.

Nisbet and Hubbard comment that Assyria is a grandiose epithet for Syria and the exotic form increases the impression of luxury (HOR. carm.2.11.16 cited above). The place-names were in origin the same and though they came to have specialised functions, they were often inter-changed, particularly in the adjectival form. Syrius was a conventional epithet of perfume in general, although it was produced not in Syria, but in

Arabia. Perfumes were given the name Syrian because they reached Rome from Syrian ports to which caravans had brought them overland (see Fordyce on CATULL. 68.144 cited above).

Syrian incense is praised by Aeschylus (Ag.1312) and Euripides (Bacch.144). Syrian balm is also mentioned by Theocritus (15.114). For its use in Roman poetry, cf.

iam dudum Syrio madefactus tempore nardo TIB. 3.6.3.  
cum dabitur Syrio munere plenus onyx PROP. 2.13.30.

Propertius also mentions perfume which is named after the river Orontes in Syria.

aut quid Orontea crines perfundere murra. PROP.1.2.3.

Pliny speaks highly of Syrian nard.

in nostro orbe proxime laudatur Syriacum.

PLIN. nat.12.45.

Mares meaning viri i.e. 'males' is found as early as Plautus.

e.g. eaque eduxi omnem legionem, et maris et feminas.

PLAUT. Most.1047.

The word is common in poetry and in post-Aug. prose e.g. HOR. carm.1.21.10, LUCAN. 1.165, SIL. 13.829, 14.129, STAT. Ach.1.598 (he has the word six times), LIV. 39.8.6, 39.15.9, 39.15.13, QUINT. inst.1.5.54, SUET. Aug.21.2, SEN. dial.2.1.1.

Maribus is Gronovius' emendation of manibus (S) which makes no sense. Maribus gives excellent sense and is supported by SIL. 13.353- 354.

(Capua) virum de corpore vestes  
femineae

cf. also, hinc tibi non Tyrio vitiatas murice vestes  
nec donum deforme viro fragrantis amomi

SIL. 15. 116-117.

Ruperti reads manicas vestis and his emendation has been accepted by Bauer in his Teubner edition. This is surprising as there is no evidence to support the assertion of Ruperti

et haec non differt a lato clavo, ad manus fimbriato, quo Caesarem, delicatorum hominum more, usum tradit

SUET. Iul.45. (24)

The adjective manicus has not been transmitted anywhere. The only entry in the TLL under manicus (8, 301, line 62) is this conjecture by Ruperti, along with a similar conjecture made by Kroymann at TERT. adv. Prax.p. 247, 8. In any case, maribus is much closer

palaeographically to manibus than manicas.

medioque dierum: metrically convenient for medio die which is the normal expression in poetry and in prose (CATULL. 61.118, OV. fast. 4.762, SIL. 13.637, LIV. 37.5.2).

cf. the use of dierum in Horace.

quem Fors dierum cumque dabit lucro HOR. carm.1.9.13.

(See also serm.2.3.124).

Dierum is used once elsewhere in the Punica but in the sense of diurnus.

positoque labore dierum SIL. 7.283.

42: regales epulae: 'banquets fit for a king'. The word is used in this sense by Seneca.

apparatissimas epulas luxusque regales

SEN. epist.83.25.

cf. also, regalis sane et digna Aeacidarum genere sententia.

CIC. off.1.38.

(See also Cato 59).

The word does not occur elsewhere in the Punica.

Virgil and Statius both use regalis in the sense of 'royal'. But 'fit for a king' is implied by the context.

at domus interior regali splendida luxu  
instruitur

VERG. Aen.1. 637-638.

regalis inter mensas VERG. Aen.1.686.

postquam regales epulas et gaudia vulgi

STAT. Theb.2.306.

For banquets at Capua, cf.

Epulari coeperunt de die, et convivium  
non ex more Punico aut militari disciplina esse sed, ut in civitate  
atque etiam domo diti ac luxuriosa, omnibus voluptatum inlecebris  
instructum.

LIV. 23.8.6.

43: deprensa: for deprehendere used in this sense, cf.

Phoebusque rediret,  
immersum et somno totum deprenderet orbem.

MANIL. 1.829-830.

The word is more common in prose than in poetry. The only other examples cited from poetry by the TLL 5.1, 608, lines 12 ff. (under the heading res, saepe personata, est subiectum) are STAT. Theb.1.370, 5.11 (neither are close parallels). In prose, the TLL cites LIV.21.58.6, TAC. Agr.7.2, QUINT. inst.1.12.4, PLIN. epist.8.17.4, nat.9.51,

18.249, 18.311 (none of them close parallels).

et nulla macula non illita vita: macula is used in this fig. sense as early as Terence and Lucilius.

e.g. hanc maculam nos decet  
effugere.

TER. Ad.954-955.

quem scis scire tuas omnes maculasque notasque  
LUCIL. 1070 (W).

The word is rare in this sense before later Latin. No other examples are cited from poetry by the TLL 8, 26, lines 79 ff. (under the heading de corruptione, pravitate morum vel habitus i.q. vitium, mendum) until later Latin (four examples cited). The only examples cited from prose before later Latin (where no fewer than thirty-two examples are given) are one from Ps. Apuleius and the following two from Cicero.

sunt omnes sine macula CIC. Planc.14.

cum te maculas furtorum et flagitiorum tuorum sociorum innocentium sanguine eluere arbitrabare.

CIC. Verr.2.5.121.

For illita, cf.

corpora maculis haut illita foedis CYPR. GALL. lev.211.

The word is used in this fig. sense elsewhere in poetry (TLL 7.1,383, lines 50 ff. under the heading translate vel in imagine: illinere aliquid aliqua re) only in Horace's satires and epistles, which are often prosaic (HOR. serm.1.4.36, epist.1.7.10, neither close parallels). In prose, the TLL cites CIC. de orat.3.199, LIV.5.2.3, SEN. dial.6.23.1, PS.APUL. Ascl.28 (none of them close parallels) plus seven examples from later Latin prose, of which I have given one. The evidence suggests that this usage is prosaic.

44: saevi patres: saevus is used of persons as early as Plautus (Bacch.763, Truc.673) and Terence (Ad.866, Phorm.744). It is very common in poetry in this sense, especially in Statius who has it no fewer than forty-eight times. It is used of persons eighteen times elsewhere in the Punica. (25) Lewis and Short IIA, 1615, cite nine instances from Horace, six from Ovid, five from Virgil and one each from the poetry of Cicero and Tibullus. The word seems much less frequent in prose. It is used of persons only three times by Livy (3.33.7, 28.43.15, 34.32.3). Lewis and Short cite only TAC. ann.11.5.1, Suet. Tib.61, Dom.5. Dutripon cites seven examples of the word in the Vulgate but only once is it used of persons (Matt. 8.28). It is a literary word seemingly.

For its use with the dative elsewhere in poetry, cf.

et saevum ambobus Achillem VERG. Aen.1. 458.

hic neque servis...

saevus erit

HOR. serm.2.2. 66 and 68.

45: et collidens dissona corda: the only other instances of collidere used in this sense which are cited by the TLL 3.7, 1604, lines 1 ff. (under the heading aliquid) are the following from Horace and Seneca.

Graecia barbariae lento collisa duello.

HOR. epist.1.2.7.

quem sibi rerum natura delegit cum quo metuenda conluderet

SEN. dial.1.3.14.

Dissonus is used of persons elsewhere in epic at SIL. 16.19, VAL. FL. 5.608, STAT. Theb.4.299, Ach.1.457 (none of them close parallels). No other instances are cited before later Latin (four examples are given: TLL 5.1, 1506, lines 58 ff. under the heading de personis). The word is rare in this sense in prose. The only examples cited are LIV. 1.18.3, TAC. hist.2.37 plus five examples from later Latin prose (none of them close parallels).

46: sed enim: the basic meaning of enim is 'indeed'; 'for' is a subsidiary meaning (LHSz 508).

cf. inim in Oscan = and

enim in Umbrian = then.

Plautus and Terence use enim as first word in the sentence e.g. PLAUT. Capt.592, Cas.889, Cist.777, TER. Ad.168.

cf. also, at enim dices TER. Haut.72.

Gellius quotes a fragment of Cato.

sed enim id metuere. GELL. 6.3.16.

Sed enim was revived by the Augustan poets and is common in silver epic, doubtless because it provides a dactyl (sēdēnim). It is used by Silius no fewer than eighteen times elsewhere in the Punica. Quintilian cites VERG. Aen.1.19 as an example of a Virgilian archaism (but a 'metrically convenient collocation' would be a better description).

Alia commendatio vetustatis, cuius amator unice Vergilius fuit:

'progeniem sed enim Troiano a sanguine duci audierat'.

Quorum similia apud veteres tragicos comicosque sunt plurima. Illud et in consuetudine remansit 'enimvero'.

QUINT. inst.9.3.14.

Sed enim is also found at VERG. Aen.2.164, 5.395, 6.28, OV. am. 3.2.73, fast.2.751, 5.529, met.6.152, 9.248, 10.323, 11.13, STAT. Theb. 3.601, VAL. FL. 1.228, MANIL. 2.166, GERM. 653. It is not found in prose.

46-47: temeraria... delicta: the epithet temerarius is used of things only twice elsewhere in the Punica (16.598, 16.653, both with reference to coepta). It is used at LUCAN. 5.501, STAT. Theb. 8.53, silv.2.7.50, 3.2.64, 3.3.191. Lewis and Short 1847 cite five examples from Ovid. The word is used of things no fewer than fifteen times by Livy. Lewis and Short cite four examples from Cicero and two from Pliny. Allowing for the greater volume of prose literature, the evidence suggests that the word is equally at home in prose and in poetry.

The word delictum is found as early as Plautus (e.g. Amph.494). It is found only four times elsewhere in the Punica. It occurs five times in Horace (four times in the satires and Ars Poetica which are often prosaic). It occurs only once in Statius (Theb.1.214). The TLL 5.1, 460, lines 71 ff. cites eight examples from Ovid (three from the Metamorphoses which are often prosaic) and one example from Propertius (2.4.1). The word is not found in Virgil, Lucan, Valerius, Catullus or Manilius. It is very much more common in prose. Some three hundred examples are cited by the TLL from prose authors.

pubis: the word pubes is found as early as Plautus, where it is used in parody of an edict.

dico omnibus,  
pube praesenti in contione, omni poplo

PLAUT. Pseud.125-126.

It is common in epic as a formal collective term for the adult male population and provides a convenient metrical alternative to populus. It can mean people of any age whatsoever (see Austin on VERG. Aen.2.798). Here Silius is obviously contrasting the young and the old but elsewhere in Book 11, he uses the word in a military sense with reference to young men of military age, 'soldiers' (lines 106, 196, 262, 298, 354, 396, 412). Silius uses the word more frequently than any other epic poet. He has it no fewer than sixty-three times. Virgil has it twenty-three times, followed by Statius (seventeen times, nine in a military sense) and Valerius (twelve times). The word is used only once by Lucan (2.473). It occurs five times in Horace and three times in Catullus (always in epyllia; 64.4, 64.267, 68.101). It is uncommon in prose where it always has a formal-heroic or archaic ring (see Fordyce on VERG. Aen.7.105, CATULL. 64.267).

e.g. cui senatus totam rem publicam, omnem Italiae pubem...  
commiserat

CIC. Mil. 61.

It occurs four times in Livy, always with reference to a contio (1.6.1, 1.9.6, 1.16.2, 1.28.8). The only other examples cited from prose by the OLD 1511(1) are TAC. hist.2.47, ann.6.1.

47: pollutor: for pollutus used elsewhere in poetry of persons, cf.

oppositus quondam polluto tiro Miloni LUCAN. 2.480.  
quae poena sequetur  
digna satis tali pollutos Marte Laconas?

SIL. 6. 344-345.

It is also used with persons in post-Aug. prose e.g. LIV. 10.23.10, TAC. hist.2.37, APUL. met.9.37.

48: vile genus: 'low birth'. This is the only instance cited by the TLL 6.2, 1889, line 36(under genus). But cf.

genus obscurum (line 66) for which there are parallels, e.g. LIV. 26.39.3, VAL. MAX. 1.7.6.

cf. also, nec vulgare genus (Etrusca) STAT. silv.3.3.115.

despectaque lucis origo: despectus is rare in this sense before later Latin (TLL 5.1, 748, lines 7 ff. under the heading de rebus).

cf. *despectam cernere lucem ... iuvat* LUCAN. 4.568.

(The only other instance cited from poetry before later Latin is STAT. Theb. 3.334).

*at contra omnia despecta foedaque et turpia ipso quo timentur.*

SEN. dial. 4.11.2.

One example is also cited from Mela.

Claudian uses the word of an agate floor which is trodden on like dirt.

*despectusque solo calcatur achates.* CLAUD. 10.91.

Thirteen examples are cited from later Latin prose.

49: foedabat: this fig. use of foedare is found as early as Plautus.

e.g. *ut rem patriam et gloriam maiorum foedarim meum*  
PLAUT. Trin. 656.

It is more common in prose than in poetry. The TLL 6.1, 998, lines 33 ff. (under the heading infamia dedecore turpare) cites three examples from Cicero, one from Livy, eight from Tacitus and one from Quintilian and only five other instances from poetry, none of them close parallels (LUCR. 3.49, VERG. Aen. 2.502, OV. met. 9.182, VAL. FL. 2.275, CLAUD. 18.26).

deposcere: the verb is used again in this sense at line 59. It occurs only twice elsewhere in the Punica with reference to political or military demands.

*ausa sibi Libye rerum deposcere frenos* SIL. 3.226.

(the youthful Scipio asks for command of the army)

*regimenque rudi deposcere in aevo.* SIL. 15.17.

This usage is undoubtedly prosaic. No other examples are cited from poetry by the TLL 5.1, 590, lines 68 ff. (under the heading i.q. aliquod negotium vel munus sibi gerendum expostulare, expetere, fere ubique cum dativo personae). The verb is common in prose in this sense. The TLL cites eleven examples from Cicero, three from Livy, two each from Suetonius and Curtius, one each from Caesar, Tacitus, Pliny, Seneca and Valerius Maximus plus three from later Latin prose. I select the following.

qui sibi gubernacula patriae depoposcerunt CIC. Sest.99.  
 (the consulship) missisque qui sibi nomine exercitus depoposcerent  
 SUET. Aug.26.

For Capuan political demands in general, cf.

Nam primum... cum ceteris in coloniis duumviri appellentur,  
 hi se praetores appellari volebant. Quibus primus annus hanc  
 cupiditatem attulisset, nonne arbitramini paucis annis fuisse  
 consulum nomen appetituros? CIC. leg. agr. 2.93.

50: ac patriae pereuntis habenas: cf. Capuae pereuntis imago (line 115).  
Habena is common in poetry to denote the reins of government e.g.  
 LUCR. 2.1096, VERG. Aen.7.600, OV. met.15.481, VAL. FL. 5.518,  
 STAT. Theb.1. 30. It is used by Silius six times elsewhere in a  
 fig. sense. (26) This usage is poetical. The only instance cited  
 from prose by the TLL 6.3, 2393, lines 80 ff. (under the heading  
de regimine, speciatim de regenda re publica) is the following from  
 Cicero.

cui populus ipse moderandi et regendi sui potestatem, quasi  
 quasdam habenas, tradidisset? CIC. de orat.1. 226.

51: quin etiam: 'and what is more'. Quin etiam is commonly used in  
 prose and in poetry with an intensifying force to add a new stage  
 in the narrative (LHSz 677, TLL 5.2, 954, lines 20 ff. under the  
 heading sensu correctivo). It is found as early as Plautus (Capt.290,  
Cas.606, Mil.1147) and Terence (Eun.645). It is common in Cicero  
 and Livy at the beginning of the line e.g. CIC. Verr.2.4.103,  
Cluent.194, Rab. perd.9, LIV. 4.3.9, 5.36.7, 5.45.8, 7.3.2, 7.12.4,  
 9.40.21. It is used by Caesar (Gall.1.17.6) and Tacitus (ultra quin  
etiam Agr.26). In poetry it is found at the beginning of the line  
 at LUCR. 1.311, HOR. serm.1.2.44, VERG. georg.2.269, Aen.4. 309,  
 7.177, 7.299, 7.385, 9.799. It occurs again in Book 11 at line 469  
 and is found at the beginning of the following lines; SIL. 8.16,  
 9.197, 15.268, 17.401.

Silius no doubt uses quin etiam to increase  
 the number of dactyls in the first foot. I count 303 dactyls in the  
 first foot in Book 11 and 308 spondees. The percentage of dactyls  
 (49.6) is very significant, as Duckworth has shown that Silius is  
 closest to Virgil in his distribution of spondees and dactyls in the

first four feet. There is a preponderance of spondees. The most popular metrical pattern in both Silius and Virgil is *dsas*. (27). M. Platnauer, Latin Elegiac Verse, Cambridge, 1951, pp. 36-38 has shown that in Tibullus, Propertius and Ovid, lines beginning with a dactyl greatly outnumber those beginning with a spondee and that this dactylic opening, marked even in Propertius, is stronger in Tibullus and stronger still in Ovid. In Statius' Thebaid Book 1 (720 lines), I count 490 dactyls and 230 spondees. The percentage of dactyls in the first foot is 68.05.

exhilarare... convivia: cf. iube tibi afferre lyram et aufer  
iuveni lacrimas et exhilara convivium.  
APOLL. hist.16. p.30, 5(rec.B).

The oldest extant version of Apollonius' History is 5th or 6th c. A.D.

The word is rare in this sense. The only other examples cited by the TLL 5.2, 1437, lines 14 ff. (under the heading res) are the following:

Miraris tam exhilaratam esse servitutem nostram?

CIC. fam.9.26.1.

iniucunda sunt seria, quae non otium exhilaravit.

PS. VARRO sent.63.

patientia virginitatem deo dicatam exhilarat.

ARNOB. ad Greg. 16,p. 413,8.

The evidence suggests that the word is prosaic.

52: et miscere epulis spectacula dira: cf.

Campani ad superbiam et odio Samnitium gladiatores, quod spectaculum inter epulas erat, eo ornatu armarunt Samnitiumque nomine compellarunt.

LIV. 9.40.17.

Capua long remained a centre of gladiatorial activity and the headquarters of gladiators. The Campanians depicted gladiatorial combats on their art at an early date. It is also significant that it was Capua which produced the greatest gladiatorial sensation of all time- the revolt of Spartacus in 73 B.C. For the activities of the gladiators at Capua, see Michael Grant, Gladiators, Pelican Books, London, 1971, pp. 18-20, 24, 40, 71, 79, 90.

54: respersis... mensis: cf. et cruore mensam respersam!

LIV. 39.43.5.

Respersus is common in prose and in poetry with words like sanguine and cruore e.g. LIV. 1.13.2, 21.63.14, CIC. de orat. 3.3.10, S. Rosc.68, CATULL. 64.181, OV. fast.3.452, STAT. Theb.7.211.  
non parco sanguine: for the litotes, cf.

veteris non parcus aceti HOR. serm.2.2.62.  
prima acies, non parca fugae SIL. 10.32.

55: hos astu aggressus: I accept the emendation of Shackleton-Bailey who reads hos for has of the MSS. Hos would then refer to the people of Capua (Siliana, CQ NS 9, 1959, 175). Hos may well have been changed to has by a scribe in anticipation of aegras mentes.

The phrase astu aggredi belongs to comedy and early tragedy (TLL 2, 983 lines 31 ff.) e.g.

sed ut astu sum adgressus ad eas! PLAUT. Poen. 1223.  
adgrediundust hic homo mi astu PLAUT. Trin. 963.  
satis astute adgredimini TER. Phorm. 968.  
aggrediar astu regem PACUV. trag.379.

It may well have suggested comedy to Roman readers in which case it is not a very well chosen phrase. No other examples of this phrase are cited from poetry by the TLL but Silius uses a similar phrase elsewhere.

(Hannibal) fraudisque veneno  
aggreditur mentes  
SIL. 7. 260-261.

Aggredi is used in a fig. sense at VERG. ecl.8.103, OV. rem.125, SIL. 15.546. It is found in a formula with dictis at VERG. Aen. 3.358, 4.92, 4.476, 6.387, VAL. FL. 6.587. The phrase is used by Tacitus.

regem astu adgreditur TAC. ann.2.64.

Aggredi is common in prose in a fig. sense with words like artificio, arte, consilio, dolo e.g. CIC. Verr.2.2.36, LIV. 8.26.1, 9.30.7, 22.22.9, 36.11.9, TAC. ann.11.19.3, 13.13.1, hist.1.78, 2.8, FLOR. epit.1.36.10.

55-56: aegras... mentes: cf. tende ocius, oro,  
quo mens aegra vocat.' (lines 119-120).

Silius uses mens aegra six times elsewhere. (28). The phrase is common in Ovid e.g. trist.3.8.25, 4.3.21, 4.6.43, 5.2.7, Ib.115, Pont.1.5.18, 1.6.15. It is also found at STAT. silv.2.6.56, VAL. FL. 3.365, LYG. 4.19, SEN. Ag.418. The expression is less common in

prose. The only examples cited by the TLL 1, 941, lines 16 ff. (under the heading animus, mens, sensus sim.) are LIV. 2.42.10, 40.5.14, SEN. dial.4.20.1, 5.9.2, nat.2.35.1, epist.104.14.

56: nulla sorte: 'never'. Ruperti (comm. p. 118) comments that nulla sorte is equivalent to nullo modo. Sors can mean a part or share of something.

e.g. puero post avi mortem in nullam sortem bonorum nato ab inopia Egerio inditum nomen

LIV. 1.34.3

where sors bonorum clearly refers to a share of the property. Silius means that the Romans would never agree to sharing the consulship with a Capuan.

cf. also, ut sociata forent alterna sidera sorte

MANIL. 2. 703

'so that the constellations can be allied by thus giving and receiving'.

57: (neque enim impetrata volebat): 'nor indeed did he want to have achieved them'. Esse has to be supplied. Impetrata is the reading of S and gives good sense. It is retained by Summers but Bauer and Duff read impetranda (the emendation of Livineius).

Neque enim is regularly used to introduce a parenthesis. It has this function ten times in the Punica, including four instances in Book 11 (lines 159, 304, 590, 601). Silius has doubtless taken the phrase from Virgil who has it twenty times, usually introducing a parenthesis (e.g. at Aen. 5.581, where see the note by Fordyce).

For the meaning enim = indeed, see the note on sed enim at line 46. Neque enim is also a convenient device to increase the number of dactyls. It creates dactyls in the second foot at lines 304 and 590 and in the third foot at lines 159 and 601.

58: Pacuvio: Livy's account of the role played by Pacuvius at Capua is very different (LIV. 23.2-4). For a full account, see chapter II, pp. 24 ff.

haud obscurum... nomen: the use of the adjective with the word nomen makes the meaning shade from the literal sense 'name' to that of 'reputation'.

e.g. Dasio fuit haud ignobile nomen SIL. 13.32.

Contrast

donec Insuber eques- Ducario nomen erat- facie quoque

noscitans consulem LIV. 22.6.3.

Obacurus is common in this sense in poetry and in prose e.g. SIL. 10.95, 14.48, 15.386, LUCAN. 8.20, STAT. silv.3.3.120, 5.3.116, SALL. Catil.23.1, LIV. 26.6.13, 26.39.3, CIC. Verr. 2.5.167, Deiot.30, TAC. ann.3.66.3, VELL. 2.76.4, VAL. MAX. 1.7.6, SUET. Vitell.1.1, Vesp.1.1, EUTROP. 7.17.1.

59: summi... iuris: 'of the consulship'. This is perhaps an echo of Lucan.

dum tamen emeriti remanet pars ultima iuris  
consul uterque vagos belli per munia patres  
elicit Epirum.

LUCAN. 5. 7-9.

Ius is common in prose to denote the jurisdiction of a consul or of any magistrate with imperium. The TLL 7.2, 693, lines 33 ff. cites seven examples from Cicero, four from Livy and two from Tacitus.

60: atque alternatos... fasces: the word alternare is used by Silius at 1.555, 5.531, 9.93, 9.355. The TLL 1, 1752, lines 84 ff. (under the heading transit.) cites also two examples each from Virgil and Ovid, one each from the Ciris and the Moretum, Calpurnius and Manilius (none of them close parallels). In prose, seven examples are cited from Pliny, three from Seneca, two from Columella and one each from Suetonius, Apuleius and Ps. Apuleius (none of them close parallels). The evidence suggests that the word is equally at home in poetry and in post-Aug. prose. It is common in later Latin prose.

sociato consule: see the note on moenia sociata at line 31.

61: et, si partita renuant sedisse curuli: the sella curulis was an ivory folding seat, without back or arms, used by Roman magistrates cum imperio. Both Livy and Silius follow ancient tradition that it was Etruscan in origin.

et hoc genus ab Etruscis finitimis, unde sella curulis  
... sumpta est

LIV. 1.83.

(the Etruscan city of Vetulonia)

haec altas eboris decoravit honore curules.

SIL. 8.487.

For this tradition, see also DIONYS. 3.61, DIOD. 5.40, FLOR. epit.1.5.6, MACROB. Sat. 1.6.7. The tradition is supported by archaeological evidence from Caere (Piero Treves, OCD second ed. 972, Dora Jane Hamblin, The Etruscans, Time-Life International,

(Nederland B.V.), 1975, pp. 26, 118. The name was derived from the chariot (currus) in which the chief magistrate was transported to the seat of justice. Gellius quotes from the commentaries of Gavius Bassus.

senatores enim dicit in veterum aetate, qui curulem magistratum gessissent, curru solitos honoris gratia in curiam vehi, in quo curru sella esset, super quam considerat, quae ob eam causam 'curulis' appellaretur. GELL. 3.18.4.

See also SERV. on VERG. Aen.11.334, ISID. diff.1.108.

Originally the sella curulis was the actual seat of justice but it later became the attribute of all the higher or 'curule' magistrates.

RE 2A, SELLA CURULIS, 1310- 1315 (Kübler).

For renuo used in an absolute sense, Lewis and Short 1566 cite HOR. epist.1.16.49, OV. met.8.325, epist. 17.89, TIB. 1.5.20, MART. 2.14.14. It occurs twice in Statius (Ach.1.902, silv.1.2.184). It is used eleven times elsewhere in the Punica e.g.

concordi fremitu renuentium (line 70).

It is not found in Catullus, Virgil, Lucan, Manilius or Valerius.

The word is not used by Livy. Lewis and Short cite only CIC.

Rab. Post.36, TAC. ann.1.76, 15.58, SUET. Iul.82, VULG. Prov. 1.24 (there are nine examples in Dutripon's index). The evidence suggests that the word is more common in poetry.

For sedisse, cf. et patrias dabit insedissee curules.

STAT. silv.5.2.167.

(Nero) curuli residens apud rostra triumphantis habitu

SUET. Nero 13.

Curulis used absolutely for sella curulis is poetical and post-Augustan (TLL 4, 1545, lines 1 ff.). In classical Latin, sella curulis is common in prose (TLL 4, 1542, lines 66 ff.). It is also found at CATULL. 52.2, OV. Pont.4.9.27.

62: aequatumque decus: for aequatus used of the consulship, cf.

cui sic aequatam praebebas consulatum tuum

CIC. Pis. 14

(where there are textual difficulties, however. See the full discussion in Nisbet).

huic comes aequato sociavit munere curas  
Publicola

SIL. 2. 7-8.

Silius uses aequare no fewer than sixty-six times, more than any other poet. It is used twenty-nine times by Statius and twenty-three times by Virgil. It occurs eight times in Manilius, seven times in Lucan, five times in Valerius, three times in Horace and twice in Catullus. In prose the word is found in all periods. It is most frequent in Livy, who has it no fewer than eighty-three times. Silius uses it with reference to the consulship at lines 95 and 152 and it is also found at lines 73, 181, 325, 494, 537 and 595.

geminasque... secures: Statius uses the word geminus with fascēs.

quid geminos fascēs magnaēque iterata revolvam  
iura Asiae?

STAT. silv.1.4. 80-81.

Geminus used as an adjective is mainly poetical. The only examples cited from prose by the TLL 6.1, 1744, lines 28 ff. (under the heading res corporales) are four from Pliny and one each from Cicero, Livy and Columella. Gemini meaning 'twins' is, however, ordinary prose (TLL 6.1, 1741 lines 22 ff. under the heading substantive).

63: ante oculos atque ora: Silius uses the phrase four times elsewhere ( 8.664, 9.30, 9.40, 13.394). For a similar phrase in poetry, cf.

ante os oculosque volabo OV. Ib.157.

Similar phrases are common in Cicero and Livy e.g. CIC. Phil.8.20, Verr.2.2.81, 2.3.5, LIV. 22.14.8, 22.5.5.

The phrase ante oculos is common in Livy, who has it seventeen times and in Cicero e.g. Verr.2.4.110, 2.5.65, Rosc.24, Phil.4.12. It is used by Lucretius (2.732, 3.185), Virgil (Aen.2.773, 12.638) and Ovid (rem.564). It is used frequently throughout the Punica and elsewhere in Book 11 at lines 116 and 345. For its use elsewhere with adstare, cf.

ante oculos adstant lacerae trepidantibus umbrae  
SIL. 12.547.

astare: cf. (Poenus) astabat muris (line 204).

(Hannibal) et insultans astare ad moenia Romae  
SIL. 10.359.

The word astare used of persons is very common in drama. The TLL 2, 953, lines 22 ff. (under the heading de animantibus) cites no fewer than sixty-three examples from Plautus, two from Terence

and also NAEV. trag.50, ENN. trag.243, ACC. trag.342. In epic, it is most frequent in Virgil, who has it twenty times. It occurs seventeen times in Silius (see on adiungere dextras at line 4), four times in Valerius, three times in Statius and twice in Lucan. It is found twice in Manilius and once in Horace. The TLL cites five examples from Ovid. The word is also used in this sense in classical prose, but much less frequently. The TLL cites two examples from Cicero and one each from Sallust and Caesar. In post-Aug. prose the word is most frequent in Tacitus (the TLL cites twelve examples), followed by Suetonius (eight examples cited). Three examples each are cited from Pliny and Apuleius and one from Quintilian. The evidence suggests that the word is more common in poetry.

repulsae: in classical Latin, repulsa is a technical term used to denote an election defeat e.g. CIC. Pis.1.2, LIV. 5.1.5. Lewis and Short 1573 cite eight other examples from Cicero alone. The meaning 'refusal' which it has here, is poetical and post-Augustan e.g. PROP. 3.14.26, VAL. FL. 5.322, OV. met.2.97, 3.289, 3.395, 12.199, 14.42. It occurs again at line 112.

tantaeque dolore repulsae  
concitus.

Livy also uses it of a rebuff given to a delegation.

et princeps legationis eorum Echedemus fatigatos tot repulsis Aetolos... ad spem revocavit.

LIV. 37.7.4.

See also SEN. ira 2.6.2, APUL. met.10.34.

64: gressu... citato: cf. inde citato  
celsus abit gressu  
SIL. 13. 750-751.  
graduque/citato  
SIL. 3. 183-184.

Similar phrases occur at SIL. 5.532, 12.171, 13.445, STAT. Theb. 6.587. The phrase citato equo is found at lines 405 and 523. Livy has citato gradu at 8.6.2, 28.14.17, 35.36.1. Seneca uses the phrases citato cursu and citato gradu (apocol. 12, Med.891, Phaedr.989, 1062, Tro.999, Herc. f.179).

65: antistat cunctis praecellens Virrius ore: 'Virrius was the most eloquent of all, pre-eminent in speech.' Duff is wrong to translate 'Their chief was Virrius, an eloquent speaker'. The TLL 2, 187, line 9 also takes antistat to mean that Virrius was the leader of the delegation. But this meaning of the word is very rare and is not cited before the historian Julius Valerius (fl. A.D. 290).

sacerdotem quae ibidem antistabat IUL. VAL. 1.50.

The only other instance of antistare in this sense which is cited by the TLL is even later- from the epistles of Symmachus (fl. A.D. 420).

rebus Romanis SYMM. epist.3.43.2.

The normal meaning of antistare is 'to surpass' and this gives excellent sense. And it is used by Silius twice elsewhere in the Punica. Juno begs Jupiter to demonstrate his superiority over all the other gods.

ut noscant gentes, immania quantum  
regna Iovis valeant, cunctisque potentia quantum  
antistet

SIL. 9. 536-538.

Silius says that the only rivalry in the army of Marcellus was with one another as each man strove to surpass the other in deeds of valour.

solaque, quod superest, secum certamina norunt,  
quis dextra antistet.

SIL. 14. 141-142.

There is no historical support for the assertion that Virrius was the leader of the delegation. Livy mentions him simply as one member of a delegation who was sent to the consul Varro at Venusia. On the way back, Virrius proposed that the Capuans should make a treaty with Hannibal. The others accepted this proposal. (LIV. 23.6.1-3). Livy does record a variant (23.6.6-8) about a delegation from Capua being sent to Rome. But the name of the leader is never mentioned. Livy's rejection of this variant is discussed in Chapter II, pp. 28 ff.

The word praecellens is used only once elsewhere in the Punica.

tum iuvenis, magno praecellens robore mentis

SIL. 3. 603.

It is not found in Virgil, Horace, Catullus, Manilius or Valerius. The OLD 1421 cites eight examples, all from prose. The only instances of praecello in verse cited by the OLD 1422 are one from Lucretius (often a prosaic author) and one from Silius. (There are four instances in the Punica- at 9.478, 15.74, 16.429, 17.613). Fourteen examples are cited from prose. Taking praecellens and praecello

together, one can say that praecellens is prosaic.

66: genus obscurum: see the note on obscurum at line 58.

nullique furore secundus: cf. nulli quisquam virtute secundus

SIL. 7.55

which is an adaptation of Virgil's description of Turnus.

haud ulli veterum virtute secundus.

VERG. Aen. 11. 441.

67: coetu patrum: cf. et multo patrum stipatur curia coetu (line 500).

Silius uses the word coetus of an assembly at Capua at line 159 and a crowd at a banquet at line 303. The word is common in prose and in poetry to denote a meeting but no examples with patrum are cited by the TLL 3.7, 1440, lines 33 ff. Cicero in fact draws a distinction between a meeting of the senate and an ordinary gathering of men.

valde autem est absurdum ei contionem aut senatum aut ullum coetum hominum committere...

CIC. de orat. 3.65.

ingentique senatu: the phrase has an odd ring about it. The classical Latin expression is frequens senatus. Although ingens denoting numbers is common in prose and in poetry, no parallels for ingens senatus are cited by the TLL 7.1, 1537, lines 66 ff. The word is used with concursum and turba, however e.g. VERG. Aen. 5.611, LIV. 3.26.12, 26.35.7, PROP. 3.14.29.

68-69: impia... profudit  
consulta:

for profundere used in this sense

elsewhere in poetry, cf.

has postquam maesto profudit pectore voces CATULL. 64.202.

'sed quid ego haec animo trepidantei dicta profundo?'

LUCIL. 1100(W).

praesertim si cum summo clamore profusus

LUCR. 4.539.

vocesque repente profusae SIL. 6. 252.

It is also found in prose e.g.

et maledictorum clamorem omnes profuderunt

CIC. Sest. 117.

See also CIC. Tusc. 2.56, VITRUV. 5.5.3, VAL. MAX. 3.8.6.

Consultum is used in this sense as early as Plautus.

nam bene consultum inconsultumst. PLAUT. Mil. 600.

It is common in poetry, especially in Silius. He uses the word again at line 317 and fifteen times elsewhere in the Punica in this sense. (29) It is also found at VERG. Aen. 6.151, 11.410, STAT. Theb. 4.629, 7.81, 10.770, 11.156, Ach. 1.82, MANIL. 3.678, VAL. FL. 1.241, 8.418. It is less frequent in prose. The TLL 4, 586, lines 58 ff. (under the heading i.q. consilium) cites three examples each from Livy, Sallust and Velleius, two from Cicero and one each from Tacitus, Pliny and Curtius.

ac vix tota: cf. Poenus ut ad somnos vix totam cursibus actae  
indulsit publi noctem

SIL. 12. 558-559.

fronde super tremuli vix tota cacuminis haerens  
iactatur, nido pariter nutante, volucris.

SIL. 5. 505- 506.

69: tumidis... vocibus: cf. et tumidae properabat staminæ linguae

SIL. 17.120.

crescentem tumidis infla sermonibus utrem.

HOR. serm. 2.5.98.

Livy uses the word of verba which offend the ears.

(et) verba tumidiora legati offensionem aurium, non perniciem  
civitatis meruerunt?

LIV. 45.24.1.

It is used elsewhere in prose in this sense at LIV. 45.23.16,  
QUINT. inst. 8.3.56.

incendit... aures: possibly an adaptation of Virgil.

(Fama) incenditque animum dictis VERG. Aen. 4.197.

No other instances of this phrase are cited from poetry or prose by the TLL 7.1, 869, lines 10 ff. (under the heading part. corp.) A similar phrase is cited from the poet Martianus Capella (who wrote between A.D. 410 and 439)

auditorum mentes MART. CAP. 5.504.

In prose, incendere is used in a fig. sense with animum at CIC. Cluent. 140, Balb. 56, Att. 2.16.1, SEN. dial. 5.9.4, APUL. met. 4.29, PANEG. 12.6.2. The TLL also cites the use of incendere with pectus at VAL. CEM. hem. 5.2.

70: concordi fremitu: cf.

concordem citharae movit per carmina linguam (line 437).

The only other instance cited from poetry of concors used in this sense is the following from Ovid (TLL 4, 91, lines 1 ff. under the heading de vocis sim. concordia).

at nymphae vicisse deas Heliconae colentes  
concordi dixere sono

OV. met.5. 663-664.

One example is also cited from later Latin poetry. The only instance cited from prose before later Latin is CIC. rep.2.69 (not a close parallel). Twenty examples are cited from later Latin prose (none of them close parallels).

Fremitu renuentum may be a poetic adaptation of Livy, or else Silius may have found it in his source.

cf. et cum fremitus indignantium tota curia esset

LIV. 23.22.7.

71-72: tum quisque fatigat  
inreplitans:

fatigare is used with reference to

persons as early as Plautus.

non sum scitior quae hos rogem aut quae fatigem PLAUT. Cist.680.

The word is very common in poetry. Lucretius uses it of the planter of the worn-out, wrinkled vine who rails at the trend of the times and curses the age.

tristis item vetulae vitis sator atque (vietae)  
temporis incusat molen saeculumque fatigat.

LUCR. 2. 1168-1169.

He also has it of importunate prayer.

nequiquam divum numen sortisque fatigant. LUCR. 4.1239.

The word is a favourite of Virgil.

(Aeneas gives his men no peace till they take their places at the oars)

sociosque fatigat  
praecipitis.

VERG. Aen. 4. 572-573.

The Latins weary Mars with importunate prayer.

Martemque fatigant VERG. Aen.7. 582

(where Fordyce has a full note on the literal and figurative uses of the word in Virgil).

Silius has doubtless been influenced by Virgil and he has the word no fewer than twenty-three times (only

four times in a literal sense). He uses it five times elsewhere with reference to persons.

(Hannibal singles out Flaminius for a verbal assault)

solumque fatigat  
Flaminius incessens

SIL. 5. 607-608.

(the fugitives give the gods no peace)

superosque fatigant

SIL. 6. 573.

See also SIL. 12.192, 13.666, 16.330.

Statius has the verb four times with reference to persons (Ach.1.338, silv.5.1.72, Theb.2.244, 4.633). See also PROP. 2.20.3, VAL. FL. 7.348.

Fatigare is common in prose, especially in Sallust, Livy (where Packard cites no fewer than fifty examples) and Tacitus. For its use with reference to persons, the TLL 6.1, 348 lines 66 ff. cites SALL. Iug.11.4, 14.20, 73.2, 111.3, LIV. 41.8.6, CELS. 3.4, 5.28.7, SEN. epist.31.5, TAC. hist.4.84.

Increpitare used in this absolute sense is first attested in tragedy.

nil me increpitando moves

TRAG. inc.234.

It is more common in poetry than in prose.

e.g. 'hostis amare, quid increpitas mortemque minaris?

VERG. Aen.10.900.

Caesar, et increpitans, 'Iam Magni deseris arma...

LUCAN. 7.606.

(Chromis) increpitans: 'unusne, viri, tot caedibus unus  
ibit ovans Argos?'

STAT. Theb.2. 620-621.

Has inter clades viso Varrone sub armis  
increpitans Paulus

SIL. 9. 632-633.

Silius uses the verb in an absolute sense at 3.140, 4.500, 10.72 and no fewer than ten times with the present participle to denote verbal taunts.

The only examples cited from prose by the TLL 7.1, 1049 lines 78 ff. (under the heading absolute) are the following from Caesar and Livy.

(Aduatici) irridere ex muro atque increpitare vocibus quod tanta machinatio ab tanto spatio instrueretur.

CAES. Gall.2.30.3.

(Romulus) cum verbis quoque increpitans adiecisset... LIV. 1.7.2.

vocumque... certamine: cf.

(exercitus) Hannibalem voce atque alacri certamine poscit  
SIL. 1. 184.

templum: for the word used of the Curia, cf.

hoc illis curia templum VERG. Aen.7.174.

templumque ordini ab se aucto curiam fecit quae Hostilia  
usque ad patrum nostrorum aetatem appellata est.  
LIV. 1.30.2.

... patres conscripti, simul templo excedemus, ut me absente  
liberius consuli senatus possit.' LIV. 26.31.11.

Summotis deinde e templo paulisper dubitatum an arcessendus a  
Capua Q. Fulvius esset  
LIV. 26.33.4.

73: Torquatus: he is mentioned by Livy (23.22.4-9) and Valerius  
Maximus (6.4.1). For a full discussion, see chapter II, pp. 25 ff.

avum: the reference is to T. Manlius Torquatus, consul for the third  
time in 340 B.C. (LIV. 8.5.1 ff.).

fronte severa: the expression is found as early as Plautus, who  
has the masc.

severo fronte curans, cogitans PLAUT. Mil.201.

For its use elsewhere in poetry, cf.

illa quidem fateor frontis non esse severae OV. trist.2.241.  
ne crede severae  
frontis opus fingi  
MANIL. 5. 105-106.

cf. also, Triste supercilium durique severa Catonis  
frons  
MART. 11. 2. 2-3.

explicuit vino contractae seria frontis HOR. serm.2.2.125.

Cicero makes much of the frown of Piso. (CIC. Pis.1,14,20, 68).

73-74: aequavisse...

nobilis: Horace also uses nobilis with the infin.

dicam et Alciden puerosque Ledae,  
hunc equis, illum superare pugnis  
nobilem  
HOR. carm.1.12. 25-27.

Nisbet and Hubbard cite as a parallel to the above passage

(Claudius) nobilis evectis fundere gaesa rotis. PROP. 4.10.42.

But mobilis is the reading of all the MSS and should be retained (nobilis is merely the reading of a later hand in P).

For the perfect infinitive, see the note on rupisse at line 12.

75: Romuleis... succedere muris: cf.

moenia Romuleae cur nondum viderit urbis? (line 583).

Silius uses the epithet Romuleus eleven times elsewhere to mean 'Roman'. For this feature of his style, see the note on Sarranaque castra at line 2. It is used in poetry with this meaning at VERG. Aen.8.654, OV. fast.5.260, IUV. 11.104, STAT. silv. 4.4.4 (Statius has it eight times elsewhere).

durastis... succedere: duro is used with the infin. twice elsewhere by Silius.

miranti durarunt prodere Poeno SIL. 10.652.

currumque per auras

haud ulli durant visus aequare volantem. SIL. 15. 212-213.

This usage is found as early as Plautus.

As. non quis parumper durare opperirier? PLAUT. Truc. 326.

It is also found in Lucan.

victurosque dei celant, ut vivere durent LUCAN 4.519.

The earliest example cited from prose by the TLL 5.1, 2297, lines 78 ff. is from Mela.

contemplari specum. MELA 1.72.

cf. also, duravi interrogare illum interpretem meum quod me torqueret.

PETRON. 41.2.

76-77: arma... afferre: the only example of this phrase cited by the TLL 1, 1194, line 60 is the following from Valerius Maximus.

(Scaurus) protinusque arma sibi adferri iussit.

VAL. MAX. 3.2.18.

For Silius' liking for ad-compounds, see the note on adiungere dextras at line 4. Silius uses adferre with manus and dextram in a military context at 15.764, 5.195, 10.87.

77: post Cannas suas: the word suus is used to stress the fact that Cannae was favourable to the Carthaginians. Livy uses sua occasio to denote a favourable opportunity (22.39.21) and suus ventus means a favourable wind (HOR. epod.9.30, SEN. epist.71.3).

77-78: per aures  
it vestras: cf. si vestras forte per auris  
Troiae nomen iit  
VERG. Aen.1. 375-376.

verba per attentam non ibunt Caesaris aurem  
HOR. serm.2.1.19.

For similar expressions in poetry, cf.

Ite, leves, elegi, doctas ad consulis aures  
OV. Pont.4.5.1.

si dudum certus ad aures  
clamor iit  
STAT. Theb.1. 670-671.

Silius frequently uses aures in this sense with a preposition e.g. per aures SIL. 4.260, 17.42, line 432: ad aures SIL. 6.519, 12.338, 17.523, line 189: in aures SIL. 12.211.

in Tarpeia... sede: for the phrase used elsewhere in poetry, cf.

Tarpeia sede perusta  
Gallorum facibus  
LUCAN. 5. 27-28.

et demigrantem Tarpeia sede Tonantem.' SIL. 12.517.

Similar phrases are found at SIL. 3.623, 4.287, 6.713, VERG. Aen.8.652, LUCAN. 1.196, STAT. silv.5.3.196. The epithet Tarpeius is used in prose with words like mons, saxum and rupes e.g. LIV. 1.55.1, 6.20.12, TAC. ann.6.19.1, hist.3.7.

Latini: for Latin demands, see LIV.23.22.4-9, 8.5.1 to 8.6.7. These passages are discussed in chapter II, pp. 28 ff.

79: haud verbis, haud voce: the anaphora with its double alliteration is very striking. For the collocation, cf.

sunt verba et voces, quibus hunc lenire dolorem  
possis  
HOR. epist.1.1.34- 35

( a reference to magic spells and formulas).

sic iterat voces et verba cadentia tollit HOR. epist.1.18.12  
where a jester is echoing the speeches of a rich man and picking up his words as they fall.

80: propulsum: 'driven out'. Propellere used in this sense seems very rare in poetry. It occurs only twice elsewhere in the Punica.

extremo fluxit propulsus murmure sanguis. SIL. 7.608.

(Curio) in praeceps magna propulsus mole ruentium SIL. 10.212.

Stattius uses it of the distraught Hippomedon repelling his river-foe with corpses.

et hostilem propellens caedibus amnem  
turbidus Hippomedon

STAT. Theb.1. 43-44.

The only instance cited from poetry by the OLD 1491, 4(b) 'to drive off or away, repel' is the following from Phaedrus, who is often prosaic.

(canes) propulsi vero fustibus vadunt foras

PHAEDR. 4.19.12.

The word seems uncommon in prose also when used in this sense. The only examples cited by the OLD are CAES. Gall.4.25, civ.1.64.1, LIV. 7.24.5, APUL. met.5.10, CURT. 4.10.6, PAUL. dig.45.1.132. Dutripon cites two instances from the Vulgate.

80-81: mandata superbo ore apportabat: the word mandata is used in classical Latin in this sense, e.g. CIC. Verr.2.2.155. Silius uses the word seven times elsewhere. Virgil has it eight times, Statius eight, Catullus four and Lucan, Valerius and Horace all have it twice. The TLL 8, 268, lines 36 ff. (under the heading nuntius) cites also two examples from Ovid and one from Propertius which shows that it is common in poetry.

The phrase superbo ore is also used at lines 578-579 and applied to Sychaeus at SIL. 3. 247-248.

Apportare used in this sense belongs to the language of drama (TLL 2, 304, lines 54 ff. under the heading saepe de verbis, nuntiis sim.)

e.g. Ep. voluptabilem mihi nuntium tuo advento adportas,  
Thesprio.

PLAUT. Epid.21.

It is also found at Most.466, Poen.640, Stich.295, 338, Men.3, Merc.161.

nuntium adporto tibi TER. Haut.427.

See also Haut.747, Andr.73, 858, Phorm.24.

nihilne a Troia adportat fando? PACUV. trag.318.

adportas nuntium nobis disparem, divisum: huic seni senium et metum.

POMPON. com.135.

The word is uncommon in poetry in this sense. The only other instances cited by the TLL are the following from Lucretius and Martianus Capella.

ut fit insolitam rem apportes auribus ante LUCR. 5.100.

edoce quid adportes. MART. CAP. 1.2.

The word is not found in prose before later Latin. The TLL cites two examples with nuntium (HIER. epist.46.12, VULG. II reg.18.31) and one with preces (CANON. interpret. vet. Migne 56, 834).

82: turbine praecipitem... actum: Silius no doubt had in mind Virgil's description of Salmoneus whom Jupiter drove down headlong with a mighty cyclone blast.

praecipitemque immani turbine adegit. VERG. Aen.6.594.

Turbo is also used to denote the force of a whirlwind at VERG. Aen.12.320 and Aen.1.45. Elsewhere in Book 11 the word is used of the tumult of war (line 101), the whirlwind advance of Hannibal (line 521) and a frothy blast of rhetoric (line 579). Silius uses the word no fewer than forty-seven times in the Punica.

revoluti corporis: revolutus vividly suggests the turning motion of the body as it flies through the air.

cf. amputat e curru revolutae virginis ora SIL. 2.202.

Silius also uses it of the windings of the river Meander (7.140) and of Anna collapsing over her sister's corpse (8.156). Ovid uses it of the roll of the centuries being turned over by Romulus (fast.4.29). The participle is used six times by Virgil. He has it of Nisus slipping on the sand (Aen.5.336), Caeneus reverting to her original shape (Aen.6.449), the swift circling of the returning day (Aen.10.256), the retreating waves (Aen.10.660), boulders rolled by the ocean's backwash (Aen.11.627) and Liris rolled backwards off his horse (Aen.11.671).

It seems less common in prose. Tacitus uses it of a dam which rolls back a river, causing it to flood the soil (hist.5.14). Livy has it in a fig. sense of Minucius who fell back upon an attempt to distribute more evenly the burden of the grain shortage.

et revolutus ad dispensationem inopiae LIV. 4.12.10.

83: saevo afflicto saxo: cf. saxo crus eius affligitur CURT. 4.6.24.

(Anius) lapsus per gradus capite graviter offenso impactus  
imo ita est saxo ut sopiretur

LIV. 8.6.2.

This use of affligere is undoubtedly prosaic. This is the only instance cited from poetry by the TLL 1, 1233, lines 56 ff. (under the heading ferire, percutere aliqua re). It is rare in prose before later Latin. The only examples cited are TAC. ann.14.8, 16.6, APUL. met.6.10 (none are close parallels). Fourteen examples are cited from later Latin prose.

83-84: spectante piaret  
tristia dicta Iove et lueret verba impia leto:

for spectante Iove, cf.

en ego ipse audiente non populo Romano modo senatuque sed Iove ipso,  
qui Capitolium incolit, profiteor me dicturum

LIV. 8.4.11.

The meaning of piare is the same as that of luere. Both verbs denote the expiation of an offence. Both are used seven times elsewhere in the Punica. Luere is used in classical Latin both in prose and in poetry (OLD, 1051, 2). Piare on the other hand is mainly poetical. It is not found in Livy, Petronius or the Vulgate and the only example cited from prose by the OLD, 1382(3) is TAC. ann.1.42.

85: en ego: Silius no doubt took en ego from Virgil, who has it twice.

en, ego vester  
Ascanius!

VERG. Aen.5. 672-673.

(Allecto) en ego victa situ VERG. Aen.7. 452.

It is possibly a convenient metrical device which gives a dactyl.

The words are also found in Livy ( 8.4.11, 3.17.6).

progenies eius: cf. T. Manlius esse etiam nunc eius stirpis virum  
diceret ex qua quondam in Capitolio consul  
minatus esset quem Latinum in curia vidisset  
eum sua manu se interfecturum. LIV. 23.22.7.

The word eius is rare in poetry, apart from the didactic poets Lucretius (who has it thirty-five times) and Manilius (who has it fourteen times). It is not found elsewhere in the Punica. It is not used by Virgil, Lucan, Valerius or Statius (it occurs seven times in the prose introductions to the Silvae). It occurs twice in

Catullus and four times in Horace. Platnauer (Appendix A p. 116) cites one example from Tibullus (1.6.25), two from Propertius (4.2.35 and 4.6.67- both at the end of the hexameter) and two from Ovid (trist.3.4.27 at the end of the hexameter and Pont. 4.15.6).

sede Tonantis: the temple of Jupiter on the Capitoline (Capitolia is mentioned in the very next line). Tonans is frequently used in poetry as an epithet of Jupiter. It occurs no fewer than twenty-two times in Silius (see also line 293), ten times in Lucan, six times in Valerius, five times in Manilius and twice in Horace. Lewis and Short 1878 cite six examples from Ovid. It is not found in Virgil or Statius.

86: orantem: 'the envoy'. Silius uses the present participle as a substantive elsewhere at 1.631, 4.697, 5.102, 7.406. It is found at VERG. Aen.10.536, 10.554, VAL. FL. 4.74, STAT. Theb.11.618. This usage is poetical and was no doubt dictated by metrical considerations. Ōrātōrēm and Ōrātōrīs are not convenient metrically.

87-88: rabidum hinc palmasque virorum  
intentantem oculis: rabidus vividly suggests  
the madness of a wild animal. The epithet is frequently used of animals in poetry and sometimes in prose e.g. SEN. ira 1.1.6, 1.15.2, epist.99.24.

cf. (Hannibal) effundit cunctam rabiem (line 224, where see note).

The word seems poetical, being mainly confined to epic. I count fifty-seven instances in poetry. It occurs most frequently in Statius who has it twenty-three times, followed by Silius who has it eleven times. It is used by all the epic poets. It occurs six times in Virgil, four times in Valerius and three times in Lucan. It is also found twice in Manilius, twice in Catullus and once in Horace. Lewis and Short 1520 cite two examples from Ovid and one example from the poetry of Cicero, Lucretius and Propertius. Lewis and Short cite only ten instances in prose, all post-Augustan. Seven examples are cited from Seneca and one each from Pliny, Gellius and the Rhet. Her. In four of the examples (SEN. ira 1.12.5, 3.16.2, 3.30.1, GELL. 19.9.7) the word is used along with another adjective. It is not found in Livy, Petronius or the Vulgate.

For intentare used in this sense, cf.

et alius veru extis stridentibus plenum in oculos eius intentat

PETRON. 95.8.

tela ac manus in ora legatorum intentant. TAC. hist.1.69.1.

The word does not occur elsewhere in the Punica. It is very rare in poetry in this sense. The only other examples cited by the TLL 7.1, 2123, lines 13 ff. (under the heading i.q. opponere, obicere: proprie et in imagine) are VERG. Aen.6.572, STAT. Theb.11.495 (neither of them close parallels). In prose, three examples are cited from Tacitus (including the one given above), two each from Cicero, Livy and Seneca and one each from the Bell. Hisp., Curtius and later Latin prose.

proavitaque facta parantem: the reference is to the behaviour of T. Manlius Torquatus, consul for the third time in 340 B.C. For a full discussion, see chapter II, pp. 25 ff.

Proavitus meaning 'ancestral' seems a poetical usage which is not very common. It occurs elsewhere in Silius at 5.79, 5.366, 16.253. It is used once by Statius (silv. 4.4.83). The only other instance cited by the OLD, 1464 is OV. met. 13.416. It does not occur in Livy, Petronius or the Vulgate.

Paro with the direct object meaning 'I plan, intend' is found as early as Plautus and Terence.

e.g. quandoquidem pater mihi exsilium parat. PLAUT. Merc.933.

An. quam hic fugam aut furtum parat? TER. Phorm.191.

It is found in prose and in poetry e.g. CIC. dom.54, SALL. Iug.56.2, LIV. 21.48.9, 26.13.14, TAC. hist.2.85, OV. met.3.46, 11.240, VAL. FL. 5.580.

For parans used as the equivalent of a substantive,

cf. tum caput orantis nequiquam et multa parantis  
dicere detrubat terrae

VERG. Aen.10. 554-555.

It is used by Silius in this sense at 1.37 and 16.10.

89: ut vidit maiore adeo crudescere motu: for motus used of anger elsewhere in the Punica, cf.

quae nimios fremet motus SIL. 9.472.

Silius also uses the word of feelings at 10.607 and 14.110. Both Statius and Valerius use the word in this sense.

e.g. continuo discors vario sententia motu  
scinditur

STAT. Theb. 12. 173-174.

(See also Ach.1. 302).

dum vario nutat sententia motu VAL. FL. 3.686.

(See also VAL. FL. 3.113).

Lucan has the word in this sense but with the addition of irarum (7. 385-386). Elsewhere in poetry, motus is used in this way but is modified by the addition of animorum or animi e.g. VERG. georg. 4.86, LUCR. 4.1072, HOR. ars lll. Motus animi or mentis is common in prose (TLL 8, 1536, lines 20 ff.).

Crudescere is a poetical word. No examples are cited from prose by the TLL 4, 1232, lines 45 ff. (under the heading de animantibus, i.q. efferari, exacerbari). It occurs twice elsewhere in Silius in this sense.

e.g. (Scipio) crudescens caedibus SIL. 4.449.

(See also 14. 555).

Elsewhere in poetry, the only examples cited are VAL. FL. 2.509, STAT. Theb. 2.717, 7.624 and the Christian poets Commodianus (apol. 866) and Dracontius.

dea crudescit in iras DRAC. Orest. 102.

90: frendens: cf. (barbarus) et cassa frendens sublabitur ira.

VAL. FL. 6.556.

Silius uses frendens in this sense at 1.494, 2.121, 5.253, 10.22, 12.236.

cf. also, (Syphax) frendebat minitans SIL. 17.116.

Frendo is also found in later Latin poetry in this sense e.g. PRUD. perist. 5.343, ALC. AVIT. carm. 5.24. The only instances cited from prose by the TLL 6.1, 1287, lines 57 ff. (under the heading i.q. furiose dicere) are the following from Curtius.

frendente Alexandro eripi sibi victoriam e manibus

CURT. 4.16.3.

(Alexander contione habita) desiluit deinde frendens de tribunali

CURT. 10.2.30.

pro cuncta pudendi! 'how utterly disgusting'. This use of cuncta meaning 'in every respect' is very rare before later Latin but it does occur elsewhere in the Punica.

(the twins Eurymedon and Lycormas) cuncta pares SIL. 2.638.

The TLL 4, 1402, lines 34 ff. cites parallels from later Latin  
e.g. *cuncta sanctus ac beatissimus propheta* FILASTR. 154.1.

Cuncta also occurs in this sense at RUFIN. hist.  
6.14.9, NOVELL. Theod. 1.7, SYMM. epist. 7.13, AVELL. p.74, 20,  
p.495, 3, p.496, 19, p. 524, 7 and VEN. FORT. epist. (carm.) 10.3 tit.

But the adverbial accusative is common enough in  
poetry (see the note on torvum at line 99). Cuncta here is used  
exactly like omnia, for which there are parallels e.g. TER. Ad. 990,  
CIC. Att. 14.21.3, VERG. Aen. 4.558, OV. Pont. 1.1.77, STAT. Theb.  
10.654, Ach. 1.660, 2.9. The TLL 9.2, 623 lines 57 ff. also cites  
twenty-three examples from later Latin.

Shackleton-Bailey has proposed coepta for cuncta.  
'I dislike pro cuncta pudendi, not so much as " *duram formulam et  
moleste graecissantem* (Ernesti), as because cuncta is fatuously vague.  
Fabius is infuriated not by Campanian manners in general but by a  
particular piece of impudence.' (30) This is a subjective-sounding view.  
Cuncta should be retained in view of its use elsewhere by Silius,  
the fact that the adverbial accusative is so common in poetry and the  
parallel use of omnia.

Livy also makes Fabius refer to the shamelessness  
of the proposal.

*eam unius hominis temerariam vocem silentio omnium  
exstinguendam esse*  
LIV. 23.22.9.

For similar sentiments with the exclamation pro, cf.

*pro curia inversique mores!* HOR. carm. 3.5.7.

*pro facinus indignum!* SEN. suas. 7.11.

For the use of the gerundive pudendus applied to  
persons in respect of their own behaviour, cf.

*sic lucro aversam potuisse nasci  
matre pudenda.*

HOR. carm. 2.4. 19-20.

It is also found in prose e.g. LIV. 23.3.11, 25.6.11, 40.56.3,  
TAC. hist. 2.90, Suet. Nero 51 (none of them are close parallels).

91: sedes... vacat: for sedes used to denote the office of consul, cf.

*non denique haec sedes honoris umquam vacua mortis periculo  
atque insidiis fuit.*

CIC. Catil. 4.1.2.

Vacare meaning 'to be vacant' seems rare. It is not found elsewhere in the Punica with this meaning. Nor is it used by Virgil, Lucan, Statius, Valerius, Horace, Catullus, Manilius, Livy, Petronius and the Vulgate in this sense. The only instances cited by Lewis and Short, 1950, IIB 2, are the following from Cicero and Pliny.

M. enim Piso si adesset, nullius philosophiae, earum quidem quae in honore sunt, vacaret locus.'

CIC. nat. deor.1.16.

Brutus writes to Atticus of his fear that Octavian is about to take the place of Antony as leading figure in the state.

quid enim nostra victum esse Antonium, si victus est, ut alii vacaret, quod ille obtinuit?

CIC. ad Brut.17.6.

Pliny writes to Trajan about two offices which are vacant.

impense rogo ut Attium Surum praetura exornare digneris, cum locus vacet.

PLIN. epist.10.12.1.

rogo dignitati... vel auguratum vel septemviratum, quia vacant, adicere digneris.

PLIN. epist.10.13.8.

belli viduata procella: cf. secunda Punici belli procella

FLOR. epit.1.22.12.

Procella is found elsewhere in prose with a defining gen. in a fig. sense e.g. CIC. Verr.1.8, Cluent.153, LIV. 28.25.8, APUL. met.10.4 (none of them close parallels). The word is used elsewhere in prose and in poetry in a fig. sense e.g. CIC. Cael.59, NEP. Att.10.6, LIV. 2.1.5, 2.10.7, 3.11.7, 28.24.2, 40.8.8, VAL. MAX. 3.8.4, PETRON. 26.8, OV. Pont.2.7.54, LUCAN. 8.203, SIL. 4.146, 12.334, 17.59.

The fig. use of viduatus and viduare seems mainly poetical.

e.g. arvaque Riphaeis numquam viduata pruinis

VERG. georg.4.518.

viduataque lumine regna

SIL. 3. 601.

(See also SIL. 12.370).

(dolphins) et viduata volant pinnis MANIL. 5.445.

Lucretius has the participle with the genitive.

manuum viduata vicissim LUCR. 5.840.

Viduare is used in a fig. sense at VERG. Aen.8.571, HOR. car. 2.9.8, STAT. Theb.3.385, silv.1.3.77, SEN. Hippol.866. The verb is not found in Livy or Petronius. The only instances cited from prose by Lewis and Short, 1989, are one each from Columella, Apuleius and Vitruvius. Dutripon cites one example from the Vulgate (Jerem. 51.5).

93: inque locum Pauli: the phrase in locum is prosaic and technical. This is the only instance cited from poetry by the TLL 7.2, 1587, lines 43 ff. It is common in Cicero (seven examples cited) and in Livy (sixteen examples cited. There are sixty-one). It is also found at CAES. Gall.6.12.7, NEP. Alc.7.3, TAC. ann.2.5.11, QUINT. inst.3.6.54.

Lucius Aemilius Paullus was consul in 219 B.C. and again in 216 B.C. He had a share in the strategical responsibility for the Roman disaster at Cannae in 216 B.C. He was killed in this battle.

RE 1, AIMILIUS PAULLUS, 581 (Klebs).

94: ante alias: perhaps an echo of Virgil's

sed ante alias Arethusa sorores

VERG. georg.4.351.

It is also found at SIL. 4.148 and 14.52.

sors: the meaning here is 'fate' and not 'lot'. Duff's translation is misleading. 'Are you perhaps, Virrius, summoned first and foremost by the lot?' Consuls were not elected by lot. Sors meaning 'fate' is particularly frequent in Augustan poetry. See Lewis and Short, 1733 D, where examples are also cited from Livy and Suetonius.

e.g. Ea fato quodam data nobis sors est ut magnis omnibus bellis victi vicerimus.

LIV. 26.41.9.

concedente senatu: the expression seems prosaic. The TLL 4, 17, lines 23 ff. does not cite any instances from poetry. The participle concedente is used in this sense at CAES. Gall.7.15.6, LIV. 2.1.8, 2.45.12, 3.70.1, 22.35.4, TAC. ann.15.15.4, Suet. Nero 18.

94-95: sors... citat: for citare used with an impersonal subject,  
 cf. ergo ubi luctandi iuvenes animosa citavit gloria  
 STAT. Theb.6.834.

labor optimos citat SEN. dial.1.5.3.

(See also dial. 9.13.1).

nostris... Brutis: for this 'generalizing' plural, cf.

Ex hoc genere illos fuisse arbitror Camillos, Fabricios, Curios,  
 omnisque eos qui haec ex minimis tanta fecerunt.

CIC. Cael. 39.

The Roman passion for exempla was an essential part of rhetoric.

The reference is to Lucius Iunius Brutus, the traditional founder of the Roman republic. Ogilvie says of him: 'There can be few doubts that such a man existed and was the first "consul" but his character and exploits were elaborated by the later Junii Bruti.' (31) Duff suggests that just as Brutus was the first Roman to hold the office of consul, so Virrius perhaps intended to be the first Campanian to hold the same office. (Loeb, p. 108, footnote a).

RE, Supplementum 5, LUCIUS IUNIUS BRUTUS, 356-385

F.W. Walbank, Polybius, comm. vol. 1, 339. (Münzer).

R.M. Ogilvie, Livy 1-5, comm. 216-217.

aequat: see the note on aequatumque decus at line 62.

purpura: the word used of the office of consul is mainly poetical. It is found at OV. fast.1.81, STAT. silv.4.1.1, Germ. 3, MART. 8.8.4, 10.41.5, LAUS. Pis.70. The only instances cited from prose by the OLD, 1523, 3(c) are SEN. epist.94.60 and FLOR. epit.2.9.17.

96: i, demens, i: the expression was no doubt a rhetorical commonplace. The word demens is common in Cicero and Quintilian (TLL 5.1, 476, line 30).

cf. i demens et saevas curre per Alpes  
 ut pueris placeas et declamatio fias!

IUV. 10. 166-167.

i, demens, i, carpe fugam SIL. 10.62.

Demens is used by all the silver epic poets, no doubt influenced by Virgil who has it no fewer than seventeen times. It occurs eleven times in Silius, eight times in Valerius, four times in Lucan and four times in Statius. It is also found eight times in Horace and once in Catullus. The TLL comments that the word is frequent in Ovid.

i, quo tendis: the expression tendere ad is common both in prose and in poetry to denote making one's way to a place (Lewis and Short, 1852, IIA 1). Quo tendis is used elsewhere in both a literal and figurative sense. It is found with a literal meaning at HOR. serm.1.9.63, epist.1.15.11 and LUCAN. 1.190. Similar are Virgil's quo tendere (Aen.6.198) and Livy's quo tenderent cursum (23.34.5). It is used in a fig. sense at HOR. car.2.18.32, 3.3.70, VERG. Aen.9.206. The expression was no doubt colloquial in origin, as shown by its use in the satires and epistles of Horace, the letters of Cicero and Pliny and its frequent occurrence in the Vulgate (Dutripson cites no fewer than forty-nine examples).

96-97: perfida... Carthago: the perfidia of Carthage was a commonplace in Roman literature. See the note on rumpenti foedera Poeno at line 5.

97: medio fervore loquentis: the word fervor used in this sense is mainly poetical. It is found with this meaning elsewhere in the Punica at 1.187, 7.25, 13.215 and 15.460. It is also found at VERG. Aen.10.577, LUCAN 7.75, HOMER 595 and STAT. Theb.6.317 (none are close parallels). The TLL 6.1, 601, lines 46 ff. (under the heading translate i.q. concitatio, commotio, impetus, cupiditas animi: animantium) also cites three examples from Claudian and two from Dracontius. In prose, the only examples cited before later Latin are LIV. 3.12.7, SEN. dial.4.20.3, 4.36.3, 6.4.2. Ten examples are cited from later Latin prose.

98: impatiens... cohibere furorem: impatiens with the infinitive is found only in poetry.

e.g. at impatiens virtus haerere Catonis LUCAN. 9.371.

(See also LUCAN. 8.578).

( a monster) impatiens dare terga SIL. 6.254.

(See also SIL. 4.606, 6.232).

The only other instances cited by the TLL 7.1, 525, lines 80 ff. are from the later Latin poets Claudian and Prudentius (CLAUD. 5.253, rapt. Pros.1.35, PRUD. psych. 191, ham.133).

For cohibere furorem, cf.

ut eius furorem ne Alpium quidem muro cohibere possemus.

CIC. Phil.5.37.

The expression is found twice in the later Latin poet Dracontius who may have had this passage of Silius in mind.

furorem. DRAC. Romul.8.199.

diros cohibete furores. DRAC. Romul.10.573.

99: fulminea torvum exclamat Marcellus ab ira: for fulmineus used in this sense elsewhere in the Punica, cf.

donec fulmineo partus vestigia cursu SIL. 12.461.

sed, proxima cursu  
fulmineo populatus

SIL. 14. 446-447.

The word is rare in this sense and found only in poetry (with the exception of Donatus' commentary on Virgil written late in the 4th c. A.D. The TLL 6.1, 1532, lines 22 ff. under the heading de rebus incorporeis cites CLAUD. DON. Aen.10.590). The only other instances cited are CLAUD. 1.73, 21.200, 28.469 and SIDON. carm. 1.6 (none of them close parallels).

For the poetical use of the neuter adjective used in an adverbial sense, cf.

torvumque repente  
clamat

VERG. Aen. 7. 399-400.

it torvum lacrimans STAT. Theb.12.127.

torvumque minatur imago. SIL. 2.431.

The neuter plural torva is used in this sense at VERG. Aen.6.467, VAL. FL. 2.555.

Torvum exclamat is perhaps an echo of Virgil's

torvumque repente  
clamat

VERG. Aen.7. 399-400

where Fordyce notes that torvus is normally used of fierceness of appearance, especially of the eye. For the transference to sound, he cites tonitru... torvo ACC. trag. 223 R and torva... cornua PERS. 1.99.

M. Claudius Marcellus was consul in 222 B.C. He was appointed consul suffectus for 215 B.C. but the augurs declared his election invalid on the grounds that both consuls were plebeians. Marcellus abdicated but was elected consul again for 214 B.C. He took part in the siege of Capua in 211 B.C. along with Appius Claudius. The annalistic accounts of his exploits against Hannibal are full of exaggerations which may be a tribute to his vigorous personality. Livy does not record any speech by Marcellus on this occasion. It is possible that Silius has invented this speech on the grounds that he thought it suitable for the occasion but I think it more likely that he found it in some annalist, possibly Valerius Antias.

RE 3, CLAUDIUS MARCELLUS, 2738- 2755 (Münzer).

100: lenta... patientia: Silius may have adapted a line of Lucan.

quod tam lenta tuas tenuit patientia vires.

LUCAN. 1.361.

The word patientia seems rare in poetry. It occurs only once elsewhere in the Punica where it is used of Regulus in a complimentary sense.

patientia cunctos  
haec superat currus.

SIL. 6. 545-546.

The word is found five times in Lucan and twice in Horace. It does not occur in Virgil, Statius, Valerius, Catullus or Manilius. It also seems uncommon in prose in this sense. The only instances cited by the OLD, 1309, 3(c) are the following from Plancus and Pliny.

verebar, ne cui obtrectatorum viderer... et mea patientia etiam alere bellum.

PLANC. fam.10.23.1.

ecce amicus avunculi... ut me et matrem sedentes, me vero etiam legentem videt, illius patientiam, securitatem meam corripit.

PLIN. epist.6.20.5.

101: Gradiui: the epithet Gradivus occurs no fewer than twenty-six times in the Punica as the name of Mars (see lines 399 and 581). It is also frequent in Statius who has it twenty times, followed by Valerius who has it ten times. It is also found at VERG. Aen. 3.35, 10.542, LUCAN. 1.660, IUV. 13.113, MANIL. 4.719. The word seems rare in prose. It occurs three times in Livy (always in conjunction with Mars).

e.g. *Salios item duodecim Marti Gradivo legit*  
LIV. 1.20.4.

See also LIV. 2.45.14, 5.52.7.

Varro and Diomedes (476K) incorrectly derived Gradivus from grādi. But the -a of Gradivus is long (except at OV. met.6.427). Gradi was held to represent the dance-steps of the Salii.

*Salii ab salitando, quod facere in comitiis in sacris quotannis et solent et debent.*

VARRO ling.5.85.

Ogilvie comments: 'Modern etymologists resign themselves to supposing a foreign, possibly Illyrian or Thracian origin of the name but it is hard to doubt that it is related to Grabovius which occurs in the Iguvine Tables ( IA II; VI B 1) as a cognomen of Mars as well as Jupiter... Grab-to Lat. Grad- is not a possible morphological change but may be the result of false assimilation from the character of the Salian dance (gradus).' (LIV. 1.20.4 cited above, comm. p. 99).

See also RE 7, GRADIVUS, 1688- 1689 (Boehm).

turbine: see the note on this word at line 82.

Varro: Gaius Terentius Varro was consul in 216 B.C. The aristocratic tradition is extremely hostile, representing him not only as the son of a butcher but of a retail butcher!

*C. Terentius Varro... loco non humili solum sed etiam sordido ortus. Patrem lanium fuisse ferunt, ipsum institorem mercis, filioque hoc ipso in servilia eius artis ministeria usum.*

LIV. 22.25. 18-19.

His father may have in fact been a rich merchant. Varro is also represented as a radical demagogue opposed to the senate. But his career shows that he had the confidence of the senate. He was probably no more responsible for the disaster at Cannae in 216 B.C. than his colleague L. Aemilius Paullus. He was actually thanked by the senate after the battle for not despairing of the state. He later served as proconsul in Picenum (215- 213) and with imperium pro praetore, he held Etruria against Hannibal (208- 207). He went as ambassador to Africa in 200 B.C.

RE 5 A, 1.2, C. TERENCE VARRO, 680- 690 (F. Münzer).

102: queas: the verb occurs nine times in the Punica, always in the present subjunctive and only in the forms queam, queas, queat and queant. In epic it is most favoured by Statius, who has it twenty-two times (nineteen examples being in the present subjunctive). It occurs seven times in Valerius (six times in the form queat), three times in Lucan (who has queat twice and queunt once) and twice in Virgil (quivi Aen.6. 463, queamus Aen.10.19). It occurs seven times in Horace (always in the present subjunctive), five times in Catullus (three times in the present subjunctive) and twice in Manilius (both examples in the present subjunctive). Queat occurs at Culex 79. Lewis and Short, 1509, cite four examples from Lucretius and one example each from the later Latin poets Ausonius and Iuvencus. Clearly the word was metrically convenient in poetry, especially in the present subjunctive.

In prose, Lewis and Short cite seven examples from Cicero, three examples each from Tacitus, Diomedes and Arnobius, two examples each from Sallust, Gellius and Apuleius and one example each from Columella, Nepos, Justin, Justinian and Macrobius. It is found three times in Livy, always in the present subjunctive (22.61.10, 32.4.5, 45.19.13). Dutripon lists thirteen examples from the Vulgate. It does not occur in Caesar (Gildersleeve and Lodge, 170 a). The word seems more common in early Latin (Jenkins lists twenty-three examples in his Index to Terence). It is hard to explain why it continues to be used in all kinds of authors, but not very much. For a full list of extant forms, see Gildersleeve and Lodge, 170 a.

furibunda insomnia: the word furibundus used in this sense is mainly poetical before later Latin. Apart from this passage, the TLL 6.1, 1618, lines 53 ff. (under the heading de rebus: de affectibus, actionibus sim. humanis) cites SIL. 4.373, 12.546, STAT. Theb.4.318, 10.896, IUVENC. 1.398, 2.5 (none of them close parallels). The only instances cited from prose are CIC. Phil. 13.19, APUL. met.8.6 (neither are close parallels) plus four examples from later Latin prose.

103: exturbatos... limine templi: the word exturbare occurs only once elsewhere in the Punica, where it is used of arrows launched from the string.

exsiluere per auras  
ocius effusis nervo exturbante sagittis.

SIL. 16. 480-481.

It seems uncommon in poetry. It is not found in Virgil, Horace, Valerius, Lucan or Manilius. It occurs four times in Statius and once in Catullus but never with reference to people. It is prosaic in this sense. No other examples are cited from poetry by the TLL 5.2, 2092, lines 40 ff. (under the heading i.q eicere, per vim expellere sim: homines). The only examples cited under templo, ecclesia sim. are the following from the Christian writers Optatus and Ambrose.

cum signis catholica frequentia exturbata et cruentata de  
sedibus suis expulsa est.

OPTAT. 2.18. p. 53, 7.

de templo suo Iesus flagello eicit... dominus flagello  
exturbat sacrilegos.

AMBR. c. Aux. 23. p. 1014<sup>B</sup>.

105: semiviros: for the proverbial effeminacy of Capua, see the note on luxus at line 33. Elsewhere in the Punica, Silius uses the word in its literal sense to denote the eunuch priests of Cybele (17.20). It is also used in this sense at IUV. 6.513, VAL. FL. 6.695, STAT. Theb.6.821, Ach.2.78.

For its figurative use elsewhere, cf.

et nunc ille Paris cum semiviro comitatu VERG. Aen.4. 215.

It is also found in a fig. sense at VERG. Aen.12.99, LUCAN. 8.552, 9.152, VAL. FL. 8.347.

nostro de more: cf. *gestat Agenoreus nostro de more secures  
consulis*  
SIL. 8. 671- 672.

De more is used at line 270 and de more vetusto at line 501. The latter expression may be an echo of Lucan.

*Haec propter placuit Tuscos de more vetusto  
acciri vates.*  
LUCAN. 1. 584- 585.

The expression is common in epic. It occurs twenty times elsewhere in the Punica. (32) It is found at VERG. Aen.1.318, 3.65, 3.369, 4.57, 5.96, 10.832, 11.35, LUCAN. 4.417, STAT. Theb.2.741, 4.243, 4.465, 5.159, 5.422, 7.269, 10.829, 12.62, VAL. FL. 1.779, 3.126, 4.138, 5.404, 6.640, OV. met.2.711, PROP. 2.3.13, MANIL. 1.317.

It is rare in prose. The only examples cited by the TLL 8, 1527, lines 83 ff. are PETRON. 14.17, GELL. 12.52, 16.19.14, APUL. met.3.25.4.

106: non umquam sobria pubes: the taunt was conventional in Roman invective.

e.g. *attende enim paulisper cogitationemque  
sobrii hominis punctum temporis suscipe.*  
CIC. Phil.2.31.

For similar insults, see CIC. Pis.13, 22, 67, Verr.2.5.63, HOR. carm.1.37.10-12, PROP. 3.11.56.

cf. also, *et numquam sobrius Ardor  
succiduique gradus*  
STAT. Theb.4. 662- 663.

*rusticus e lucoque vehit, male sobrius ipse*  
TIB. 1.10.51.

*ecce suburbana rediens male sobrius aede*  
OV. fast.6.785.

See the note on pubis at line 46.

107: brevi, moneo, ocius urbe facesse: brevi meaning 'soon' is found elsewhere in poetry e.g. CATULL. 61.204, HOR. epist.1.39, STAT. Theb.6.938, SIL. 14.91. In prose, it is common in Cicero e.g. Verr.2.5.173, div.1.68, 1.100, 1.104, Tusc.1.96, rep.1.40, Cato 31, ad Q. fr.2.4.3, epist.5.11.3, 5.21.5, 6.6.1, LEP. Cic. epist.10.35.1.

For this construction with moneo, cf.

et procul hinc, moneo, procul hinc  
quaecumque profanae

SIL. 17. 28-29.

See also SIL. 15.38.

The word ocius is found in early tragedy and comedy e.g. LIV. ANDRON. trag.16, PLAUT. Curc.154, TER. Eun.609. It is common in poetry, especially in epic, where it is most frequent in Silius. He has it no fewer than twenty-nine times, including lines 119 and 247. (It is metrically convenient as it provides a dactyl). It occurs eleven times in Virgil, six times in Statius, three times in Valerius and twice in Lucan. It is found six times in Horace. The TLL 9.2, 414, lines 39 ff. cites two examples from Lucretius.

It is much less frequent in prose. It occurs six times in Livy and four times in Petronius. The only other instances cited from prose by the TLL are three from Pliny.

For facessere used in this sense, cf.

ni facesserent propere ex urbe LIV. 4.58.7.

facessite hinc ocius CLRT. 10.2.27.

The word used in this sense belongs to the language of early Latin drama. It is found at ENN. scaen.149, PLAUT. Rud.1061, TER. Phorm. 635, PACUV. trag.326, AFRAN. com.203, TITIN. com. 52.

This is the only instance cited from poetry by the TLL 6.1, 39, lines 59 ff. (under the heading i.q. discedere, abire, de personis). It is used in this sense at LIV. 1.47.5, 1.48.6, 6.17.8. The TLL cites six examples from Apuleius and seven from later Latin prose.

108: ut par est: for this expression, cf.

paulatim crescunt, ut par est, semine certo

LUCR. 1. 189.

statim, ut par fuit, iussu eius homines...

comprehensi sunt.

CIC. Verr.2.5.10.

It is also found at PLIN. nat.37.20.

Par meaning 'right and proper' is found as early as Plautus and Terence e.g. PLAUT. Trin.230, TER. Hec.867.

It is common in prose in this sense (OLD 1293, 14). It is found elsewhere in poetry at CATULL. 62.9, 111.3, HOR. epist.1.15.25, PERS. 5.6, SIL. 16.539. It is significant that all instances apart from Silius are in satire (sometimes called 'versified prose') or in Catullus (whose elegiac poems such as 111 are often prosaic). The effect of it in Silius is definitely prosaic.

ductor: the word is common in epic in the sense of 'military leader'. Silius has it more than two hundred times. It occurs thirty times in Statius, twenty-four times in Virgil, nineteen times in Valerius and eight times in Lucan. The only instance cited from prose before later Latin by the TLL 5.1, 2168, lines 19 ff. (under the heading imperitantes, regentes, maxime in bello) is CIC. Tusc.1.89. But it is also used in this sense by Livy(7.41.5, 10.21.15, 22.61.15).

109: consurgere cuncti: the historic infinitive is used in excited narrative to describe an unfolding scene, a state of feeling, or the beginning or repetition of striking actions. It is found as early as Plautus and Terence.

e.g. clamorem utrimque efferunt.  
imperator utrimque, hinc et illinc, Iovi  
vota suscipere, (utrimque) hortari exercitum.

PLAUT. Amph.228-230.

PA. siquando ad eam accesserat  
confabulatum, fugere e conspectu ilico,  
videre nolle.

TER. Hec.181-183.

It is found in Horace.

e.g. misere discedere quaerens,  
ire modo ocius, interdum consistere, in aurem  
dicere nescio quid puero, cum sudor ad imos  
manaret talos.

HOR. serm.1.9. 8-11.

Virgil has the construction in thirty-two passages, two of which are in the Georgics and the rest in the Aeneid. Only eight passages have single infinitives. (33)

The historic infinitive is used by Cicero.

e.g. Clamare omnes ex conventu neminem umquam in Sicilia fuisse Verrucium. Ego instare ut mihi responderet...

CIC. Verr.2.2.188.

It is common in the historians.

e.g. tum spectaculum horribile in campis patentibus: sequi, fugere, occidi, capi...

SALL. Iug.101.11.

tum vero irasci plebs tribunorum magis silentio quam consulum imperio, et dicere actum esse de libertate sua.

LIV. 2.55.2.

tum vero patentibus locis grande et atrox spectaculum: sequi vulnerare capere, atque eosdem oblatis aliis trucidare. iam hostium, prout cuique ingenium erat catervae armatorum paucioribus terga praestare, quidam inermes ultro ruere ac se morti offerre.

TAC. Agr.37.2.

This is the only instance of the historic infinitive in Book 11.

Elsewhere in the Punica, Silius has it eight times with the single infinitive and thirteen times with two or more infinitives.

Conciliare... vertere ( 1.241-242), certare... praeferre... excipere (1. 248-251), frangere... amare... tranare... accersere (1.262- 264), gliscere (4.111), credere ( 4.300), trepidare ( 4. 806), implere (5.33), addere... precari (5. 101-103), respicere ( 6.335), prensare (6.462), horrere... credere (7.369- 370), respectare (8.18), vibrare... tramittere... frangere ( 8. 552- 553), ostendere (8.577), traducere... vibrare... inrepitare... exercere... velle (9. 4-7), caligare... posse... confidere (14. 89- 90), sterni... serpere... populari (14. 596-597), trepidare... queri (15. 578-579), addere... instare... donare (15. 719- 721), damnare... inrepitare (16. 340), reboare... micare... ruere (17. 251- 252).

110: viros... premebant: Silius uses the historic infinitive elsewhere with the imperfect indic. at 4.111, 5.33, 6.335, 6.462, 8.18.

Premere is used in this sense elsewhere in prose and in poetry e.g. CAES. Gall. 7.28.3, SEN. dial.5.33.1, STAT. Theb. 10.910, IUV. 1.46, 3.244. I give the example from Seneca.

tribunalia magistratum premit turba.

111: necnon et: 'and also'; an emphatic formula of familiar style first brought into poetry by Virgil, who has it fifteen times, usually at the beginning of the line but sometimes in the middle, e.g. at Aen.7.521, where see Fordyce's note. The simple nec non is rare in Virgil but not uncommon in Cicero (but always with a separating word). Silius has necnon et six times at the beginning of the line (three times in Book 11- see also lines 225 and 277). He uses necnon by itself twenty-three times, usually at the beginning of the line. It occurs five times in the middle of the line e.g. at line 541 and twice at the beginning and the middle of the line (14. 203, 16.554).

Necnon et is used elsewhere in poetry at OV. met.7.432, MANIL. 1.779, LUCAN. 3.516, HOMER 238, STAT. Theb.2.371, IUV. 3.204. It is also found in prose. The TLL 5.2, 915, lines 49 ff. cites two examples from Pliny and one each from Varro, Columella, Quintilian, Suetonius and Seneca. It is common in later Latin prose.

See also LHSz 524.

Campana iuventus: cf. (Capua) Campana urbs (line 215).

Campanaeque manus (line 299).

The epithet Campanus to denote Capua is common in prose but rare in poetry (presumably because Capua is mentioned in poetry less frequently and there is much less poetry than prose in any case). It occurs five times elsewhere in the Punica. The only other instances cited from poetry by the TLL 2, ONOMASTICON, 125, lines 43 ff. are the following from Virgil and Lucan.

et Capys: hinc nomen Campanae ducitur urbi

VERG. Aen.10.145.

moenia Dardanii tenuit Campana coloni.

LUCAN. 2.393.

112: extulit... gradum: cf.

tu exinde domi militiaeque iuxta bonus nusquam gradum extulisti.

PANEG. 4. (10).16.5.

The expression is rare. The only other instances cited by the TLL 6.2, 2147, line 24, are the following from Statius and Seneca.

arcanis effert pudibunda tenebris  
Deidamia gradum

STAT. Ach. 1. 918-919.

effer citatum sede Pelopea gradum SEN. Med.891.

repulsae: see the note on repulsa at line 63.

112-113: dolore... concitus: concitus used in this sense is more common in poetry than in prose, at least before later Latin. The TLL 4, 37, lines 20 ff. (under the heading re incorporea aut actione) cites seven examples from Ovid, three from the Ilias Latina, two each from Virgil, Statius and Valerius, one example from Lucan and two from later Latin poetry (none of them close parallels). The only instances cited from prose are PLIN. nat.9.20, QUINT. inst. 11.1.65, APUL. met.9.36 (none are close parallels). Eleven examples are cited from later Latin prose.

114: Fulvius: Q. Fulvius Flaccus was consul in 237 B.C., censor in 231 B.C. and consul again in 224 B.C. He was praetor urbanus in 215 and again extra ordinem in 214 to guard Rome. He was magister equitum in 213. Consul for the third time in 212, he captured Hannibal's camp near Beneventum and cut off supplies from Capua which he then besieged and captured as proconsul in 211. Silius refers to this exploit at line 115. He was proconsul in Campania and dictator to hold the elections in 210. He was consul for the fourth time in 209, proconsul in 208- 207 and opposed Scipio's expedition to Africa in 205. He died soon afterwards.

Livy does not record any speech by Fulvius on this occasion. It is probable that Silius found the speech in some annalist, possibly Valerius Antias.

RE 7, Q. FULVIUS FLACCUS, 243- 246 (Münzer).

114-115: huic nam spondebant praesagia mentis  
venturum decus: the verb spondere seems uncommon in poetry except in Statius, who has it twelve times and Silius, who uses it seven times elsewhere in the Punica. It is found only three times in Virgil, twice in Valerius and once in Lucan. It occurs once in Horace. It is not found in Catullus or

Manilius. Lewis and Short, 1746, cite two examples from Ovid and one from the poetry of Cicero (fin.2.22). It is possible that the word was not required very often in poetry. For its use elsewhere in this sense (acc. of thing and dat. of person), Lewis and Short, II.3, cite CIC. fin.2.22 (poetry), VERG. Aen.5.18, OV. met.10.395, 10.418, VAL. FL. 6.117, CIC. Phil.5.28, Att.11.6.3, epist.15.21.1, SUET. Tib.14, ILST. 3.4.1, AMM. 24.1.8 (none of them close parallels).

Praesagia mentis may be an echo of Ovid.

timuitque suae praesagia mentis OV. met.6. 510.

The word is used again at line 570.

(falsa ut praesagia nostra sint, oro).

These are the only two instances in the Punica. The word praesagium occurs seven times in Statius and four times in Lucan. It is not found in Virgil, Valerius, Horace, Catullus or Manilius. No other examples are cited from poetry by the OLD, 1438, (1). The word seems even more uncommon in prose. The only instances cited by the OLD are SEN. contr. 7.7.15 and APUL. Soc.14. The word is largely confined to the Flavian epic poets.

117: vestris devinctum colla catenis: see the note on submittere colla at line 19. Silius uses the expression elsewhere, also with reference to Hannibal.

Latia devinctum colla catena  
Hannibalem Fabio ducam spectante per urbem.'

SIL. 8. 276-277.

cf. also, aurea catena devinxere simulacrum.

CURT. 4.3.22.

118: agis: Silius uses the present tense elsewhere with a future force, e.g. sistis ni ( 9.61), ni fugis ( 15.40), ni... rapis (15. 554), si non vincitis (15. 781).

118-119: Quirini

sacratas... sedes: the ref. is to Rome. Quirinus is the name of a Sabine god. It is also the name of Romulus after his deification. Silius uses the name of Quirinus elsewhere with reference to Rome at 6.103, 10.332, 13.266.

Sedes is common in poetry to denote the abode of the gods.

e.g. illud item non est ut possis credere sedis  
esse deum sanctas in mundi partibus ullis.

LUCR. 5. 146-147.

( cf. sacratas sedes in Silius).

The word is used in this sense at LUCR. 3.18, 5.153, 5.1188, 6.418,  
HOR. carm.3.3.34, VERG. Aen.8.667, SIL. 9.531, 17.604.

The only instances cited from prose by Lewis  
and Short, 1659, BB II, are the following from Cicero and Livy.

sanctis penatium deorum Larumque familiarium sedibus

CIC. rep.5.5.7.

deos immo ipsos, convulsos ex sedibus suis ablatos esse

LIV. 38.43.6.

119: tende ocius, oro: see the note on tendis at line 96. Ocius  
is discussed at line 107. For this use of oro, cf.

absiste inceptis, oro, ne sanguine cernam (line 334)

parce, oro, et desine velle (line 348).

120: mens aegra: see the note on aegras mentes at line 55.

referunt haec inde citati: cf. ferunt citati signa LIV. 41.3.8.

The word citati is used in this sense at line 214 and elsewhere in  
the Punica at 9.364 and 15.243. No other instances are cited from  
poetry by the TLL, 3.6, 1202, lines 29 ff. (under the heading quasi  
pro adverbio). It is found at CAES. Gall.4.10.3, LIV. 6.30.4,  
7.37.5, 9.2.10, VAL. MAX. 2.2.6, SCRIB. LARG. 15, APUL. met.6.16. The  
evidence suggests that this usage is probably prosaic. (Silius uses  
it because it is convenient metrically).

121: et torva trucis responsa senatus: the word torvus is common in  
epic (see on torvum at line 99), especially in Statius who has it  
no fewer than fifty-two times, followed by Silius who has it  
twenty-one times. It occurs nine times in Virgil, four times in  
Valerius and twice in Lucan. It is also found three times in Horace,  
twice in the Culex, twice in the poetry of Petronius and once in  
Catullus. Lewis and Short, 1881, cite seven examples from Ovid, two  
from Propertius and one from the poetry of Cicero. The word is found

in post-Aug. prose but seems much less frequent than in poetry. Lewis and Short cite three examples from Quintilian, two each from Pliny and Valerius Maximus and one each from Seneca, Apuleius and Arnobius.

The word trux used of persons is also common in epic, especially in Statius, who has it fifteen times, followed by Valerius, who has it ten times. Silius uses it elsewhere of persons at 3.702, 6.658, 10.453 and 13.590. Lucan uses it four times of persons, Virgil only once (Aen.10.447). It is used once of persons by Horace (epod.5.4). See also SEN. Herc. f.937, Oed.479. In prose, the word is used only three times in this sense by Livy (3.14.5, 3.33.7, 34.5.6). The only other instance cited from prose by Lewis and Short, 1905, is CIC. leg. agr.2.65. The evidence suggests that the word is mainly poetical, being largely confined to epic.

122: tantane... caligine mersa: for a similar expression in the Punica,

cf. obtegitur densa caligine mersa vetustas

SIL. 8.45.

The phrase caligine mersus is used in a fig. sense elsewhere in poetry e.g. VERG. Aen.6.267, STAT. Theb.6.510, 10.375, silv. 5.5.52. Pliny has it in a literal sense (nat.4.88).

The TLL 3.1, 160, lines 46 ff. (under the heading de ignorantia futurorum et oblivione praeteritorum) cites further examples of the fig. use of caligo; MANIL. 2.766, VELL. 2.36.1, VAL. MAX. 3.4.5, LAUS. Pis.255, SCHOL. ad Iuv.6.556, CENS. 20.1, SULP. SEV. chron.1.36.5. The evidence suggests that the metaphor was rare before the time of Silius.

omnipotens: the epithet is used of the gods as early as Ennius and Plautus.

at ego, omnipotens  
ted exposco ut hoc consilium Achivis auxilio fuat.

ENN. trag.187-188 (W).

AG. di immortales omnipotentis

PLAUT. Poen.275.

The word is common in poetry as a masculine substantive to denote Jupiter. It is used at VERG. Aen.4.220, 10.615, OV. met.14.816, SIL. 7.372, 17.385, VAL. FL. 1.592, AVIEN. Arat.217, COMM. instr. 1.6.17.

Omnipotens is used in conjunction with Iuppiter as early as Ennius (ann.458) and Lucilius (489 W). It is also common in poetry e.g. CATULL. 64.171, VERG. Aen.2.689, 4.206, 5.687, 9.625, PETRON. 122 v 156, STAT. Theb.3.471, DRAC. Romul.4.1, CLAUD. DON. carm. inc. 29.1, VAL. SORAN. carm. frg. 4.

This usage is clearly poetical. The only examples cited from prose by the TLL 9.2, 604, lines 73 ff. are VAL. MAX. 1.6.12, HIER. epist.21.13.8.

123: fata: the concept of fatum plays an important part in epic, especially in Lucan who has it no fewer than two hundred and fifty-three times. It occurs one hundred and thirty-four times in Virgil, one hundred and thirty-two times in Statius, one hundred and ten times in Silius and eighty-one times in Valerius. See also line 362.

veniet quondam felicior aetas: here and at line 125, Silius seems to be following Lucan.

veniet felicior aetas LUCAN. 8. 869.

cf. also, ultima Cumaei venit iam carminis aetas

VERG. ecl. 4.4

(which the context shows is felicior).

124: pia Roma: the word pius is found as early as Plautus and Terence e.g. PLAUT. Rud.1194, 1234, Pseud.356, Amph.1086, TER. Hec.152.

It was Virgil who gave a special meaning to the concept of pietas with all its shades of meaning (loyalty to the gods, to country, to parents, to moral obligations). He uses the epithet forty times (significantly thirty-nine times in the Aeneid and once in the Georgics). The word is found in all the silver epic poets. It is most frequent in Statius who has it no fewer than sixty-six times. It occurs twenty times in Silius, nineteen times in Valerius and twelve times in Lucan. Elsewhere in poetry, it occurs nine times in Horace, seven times in Catullus and once in Manilius. The OLD, 1834, cites seventeen examples from Ovid, six from Propertius, three from Tibullus and one each from Martial, the Laus Pisonis and the Epicedion Drusi. The word seems much less frequent in prose. It occurs sixteen times in Livy, twice in Petronius and five times in the Vulgate. The OLD cites seven examples from Cicero, two each from Tacitus, Quintilian and the

prose works of the Senecas and one example each from Varro, Curtius, the physician Scribonius Largo, Pliny the Younger, Suetonius, Apuleius, Velleius, Plancus and Scaevola.

Campano... consule: this seems to be a reference to T. Clodius Eprius Marcellus who came from Capua. He was consul suffectus in A.D. 62 and again consul suffectus in A.D. 74.

125: et per bella diu fasces perque arma negatos: the whole line seems an adaptation of Lucan's

iussa plebe tuli fasces per bella negatos. LUCAN. 5.663.

The people of Capua became eligible for the consulship (in theory at least) when the consul Lucius Julius Caesar carried the Lex Iulia in 90 B.C. by which the Latin and Italian communities were admitted as Roman citizens after the Social War.

126: magnanimos: a stock epic word, a translation of the Homeric μεγάθυμος, which occurs no fewer than sixty-two times in the Iliad. It is found in Latin as early as Plautus (Amph.212). In epic, it is most frequent in Statius, who has it twenty-two times. It occurs sixteen times in Silius, fourteen times in Virgil, nine times in Valerius and five times in Lucan. It is found three times in Catullus. It does not occur in Horace, Manilius, Tibullus or Propertius. The TLL 8, 102, lines 68 ff. cites five examples from Ovid and one each from Lucretius, Cornelius Severus and Persius, plus three examples from later Latin poetry. The word is much less frequent in prose. The TLL cites five examples from the philosophical works of Cicero (Tusc. 4.61, off.1.63, 1.65, 1.68, 1.88), GELL. 6.19.1, SEN. epist.104.23, APUL. met.7.5, plus seven examples from later Latin prose.

128: ad suffragia: the word suffragium occurs as early as Plautus.

GE. sine suffragio  
populi tamen aeditatem hicquidem gerit.

PLAUT. Stich.352-353.

The word has a prosaic ring and is rare in poetry. It is found only three times elsewhere in the Punica (7.540, 8.255, 15.734),

once in Lucan (5.393) and once in Statius (silv.2.2.133).  
Elsewhere in poetry, it is found only in authors who are often  
prosaic e.g. HOR. epist.1.19.37, 2.2.103, MANIL. 2.136, IUV. 8.211,  
10.77.

129: Carthago: in 122 B.C. C. Gracchus sent out six thousand  
settlers to found the new city of Iunonia on the site of Carthage.  
But this action was annulled by the senate at Rome. Julius Caesar  
planned the restoration of Carthage in 46 B.C. (the timing was no  
doubt deliberate, one hundred years after its destruction; see  
Scullard, Greece and Rome, 1955, 98 ff.). Carthage was refounded  
by Octavian in 28 B.C. as a colonia civica with citizenship and  
municipal rights. Carthage became the capital of proconsular Africa.

RE 10, KARTHAGO, 2150- 2242, esp. 2160- 2164, römisch.  
(Lenschau).

129-130; nunc dicta...

nunc facta exposuit: the juxtaposition of dicta and facta  
is found as early as Ennius who uses these words in a proverb.

dictum factumque facit frux ENN. ann.314.

This usage is found in early tragedy and comedy e.g. ACC. trag.48,  
PLAUT. Amph.169, 926-927, Pseud.108, Capt.303, TER. Andr.381,  
Eun.941, Haut.760, 904.

It is rare in poetry. The only other instances  
cited from poetry by the TLL 5.1, 991, lines 29 ff. are CATULL.  
30.9 and SIL. 13.104. It is common enough in prose. It occurs seven  
times in Livy. The TLL cites twelve examples from Cicero, five  
from Quintilian, three from Sallust and one each from the Rhet. Her.,  
Petronius, Seneca, Tacitus and Pliny, plus four from later Latin  
prose.

Exponere is found only once elsewhere in the  
Punica.

atque ubi cuncta viro caedesque exposita tyranni SIL. 14.114.

It occurs twice in Statius in this sense (Theb. 3.405, Ach.2.43).

The word used in this sense has a prosaic ring and is found  
elsewhere in poetry only in authors who are didactic or often  
prosaic e.g. LUCR. 1.732, 1.946, 3.316, 3.951, 4.970, HOR. serm.

1.7.22, OV. met.4.469. It is common in prose. It occurs eight times in Livy and six times in Petronius. Dutripon cites twenty-two examples from the Vulgate. The TLL 5.2, 1762, lines 55 ff. (under the heading incorp.) cites no fewer than seventeen examples from Cicero and one each from the Rhet. Her., Caesar, Varro, Nepos, Quintilian, Seneca, Velleius and Curtius, plus six examples from later Latin prose.

130-131: tum veris falsa per artem  
Virrius admiscens: admiscere used in this sense  
 is mainly prosaic. The only other instances cited from poetry by  
 the TLL 1, 746, lines 57 ff. (under the heading alicui rei aliquid)  
 are the following from Silius and Ovid.

aspera telis  
 dicta admiscentem SIL. 1. 442-443.  
 admiscenda tamen venus est segura timori

OV. ars 3. 609.

In prose, the TLL cites three examples each from Seneca and Apuleius, two from Cicero, one from Quintilian and eight from later Latin prose. I count one instance in Livy (6.40.12). I give the most relevant.

mendaciis admiscendo sermones alios APUL. met.7.22.  
 multa his admixta vitiosa HIER. epist.107.12.

For Silius' fondness for ad- compounds, see the note on adiungere dextrās at line 4.

Per artem 'cunningly' is used six times elsewhere in the Punica, always at the end of the line (1.175, 1.474, 4.713, 6.540, 14.453, 14.659). The phrase occurs four times in Virgil, always at the end of the line (georg.1.122, Aen.8.143, 10.135, 12.632). This is a convenient metrical device which Silius has taken from Virgil (the per gives a dactyl in the fifth foot). Manilius uses it six times, always at the end of the line. The TLL 2, 670, lines 76 ff. cites two examples from Tacitus, neither at the end of the sentence (hist.5.11, ann.15.42.5).

131-132: cecinit fatale cruenti  
turbatis signum belli. Fatalis meaning 'deadly' is  
common in epic. It is also found in post-Aug. prose and later Latin  
(TLL 6.1, 333, lines 83 ff. under the heading mortem, occasum,  
exitium ferens: mortifer sim.).

Silius uses turbati as a masculine substantive  
twice elsewhere in the Punica (5.498, 16.641). This may be taken  
from Virgil.

turbati trepidare intus frustra que malorum  
velle fugam

VERG. Aen.9. 538-539.

This use of the perfect participle passive as a masculine  
substantive is rare in classical Latin (LHSz 156 b). It is found  
at VARRO ling.8.55, CAES. civ.1.18.6, CIC. Mil.75, LIV. 25.11.11,  
31.36.11 (none are close parallels).

Woodcock comments that the ' comparative  
rarity of the substantival use of the participle in Latin is due  
to the lack of a definite article'. (34)

132: furiata iuventus: furiata is a vivid poetical touch which  
would suggest to an ancient reader that the young men were being  
hounded by the Furies. Silius uses the expression elsewhere.

necnon exemplo laudis furiata iuventus SIL. 7.617.

The epithet is also found at SIL. 5.339 and 6.514. Statius applies  
it to Jocasta.

clamorem horrendum luctu furiata resolvit

STAT. Theb. 7. 489

(cf. also, furiata sacerdos Theb. 2.21).

The word used of persons is rare and confined to  
silver epic. The only other instance cited from poetry by the TLL  
6.1, 1619, lines 18 ff. (under the heading de animantibus) is  
from the later Latin poet Dracontius, who uses the word of Dido  
(DRAC. laud. dei 3.315). The only examples cited from prose are the  
following from later Latin.

Iudaea manus... exultantes ducit furiata choreas

CYPR. GALL. exod.1151.

furiatis daemonum incursu mentem propriam reponebat  
Christus

LACT. epit.40.2.

133: arma, arma... volunt: an echo of Virgil's

nunc arma volunt VERG. Aen.12.242.

cf. also, arma velit poscatque simul rapiatque iuventus

VERG. Aen.7.340.

134: ingentia facta: cf.

(Hasdrubal) fratris spirans ingentia facta SIL. 15.411.

post ingentia facta deorum in templa recepti

HOR. epist.2.1.6.

Sit apud te honor antiquitati, sit ingentibus  
factis.

PLIN. epist.8.24.3.

The phrase has an epic ring, the word ingens being often used of epic heroes.

135: Sidonii iuvenis: the epithet Sidonius is used sixty-eight times in the Punica with the meaning 'Carthaginian' (see also lines 281, 298, 309, 355, 596). Strictly speaking, Carthage was founded from Tyre and not Sidon (see the note on Tyriam pubem at line 396). But the epithet is used very loosely and to add variety. For this feature of Silius' style, see the note on Sarranaque castra at line 2.

ut ruperit Alpes: rumpere is commonly used in epic with this meaning.

e.g. ferro rumpenda per hostis  
est via

VERG. Aen.10. 372-373.

(Idas) igne viam rumpens STAT. Theb.8. 469.

(ratis ausa...) mediosque inter iuga concita cursus  
rumpere

VAL. FL. 1. 3-4.

Elsewhere in the Punica, Silius uses it with viam (4.196), iter (15.779), cursum (7.568) and aditus (3.516).

cf. also, at Decius misso proelia rupit equo PROP. 3.11.64.

This usage seems uncommon in prose. The only examples cited from prose by Lewis and Short, 1605, I are the following from Livy and Quintilian.

eo nisi corporibus armisque rupere cuneo viam

LIV. 2.50.9.

gratiam perdet si ad eam rupta via venerimus.

QUINT. inst.9.4.63.

136: Herculei socius decoris: Silius alludes to this exploit of Hercules at line 218

atque uni calcata deo.

It is mentioned three times elsewhere in the Punica.

et vestigia linquere nota  
Herculis edicit magni crudisque locorum  
ferre pedem ac proprio turmas evadere calle.

SIL. 3. 513-515.

primus inexpertas adiit Tirynthius arces.

SIL. 3. 496.

aemulaque Herculei iactantem facta laboris  
descendisse ducem.

SIL. 4. 4-5.

The tradition that Hercules preceded Hannibal over the Alps is mentioned by Livy, Petronius and Ammianus Marcellinus.

et utrum Hannibal hic sit aemulus itinerum Herculis, ut ipse fert...

LIV. 21.41.7.

Alpibus aeriis, ubi Graio numine pulsae  
descendunt rupes et se patiuntur adiri,  
est locus Herculeis aris sacer.

PETRON. 122 vs. 144-146.

et primam Thebaeus Hercules... prope maritimas composuit Alpes,  
hisque Graiarum indidit nomen. AMM. 15.10.9.

It is clear that Silius and Ammianus Marcellinus were using a source in which Hercules played a prominent role (Klotz, RE 2, 87).

Polybius does not mention Hercules and he is critical of writers who exaggerate the feat of crossing the Alps (3.47.6). He records that the Celts who live near the Rhone crossed the Alps several times ( see the note on Celtae at line 25). Livy does not refer to Hercules in his description of the ascent of the Alps (21.31 ff.) but he does allude to the legend elsewhere with very considerable scepticism.

Alpes inde oppositae erant; quas inexsuperabiles visas  
haud equidem miror, nulladum via, quod quidem continens memoria  
sit, nisi de Hercule fabulis credere libet, superatas.

LIV. 5.34.6.

It is significant that Hannibal is also made to rival Hercules in his crossing of the Pyrenees (SIL. 3. 420 ff.). For a full

discussion of the exalted treatment of Hercules in the Punica and the close connection between Hercules and Hannibal, see E.L. Bassett, 'Hercules and the Hero of the Punica'. (35)

Hercules appears no fewer than thirty times elsewhere in the Punica. He was the patron saint of the Stoics (Stoicism in Silius is discussed at lines 186-188). The exalted treatment of Hercules by Silius is in marked contrast to the scorn poured on him by Lucretius, who refers to Epicurus as a god (LUCR. 5. 8-10) and then goes on to say:

Herculis antistare autem si facta putabis,  
longius a vera multo ratione ferere.

LUCR. 5. 22-23.

This contempt for a Stoic hero is understandable in an Epicurean poet.

See also A.R. Anderson, 'Heracles and his Successors', HSPH 39 (1928), 29-37.

137: transierit cursu rupes: for the expression cursu transire, cf.

virgo... transiit equum cursu COMM. instr. 11.719.

saucius cursu turbam pertransiit VULG. II. Mac. 14.45.

Cursu is commonly used in poetry as an adverb (it was convenient metrically). It is found at LUCR. 2.323, VERG. Aen. 2.321, 2.399, 2.736, 8.221, 9.478, OV. fast. 4.234, 4.467, STAT. Ach. 2.112, HOMER 940, LUCAN. 1. 183, SIL. 2.162, AUSON. 157.8, COMM. instr. 1.11, 1.14, 5.265.

It is less common in prose, except in Livy who has it nine times. The TLL 4, 1529, lines 26 ff. (under the heading cursu adverbialiter positum) cites also three examples from Seneca, two from Curtius and one each from Cicero, Sallust, Pliny, Velleius and Justin.

137-138: ut caede referta

clausurit Eridani victor vada: the first battle of the Second Punic War was fought on the west bank of the Ticinus, a tributary of the Po (LIV. 21. 39 ff.) in 218 B.C. The defeat of the Romans was a severe blow to their morale. The Roman general Scipio was wounded and only saved from death by the intervention of his young son.

These lines may owe something to Homer.

πλήθει γὰρ δὴ μοι νεκύων ἔρατεινὰ ῥέεθρα,  
οὐδέ τί κη δύναμαι προχέειν ῥόον εἰς ἄλλα δῖαν  
στεινόμενος νεκύεσσι

HOM. Il.21. 218- 220.

Refercio occurs only once elsewhere in the Punica where it is used in a derogatory sense of a man once crammed with piled-up wealth and rich gifts being conveyed naked in Charon's ferry-boat to Tartarus.

modo quem Fortuna fovendo  
congestis opibus donisque refersit opimis,  
nudum Tartarea portabit navita cymba.

SIL. 5. 265-267.

The word seems prosaic. Lewis and Short, 1543-1544, do not cite any examples of refercio in poetry and only one of refertus.

tuque, negaturis cera referta notis!

OV. am.1.12.8.

It is not found in Virgil, Lucan, Valerius, Statius, Horace, Catullus or Manilius. On the other hand, refertus is common in prose. Lewis and Short cite no fewer than twenty-eight instances from Cicero alone, four from Tacitus, two from Pliny and one example each from Caesar, Livy (there are nine), Quintilian, Varro, Seneca and Justin.

See the note on Eridanus at line 25.

138-139: victor ut idem

Lydia Romane turbarit stagna cruore: this is a reference to Lake Trasimene, the largest lake in Etruria, where the Roman consul Flaminius was enticed into an ambush by Hannibal in 217 B.C. Livy puts the Roman dead at fifteen thousand men (22.7.1). News of the disaster caused panic at Rome, with the praetor Marcus Pomponius announcing just before sunset 'We have been beaten in a great battle.' (LIV. 22.7.8).

The epithet Lydia refers to the traditional origin of the Etruscans in Lydia. For the Lydian tradition, see HEROD. 1.94, TAC. ann.4.55. In strong contrast to the views of Herodotus and Tacitus is the opinion of Dionysius of Halicarnassus (1.25-30), who did not believe the theories that identified the Etruscans with the Lydians or the Pelasgians and declared that they had not come from outside but were indigenous.



Lydius unde meos iterasset Thybris Iulos? STAT. silv.1.2.190.

Lydius meaning 'Etruscan' is used elsewhere in the Punica at 5.9, 9.190, 13.8, 13.828.

cf. also, Lydius haruspex CIC. carm. frg.2  
(de consul.) 34.

140-141: ut Trebiae ripas aeterno nomine famae tradiderit: the battle of the Trebia took place in Dec. 218 B.C. and resulted in the destruction of two-thirds of the Roman army (Hannibal's cavalry was vastly superior). For the complicated series of manoeuvres which led up to this battle after the engagement at the Ticinus, see Scullard, Appendix 8, pp. 436-437. (37)

RE 6A 1.2, TREBIA, 2269- 2270 ( Raimund Oehler).

Silius uses the expression famae tradere elsewhere in the Punica.

pretiumque operis sit tradere famae SIL. 16.45.

It is also used by Phaedrus and Curtius.

ut illud ipse incipiat famae tradere PHAEDR. 4. prod. 6.

egregium, mehercule, opus est et inter prima gloriae vestrae numerandum posteritati famaeque tradetis CURT. 6.13.17.

cf. also, aeternae nomen committere famae LAUS. Pis. 249.  
(Hannibal) fecit et aeternum Trebiam MANIL. 4.660.

Silius uses similar expressions with famae at 3.22, 4.73, 7.217. See also MART. 5.25.5, AUSON. 192.20.

The expression is found mainly in poetry. The only examples cited by the TLL 6.1, 212, lines 78 ff. (under the heading famae aliquid trahere sim.) are the Curtius passage given above, TAC. dial.10.3, SOL. 42.3.

141: Paulumque: see the note on line 93.

inter proelia: 'in battle'. The phrase, which is repeated at line 147, is used for metrical convenience as it gives a dactyl in the

fifth foot. It is used eight times elsewhere in the Punica. Sometimes the addition of an epithet or a numeral gives some point to the inter; e.g.

saeva inter proelia SIL. 15. 381.  
mille inter proelia SIL. 13.150.

The word proelia occurs one hundred and twenty-four times in the Punica in the acc. case (with the prepositions inter, ad or in, or as the direct object). At 4.573 the word provides a dactyl in the fourth foot; at 7.620, 9.432, 11.165, 13.198, 17.510 and 17.528, it gives a dactyl in the first foot; in all other cases, it provides a dactyl in the fifth foot.

As usual, Silius has been influenced by Virgil. But Virgil never uses the phrase inter proelia by itself. He has media inter proelia twice (Aen.11.541 and 12.337). In Virgil, proelia gives a dactyl in the first foot at georg.2.283, Aen.2.670 and 10.357, a dactyl in the fourth foot at ecl.6.3, Aen.5.467 and 8. 614. In all other cases, it provides a dactyl in the fifth foot (forty-two times).

142: Flaminium: C. Flaminius was tribunus plebis in 232 B.C. and carried a bill to distribute the Ager Gallicus (recently confiscated from the Senones— see on line 30) to poor Roman citizens. He became the first praetor in Sicily in 227 B.C. Although a novus homo, he became consul for the first time in 223. He was magister equitum to Q. Fabius Maximus in 221. As censor, he built the Via Flaminia and the Circus Flaminius in 220. He became consul for the second time in 217. He was enticed into an ambush by Hannibal at Lake Trasimene in the same year and died fighting like a hero. Hostile tradition attributes his bravery to his disregard for the usual religious ceremonies.

RE 6, C. FLAMINIUS, 2496- 2502 (Münzer).

proceres rerum: the word proceres is found as early as Plautus and Accius.

CH. fit vasta Troia, scindunt proceres Pergamum.

PLAUT. Bacch. 1053.

primores procerum provocavit. ACC. trag.325.

It is found mainly in epic, especially in Statius, who has it no fewer than eighteen times. Virgil and Valerius both have it nine times. It occurs eight times in Lucan and four times in Silius. It is also found twice in Manilius. The OLD, 1467, cites one example each from Ovid, Martial and Juvenal. It seems less frequent in prose. It is found ten times in Livy and twice in the Vulgate. The OLD cites two examples from Columella and one example each from Cicero, Pliny, Tacitus and Apuleius.

It is used elsewhere with the genitive in prose and in poetry.

e.g. *proceres civitatis in agris morabantur*

COLUM. 1. prol. 18.

*non aspernantur proceres urbisque forique*

MART. 6.64.9.

I can find no other instance of proceres rerum.

Res in the sense of res Romana 'the state' is more common in the singular e.g. ENN. apud Cic. off.1.84, LIV. 1.28.9, 6.41.8, 21.16.3, SALL. Catil.6.3, VERG. Aen.6.858, HOR. carm. saec.66, epist.1.12.25, OV. met.14.809. But it is found elsewhere in the plural.

*custode rerum Caesare* HOR. carm.4.15.17.

*Postquam res Asiae Priamique evertere gentem  
immeritam visum superis*

VERG. Aen.3. 1-2.

*habebamus... res sine discordia translatas*

TAC. hist.1.29.

demiserit umbris: cf.

*et geminos, Chromin atque Gyan, demiserat umbris.*

SIL. 1. 439.

The phrase is epic and suggestive of Homer's

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων

HOM. Il.1. 3-4.

The use of the dative of goal or end of motion in such phrases is archaic and/or grandiose (LHSz 100-101, Löfsted, Syntactica 1, 187-193).

e.g. *ollus Quiris leto datus* FESTUS 254. 34 M.  
'that citizen has died'.

Varro quotes a statement made at funerals.

*Ollus leto datus est* VARRO ling.7.42.  
'that man has died'.

Varro does not have Quiris but it may have fallen out of his text or he may be thinking of an alternative ritual.

This dative is found in Ennius and Pacuvius (see LHSz 100-101), Accius (trag.491 leto) and Plautus Capt. 692 morti misero).

It occurs elsewhere in poetry outside epic.

e.g. *si quis casus puerum egerit Orco* HOR. serm.2.5.49

where Horace is mocking the grandiose style. Horace also has Orco/demissum (carm.1.28. 10-11).

*rapite hunc cruciataque diris  
corpora tormentis Stygiae demittite nocti.'*

OV. met.3. 694-695.

But it occurs most frequently in epic.

e.g. *demisere neci* VERG. Aen.2.85.

*multos Danaum demittimus Orco* VERG. Aen.2.398.

*vel tu, quod superest, infesto fulmine morti,  
si mereor, demitte*

VERG. Aen. 5. 691-692.

*obvia multa virum demittit corpora morti* VERG. Aen.10.662.

*insignemque animam leto demitte* STAT. Theb.1. 659.

*quem fas demittere leto* STAT. Theb. 6.736.

*ipsumque simul demittere leto* VAL. FL. 7.314.

It occurs elsewhere in Silius at 10.137, 12.468 and 13.459.

143: his super: 'over and above this'. The only instances cited by Lewis and Short, 1804, 2 C, are HOR. serm.2.6.3, SIL. 1.60, AMM. 14.16. (Horace has super hoc at epist.2.2.24). Silius has his super three times elsewhere, always at the beginning of the line where it conveniently gives a dactyl (8.21, 9.275, 14.333) and ac super his at the beginning of the line at 12.407. Virgil has insuper his with this meaning at the beginning of the line at Aen.9.274.

excisam... Saguntum: Silius prefers the feminine form Saguntos. He uses the neuter Saguntum only once at 17.328. Livy has the fem. at 21.19.1 and the neut. at 21.7.1.

Silius describes the siege and destruction of Saguntum in great detail in Book 2 (lines 457- 695). It is often stated, particularly by Roman annalists, that this act of Hannibal led to the Second Punic War. But Rome had no legal grounds for restraining Hannibal from attacking Saguntum. He was within his legal rights in terms of the Ebro convention and was no treaty-breaker. For a full discussion, see Scullard, 'The Causes of the Second Punic War', pp. 181-185.

Exscindere is regularly used in epic to denote the destruction of cities.

e.g. nec posse Argolicis exscindi Pergama telis

VERG. Aen.2.177.

et Samon et veteres armis exscinde Mycenae

STAT. Theb.1.261.

See also STAT. Theb.4.753, 7.155, 10.906, SIL. 4.473, 12.500, 12.670, 17.189.

It is also found in prose in this sense. Cicero uses it to denote the destruction of enemy cities (dom.61), Brundisium (Planc.97) and Numantia (rep.6.11, off.1.76). Livy uses it of cities (44.27.5) and of territory (28.44.2). Tacitus uses it of the city of Vienne (hist.1.65.2), the Capitol (hist.3.72.1) and cities (hist.4.58.2).

primori Marte: primoris used as an adjective seems rare. It occurs twice elsewhere in the Punica in the phrase primoribus annis (1.511, 16.649, on both occasions at the end of the line). This may be metrically convenient as it provides a dactyl in the fifth foot. The

146: accumulant: 'they added'. The verb is used again in this sense at line 428 (the only other instance in the Punica). This usage is confined to Silius until much later Latin. The only other examples cited by the TLL 1, 341, lines 52 ff. (under the heading i.q. addere) are the following.

orbibus accumulans vix duo lustra tribus PAUL. NOL. carm.33.116.  
 accumulanda quaedam adhuc putavimus CASSIAN c. Nest. 4.1.1.  
 imperfecta est patrum castitas, si eidem non et filiorum  
 adcumuletur.  
 GILD. chron. min. III. 109.

On Silius' fondness for ad-compounds, see the note on adiungere dextras at line 4.

ducibus tot caede peremptis: Silius has adapted Virgil's

et primis una tot caede peremptis. VERG. Aen.9.453.

Perimo is common in epic. It occurs fourteen times in Lucan, twelve times in Silius, eleven times in Statius, seven times in Virgil and six times in Valerius. It is also found twice in Manilius. It does not occur in Horace or Catullus. The OLD, 1342, cites also CIC. carm. frg. 22.17 (div. 2.64), 28.3 (Tusc.3.6.5), LUCR. 3.886, OV. met.8. 129, IUV. 7.151. The word is found in post-Aug. prose and later Latin but seems less frequent. It occurs four times in Livy and twelve times in the Vulgate. The OLD cites two examples each from Tacitus and Pliny and one each from Celsus, Calpurnius Flaccus and Apuleius.

147: tot fuis acie: for a similar phrase in Silius, cf.

fusos quoque fama ferebat  
 victores acie  
 SIL. 13. 701-702.

The expression is undoubtedly prosaic and common in military narrative. This is the only instance cited from poetry by the TLL, 1, 410, lines 55-57. It is found at LIV. 5.28.6, 5.34.8, 8.16.10, TAC. hist.4.17, ann.2.5, VELL. 1.11.2, 2.11.2, FRONTIN. strat. 2.13.1, MELO 1.98.

147-148: nullis  
attactum telis: attingere is found in this sense as  
early as Plautus and Terence.

e.g. D0. ne sis me uno digito attigeris, ne ad terram, scelus,  
adfligam.

PLAUT. Persa 793.

See also Asin.385, Bacch.915, Cas.388, Most.263, 468.

atqui si illam digito attigerit uno, oculi ilico ecfodientur.

TER. Eun. 740.

The word is not common in poetry in this sense. It  
is found at HOR. epist.1.17.34, LUCR. 4.623, VERG. georg.3.562,  
Aen.4.568, 9.558, PROP. 1.9.29, OV. fast.6.621, STAT. silv.  
2.1.121, PERS. 3.108, GRATT. 440, AETNA 634.

The effect here is certainly prosaic. The word  
is common in prose. The TLL 2, 1143, lines 74 ff. (under the  
heading proprie de hominibus, item de rebus inter se tangentibus)  
cites no fewer than twenty-four examples from Pliny, fourteen from  
Cicero, seven from Celsus, three each from Livy and Seneca, two  
each from Quintilian, Valerius Maximus and Apuleius and one each  
from Caesar, Sallust, Nepos, Tacitus, Gellius, Suetonius, Curtius,  
Columella and Mela, plus seven examples from later Latin prose.

148: superum... munere: the phrase does not seem to occur elsewhere  
but munus is a commonplace in poetry to denote a gift from the  
gods ( see on Bacchi munera at line 285). Silius has divum munera  
at line 236. Munus is used in poetry with this meaning at CATULL.  
68.10, HOR. carm.1.18.7, 4.3.21, 4.10.1, 4.15.26, VERG. georg.  
1.238, 3.527, PROP. 2.3.25, OV. met.5.343, 13.659, am.2.13.22,  
MANIL. 1.26, LUCAN. 3.205, STAT. silv.5.3.217, Ach.1.184, Theb.  
2.587, VAL. FL. 1.478, 7.226, SIL. 7.748, 12.298, AUSON. Mos.153.

It is much less frequent in prose. The TLL 8, 1664,  
lines 35 ff. (under the heading praestatur a deis) cites six  
examples from Cicero and one from Seneca.

Superi used of the gods is common in poetry,  
especially in epic, where it occurs ninety-nine times in Silius,  
eighty-eight times in Lucan, twenty-three times in Virgil and  
twenty-three times in Valerius. Elsewhere in Book 11, superis  
is used at lines 326, 376, 460, 504 and superum at lines 361  
and 497.

149: sociare viro dextras: see on adiungere dextras at line 4 and on sociata at line 31.

150: fastus exsanguis populi vanumque tumorem: fastus used in this sense is poetical and rare before later Latin. It occurs only once elsewhere in the Punica.

saevos namque pati fastus SIL. 14. 101.

The word was no doubt borrowed from Virgil.

stirpis Achilleae fastus iuvenemque superbum

VERG. Aen.3.326.

Elsewhere in poetry, it occurs at STAT. Theb.1.188, MART. 1.70.13, LAUS. Pis. 130, AUSON. 418.6. The only instance cited from prose before later Latin is CURT. 8.8.23 (TLL 6.1, 330, lines 58 ff. under the heading praeualet notio alios despiciendi, in alios insolenter agendi). Twenty-three examples are cited from later Latin prose.

For exsanguis populi, cf.

quae timidis belli mens, ede, Pelasgis,  
quid fracti exsanguisque parent

STAT. Theb.10. 432-433.

There is a close verbal parallel in Statius

itur in exsanguem populum STAT. Theb.12.22

but the meaning of exsanguis is not 'cowardly' but 'dead'.

No other instances are cited from poetry by the TLL 5.2, 1826, lines 49 ff. (under the heading rei publicae, civium, militum, tyranni, regionum). In prose, the word is used in this sense at CIC. rep. 2.2, SALL. Catil.39.4, SALL.(?) rep.1.52, VAL. MAX. 5.3.2, IUST. 31.3.1, 39.5.6, 41.6.3 (none are close parallels). The TLL also cites five other examples from later Latin prose.

For vanumque tumorem, cf.

cui vano corda tumore  
maternum implebat genus

SIL. 3. 246-247.

Silius also uses the word tumor in this sense at 8.545 and the plural tumores three times (2.626, 14.117, 15.689). The word seems rare in this fig. sense. Virgil has it once of swelling anger, not

pride (Aen.8.40). Seneca has a similar expression to denote anger.

ira habet non solidum robur sed vanum tumorem

SEN. ira 1.17.4.

It is used to denote pride at LUCAN. 10.99, VAL. FL. 5.654, STAT. Theb.2.114, 5.425 (in conjunction with ira), 9.781.

The only examples cited from prose by Lewis and Short, 1913, II 2, (under the heading 'from pride, vanity') are the following from Quintilian and Justin.

hinc tumor et vana de se persuasio QUINT. inst.2.2.12.

hinc illi aucta insolentia mirusque animo increvit tumor

IUST. 11.11.12.

151: dominatum: 'the rule'. The word is first attested in early tragedy and comedy (TRAG. inc.195, AFRAN. com.335). It is undoubtedly prosaic. It does not occur elsewhere in the Punica. It is not found in Virgil, Lucan, Statius, Valerius, Manilius, Catullus or Horace. The only other example cited from poetry by the TLL 5.1, 1884, lines 55 ff. (under the heading i.q. dominatio) is the following.

illo quo primum dominatus Roma superbos  
mutavit placidis tempore consulibus.

CATALEPTON 37-38.

One example is also cited from later Latin poetry (MART. CAP. 5.465).

The evidence suggests that the word is rhetorical. No fewer than thirty examples are cited from Cicero by the TLL. Its use here may point to Silius' own training as an orator. It occurs twice in Livy. The only other instances cited by the TLL are one example each from Caesar, Varro and Nepos, plus nineteen examples from later Latin prose.

152: famulis: famulus is used in poetry for the prosaic servus which does not seem to occur in poetry except in Horace, where it is significant that all sixteen instances are in the satires and epistles, which are often prosaic. Lewis and Short, 1884, do not cite any instances of servus in poetry. Virgil does, however, use serva twice (Aen. 5.284, 9.546). It is used once in Silius (16.568) and once in Catullus (64.161).

Famulus occurs as early as Ennius (ann. 156) and Lucilius (1057 W). It occurs in early comedy and tragedy (PLAUT. Asin.184, Cas.953, Mil.351, Stich.396, TRAG. inc.138). It is common in epic, especially in Statius, who has it thirty-three

times. It occurs seventeen times in Lucan, eleven times in Valerius, eight times in Virgil and eight times in Silius. Elsewhere in poetry, it is found three times in Horace, twice in Catullus, twice in the poetry of Petronius and once in Manilius. The TLL 6.1, 266, lines 32 ff. (under the heading i.q. servus) cites five examples from Ovid, two from Martial, one from Propertius and one from later Latin poetry. Nine examples are cited from the tragedies of Seneca. The word is uncommon in prose before later Latin. It occurs only once in Livy. The TLL cites six examples from Cicero, one from Columella and one from Apuleius. The word occurs fifty-two times in the Vulgate. The TLL cites twenty-two instances from later Latin prose.

aequataque iura: the reference is to a share in the consulship. See the note on aequatumque decus at line 62.

153: prorsus enim in tanto potiozem nomine habendum: 'Indeed Varro must be considered a better man in so great a dignity (as the consulship.)' I have followed Shackleton-Bailey (CQ NS 9, 1959, 176) who argues that in is required after enim or potiozem. Shackleton-Bailey is right when he argues that potiozem is not digniozem, as Duff's translation suggests. 'Varro, forsooth, they think more worthy of that high title.' There is a parallel elsewhere in Silius for the use of in with tanto nomine.

nec tanto in nomine quisquam  
existet, Sullae qui se velit esse secundum.

SIL. 13. 859-860.

The loss of in after -m is very easy.

The word prorsus is found in early Latin e.g. PLAUT. Asin.748, Aul. 397, TER. Ad.990, Eun.306, LUCIL. 861 W. It is very rare in poetry. It occurs five times elsewhere in the Punica. It is significant that three of the examples are in speeches, suggesting that the word may be rhetorical.

Decio prorsus servabar inertii  
vincendus

(lines 237-238).

sic victima prorsus  
digna cadit Decius

(lines 249-250).

'mecum erit haec prorsus pietas... SIL. 8.328.

The word does not occur in Virgil, Lucan, Valerius, Catullus or Manilius. It is used twice by Horace (significantly in the satires and epistles, which are often prosaic; serm.1.5.70, epist.1.16.45, where there is a v.l. introrsum (hunc prorsus) and once by Statius (Theb. 3.657). The OLD, 1498, cites one example from Juvenal (6.249).

The word is not as uncommon in prose as it is in poetry. It occurs seven times in Livy. The OLD cites no fewer than thirteen examples from Cicero, five from Apuleius, two each from Tacitus and Gellius and one each from Sallust, Quintilian, Seneca, Fronto and the Digest of Ulpianus. Dutripon cites one example from the Vulgate.

154: fulgentior ostro: cf.

(Regulus) unde ingens humeris fulgentibus ostro  
vidisti Latios consul procedere fasces

SIL. 6. 443-444.

(Scipio) Sarrano murice fulgens

SIL. 15.205.

For ostrum used elsewhere in Silius to denote the purple-bordered toga of the consul, cf.

(Varro) subnixus raptu plebei muneris ostro SIL. 8.243.

Ostrum is a poetical word which is common in epic. It occurs sixteen times in Silius, fifteen times in Virgil, thirteen times in Statius and five times in Valerius. It is not found in Lucan, who has the more prosaic purpura three times. Elsewhere in poetry, it is found three times in Horace and once in the Ciris. The OLD, 1277, cites two examples from Ovid and one each from Lucretius, Propertius, Martial and the Aetna.

The word seems rare in prose. It is not found in Livy, who has purpura fifteen times. The only examples cited from prose by the OLD are TAC. hist.2.20, VITRUV. 7.5.8, 7.13.3.

155: talia iactantes: iactare used in this sense is first attested in early comedy.

interea verba iactare et labris inter se velitari

AFRAN. com. 266.

It is common in poetry, especially in epic (TLL 7.1, 55, lines 83 ff. under the heading de sermone i.g. crebro vel cum commotione voces emittere, dictitare, varie tractare, disputare sim: c. acc. rei). It is also frequent in post-Aug. prose and later Latin. It is used with talia at VERG. Aen.1.102, 2.588, 9.621, LUCAN. 5.700, STAT. Theb.7.668, SIL. 1.448, 4.649, 12.50, 17.118, OV. met.12.476, PETRON. 114.1, PRUD. c. Symm.2.11, CORIPP. Ioh. 3.308.

155-156: lectam sorte parabant  
mittere: this may be an echo of Virgil's

lectos... mittit  
mille viros

VERG. Aen.11. 60-61.

Lectus is common in this sense in epic. The TLL 7.2, 1133, lines 27 ff. cites twenty-two examples (under the heading de animantibus).

adiungat foedere: see the note on adiungere dextras at line 4.

pubem: see the note on pubis at line 46.

157: sed non invictum ponebat pectore robur: invictus is used of mental qualities as early as Plautus (Poen.1190) and Accius (carm. frg.8). The word is not common in poetry in this sense. The only other examples cited by the TLL 7.2, 188, lines 62 ff. (under the heading animus animique virtutes et vitia) are OV. trist. 4.10.104, MANIL. 4.87, SIL. 4.193 (none of them with robur).

It is more frequent in prose. It occurs four times in Livy. The TLL cites seven examples from Seneca, three from Curtius, two from Cicero and one each from Sallust, Pliny, Tacitus and Quintilian (none of them close parallels), plus five from later Latin prose. The closest parallel to Silius is the following from Cyprianus, Bishop of Carthage (his dates are c. A.D. 200-258).

pectoris... invictum robur. CYPR. mort. 1. p.297, 10.

For ponebat pectore, cf.

et positae graviore pectore curae (line 287).

The alliteration no doubt appealed to Silius.

Ponere ( which is equivalent to deponere) is used in this sense elsewhere in poetry and in prose. The OLD, 1401 (10), cites ten examples from poetry and six from prose.

The juxtaposition pectore robur may have been suggested by Virgil's

si tantum pectore robur  
concipis

VERG. Aen. 11. 368-369.

158: Decius Capuae decus: there is a deliberate pun on the words Decius and decus. Decius was a leading citizen of Capua at the time of its defection to Hannibal in 216 B.C. Livy tells us that only the lack of sound judgement on the part of the citizens of Capua prevented him from attaining the highest office (23.7.4). The version in Livy is similar to the account given here. See chapter II, pp. 35 ff. Silius refers to Decius again in Book 13. Too late, the people of Capua remember the harsh sentence of exile passed on him.

nunc menti Decius serae redit, et bona virtus  
exilio punita truci.

SIL. 13. 280-281.

Velleius refers to his great-grandfather, Minatius Magius, who was the grandson of Decius.

nepos Decii Magii, Campanorum principis

VELL. 2.16.2.

RE 14, DECIUS MAGIUS, 438- 439 (Münzer).

159: - neque enim differre dabatur: the use of neque enim to introduce a parenthesis is discussed at line 57.

The phrase differre dabatur is not found elsewhere in the Punica. No exact parallel is cited from poetry or prose by the TLL 5.1, 1071, lines 22 ff. (under the heading sine temporis definitione). Silius may have used this expression because the alliteration appealed to him. Differre used in this sense is not common in poetry. The only other instances cited from poetry by the TLL are PROP. 2.23.17, OV. fast. 3.394, LUCAN 1.281, 7.107, ANTH. 460.1 (none of them close parallels). On the other hand, no fewer than forty-three examples are cited from prose authors, including seven from Livy and four from Quintilian.

There is no counterpart in Livy to the two speeches of Decius recorded here (180 ff. and 194 ff.). Livy reports briefly in the third person (23.7. 4-6). But the speeches of Decius were known to Cicero and were no doubt part of a well-known Roman tradition.

Seplasia me hercule, ut dici audiebam, te ut primum aspexit,  
Campanum consulem repudiavit. Audierat Decios Magos...

CIC. Pis. 24.

160: violanda ad iura: iura is used in the sense of iura iuranda which is prosaic and metrically impossible in hexameters (— ∪ — — ∪ ) unless the two words comprising it are divided between two lines, as in the case of HOR. serm. 2.3. 179- 180 (iure/ iurando).  
iura iuranda is used by Pacuvius (trag. 380).

161-162: damnatumque caput temerati foederis aris  
iungitis hospitio?

The phrase damnatumque caput

may be an echo of Lucan.

hoc caput in cunctas damnatum exponere poenas!

LUCAN. 2. 307.

cf. also, Pompei damnare caput LUCAN. 5.205.

Damnare used with the gen. of the crime is very rare in poetry. It occurs only once elsewhere in the Punica.

(Hannibal) damnatusque doli SIL. 13.789.

The only other instances cited from poetry by the TLL 5.1, 14, lines 26 ff. (under the heading accedit indicatio sceleris: casu genet.) are CIRIS 189, HOR. serm. 2.3.279, OV. rem. 3. On the other hand, no fewer than one hundred and two examples are cited from prose.

Temerare is used seven times by Silius and five times by Statius. Lewis and Short, 1848, cite thirteen examples from Ovid. Elsewhere, it seems rare in poetry. It occurs only once in Virgil.

ultus avos Troiae templa et temerata Minervae.

VERG. Aen. 6.840.

It occurs three times in Lucan and twice in Valerius. It is not

found in Horace, Catullus or Manilius. Lewis and Short cite one example from Tibullus and one from Claudian.

The word seems even more uncommon in prose. It occurs only once in Livy (26.13.13). It is not found in Petronius or the Vulgate. Lewis and Short cite three examples from Tacitus, two from Apuleius and one each from Ammianus Marcellinus and Sulpicius Severus.

Punica fides was a commonplace in Roman literature. See the note on rumpenti foedera at line 5. See also on adiungere dextras at line 4.

quae tanta oblivio recti?: there is a similar phrase in Statius.

	quae tanta oblivio luctus? STAT. <u>Theb.</u> 8.669.
cf. also,	tanta oblivio mentes cepit LUCAN. 10. 403- 404.

163-164: magnum atque in magnis positum populisque virisque  
adversa re stare fidem.

'It is a great thing and has always been counted a great thing by nations and by men that loyalty should stand firm in adversity.'

This is a difficult passage. The problem is that adversam ostentare fidem (the transmitted text) cannot possibly mean 'to show loyalty to the distressed' (Duff) or even 'to show loyalty in adversity', which is what the sense requires. Burmann suggested haud versam and this was accepted by Summers. But Silius never uses haud in this way and it removes the essential idea of loyalty in adversity. Bentley proposed adversa ostendere fidem which involves the omission of line 163 which is surely too drastic a remedy. I can find no parallels for taking adversa as an adverbial accusative and translating 'to show loyalty in the matter of adversity'. Silius uses adversa in the acc. five times in the Punica but always as the object of a verb. Similarly, all the examples of adversa cited by the TLL 1, 872, lines 16 ff. are in the acc. either after a prep. or as the object of a verb. Accordingly, I have accepted the emendation suggested by Shackleton-Bailey (CQ NS 9 (1959), 176). This gives the required sense, although it must be admitted that the corruption of re stare to ostentare is a little odd. For adversa re, many parallels are cited by the TLL 1, 871, lines 14 ff. with the

comment passim tota latinitate . For stare, cf.

'stante fide reditus et salvo foedere poenae. SIL. 6.472.

163 magnum Heinsius: magna ChS, magnam R<sup>1</sup> positam ChS positum

Heinsius

164 adversa LF: adversam Ch OV ostentare Ch0 ostendere LFV

The construction in magnis positum appears to be prosaic. It does not occur elsewhere in the Punica. The only instance cited from poetry by the OLD, 1402, 22 b (under the heading 'to place in a class or category, to classify: in + abl.) is the following from the poetry of Caesar.

tu in summis poneris CAES. carm. in Ter.2.2.

It may in fact be rhetorical. It is significant that it occurs in a speech and may owe something to Silius' own training as an orator. The construction is common in Cicero.

e.g. Quiescant igitur et me hoc in lucro ponere.

CIC. Flacc.40.

See also CIC. inv.1.6, top.71, nat. deor. 1.87, Att.13.22.5, epist.6.1.3, 15.4.12, SALL. Iug.17.3, SEN. nat.6.13.1, PLIN. nat.22.80.

164-165: inire proelia: the expression is a military commonplace. The TLL 7.1, 1297, lines 29 ff. cites twenty-four examples from prose, sixteen from military writers. The only other instances cited from poetry are LUCR. 1.638, VERG. georg.4.314, Aen.11.912, SIL. 1.160, STAT. Theb.8.107, 10.9.

165: pro Rutulis: 'in defence of the Romans'. The Rutuli were an ancient people of Latium whose capital was Ardea (CIC. rep.2.5, LIV. 1.2, 1.57, VERG. Aen.7.411 ff. where see the note by Fordyce, PLIN. nat.3.5.56). Saguntum was a colony of Ardea and Silius uses the word Rutuli eight times to denote the inhabitants of Saguntum. (38) He uses it twice to mean Italian (39) and fourteen times to denote the Romans. (40) For Silius' fondness for different epithets for Romani, see the note on Romuleis muris at line 75.

signa aciemque movere: Silius may have taken these military expressions from Virgil.

signa movet praecepsque oblitum fertur in hostem

VERG. georg. 3.236.

castra Aeneas aciemque movebat

VERG. Aen.12. 446.

cf. also, bellum infandum omnibusque negatam  
movisti, funeste, aciem.

STAT. Theb.3. 71-72.

These technical military terms are a commonplace in prose. The TLL 8, 1545, lines 74 ff. and the TLL 1, 408, lines 34 ff. cites sixteen examples with the comment et al. Movere is used elsewhere in a military context (but not with aciem) at SIL. 2.430, 17.87, LUCAN. 4.211, MANIL. 2.480.

166: dum trepidae res: cf.

tanta adeo, cum res trepidae, reverentia  
divum nascitur

SIL. 7. 88-89.

quae postquam oppidani cognovere, res trepidae, metus ingens

SALL. Iug.91.5.

The phrase occurs elsewhere in poetry e.g. HOR. carm.3.2.5-6, TIB. 2.3.21, SIL. 7.1.

The singular is common in Livy who has in re trepida eight times (1.27.7, 4.41.6, 4.46.8, 5.36.3, 5.44.1, 5.50.4, 22.5.1, 26.5.7). The plural in trepidis rebus is found at 4.17.8, 4.56.8.

medicinam: 'treatment'. The word is found as early as Plautus.

si medicus veniat qui huic morbo facere medicinam potest.

PLAUT. Cist.74.

It is not common in poetry. It occurs only once elsewhere in the Punica in a description of an outbreak of plague in Sicily.

succubuit medicina malis SIL. 14. 609.

Silius may have had in mind the vivid description of a plague in Lucretius.

mussabat tacito medicina timore LUCR. 6. 1179.

Silius may also have been influenced by Virgil who uses the word twice

e.g. tamquam haec sit nostri medicina furoris VERG. ecl. 10.60.

See also Aen. 7.772. Elsewhere in poetry, the word is found at CIC. carm. frg. 31.3. B (Tusc. 3.76), LUCR. 3.511, 3.522, OV. rem. 91, met. 1.521, Pont. 1.3.23, trist. 2.269, PROP. 1.2.7, 1.10.18, 2.1.57, 2.14.16, LUCAN. 2.142, STAT. silv. 5.1.16, MANIL. 4.75 (by Housman's conjecture). On the other hand, the TLL 8, 536-542, cites some five hundred and sixty instances from prose authors.

vulnera: the metaphor of medicina applied to the wounds of the state is rare in poetry. The only other instance cited from poetry before later Latin by the TLL 8, 541, lines 80 ff. (under the heading in rebus publicis) is the following from Lucan.

dumque nimis in patria membra recidit,  
excessit medicina modum.

LUCAN. 2. 141-142.

Two examples are also cited from the Christian poet Prudentius (c. Symm. 1.3, 1.22).

The metaphor is common in Cicero e.g. div. in Caec. 70, dom. 12, Sest. 43, 51, 135, rep. 2.59, Att. 1.18.2, 2.1.7, 2.20.3, ad Q. fr. 2.16.2. See also PANEG. 2.13.2, 5.11.5, APUL. Plat. 2.7, S.C. de sumpt. lud. glad. (CIL II, 6278 = Bruns fontes, 207). Six examples are also cited by the TLL from later Latin prose.

167: cum cessant prospera: the use of the neuter plural prospera as a substantive seems uncommon in poetry. It is found at CIC. carm. frg. 25 (div. 2.82), OV. epist. 16.89, STAT. Theb. 1.15.

Silius uses the word only once elsewhere in the Punica and then with the addition of rerum.

namque animos stimulabant prospera rerum.

SIL. 4. 499.

Lucan has prospera rerum three times ( 5.782, 7.107, 7.684).

Prospera is not used as a noun by Virgil, Valerius, Horace, Catullus or Manilius. It seems equally rare in prose. The only examples cited by the OLD, 1501, 1 (d), are TAC. Agr.27.2, ann.4.1, hist.5.15.

Cessare used in this sense is less common in poetry than in prose. The TLL 3.4, 960, lines 21 ff. (under the heading de rebus incorporeis) cites nine examples from Ovid, three each from Lucan and Statius, two each from Horace and Juvenal and one each from the Moretum, Tibullus, Propertius and Silius. One example is cited from later Latin poetry. In prose, thirteen examples are cited from the prose writings of the Senecas, three each from Quintilian, Valerius Maximus and the Digest of Ulpianus, two each from Cicero, Pliny and Suetonius, one each from Livy, Tacitus, Gellius, Columella, Ps. Quintilian, Apuleius and Curtius, plus thirty-one examples from later Latin prose.

168: dura...Fortuna: Silius may have taken this phrase from Virgil.

et quo dura vocat Fortuna sequamur.

VERG. Aen.12.677.

Silius uses it elsewhere at 10.597. It is common in prose e.g. CIC. Mil.87, Att.10.4.4, SEN. dial.6.10.6, APUL. met.6.28.

laeta fovere: for the neuter plural laeta used as a substantive meaning 'prosperity, success', cf.

pone modum laetis STAT. Theb.2. 406.

seu laeta malorum  
principia

STAT. Theb.10. 835-836.

(exemplum non umquam fidere laetis) SIL. 17.141.  
adversis non succumbere, laetis non credere

SEN. epist.78.29.

et in adversis et in laetis sapienter geris.

SEN. benef.6.35.1.

169: huc,age, adeste: this is a metrically convenient formula, giving a dactyl in the fifth foot. See also on nunc age at line 1.

For huc age used elsewhere in the Punica, cf.

huc, age, paulum  
aspice  
SIL. 15.89-90.

Adeste is found at the end of lines 194 and 395 and also at SIL. 8.141 and 16.88.

cf. adeste, cives; adeste, commilitones LIV. 2.55.7.

170: dis animas similes: an epic phrase, a translation of the Homeric  $\theta\epsilon\omicron\epsilon\lambda\delta\acute{\eta}\varsigma$  which occurs twenty-four times in the Iliad, and  $\theta\epsilon\omicron\epsilon\acute{\iota}\chi\epsilon\lambda'$  which occurs twice. This expression is not used elsewhere in the Punica nor does it occur in Virgil, Lucan, Valerius, Statius, Catullus or Manilius.

For similar expressions in prose, cf.

(Scipio) venisse dis simillimum iuvenem LIV. 26.50.13.

See also LIV. 5.41.9.

(Caesar) non ego eum cum summis viris compareo, sed simillimum deo iudico.

CIC. Marcell. 8.

cf. also the picture of the Romans given by Hanno elsewhere in the Punica (2. 315- 326), especially

num gentibus istis  
mortales animi?  
SIL. 2. 315-316.

170-171: pectora magnis numquam angusta malis: 'their hearts are never constricted by great misfortunes.' This use of angustus with the abl. is very rare. It occurs in Pliny.

ut plena altaribus angusta victimis cuncta

PLIN. paneg. 23.5.

The only other instance cited by the TLL 2, 64, lines 8 ff. (under the heading cum. abl.) is SIDON. epist. 6.12.5. The OLD, 131, 2(b) wrongly cites this passage of Silius under the heading (w. dat. 'too small for').

For angusta pectora, cf.

ira ob alienum peccatum sordida et angusti pectoris est.

SEN. dial. 4.6.1.

171: capiunt... Cannas: cf.

sed angustis animus robustior annis,  
... et mentem sua non capit aetas.

STAT. silv.5.2.13-14.

This use of capere is rare in poetry. The only other instances cited by the TLL 3.2, 332, lines 29 ff. (under the heading capere posse, capacem esse) are MANIL. 3.246, CLAUD. 24.133.

In prose, the TLL cites eight examples from Seneca and five from Curtius. Elsewhere in prose, the word is not common until later Latin. Three examples each are cited from Gellius and Mela, two each from Quintilian and Ps. Quintilian, one each from Pliny and Frontinus and thirty from later Latin prose.

Gronovius (Obs.1.17) cites as a parallel Lucan's description of the Druids.

animaeque capaces  
mortis

LUCAN. 1. 461-462.

For similar phrases, see OV. trist.3.2.13, SEN. Oed.82-83.

For the disaster at Cannae, see the note on Varro at line 101.

172: Thrasymenna vada: see the note on Lydia stagna at line 139. For further references to the battle of Lake Trasimene, see CIC. div.2.21, nat. deor.2.8, S. Rosc.89, Brut.57, LIV. 22.4 ff., FLOR. epit.1.22.13, VAL. MAX. 1.6.6, STAT. silv.1.4.86, OV. fast. 6.765, PLIN. nat.2.200, 2.241, 7.106.

RE 6A 1.2, TRASIMENISCHER SEE, 2223- 2224 (Raimund Oehler).

Silius uses the epithet Thrasymennus no fewer than twenty-three times with reference to Lake Trasimene. He also uses Lydius (see on line 139), Maeonius, Tuscus and Tyrrhenus. For this feature of his style, see the note on Sarranaque castra at line 2.

et Pauli memorabile letum: see the note on line 93. The expression is prosaic. No other examples are cited from poetry by the TLL 8, 663, lines 43 ff. The word memorabilis is used in prose with nouns like mors, exitus and excessus. See LIV. 8.10.1, 36.15.11, 44.34.9, SEN. dial.1.2.12, VAL. MAX. 5.6 ext. 3, AMM. 25.7.1.

173-174: hi sunt, qui vestris infixum moenibus hostem  
deiecere manu:

Silius here

uses a very graphic metaphorical phrase which is very rare before later Latin when applied to persons. The only other instances cited from poetry by the TLL 7.1, 1421, lines 6 ff. (under the heading animant.) are the following from the poetry of Cicero and from Virgil.

Saturnius me sic infixit Iuppiter CIC. carm.frg.32.5B

(Tusc.2.23).

(Pallas impaling Ajax) scopuloque infixit acuto VERG. Aen.1.45  
(where Henry has a lively, fifteen page note).

In prose, the word is applied to animals by Columella (2.17.6) and Pliny (nat.11.116). The TLL cites twelve examples from later Latin prose and one from later Latin poetry.

Henry cites an example of adfigere used in a similar metaphorical sense.

(iuvenes) aut propinquum aut paternum amicum ad curiam  
deducebant adfixique valvis expectabant, donec reducendi etiam  
officio fungerentur.

VAL. MAX. 2.1.9.

For hostem deiecere manu, cf.

qualem Stilicho deiecerit hostem CLAUD. 26.164.

The word deicere is used in a military sense as early as Lucilius.

(exercitus) detrusus tota vi deiectusque Italia LUCIL. 951 W.

It is found elsewhere in the Punica.

caesasque relinquunt  
deiecti muris dextras

SIL. 1. 347-348.

Silius uses the phrase deiectus spe to describe the dismay of Hannibal at the Roman advance (12.190).

This military expression is not common in poetry. It is found at HOR. epist.2.2.30, PROP. 2.31.13, LUCAN. 4.745, 8.206, STAT. Theb.1.20. It is much more frequent in prose, as one would expect. The TLL 5.1, 397, lines 63 ff. (under the heading in re militari, hostes depellere de superiore loco, deinde omnino devincere, fugare, fundere) cites no fewer than thirty-six examples from prose and a further eight examples from later Latin prose.

175: Samnitium: the reference is to the First Samnite War (343-341 B.C). See the note on Samnis at line 8.

176: Sidicinaque bella remorunt: the Sidicini were a people of Central Italy bordering on the Samnites and the Campanians. Their chief city was Teanum. At one time they had extended their power considerably further to the north, as the territory of Fregellae is said to have been subject to them before they were dispossessed of it by the Volsci (LIV. 8.22.2). They were closely allied to the neighbouring tribes of the Campanians (on the south) and the Aurunci and the Ausones (on the west). Virgil (Aen.7.727) associates the inhabitants of the Sidicinian plains with the Auruncans and the inhabitants of Cales. (Silius assigns Cales to the Sidicini at 8.511). In 343 B.C. the Sidicini were attacked by the Samnites who thus precipitated the First Samnite War (343-341). The Sidicini first appealed to the Campanians for help. The Campanians sent an army but were easily defeated (LIV. 7.29 ff.). The Sidicini then turned to Rome, but it seems that Rome abandoned them to their fate. In the peace treaty of 341 it was stipulated that the Samnites were free to pursue their ambitious designs against the Sidicini (LIV. 8.1 and 8.2). The Sidicini then appealed to the Latins and Campanians (LIV. 8.2.4, 8.2.5). Peace was declared in 338 B.C. and the Sidicini seem to have retained their independence, as they immediately engaged in a war with their neighbours the Auruncans, whose ancient city was destroyed by the Sidicini before the Romans could come to their aid (LIV. 8.15). The Roman consuls of 332 overran the territory of the Sidicini and established their winter quarters there to watch over the Samnites. But the city of Teanum still held out (LIV. 8.16, 8.17). The Sidicini seem to have been forced into submission before 297 B.C. when the Roman consul Decius Mus advanced against the Samnites per Sidicinum agrum (LIV. 10.14.4, where Livy implies that the territory was friendly. Only in the next sentence, by way of contrast, does he say ubi in hostium fines ventum est). The Sidicinus Ager was ravaged by Hannibal on his march from Capua to Rome (LIV. 26.9.2). The Sidicini do not appear in history again as a separate people but are included in the Campanian people as a whole (LIV. 26.15.7). The name appears as a municipal delegation from Teanum (CIC. Phil. 2.107). See also CIC. Att.6.1.23, PLIN. nat.3.5.63, APPIAN Hann. 27, civ.1.45, 1.85. RE 2A, SIDICINI, 2214- 2215 (Philipp).

Remorunt is a syncopated form of removerunt and is used for metrical convenience. Lucretius has remosse (3.69) and Horace uses remorant (serm.2.1.71). The verb removere is common in poetry (I count seventy-eight instances). It occurs twenty times in Lucan, twelve times in Horace, eight times in Silius, eight times in Statius (always in the form remotus) four times in Valerius, three times in Virgil, once in Catullus and once in Manilius. Lewis and Short, 1583, cite eighteen examples from the Metamorphoses of Ovid and three from Lucretius. In prose, removere occurs three times in Livy and remotus fifteen times. Remotus is found three times in Petronius and removere twice in the Vulgate. Lewis and Short cite forty-five examples of removere in prose and twenty-three examples of remotus. No real conclusions can be drawn about its prosaic or poetical effect.

177-178: sanguis/Dardanius: the Trojan line of descent is given at lines 292-297.

179: Capys: the traditional founder of Capua (see the note on line 29). He is mentioned again at line 297.

tum Capys ut primus dederit sua nomina muris.

Silius has no doubt been influenced by Virgil.

et Capys: hinc nomen Campanae ducitur urbi.

VERG. Aen.10.145.

See also VERG. Aen.1.183, 2.35, 9.576 and SERV. Aen.10. 145 (dicit a Capy dictam Campaniam).

For other references to Capys in poetry,

cf. Tros est generatus ab illo:

Assaracon creat hic, Assaracusque Capyn.

OV. fast.4. 33-34.

at hinc magnae tractus imitantia Romae  
quae Capys advectis implevit moenia Teucris.

STAT. silv.3.5.76-77.

Assaraco natus Capys optimus isque pium ex se  
Anchisen generat.

ENN. ann.16-17 W.

Capys is also mentioned in prose.

tabula aenea in monumento, in quo dicebatur Capys conditor  
Capuae sepultus

SUET. Iul.81.

quisquis enim fuit Capius pater, qui Capuam condidit, si solum  
filium Capin progenuit et ab uno Capuanorum cognatio iunctioque  
cuncta manavit.

BOETH. in Porph. comm. pr.p. 38.11.

magno cognatus Iulo: adapted from Virgil's

Iulius, a magno demissum nomen Iulo.

VERG. Aen.1.288.

180: semihomines inter Nasamonas: the word semihomines is not  
used elsewhere in the Punica. It is not found in Lucan, Statius,  
Valerius, Horace, Catullus or Manilius. This is the only instance  
cited by Lewis and Short, 1665, of the word used in a fig. sense.  
Virgil and Ovid use it in a literal sense.

semihominis Caci facies VERG. Aen.8.194.

Haec inter Lapithas et semihomines Centauros  
proelia

OV. met.12. 536-537.

Semiferi is used in a similar sense at VERG. Aen.8.267, SIL. 3.542,  
VAL. FL. 6.233.

The Nasamones were a people of Libya who are  
mentioned elsewhere by Silius along with the Garamantes.

quid, qui reclusa nudos Garamantes harena  
infodiunt? quid, qui saevo sepelire profundo  
exanimos mandant Libycis Nasamones in oris?

SIL. 13. 479-481.

Lucan depicts them as a tough, naked race who live close to the  
Syrtes and who trade with all nations in plunder from shipwrecks  
(9. 439-444). They are also mentioned at GELL. 16.11.4, PLIN.  
nat.5.33, 5.36, 37.104, 37.175.

RE 16, NASAMONES, 1776-1778 (Windberg).

180-181: et inter  
saevum atque aequantem ritus Garamanta ferarum: for  
aequantem, see the note on aequatumque decus at line 62.

The word ritus is common in poetry (I count sixty-nine instances). It occurs in all the epic poets. It is most frequent in Silius, who has it no fewer than twenty-eight times. It occurs eleven times in Statius, nine times in Lucan, five times in Virgil and three times in Valerius. It is found six times in Horace (always in the form ritu), twice in Manilius, once in the Ciris and once in the poetry of Petronius. Lewis and Short, 1596, cite three examples from Ovid.

It seems less frequent in prose (apart from the Vulgate, where Dutripon cites thirty-eight examples). It occurs twenty-seven times in Livy (eighteen times in the form ritu). Lewis and Short cite two examples from Pliny, one from Suetonius and one from the Digest (23. tit.2).

The sing. Garamas occurs nine times elsewhere in the Punica (out of a total of twenty-six examples). Here it is metrically convenient, giving a dactyl in the fifth foot. The Garamantes were a Tripolitanian people who lived in the eastern Sahara, the modern Fezzan. Their name is often used quite generally to mean 'African'. They are frequently mentioned elsewhere in literature e.g. VERG. ecl.8.44, Aen.6.794, LUCAN. 4.334, 9.512, CLAUD. 21.255, 21.355, SEN. Herc. 0. 1106, LIV. 29.33.9, PLIN. nat.5.36, 8.142, 13.111, AMM. 22.15.2.

RE 7, GARAMANTES, 751-752 (Dessau).

182: Marmarico ponam tentoria mixtus alumno? Marmarica was a district on the coast of N. Africa, the eastern part of Cyrenaica, extending from Derna in the west to the Egyptian border in the east. The local inhabitants were called Marmaridae (mentioned seven times in the Punica; see also LUCAN. 4.680, 9.893). The epithet Marmaricus is used elsewhere by Silius at 2.57, 3.687, 7.84, 8.215 and found elsewhere in poetry at LUCAN. 3.293, 6.309. It is also used by Seneca (Ag. 739).

RE 14, MARMARICA, 1881-1883 (Kees).

Alumnus is used elsewhere by Silius with an epithet to denote locality (9.270, 14.52). This is a rare poetical usage. The only other instance cited by the TLL 1, 1797, lines 12 ff. (under the heading locus indicatur adiectivis) is the following from Propertius.

nil patrium nisi nomen habet Romanus alumnus PROP. 4.1.37.

The word tentoria is used in poetry for tābērnācūla, which does not scan in hexameters. It is found in all the epic poets. It is most frequent in Lucan, who has it thirteen times. It occurs ten times in Silius, four times in Statius, twice in Valerius and once in Virgil. Lewis and Short, 1856, cite three examples from Ovid. In prose, it is found fifteen times in Livy (he has tabernacula twenty-eight times). The only instances cited by Lewis and Short are HIRT. Gall.8.5, SUET. Aug.96.1, Tib.18.2. Dutripon cites no fewer than eighty examples from the Vulgate, which suggests that the word was common in later Latin prose.

183: ductorem: see the note on this word at line 117.

184: iustitia: the word is fairly uncommon in poetry. I count twenty-five instances. On the other hand, some three hundred examples are cited from prose by the TLL 7.2, 713, lines 80 ff. It occurs five times in Virgil, four times in Silius, four times in Horace (three times with reference to the goddess Iustitia), twice in Statius, once in the Culex, Manilius, Catullus, Lucan and the poetry of Petronius (Iustitia). The TLL cites two examples from Ovid and three from Claudian.

ensis: the poetical equivalent of gladius. The frequency of ensis and gladius in seven poets is given in the following table:-

	<u>ensis</u>	<u>gladius</u>
VIRGIL	65	5
SILIUS	128	14
LUCAN	54	45
STATIUS	99	1
VALERIUS	34	2
HORACE	9	1
OVID	95	32

I now cite the figures for eight prose authors and the Vulgate  
(TLL 5.2, 608, lines 40 ff.)

	<u>ensis</u>	<u>gladius</u>
CICERO (poetry)	3	-
CICERO (prose)	-	89
CAESAR	-	18
SALLUST	-	6
NEPOS	-	5
LIVY	1	90
TACITUS	-	41
SUETONIUS	-	19
QUINTILIAN	1	37
VULGATE	5	466

(introduced by Jerome  
from Latin poetry; I Reg.13.22,  
25.13.2, II Reg.21.16, I Par.10.4,  
Cant. 3.8).

Livy is not citing verse when he uses ensis.

Gallus... cum ingenti sonitu ensem deicit LIV. 7.10.9.

185: non ita: 'I will not'. Silius has no doubt been influenced by  
Virgil's

non ita. namque etsi nullum memorabile nomen.

VERG. Aen.2.583.

The use of non in the sense of nein, English 'not so' is  
colloquial (LHSz 452).

cf. 'Credo inimicum, quem nocentem putabas, in iudicium  
adduxisti? Non, nam indemnatum necasti.

RHET. Her.4.33.

Austin on Aen.2. 583 (given above) refers to the elliptical use of

οὐ δῆτα (Denniston, Greek Particles, pp. 247 ff.) and cites  
EUR. Heracl. 507 and Hippol. 1062.

permixtum fasque nefasque: an echo of Catullus.

omnia fanda nefanda malo permixta furore CATULL. 64.405.

cf. also, undique velut signo dato ad fas nefasque miscendum  
coorti sunt.

SEN. dial. 4.9.2.

For similar phrases contrasting fas and nefas, see OV. met.  
6.585, VERG. georg.1.505, SIL. 14.92.

186: queat: see the note on queas at line 102.

186-187: invida... Natura: the only parallels for this phrase  
(which one would think would be a commonplace) cited by the TLL  
7.2, 211, lines 33 ff. are the following from Lucretius and Ovid.

invida praeclusit speciem natura videndi. LUCR. 1.321.

invida me spatio natura coercuit arto OV. trist.2.531.

187-188: ianua mortis  
quod patet: the only parallel for ianua mortis cited  
by the TLL 7.1, 137, lines 49 ff. (under the heading ianua:  
de initio, principio, origine rerum- semper fere incorporearum)  
is from later Latin prose (BAVDON. vita Radeg. 2.17.26). But  
ianua leti is a commonplace in poetry. It is found at LUCR. 1.1112,  
5.373, VERG. Aen.2.661, OV. met.1.662, STAT. Theb.3.68, STAT.  
silv.5.3.257, VAL. FL. 3.386, 4.231, PRUD. psych.89 (sensu  
spiritali).

The only examples cited from prose are both from  
Arnobius (nat. 2.27 p.70,17, 2.30 p. 73, 28).

The word ianua is less common in poetry than fores  
(except in Catullus where all the examples are in epyllia, in  
Juvenal, who is often prosaic and in Manilius, who has ianua once  
but does not use fores). I give the figures for the following poets:-

	<u>ianua</u>	<u>fores</u>
VIRGIL	5	15
SILIUS	3	7
LUCAN	-	10
STATIUS	2	25
VALERIUS	3	6
LUCRETIVS	5	6
HORACE	4	6
CATULLUS	7	2
TIBULLUS	8	15
PROPERTIUS	11	12
OVID	38	79
MARTIAL	4	5
JUVENAL	6	2
MANILIUS	1	-

188: exire potestas: Virgil uses the expression in a literal sense.

nulla hinc exire potestas? VERG. Aen.9.739.

Silius does not have the infinitive elsewhere with potestas but it is common in epic. It is found at VERG. Aen.3. 670, 4.565, 7.591, 9.813, STAT. Theb.1.623, 3.296, 3.311, 4.249, 6.167, 9.120, 10.214, 10.792, 11.615, 12.81, 12.342, silv.3.4.68, LUCAN. 2.40, 8.630-631, VAL. FL. 4.19. It is not found in Horace, Catullus or Manilius. It seems rare in prose before later Latin. It is not found in Livy or Petronius. The only instance cited by the OLD, 1417, 5(c) is the following from Gaius.

potestatem facit lex pactionem quae velint sibi ferre

GAIUS dig.47.22.4.

Dutripson cites nine instances from the Vulgate (Tobias 1.14, I Mac. 10.35, Luc. 12.5, Joan. 1.12, 5.27, Hebr. 13.10, 19.10, Apoc. 9.10, 13.5) which suggests that the usage was common in later Latin prose.

In lines 186-188, Decius expounds the Stoic philosophy and it has been inferred that Silius himself was a Stoic. To make this claim on the dubious evidence of Epictetus alone (*Diss.* 3.8.7) would be foolhardy. Klotz RE, (1927), 80, cites Epictetus as evidence. Epictetus simply mentions an Italicus who has a very great reputation among the Romans as a philosopher.

Ἰταλικὸς ὁ μάλιστα δοκῶν αὐτῶν ( sc. Romanorum )  
φιλόσοφος εἶναι

where Oldfather refers to 'the otherwise quite unknown Italicus.' (41)

But there is other evidence, not least Silius' own deliberate suicide in the face of incurable disease (PLIN. *epist.* 3.7.1). Traces of Stoic thought are found throughout the *Punica*. These include the great emphasis on *virtus* throughout the poem (it is mentioned no fewer than eighty-four times), the idea of the human mind as a divine element, a portion of the divine intelligence within man (SIL. 15. 70-78), the many instances of *fortitudo* (e.g. the slave tortured by the Carthaginians, SIL. 1. 179-181, Hannibal when he saw his brother's head exhibited on a spear, SIL. 15. 819-820) and the frequent allusions to Hercules, who has been called 'the patron saint of the Stoics'. (42) Another piece of evidence is Scipio's lecture on burial customs (SIL. 13. 466-487). Mode of burial was a matter of indifference to the Stoics and a discussion on the various methods a Stoic commonplace. (43) Finally, there is the prominence given to the contest between *Virtus* and *Voluptas* for the soul of young Scipio, where the reader is left in no doubt where the poet's sympathies lie (SIL. 15. 18-128). However, the Stoicism in the *Punica* may have been to some extent prompted by the influence of Lucan's epic and the contemporary prevalence of the Stoic doctrine. (44) Certainly, if Silius was a Stoic, he was neither doctrinaire nor stern in his Stoicism, as his portrait of Brutus shows.

laeta viro gravitas ac mentis amabile pondus  
et sine tristitia virtus

SIL. 8. 609-610.

This also fits in with what we know of Silius the man— a connoisseur, a collector of villas, books, statues and pictures (PLIN. epist. 3.7.8).

See also C.W. Mendell, 'Silius the Reactionary', PhO 3 (1924), 100 ff.

189: haec vana aversas Decius iactavit ad aures: cf.

ultima vox duras haec tum penetravit ad aures SIL. 6.519.

The expression ad aures is a commonplace in the Punica. See the note on per aures it vestras at line 77 and the note on iactantes at line 155.

191: praemissa duci: praemittere is used in this sense as early as Plautus.

me a portu praemisit domum ut haec nuntiem uxori suae

PLAUT. Amph.195.

See also Cas.448.

It seems uncommon in poetry, esp. in a military context. Silius uses it four times elsewhere in the Punica. He is probably imitating Virgil, who uses it three times in this sense e.g.

Aeneas, ut fama fidem missique reportant  
exploratores, equitum levia improbus arma  
praemisit, quaterent campos.

VERG. Aen.11. 511-513.

See also Aen.1.644, 9.367.

The only other examples cited from poetry by the OLD, 1434, 1(a), are AETNA 461, PROP. 3.14.25, OV. trist. 5.1.2 (all in a non-military context). The word is common in prose in this sense, esp. in military narrative e.g. CIC. Catil.1.24, CAES. civ.2.19.1, SALL. Iug.52.5, LIV. 9.36.9, TAC. ann.1.48.

turbante tumultu: this striking alliterative phrase has probably been taken from Virgil, who has it twice e.g.

hic rem Romanam magno turbante tumultu  
sistet eques

VERG. Aen.6. 857-858.

See also Aen.9.397.

192: Autololes numerosa cohors: a poetical touch. Livy uses the more prosaic term praesidium.

(Decius) primo ne reciperetur praesidium palam vociferatus est.

LIV. 23.7.5.

The Autololes were a Gaetulian tribe who lived on the north-west coast of Africa on the very edge of the desert. They are mentioned seven times elsewhere in the Punica. Lucan (4.677) mentions them along with the Numidians and Gaetulians. Claudian (21. 354-356) lists them with the Nasamonians and Garamantes. Pliny describes how the town of Sala on the very edge of the desert is not only infested by elephants but much more seriously harried by the Autololes.

(oppidum) elephantorumque gregibus infestum, multo tamen magis Autololum gente, per quam iter est ad montem Africae vel fabulosissimum Atlantem.

PLIN. nat.5.5.

RE 2, AUTOLOLES, 2600 (Dessau).

For numerosa used in a military context elsewhere,  
cf. hinc numerosa phalanx, proles Cyllenia VAL. FL. 1.436.  
numerosaque signa  
exposuit

LUCAN. 4. 25-26.

Fulvius Nobilior, cum adversus Samnitium numerosum exercitum... parvis copiis necesse haberet decertare

FRONTIN. strat.1.11.2.

194: nunc hora, viri, nunc tempus: hora is used in this sense elsewhere in the Punica at 5.88, 7.172, 9.549, 12.193, 15.67. It is also found at HOR. carm.2.16.32, LUCAN. 5.815, 6.807, STAT. Theb.1.672, MART. 10.20.19. It is also found in post-Aug. prose. The TLL 6.3, 2961, lines 80 ff. (under the heading κατρός, occasio) cites two examples each from Suetonius and Apuleius and one example each from Celsus, Pliny, Quintilian and Seneca. Seventeen examples are cited from later Latin prose, including the following, where the Latin translation has been influenced by Hebrew idiom.

adsum, dum hora est. ITAL. Is. 52.6.

The evidence suggests that it was more common in poetry than in

prose, at least before later Latin.

adeste: cf. *adeste nunc, adeste* CATALEPTON 12.7.

See the note on huc, age, adeste at line 169.

195-196: dum Capua dignum, dum me duce dextera vindex  
molitur facinus:

This may be an adaptation of Lucan.

*vindicis an gladii facinus...  
ut peragat fortuna, taces?*

LUCAN. 5. 206 and 208.

It is significant that Lucan not only uses vindex as an epithet but also has facinus in the sense of a heroic deed, both of which are rare in poetry. Lucan uses vindex as an epithet at 2.540 and 10.21. This usage is also found in Catullus.

*quare facta virum multantes vindice poena  
Eumenides*

CATULL. 64. 192-193

where Fordyce notes that it is used for the first time in poetry. (It is used for the first time in extant poetry).

The only other instance cited by Lewis and Short, 1992, is the following from Ovid.

*ego vindice flamma  
in dominum dignosque everti tecta penates.*

Ov. met.1. 230-231.

Vindex used as a noun with the meaning 'an avenger' also seems comparatively rare and largely confined to poetry (Lewis and Short, 1992). One wonders, however, whether Lewis and Short can be trusted.

Facinus used in this sense is common in early Latin. No fewer than eleven examples are cited from Plautus by the TLL 6.1, 77, lines 56 ff (under the heading in bonam vel in neutram partem velut fortiter factum in re militari sim)

e.g. *nam duplex facinus feci hodie, duplicibus spoliis sum  
adfectus.*

PLAUT. Bacch. 641.

It is also found in Terence.

e.g. *perii! is mi, ubi adbibit plus paullo, sua quae narrat  
facinora!*

TER. Haut.220.

See also TRAG. inc.64.

The only instance cited from poetry (apart from the Lucan passage given above) is the following from Catullus.

anne bonum oblita es facinus? CATULL. 66.27

where facinus is qualified by bonum and is therefore not an exact parallel.

Livy records the words of Decius on this occasion.

si malum facinus... forti ac memorabili facinore purgare vellent.

LIV. 23.7.6.

Silius has been influenced by this passage, which he found either in Livy or Livy's source. He echoes it again at line 199

et ferro purgate nefas.

Facinus is used in this sense ten times elsewhere by Livy (always with an epithet, except at 2.13.8 where a demonstrative is used) at 2.12.5, 2.13.8 (id facinus), 3.12.6, 8.24.9, 9.10.4, 21.43.17, 23.2.3, 23.15.12, 24.22.16, 40.40.9.

The only examples cited from prose by the TLL are SALL. Catil.53.2, MELA 2.26, TAC. ann.1.8.7, hist.2.50, GELL. 16.19.16 (all with a qualifying epithet).

The evidence suggests that this usage is largely confined to the historians, who may be employing a somewhat archaic usage.

procumbat ... pubes: the alliteration no doubt appealed to Silius.

cf. Sicana procumbit pubes SIL. 10.313.

See the note on pubis at line 46.

197: pro se quisque alacres rapite: for the plural alacres in apposition to pro se quisque, cf.

pro se quisque viri et depromunt tela pharetris VERG. Aen. 5.501.

See also Aen.12. 552.

This usage is common in Livy. I count eighteen instances e.g.

sic pro se quisque obvios sternite. LIV. 7.33.10.

198: obstructas praebete cadavere portas: for obstruere used in this sense, cf.

simul ex omnibus partibus castra altiore vallo muniri portasque obstrui ... iubet

CAES. Gall.5.50.5.

The word used in this sense is rare in poetry. The only other instances cited by the TLL, 9.2, 255, lines 63 ff. (under the heading res: viae, loca, aedificia sim.) are OV. Ib.615, LUCAN. 10.448, SIL. 13.743 (none of them close parallels).

The word obstruere is itself not common in poetry. It occurs five times in Silius, four times in Lucan and twice in Virgil. It is not used by Horace, Catullus, Valerius or Manilius. It is a variant at STAT. Theb.11.44. The only other instances cited from poetry by the TLL before later Latin are CIC. Arat.344, LUCR. 5.754, OV. met.3.570, 8.186. On the other hand, some two hundred instances are cited from prose authors.

The word cadaver is common in Lucan, who has it no fewer than thirty-six times (perhaps an indication of Lucan's fondness for morbid detail). It occurs seventeen times in Silius. Elsewhere, the word is rare in poetry. It occurs three times in Statius, twice in Virgil and twice in Horace (both examples being in the satires, which are often prosaic). It is found once in Valerius. It does not occur in Catullus, Tibullus, Propertius, Manilius or Persius. The TLL 3.1, 12, lines 37 ff. cites five examples from Lucretius (often a prosaic author), four from Ovid (three being in the Ibis, which is often prosaic) and three from Martial. On the contrary, some two hundred instances are cited from prose authors. 'Corpse' is not a word one would find everywhere in English poetry.

199: et ferro purgate nefas: cf. iam crimen habemus  
purgandum gladio.

LUCAN. 8.517-518.

These words are an echo of Livy (see the note above on line 196).

Purgare meaning 'to atone for an offence by subsequent action' is found as early as Plautus (Amph.945) and Terence (Hec.254). It seems rare in poetry in this sense. It does not occur elsewhere in the Punica with this meaning nor are any other instances cited from poetry by the OLD, 1523, 7(b). In

prose, the word is used twelve times by Livy in this sense. The only instances cited by the OLD are CURT. 7.1.21, PAUL. dig. 45.1.73.2 (neither are close parallels).

In general, purgare is rather a prosaic word. I count thirty-eight instances in poetry. It occurs twelve times in Silius, five times in Statius, four times in Horace (three examples being in the satires and epistles, which are often prosaic), three times in Lucan, twice in Catullus and once in Virgil. The OLD cites six examples from Ovid, two from Persius and one each from Lucretius, Tibullus and Martial. On the other hand, no fewer than one hundred and ninety-three instances are cited from prose authors by the OLD. Dutripon lists twenty-two instances from the Vulgate.

199-200: hic denique solus  
eluerit sanguis maculatas crimine mentes. Eluere used in this sense is very rare before later Latin. No other instances are cited from poetry before later Latin (TLL 5.2, 435, lines 53 ff. under the heading i.q. purgare). The closest parallel to Silius is the following from the Christian poet Prudentius.

mentem piatam sanguine, mortis lavacris elutam

PRUD. perist. 5.362.

See also AUSON. 153.63.

The only instance cited from prose before later Latin is the following from Seneca.

diu in istis vitiis iacuimus, elui difficile est.

SEN. epist. 59.9.

Five examples are cited from later Latin prose. The most relevant is the following from Lactantius.

mentem eluere quae malis cupiditatibus sordidatur.

LACT. inst. 5.19.34.

Maculatus used in a fig. sense is rare before later Latin. The only other instance cited from poetry by the TLL 8, 29, lines 42 ff. (under the heading i.q. animos, mores se delictis, peccatis corrumpere) is the following from Germanicus.

rarius inuisit maculatas fraudibus urbis GERM. 121.

It is used in this sense by Seneca (Phoen. 620). No fewer than

seventeen examples are cited from later Latin prose.

Relations between Decius and Hannibal (lines 201-258) are described by Livy 23.7.7 ff. and 23.10. For a full discussion of the similarities and differences, see Chapter II, pp. 37 ff. The slight verbal similarities are not very striking and are not an argument in favour of the direct use of Livy at this point. On the other hand, it is possible that Silius could have used Livy and the differences could be his own poetical rehandling.

201: non ulli laeta: Silius uses a negative with the substantive ulli six times in the sense of  $\bar{n}\bar{e}m\bar{i}n\bar{i}$  (which does not scan)

e.g. *si Libycae decus, haud ulli superabilis armis* (line 603).

Nemo seems uncommon in poetry, except in Horace, where it occurs sixteen times (always in the satires and epistles, which are often prosaic). It occurs four times in Catullus (once in the epyllion 64, once in the dramatic duologue 67 and twice in the shorter poems), four times in Virgil and four times in Statius. It is found three times in Silius and once in Manilius. It does not occur in Lucan or Valerius. The OLD, 1169, cites two examples from Ovid and one each from Ennius, Lucilius and Juvenal.

profatur: the word is poetical and used mostly in epic. Here it is used with reference to a speech which has just ended. Thirteen times elsewhere in the Punica, the word is used to introduce a speech (e.g. the speech of Hannibal at line 211). It is also used in connection with speeches at SIL. 2.384, 13.607, 17.176.

Silius has probably taken the word from Virgil, who uses it twice to introduce a speech of Dido

e.g. *Tum breviter Dido vultum demissa profatur*

VERG. Aen.1. 561.

See also Aen.4. 364.

Lucan uses profatur five times to introduce a speech and profatus twice to indicate the end of a speech. Valerius has profatur four times to introduce a speech. Statius has profatur

twelve times and profatus once at the beginning of speeches. The OLD, 1477, also cites ENN. ann.563, HOR. serm.1.6.57, OV. met.11.290. Clearly it is a metrically convenient device to end the line (all the instances referred to above are at the end of the line).

202: audita asperitate viri coeptoque feroci: the word asperitas is not common in poetry. It does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Statius, Valerius, Catullus or Manilius. It is used elsewhere in poetry with reference to persons at HOR. epist.1.18.6, 2.1.129, OV. met. 9.752, ars 2.145, Pont.1.6.8, LAUS. Pis. 130. (It is significant that three of the examples occur in the epistles of Horace and the Metamorphoses of Ovid, which are often prosaic).

It is more common in prose in all periods. Livy uses it three times of persons. The TLL 2, 822, lines 65 ff. (under the heading de hominibus, severitas, ferocitas) cites three examples from Pliny, two each from Cicero and Tacitus, one each from Nepos, Quintilian, Velleius and Valerius Maximus, plus ten examples from later Latin prose.

The sing. coeptum is metrically convenient. Silius uses the plural nineteen times and the singular eleven times. The plural is more common in prose and in poetry (TLL 3.6, 1430, lines 3 ff.). Coeptum is used elsewhere in poetry at LUCR. 1.418, OV. ars 2.38, STAT. Theb.9.144.

203: multa feta gerens ira praecordia: cf.

(Hannibal) novi feta viri bello praecordia SIL. 17.379.

Praecordia used of the heart with reference to it as the seat of the feelings is mainly poetical. It is used ten times in the Punica, six times in Virgil, six times in Horace, four times in Statius, three times in Lucan, three times in Manilius and twice in Valerius. The word is not found in Catullus. The OLD, 1426, 3, cites two examples from Ovid and one each from Lucilius, Propertius and Persius.

Gero is found in this sense as early as Roman drama.

e.g. ne... is sapientia munitum pectus egregie gerat

ACC. praetext. 33.

See also PLAUT. Bacch.509, TER. Hec.311.

In poetry, it seems to be confined mainly to epic. It is used by Virgil and Valerius.

animumque gerens curamque virilem VERG. Aen.9.311.

See also Aen.12. 472.

'Bebryxne venis diversaque regi  
corda gerens (melior vulgi nam saepe voluntas)

VAL. FL. 4. 157-158.

See also VAL. FL. 3. 590.

The only other instances cited from poetry by the OLD, 762, 3(b), under the heading 'to have' (physical or mental qualities) are LUCR. 4.51, PHAEDR. 1.13.7 (neither are close parallels).

This usage seems rare in prose. The only instances cited by the OLD are CIC. off.3.16, COLUM. 6.1.1 (neither are close parallels).

For the fig. use of fetus elsewhere in Silius,

cf. non feta furore Megaera  
audet adire ferum

SIL. 13. 592-593.

See also SIL. 17.379, 17.447.

This usage is poetical until later Latin. It occurs elsewhere in poetry at VARRO AT. carm. frg.19, VERG. Aen.1.51, 2.238, OV. met.14. 103, STAT. silv.3.2.17, CLAUD. 12.24, ANTH. 415.19 (none are close parallels).

The only examples cited from prose by the TLL 6.1, 640, lines 65 ff. (under the heading sensu latiore i.q. plenus, uber: accedit. abl.) are SOL. 14.4, 23.11, PAUL. NOL. epist.49.7 (none are close parallels).

204: astabat muris: cf. (Hannibal's dream)

et insultans astare ad moenia Romae

SIL. 10.359.

ultorem ante oculos atque ora astare repulsae  
(line 163).

For Silius' fondness for ad-compounds, see the note on adiungere dextras at line 4.

accersere lectos: the word accersere is used with persons only twice elsewhere in the Punica.

atque e diversa socios accersere ripa. SIL. 1.264.

et geminas accerse acies. SIL. 15.817.

Silius may have taken the word from Virgil, who uses it once in this sense.

extemplo socios primumque accersit Acesten

VERG. Aen. 5.746.

The only other instances cited from poetry by the TLL 2, 449, lines 58 ff. (under the heading homines) are OV. met. 15.640, HOR. serm. 2.3.261, epist. 2.1.228. (It is significant that all three examples are from works which are often prosaic). The word is very common in prose of all periods.

205: immitem... Decium: the epithet immitis is often used of persons in poetry, especially in epic (TLL 7.1, 467, lines 24 ff. under the heading de animant.). It is also found in post-Aug. prose but less frequently. It occurs four times in Livy

e.g. ut feras quasdam nulla mitescere arte, sic immitem et implacabilem eius viri animum esse

LIV. 33.45.7.

The TLL cites one example each from Quintilian, Tacitus, Suetonius and Tertullian. Eight examples are also cited from later Latin prose.

horrida virtus: the phrase is repeated at line 149. It is also used by Statius and Valerius Maximus.

miseri, quos non aut horrida virtus  
... hauserit.

STAT. Theb.5. 172 and 174.

nam dum horridae virtutis in se ipsum conixum stabilimentum  
nitore fortunae praesentis inflata fastidiose aestimas

VAL. MAX. 2.2.5.

Horridus used in a complimentary sense is uncommon in poetry. The only other instances cited by the TLL 6.3, 2993, lines 35 ff. (under the heading in bonam partem de vita, moribus) are the following from Horace and Juvenal.

non ille, quamquam Socratis madet  
sermonibus, te negleget horridus

HOR. carm.3.21. 9-10.

sanctos licet horrida mores  
tradiderit domus ac veteres imitata Sabinos.

IUV. 10. 298-299.

See also IUV. 8.116.

It is more common in prose. The TLL cites a further five instances from Valerius Maximus, four from Cicero and one each from Livy, Pliny, Velleius and Arnobius.

For traces of Stoic thought in the Punica, see the note on lines 186-188.

206: armatumque fide pectus: cf.

armet se duritia pectus necesse est. VAL. MAX. 6.3.

cf. also (by way of contrast) Silius' description of Hannibal,

atque armata dolis mens SIL. 1. 188.

Armare is used in a fig. sense elsewhere in Book 11.

nullo nos invida tanto  
armavit Natura bono  
(lines 186-187).

tot caedibus armat  
maiestas aeterna ducem  
(lines 343-344).

See also SIL. 4.249, 13.91, STAT. Theb.10.20.

The only other instances cited from poetry before later Latin (TLL 1, 619, lines 46 ff. under the heading incorporalibus) are HOR. epist.1.18.16, ars 79, COLUM. 10.105, GERM. frg.5.9. It is significant that these passages are from Horace, who is often prosaic, while Columella and Germanicus are didactic. Six examples are also cited from later Latin poetry.

This usage is much more frequent in prose. The TLL cites no fewer than fifteen examples from Cicero, five from Seneca, four from Livy, three from Valerius Maximus, two each from Pliny, Vitruvius and Apuleius, one each from Nepos, Velleius, Quintilian and Ps. Quintilian, plus twenty-eight examples from later Latin prose.

See the note on fides at line 4.

rectique cupido: Silius uses the expression elsewhere.

facta animosa viros et recti sacra cupido  
attollunt

SIL. 1. 612-613.

There is a similar expression in Seneca.

Facile est auditorem concitare ad cupidinem recti

SEN. epist.108.8.

cf. also,

si quid  
usquam iustitiae est et mens sibi conscia recti

VERG. Aen.1. 603- 604.

quae tanta oblivio recti?

(line 162).

Rectum used as a substantive is a translation of the Stoic term κατόρθωμα.

illud enim rectum est (quod κατόρθωμα dicebas)

CIC. fin.4.6.15.

Rectum est quod cum virtute et officio fit.

RHET. Her.3.2.3.

The word is found as early as Terence.

e.g. DE. is nunc praemium est qui recta prava faciunt.

TER. Phorm.771.

It seems uncommon in poetry, except in Horace, who has it eight times (significantly, no fewer than six examples are in the satires and epistles, which are often prosaic) and Silius, who has it five times. It occurs once in Virgil (Aen.1. 604 given above) and once in Valerius (who has the plural rektorum at 3.649). Lewis and Short, 1552, 2(a), cite one example from Ovid (met. 1.90). It is not found in Lucan, Statius, Manilius or Catullus. It is common in prose, especially in Cicero. The word certainly has a prosaic ring here.

207-208: et maior Capua mens imperterrita mole  
invicta stabat: Silius is  
imitating Virgil's description of Mezentius.

manet imperterritus ille  
hostem magnanimum opperiens, et mole sua stat.  
VERG. Aen.10. 770-771.

Mens is used by way of metonymy for Decius himself. For this usage,

cf. mens una, inviolata mero nullisque venenis  
potandi exarmata decus  
(lines 307- 308).

This usage is common in poetry e.g. CATULL. 67.25, LYG. 4.59, HOR. serm.2.7.93, TIB. 1.2.98, PROP. 1.14.18, OV. ars 3.720, LUCAN. 5.371, VAL. FL. 4.103, SIL. 1.558. It is also used by Seneca (Herc. 0. 399). The TLL 8, 733, lines 49 ff. (under the heading meton. de homine ipso) also cites six examples from later Latin poetry.

The only example cited from prose before later Latin is the following from Pliny.

egressa mens interpretationem naturae festinat legentium animos...  
ducere.  
PLIN. nat.2.241.

Eleven instances are cited from later Latin prose.

The word imperterritus is very rare. It occurs only twice elsewhere in Silius.

(Cato) imperterritus ipse...  
cunctantem impellebat equum.  
SIL. 7. 695 and 697.

(Marcellus) frontem imperterritus SIL. 14. 187.

No other instances are cited by the TLL before later Latin (7.1, 591, lines 58 ff. under the heading non territus). Three instances are cited from later Latin poetry (PRUD. perist. 10.57, psych. 47, AUSON. 359,23) and eight instances from later Latin prose.

208: torvoque... vultu: cf.

(Cato) si quis vultu torvo ferus...  
... simulet

HOR. epist.1.19. 12-13.

attendit torvo tristis Rhamnusia vultu

STAT. silv.2.6.73.

'quid me torvo vultu intueris, Severe?'

QUINT. inst.6.1.43.

See also VAL. MAX. 3.8.6. The expression was doubtless a rhetorical commonplace.

minacia... iussa: for Silius' fondness for epithets ending in -ax, see the note on fallax at line 10.

209: verbisque etiam incessebat amaris: cf.

(Mercury accosts Hannibal)

aggreditur iuvenem ac monitis incessit amaris SIL. 3.171.

This is the only other instance of amarus in the Punica.

The expression may have been suggested by Ovid's

quid simulacra, ferox, dictis incessis amaris?

OV. trist.3.11.31.

The epithet amarus is used of speech elsewhere in epic e.g.

nunc dictis virtutem accendit amaris VERG. Aen.10. 368.

See also Aen.4.203, 10.591, STAT. Theb.1.450, 2.660, VAL. FL. 2.385, HOMER 59, HOR. serm.1.7.7.

This usage is poetical before later Latin. The only instances cited from prose by the TLL 1, 1822, lines 14 ff.

(under the heading de rebus variis) are AMM. 20.11.5, SIDON. epist.4.23.1, HIER. epist.27.2, in Ier. 20.7, p.979, PS. ORIGEN tract.9, p. 101, 4, CAES. AREL. epist. de hum. 5, VULG. Soph. 1.14, PS. IUL. RUF. schem. dian. 10, p. 62.

For incessere used of verbal attacks elsewhere in poetry, cf.

et ausus erat reges incessere dictis  
Thersites etiam  
OV. met.13. 232- 233.

See also met.5. 102.

tonat inde ferocibus alte  
incessens victor dictis  
(lines 233-234).

nec vos incessere luctu  
orba aveo  
STAT. Theb.6. 159-160.

The word is used in this sense in post-Aug. prose e.g. (Nero) adversarios... nonnumquam ex occursum maledictis incessere

SUET. Nero 23.2.

The TLL 7.1, 890, lines 10 ff. (under the heading de voce ipsa) cites one other instance from Suetonius, one each from Tacitus, Quintilian, Gellius and Apuleius and eight from later Latin prose. The evidence suggests that the word is equally at home in prose and in poetry.

210: rector: 'the ruler'. The word is classical. Lewis and Short, 1536, cite eight examples from Cicero alone. It is used eleven times by Livy. It is very common in epic. It occurs no fewer than thirty-seven times in the Punica, twenty-three times in Statius, fourteen times in Lucan, eight times in Valerius and four times in Virgil. It is also used seven times by Manilius and once by Horace and Catullus. Lewis and Short cite six instances from Ovid.

211: increpitans: see the note on this word at line 72.

212: Paulum: see the note at line 93.

Flaminium: see the note at line 142.

212-213: componimur eheu  
recordi Decio: componere vividly suggests that  
Hannibal and Decius were pitted against one another like  
gladiators. The word is used in this sense as early as Lucilius.

cum Pacideiano conponitur, optimus multo  
post homines natos gladiator qui fuit unus.

LUCIL. 174-175 (W).

The word is not common in poetry in this sense, except in Silius  
who has it elsewhere with the dative at 1.39, 9.571, 10.70,  
16.615, 17.549. Other writers use componere with aliquem or a  
preposition. It occurs twice in Horace (significantly, both  
examples being in the satires, which are often prosaic) and  
twice in Lucan.

pergis pignantia secum  
frontibus adversis componere.

HOR. serm.1.1. 102-103.

Rupili et Persi par pugnat, uti non  
compositum melius cum Bitho Bacchius.

HOR. serm.1.7.19-20.

primaque cum ventis pelagique furentibus undis  
conposuit mortale genus

LUCAN. 3. 195-196.

hoc fortuna loco tantae duo nomina famae  
conposuit

LUCAN. 5. 469-470.

The only other instance cited from poetry by the TLL 3.9, 2112,  
lines 24 ff. (under the heading speciatim de pugnantibus i.q.  
opponere: proprie de gladiatoribus, hinc translate de aliis)  
is ANTH. 463.1.

The word is common in post-Aug. prose in this  
sense.

e.g. ignominiam iudicat gladiator cum inferiore componi

SEN. dial.1.3.4.

quia saepe gladiatores sub eodem magistro eruditi inter se  
componuntur

QUINT. inst.2.17.33.

The TLL cites a further seven instances from Seneca and four from

Quintilian. Two examples each are also cited from Tacitus and Minucius Felix, one each from Pliny, Petronius, Ps. Quintilian and Tertullian and four from later Latin prose.

The word vecors seems uncommon in poetry. It is used by Catullus of a mad sexual impulse.

quod si te mala mens furorque vecors  
in tantam impulerit

CATULL. 15.14 - 15.

See also CATULL. 40.4.

It occurs in the satires of Horace and the Metamorphoses of Ovid, both of which are often prosaic.

scribet mala carmina vecors: laudato

HOR. serm.2.5.74.

(Pyreneus) seque iacit vecors e summae culmine terris

OV. met.5. 291.

It is found only twice elsewhere in the Punica. Silius uses it of Hannibal at 12.703 and of Syphax at 17.118. It is also found in the Culex (line 249). No other instances are cited from poetry by Lewis and Short, 1961. It is not found in Virgil, Lucan, Valerius, Statius or Manilius.

The word is more common in prose.

It occurs six times in Livy. Lewis and Short cite four instances from Cicero, one each from Tacitus, Apuleius and Valerius Maximus, plus three from later Latin prose. Dutripon lists three examples from the Vulgate. Perhaps the word has a literary ring.

certasse: see the note on rupisse at line 12.

214: in decus et famam leti: for the sentiment, cf.

extendam leti decus SIL. 2. 511.

ad manes leti perfer decus SIL. 5. 563.

Similar phrases are found at SIL. 9.377, TAC. ann.11.37.4, 15.63.4, PANEG. 10.26.

citati: see the note on this word at line 120.

215-216: pateatne...  
explorare libet: cf.

scire nemus pacemque loci explorare libebat.

SIL. 6. 168.

nunc... experiri libet quantum audeatis duce vestro auctore.

LIV. 25.38.11.

Explorare is used with indirect questions elsewhere in poetry and in prose e.g. VERG. Aen.1.77, OV. met.15.642, CIC. Att.7.13.4, CAES. Gall.5.53.4, LIV. 34.30.3.

Campana...urbs: Capua. See the note on Capuaene furorem at line 29 and on Campana iuventus at line 111.

vetante... Decio: for similar phrases, cf.

a patria pelago vela vetante datis!

OV. epist.13.128.

in sua templa furit, nullaque exire vetante  
 materia

LUCAN. 1. 155-156.

216: nova bella moventi: see the note on aciemque movere at line 165.

217: cui patuere Alpes: cf. ut ruperit Alpes (line 135, where see note).

saxa impellentia caelum: cf. divisque propinquas  
 transierit cursu rupes.  
 (lines 136-137).

For this fig. use of impellere, cf.

aut ubi de longo cursu sol ultima caeli  
 impulit

LUCR. 5. 651-652.

218: atque uni calcata deo.' For calcare used elsewhere with reference to mountain peaks, cf.

vidi contermina caelo  
 quas iuga calcantes summas volitare per Alpes.

SIL. 17. 318-319.

Haec ubi calcavit Caesar iuga milite laeto

PETRON. 122 v. 152.

qui tam horridi montes quorum non iuga victor miles calcaverit?

SEN. suas.1.2.

For the tradition that Hercules preceded Hannibal over the Alps, see the note on Herculei socius decoris at line 136.

218-219: suffuderat ora  
sanguis: cf.

tum Virgo, ignescens penitus, violenta repente  
suffudit flammis ora

SIL. 9. 460-461.

pulchra verecundo suffunditur ora rubore

OV. met.1. 484.

Suffundere used in this sense seems poetical. It is used elsewhere in poetry at VERG. georg.1.430, MANIL. 5.711, STAT. silv.2.1.41, OV. am.3.3.5. The only instance cited from prose before later Latin by Lewis and Short, 1793, is the following from Livy.

Masinissae haec audienti non rubor solum suffusus sed  
lacrimae etiam obortae

LIV. 30.15.1.

Livy does not use the word elsewhere. Three examples are cited from later Latin prose.

219: et a torvo surgebant lumine flammae: the singular lumen is to be taken literally, as Hannibal lost one eye while marching through the country flooded by the Arno.

Ipse Hannibal aeger oculis... et quia medendi nec locus nec  
tempus erat altero oculo capitur.

LIV. 22. 2. 10-11.

Silius implies that Hannibal lost one eye while crossing the Alps.

manante per ora  
perque genas oculo. facilis sprevisse medentes

SIL. 4. 752-753.

Juvenal scathingly refers to the one-eyed Hannibal.

o qualis facies et quali digna tabella,  
cum Gaetula ducem portaret belua luscum!

IUV. 10.157-158.

For surgere used with ira elsewhere in the Punica, cf.

surgit violentior ira SIL. 4. 262.

acrius hoc accensa ducis surrexerat ira SIL. 5. 105.

Flamma used of the flame of the eye is poetical.  
Silius may be thinking of Virgil's description of Charon.

stant lumina flamma VERG. Aen.6. 300.

Silius uses the word three times elsewhere in this sense e.g.

ac dira flagrantia lumina flamma SIL. 17. 409.

He also has it of Appius (5.275) and of Voluptas (15.27).

Ovid uses it of the eye of a wolf.

rubra suffusus lumina flamma. OV. met.11. 368.

cf. also, hinc flammam vomunt  
oculi

SEN. Phaedr. 1040-1041.

The only instances cited from prose by the TLL 6.1, 866, lines 83 ff. (under the heading i.q. nitor, ardor) are all from the Vulgate.

e.g. oculi eius tamquam flamma ignis VULG. apoc.1.14.

See also apoc.2.18, 19.12.

220-221: tum rictus spumans et anhelis faucibus acta  
versabant penitus dirum suspiria murmur: these two

lines may well have been suggested by the following passage in

Lucan. (Phemonoe) spumea tunc primum rabies vaesana per ora  
effluit et gemitus et anhelio clara meatu  
murmura

LUCAN. 5. 190-192.

cf. also, fugiens per vulnus anima agit ante se anhelitus,  
agit crebra suspiria

PS. QUINT. decl.2.18

where the language is similar to Silius.

The words rictus and fauces graphically suggest the gaping, distended jaws of wild animals. Ernesti observes (comm. p. 18)

Rictus et fauces, quam indigne de homine, quamvis  
furente et irato!

The expression rictus spumans is found in Suetonius.

risus indecens, ira turpior spumante rictu SUET. Claud. 30.

It is significant that Suetonius uses the word indecens.

cf. also, the comments of Ovid and Quintilian.

sint modici rictus OV. ars 2. 283.

ne immodicus hiatus rictum distendat QUINT. inst.1.11.9.

Silius uses rictus twice elsewhere in this sense. It occurs with reference to Crixus at 4.250 and Othrys at 5.440. It is found elsewhere in poetry with reference to persons at LUCR. 6.1195, OV. met.11.126, HOR. serm.1.10.7, LUCAN. 6.757, STAT. Theb.11.86, IUV. 10.230.

The word seems more common in poetry than in prose. Apart from the examples from Quintilian and Suetonius cited above, the only other instance cited from prose by Lewis and Short, 1594, is CIC. Verr.2.4. 94 (where it is used of the bronze statue of Hercules).

Strictly speaking, fauces means the throat but the word is used loosely here with reference to the lungs; cf. the use of pectus elsewhere.

iraque anhelatum proturbat pectore murmur SIL. 5.604.

cf. also, postquam inter talia crebro  
clamore obtusae crassoque a pulvere fauces.

SIL. 4. 412-413.

The epithet anhelus used in this sense is poetical and largely confined to epic before later Latin (TLL 2, 68, lines 14 ff. under the heading corporis partes). It is used elsewhere in poetry and tragedy in this sense at VERG. Aen.6.48, SIL. 4.171, 12.418, 14.601, STAT. silv.1.2.206, Theb.2.672, 9.402, 10.109, 12.244, VAL. FL. 2.278, SEN. Herc. 0.1414, Ag.713, Oed.38.

The TLL cites six examples from later Latin poetry and twelve from later Latin prose.

Versabant suspiria may be an echo of Propertius.

quanta illum versant suspiria lecto PROP. 2.22.47.

Versare meaning 'to disturb' is used with reference to persons as early as Plautus.

e.g. *vorsabo ego illunc hodie, si vivo, probe* PLAUT. Bacch. 766.

See also Pers. 795.

The word is used elsewhere in poetry in this sense at ENN. apud.Cic. Cato 1.1, CATULL. 50.12, PROP. 1.14.21, HOR. serm. 1.8.19, 2.3.249, OV. am. 2.2.29. It is also found in prose.

e.g. *Haerere homo, versari, rubere* CIC. Verr. 2.2.187.  
*nunc pudor pectora versare* LIV. 2.45.5.

See also LIV. 1.17.1, 1.58.3, 22.25.17.

The evidence suggests that the word is equally at home in poetry and in prose in this sense.

Versare murmur does not occur elsewhere in the Punica and no exact parallels are cited by the TLL 8, 1675, lines 14 ff. But miscere murmur is common. Lucan has confundere murmur in this sense (6.686).

The word suspirium seems poetical and largely confined to the Flavian epic poets and writers of elegy. It occurs nine times in Statius, five times in Silius, four times in Valerius and three times in Lucan. It is not found in Virgil, Horace, Catullus or Manilius. Lewis and Short, 1821, cite one example each from Ovid, Propertius, Tibullus and Martial.

The word is found in Cicero.

e.g. *Qui si quis est in rerum natura sine sollicitudine, sine desiderio, sine cura, sine suspirio, sit sane*  
 CIC. Tusc. 4. 72.

But it seems uncommon in prose (if Lewis and Short can be trusted). The only other instances cited from prose are COLUM. 6.14.2, SPART. Pers. 11. It occurs once in Petronius (113). It is not found in Livy or the Vulgate.

222: sic urbem invectus: the prep. is also omitted at SIL. 17.628 but he does have it elsewhere when metrically convenient, e.g. SIL. 4.556, 5.668, 10.638 (all have in urbem). Similar expressions without the prep. are found at VERG. Aen. 8.714, LUCAN. 8.554, CLAUD. 8.318. The prep. in is used by Cicero



at tribunus Cannutius canina rabie lacerabat Antonium.

VELL. 2.64.3.

The word is found with reference to persons as early as Plautus.

fit quod tibi ego dixi, gliscit rabies, cave tibi.

PLAUT. Capt.558.

It is common in epic. Silius may have been influenced by Virgil, who uses it to denote the frenzy of Scylla (who was partly composed of wild dogs— see LUCR. 5.892 ff. and VERG. Aen.5. 892 ff.) and also of the Sibyl (Aen.6.49). Lucan uses it no fewer than twelve times of the frenzy of persons. (45) Statius has it twice of persons (Theb.1.408, 4.559). It is also used by Horace to denote the frenzy of Pallas (carm.1.15.12).

In prose, the word is common in Livy, who has it of persons no fewer than twenty-three times. Lewis and Short, 1520, cite two instances from Cicero, one from Tacitus and one from Velleius (given above). The evidence suggests that it is equally at home in poetry and in prose.

For the fig. use of procella, see the note at line 91.

225: Necnon et: see the note at line 111.

propiora pericula: cf. propiora pericula vallo  
iungebant

SIL. 4. 54-55.

Cicero uses the same phrase in a different sense.

suaque sibi propiora esse pericula quam mea loquebantur.

CIC. Sest.40.

cf. also, et adeo varia fortuna belli ancepsque Mars fuit ut propius periculum fuerint qui vicerunt.

LIV. 21.1.3.

225-226: mentem/ flammant: cf.

Quae postquam accepit flammata Scipio mente

SIL. 10. 426.

sic pectora flammant SIL. 12. 680.

Silius uses flammare eight times elsewhere in a fig. sense. The TLL 6.1, 874, lines 42 ff. (under the heading pectus, animum) also cites flammatum pectus (SEN. Tro.303) and flammata viscera.

(APUL. met.5.21) but in both passages the reference is to the fire of love and not anger.

226: tempusque adeo cernebat adesse: generally adeo emphasizes the single word which it follows (like the Greek γέ). This is also true of tempus here but its effect is felt in the tone of the whole sentence. 'Decius saw perfectly well that the time had indeed come.'

cf. nec me adeo fallit veritam te moenia nostra

VERG. Aen.4.96

where see Austin's note.

Adeo is used in this way to emphasize nouns as early as Plautus and Terence.

e.g. quem hercle ego litem adeo perdidisse gaudeo

PLAUT. Cas.568.

See also Stich.664.

nam me eiu' fratrem spero propemodum  
iam repperisse, adulescentem adeo nobilem.

TER. Eun.203.

For adeo used with nouns elsewhere in poetry, cf.

ver adeo frondi nemorum, ver utile silvis VERG. georg.2.323.

ars adeo latet arte sua. OV. met.10.252.

noctem adeo placidasque operi iunxere tenebras

STAT. Theb.12. 661.

nullumque malorum  
finem adeo poenaeque dabis?

VAL. FL. 4. 63-64.

This usage is not found in prose before Apuleius. (TLL 1, 614, lines 59 ff. under the heading effert substantiva).

e.g. Aristoteles adeo in problematis scriptum reliquit.

APUL. apol.51.

See also APUL. flor.p. 79, MIN. FEL. 32.5, GENNAD. vir. ill.60.

227: ducis invicti: invictus is used three times elsewhere in the Punica as an epithet of Hannibal.

e.g. tot milia contra  
Poenorum invictumque ducem

SIL. 7. 6-7.

See also SIL. 2.706, 12.286.

It is also used of Hannibal by Nepos (Hann.6.1) and Livy (22.44.4, 23.12.10). The epithet is a commonplace in poetry and in prose. (TLL 7.2, 186, lines 12 ff. under the heading animantes).

228: non clausi occulere penates: the statement in Livy is more prosaic.

nec... privatim se tenuit. LIV. 23.7.10.

For similar expressions elsewhere in poetry, cf.

claudit sua tecta Pyreneus OV. met.5.287.

Phineia postquam  
clausa domus

VERG. Aen.3. 212-213.

cf. also, reserate clausos regii postes laris. SEN. Phaedr.863.

Occulere is used in this sense elsewhere. The TLL 2.3, 361, lines 74 ff. (under the heading subi. est res, qua aliquid vel aliquis occultitur) also cites OV. fast.2.216, Pont.2.8.62, LIV. 33.1.4, 35.28.11 (none of them are close parallels).

For penates used of the home, cf.

at tu securis concede penatibus (line 324).

This usage is common in poetry e.g. VERG. Aen.1.527, 8.123, HOR. carm.3.14.3, 3.27.49, PROP. 3.7.33. It is also found in Livy and Tacitus

e.g. intra illa moenia domus ac penates mei sunt  
LIV. 2.40.7.

See also LIV. 30.13.13, 44.39.5.

et militibus vetustate stipendiorum nota et familiaria castra in modum penatium diligebantur.

TAC. hist.2.80.

229: penetrasset in urbem: cf. nec tamen penetrare in urbem poterant  
LIV. 38.7.4.

The phrase penetravit ad urbes is found at VERG. Aen.7.207, 9.10, VAL. FL. 4.171, CIC. prov.32. Penetrare with the prep. in and the accusative is found elsewhere in poetry and in prose e.g. CATULL. 11.2, OV. met.3.272, CIC. Verr.2.5.96, LIV. 2.12.3, 4.9.5, 4.39.9, 9.35.8, 10.1.5, 10.41.14.

230: intrepido servaverat otia vultu: for intrepido vultu,

cf. stetit aggere fulti  
caespitis intrepidus vultu

LUCAN. 5. 316-317.

illa super terram defecto poplite labens  
pertulit intrepidus ad fata novissima vultus.

OV. met.13. 477-478.

The word intrepidus is not very common in poetry and is largely confined to the Flavian epic poets before later Latin (TLL 7.2, 49, lines 37 ff. under the heading homines). It occurs five times in Lucan, four times in Silius and four times in Statius. It is used only once by Valerius (1.504). It is not found in Virgil, Horace, Catullus or Manilius. The only other instance cited from poetry before later Latin is OV. met.9.107. Seven examples are cited from the tragedies of Seneca.

It is not very common in prose either before later Latin. It occurs once in Livy (44.6.6). The TLL cites three examples each from Tacitus, Gellius and Seneca and one each from Valerius Maximus, Celsus and Apuleius. It is common in later Latin poetry and prose. No examples are cited from the Vulgate.

The expression otia servare is also found in Statius.

cur maneant castris ignavaque servent  
otia

STAT. Theb.10. 224-225.

It does not occur elsewhere in the Punica nor is it used by Virgil, Lucan, Valerius, Horace, Catullus or Manilius. It is not cited by the OLD under otium (1277-1278) nor by Lewis and Short under servare (1683-1684). But Silius does have tenere otium elsewhere, which is similar.

imperturbata placidus tenet otia mente SIL. 15.58.

cf. also, (Decius) in foro otiose inambulavit LIV. 23.7.10.

The plural otia is used as a metrical necessity, as ōtīūm will not fit into hexameters without an unusual elision. Otia is not used in classical prose (see Austin on VERG. Aen.4.271). The singular is used six times by Horace and four times by Catullus in lyrics.

231-233: cum iuvenem saevis, horrendum, concitus armis  
invadit globus et pedibus sublime sedentis  
ductoris sistit.

For horrendum used as an interjection elsewhere in the Punica, cf.

excitus sede, horrendum! SIL. 2. 584.

See also SIL. 5.612, 10.122.

Virgil and Statius also use horrendum in this way but with the addition of dictu and visu.

nascenti cui tris animas Feronia mater  
(horrendum dictu) dederat

VERG. Aen. 8. 564-565.

horrendum visu, per quas modo fugerat auras

STAT. Theb.6. 939.

Concitus used in this sense is found only in the Flavian epic poets. It occurs at LUCAN. 7.677, STAT. Theb.10.446, 12.662, SIL. 16.29, 16.352. No examples are cited from prose before later Latin (TLL 4, 38, lines 11 ff. under the heading de animantibus). Six examples are cited from later Latin prose and one from later Latin poetry.

The phrase armis invadit globus may be an echo of Livy.

globus iuvenum unus in ipsum consulem insignem armis  
invadit. LIV. 2.47.6.

Globus used in this sense has been defined by Vegetius.

globus autem dicitur, qui a sua acie  
separatus, vago superventu incursat inimicos, contra quem alter  
populosior vel immittitur globus.

VEG. mil.3.19.

The word is common in Statius in this sense (Theb.3.10, 4.670, 7.622, 9.71, 9.165, 9.728, 10.417). It also occurs at VERG. Aen.10.373, LUCAN. 4.780, SIL. 7.53.

It occurs ten times in Livy. The OLD, 766(4), also cites CATO mil. frg.11(J), SALL. hist.3.84, TAC. ann.2.11.4, GELL. 10.9.1.

Livy also says that Decius was set down before the feet of Hannibal.

(Hannibal) in templo magistratum consedit atque ante pedes destitutum causam dicere iussit ante pedes LIV. 23.10.5.

Silius uses the adverb sublime eight times elsewhere in the Punica (e.g. at line 274). It is also found at VERG. ecl.9.29, georg.3.108, Aen.10.664, LUCR. 2.206, 6.97, HOR. carm.3.1.46.

It seems common in classical prose. Lewis and Short, 1779, cite four examples from Cicero and comment in general (et saepe) . It occurs once in Livy (21.30.8).

For sistere used with the ablative elsewhere in poetry in this sense, cf.

at fessum tumulo tandem regina propinquo  
sistit Iuno ducem

SIL. 17. 597-598.

et monstrum infelix sacrata sistimus arce.

VERG. Aen.2.245.

See also STAT. Theb.4.395.

This usage seems poetical. The only instances cited from prose by Lewis and Short, 1711, IA 1, are two from Tacitus (who is often influenced by poetry).

multa nocte cohortis expeditas summis montium iugis super caput hostium sistit. TAC. hist.3.77.

See also ann.12.13.4.

234: incessens: see the note on incessebat at line 209.

234-235: 'solusne ruentem fulcire ac revocare paras a funere Roman? Juvenal uses urbem fulcire in a literal sense.

nos urbem colimus tenui tibicine fultam  
magna parte sui

IUV. 3. 193-194.

The word is uncommon in this fig. sense. The only other instances cited from poetry by the TLL 6.1, 1504, lines 52 ff. (under the heading i.q. firmare, stabilire, confirmare, corroborare, adiuvere: res) are the following from Propertius and the Laus Pisonis.

et domus est titulis utraque fulta suis. PROP.4.11.32.  
avitis fulta triumphis atria. LAUS Pis. 8.

Nor is it any more common in prose. Three examples are cited from Cicero e.g.

magnis subsidiis fulva respublica est

CIC. epist.12.5.1.

See also Balb.35, off. 3.88.

It occurs once in Livy in this sense.

quo praesidio cum fulva res Romana esset LIV. 7.12.8.

The only other instances cited from prose are four from later Latin.

Ruere is used to denote the fall of a building as early as Plautus.

e.g. aedis primo ruere rebamur tuas. PLAUT. Amph.1095.

See also Most. 117.

For the word used elsewhere in poetry in this sense, cf.

vix ut iam credere possint  
non supra sese ruere omnia tecta minari.

LUCR. 4. 402-403.

ruit alto a culmine Troia. VERG. Aen.2. 290.

suis et ipsa Roma viribus ruit. HOR. epod.16.2.

Lewis and Short, 1606, IA, comment that the word is very frequent and classical. For its use in prose, cf.

maxime quod crebris motibus terrae ruere in agris  
nuntiabantur tecta

LIV. 4.21.5.

et ruentium tectorum fragor QUINT. inst.8.3.68.

The word ruina is frequently used to denote a fallen building (Lewis and Short, 1604).

The word funus is found in a fig. sense as early as Plautus, where it is humorously applied to making short work of a meal.

fecisti funus med apsentis prandio. PLAUT. Men.492.

The word is common in poetry in this sense. It is found at LUCR. 5.326, HOR. carm.1.37.8, VERG. Aen.1.232, OV. trist. 1.3.23, PROP. 2.6.16, LUCAN 4.232, STAT. Theb.1.77, PETRON. 120 v. 95, MART. 8.30.6.

In prose, this usage is particularly common in Cicero where the TLL 6.1, 1605, lines 68 ff. cites eleven examples (under the heading translate: exitium, finis, damnum, ruina). Four examples are cited from Livy, two from Valerius Maximus and eleven from later Latin prose.

236: o demens! : see the note on i, demens at line 96.

237-238: Decio prorsus servabar inerti vincendus, Decio imbelli: see the note on prorsus at line 153.

Iners in this context has the same meaning as imbellis.

e.g. quis pro deum fidem ita comparatus, vel iners atque inbellis, fortissimum virum non vicerit?

LIV. 44.38.10.

For iners used elsewhere in poetry in this sense,

cf. qui lora restrictis lacertis  
sensit iners

HOR. carm.3.5. 35-36.

See also OV. met.7.332, LUCAN. 3.322, SIL. 6.244.

For the word used in prose, cf.

exercitus ei traditur a Sp. Albino proconsule iners,  
inbellis

SALL. Iug.44.1.

The TLL 7.1, 1309, lines 1 ff. (under the heading sine virtute bellica, imbellis) also cites three examples from Cicero and one from Seneca. See also the example from Livy given above.

Imbellis is used in a derogatory sense as early as Naevius.

silvicolae homines bellicque imbelles

NAEV. carm. frg. 21.

The word is used elsewhere in the Punica in this sense.

(Hanno) parietibusque domus imbellis femina servet  
singultantem animam

SIL. 2. 361-362.

'ite, gregem metite imbellem ac succidite ferro.'

SIL. 14. 134.

It is uncommon in poetry in this sense. The only other instances cited by the TLL 7.1, 420, lines 11 ff. (under the heading

loco maledicti) are the following from Virgil and Nemesianus.

qui nunc extremis Asiae iam victor in oris  
imbellem avertis Romanis arcibus Indum.

VERG. georg. 2.171-172.

imbellem fugam... Parthorum.

NEMES. cyn.74.

In prose, the TLL cites LIV. 1.12.8, 4.32.12, TAC. hist.4.80, CURT. 3.10.10. The word seems equally uncommon in prose.

238-240: cui femina nulla  
orta in Agenoreis nostrae Carthaginis oris  
cesserit:

Agenor was the name of the mythological king of Tyre or Sidon and father of Europa. When she disappeared, he sent out his sons to look for her, telling them not to come home until she had been found. Phoenix, Cilix and Cadmus thus founded respectively the Phoenician and Cilician peoples and also Thebes in Boeotia.

RE 1, AGENOR, 773- 775 (Dümmler).

The epithet Agenoreus is common in Silius, who has it seventeen times and in Statius, who has it twelve times. It occurs once in Valerius (4. 522). It is not found in Virgil, but cf.

Punica regna vides, Tyrios et Agenoris urbem.

VERG. Aen.1. 338.

The only other instances cited by the OLD, 82, are OV. met.3.307, fast.6.712, GERM. frg.4.145. For this feature of Silius' style, see the note on Sarranaque castra at line 2.

For the potential subjunctive cesserit, cf.

cui sonipes cursu, cui cesserit incitus amnis SIL. 3.307.

Ossaque cum Pelio cumque Haemo cesserit Othrys. SIL.3.495.

quamquam haud illi mea cura dolendo

cesserit STAT. Theb.5. 632-633.

240-241: huic agedum (nam cur indigna feramus?)  
magnanimo, miles, meritas innecte catenas.' For agedum ,

cf. atque adeo temptate, agedum, ac deposcite pacem  
(line 575).

See the note on nunc age at line 1.

For indigna ferre, cf.

indigna parumne  
pertulimus

STAT. Theb.3. 288-289.

The neuter plural indigna is used as a substantive as early as Plautus.

indigna digna habenda sunt, erus quae facit

PLAUT. Capt.200.

See also Poen.1252.

This usage is found elsewhere in poetry at VERG. Aen.12.811, CIRIS 310, VAL. FL. 2.117. In prose, it is used seven times by Livy. The TLL 7.1, 1190, lines 17 ff. (under the heading neut. pl. pro subst.) also cites SEN. dial.6.10.6, nat.1 praef.6 and four examples from later Latin prose.

See the note on magnanimos at line 126.

For catenas innectere, cf.

tunc placuit caesis innectere vincula silvis LUCAN. 2.670.

The verb is very rare in this sense. No other instances are cited from poetry by the TLL 7.1, 1695, lines 30 ff. (under the heading de vinculis sim.) The only instances cited from prose are the following from later Latin.

et hirsutis resticulis cruribus eius innexis

AMM. 14.7.15.

innectuntur cervicibus laquei

ARNOB. nat. 3.27.

ferri circulum HIER. epist. 7.3.2.

242: necdum finem convicia norant: necdum used in the sense of nondum is found as early as Plautus.

e.g. qui a patre advenit Carysto necdum exit ex aedibus

PLAUT. Pseud.730.

See also Pseud.623, Curc.57. But nec = non regularly, as here. As nec = non in early Latin, one would expect necdum = nondum to be more common in early Latin than it was later.

It is common in epic. It is most frequent in Statius, who has it twenty-two times. It occurs fifteen times in Virgil, eleven times in Valerius, eight times in Silius and twice in Lucan. It is also found three times in Manilius, once in Horace (serm.2.2.44) and once in Catullus (64.55). The OLD, 1172, cites one example from Propertius (1.9.17) and one from Columella (10.55). It is found in prose of all periods. It is common in Livy, who has it twenty-five times. It occurs three times in Petronius and twenty-three times in the Vulgate.

The OLD cites three examples from Cicero, two from Tacitus and one each from Celsus, Velleius and Suetonius.

See LHSz 449.

The word convicium is found in this sense as early as Plautus.

ut ne clamorem hic facias neu convicium?

PLAUT. Bacch.874.

It is not very common in poetry. I count eighteen instances, ten of them in the Flavian epic poets. It occurs four times in Silius, three times in Lucan and three times in Statius. Elsewhere in poetry, it is found twice in Horace (significantly, both examples being in the satires, which are often prosaic), once in the Culex and once in the Moretum. It does not occur in Lucretius, Virgil, Catullus, Tibullus or Manilius. The TLL 4, 873, lines 18 ff. (under the heading i.q. exprobratio cum clamore facta, maledictum, opprobrium, acris vituperatio sim) cites three examples from Ovid (two are in the Metamorphoses, which are often prosaic) and one from Martial. On the other hand, no fewer than fifty-eight instances are cited from prose authors.

The syncopated form norant is metrically convenient and is used elsewhere by Silius (7.169, 8.495) and also by Statius (Theb.6.742, 12.506). It is also found in prose e.g. LIV. 26.50.7.

243-246: illatus velut armentis super ardua colla  
cum sese imposuit victorque immane sub ira  
infremuit leo et immersis gravis unguibus haesit,  
mandit anhelantem pendens cervice iuvenum.

This simile, which goes back to Homer, is discussed in chapter III, pp. 68 ff. None of the parallels from Homer or Virgil are very close to Silius. The nearest parallel is from Valerius, who compares the Argonauts to farmers who rush to help a bull which is being mauled by a lion on its high back.

qualiter, implevit gemitu cum taurus acerbo  
avia, frangentem morsu super alta leonem  
terga ferens, coit e sparso concita mapali  
agrestum manus et caeco clamore coloni.

VAL. FL. 2.458-461.

This is the only simile of any length in Book 11. There are two very brief similes at lines 430-431, where Capua is compared to Memphis on the Nile and Spartan Canopus and lines 581-582, where Hannibal is likened to Mars. The significance of the distribution of the similes in the Punica is discussed in chapter III, pp.71-73.

Ovid uses the verb inferre to describe the advance of a lion against hunters.

impiger ecce leo venantum sternere pergit  
agmina et adversis infert sua pectora telis.

OV. hal.53-54.

Valerius uses the word to describe the charge of a bull.

bis fulmineis se flatibus infert  
obnubitque virum

VAL. FL. 7. 583-584.

Virgil has it of a war-horse stepping proudly over the plain.

hinc bellator equus campo sese arduus infert

VERG. georg.2.145.

For ardua colla, cf.

(equus) terque ardua mersit  
colla lacu trepidans

STAT. silv.1.1.72-73.

The epithet arduus used in this sense is poetical and largely confined to epic (TLL 2,494, lines 8 ff. under the heading de partibus corporis). It is used elsewhere of animals at VERG. georg.3.79, SIL. 16.386, VAL. FL. 2.502, STAT. Theb.1.134, 4.399, HOR. serm.1.2.89, GRATT. 503.

The only instances cited from prose are PLIN. nat.10.47, APUL. met.2.4, 7.16, 7.24, 11.4.

For se imponere used in this sense, cf.

(scorpio) et qui se ipsius matris clunibus imponendo tutus...  
fiat.

PLIN. nat.11.91.

The expression is also found in a fig. sense.

cui se morientis imponet infirmitas? PS. QUINT. decl.7.11.

Imponere is very common in this sense both in poetry and in prose (TLL 7.1, 651, lines 48 ff. under the heading i.q. ἐπιτιθέναι, superponere).

For immane infremuit, cf.

ut immania frementem leonem trepidulis vocibus canis  
catulus longius circumlatrans.

AMM. 22.16.16.

Lucan also uses infremere to denote the roaring of a lion.

mox ubi se saevae stimulavit verbere caudae  
erexitque iubam et vasto grave murmur hiatu  
infremuit

LUCAN. 1. 208-210.

For the neuter singular immane used adverbially in poetry, cf.

(tigres) non aliter cursu rapidae atque immane frementes  
transiliunt campos

STAT. Theb.7. 584-585.

(leo) gaudet hians immane

VERG. Aen.10.726.

This usage is mainly poetical and largely confined to epic.

(TLL 7.1, 441, lines 58 ff. under the heading acc. neutr. subst. pro adv.). It occurs elsewhere at VERG. georg.3.239, Aen.7.510, SIL. 4.192, 4.297, 6.522, 9.575, 12.418, STAT. Theb.4.137, 4.434, 5.398, 10.522, silv.3.3.181.

The earliest example cited from prose is the following from Apuleius.

quamquam... homines immane efferarint.

APUL. Socr.3. p. 126.

The plural immania occurs twice in Ammianus Marcellinus (16.6.1 and 22.16.16 which is given above).

Immergere used in this sense is uncommon in poetry and in prose. The only other instances cited from poetry by the TLL 7.1, 455, lines 48 ff. (under the heading i.q. manus sim. lacerando, vulnerando infigere) are OV. met.13.563, LUCAN. 6.541, CLAUD. 7.76 (none of them close parallels). It is also used by Dracontius (Orest. 724).

The earliest example cited from prose is QUINT. decl.326, p. 285, 4. It is also found at PS. QUINT. decl.3.11, IUST. 15.3.8, AMM. 16.12.52, VEG. mil.1.1.12 (none of them close parallels).

Ungues is used elsewhere in poetry of a lion's claws at HOR. carm.2.19.24, VERG. Aen.5.352, 8.553, STAT. Ach.1. 170 (lion cubs).

The phrase unguibus haesit is used by Virgil to describe an eagle carrying off a serpent (Aen.11. 751-752). Ovid likens Philomela to a dove terrified of the greedy claws which have pierced it.

avidosque timet, quibus haeserat, ungues.

OV. met.6. 530.

Silius may also be thinking of Virgil's description of a lion which catches sight of a goat or a stag.

gaudet hians immane comasque arrexit et haeret  
visceribus super incumbens

VERG. Aen. 10. 726-727.

Virgil uses mandere in a lion simile which has been imitated by Silius elsewhere.

impastus ceu plena leo per ovilia turbans  
(suadet enim vesana fames) manditque trahitque  
molle pecus

VERG. Aen.9. 339-341.

ceu, stimulante fame, cum victor ovilia tandem  
faucibus invasit siccis leo, mandit hianti  
ore fremens imbellis pecus

SIL. 2. 683-685.

The word used in this sense is mainly poetical (TLL 8, 269, lines 39 ff. under the heading corpora animantium morsibus dilaniare, dilacerare: de feris, monstris fabulosis sim.). It is found as early as Livius Andronicus (carm. frg. 32) and Ennius (ann.138). It occurs elsewhere in poetry at LUCR. 4.639, VERG. Aen.3.627, OV. met.14.211, MANIL. 5.544, SEDUL. carm. pasch. 2.112, ENNOD. carm.1.9.65, CORIPP. Ioh. 4.149.

The word is rare in prose before later Latin. The only instances cited are MELA 2.29, COLUM. 8.17.2, APUL. met.8.21. Two examples are cited from later Latin prose (ARNOB. nat.7.45 p. 279, 9, SCHOL. Hor. epod. 3.9).

Stattius uses the epithet anhelans to denote a panting lion.

primus anhelantem duro Tirynthius angens  
pectoris attritu sua frangit in ossa leonem.

STAT. Theb.6. 270-271.

The word used in this sense is mainly poetical (TLL 2, 66, lines

61 ff. under the heading de animalibus). It is commonly used of horses e.g. OV. rem.394, trist.4.1.78, TIB. 2.5.60, STAT. Theb. 6.687, 7.82, 7.472, SIL. 6.230, 10.537. It is also used by Seneca (Herc. 0. 1131).

The only instances cited from prose are COLUM. 6.6.4, 6.13.3, PLIN. nat.18.170, 35.102, VEG. mulom.4.4.4.

247-248: 'necte ocius...  
 ... catenas: cf. meritas innecte catenas (line 241).

For nectere used with catenas elsewhere in poetry, cf.

horribilique Medo  
 nectis catenas?

HOR. carm.1.29.4-5.

adspicis indicibus nexas per colla catenas?

OV. am.2.2.41.

Similar phrases are found at VERG. ecl.6.23, 8.78, MANIL. 2.805, 5.187. This usage seems poetical. The only other instance cited by the OLD, 1166, 4(b) is HYG. fab.135.2. Nectere is not used in this sense by Livy or Petronius. The word is not found in the Vulgate.

See the note on ocius at line 107.

250-251: nec enim te, sanguine laetum  
humano, sit fas caesis placasse iuvenis. Here nec has no connective function and enim has its normal explanatory force (as opposed to line 57 where neque does have a connective function and enim means 'indeed'). The idiom of nec = non may be a survival of the archaic use of neque / nec as a simple negative found in the Twelve Tables and also surviving elsewhere in some compounds (e.g. necopinatus) and a few fixed formulas (e.g. nec recte, nec mancipi, nec manifestum). Nec enim is also a metrically convenient device to increase the number of dactyls in the first foot. See the note on sed enim at line 46.

See Löfsted, Syntactica, I<sup>2</sup>, 338 ff., LHSz 451, Fordyce on Aen.7.581.

For the phrase sanguine laetus,  
 cf. Aeneas viso Tyrrheni sanguine laetus

VERG. Aen.10. 787.

et laetum equino sanguine Concanum

HOR. carm.3.4.34.

The phrase caesis iuencis no doubt comes from Virgil, who has it four times

e.g. *labitur infelix, caesis ut forte iuencis*

VERG. Aen.5.329.

See also georg.2.537, 4.284, Aen.3. 369.

252: en dextra! en foedus! cf. *en dextra fidesque*

VERG. Aen.4. 597.

curia: the word is not common in poetry in the sense of the senate-house, the curia Hostilia. The only other instances cited from poetry by the TLL 4, 1482, lines 34 ff. (under the heading aedificium, quo senatus convenit: sine adiectivo) are the following from Virgil, Ovid and Propertius.

*hoc illis curia templum* VERG. Aen.7.174.

*curia concilio nunc est dignissima tanto*

OV. ars 3.117.

See also fast.3.140, met.15.802.

*curia, praetexto quae nunc nitet alta senatu,  
pellitos habuit, rustica corda, Patres.*

PROP. 4.1. 11-12.

See also PROP. 4.4.13. At line 500, Silius uses the word with reference to the senate at Carthage.

253: intrati postes: cf.

*ergo ubi caelicolae parvos tetigere penates  
summissoque humiles intrarunt vertice postes.*

OV. met.8. 637-638.

253-254: iam panditur acri  
imperio carcer: the word pandere is used in this sense as early as Plautus and Pacuvius.

*LY. Pandite atque aperite propere ianuam hanc Orci,  
opsecro.*

PLAUT. Bacch. 368.

*pandite valvas*

PACUV. trag.360.

The word is common in poetry in this sense (especially with portas). See CATULL. 61.76, VERG. Aen.2.27, 2.234, 8.262,

LUCAN.7.716, VAL. FL. 1.397, 2.649, 7.46, STAT. silv.1.1.22, 4.8.1, SIL. 1.300, 1.367, 2.241, 2.253, 9.35, 12.744, 13.302, 14.118.

It seems much less frequent in prose. The only instances cited by the OLD, 1289, 3, are the following from Varro and Livy.

hinc etiam sera, qua remota fores panduntur.

VARRO ling.7.108.

ita torridam incendio rupem ferro pandunt.

LIV. 21.37.3.

Dutripon lists the following instance from the Vulgate.

inimicis tuis adapertione pandentur portae VULG. Nahum. 3.13.

The phrase acri imperio seems strange. The only parallels cited by the TLL 1, 362, lines 28-29 are PS. SEN. monita 133 and PRUD. ham. 712.

The word carcer used in the sense of a human prison is common in Plautus.

e.g. LI. quid agis, custos carceris? PLAUT. Asin.297.

See also Rud.498, 715, Pseud.1172, Amph.155, Men.942, Poen. 692, 1409, Stich.621, Cist.275, Curc.692.

The word is not common in poetry in this sense. It occurs four times elsewhere in the Punica (2.342, 6.343, 6.438, 6.475). The only other instances cited from poetry by the TLL, 3.2, 434, lines 77 ff. (under the heading i.q. locus custodiae: hominum) are LUCR. 3.1016, LUCAN. 2.73, OV. Pont.1.6.37, MANIL. 4.45, 5.621, IUV. 1.73, 10.276, 14.24, CLAUD. 18.178, 21.240, 28.381, ANTH. 415, 31.

On the other hand, some two hundred instances are cited from prose authors. Clearly the word is required in poetry only in certain limited contexts.

254-255: perge ac primordia tanta  
accumula paribus factis.

The word primordia seems mainly poetical. It is also found in post-Aug. prose, but much less frequently. It occurs no fewer than seventy-two times in Lucretius, it being his favourite word for the tiny particles

or atoms in which he conceived matter to exist. Elsewhere in poetry, the word seems largely confined to silver epic. It is not found in Virgil, Horace or Catullus. It occurs ten times in Silius, nine times in Statius, once in Lucan and once in Valerius. It is also found once in Manilius. The only other instances cited from poetry by the OLD, 1456, 1, are CIC. Arat. 1 (leg. 2.7), Q. CIC. carm. frg. 4, OV. ars 3.337, BUC. Eins. 1.24.

It occurs twice in Livy (once in the singular primordium). The OLD cites three examples from Tacitus (who is often influenced by poetry) and one each from Seneca and Curtius.

The word accumulare used in this sense is found twice elsewhere in the Punica.

tanta accumulatur praeconia leto  
vulneribusque virum

SIL. 2. 336-337.

nunc accumula coepta ardua dextra. SIL. 15.654.

The word is not common in poetry in this sense. The only other instances cited from poetry by the TLL 1, 341, lines 67 ff. (under the heading res in cumulum congerere: translate: i.q. augere) are the following from Lucretius and Manilius.

conduplicant avidi, caedem caede accumulantes LUCR. 3.71.  
cumque illa quartam accumulans vicesima nona.

MANIL. 4.493.

One example is cited from later Latin poetry (CARM. epigr. 958, Corp. I.38). The word is not used in this sense in prose until later Latin. The TLL cites nine examples e.g.

amicitias... inchoatas munere scriptionis adcumulo.

SYMM. epist. 9.5.

For Silius' fondness for ad- compounds, see the note on adiungere dextras at line 4.

sub umbras: probably taken from Virgil, who has it four times

e.g. 'sic, sic iuvat ire sub umbras. VERG. Aen. 4.660.

See also Aen. 6.578, 11.831, 12.952. It occurs four times elsewhere in the Punica ( 7.556, 15.65, 15.372, 16.541) and four times in Statius (Theb. 2.608, 2.667, 5.634, 10.316).

257: nec plura effari concessum: this phrase has been adapted from Virgil, who has nec plura effatus three times, always at the beginning of the line (Aen.8.443, 11.98, 12.896). It is used by Silius once elsewhere (2.242, also at the beginning of the line). The word effari is poetical with religious overtones (TLL 5.2, 198, line 127: vox imprimis poetarum et augurum est).

It occurs most frequently in Virgil, who has it no fewer than twenty-nine times. It occurs seven times in Silius, three times in Lucan, twice in Valerius, twice in Statius and once in Horace. It is not found in Catullus or Manilius. In prose, the word occurs three times in Livy.

e.g. sed fanum tantum, id est locus templo effatus, fuerat  
 See also LIV. 1.24.6, 5.15.10. LIV. 10.37.16.

The TLL cites three examples from Cicero  
 e.g. neque verbum ullum sollemne potuit effari  
CIC. dom. 141.

See also div. 1.81, rep. 5.1.

All six instances in Livy and Cicero emphasize the religious significance of the word. Two examples are also cited from Apuleius, one from Suetonius and twenty others from later Latin prose.

257-258: obnubitur atra veste caput: the head was covered before execution for treason. The ancient solemn formula is recorded by Cicero and Livy.

'CAPVT OBNUBITO, ARBORI INFELICI SVSPENDITO', quae verba, Quirites, iam pridem in hac re publica non solum tenebris vetustatis verum etiam luce libertatis oppressa sunt.

CIC. Rab. perd. 13.

Lex horrendi carminis erat: 'Duumviri perduellionem iudicent; si a duumviris provocarit, provocatione certato; si vincent, caput obnubito': infelici arbori reste suspendito; verberato vel intra pomerium vel extra pomerium.' LIV. 1.26.6.

' I, caput obnube, liberatoris urbis huius: arbore infelici suspende.' LIV. 1.26.11.

Livy also gives us a glimpse (probably a literary adaptation) of an old ceremony, employed in time of famine, of throwing sexagenarii into the Tiber as a sacrifice.

multi ex plebe, spe amissa, potius quam ut cruciarentur trahendo animam, capitibus obvolutis se in Tiberim praecipitaverunt.

LIV. 4.12.11

where Ogilvie observes (comm. pp. 552-553) that the habit of completely enveloping the head before death, particularly before suicide, is often mentioned in antiquity e.g. EUR. I.T. 1207, FESTUS 174 L, HOR. serm. 2.3.37, SEN. nat. 4 praef. 17.

Livy also says that the head of Decius was covered before he was hurried away.

Haec vociferanti, cum moveri volgus videretur, obvolutum caput est ociosque rapi extra portam iussus

LIV. 23.10.9.

The expression obnubere caput is uncommon. It does not occur elsewhere in the Punica. The only other instances cited from poetry by the TLL 9.2, 130, lines 48 ff. (under the heading caput) are the following from Statius and Valerius.

et durus sanguine crinis  
obnubit furiale caput

STAT. Theb. 11. 583-584.

(Hypsipyle) tunc excipit artus  
obnubitque caput

VAL. FL. 2. 253-254.

(Mopsus) obnubensque caput cineri dat vina vocato

VAL. FL. 5.97.

One example is also cited from the Christian poet Prudentius (apoth. 630).

In prose, apart from the examples from Cicero and Livy given above, no other instances are attested before later Latin.

e.g. caput obnubere... coepit AMBR. Abr. 1.9.93.

simulacrum Veneris lugentis... fingitur caput  
obnupto specie tristi

MACR. Sat. 1.21.5.

(ad mulierem in ecclesia sedentem) velas te, obnubis caput tuum

MUTIAN. Chrysost. hom. 15, pp. 339-340.

259: exin: the word is found as early as Plautus, who has it six times (TLL 5.2, 1506, lines 66 ff.). It is not common in poetry. It occurs only eight times in the Punica (this is the only instance in Book 11). Virgil has exim four times and exinde once. It is found twice in Statius. It does not occur in Lucan, Valerius, Horace, Catullus or Manilius. The TLL cites eight examples from the Aratus of Cicero, six from Ennius and two from Lucretius. It occurs ten times in Livy (he has exim once) but it is not common in prose until later Latin. The TLL mentions its use in Tacitus and Suetonius. Thirty examples are cited from later Latin prose.

sedato pectore: the phrase occurs in Virgil and Statius.

olli subridens sedato pectore Turnus.

VERG. Aen.9.740.

sed non sedato pectore Tydeus  
subicit

STAT. Theb.5. 671-672.

Virgil has sedato corde at Aen.12.18.

The word sedare is used in this sense as early as Plautus.

EV. ad patrem ibo, ut matris iram sibi esse sedatam sciat.

PLAUT. Merc.962.

See also Amph.840.

It seems uncommon in poetry. It occurs five times in the Punica, three times in Virgil and three times in Statius. It is found twice in Horace (significantly in the epistles and epodes, which are often prosaic) and once in Lucan. It does not occur in Valerius, Catullus or Manilius. The only other instances cited from poetry by Lewis and Short, 1660, are OV. Pont.4.11.19, PROP. 2.16.31.

It is very much more frequent in prose. It occurs no fewer than forty-three times in Livy. Lewis and Short cite eight examples from Cicero, one from the Rhetor ad Herennium and one from Justin. Dutripon cites five instances from the Vulgate.

ovans: the ovatio was technically a minor form of the triumphus.

item minoribus triumphis ovantes PLIN. nat. 15.19.

It might be granted to a general who was not entitled to a full triumph, if, for instance, he had not destroyed a large number of the enemy or if he had handed over his army to a successor. He then entered Rome on foot or on horseback instead of in a chariot, dressed in the toga praetexta and without a sceptre, wearing a wreath of myrtle instead of laurel (GELL. 5.6.10 ff.). The procession was much less spectacular than that of a triumph (see the note on line 593).

The word ovans is sometimes used in conjunction with triumphare e.g.

huius victoriae compos Nero ovans triumphavit.

VELL. 2.96.3.

Silius uses ovare no fewer than twenty-nine times (it occurs again in Book 11 at line 498 with reference to the gates of Carthage) and triumphare only once. The verb is common in poetry and in prose (OLD, 1278).

RE 18.2, OVATIO, 1890- 1903 (G. Rohde).

260: spectandis... tectis templisque: cf.

Herculeas Erythia ad litora Gades  
cum studio pelagi et spectandis aestibus undae  
venissem

SIL. 16. 194-196.

This construction is often called the gerundive with the dative of work contemplated. It is found as early as Plautus.

ius iurandum rei servandae, non perdendae conditum est.

PLAUT. Rud. 1374.

See also Merc. 192.

It occurs five times in the Georgics of Virgil.

e.g. principio arboribus varia est natura creandis.

VERG. georg. 2.9.

See also georg. 1. 3-4, 2.178, 2.397, 3.159.

For its use elsewhere in poetry, cf.

nectendis apium coronis HOR. carm.4.11.3.  
 sic animis natum inventumque poema iuvandis HOR. ars 377.  
 cum dedit huic aetas vires, onerique ferendo est.  
 OV. met.15.403.

(It is significant that it occurs mostly in works which are didactic or often prosaic).

In classical Latin, it is often used with legal formulae (e.g. CIC. leg. agr.2.20, SALL. Iug.42). It is found in Caesar (e.g. Gall.3.4.1, 5.27.3) and is fairly common in Livy and Tacitus (e.g. LIV. 3.5.14, 25.16.9, TAC. ann.2.4.2, 6.43.3). See Roby 1156, Madvig 415, LHSz 376-377, Furneaux, The Annals of Tacitus, vol. 1, intro. 22(b), pp. 46-47.

There is no proof that Silius has used Livy at this point. All that is found in Livy is the very brief statement

visenda urbe magnam partem diei consumpsit.  
 LIV. 23.7.12.

cf. also, (Paulus visits Olympia)

ubi et alia quidem spectanda ei visa  
 LIV. 45.28.5.

260-261: serenos

laetus circumfert oculos: cf. pacemque serenis  
condiscens oculis

SIL. 7.461-462.

The only other instance cited by the TLL 9.2, 449, line 1, is the following from Ausonius.

P. oculis... serenus. AUSON. 319, 43, p.23.

But the word is commonly used with vultus e.g. CATULL. 55.8, HOR. carm.1.37.26, VERG. Aen.2.285, LUCR. 3.293, OV. trist.1.5.27, VAL. FL. 3.370.

261: et singula discit: the word singula is used five times by Silius in this sense. He may have taken it from Virgil, who also has the neuter plural as a substantive five times.

e.g. *suscipit Anchises atque ordine singula pandit.*

VERG. *Aen.*6. 723.

It is found elsewhere in poetry at HOR. *serm.*1.8.40, *epist.* 2.2.55, STAT. *Theb.*4.548, 7.494, *silv.*2.2.43, VAL. FL. 8.160. It is used nine times by Livy (e.g. 34.3.2).

262: quis muris sator: for muri used of a city, cf.

tum Capys ut primus dederit sua nomina muris (line 297).

See also the note on muri at line 21 and on Capys at line 179.

The word sator used in this sense is poetical and usually applied to Jupiter. It occurs eleven times in Statius, seven times in Silius, twice in Virgil and twice in Valerius. It is not used by Lucan, Horace, Catullus or Manilius. Lewis and Short, 1634, also cite CIC. *carm. frg.*Tusc.2.21, MART. 10.28.1, PHAEDR. 3.17.10. The only example cited from prose is LACT. 1.23.5.

Here, since a word with associations with the gods is used of Capys, it is clear that he is being accorded some sort of divine status as the founder of the city.

263: talenta: the reference to Greek currency is convenient, since Latin has no single word to denote a large sum of money. The statement in Lewis and Short, 1835, that a talent is worth £243-15/- is now ludicrous in view of the very different standards of living and patterns of spending between the modern and ancient world, not to mention the enormously changed value of money since 1879 and the rapid rate of inflation. In 5th c. Athens, a talent was worth 6000 drachmas, while the standard wage for citizens, metics and slaves was 1 drachma per day, occasionally 1½ drachmas, i.e. it represented about fifteen years' wages.

See A.H.M. Jones, *Athenian Democracy*, Oxford, 1975, p. 135; David Stockton, *Thirty-Five Letters of Cicero*, Oxford, 1969, Appendix 2, Roman Money, pp. 207-209.

The word talentum is not common in poetry. It occurs three times in the *Punica*. Silius probably took the word from Virgil, who has it six times, usually in conjunction with

argenti and auri (Silius uses it with argenti and aeris).  
It occurs four times in Horace (significantly, three of the examples being in the satires and epistles which are often prosaic and the other in the Ars Poetica) and once in Catullus. It is not found in Lucan, Statius, Valerius or Manilius.

264: frenata acies: cf. (Vibius Maximus)

signa frenatae moderatus alae STAT. silv.4.7.47.

The epithet frenatus is common in poetry in this sense. It is applied to horses at VERG. Aen.5.554, HOR. epist.1.15.13, MANIL. 5.74, SIL. 3.412, STAT. Theb.4.810, 12.69. It is also extended to other animals by poetic licence e.g. TIB. 1.5.46 (fishes), OV. fast.2.41, met.7.220 (dragons), fast.4.497 (serpents), met.11.237 (dolphins), CLAUD. carm. min.23.11 (birds).

The word is common in prose in military narrative with reference to cavalry (TLL 6.1, 1290, lines 11 ff. under the heading proprie equus: in re militari).

264-265: pedestris/copia: Virgil and Statius have pedestris acies, which is similar.

Arcadas insuetos acies inferre pedestris  
ut vidit Pallas Latio dare terga sequaci

VERG. Aen.10. 364-365.

inque acies audentior ille pedestres.

STAT. Theb.9. 208.

cf. also, pugnaeque accinge pedestri

VERG. Aen.11. 707.

The word pedestris is not found elsewhere in the Punica. It does not occur in Lucan, Valerius, Catullus or Manilius. Horace does not have the word in this sense (he uses it three times with the meaning 'pedestrian' or 'prosaic').

It is common in prose in military narrative. It occurs no fewer than forty-one times in Livy. The OLD, 1318, 4, also cites CIC. Tusc.5.20, CAES. Gall.7.67.5, SALL. Iug.52.5, TAC. ann.2.17.3.

capitolia celsa: for the citadel at Capua, cf.

(Tiberius) Peragrata Campania, cum Capuae Capitolium...  
dedicasset

SUET. Tib. 40.

Capitolium Capuae Id. Mart. de caelo tactum est. SLET. Cal. 57.

266: Stellatesque... campos: the campus Stellatis was the name given to a part of the rich plain of Campania, the limits of which cannot be clearly determined but it adjoined the Falernus Ager and the Calenus Ager and was apparently the part of the plain lying between Cales and the Vulturnus. It is mentioned three times by Livy (9.44.5, 10.31.2, 22.13.6). In the latter passage, Livy says that Hannibal found himself there because of an error on the part of one of his guides.

aversusque ab suo itinere per Allifanum Caiatinumque et Calenum agrum in campum Stellatam descendit.

It was part of the public land of the Roman people which the tribune Rullus proposed to parcel out among the poorer citizens by means of his agrarian law.

atque his colonis agrum Campanum et Stellatam campum dividi iubet.

CIC. leg. agr. 1. 20.

See also CIC. leg. agr. 2.85.

Cicero successfully opposed the measure but it was put into effect by Caesar during his consulship of 59 B.C.

Campum Stellatam maioribus consecratum agrumque Campanum... divisit extra sortem ad viginti milibus civium

SLET. Iul. 20.3.

The expression does not occur elsewhere in the Punica.

RE 3A, STELLAS CAMPUS, 2325 (Philipp).

266: Cereremque benignam: the epithet benigna is found in this sense as early as Plautus, who applies it to Venus.

bonam atque opsequentem deam atque hau gravatam  
patronam exsequontur benignamque multum

PLAUT. Rud. 261-262.

The epithet is used of the gods elsewhere in poetry and also in post-Aug. prose e.g. HOR. carm. 4.2.52, 4.4.74, STAT. silv. 3.1.151, SEN. dial. 6.11.4, 6.26.2, VAL. MAX. 6.6.5. The TLL 2, 1902, lines 8 ff. (under the heading saepius de diis) also cites two examples from later Latin poetry and nine from later Latin prose.

cf. also, *parva bonae Cereri, sint modo casta, placent*

OV. fast.4.4.412.

Ceres was an ancient Italian corn-goddess, commonly identified in antiquity with Demeter. In cult she was associated with Tellus Mater and their festivals were close together; the Fordicidia to Tellus was on the 15th of April (OV. fast.4. 629 ff.) and the Cerialia was on the 19th of April (OV. fast.4. 679 ff.). Ovid also tells us that the Feriae Sementivae in honour of both Ceres and Tellus was celebrated in January (OV. fast. 1. 657 ff.). The fact that the Cerialia was included in the fasti and the existence of a Flamen Cerialis testify to the antiquity of the cult of Ceres at Rome. Her most famous cult was on the Aventine and was introduced in 493 B.C. The temple was supervised by the plebeian aediles Cereris and was connected with the Ludi Ceriales. This cult was largely under Greek influence. Ceres is mentioned by Virgil in connection with the festival of the Ambarvalia, the circumambulation of the fields, on the 29th of May (georg.1. 338 ff.).

For the association of Ceres and Campania elsewhere,

cf. *Hinc felix illa Campania est... atque (ut veteres dixere) summum Liberi Patris cum Cerere certamen.*

PLIN. nat.3. 60.

(Campania) *omnium non modo Italiae, sed toto orbe terrarum pulcherrima plaga est... nihil uberius solo: ideo Liberi Cererisque certamen dicitur.*

FLOR. epit.1.11.3.

TLL 2, ONOMASTICON, Ceres, 337, lines 43 ff.

RE 3, CERES, 1970- 1979 (Wissowa).

267-269: iamque diem ad metas defessus Phoebus Olympo impellebat equis, fuscabat et Hesperos umbra paulatim infusa properantem ad litora currum.

The only other instances cited by the TLL of impellere ad used in this sense are the following from Livy and Celsus (7.1, 538, lines 54 ff. under the heading res).

*annis transverso vertice dolia impulit ad ripam quam hostes servabant* LIV. 23.19.11.

*et altera manu brachium eius... ad latus impellere.*

CELS. 8.15.2.

Seneca also uses impellere of the action of the sun.

(sol) nondum quidem radiis aera impellit SEN. nat. 5.8.2.

See also SEN. nat. 5.10.4.

The expression ad metas would remind the Roman reader of the turning-posts at either end of the Circus Maximus. For metae used of the goal of the sun as it travels daily across the sky, cf.

iamque dies mediis rerum contraxerat umbras  
et sol ex aequo meta distabat utraque.

OV. met. 3. 144-145.

See also VAL. FL. 2.34, SEN. Med. 600, IUL. VAL. carm. 4.25, DRAC. laud. dei 1.128, AVIEN. ora 667.

This usage is mainly poetical (TLL 8, 866, lines 29 ff. under the heading respicitur solis cursus diurnus) but it is found twice in Apuleius.

ergo igitur metis die propinquante APUL. met. 9.22.

See also met. 10.35.

Meta is also used of the turning-point of the sun during the course of a whole year e.g. LUCR. 5.617, 5.690, MANIL. 1.199, 1.572, 4.162, STAT. Ach. 1.456, GERM. 7,481, LIV. 1.19.6, PLIN. nat. 18.264, GELL. 2.22.9.

For defessus equis, cf.

quo defessus equis Phoebus subsistit anhelis  
reclinatque diem mediasque examinat umbras.

MANIL. 2. 796-797.

nec longum Cyrni defessos prendere currus. SIL. 16.416.

For fuscare used in this sense elsewhere in poetry,

et multa fuscatur caligine sidus MANIL. 4. 532.

innumeras nam claudit apes longaque superbus  
fuscatur nube diem

VAL. FL. 1. 395-396.

cf. also (Archimedes) ille, novus pluvias Titan ut proderet ortu  
fuscatur tristis radiis

SIL. 14. 344-345.

This usage is mainly poetical (TLL 6.1, 1652, lines 26 ff. under the heading fuscum reddere). It is found at OV. ars 1.513, 3.197,

trist.1.11.15, LUCAN. 10.135, STAT. silv.3.4.66, Theb.6.576, Ach.1. 307 (none of them close parallels).

The only instances cited from prose before later Latin are SEN. nat.2.40.3, 2.40.6, PLIN. nat.37.84 (none are close parallels). Ten instances are also cited from later Latin poetry and twenty-seven from later Latin prose.

e.g. fuscata lumina solis ALC. AVIT. carm.4. 430.  
sol fuscatur ab umbra DRAC. satisf.243.  
sol in perpetuum fuscabitur LACT. inst.7.16.9.

Hesperos: Greek "Ἑσπερος, Latin Vesper, Vesperugo, the Evening Star; shown in art as a boy carrying a torch. According to early tradition, he was the son of Astraeus (or Cephalus) and Eos (HYG. astr.2.42). He was later associated with Atlas as his son or brother (DIOD. SIC. 3.60, SERV. Aen.1.530, 4.484). He disappeared from Mount Atlas in a whirlwind after climbing up to observe the stars. As father of Hesperis, he was grandfather of the Hesperides.

RE 8.1, HESPEROS, 1250- 1257 (Rehm).

The word occurs elsewhere in poetry at OV. fast. 2.314, SIL. 12.647, CATULL. 62.32, VERG. ecl.8.30, MANIL. 1.178, STAT. silv.2.6.37, Theb.6. 581, GERM. frg.4.74. It is also mentioned by Seneca (Med.878). The only instance cited from prose by the OLD, 793, is the following from Varro.

stella lucifer interdium, noctu Hesperus. VARRO rust.3.5.17.

For umbra... infusa, cf.

nox et caeruleam terris infuderat umbram.

STAT. Theb.2.528.

iam sole infuso, iam rebus luce relectis.

VERG. Aen.9. 461.

In poetry, the word is found only in epic until later Latin (TLL 7.1, 1506, lines 31 ff. under the heading aëra, lucem sim.). It occurs elsewhere at SIL. 5.678, 12.732, 17.505, STAT. Ach. 1.248, Theb.1. 501. It is also used of the sun by Seneca (Phaedr.154).

The word is also found in post-Aug. prose e.g. PLIN. epist.2.17.7, VITR. 5.3.1, 6.4.1, SEN. nat.5.1.2, 3.24.3, 6.14.3, APUL. met.2.28. Six examples are also cited by the TLL from later Latin poetry and thirteen from later Latin prose.

In lines 270 ff., there are similarities with the banquet of Dido in Virgil (Aen. 1. 695 ff. ) and the banquet of King Adrastus in Statius (Theb. 1. 515- 556). These are discussed in Chapter III, pp. 74 ff. But there are also elaborations and new combinations used by Silius e.g. de more (270), procul splendentibus... sublime (273-274), aspera mensa... antiquitus (277-278), silens (283).

270: instituunt... epulas: the phrase has been adapted from Virgil.

instituuntque dapes et adorea liba per herbam  
subiciunt epulis      VERG. Aen. 7. 109-110.

cf. also,      tum vacui curis vicino litore mensas  
                 instituunt festoque agitant convivia ludo

SIL. 15. 272-273.

festamque per urbem: Silius uses the epithet festam of Capua elsewhere.

tum festam repetunt, lustratis moenibus, urbem.

SIL. 12.752.

For festus used as an epithet of places, cf.

festas in Palladis arces      OV. met. 2.712.

This usage is mainly poetical. It is found elsewhere in poetry at OV. met. 3.111, 12.214, MART. 7.27.6. It occurs twice in the tragedies of Seneca ( Phoen. 506, Thy. 902). The only instances cited from prose by the TLL 6.1, 630, lines 55 ff. (under the heading de loco, quo fit festivitas) are the following from Tacitus, who is often influenced by poetry.

fuit... domus foro imminens festa ornatu conviviumque et epulae

TAC. ann. 3.9.3.

laeti tunc dies, festa loca, quaecumque adventu hospitioque dignatur.

TAC. Germ. 40.

271: regifice: 'fit for a king'. The adverb does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace, Catullus, Manilius, Livy, Petronius or the Vulgate. The only other instance cited by Lewis and Short, 1549, is the following from Cicero (who is quoting from Ennius).

( Priami domus) auro, ebore instructam regifice.

CIC. carm frg. (Tusc. 3.44).

For the sentiment, cf.

epulaeque ante ora paratae  
regifico luxu.

VERG. Aen.6. 604-605.

stant gemmis auroque tori mensaeque paratu  
regifico

VAL. FL. 2. 651-652.

See the note on regales epulae at line 42.

extractis... mensis: cf. (senectus) caret epulis extractisque  
mensis

CIC. Cato 44.

The phrase is found as early as Plautus and Lucilius.

cerialis cenas dat, ita mensas exstruit. PLAUT. Men.101.

nam sumptibus magnis  
extractam ampliter atque apte cum accumbimus mensam.

LUCIL. 470-471 (W).

Elsewhere in poetry, it is used by Tibullus.

at sibi quisque dapes et festas extruet alte caespitibus  
mensas

TIB. 2.5.99.

For similar phrases in poetry, see OV. met.11. 120, HOR. serm.  
2.6.105. It is found elsewhere in prose at CIC. Tusc.5.62,  
VITRUV. 8.6.11, SEN. contr.9.2.6.

celebrant convivia: no exact parallels are cited from poetry  
by the TLL 3.4, 744, lines 46 ff. (under the heading varias res)  
and the TLL 4, 883, lines 47 ff. (under the heading convivium).  
The desire for alliteration must have been a factor in the choice  
of the phrase by Silius. It is a commonplace in prose e.g.  
CIC. Verr.2.1.66, LIV. 1.22.5, 40.14.2, TAC. ann.4.59.3, 15.69.2,  
SUET. Cal.45.3, VAL. MAX. 9.1.5.

The word convivium is much less common in  
poetry than in prose. The TLL cites some four hundred examples  
from prose authors. The word is used only eight times in the  
Punica, five times in Book 11 (see lines 42, 51, 353, 368).  
Silius uses epulae seventeen times. Convivium occurs five times  
in Statius, four times in Virgil, four times in Horace (three  
examples being in the epistles and epodes, which are often  
prosaic), three times in Valerius and once in Catullus and  
Manilius. It does not occur in Lucan. The TLL also cites eleven

examples from Martial, nine from Ovid, six from Propertius, three from Tibullus and two from Lucretius.

For similar expressions in poetry, cf.

ille repotia natalis aliosve dierum  
festos albatu celebrat

HOR. serm.2.2. 60-61.

conveniunt celebrantque dapes vicinia simplex

OV. fast.2. 657.

272: sacro dignatus honore: cf.

Tum Venus: 'haud equidem tali me dignor honore'

VERG. Aen.1. 335.

Cicero uses a similar expression.

qui apud maiores nostros ob egregiam virtutem tali honore  
dignati sunt.

CIC. inv.2.114.

See also CIC. inv.2.161, MACROB. Sat.1.10.16.

273-274: praecipuis multoque procul splendentibus ostro  
accipitur sublime toris:

the phrase praecipuis toris

has been adapted from Virgil's

(Evander) praecipuumque toro...  
accipit Aeneas

VERG. Aen.8. 177-178.

The word praecipuus seems more common in prose than in poetry (even allowing for the greater volume of prose). I count thirty-seven instances in poetry and ninety-one in prose. (There are probably very many more in prose, given the fact that the figures given in the OLD, 1425, are incomplete e.g. only four instances are cited from Livy, while there are thirty-three). It occurs twenty-one times in Statius, four times in Virgil, three times in Silius, three times in Valerius and three times in Manilius. It does not occur in Lucan, Horace or Catullus. The OLD cites two examples from Ovid and one from Martial. The OLD cites fifty-seven examples from prose, including the four from Livy mentioned above. Dutripon lists five instances from the Vulgate.

For ostrum used of the purple couches at a banquet, cf.

stratoque super discumbitur ostro VERG. Aen.1. 700.  
pars ostro tenues...  
emunire toros

STAT. Theb.1. 517-518.

The word ostrum is poetical. See the note at line 154.

Phaedrus uses the word splendere in connection with a banquet.

splendebat hilare poculis convivium.

PHAEDR. 4.26.20.

The word is found as early as Plautus (Rud. prol. 3, Poen. 314). Splendere used in a literal sense seems poetical until later Latin. It occurs nine times in Silius, six times in Horace, three times in Statius, twice in Virgil, twice in Catullus and once in Lucan and Valerius. It is not found in Manilius. Lewis and Short, 1744, cite two examples from Lucretius and one from Tibullus and Martial. The only instance cited from prose by Lewis and Short is the following from Pliny.

(cubiculum) marmore splendet PLIN. epist.5.6.38.

Livy has the word three times, but only in a fig. sense. Dutripon cites fourteen examples from the Vulgate

e.g. et vestimenta eius facta sunt splendentia

VULG. Marc. 9.2

which suggests that the word was common in this sense in later Latin prose.

274-275: non una ministri

turba gregis:

the expression turba gregis is

pleonastic but is found elsewhere. The TLL 6.2, 2333, lines 39 ff.

(under the heading pleonastice) cites the following parallels.

quid illa felix turba fraterni gregis? SEN. Ag.701.

totumque beatae turbae gregem... in lucem vobiscum  
protrahite

VAL. MAX. 4.7.7.

(de armatis) greges... turbarum, quae congregatae fuerant, dimisit.

VULG. II Macc. 14.13.

For ministri used elsewhere in poetry in this sense, cf.

centum aliae totidemque pares aetate ministri

VERG. Aen.1. 705.

gaudenti mensas posuere ministri  
exstructas dapibus

OV. met.11. 119-120.

dictis parere ministri  
certatim adcelerant.

STAT. Theb.1. 515-516.

The word is common in poetry in this sense. See also HOR. carm. 1.38.6, VAL. FL. 2.417, ILV. 5.83, MART. 11.104.19. Tibullus has ministra (1.5.34).

This usage is also found in prose. The TLL 8, 1002, lines 27 ff. (under the heading cenae et convivii) cites CIC. rep.1.66, TAC. ann.3.14.3, CURT. 5.1.42. The evidence suggests that the word is more common in poetry than in prose.

posuisse dapes his addita cura: this is an adaptation of two different lines of Virgil.

qui dapibus mensas onerent

VERG. Aen.1. 706

and quibus ordine longam  
cura penum struere

VERG. Aen.1. 703-704.

cf. also, instaurat mensas dapibus (line 421).

Dapes is a poetical word which is frequent in epic. It occurs twenty-one times in Statius, eighteen times in Virgil, seventeen times in Valerius, fifteen times in Horace and eight times in Silius. It is found twice in Catullus (significantly, both examples being in epyllion 64), once in Lucan and once in Manilius. The TLL 5.1, 36, lines 41 ff. cites twenty-nine examples from Ovid.

In prose, the word occurs three times in Livy (1.7.12, 1.7.13, 39.43.4). The only other instances cited from prose by the TLL are five examples from Cato, which suggests that it was no longer a standard Latin word, but retained only by poets and by Livy to give an archaic effect suited to history.

276: his adolere focos: the only exact parallel is in Statius.

adolere focos epulasque recentes  
instaurare iubet.

STAT. Theb.1. 514-515.

cf. also, et flammis adolere penatis VERG. Aen.1. 704

where Austin has an excellent note on adolere. He points out (comm.p. 212) that the word belongs primarily to religious ritual, meaning 'to increase', by piling up offerings; 'adolere proprie est augere' (SERV. ad hoc). Nonius comments: 'adolere verbum est proprie sacra reddentium, quod significat votis vel supplicationibus numen auctius facere.' (81.18. L).

The word is used of ritual burning by Ennius.

eamque hostiam quam ibi sacrificavit

ENN. var.105 (Vahlen p. 226).

It is also used in this sense at LUCR. 4.1237, VERG. Aen.3.547, 7.71. It is used in conjunction with focis and flamma in the Moretum.

hanc vocat atque arsura focis imponere ligna  
imperat et flamma gelidos adolere liquores.

(lines 36-37).

Statius uses the word in connection with the funeral of a parrot.

Assyrio cineres adolentur amomo STAT. sily. 2.4.34.

Valerius has it of the funeral of warriors.

rapidis adolentur cetera flammis VAL. FL. 3. 443.

Ovid uses the word of sacrificial burning.

(ara) haec adolet flammis cum strue farra suis OV. fast. 1.276.

But he also has it meaning 'to burn' with no religious context.

utque leves stipulae demptis adolentur aristis

OV. met.1. 492.

The evidence suggests that the word used in this sense is poetical before later Latin. The only instances cited from prose before later Latin (TLL 1, 793, lines 80 ff. under the heading transfertur ad ipsa loca, quibus accenditur quaeque fumo et odore complentur) are the following from Tacitus, who was often influenced by poetry.

(Druids) cruore captivo adolere aras TAC. ann.14.30.

(Phoenix) subire patrium corpus inque Solis aram perferre  
atque adolere

TAC. ann. 6.28.

The only instance cited from prose which is close to Silius is the following from the grammarian C. Julius Solinus (fl. A.D. 260).

ossibus adolent ignes focorum SOLIN. 15.3.

his ordine pocula ferre: this has been adapted from Virgil, who has both ordine and pocula (but not in the same line).

quibus ordine longam  
cura penum struere

VERG. Aen. 1. 703- 704.

qui dapibus mensas onerent et pocula ponant

VERG. Aen. 1. 706.

cf. also, postquam ordine mensae  
victa fames

STAT. Theb. 1. 539-540.

277: necnon et certis struitur penus: see the note on necnon at line 111. Struitur penus is an adaptation of Virgil's penum struere cited above.

Penus seems to be etymologically connected with Penates.

di Penates sive a penu ducto nomine (est enim omne quo vescuntur homines penus) sive ab eo quod penitus insident, ex quo etiam penetrales a poetis vocantur.

CIC. nat. deor. 2.68.

Gellius (4.1) has a long note on the word in which he cites the Virgil passage. He concludes that penus applies to a food-supply in a long-term sense and not to supplies for a particular day or meal.

cf. also, 'inter penum et cellarium hoc interest, quod cellarium est paucorum dierum... penus vero temporis longi est.'

SERV. Aen. 1. 704.

This also fits in with the idea of struere meaning 'to pile up' i.e. to keep in constant supply, which is discussed earlier.

The word penus is found as early as Plautus and Terence.

plagipatidas, quibu' sunt verba sine penu et pecunia.

PLAUT. Capt. 472.

See also Men. 120, Pseud. 178.

quom in cellulam ad te patri' penum omnem congerebam  
clanculum.

TER. Eun. 310.

It is also found in Lucilius.

magna penus parvi spatio consumpta peribit. LUCIL. 1235(W).

For its use elsewhere in poetry, cf.

annonae prosit, portet frumenta penusque.

HOR. epist.1.16.72.

nec invidias quod multa fidelia putet  
in locuplete penu

PERS. 3. 73-74.

No other instances are cited from poetry by the OLD, 1326. The evidence suggests that it is confined to epic, the epistles of Horace and satire (both of the latter being often prosaic).

The word seems uncommon in prose also. Apart from the passages of Cicero and Gellius cited above, the only other instances cited by the OLD are VITR. 10.3.5, SUET. Nero 11.2.

277-278: aspera mensa  
pondera caelati fulgent antiquitus auri. Asper is common in poetry as an epithet of embossed cups and vases. It is explained by Nonius as follows.

asperum: exasperatum, non leve. NON. 244.

For the word used elsewhere in poetry in this sense, cf.

bina dabo argento perfecta atque aspera signis  
pocula

VERG. Aen.9. 263-264.

necnon et laevum clipei latus aspera signis  
implebat Spartana cohors

SIL. 2. 432- 433.

See also OV. met.13.701, PROP. 2.6.17, STAT. Theb.4.169, VAL. FL. 5.577, IUV. 14.62, CLAUD. 22.89. The word is also used by Seneca (Phaedr. 899).

This usage is mainly poetical, although the word is found in post-Aug. prose in this sense. The TLL 2, 809, lines 10 ff. (under the heading de vasis caelatis, nummis, ferramentis sim) cites SEN. epist.19.10, SUET. Nero 44, CELS. 7.26.2 p. 309 D (none with reference to gold or silver plate).

Pondus is used to denote a quantity of something having a certain weight (OLD, 1400, 1c). Silius is following Virgil closely at this point.

est domus alta, iacent penitus defossa talenta  
caelati argenti, sunt auri pondera facti  
infectique mihi.

VERG. Aen.10. 526-528.

The only instance cited from poetry by the OLD is the following from Tibullus.

nam grave quid prodest pondus mihi divitis auri

TIB. 3.3.11.

This usage is a commonplace in prose e.g.

argenti optimi caelati grande pondus secum tulerat

CIC. Verr.2.1.91.

See also CIC. Sest.93, SIS. hist.101, NEP. Epam.4.1, LIV.

5.25.10, SCRIB. LARG. 271, VAL. MAX. 4.3.13.

The use of caelatum to denote embossed silverware etc. is also largely prosaic. The only instances cited from poetry by the TLL 3.1, 77, lines 25 ff. (under the heading caelata vasa) are this passage of Silius, the Virgil passage given above and one other passage of Silius, which also refers to Capua.

nec modus argento, caelataque pondera facti  
tantum epulis auri

SIL. 13. 356-357.

No fewer than twenty-seven instances are cited from prose authors.

The adverb antiquitus meaning 'in antiquity' is undoubtedly prosaic. It is used by Silius in this sense elsewhere (5.7 and 13.321). No other instances are cited from poetry by the TLL 2, 176, lines 27 ff. (under the heading antiquis temporibus). On the other hand, no fewer than sixteen examples are cited from Pliny the Elder (and one from Pliny the Younger), four from Caesar, two each from Tacitus, Suetonius, Frontinus and Vitruvius and one each from Nero, Quintilian, Fronto and Valerius Maximus. Fourteen examples are cited from later Latin prose.

279: eripiunt flammae noctem: similar expressions are found in Virgil and Statius.

et noctem flammis funalia vincunt VERG. Aen. 1.727.

ast alii tenebras et opacem vincere noctem  
adgressi tendunt auratis vincula lychnis.

STAT. Theb.1. 520- 521.

No parallels for the phrase eripere noctem are cited by the TLL 5.2, 789, lines 52 ff. (under the heading varias res corporeas vel naturales). Perhaps it is a deliberate reversal of Virgil's eripere diem.

eripiunt subito nubes caelumque diemque  
Teucrorum ex oculis

VERG. Aen.1. 88-89.

Silius uses the verb elsewhere with lucem.

nox tandem optatis terras pontumque tenebris  
condidit et pugnas erepta luce diremit.

SIL. 1. 556-557.

cf. also, (cubiculum) dies illi lucem infundit, nox eripit

SEN. epist.82.13.

279-280: strepituque moventum  
murmurat alta domus: the alliteration (moventum murmurat)  
is striking. Horace uses similar language in a very different  
situation (the angry husband surprising an adulterer).

undique magno  
pulsa domus strepitu resonet

HOR. serm.1.2. 128-129.

Silius may have had this passage of Horace in mind, but Virgil  
and Statius also describe the noise at a banquet.

fit strepitus tectis vocemque per ampla volutant  
atria

VERG. Aen.1. 725-726.

vario strepit icta tumultu  
regia

STAT. Theb.1. 516-517.

iamque atria fervent  
regali strepitu

STAT. Ach.1. 755-756.

Lewis and Short, 1765, comment that strepitus is very frequent and  
classical. It is found as early as Plautus (Amph.1062) and  
Terence (Hec. 35). In poetry, the word is common in Horace, who  
has it thirteen times (seven examples being in the satires and  
epistles, which are often prosaic). It occurs eight times in  
Virgil, four times in Statius, four times in the poetry of  
Petronius, three times in Silius, three times in Valerius, once  
in Lucan and once in Manilius. It is not found in Catullus.  
Lewis and Short cite one example from Ennius, the poetry of

Cicero, Tibullus and Ovid.

In prose, the word occurs no fewer than twenty-seven times in Livy. It is found five times in Petronius and twice in the Vulgate. Lewis and Short cite five examples from Cicero and three from Caesar. The evidence suggests that the word is equally at home in poetry and in prose.

Murmurare used with domus is very rare. Petronius uses the verb in this sense with reference to the wooden horse.

fremit  
captiva pubes intus et, dum murmurat,  
roborea moles spirat alieno metu.

PETRON. 89 vs 24-26.

The only other instances cited by the TLL 8, 1679, lines 30 ff. (under the heading item transfertur ad loca resonantia) are the following from later Latin.

gehenna magno plangentium murmurat gemitu

PS. CYPR. laud. mart. 20.

angelis descendentibus totus murmurat orbis, terra... remugit.

CARM. de resurr. 147.

Alta domus has no doubt been taken from Virgil (see on Aen. 10.526 cited on p. 325). Virgil also has it at Aen. 10.101, georg. 2.461. It is also used by Statius.

pandit nitidos domus alta penates STAT. silv. 1.2.145.

280-281: stupet inconsuetus opimae

Sidonius mensae miles:

the verb stupere is common in prose and in poetry (Lewis and Short, 1769). The form stupet is found in Terence (And. 304). It is common in epic. It occurs seventeen times in Statius, thirteen times in Valerius, six times in Silius and once in Lucan. It is found four times in Horace. Lewis and Short cite two examples from Martial and one from Ovid.

Inconsuetus is ἀπαξ in this sense (TLL 7.1, 1013, line 21 under the heading active, i.q. non consuetus c. gen.).

The only exact parallel for opimae mensae cited by the TLL 9.2, 710, lines 10 ff. (under the heading epulae, dapes sim) is AUG. serm. 16.4. But opimus is used of rich fare as early as Lucilius.

illi praeciso atque epulis capiuntur opimis. LUCIL. 604 (W).

It is common in poetry and in prose e.g.

tum litore curvo  
exstruimusque toros dapibusque epulamur opimis.

VERG. Aen.3. 223-224.

ut ad illam opimam praeclaramque praedam damnatio Sex. Rosci  
velut cumulus accedat

CIC. S. Rosc. 8.

See also HOR. serm.2.7.103, epod.10.21, STAT. silv.4.9.51,  
CLAUD. 1.262, IUVENC. 3.87, PHAEDR. 2.6.8, LIV. 45.39.4,  
PLIN. nat.22.92, epist.2.6.2, APUL. met.5.3.5, 10.17.5, CURT.  
5.1.4, 9.1.2, FRONTO p. 215, 3 v.d. H. (p. 226 N).

See the note on Sidonii iuvenis at line 135.

281-282: faciemque superbi  
ignotam luxus oculis mirantibus haurit: the expression  
ignota facies is used in a literal sense by Plautus (Trin.768)  
and Lucretius (4.1004). Facies is found in a fig. sense as early  
as Plautus and Varro.

SEL. ad istam faciem est morbus qui me, mea Gymnasium,  
macerat.

PLAUT. Cist. 71.

(nominatives) ut recti simili facie ostendantur VARRO ling. 9.43.

This usage is frequent in poetry and in post-Aug.  
prose (TLL 6.1, 51, lines 80 ff. under the heading incorporalium).  
It is found in Virgil.

' non ulla laborum,  
o virgo, nova mi facies inopinave surgit

VERG. Aen. 6. 103-104.

Silius has facies in a fig. sense at 4.438, 5.510, 10.390, 17.598.  
The TLL also cites four examples from Ovid, three from Lucan,  
three from Valerius, two from Manilius and one from Statius,  
Propertius and Germanicus. In prose, it is most frequent in Seneca  
(twelve examples cited). Eight examples are cited from Quintilian,  
seven from Tacitus, three from Apuleius, two each from Sallust,  
Gellius and Curtius and one from Cicero, Vitruvius and Ps. Quintilian.

I can find no parallel for superbus luxus, but the  
pride and luxury of Capua was proverbial. See the note on luxus at  
line 33. The word occurs at lines 387, 400 and 427.

There are similar expressions in Virgil.

at domus interior regali splendida luxu  
instruitur

VERG. Aen.1. 637-638.

epulaeque ante ora paratae  
regifico luxu

VERG. Aen.6. 604-605.

cf. also, Campanos quidem haud dubie magis nimio luxu fluentibus  
rebus mollitiaque sua quam vi hostium victos esse.

LIV. 7.32.7.

The idiom oculis haurire is found in Virgil.

hauriat hunc oculis ignem crudelis ab alto VERG. Aen.4. 661.

It is common in poetry e.g. VERG. Aen.12.945, OV. met.15.64,  
STAT. Theb.10.596, silv.5.3.32. It is also found in prose e.g.

primus quisque oculis auribusque haurire tantum gaudium  
cupientes

LIV. 27.51.1.

No other instances are cited from  
prose before later Latin by the TLL 6.3, 2570, lines 49 ff.  
(under the heading oculis visabilia recipere). Six instances are  
also cited from later Latin prose. The evidence suggests that  
the phrase was poetical before later Latin.

283: vescitur: no doubt taken from Virgil, who has the word five  
times e.g.

vescitur Aeneas simul et Troiana iuventus  
perpetui tergo bovis et lustralibus extis.

VERG. Aen.8. 182-183.

It occurs five times in the Punica and is applied again to  
Hannibal at lines 405-406. The word is used seven times by Horace,  
six of the examples being in the satires and epistles, which are  
often prosaic. Elsewhere, the word seems uncommon in poetry. It  
occurs at VAL. FL. 4.89, MANIL. 5.292, STAT. silv.1.6.43,  
Theb.1. 238. It is not found in Catullus or Lucan. Lewis and  
Short, 1980, also cite TIB. 2.5.64, PHAEDR. 1.31.11.

In prose, it is used eleven times by Livy.

It is not found in Petronius. Lewis and Short cite three examples  
from Cicero, three from Pliny, two from Sallust, two from Tacitus  
and one each from Suetonius, Curtius, the grammarian Censorinus and  
ATT. apud Non. 415.17. These statistics are inadequate to draw any  
definite conclusions about the frequency of the word in prose.

Dutripon lists seventy-eight examples from the Vulgate, which suggests that the word was common in later Latin prose. The idea of eating certainly sounds prosaic.

283-284: et tantos damnat honores  
esse epulis: the use of the infinitive  
with damnare is very rare. It occurs twice elsewhere in the  
Punica. (Cantabrians) et damnatum vivere paci. SIL. 3.331.  
(ales) damnavit vesci planctuque alimenta refugit.  
SIL. 5.62.

The only other instances cited by the TLL 5.1, 18, lines 25 ff.  
(under the heading cum infinitivo) are the following.

ego damnaverim papaveris semen collyriis addi.  
PLIN. nat.20.251.  
neu tu damnes fortasse iugari.  
SIDON. carm.15.193.

The TLL also cites HIL. c. Const. 14.

For honor used with the dative elsewhere in poetry,

cf. (honus erit huic quoque pomo) VERG. ecl.2.53.

See also VERG. georg.1.507, STAT. silv.5.3.33, Theb.3.483,  
5.630, 6.72, 7.780, 10.327, Ach.1.72, VAL. FL. 6.464.

This construction is found in Cicero.

(singing at banquets) honorem tamen huic generi non fuisse  
declarat oratio Catonis  
CIC. Tusc. 1.3.

It is common in post-Aug. prose e.g. LIV. praef.11, 2.12.15,  
TAC. dial.12.4, Germ.20.4, hist.3.43.1, PLIN. nat.10.62, 18.117,  
SEN. clem.1.2.1, dial.12.2.6, epist.14.11.

284: facilesque coli tanto agmine mensas: for facilis with the  
infinitive in Silius, see the note on faciles diffidere at line 6.  
Facilis is used with the passive infinitive elsewhere in the  
Punica.

' turbari facilem mentem SIL. 7.221.

Hipparin ac facilem superari gurgite parco SIL. 14.230.

Coli used here in the sense of 'easily served by' is very rare.  
The only other instance cited by the TLL 3.7, 1675, lines 61 ff.  
(under the heading i.q. regere, ministrare) is the following from  
Manilius.

militiam in ponto dictat puppisque colendae  
dura ministeria

MANIL. 4. 569-570.

(Manilius is not a very close parallel, as the handling of a ship and serving at table call for two very different skills, albeit still skills).

285: donec pulsa fames: the expression famem pellere is found in Ovid and Tibullus.

glande famem pellens OV. met.14.216.

his vita magistris  
desuevit querna pellere glande famem

TIB. 2.1. 37-38.

It is also used by Seneca.

(leo) et pulsa fame  
non ponit iras

SEN. Thy.734- 735.

The expression is poetical. The only instance cited from prose by the TLL 6.1, 229, line 77 is HIL. trin.6.33.

Statius uses a similar expression.

postquam ordine mensae  
victa fames

STAT. Theb.1. 539-540.

Bacchi munera: the expression is a commonplace in poetry e.g.

atqui non Massica Bacchi  
munera

VERG. georg.3. 526-527.

ac ne quis modici transiliat munera Liberi

HOR. carm.1.18.7

where Nisbet and Hubbard also cite

δῶρα Διωνύσου HES. op.614.

Διονυσίοισι δῶροις BACCH. frg.20 B.9.

It also occurs at TIB. 3.6.16-17, OV. ars 1.565, MANIL. 4.204, STAT. Ach.1.184, 2.101, MART. 8.68.4, SIL. 7. 748 (munera Lyaei).

For munus used of a gift of the gods, see the note on superum munere at line 148.

285-286: duram

laxarunt mentem: the only exact parallels for this phrase are both from later Latin (TLL 7.2, 1073, lines 82 ff. under the

heading homines: animum, mentem sim)

in sopore VITA Hil. Arel. 25, line 6.

fallaci securitate ALC. AVIT. epist.37, p.66.31.

But similar expressions are found in poetry.

e.g. laxabant curas et corda oblita laborum VERG. Aen.9.225.

nec in otia pacis  
permissum laxare animos

STAT. silv.1.4.74-75.

Laxare is common in prose with animum or animos e.g. CIC. orat.3.230, LIV. 32.5.2, CIC. Brut.322, SEN. dial.4.20.3, 9.17.4, nat. 1 praef.6, epist. 108.2, CURT. 3.6.11, 6.2.1, PLIN. epist.7.24.5, SUET. Aug.83, GELL. 14.5.1. It is also found with pectus (PANEG. 2.25.5).

286-287: frontis... laetitia: the closest parallel cited by the TLL 7.2, 877, lines 22 f. ( under the heading laetitia animi, frontis sim.) is the following from the Physiognomonici.

laetitia vultus PHYSIOGN. 37 p. 55,4.

But similar expressions are found in prose with animi, animorum and mentis e.g. CIC. leg. agr. 2.5, fin.2.9.6, epist.5.12.7, Tusc.3.41, VAL. MAX. 1.8.6, HIER. adv. Iovin. 1.13, p. 229 D, PELAG. in Rom.3.20, VULG. deut. 28.47, Isai. 30.29, Jerem. 15.16.

The evidence suggests that the phrase is prosaic.

287: positae... pectore curae: see the note on ponebat pectore at line 157.

Lines 288- 302 contain the first song of Teuthras. The bard at a banquet is part of epic tradition. In Homer, Phemius sang of the return of the Achaeans (Od.1. 154 ff. and 325 ff.) and Demodocus sang of the scandalous love-affair of Ares and Aphrodite (Od.8. 266 f.). Orpheus sang a song of creation to the Argonauts (APOLL. RHOD. 1. 496 ff.). Virgil records the song of Silenus where the foundation of the world is described, including the reign of Saturn (ecl.6. 31 ff.). Clymene sang of the stolen pleasures of Mars and the numerous loves of the gods from the time of Chaos (georg. 4. 345-347). The bard Iopas sang at the banquet of Dido (Aen.1. 740- 746). The foundation of the world is

described by Ovid (met.1. 5 ff. and ars 2. 467- 470) and there is a description of the universe in Manilius (1. 118- 127).

288-289: Personat Euboica Teuthras testudine, Cymes incola:

Silius seems to have taken the verb personare from Virgil, who also uses it in an intransitive sense.

cithara crinitus Iopas  
personat aurata

VERG. Aen.1. 740-741.

It is also used by Apuleius and Fronto in this sense.

per plateas et oppida cymbalis et crotalis personantes

APUL. met.8.24.

Accium et Lucretium ampliore iam mugitu  
personantes

FRONTO Aur.2 p. 74 (149 N).

Cumae was the oldest Greek colony in Italy, founded by Chalcis in Euboea around 750 B.C. and colonised Neapolis, Dicaearchia (Puteoli), Abella and Zancle (Messana). Etruscan attacks on Cumae around 524 B.C. and 505 B.C. were repelled by Aristodemus. In 474 B.C. Cumae crushed the power of the Etruscans with the help of Syracuse. But the city was conquered by Sabelli around 421 B.C. and became an Oscan city (DIOD. 11.51, 12.76). Cumae later came under Roman control and was granted civitas sine suffragio in 338. Roman prefects were sent to the city in 318. It was a loyal supporter of Rome in the Punic and Social Wars and became a Latin city in 180. It later declined to some extent with the growth of places like Puteoli and Baiae but it continued to exist down to the close of the Roman Empire. Its citadel was of strategic importance during the campaigns of Belisarius and Narses against the Goths in the 6th c. A.D.

RE 11, KYME (3), 2476- 2478 ( J. Weiss), TLL, ONOMASTICON 2, 742, lines 36 ff., Ogilvie on I.IV. 2.14.4, 2.21.5, Austin on Aen.6.2.

Cyme is the Greek form of Cumae. It is used by Silius elsewhere at 13.494. It is also found in Statius.

miratur sonitum quieta Cyme STAT. silv.4.3.65.

See also silv.5.3.168.

Propertius mentions the name Teuthras in connection with the area around Cumae.

aut teneat clausam tenui  
Teuthrantis in unda

PROP. 1.11. 10-11.

He has just mentioned the lacus Lucrinus and Teuthrantis unda probably means 'the lake of the man Teuthras.'

RE 5A 1.2, TEUTHRAS (10), 1164 (Hans Philipp).

The epithet Euboicus is a commonplace in poetry to denote the Euboean origin of Cumae.

e.g. et tandem Euboicis Cumarum adlabitur oris

VERG. Aen.6.2.

See also VERG. Aen.9.710, OV. met.14.255, fast.4.257, STAT. silv. 1.2.177, 4.3.24.

cf. also, an sacris ab antris  
profert Chalcidicas Sibylla laurus?

STAT. silv.4.3. 117-118.

It is also used by Livy.

Cumani Chalchide Euboica originem trahunt

LIV. 8.22.5.

For testudo, see the note on chelys at line 408.

289-290: et obtusas immiti murmure saevae  
inter bella tubae permulcet cantibus aures.

The expression aures obtusae is used by Statius and also found in prose.

iamque cadunt vultus oculisque novissimus error  
obtunsaeque aures

STAT. silv.5.1. 170-171.

Nam si vehementer aures auditorum obtusae videbuntur

RHET. Her. 3.17.

The TLL 9.2, 299, lines 54 ff. (under the heading de auditu) also cites CELS. 2.18.9, 8.14.2, SEN. nat.4.2.5 and eight examples from later Latin prose.

The phrase inter bella seems to be used here for metrical convenience to give a dactyl in the second foot, where it is not particularly favoured. It is also used at SIL. 14.171.

It is also found in Statius.

gemit inter bella peremptum  
Parthus equum

STAT. silv.2.6. 18-19.

The expression aures permulcere is found in Horace.

et his verbis vacuas permulceat auris HOR. epist.1.16.26.  
cf. also, quaeque continuo eum qui audit permulcere debet

CIC. de orat.2.315.

Permulcere is used elsewhere in poetry and in prose with words like pectora, corda, sensum to denote the soothing of the senses e.g. VERG. Aen.5.816, SIL. 13.344, CIC. fin. 2.32, QUINT. inst. 2.5.8, COLUM. 12.2.4, VAL. MAX. 2.4.4.

453-458: these lines were rightly transferred to this place by Summers. I give his argument in full: '453-458. iamque chaos... saecula patris. These lines doubtless come from Silius: they contain a favourite phrase of his, an example of syncope dear to him, and a specimen of rhythm far too common in his poem. But they can hardly stand here, in Teuthras' song concerning the lyrists Amphion, Arion, Chiron and Orpheus. In connection with each of the other 3 lyrists, the song mentions at least one celebrated event in which the lyre played a part. But of Chiron's it only says that it could subdue the anger of the sea or even of hell. Then come these lines, which could only mean that the theme of Chiron's song was the creation. But (1) we are not told what was the theme of the other lyrists' songs (2) as no special event is mentioned in connection with Chiron (as there is in the other cases) no one song of his could be specially selected here. The edd. who read 'iamque' at the beginning of the passage do no mend matters, for (1) Teuthras cannot here be subject to 'canebat' as the story of Orpheus is told (459 sqq.) in Oratio Recta and (2) it would be ridiculous to represent him as introducing a cosmogony in the midst of a poem on the lyre.

Where then must the lines be read? In 291 sqq. Teuthras sings of Jove and his descendants, the ancestors of Capys. If we insert these 6 lines before 291 all will run smoothly: the harper sings of Chaos, of Saturn and his 'casta saecula' and passes thence to Jupiter and his 'laetos per furta

amores.' The only difficulty is 'namque' in 291 where 'iamque' must be read (as, curiously enough, many edd. do now, though it makes nonsense with the lines as at present printed. I imagine 'iamque' got altered on the analogy of Vergil's 'namque canebat uti' etc., after the lines got displaced. The displacement was doubtless due to the similar beginnings 'namque' and 'iamque'. How they got into their present position, in Teuthras' second song, I cannot imagine: it would be too ingenious to suppose that the similarity of the endings of 452 and 459 which come together by my hypothesis offended an interpolator.' (46)

The favourite phrase of Silius to which Summers refers is doubtless stagna profundi, which occurs five times elsewhere ( 7.282, 7.378, 7.500, 8.165, 10.590). Locasset and discisset are found only here but the syncope in the perfect subjunctive is common enough in Silius. The specimen of rhythm is probably habitare dedisset Olympum but Summers could have been more specific.

The lines are certainly out of place in Teuthras' second song, where all the other instances are of peoples doing things on earth. The reference to chaos and the formation of the earth and sea is therefore out of place. The lines were accidentally omitted because lines 453 and 291 began with namque. They were added in the margin somewhere without any indication of the place from which they came and someone replaced them in the wrong place. The corruption of iamque to namque in 291 must then have taken place before the lines were omitted.

453-454: namque chaos, caecam quondam sine sidere molem  
non surgente die, ac mundum sine luce canebat.

Hesiod tells us that 'the very first of all Chaos came into being.'

Ἡ τοι μὲν πρῶτιστα χάος γένετ' HES. Theog. 116.

It is significant that he uses the verb γένετο and not ἦν. This implies that it did not exist from everlasting. West notes that 'χάος is best translated Chasm. It is a yawning space... It is in fact the same as the space between Earth and Tartarus which is

called a  $\chi\acute{\alpha}\sigma\mu\alpha$  in 740. But it is more than empty space, it is stuffed with darkness, and has sufficient substance to catch fire from Zeus' thunderbolts in 700 when earth and sea boil and seethe.' (47)

Servius comments on Chaos

' invocat... rerum primordia, quae in elementorum fuerunt confusione.'

SERV. Aen. 6.265.

Chaos used in this sense is a commonplace in poetry e.g.

OV. ars 2.470, met. 1.7, 2.299, 10.30, Ib. 84, fast. 4.600, 5.11, LUCAN. 1.74, 5.634, 6.617, 9.101, MANIL. 1.125, STAT. Theb. 3.484, silv. 3.3.210, 5.1.206, VAL. FL. 2.86, 4.123, 5.95, 7.402.

The word is mentioned several times in the tragedies of Seneca (e.g. Ag. 487, Herc. 0.1114, 1134, Thy. 832, Herc. f. 610, 677. The TLL 3.5, 990, lines 51 ff. (under the heading confusio rerum atque elementorum quae erat ante mundum conditum) also cites twenty-one instances from later Latin poetry and prose.

RE 3, CHAOS, 2112- 2113 (Wasser).

Moles is frequently used in poetry as a description of the universe.

e.g. multosque per annos  
sustentata ruet moles et machina mundi.

LUCR. 5. 95-96.

totamque infusa per artus  
mens agitat molem

VERG. Aen. 6. 726-727.

See also MANIL. 1.107, 1.478, 1.492, 1.542, 1.718, 2.62, 2.117, 3.48, 4.878, OV. ars 2.467, met. 1.7, fast. 1.111, Pont. 4.8.57, VAL. FL. 1.829, STAT. Theb. 11.72 (terrarum mole).

The word is also used in this sense in post-Aug. prose e.g. PLIN. nat. 2.6, SEN. epist. 107.10. The TLL 8, 1343, lines 52 ff. (under the heading de mundo, universo, chao sim.) also cites twenty-eight examples from later Latin poetry and prose.

Sine sidere is an echo of Virgil's

totidem sine sidere noctes VERG. Aen. 3. 204.

The phrase surgente die is poetical. It is used by Virgil and Lucan.

quod surgente die mulsero horisque diurnis  
 donec decresceret umbra  
 in medium surgente die  
 VERG. georg.3.400.  
 LUCAN. 4. 154-155.

Similar expressions are found at VERG. Aen.3.588, OV. Pont. 4.9.112, SIL. 9.183, SEN. Oed. 689. No instances are cited from prose by the TLL 5.1, 1046, lines 30 ff. (under the heading surgit dies). But cf.

et non videat, nec ortum surgentis aurorae  
 VULG. Job. 3.9.

For mundum sine luce, cf.

nullus adhuc mundo praebebat lumina Titan. OV. met. 1.10.

455-456: tum deus ut liquidi discisset stagna profundi  
tellurisque globum media compage locasset: liquidus is  
 used of the sea as early as Naevius.

(ut) conferre queant ratem aeratam qui  
 per liquidum mare sudantes eunt atque sedentes

NAEV. apud Varronem ling.7.23.

The word is a stock epithet of the sea in poetry e.g. CATULL. 64.2, VERG. Aen.5.859, CIRIS 493, MANIL. 5.563, OV. epist. 18.58, fast.4.575, 5.547, STAT. Ach.1.99, 1.236.

The only instance cited from prose by the TLL 7.2, 1483, lines 83 ff. (under the heading de mari, aqua, flumine sim.) is NOVELL. Theod.3.1.

Silius discindere twice elsewhere in connection with the sea.

qua discidit aequor  
 Amphitryoniades  
 SIL. 12. 118-119.

namque per occultum caeca vi turbinis olim  
 impactum pelagus laceratae viscera terrae  
 discidit

SIL. 14. 14-16.

The word does not seem to be used of the sea elsewhere before later Latin. The TLL 5.1, 1315, lines 17 ff. cites the following parallels (under the heading aliquid).

mare Sulp. SEV. chron. 1.15.5.  
 fluctibus (syn. dimotis) LACT. inst.7.15.

Iordanem TRACT. in Luc. 5 pr.

For globus meaning the ball of the earth, cf.

est... in toto suo globo tellus medio ambitu praecineta  
circumfluo mari

PLIN. nat.2.166.

The word is used in a similar sense elsewhere in poetry and in  
prose e.g. SIL. 1.258, CIC. div.1. 97 (meteorites), LUCR. 5.69  
(the moon), CIC. rep. 6.16 (the stars).

Compages meaning 'the framework of the universe'  
is mainly poetical until later Latin.

e.g. 'caelum licet omne soluta  
in caput hoc compage ruat

SIL. 17. 606-607.

motaque poli compage laborant. LUCAN. 5.633.

concutitur tellus validis compagibus haerens

MANIL. 4. 828.

See also MANIL. 1.719, 2.803, 3.357, LUCAN. 10.265, STAT. Theb.  
8.31, CORIPP. Ioh. 4.692. The word is used in this sense by  
Seneca (Herc. 0. 1135).

In prose, it is found in Gellius.

(si) natura ipsa rerum vel providentia, quae compagem mundi...  
fecit

GELL. 7.1.7.

The TLL 3.9, 1999, lines 41 ff. (under the heading de mundo) also  
cites MIN. FEL. 11.1, MACROB. somn.1.15.4, CLAUD. MAM. anim.  
p. 132, 8.

457: celsum... Olympum: cf.

Emathio celsum duplicabat vertice Olympum CIRIS 34.

458: castaque Saturni... saecula: cf. casta illa tempora

VOPISC. Aurel. 156.

Castus used in this sense is very rare. The only other instance  
cited by the TLL 3.3, 565, lines 4 ff. (under the heading  
de rebus incorporeis) is the following from Cicero.

praemia virtutis et officii sancta et casta esse oportere

CIC. inv.2.114.

Casta saecula may be a very free adaptation of Virgil's impia gens used by way of contrast with aureus Saturnus and the aurea saecula of Saturn.

et ante  
impia quam caesis gens est epulata iuencis  
aureus hanc vitam in terris Saturnus agebat

VERG. georg.2. 536-538.

aurea condet  
saecula qui rursus Latio regnata per arva  
Saturno quondam

VERG. Aen.6. 792-794.

See also VERG. Aen.8. 319 ff.

291: iamque Iovem et laetos per furta canebat amores: the word furta is very common in poetry to denote illicit and clandestine love-affairs. The TLL 6.1, 1649, lines 68 ff. cites no fewer than sixty-four instances (under the heading in re amatoria i.q. amores clandestini, praesertim illiciti, furtivi).

For furta used with reference to Jupiter elsewhere in poetry, cf.

noscens omnivoli plurima furta Iovis

CATULL. 68.140.

Iuppiter, ignosco pristina furta tua.

PROP. 2.2.4.

See also OV. met.1.606, STAT. Theb.10.64, SIL. 13.615.

For furta used in conjunction with amores, cf.

et dulcia furta  
aque Chao densos divum numerabat amores.

VERG. georg.4.346-347.

292 ff. The line of descent is given by Homer (Il.20. 215 ff.), Apollodorus (3.12. 1-2) and Dionysius (1.62). It is also found in Virgil and Ovid.

hic genus antiquum Teucris, pulcherrima proles,  
magnanimi heroes nati melioribus annis,  
Ilusque Assaracusque et Troiae Dardanus auctor.

VERG. Aen.6. 648-650.

Dardanon Electra nesciret Atlantide natum  
 scilicet Electram concubuisse Iovi?  
 huius Ericthonius: Tros est generatus ab illo:  
 Assaracon creat hic, Assaracusque Capyn.

OV. fast.4. 31-34.

cf. also, in genus Electrae Dardaniumque domum

OV. fast.6.42.

294: Ericthonium: 'That this, not Erichthonius, which is transmitted here, is the form used by classical writers, is shown by the many examples from old manuscripts collected by W. Schulze, Orthographica (p. 78 of the 1958 reprint).' (48)

296-297: nulloque minor famave manuve  
 tum Capys ut primus dederit sua nomina muris: for manus  
 used in this sense elsewhere in poetry, cf.

Hectoris Aeneaeque manu victoria Graium  
 haesit

VERG. Aen.11. 289-290.

The word is common in poetry in this sense e.g. OV. met.13.369, MANIL. 4.688, HOMER 712, LUCAN. 8.388, SIL. 4.47, 16.15, 16.115, STAT. Theb.3.11, PHAEDR. app.8.15, PRUD. apoth.451. It is also used by Seneca (Med.977).

The word also means 'prowess' in prose  
 e.g. tantummodo neque consilio neque manu priorem alium pati

SALL. Iug.96.3.

See also TAC. hist.3.22.3, VELL. 2.119.2, SEN. dial.2.18.3, FLOR. epit.4.4.5, APUL. met.4.13, VULG. Is. 37.27.

The evidence suggests that it is more common in poetry than in prose.

See the note on Capys at line 179.

For muri used of the walls of a city, see the note at line 21.

298-299: concelebrant plausu pariter Sidonia pubes  
 Campanaeque manus.

No other instances of concelebrare used in this absolute sense are cited by the TLL 4, 19, line 8 (under the heading absol.) See the note on Sidonii iuvenis at line 135 and on pubis at line 46. Campana iuventus is discussed at line 111.

300: augusto libat carchesia ritu: see the note on ritus at line 181.

The carchesium (καρχήσιον) was a drinking-cup which was narrower in the middle than at the top and the bottom, with handles (ῥα) stretching from the top to the bottom (Callixenus in ATHEN. 474). Asclepiades mentions carchesia among the drinking-vessels which have feet (ATHEN. 488). Macrobius tells us that it was very rare and known only to the Greeks.

de carchesiis... quae apud Latinos haud scio an umquam reperias, apud Graecos autem rarissima... est autem carchesium poculum Graecis tantum modo notum.

MACROB. Sat.5. 21. 2-3.

From its likeness to this kind of cup, the name carchesium was also given to:

(1) the top of a ship's mast which was also used as a look-out station

(2) a horizontal beam which was fashioned to the top of the mast and used as a crane for loading and unloading the ship (VITRUV. 10.2.10, 10.16.1, 10.16.3)

(3) a block of pulleys at the top of the mast, through which were run the ropes for hoisting the sail.

For detailed nautical references, see the TLL 3.2, 439, lines 61 ff. (under the heading summa pars mali navis vel apparatus quidam ibi collocatus). For references to the καρχήσιον in Greek literature, see ATHEN. 474 ff. and MACROB. Sat.5.21.6. There are excellent reproductions of a carchesium in Smith's Dictionary of Greek and Roman Antiquities. (53)

cf. also, carchesia genera poculorum. alias summa pars mali.

NON. 546.

carchesia... genus poculorum est.

SERV. Aen.5.77.

The word is found as early as Livius Andronicus.

florem anculabant Liberi ex carchesiis LIV. ANDR. trag. 30.

The word is used only in poetry in connection with the pouring of libations.

e.g. hic duo rite mero libans carchesia Baccho

VERG. Aen.5.77.

See also VERG. georg. 4.380, VAL. FL. 1.193, STAT. Ach.1.680, Theb.4.502, OV. met.7.246, MART. 8.56.15.

301-302: Bacchique e more liquorem  
irrorat mensis turba ardescitque Lyaeo: for Bacchi liquor,

cf. non tura desunt, non sacer Bacchi liquor

SEN. Thy.687.

inplentur dapibus largis Bacchique liquore

HOMER 633.

cf. also, duo sunt liquores humanis corporibus gratissimi,  
intus vini, foris olei

PLIN. nat.14. 150.

Irrorat used in this sense with the accusative and dative is poetical until later Latin. The only parallels cited before later Latin by the TLL 7.2, 442, lines 43 ff. (under the heading inspergere, infundere alicui aliquid) are the following from Ovid and Valerius.

inde ubi libatos inroravere liquores  
vestibus et capiti

OV. met.1. 371-372.

cum viscere vultur adeso  
tollitur e scopulis et rostro inrorat aperto.

VAL. FL. 7. 359-360.

The following parallels are cited from later Latin.

vas olei unctionis capiti fermentum diademati germinis  
irroravit

FULG. aet. mund. p. 155.

irrorati (sc. corpori) liquoris allinebat unguentum

MART. CAP. 2.110.

cum stillam dives ardens digito beati pauperis linguae suae  
posceret irrorari.

FULG. RUSP. epist.7.17 p. 358<sup>D</sup>.

For ardescitque Lyaeo, cf.

ardescit vino vitium, viresque ministrat  
Bacchus et in flammam saevas exsuscitatur iras.

MANIL. 5. 226-227.

The word ardescere is found in the sententiae of Publilius Syrus.

amans ita ut fas agitando ardescit magis PUBLIL. A.38.

It is commonly used in poetry of the emotions e.g.

nec simili Venere ardescunt LUCR. 5.897.

expleri mentem nequit ardescitque tuendo VERG. Aen.1.713.

See also OV. met.12.240, VAL. FL. 6.606, HOMER 441.

The verb is mainly poetical in this sense. The only instances cited from prose by the TLL 2, 488, lines 74 ff. (under the heading animi motu) are PLIN. nat.8. 181 (where it is used of a bull) and APUL. met.8.5 (where it is applied to a boar). The TLL also cites ARNOB. nat.7.15, LACT. inst.6.14.9.

The wine-god stands for the wine itself.

cf. et Bacchi nomine abuti  
mavult quam laticis proprium proferre vocamen.

LUCR. 2. 656-657.

The figure is as old as Homer, who uses Hephaestus to denote a fire.

σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπεύρεχον Ἥφαιστοιο.

HOM. Il.2. 426.

The name Lyaeus means 'the loosener' (from care).

curam metumque Caesaris rerum iuvat  
dulci Lyaeo solvere

HOR. epod.9. 37-38.

cf. also, ἀντιταττόμενον τῷ Λυαίῳ θεῷ καὶ λύονται τὸ τῶν  
δυσφόρων σχοίνιον μεριμνᾶν κατὰ Πίνδαρον

PLUT. adul. et amic. 68 d (frg. 248).

siccis omnia nam dura deus proposuit neque  
mordaces aliter diffugiunt sollicitudines.  
quis post vina gravem militiam aut pauperiem crepat?  
quis non te potius, Bacche pater...

HOR. carm.1.18.3-6.

For Lyaeus used elsewhere in poetry in this sense, cf.

(Hannibal) discatque Lyaeo  
 imbellem donare diem  
 (lines 406-407).

(Teucer) tamen uda Lyaeo  
 tempora populea fertur vinxisse corona

HOR. carm.1.7.22-23.

See also HOR. carm.3.21.16, TIB. 3.2.19, OV. ars 3.645,  
 PROP. 3.5.21, MANIL. 5.322, PETRON. 135 v. 7.

The episode of Pacuvius and his son occupies lines 303- 368. It is also described by Livy (23.8-9). I have analysed the most impressive list of similarities between Silius and Livy in chapter II, pp. 42 ff. Neither Silius nor Livy mention the name Perolla. Duff says he is the son of Pacuvius but gives no evidence to support this statement. The name Perolla is found in Ruperti (comm. p. 136) and Duff may have taken it from there.

303: resoluta in gaudia: the word resoluta suggests that the Carthaginians were induced to loosen the grip (resolvere) of their normal rigid discipline.

cf. ast reliquum vulgus resoluta in gaudia mente  
 certarunt victi victoribus.

SIL. 14. 679-680.

The word is not used elsewhere in the Punica in the sense of 'unbridled'. Nor does it have this meaning in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius. This is the only instance cited by Lewis and Short, 1579. At line 36 Silius uses it of the city of Capua freed from the curb of law.

ac resolutam legibus urbem.

The word is used in a literal sense at line 382.

(Decius) resolutaque vincula collo.

304: neque enim: see the note at line 57.

iuvenis non digne sileri: dignus with the infinitive is common in poetry. The TLL 5.1, 1152, lines 32 ff. cites twenty-two examples (under the heading sequitur infinitivus tam activi quam passivi).

For the passive infinitive used elsewhere in poetry in this sense, cf.

et puer ipse fuit cantari dignus VERG. ecl.5.54.  
(testa) moveri digna bono die HOR. carm.3.21.6.

See also VERG. ecl.5.89, HOR. serm.1.4.25, 1.10.72, OV. met.4.320, MART. 1.114.4.

Sixteen examples are cited from post-Aug. prose e.g. QUINT. inst.10.1.96, GELL. 15.18.1. Four examples are cited by the TLL from later Latin poetry and forty-one from later Latin prose.

For the passive sileri, cf.

quod ego praetermitto et facile patior sileri  
CIC. Catil.1.14.

The sentiment is a common convention of panegyric.

e.g. non equidem nec te, iuvenis memorande, silebo  
VERG. Aen.10. 793.

neque te silebo,  
Liber

HOR. carm.1.12. 21-22

where Nisbet and Hubbard (comm. p. 152) also cite HOR. carm.4.9.31, AUSON. Mos.115, XEN. Ag.8.1, Hymn to Apollo, 1.

305: tramittam: this form of transmitto is used thirty times in the Punica. Statius has transmittere twenty-nine times, Virgil and Lucan four times each and Valerius three times. Transmittere is also found in prose, where Livy has it eleven times (as opposed to thirty-four instances of transmitto). If the form tramittere is due to Silius himself and not the MSS transmission (and it seems unlikely that someone would take the trouble to change the form in Silius thirty times), then it is clear that Silius is using the form of the word as it would be pronounced, while the other epic poets have the more artificial literary form.

The use of the word in the sense of omittere or praetermittere is unusual in poetry. Statius uses it in a literal sense of a lion which passes by the unwarlike calves

and heifers in his eagerness to attack a bull (Theb.8.595).  
Silius uses it once elsewhere in the Punica.

Haud fas, Bacche, tuos tacitum tramittere honores  
SIL. 7.162.

It is not found in this sense in Virgil, Lucan, Valerius, Horace, Catullus or Manilius. No other instances are cited from poetry by Lewis and Short, 1892. In prose, Lewis and Short cite TAC. hist.1.13, 4.9, 4.31, ann.13.49.3, 16.12.3, SUET. Cal. 10.2, Vesp.15.

305-306: (neque... famamque negabo  
quamquam imperfectis, magnae tamen indolis, ausis):

For famam negare, cf.

'Esse quid hoc dicam vivis quod fama negatur. MART. 5.10.1.  
certum est hanc tibi pernegare famam. MART. 5.60.3.

Similar expressions with famam and the dative are found elsewhere in poetry e.g. OV. am.1.10.62, met.3.512, MART. 5.15.4, SIL. 4.400, 15.199, STAT. Theb.3. 103, silv.5.3.250.

They are common in prose e.g. LIV. 27.25.11, 42.49.7, 44.33.4, PLIN. nat.35.124, 37.43, TAC. Agr.20, dial. 37.6, hist.4.11, QUINT. inst.11.2.46, SEN. ben.3.32.2, clem. 1.10.2, CURT. 9.4.21 (gloria).

The word ausum seems to have been introduced into poetry by Virgil. (TLL 2, 1258, lines 67 ff. vocabulum maxime epicorum, fictum, ut videtur, a Vergilio: SERV. Aen. 12.351). Austin on Aen.2. 535 (comm.p. 206) writes: 'This use of ausum as a noun... spread to all later epic, especially Silius; in classical prose it occurs only in Tacitus and the two Plinies.' Silius has the word no fewer than thirty-three times, Valerius fifteen times, Virgil five times, Statius five times and Lucan once.

Bruère believes that these lines owe something to Ovid and he cites met.2. 327-328. (49)

HIC • SITVS • EST • PHAETHON • CVRRVS • AVRIGA • PATERNI  
QUEM • SI • NON • TENVIT • MAGNIS • TAMEN • EXCIDIT • AVSIS.

But in Silius, magnae goes with indolis and not with ausis and it has been shown that the word ausum is so common as to make any

such comparison meaningless. There is no evidence to show that Silius has used Ovid at this point.

The word imperfectus occurs twice elsewhere in the Punica.

turbatae mentes, imperfectusque deorum cessat honos  
SIL. 15.437.

It is used with munima valli at SIL. 16.42.

For imperfectus used in this sense elsewhere in poetry, cf.

nec mora, sermonis verba imperfecta relinquo  
OV. trist.1.3.69.

The TLL 7.1, 562, lines 64 ff. (under the heading incorp.) also cites LUCR. 3.958, OV. met.1.526, epist.13.13, STAT. Theb. 5.614, 10.151, 10.734, 11.582 (none of them close parallels).

For the word used in this sense in prose, cf.

Interrogando expectandoque responsum nuntius fessus, ut re imperfecta, redit Gabios  
LIV. 1.54.7.

nam hoc solum opus eius atque id ipsum imperfectum manet  
QUINT. inst.3.1.19.

The TLL cites six examples from Pliny, two other examples from Quintilian, two each from Gellius and Suetonius, one each from Hirtius and Apuleius, plus thirteen from later Latin prose. The evidence suggests that the word is more common in prose than in poetry.

Magnae indolis is the genitive of characteristic. The phrase is also used by Statius, Claudian and Curtius.

obstat genitorque roganti  
nutritorque ingens et cruda exordia magnae  
indolis.  
STAT. Ach.1. 275-277.

vestigia magnae  
indolis agnosco.  
CLAUD. 8. 373-374.

magnae indolis specimen ex hoc sermone Abdalonymi cepit  
CURT. 4.1.26.

For similar phrases, see CIC. Phil.5.47, orat.41, fin.2.117, LIV. 29.31.2, QUINT. inst.10.1.89, PLIN. epist.2.7.4, 3.11.5.

307-309: mens una, inviolata mero nullisque venenis  
potandi exarmata decus, pugnaeque necisque  
Sidoniae tacito volvebat pectore molem.

'One man was unaffected by wine and the poison of drinking did not make him look ridiculous... He was turning over in his mind the heavy responsibility of fighting and killing the Carthaginian leader.'

For the use of mens to denote Decius, see the note on the word at line 207.

The only parallel for mens inviolata cited by the TLL 7.2, 217, line 53 (with the comment aliter) is the following from Lactantius.

sanctis et incorruptis mentibus, quae se a vitiis et ab omni labe terrena integras inviolatasque conservant.

LACT. ira 24.9.

Potandi is the emendation of Heinsius for the potando of S which seems to be due to mero (without thinking of what he was copying, a scribe took it as parallel to mero, although it is not). Duff retains potando but he translates it as if it were potandi 'not enfeebled by the poison of the wine-cup.'

Livy says of Decius

Unus nec dominorum invitatione nec ipsius interdum Hannibalis Calavius filius perlici ad vinum potuit.

LIV. 23.8.7.

I follow Summers in placing the comma after decus and taking decus with exarmata 'his decorum enfeebled by no poison of drinking.' The Greek middle construction is so common in poetry that it requires no further elaboration here. Duff's way of taking it involves decus and molem in apposition 'a glorious task' which I find very difficult.

The fig. use of exarmare is rare until later Latin. The TLL 5.2, 1184, lines 5 ff. cites only this passage, one other example from Silius and one from Pliny.

medicamina cladis  
hauriat ac placidis exarmet fata venenis.'

SIL. 13. 274-275.

(testis) ut accusationem exarmet, Norbanum Licinianum, legatum et inquisitorem, reum postulavit

PLIN. epist.3.9.29.

The TLL cites six parallels from later Latin (under

the heading translate, i.q. infirmare, tollere) e.g.

spolians et exarmans fidem PAUL. NOL. carm.24.556.

See also TERT. puhic.1 p. 219, 12, CYPR. epist.59.13, p. 682, 5, BOETH. cons. 1 carm.4.14, POMER. 2.15.2 p. 459 A, POMER. 3.8.1 p. 484 C.

The word molem vividly suggests the weight of the responsibility resting on the shoulders of Decius. It is commonly used with words like belli in military narrative. (TLL 8, 1339, lines 29 ff. under the heading belli). I count eighteen instances in Livy.

310-311: quoque esset miranda magis tam sacra libido,  
Pacuvio genitus patrias damnaverat artes.

Quo magis is unusual in a consecutive sense (LHSz 679-680). It is found in Livy.

et quo magis pacem ratam esse in Macedonia volgo laetarentur,  
tristis ex Hispania allatus nuntius effecit

LIV. 33.25.8.

Quo magis is more common in final clauses e.g. VERG. Aen.4.452, 6.718, LUCAN. 4.332, CIC. parad.22, LIV. 21.59.10, 22.4.1. The only instances of quo used in a consecutive sense which are cited by LHSz are from the later Latin writer Fulgentius (myth. praef. p.4, 5 and praef.p. 3, 19).

sacra libido: here the phrase means 'his sacred desire' but the choice of words is rather unfortunate as they would undoubtedly suggest the idea of 'accursed lust' to a Roman reader. The word libido is prosaic in this context. This is the only example cited from poetry by the TLL 7.2, 1334, lines 48 ff. (under the heading spectat potius ad iram, odium, invidiam sim.). A study of this use of libido in prose shows that the word is always used in an uncomplimentary sense.

e.g. libidini malorum restiti RHET. Her.2.17.

ac totam rem publicam substravit libidini suae CIC. rep. 1.65.

See also CIC. Flacc.26, Cael. 2, SALL. Iug.40.3, 40.5, 41.5, PETRON. 108.8, TAC. ann.1.72.3, 4.35.1, 5.4.3, hist.2.31.1.

Libido is found at line 427 in the sense of 'lust'.

nec luxus ullus mersaeque libidine vitae  
Campanis modus.

At line 597, it is used in a rather uncomplimentary sense to denote Hannibal's passion for war.

si tanta libido  
armorum tenet.

Elsewhere in the Punica, Silius uses cupido with sacra. Cupido is a much more neutral term than libido.

facta animosa viros et recti sacra cupido  
attollunt

SIL. 1. 612-613.

The word sacer is a very common epithet in epic (cf. the use of ἱερός in Homer). It is a favourite word of Statius, who has it no fewer than one hundred and twenty-six times. It occurs eighty-four times in Silius, thirty-nine times in Virgil, thirty-four times in Valerius and thirty-three times in Lucan.

The word ars meaning 'intrigue' is found as early as Terence.

haec arte tractabat virum TER. Haut.366.

This usage is common in poetry and in post-Aug. prose (TLL 2, 658, lines 46 ff. under the heading i.q. dolus, fraus, machina). In poetry, twenty-two examples are cited from Ovid, eight from Virgil, five others from Silius (2.180, 9.276, 10.188, 11.130 per artem, 17. 552), six from Martial, five from Statius, three from Propertius and two each from Tibullus, Lucan, Juvenal and Claudian, plus two others from later Latin poetry. Two examples are cited from the tragedies of Seneca. In prose, it is particularly common in Livy (twenty-seven examples cited) and Tacitus (twenty-six examples cited). Twelve examples are cited from Quintilian, four from Apuleius, three each from Pliny and Florus, two each from Seneca and Frontinus and one each from Sallust, Celsus, Petronius, Suetonius, Florus and Fronto, plus twenty-three others from later Latin prose.

312: variis oneratum epulis: onerare is used in this sense as early as Plautus.

nam mihi iam intus potione iunceae onerabo gulam  
PLAUT. Stich.639.

This usage is not common in poetry. The only other instances cited from poetry by the TLL 9.2, 631, lines 35 ff. (under the heading potu, cibo) are the following from Ovid and Claudian.

non epulis oneror OV. Pont.1.10.31.

sed, quam perpetuis dapibus pigroque sedili  
inter anus interque colos oneraverat, alvum

CLAUD. 20. 388-389.

In prose, the TLL cites LIV. 9.30.8, 41.2.13, SALL.(?) rep. 1.8.2, CELS. 3.4.8, 3.22.4, SEN. epist.47.2, dial.12.10.2, CURT. 4.4.5, 5.7.4, IUST. 1.8.6, FRONTIN. strat.2.5.13, HIER. epist.22.35.8. The word appears more common in prose than in poetry. (But there is a great deal more prose).

atria: 'the hall'. The plural is very common in poetry, as the singular is metrically impossible in dactyls. (TLL 2, 1102, lines 12 ff. under the heading poetice plur. pro uno atrio vel domo). It is used ten times in this sense by Statius, six times by Virgil, four times by Silius, three times by Lucan and once by Valerius and Horace. The TLL cites sixteen examples from Ovid, two from Juvenal, one from Lucretius and one from the Laus Pisonis. Twelve examples are cited from later Latin poetry.

The only examples cited from prose are APUL. met. 2.4, 4.6, 6.19, SIDON. epist.3.3.5.

Servius derives the name from ater, stating that the kitchen was black with smoke.

(atria) ibi et culina erat; unde et atrium dictum est, quod atrum erat ex fumo/ atrium enim erat ex fumo.

SERV. Aen.1. 726.

But the kitchen was not part of the atrium. Servius may have confused the kitchen with the domestic hearth which at one time burned in the atrium, the heart of the primitive house. (50) Servius goes on to mention the derivation of the name atrium from Atria in Etruria.

alii dicunt Atriam Etruriae civitatem fuisse, quae domos amplis vestibulis habebat; quae cum Romani imitarentur 'atria' appellaverant. alii 'atria' magnas aedes et capacissimas dictas tradunt, unde 'atria Licinia' et 'atrium Libertatis.'

SERV. ibid.

Varro also believes that the name is Etruscan in origin.

Atrium appellatum ab Atriatibus Tuscis: illinc enim exemplum sumptum.  
VARRO ling. 5. 161.

Ernout says that the word was also connected with the Greek word αἴθριον by ancient writers. (51) He also believes that the word is probably of Etruscan origin. The atrium Tuscanicum seems to have been the normal type of atrium in the Roman house. (52) Ernout concludes by saying that if the word is not Etruscan, it would be the recollection of an ancient house where the smoke from the hearth escaped through an aperture made in the roof; this would also perhaps explain the derivation of the word from ater.

313: pone parentem: the form pone for post is archaic and poetical (LHSz 242). It is found in early Latin e.g. ENN. ann. 246(W), LUCIL. 423(W), PLAUT. Curc.481, TER. Phorm.863.

The word is found eleven times in Silius, seven times in Statius, five times in Valerius, four times in Virgil and once in Lucan. It is not found in Catullus, Horace, Manilius or Ovid.

It occurs in prose at CATO agr.18.3, RHET. Her. 4.14, where the language is clearly colloquial

(vox) sed pone scaenam et in eiusmodi locis exercitata), LIV. 40.30.9, 44.16.10, TAC. hist.3.84, ann.2.16, PLIN. nat. 4.89, SEN. dial.6.9.3, SUET. Dom.23.2, APUL. met.1.11, 2.4. It is mentioned by Quintilian (inst.8.3.25) in a list of Virgilian archaisms.

314: meditata aperire: the neuter plural of the participle used as a noun is rare in poetry. The only other instance cited from poetry by the TLL 8, 581, lines 4 ff. (under the heading n. pro subst.) is the following from Catullus.

aspicite, innuptae secum ut meditata requirunt.

CATULL. 62.12.

It is found in Tacitus and Livy.

nec in Claudio, quoties meditata dissereret, elegantiam requireres.'

TAC. ann.13.2.2.

sive meditata sive subita proferreret.

PLIN. epist. 1.16.2.

See also SALL.(?) rep.1.8.9, APUL. Plat.1.12. The evidence suggests that it is also uncommon in prose.

Statius uses the word with the addition of verba.

compositosque sales meditataque verba locutus

STAT. silv. 2.1.74.

See also silv. 2.4.7.

315-316: et liber parte relicta  
tectorum a tergo patuit locus: 'when they had left  
the building behind, they came to an open space at the back.'  
Duff's translation 'when they had left part of the dwelling  
behind them and came to an unoccupied space at the back of the  
building' is open to the objection that if part of the building  
had been left behind, then part must have remained and the space  
would not then be open. Accordingly I construe parte relicta  
tectorum as 'when the part consisting of the buildings had been  
left behind.'

The word liber is used with locus as early as  
Plautus.

locus hic apud nos, quamvis subito venias, semper liber est.

PLAUT. Bacch. 82.

See also Cas. 533, 535, 537, Persa 805, Poen. 177, 602, Mil. 678.

The word has the meaning of vacuus in this  
context. Horace uses liber and vacuus together.

libera per vacuum posui vestigia princeps  
non aliena meo pressi pede

HOR. epist. 1.19. 21-22.

Fraenkel notes that vacuus is a legal term meaning non occupatus,  
sine possessore. (Vocab. Iurispr. Rom. v. 1183). (54)

The word is not common in poetry in this  
sense. The TLL 7.2, 1827, lines 18 ff. (under the heading de  
rebus) cites only VERG. Aen. 12.74, HOR. carm. 4.14.18, OV.  
met. 2.143, 15.301, epist. 8.106, PRUD. perist. 14.9 (none of them  
with reference to locus).

Liber is much more frequent in prose in  
this sense. It occurs six times in Livy (3.61.9, 23.47.4,  
24.7.2, 30.17.14, 35.23.11, 42.6.11). The TLL cites eight examples  
from Cicero, five from Seneca, two each from Caesar, Calpurnius,  
Frontinus and the Digest of Paulus and one each from Varro,  
Pliny and Lactantius.

It is possible that the language of Silius  
is a very free adaptation of Livy's narrative at this point.

ubi in secretum- hortus erat posticis aedium partibus-  
pervenerunt.

LIV. 23.8.8

(which is cited in Chapter II, p.46).

317-318: 'consulta, togaque  
armatum amota nudat latus: the language is similar  
to that of Livy.

'consilium' inquit 'adfero... toga reiecta ab  
umero latus succinctum gladio nudat

LIV. 23.8.9

(cited on page 46 of Chapter II).

See the note on consulta at line 69.

319: Tonanti: see the note at line 85.

321: qui polluta dolis iam foedera sanciet: Silius is  
probably following Livy at this point.

'iam ego' inquit 'sanguine Hannibalis sanciam foedus'

LIV. 23.8.11

(cited in Chapter II, p. 46).

The expression foedus sancire  
is common in Livy ( I count eight other instances) and in  
Cicero (Lewis and Short, 1625, cite eight examples). It is also  
used by Tacitus (ann.12.46.1).

In poetry, it is used by Virgil.

audiat haec genitor qui foedera fulmine sancit

VERG. Aen.12. 200.

Lucan has a similar expression.

ipsi

Romanas sancire volunt hoc sanguine leges.

LUCAN. 7. 350- 351.

In epic, the word sancire is most frequent in Silius, who has it  
twelve times and in Statius, who has it eleven times. It occurs  
seven times in Lucan. Elsewhere the word seems rare in poetry.  
(It certainly sounds prosaic). It occurs twice in Horace,  
significantly in the satires and epistles, which are often  
prosaic; serm. 1.3.67, epist. 2.1.24) and once in Virgil (cited  
above). It is not found in Valerius, Catullus or Manilius. The  
only other instance cited from poetry by Lewis and Short is  
LUCR. 1.587.

For polluta foedera, cf.

castas polluti foederis aras  
testatus

SIL. 17. 86-87.

The word dolus is found eight times in Terence. It also occurs in Plautus (e.g. Rud.1236) and in Ennius (trag.259 W). It is common in epic. It is used thirty times by Virgil, twenty times by Silius, eighteen times by Statius, seventeen times by Valerius and six times by Lucan. It is found three times in Horace, once in Catullus and once in Manilius. The TLL 5.1, 1861, lines 19 ff. (under the heading dolis fit aliquid) cites three examples from Ovid and two from Claudian.

For the word used elsewhere in poetry with reference to Carthage,

cf. ut Libycas metuat fraudes infectaque semper  
Punica bella dolis

LUCAN. 4. 736-737.

In prose, the word is common in this sense in the historians. It occurs no fewer than twenty-five times in Livy. The TLL cites eight instances from Sallust and also QUADRIG. hist. 41 and FLOR. epit.1.12.8. One example is cited from Apuleius and nine from later Latin prose. Dutripon lists fifty-eight instances from the Vulgate, which suggests that the word was common in later Latin prose.

For its use elsewhere in prose with reference to Carthage, cf.

quam dolis malitiosa Kartago... labefactare non potuit

RHET. Her.4.66.

See also LIV. 22.23.4.

See also the note on rumpenti foedera Poeno at line 5.

322: nequit: the word is common in early Latin (see the note on queas at line 102). It occurs sixteen times in Terence. The OLD, 1172, cites seven examples from Plautus and one from Pacuvius. Three examples are cited from Lucretius and one from Ovid. It is used thirteen times by Silius, thirteen times by Horace (eleven times in the satires, once in the epistles and once in the Ars Poetica), eleven times in Statius, eight times in Virgil, seven times in Valerius, three times in Catullus, twice in Lucan and once in Manilius. In prose, it is common in Livy who has it fifty-three times. The OLD cites five examples from

Apuleius, three from Sallust, two from Cicero and one each from Cato, Tacitus and Seneca.

spectacula tanta: cf. spectacula tanta  
ante acies virtutis erant

SIL. 8. 554-555.

See also SIL. 4.468.

sed ne priore quidem ulla profectio tanti spectaculi fuit

LIV. 29.26.1.

323: et tremit inceptis lasso maioribus aevo: 'and trembles because the undertaking is too much for your debilitated years.'

Tremere here seems to be used absolutely with the vague ablative of attendant circumstances. I can find no instance of the word used of persons and followed by the ablative case (Duff translates 'if you shrink from a deed too bold for your declining age'). The normal construction in poetry and in post-Aug. prose is the accusative case e.g. SIL. 2.53, 5.21, 5.118, 7.110, 10.443, 16.93, OV. met.2.519, VERG. Aen.8. 296, HOR. carm.3.21.19, LUCAN. 7.64, MANIL. 2.880, LIV. 22.27.4, LACT. 5.13.17. No instances of tremere with the ablative are cited by Lewis and Short, 1895, B II.

Tacitus uses fessus as an epithet of old age.

si quos imbellis sexus aut fessa aetas vel loci dulcedo  
attinuerat ab hoste oppressi sunt

TAC. ann.14.33.3.

324: at tu securis concede penatibus: securus used in this sense does not seem common in poetry. It is not found with this meaning in Virgil, Statius, Valerius, Horace, Catullus or Manilius. It is used twice elsewhere by Silius and once by Lucan.

securae gurgite clauso  
stant puppes

SIL. 15. 178-179.

See also SIL. 12. 29.

Romanae maxime gentis,  
et, quod adhuc nescis, genero secure perempto

LUCAN. 9. 1014-1015.

In prose, it occurs seven times in Livy (9.22.3, 31.25.8, 36.41.1, 39.1.6, 39.16.6, 43.22.6, 45.19.8). Lewis and Short, 1656, B II, also cite PLIN. paneg.62.7, TAC. dial.3, 37, SPART. Sept. Sev. 18. Dutripon cites twenty-one instances from the Vulgate, which hardly makes the word rare for the classical tutus, as Lewis and Short state.

The dative with concedere is rare in this sense until after the time of Silius. (TLL 4, 8, lines 25 ff. under the heading dat.). Three examples are cited from Apuleius.

e.g. Vesperi quoque cum somno concederes

APUL. met.2.6.

See also APUL. met.3.27, 6.10, NEMES. ecl.2.43, AUSON. 451.2, 458.4, URAN. epist.4 p. 861<sup>C</sup>.

For penates used of the home, see the note at line 228.

325: menti: mens meaning 'design' is common in poetry and in prose of all periods (TLL 8, 725, lines 44 ff. under the heading de voluntate, et contentione: magis de proposito, consilio, instituto sim.). Silius uses it elsewhere at 1.118, 10.264.

325: summum quod credis: 'quod with the indicative often expresses a fact, which is not so much the cause of the action of the principal verb, as the cause of the statement, a matter for remark.' (Roby 1749).

This idiom is found as early as Plautus.

IV. Verum quod tu dicis, mea uxor, non te mi irasci debet

PLAUT. Amph.522.

It is used by Cicero.

quod scribis, te, si velim ad me venturam, ego vero...  
istic esse volo.

CIC. epist.14.5.

See also CIC. Att.12.30, Phil. 10.25.

It is also found in Petronius.

'Encolpion quod quaeris, scito a me in navem tuam esse perductum.

PETRON. 104.

cf. also, fallit te, mensas inter quod credis inermem  
(line 342).

325-326: et aequas  
Hannibalem superis: cf.

'quid tibi pro tanto non impar munere solvat  
Hannibal aequatus superis?

SIL. 4. 809- 810.

For aequare used with the accusative and dative, see the note on aequat at line 95. See also on aequatumque decus at line 62.

327-328: vibrabat ab ore  
ignis atrox: vibrare vividly suggests the flicker of flames like the tongue of a serpent. For the word used in this sense elsewhere in poetry, cf.

namque improvise vibratus ab aethere fulgor  
cum sonitu venit

VERG. Aen.8. 524-525.

et densi ante oculos iterumque iterumque tremendum  
vibrabant ignes

SIL. 10. 364-365.

See also VAL. FL. 2.583, 8.57, 8.306, SIL. 2.664.

Vibrare is common enough in poetry but usually in the sense of hurling weapons or thunderbolts. It occurs twenty-six times in Silius, eleven times in Statius, eleven times in Valerius, eight times in Lucan, six times in Virgil, twice in Manilius and once in Catullus. It is not found in Horace. Lewis and Short, 1985, cite six examples from Ovid, three from Claudian, one from Lucretius, plus two examples from the tragedies of Seneca. The word seems much less common in prose, considering the far greater volume of prose. It occurs three times in Petronius and once in Livy. Lewis and Short cite five examples from Cicero, three each from Pliny and Quintilian, two from Tacitus and one each from Curtius, Florus and Ammianus Marcellinus. But these statistics are probably very inadequate. Of the sixty-five examples in epic poetry, Manilius and Catullus, only ten are given by Lewis and Short. Dutripon cites four instances from the Vulgate.

For ignis used in conjunction with ore,

cf. ater, qua pectora flectit  
Pallas, Gorgoneo late micat ignis ab ore

SIL. 9. 441-442.

See also STAT. silv.1.2.61, Ach.1.161.

Atrix is used in this sense elsewhere in poetry and in prose. The TLL 2, 1108, lines 53 ff. (under the heading de rebus naturalibus: translate vel in imagine dictis) cites STAT. Theb. 10.542, CLAUD. 26.111, CIC. Att.9.19.1, LIV. 2.56.3, 24.24.5, OROS. hist.3.7.5 (none are close parallels).

329: senior: virtually equivalent to 'his father'. The word senior is metrically convenient for senex and is often used in this sense in poetry. It is found eighteen times in Silius, eleven times in Statius, seven times in Virgil and twice in Lucan, Valerius and Horace. Lewis and Short, 1670, cite six examples from Ovid.

The word is used in this sense in prose at LIV. 5.15.4, CELS. 5.26.6, CAES. civ.2.4.3, FLOR. epit.1.16.10, CURT. 8.1.27. The evidence suggests that the word is less common in prose, as one might expect.

329-330: tanti pondus conaminis aegriam dudum vix aure ferens: for pondus used elsewhere in the fig. sense of 'responsibility', cf.

nec potui coepti pondera ferre mei OV. Pont. 2.5.30

where the language is similar to Silius.

( Minos ) qui propter amara senectae  
pondera despicitur

OV. met.9. 437- 438.

It occurs elsewhere in poetry at LUCAN. 9.951, STAT. Theb. 4.39, LAUS. Pis. 190. The only instances cited from prose by the OLD, 1400, 5(c), are PS. QUINT. decl.10.19, TAC. dial.1.2. The evidence suggests that the word is more common in poetry than in prose.

For conamen used in the sense of 'enterprise', cf.

amisit quantum posito conamine laudem (line 365).

See also SIL. 3.571, 7.142, 9.84, 12.405, 15.564, 15.760, 16.515. The only other instance cited from poetry by the TLL 4, 2, lines 34 ff. (under the heading ausum, facinus) is the following from Statius.

ipse adero et conamina tanta iuvabo STAT. silv.3.1.112.

No examples are cited from prose before later Latin. The TLL cites CYPR. epist.59.17, LUCIF. non. parc. 14, PAUL. NOL. epist.5.9, COD. Iust. 4.65.35.2, 7.24.1.1, 10.31.63,

DIG. de conc. dig. 2.7.

No parallels for the phrase aegra aure are cited by the TLL, which suggests that Silius may be using an original expression here. Silius and Apuleius apply the epithet to the face (SIL. 13. 717-718, APUL. met. 6.22).

330- 331: tremebundus ibidem  
sternitur et pedibus crebro pavida oscula figens: the word tremebundus used of persons is mainly poetical. It occurs elsewhere in poetry at LUCR. 1.95, CIRIS 256, 342, CATULL. 63.11, MANIL. 5.135, OV. met. 4.133, SIL. 2.648, 9.144. It seems rare in prose in this sense. It is not found in Livy. Petronius has it once, with manibus (100). Lewis and Short, 1895, cite RHET. Her.3. 25 (voce) and CIC. dom. 134 (manu). Dutripon cites two instances from the Vulgate (Sap. 17.9, Hebr. 12.21).

Sternitur conveniently provides a dactyl in the first foot. For this feature of Silius' style, see the note on quin etiam at line 51. Silius uses the word eight times, always as first word. He seems to be following the example of Virgil, who also has it eight times, always as first word

e.g. sternitur exanimisque tremens procumbit humi bos.

VERG. Aen. 5. 481.

The word sterno is common in epic. It is used sixty times by Virgil, forty-four times by Silius, thirty-four times by Statius, seventeen times by Valerius and fourteen times by Lucan. It also occurs seven times in Horace and three times in Manilius. Lewis and Short, 1758 B, cite five examples from Ovid and one from Tibullus.

In prose, the word is common in Livy who has it no fewer than seventy-one times. It is also found twice in Petronius and thirty-three times in the Vulgate. Lewis and Short cite one example each from Pliny and Justin.

The word crebro is found as early as Plautus and Terence. It occurs four times in Terence and the TLL 4, 1122, lines 22 ff. (under the heading de tempore, i.q. saepe, frequenter) cites six examples from Plautus.

Only seventeen other instances are cited from poetry as opposed to two hundred and sixteen from prose writers of all periods. It occurs elsewhere in poetry at LUCR. 1.1044, 2.474, 2.1165, 4.992, 4.1275, 6.449, OV. rem.223, epist.20. 129, hal.13, SIL. 12.376, GERM. frg.3.4.4, STAT. Theb.11.245, MANIL. 2.652, HOR. epist.1.1.7, TIB. 1.5.72, PROP. 3.8.15. It is significant that eight examples are from didactic poetry, which is often prosaic, and four are from works of Ovid and Horace which are often prosaic.

The language of Silius is similar to that in the Ciris, which has oscula figens and tremebunda.

dulcia deinde genis rorantibus oscula figens  
...  
marmoreum tremebunda pedem quam rettulit intra

CIRIS 253 and 255.

It is impossible to state conclusively whether Silius has imitated the Ciris here or whether it was the other way round.

Oscula figere is poetical until later Latin (TLL 6.1, 711, lines 14 ff. under the heading indicatur ubi: dativo). It is found elsewhere in this sense at LUCR. 4.1179, OV. met. 3.25, LUCAN. 2.114, SIL. 6.573, STAT. Theb. 12.27. It is used without the dative at VERG. Aen. 1.687, 2.490, LUCAN. 6.564, VAL. FL. 7.254.

The only instances cited from prose are CAPITOL. Maximin.28.7, PAUL. NOL. epist. 23.38, TERT. adv. Marc. 4.18, p. 480, 15.

332-336: the father's appeal to pietas, the safety of his son and the sacred right of hospitium are all traditional features of rhetoric. These lines follow Livy closely.

'per ego te' inquit 'fili, quaecumque iura liberos iungunt parentibus, precor quaesoque ne ante oculos patris facere et pati omnia infanda velis... Ab hospitali mensa surgis ... ut eam ipsam mensam cruentares hospitis sanguine?'

LIV. 23.9. 2-4.

332: per si quid superest vitae: the idea was no doubt a commonplace. For similar expressions in poetry, cf.

et mihi vivam  
quod superest aevi

HOR. epist.1.18. 107-108.

egere, quod superest animae, Tyrrhene, per omnes  
bellorum casus

LUCAN. 3. 718- 719.

See also STAT. Theb.2.196.

334: oro: for the position of the word, see the note on line 119.

335: polluta hospitia: cf. linqui pollutum hospitium

VERG. Aen.3.61.

See the note on pollutior at line 47.

335- 336: ac tabo repleta cruento

pocula:

the filling of the cups

with red blood instead of red wine vividly stresses the  
horrible perversion of what a banquet ought to be like.

The term repletus is commonly applied to food or  
wine in poetry and in prose e.g. CATALEPTON 13.29, SIL. 6.160,  
CLAUD. 2 (12).16, OV. met. 9.87, LIV. 2.26.3, PETRON. 30, 40,  
96, 111.

Lewis and Short, 1570, cite four examples of repletus  
from Lucretius. In prose, one example each is cited from Cicero,  
Gellius, Pliny and Macrobius and two from Suetonius.

The verb replere occurs eighteen times in Statius,  
seven times in Virgil, five times in Lucan, three times in  
Silius and twice in Manilius. It is not found in Horace or  
Catullus. Lewis and Short cite thirteen examples from Ovid  
and seven from Lucretius, plus one from Martial and one from  
the verse fables of Phaedrus. One example is also cited from  
Plautus.

In prose, it is found mainly in post-Aug. literature  
and is particularly common in ecclesiastical Latin (Dutripson  
cites no fewer than one hundred and fifty-seven instances from  
the Vulgate). It occurs twenty-seven times in Livy and nine times  
in Petronius. Lewis and Short cite five examples from Pliny,  
two each from Cicero, Suetonius, Velleius and Justin, two from  
the Digest, one from Quintilian and one from the later Latin  
prose writer on agriculture, Palladius Rutilius Taurus. The  
evidence suggests that the word is equally at home in prose  
and in poetry.

For the word used elsewhere in connection with  
blood, cf.

stringite ' ait ' gladios veteremque haurite cruorem,  
ut repleam vacuas iuvenali sanguine venas!

OV. met.7. 333-334.

gladius Domini repletus est sanguine

VULG. Isai. 34.6.

See also VULG. Ezech. 9.9.

The epithet cruentus seems vacuous as a description of tabum which means 'gore'. This is the only instance cited by the TLL 4, 1239, lines 32 ff. (under the heading res liquidae).

The word tabum seems poetical. The only instance cited from prose by Lewis and Short, 1832, is the following from Tacitus, who often uses poetic diction.

infecta tabo humus TAC. hist.2.70.

With the exception of the form tabi at LUCAN. 6.548, all examples in epic are in the ablative case. Tabo is used sixteen times by Statius, eleven times by Silius, seven times by Virgil, four times by Valerius, three times by Lucan and once by Horace. The word is not used by Catullus or Manilius. Lewis and Short cite three examples from Ovid. The closest parallel is from Valerius.

et nigro fumantia pocula tabo VAL. FL. 1. 816.

Cicero twice quotes the word from Ennius.

saxa spargens tabo sanie et sanguine atro

ENN. apud Cic. Pis.19, Tusc.  
1. 107.

It is also found in the poetry of Petronius.

tabo lingua fluens PETRON. 124 v. 275.

The expression pugnae certamine is common in poetry.

e.g. venatrix unum ex omni certamine pugnae  
caeca sequebatur

VERG. Aen.11. 780 - 781.

See also OV. met.12.180, HOMER 562, SIL. 9.370, 12.297, 17.546.

Certamina pugnae is found at LUCR. 4.843, SIL. 5. 574-575 and certamina belli is found at VERG. Aen. 10.146 and CIRIS 358.

In prose, certamine pugnae is used by Livy (36.19.12).

See also VAL. MAX. 3.2.21.

337-346: the description of Hannibal is in marked contrast to the effective simplicity of Livy.

Vultum ipsius Hannibalis, quem armati exercitus sustinere  
n(equeunt), quem horret populus Romanus, tu sustinebis?

LIV. 23.9.6-7.

But the lines in Silius are an example of rhetoric in the strict sense and the absence of naturalism is no criterion. The father is using argumentative logic, which would be readily understood by an ancient reader. 'Armies and walled cities cannot withstand Hannibal. You are weaker than armies and walled cities. So how can you withstand Hannibal?' In epic speeches, the ancients were more concerned with the personality of the person spoken to than that of the actual speaker.

338-339: cum frons propior lumenque corusco  
igne micat:

cf. Silius' description of Hannibal elsewhere.

sed postquam propior vicino lumine fulsit  
et tota se mole tulit, velut incita clausum  
agmina Poenorum cingant et cuncta paventem  
castra premant, lato Murrus caligat in hoste.

SIL. 1. 496-499.

cf. also,

inde ensis propiorque acies et comminus ora  
admota ac dira flagrantia lumina flamma.

SIL. 17. 408-409.

Bruère cites OV. met.2. 21-23 as a parallel here. (55)

protinus ad patrios sua fert vestigia vultus  
consistitque procul: neque enim propiora ferebat  
lumina

But such a comparison proves nothing. Propior in Silius goes with frons and not with lumen. In any case, Bruère does not seem to realise that this is a stock description of Hannibal, as I have shown above.

The metaphor of eyes flashing with fire is common in poetry.

e.g. oculis micat acribus ignis VERG. Aen.12.102.

See also OV. ars 3.504, met.1.499, 3.33, 8.284, 15.674, SIL. 6.220, 12.724. Similar expressions are found at STAT. Theb. 11.532, SEN. Phaedr. 364, epist.115.4.

The epithet coruscus is common in poetry but rare in prose until later Latin. It occurs twenty-one times in Silius, eleven times in Virgil, nine times in Statius, nine times in Valerius, three times in Lucan, twice in Horace and once in Manilius.

It is not found in Catullus.

The only examples cited from prose by the TLL 4, 1076, lines 49 ff. (under the heading splendidus, rutilus, fulgidus) are one each from Varro and Petronius. The word is common in later Latin prose. The TLL cites forty-three examples.

For coruscus used as an epithet of ignis elsewhere in poetry, cf.

regemque corusci  
ignis adhuc fessum Siculaque incude rubentem  
elicuisse satis.

STAT. silv. 1.5. 6-8.

namque Diespiter  
igni corusco nubila dividens  
plerumque

HOR. carm. 1.34. 5-7.

Similar phrases are found at MANIL. 1.860, VAL. FL. 7.567, VER. Aen. 8.391.

339-340: tunc illa viri, quae vertice fundit,  
fulmina pertuleris: the word fulmen  
is common in poetry in the sense of dazzling brilliance.

e.g. tremunt in vertice cristae  
sanguineae clipeoque micantia fulmina mittit

VERG. Aen. 9. 732-733.

See also STAT. Theb. 3.223, AETNA 362, PETRON. 122 v. 136.

The only instance cited from prose by the TLL 6.1, 1528, lines 60 ff. (under the heading comparatur splendor fulminum) is the following from later Latin.

fulmen oculorum tuorum ferre non possum. PS. AUR. VICT. epit. 1.20.

cf. also Suetonius' description of Augustus.

oculos habuit claros ac nitidos, quibus etiam existimari volebat inesse quiddam divini vigoris, gaudebatque si qui sibi acrius contuenti quasi ad fulgorem solis vultum summitteret

SUET. Aug. 79.2.

Nonius comments on fundere:

fundere est emittere. NON. p. 312.

The verb is used in this sense as early as Ennius.

(equi Solis) funduntque elatis naribus lucem ENN. ann.560 (W).

The word is very common in poetry in this sense.

e.g. ecce levis summo de vertice visus Iuli  
fundere lumen apex

VERG. Aen.2. 682-683.

sacras solita est ubi fundere taedas  
Colchis

VAL. FL. 7. 180- 181.

See also VERG. georg.2.432, VAL. FL. 1.572, STAT. Theb.1.381, SIL. 7.373, 9.449, MART. 8.65.4. This usage is also found in the tragedies of Seneca (Med.793, Herc. f.1057).

It is less common in prose. The TLL 6.1, 1566, lines 6 ff. (under the heading lucem, ignem sim. i.q. magna copia vel continuo flumine emittere) cites three examples from Pliny, one each from Seneca and Florus and five other examples from later Latin prose.

340-341: si... intorserit  
diram...vocem? Silius picturesquely depicts Hannibal using his voice as if it were a javelin or a spear.

This is the only instance of the fig. use of intorquere cited from poetry by the TLL 7.2, 32, lines 59 ff. (under the heading translate). Nor is the metaphor common in prose until later Latin. The only example cited from prose before later Latin is the following from Cicero.

alternis enim versibus intorquentur inter fratres  
gravissimae contumeliae

CIC. Tusc. 4.77.

See also AMBR. bon. mort.7.29 p. 730, 5, GREG. M. moral. 4.2 p. 639<sup>B</sup>, HEGES. 5.16.1 p. 326, 8 (Ezechias pro iaculis orationem intorsit) where the TLL comments that the passage appears similar to LUCIL. 255-256 (W). But the Lucilius passage

...† quae intorquet in ipsum  
† toti et delici(i)s luci effictae† atque cinaedo et

is hopelessly corrupt and all efforts to make sense of it fail.

See Warmington, Loeb, p. 80, footnote b.

cf. also, intrahere est contumeliam intorquere PAUL. FEST. p.111.

344: maiestas aeterna: for maiestas used in the sense of 'renown' elsewhere in poetry, cf.

servata precanti  
maiestas non fracta malis

LUCAN. 4. 340-341.

portis  
egreditur magna cum maiestate malorum.

STAT. Theb.7. 477-478.

See also LUCAN. 7.681, PERS. 4.8, SIL. 15.414.

The word is also used in this sense in post-Aug. prose. The TLL 8, 157, lines 52 ff. (under the heading hominum dignitate aliqua excellentium eorumque partium) cites four examples from Livy, three from Valerius Maximus, two from Velleius and one each from Tacitus, Curtius and Gellius, plus six instances from later Latin prose.

si admovertis ora: the expression is found elsewhere in poetry e.g. OV. met.10.282, 12. 424-425, PROP. 3.3.5, SIL. 17. 408-409. It also occurs in prose e.g. PLIN. nat.28.4.

Apart from this passage, the only instances cited by the TLL 1, 772, lines 39 ff. (under the heading os, labra, vultum: de visu) are PROP. 1.3.16, PRUD. perist.318, COLUM. 9.15.6 (none are close parallels).

For Silius' fondness for ad- compounds, see the note on adiungere dextras at line 4.

345: Cannas: see the note on Varro at line 101.

Trebiam: see the note on line 140.

Thrasymennaque busta: see the note on line 139.

346: Pauli... ingentem... umbram: see the note on Paulus at line 93.

The epithet ingens is common in poetry in this sense. The TLL 7.1, 1540, lines 20 ff. (under the heading generatim fere i.q. potens, reverendus, praeclarus) cites five examples each from Ovid, Statius and Valerius, four from Silius,

three from Martial, two from Claudian and one each from Virgil, Lucan and the Anthology. Two examples are cited from the tragedies of Seneca.

cf. *ingentemque animam rapiunt ad sidera flammae*  
SIL. 3.44.

*ingentia facta*  
*Sidonii iuvenis celebrant*  
(lines 134-135).

The epithet is also found in prose in this sense. The TLL cites six examples from Pliny, two each from Livy and Seneca and one each from Sallust, Petronius and Eutropius. The evidence suggests that it is more common in poetry.

347-348: *quid? tanto in casu comitum iuxtaque iacentum*  
*torpebunt dextrae?*

cf.

*Quid tot dextrae? Torpescent in amentia illa?*  
LIV. 23.9.6

(cited in Chapter II, p. 46).

Torpeo and torpesco are found in poetry and in post-Aug. prose. Torpeo occurs eleven times in Statius, ten times in Silius (he has torpesco once), six times in Lucan, three times in Virgil, twice in Horace and once in Catullus. Manilius uses torpesco once. Lewis and Short, 1879, cite four examples of torpeo from Ovid (and two of torpesco) and one example each from Juvenal and Claudian. They also cite one example from the poetry of Cicero, one example from the tragedies of Seneca and two examples from Plautus.

Torpeo and torpesco occur fifteen times in Livy. Dutripon cites one example of torpeo from the Vulgate. Lewis and Short cite one example of torpeo from Cicero, Quintilian, Suetonius and Columella and three each from Pliny and Curtius. Four examples of torpesco are cited from Pliny, two from Sallust and one from Tacitus. The evidence suggests that the words are equally at home in prose and in poetry.

For the word used elsewhere in the Punica with dextrae, cf.

*torpebant dextrae, et sese meruisse negabant*  
*servari*

SIL. 7. 725- 726.

See also SIL. 6. 262.

Iacere meaning 'to recline at a banquet' is common in poetry.  
(TLL 7.1, 15, lines 76 ff. under the heading de cenantibus,  
i.g. discumbere in convivio, accubare in triclinio).

e.g. instituere toros mediisque tapetibus ipsum  
accipiunt circumque iacent  
VAL. FL. 4. 487-488.

See also LUCAN. 10.174, STAT. Theb.5.192, silv.4.2.16, IUV.  
1.136, 8.173, MART. 3.82.5, PRUD. psych.317. It is also found  
in the tragedies of Seneca (Thy.451).

It is also found in prose, but is less common  
than in poetry.

tu... dies continuos complures in litore conviviisque iacuisti  
CIC. Verr. 2.5.137.

See also PETRON. 38.11, 85.4, SEN. epist.71.21, VAL. MAX.  
7.5.1, QUINT. decl.296, p.171, 17, SPART. Sept. Sev. 4.6.

348: desine velle: this may be an echo of Virgil's

sed tu desine velle VERG. georg.4. 448.

349: nequeas: see the note on nequit at line 322.

349-350: an tristia vincla  
et Decius non erudiunt componere mentem? The word  
erudire is very rare in poetry in this sense. The only other  
instance cited by the TLL 5.2, 830, lines 84 ff. (under the  
heading aliquid) is the following from Ovid.

(Daedalus) damnosasque erudit artes OV. met.8.215.

In general, erudire is uncommon in poetry (TLL  
5.2, 828, line 39 raro ap. poetas). It is found only twice in  
Silius, once in Virgil, once in Statius and once in Valerius.  
The TLL cites eight examples from Ovid. It does not occur in  
Lucan, Horace, Catullus or Manilius. On the other hand, the TLL  
cites some two hundred and fifty instances from prose authors  
and Dutripon lists sixty-eight from the Vulgate.

But the only instance cited by the TLL from prose  
(under the heading aliquid) is the following from later Latin.

quidquid... Patrepassiana heresis erudiit PRISCILL. tract.  
1.27 p.23, 15.

The expression componere mentem is uncommon both in poetry and in prose. The only other instances cited from poetry by the TLL 3.9, 2118, lines 2 ff. (under the heading mentem sim.) are the following from Silius and Nemesianus.

(Hannibal) *belligeramque datur somno componere mentem*  
SIL. 3.162.  
*religio et saevas componit numine mentes*  
SIL. 13. 317.

(de insania) *Furias... repellere tristes atque iterum*  
*blandas canibus componere mentes*  
NEMES. cyn.223.

In prose, the only examples cited by the TLL are the following from Celsus and from the later Latin writer Pomerius.

*prodest ad id (sc. somnum adducendum) atque etiam ad mentem ipsam componendam crocinum unguentum cum irino in caput datum*  
CELS. 3.18 p. 100, 22.

*mentem placida tranquillitate componit* POMER. 3.19.1.

Tacitus and Seneca use the phrase componere animum ( TAC. ann. 3.1, 4.42, 14.39, SEN. epist.11.6).

351: talia commemorans: cf. *dumque ea commemorat* (Flaminius)  
SIL. 5. 644.

The word commemorare is not common in poetry. It is found only twice in Silius, three times in Statius and once in Valerius and Catullus. It is not used by Virgil, Lucan, Horace or Manilius. The TLL 3.8, 1830, lines 55 ff. shows that memoro is more usual in poetry. I give the comparative figures for the following writers:-

	<u>commemoro</u>	<u>memoro</u>
PLAUTUS	15	76
TERENCE	3	1
ENNIUS	-	10
LUCRETIUS	3	9
HORACE	-	4
PROPERTIUS	-	5
OVID	3 ( <u>met.</u> )	41
TIBULLUS	1	1
VERGIL	-	33
LUCAN	-	5
SILIUS	2	25
STATIUS	3 ( <u>Theb.</u> )	15
VALERIUS	1	8
MANILIUS	-	9
CICERO	215	4
CAESAR	16	-
SALLUST	1	18
NEPOS	6	-
LIVY	29	45
TACITUS	4	104

It is significant that the historians Sallust, Livy and Tacitus prefer the word memoro (they often use poetic words). In this case, the word may also have been thought of as appropriate to history, establishing a style different from non-historical prose writers, one which owes something to poetry.

351-352: famae maioris amore  
flagrantem: cf.

num te, dulcedine laudis  
flagrantem et nimio primi Mavortis amore,  
atra, Sychaeae, dies properato funere carpsit?

SIL. 5. 589-591.

Catullus and Horace both use the words amore flagrare in a sexual sense (CATULL. 67.25, HOR. epod.5.81). The expression is uncommon in poetry in this sense. The only other instance cited from poetry by the TLL 6.1, 847, lines 5 ff. (under the heading i.q. ardere, incensum esse: affectibus) is the following from Ovid.

(Phaëthon) dictis tamen ille repugnat  
propositumque premit flagratque cupidine currus.

OV. met.2. 103- 104.

In prose, the TLL cites CIC. Verr.2.4. 75 (cupiditate atque amentia), de orat.2. 190 (odio) and LIV. 5.37.4 (ira), which suggests that it was not very common in prose either, at least before later Latin. See also ARNOB. nat.4.26, FAV. EUL. p.22,1, AUG. in psalm. 103, serm.1.16, VEN. FORT. vita Albin. 5.12.

352: surdumque timori: cf. lacrimis ianua surda tuis

MART. 10.14(13). 8.

This construction seems poetical. It is also found at LUCAN. 6.443, 8.582, HOR. epod.17.54, SIL. 8.345. It is also used by Terence (Haut. 330).

No examples are cited from prose by Lewis and Short 1817, II A. Both Livy and Tacitus use surdus with ad and the accusative.

e.g. et surdas ad omnia solacia aures LIV.9.7.3.

See also LIV. 24.32.6.

surdae ad fortia consilia Vitellio aures

TAC. hist.3.67.

353: refer... gressum: cf. vadite et celeres domum  
referte gressus

SEN. Med.847-848.

Silius uses fer gressus at 12.193 and 15.556.

Similar expressions are found at VERG. Aen. 11.29, SIL. 6.618. Livy uses the phrase referre gradum six times.

e.g. pedes quoque referret gradum LIV. 1.14.8.

354: approperemus: the word is found as early as Plautus and Terence.

adde gradum, adpropera PLAUT. Trin.1010

where the language is similar to Silius.

(The TLL 2, 313, lines 70 ff. cites seven examples from Plautus).

postquam ante ostium  
me audivit stare, adproperat.

TER. Andr.474-475.

The word is not common in poetry nor in prose. It occurs four times in Silius and once in Valerius. The TLL cites one example from Ovid. It is not found in Virgil, Statius, Lucan, Horace, Catullus or Manilius. The only examples cited from prose by the TLL are two from Cicero, one from the bellum Africum and three from later Latin prose. (One example is cited from later Latin poetry). It is found twice in Livy. Dutripon does not cite any instances from the Vulgate.

For Silius' fondness for ad- compounds, see the note on adiungere dextras at line 4.

354-355: pectora... fodienda: the expression pectora fodire is common in poetry.

e.g. et fodit certa pectora tota manu

MART. 6.32.4

where the language is similar to Silius.

cur aliquis rigido fodit sua pectora ferro?

OV. rem. 19.

See also OV. Ib.625, am.3.5.24, 3.5.39, epist.3.146, SIL. 5.561, 9.173.

The only instance cited from prose by the TLL 6.1, 993, lines 73-75, is the following from Apuleius.

pectus tuum foditur APUL. apol. 85.

pubis /Sidoniae: see the note on pubis at line 46 and on Sidonii iuvenis at line 135.

355: tutantia regem: the word tutor is less common in poetry than in prose. It occurs four times in Horace, four times in Silius, three times in Virgil, Valerius and Statius and once in

Manilius. It is not found in Lucan or Catullus. It is found as early as Plautus.

quia nos eramus peregri, tutatust domi PLAUT. Amph. 352.

See also Men.967, Merc.835.

It is a favourite word of Livy, who uses it no fewer than one hundred and four times. Lewis and Short, 1921, cite four examples from Cicero, two from Tacitus and one each from Sallust, Pliny and Gellius. Dutripon lists one example from the Vulgate (and one of tuto).

The terms rex and dux are interchangeable in epic.

e.g. rex erat Aeneas nobis VERG. Aen.1. 544.

See also VERG. Aen.1.575, 4.124, 6.55, 7.220. Similarly, Crixus is called the leader and the king of the Boii by Silius in the same book.

Boiorum ante alias Crixo duce mobilis ala SIL. 4.148.

si reserare viam atque ad regem rumpere ferro  
detur iter

SIL. 4. 196-197.

356: hoc iugulo dextram explora: the word hoc is used δεικτικῶς as is haec per viscera in the next two lines.

Livy's account is more prosaic.

atqui per meum pectus petendus ille tibi transfigendusque est

LIV. 23.9.8.

For dextera used of a weapon, cf.

et diu quaeres dexteram quae tuas expugnavit pupulas

APUL. met. 8.12.

proinde aliam qua occidas dexteram quaere, quoniam mea te servare didicit.'

VAL. MAX. 5.1.3.

Explorare is common in poetry in this sense.

e.g. et suspensa focis explorat robora fumus

VERG. georg.1. 175

where the smoke 'searches out' the strength of the wood, i.e. seasons it.

(taurus) exul in adversis explorat cornua truncis

LUCAN. 2. 603.

See also VERG. Aen.3.514, 9.170, OV. met.9.592, STAT. Theb. 6.22, 6.764, 11.440. Six examples are also cited from later Latin poetry by the TLL 5.2, 1748, lines 81 ff.

The only examples cited from prose by the TLL are the following from Columella, a writer with literary pretensions.

quod in explorandis seminibus nemo adhibet diligentiam

COLUM. 3.3.4.

(duties of villica) quae domum autem inferuntur, diligenter inspicere, ne delibata sint, et ita explorata atque inviolata recipere

COLUM. 12.1.5.

357: invasisse: for the perfect infinitive, see the note on servasse at line 7.

358: tardam ne sperne senectam: ne with the imperative is common in poetry. (The perfect subjunctive is the normal construction in classical Latin). Ne sperne is used elsewhere by Silius and is also found in Statius.

da, pater, ac nostros ne sperne iuvare labores

SIL. 15. 161.

ne tenues annos nubemque hanc frontis opacae  
spernite, ne, moneo

STAT. Theb.4. 512- 513.

Tarda as an epithet of old age was doubtless a commonplace, at least in poetry.

e.g. nec tarda senectus  
(agnovit nam luce virum) rapit agmina

SIL. 10. 103-104.

sed mihi tarda gelu saeculisque effeta senectus  
invidet imperium

VERG. Aen.8. 508- 509.

See also VERG. Aen.5.395, HOR. serm.2.2.88, TIB. 2.2.19.

No examples are cited from prose by Lewis and Short, 1843, I b.

359: opponam membra: this is the only instance of this phrase cited by the TLL 8, 641, line 9. It is an adaptation of Livy.

me ipsum ferire corpus meum opponentem pro corpore  
Hannibalis sustinebis?

LIV. 23.9.7.

Similar phrases are found at LIV. 21.8.8, CIC. Att.7.23.1. The evidence suggests that such phrases were more common in prose than in poetry. The TLL 9.2, 766, lines 18 ff. cites eighteen examples of opponere used in this sense in prose (under the heading obi. sunt animantia et partes corporis). Only seven examples are cited from poetry (VERG. Aen.12.874, HOR. epod. 3.21, LUCAN. 7.567, PROP. 2.29.39, OV. ars 1.158, met.5.383, 12.347). It is significant that four of these examples are from works of Horace and Ovid which are often prosaic.

359: ensem extorquere: the language of Silius is similar to Livy.

Tu, patria, ferrum... quoniam parens extorquet, recipe.'

LIV. 23.9.12.

Extorquere is common in Cicero in this sense.

e.g. (arma) eripiet et extorquebit tibi ista populus Romanus

CIC. Phil.2. 113.

Horum ego faces eripere de manibus et gladios  
extorquere potui

CIC. Sull. 28.

See also CIC. Phil. 7.14, 13.15, Mil.18, Catil.1.16, Pis.5, Flacc.97, Planc.98, Brut. 7 e.

It also occurs at SEN. epist.13.14,  
CURT. 8.2.4, APUL. met.8.13.

The word is undoubtedly prosaic. It is found only once in Virgil.

et pede collo  
impresso dextrae mucronem extorquet.

VERG. Aen. 12. 356-357.

It does not occur elsewhere in the Punica. Nor is it found in Lucan, Statius, Valerius, Catullus or Manilius. The TLL 5.2, 2047, cites HOR. epist.2.2.57, LUCR. 6.1224, AETNA 405. It is significant that Horace (in his epistles) and Lucretius are often prosaic.

On the other hand, some four hundred instances are cited from prose authors by the TLL.

360: lacrimae tunc ore profusae: weeping was not considered unmanly by the ancients. The comment of Cicero is interesting.

Videtisne subito, iudices, virum fortissimum, M. Fonteium, parentis et sororis commemoratione lacrimas profudisse?

CIC. Font.48.

cf. also, quem mortis timuit gradum,  
qui siccis oculis monstra natantia,  
qui vidit mare turbidum

HOR. carm.1.3. 17-19

where Nisbet and Hubbard comment 'Ancient southerners showed their emotions much more freely than Englishmen (Elizabethans were different).... tears were a conventional property in a variety of literary situations, notably in epic .' ( comm. pp. 51- 52).

The verb profundere is commonly used in poetry and in prose to denote the shedding of tears e.g. VERG. Aen. 4.449, STAT. Theb.3. 150, 9.48, OV. fast.6. 605, CIC. Att.11.7.6, TAC. ann.4.53, SEN. epist.99.15.

Livy has a similar account.

lacrimantem inde iuvenem cernens medium complectitur atque osculo haerens

LIV. 23.9. 9-10.

362: Scipiadae: 'of Scipio'. The patronymic is a metrical necessity for Scipionis which is impossible in hexameters. It also gives a grandiloquent effect appropriate to epic.

This usage is attested as early as Lucilius, who has the nominative Scipiadas ( 255 W). Other forms are: acc. sing. Scipiadem, dat. sing. Scipiadae, nom. pl. Scipiadae, acc. pl. Scipiadas and gen. pl. Scipiadum.

This usage occurs twelve times in Silius, twice in Virgil, twice in Horace, once in the Culex and once in Manilius. Lewis and Short, 1644, cite four examples from Claudian and one each from Lucretius and Propertius. They also cite LAUD. Seren. 42.

362-363: nec tantum fata dederunt  
externa peragi dextra.

Silius seems to imply here that Hannibal was saved only to be killed by Scipio at the battle

of Zama in 201 B.C. But Hannibal was never allowed to meet Scipio, though historical tradition could have supported such a duel ( APPIAN 8.7.46). Certainly Scipio could not have killed Hannibal without impossible violence being done to history. Silius allows Hannibal to be saved as the result of a plea from Juno to Jupiter. But he was never allowed to see Italy again (SIL. 17. 379 ff.)

I have studied every instance of fatum in the Punica ( see on line 123). The attitude of Silius to fatum seems to be no different from that of Virgil and presumably represents what he considers the proper epic convention. For fatum in Virgil, see H.L. Tracy 'Fata Deum and the Action of the Aeneid', Greece & Rome 11, (1964), 188-195.

363: pulcherrimus irae: this is the only instance of this phrase cited by the OLD, 1517, 3 A. It is not used elsewhere in the Punica. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius. But the genitive of respect is common enough in poetry and in post-Aug. prose, where it is used in imitation of a Greek construction. Woodcock cites five examples from Tacitus, one from Velleius and four from epic poetry. (56). See also LHSz, 74- 75.

364: et dignus fieri compos memorabilis ausi: for dignus with the infinitive, see the note on non digne sileri at line 304. See the note on memorable at line 172 and on ausis at line 306.

Compos is found with the genitive in this sense as early as Plautus.

et domum laudis compos revenit. PLAUT. Amph.642.  
See also PLAUT. Capt.41, Epid.559.

In poetry, it is found elsewhere at HOR. ars 76, OV. ars 1.486, TIB. 1.10.23, SIL. 8.229, 14. 178-179, 17.540.

In prose, it is common in Livy, who has it no fewer than eighteen times.

e.g. cuius voti si compos nunc fiat, nullam moram rebellandi facturum LIV. 35.18.7.

The TLL 3.9, 2137, lines 27 ff. (under the heading rei incorporeae) cites three examples from Valerius Maximus, two from Velleius and one each from Pliny and Curtius, plus eleven from later Latin prose.

365: conamine: see the note on this word at line 329.

366-367: tum reddere sese  
festinant epulis: Livy says that the son returned to the banquet alone.

se ipse convivio reddidit LIV. 23.9.13.

Quintilian and Ammianus Marcellinus also use festino with similar infinitives.

festinavit tam cito in patriam reverti

QUINT. decl.248 p.17, 28.

dum ex loco subinde saltuatim redire festinamus in locum

AMM. 26.5.15.

The construction is much more common in prose than in poetry.

The TLL 6.1, 619, lines 10 ff. (under the heading accedit infinitivus) cites one hundred and seven instances from prose authors and only twelve from poetry (VERG. georg.4.117, HOR. epist.1.2.12, 1.2.38, OV. trist.1.3.52, LUCAN. 4.137, SIL. 8.245, 9.154, 14.546, 16.123, MART. 3.2.2, ALSON. 127.2, CARM. epigr. 561, 5).

367: et tristia fronte serenant: an echo of Virgil's

ac spem fronte serenat VERG. Aen.4. 477.

In Greek and Roman literature, images of sadness and cheerfulness are often taken from the weather, e.g. at HOR. carm.1.7.15-21, where see my discussion of the topic. (57)

The word sereno seems mainly poetical.

It occurs four times in Silius, three times in Statius and twice in Virgil. It is not found in Lucan, Valerius, Horace, Catullus or Manilius. Lewis and Short, 1678, cite one example from the poetry of Cicero and one example from Claudian. It is frequent in Prudentius (see the Concordance by Deferrari-Campbell).

It is not found in Livy, Petronius or the Vulgate. The only instances cited from prose by Lewis and Short are the following from Pliny and Minucius Felix.

atque etiam humani nubila animi serenat PLIN. nat.2.13.  
cum serenat MIN. FEL. 32. 4.

368: laeta... convivia: cf.

at mihi laeta trahant Samiae convivia testae  
TIB. 2.3.47.

The only other instance of laeta convivia cited by the TLL 7.2, 887, line 30 is IUVENC. 3. 52.

369-370: Postera lux Phaëthontis equos proferre parabat,  
iam rapido summis curru splendente sub undis: Bruère  
sees this as final proof that Silius used Ovid met. 2.

'Phaethon lingers on in Silius' memory as he continues his narrative after this episode, for he introduces the events after the feast

Postera lux Phaëthontis equos proferre parabat.' (58)

But this proves nothing. The story of Phaethon was well known in Roman poetry.

e.g. at pater omnipotens ira tum percitus acri  
magnanimum Phaethonta repenti fulminis ictu  
deturbavit equis in terram LUCR. 5. 399-401.

Auroram Phaethontis equi iam luce vehebant  
VERG. Aen.5. 105.

See also MANIL. 4.834, LUCAN. 2.413, STAT. Theb.1.221, 6.321, VAL. FL. 5.429.

Cicero also refers to this episode.

deus falli qui potuit? An ut Sol in currum cum Phaëthontem  
filium sustulit

CIC. nat. deor. 3.76.

Rapidus is commonly used in poetry as an epithet of the sun.

e.g. nec rapidum fugiente solem HOR. carm.2.9.12

where Nisbet and Hubbard comment 'the adjective by origin means qui rapit; it is applicable to tearing rivers or the scorching sun... In juxtaposition with fugiente the emphasis must primarily be on speed (Mediterranean sunrises are sudden)

cf. solem ad rapidum lunasque sequentis VERG. georg. 1.424.  
cum rapidus Sol  
nondum hiemem contingit equis VERG. georg.2.321-322.

But the two meanings of the word cannot be too sharply divided,

as the sun in its career tears up everything in its path (cf. the use of rapere, corripere with viam.' (59)

See also MANIL. 1.869, OV. fast.3. 518.

For the phrase summ̄is sub undis, cf.

(delphinus) summ̄isque accumbet in undis MANIL. 5.429.

See also MANIL. 4. 505, STAT. silv.2.7.26.

See the note on splendentibus at line 273. For splendere used of the sun, cf.

sicut sol in ortu suo splendet, ita rutilent  
VULG. Iudic. 5.31.

Statius also uses the participle splendente.

et limo splendente Tagus! STAT. silv. 1.3. 108.

Alan Ker, Siliana, PCPhS N.S. 13 (1967), 24, believes that these lines require emendation.

'Silius wrote splendentis ab undis, the gen. agreeing with Phaëthontis, iam qualifying parabat and ab undis to be connected with proferre 'was about to bring forth from the surface of the sea.' The emendations are unnecessary, as the picture of the chariot gleaming under the sea on its way to the surface gives perfect sense and is a vivid poetical touch.

371-372: et iuvenis magno generatus Hamilcare duras  
iam dudum exercet curas.

cf. the description of Hannibal elsewhere in the Punica.

nec levior dextra generatus Hamilcare saevit SIL. 4.542.

See also SIL. 17. 444.

The word genero is found as early as

Ennius.

Assaraco natus Capys optimus isque pium ex se  
Anchisen generat.

ENN. ann. 16-17 (W).

It is used thirteen times in Silius, seven times in Manilius, six times in Virgil, four times in Statius and twice in Horace. It is not found in Lucan, Valerius or Catullus. The TLL 6.2,

1790, lines 37 ff. (under the heading de patre) cites two examples from Ovid and one each from the poetry of Cicero, the Octavia and Martial.

In prose, the TLL cites three examples from Pliny, two from Curtius and one each from Tacitus, Suetonius, Quintilian and Columella. The evidence suggests that it is more common in poetry than in post-Aug. prose. It is common in later Latin. (The TLL cites fifty examples). Dutripon lists eighteen instances from the Vulgate.

The only other instance of exercere curas cited by the TLL 4, 1472, line 66 is the following from Tacitus.

(Drusus) huc potius intenderet, diem aedificationibus, noctem conviviis traheret, quam solus et nullis voluptatibus maestam vigilantiam et malas curas exerceret.

TAC. ann.3.37.3.

Virgil uses the word of the Trojan army on guard, taking turns at sentry duty.

omnis per muros legio, sortita periculum,  
excubat exercetque vices

VERG. Aen.9. 174-175.

Livy applies it to the Bruttii discharging their military responsibilities.

et mos vitio etiam insitus genti per latrocinia militiam exercendi LIV. 28.12.8.

Suetonius uses it of Augustus fulfilling his social obligations.

officia cum multis mutuo exercuit Suet. Aug.53.3.

373-374: et patribus portare...

nuntius acta ducis: 'and to carry to the senate an account of their general's achievements.'

Nuntius acta is the emendation by Blass for nuntia (or nuncia) facta of S. It gives excellent sense and is supported by a passage in Statius.

sine, tristia Thebis  
nuntius acta feram

STAT. Theb.2. 650- 651.

S.G. Owen, CJ 3, (1909), 256, suggests nunc iam facta 'to report the general's exploits at this instant.' But all the examples cited by the OLD, 1205, (1), of nunc iam used in this sense are from Plautus and Terence (PLAUT. Curc.522, Most.989, Poen.746, Trin.195, TER. Andr.842, Haut.681, Ad.914) and all of them with

the exception of TER. Haut.681 are in commands. The language of Statius is much closer to Silius than that of Plautus and Terence. In any case, in this context nunc iam sounds like a mere metrical fill-up. Nuntius is also supported by the account in Livy.

Dum haec Romae atque (in) Italia geruntur, nuntius  
victoriae ad Cannas Carthaginem venerat Mago

LIV. 23.11.7.

It is possible to retain the reading of S if one construes nuntia as being in apposition to facta 'he was ordered to carry to the senate the achievements of their general as news.' For nuntia meaning 'news' elsewhere in poetry, cf.

geminas deorum ad aures nova nuntia referens CATULL. 63.75.

nec calida ad sensum decurrunt nuntia rerum LUCR. 4.704.

Nuntium is also used in this sense in prose.

atque de caelo nuntium erit VARRO ling. 6.86.

tale collegio suo nuntium facit APUL. met.7.1.

See also APUL. met.8.6.

I prefer the first reading in view of the nuntius acta of Statius and the nuntius of Livy.

375-376: dereptaegue viris sub Marte cruento  
exuviae:

deripio is used

of snatching stolen property as early as Plautus.

luci claro deripiamus aurum matronis palam PLAUT. Aul.748.

It is used with the dative by Virgil and Horace.

hic alii spolia occisis derepta Latinis VERG. Aen.11.193.

et arma

militibus sine caede' dixit

'derepta vidi

HOR. carm.3.5. 19-21.

The verb is also found in Cicero in this sense.

ei misero, absenti, ignaro fortunarum suarum omnia vitae  
ornamenta per summum dedecus et ignominiam deripi convenire

CIC. Quinct. 64.

Cruentus is a stock epithet of Mars in poetry (just as it is of bellum in prose and in poetry).

cf. (Virrius) cecinit fatale cruenti  
turbatis signum belli

(lines 131-132).

frustra cruento Marte carebimus HOR. carm.2.14.13.

prima dies belli cessavit Marte cruento LUCAN. 4.24.

See also VAL. FL. 8.395, STAT. Theb.7.264, 8.231.

Manilius applies the epithet to wars waged by Mars.

tunc et bella fero tractantur Marte cruenta

MANIL. 3. 632.

376: fausti superis libamina belli: Silius uses the expression libamina belli twice elsewhere (4. 827, 10.551). The word libamen is poetical until later Latin. It occurs five times in Silius, five times in Statius, twice in Valerius, once in Virgil and once in Lucan. It is not found in Horace, Catullus or Manilius. The TLL 7.2, 1257, lines 81 ff. (under the heading munus vel id unde munus demitur) cites also one example from Ovid and six from later Latin poetry. In prose, the only example cited before later Latin is from Apuleius. No fewer than seventy-six instances are cited from later Latin prose. Dutripon cites forty examples from the Vulgate.

Luck was all-important in war.

Sulla called himself Sulla Felix and his son Faustus Sulla.

The comment of Cicero is interesting.

Ego enim sic existimo, in summo imperatore quattuor has res inesse oportere, scientiam rei militaris, virtutem, auctoritatem, felicitatem.

CIC. Manil.28.

Silius is fond of the epithet faustus in a military context.

e.g. et non fausto Marte cruentas  
iniecere manus

SIL. 5. 664-665.

See also SIL. 5.664, 8.305, 12.297, 14.40.

Prospera bella is used by Lucan (4.388) and by Silius (15.517). Livy has felicia bella (45.22.5). The TLL 2, 1847, line 8 cites felix bellum (CYPR. GALL. num. 723).

377-378: altera curarum Libycis dimittitur oris  
heu Decius, reduci lentas servatus ad iras: the phrase

Libycis oris is an echo of Virgil.

diversa per aequora vectos  
forte sua Libycis tempestas appulit oris.

VERG. Aen.1. 376-377.

cf. also, interea placida attulerant iam flamina terris  
Wagonem Libycis  
(lines 483- 484).

The dative of goal of motion is common in poetry. See the note on umbris at line 142.

Dimittere curam / curas is common both in poetry and in prose.

e.g. dimittite curam STAT. Theb.9. 101.

de Buthrotiis et tu recte cogitas, et ego non dimitto istam curam  
CIC. Att.14.11.2.

See also STAT. Theb.12. 637, OV. met.1.209, 13.217, SLET. Tib. 11.

Redux meaning 'come back, returned' is found as early as Plautus and Terence.

reducemque faciet liberum in patriam ad patrem  
PLAUT. Capt.43.

Lewis and Short, 1543, II, cite a further five examples from Plautus.

ergo, mea Antiphila, tu nunc sola reducem me in patriam  
facis  
TER. Haut.398.

See also Hec. 852.

It is used frequently in epic by Statius, who has it thirteen times. It is found six times in Virgil, four times in Valerius, three times in Silius, once in Lucan, once in Catullus and once in Manilius. It is not used by Horace. Lewis and Short cite two examples from Claudian and one from Ovid.

In prose, it is found three times in Livy. It does not occur in Petronius or the Vulgate. Lewis and Short cite one example each from Cicero, Tacitus and Pliny. The evidence suggests that the word is more common in poetry than in prose.

The epithet lenta is used of ira elsewhere in poetry.

e.g. Hannibal ad poenam lentae mandaverat irae  
SIL. 1. 451.

See also SIL. 6. 699, OV. epist.3.22.

Juvenal uses it of the proverbial slow anger of the gods.

ut sit magna, tamen certe lenta ira deorum est.

ILV. 13.100.

Similar expressions are found in prose.

e.g. lento gradu ad vindictam sui divina procedit ira.

VAL. MAX. 1.1. ext. 3.

See also SEN. contr.10. praef. 6.

cf. also RETRIBUTION

Though the mills of God grind slowly, yet  
they grind exceeding small;  
Though with patience he stands waiting  
with exactness grinds he all.

H.W. Longfellow.

380: antiquam Batti... ad urbem: the reference is to Cyrene, the great city in N. Africa. The account in Livy is more prosaic.

navem Cyrenas detulit tempestas LIV. 23. 10.11.

Cyrene was situated some miles inland in the fertile territory of Cyrenaica, which lies approximately midway between the Egyptian delta to the east and Tunisia to the west. Cyrene was founded from Thera by Battus and his followers c. 630 B.C. For a full account, see HEROD. 4. 150-158. In addition, we have the substance of the actual decree of Thera making all the arrangements for the colonization (preserved in a 4th c. inscription of Cyrene, SEG ix. 3). Battus and his successors, the Battiads, ruled as kings for about two hundred years. This was a period of political strife (see HEROD. 4. 159-164). Cyrene submitted to Cambyses in 525 and formed part of the empire of Darius. Cyrene regained her independence (probably between 479 and 474) and gave shelter to the Athenian survivors of the Egyptian Expedition (c. 455). The Battiad monarchy ended c. 440 when Arcesilaus IV was deposed and a democratic reform took place. Cyrene submitted to Alexander the Great. A period of civil war and confusion followed his death. Cyrene passed to Egypt by the marriage of Berenice II (daughter of King Magas of Cyrene) to Ptolemy II in 247 B.C. The so-called 'Ptolemaic' constitution is known to us from an inscription (SEG ix.1,

Cary, JHS (1928), 222 ff.), the exact date of which is much disputed (see Cary, 222). It may have been introduced before 247 B.C. and confirmed and amended by Ptolemy III. Cyrenaica remained under Egyptian control until the Roman senate assigned it to Euergetes, brother of Ptolemy VI Philometor, as a separate kingdom in 163. It was again united to Egypt in 145 when Euergetes became king as Ptolemy VII Euergetes. He left it in his will to his illegitimate son Ptolemy Apion who in turn bequeathed it to Rome in 96. Rome annexed the royal land but the cities remained free. As a result of disturbances, Rome made Cyrene a regular province in 74 and Crete was added to it in 67. Antony gave it to his daughter Cleopatra Selene. It was re-established, with Crete, as a regular senatorial province by Augustus.

RE 12, KYRENE, 156- 169 (Broholm).

RE 3, BATTOS, 147- 148 (Knaack).

PIND. Pyth. 4.

After his death, Battus was worshipped as a hero and his tomb stood in the centre of the city (PIND. Pyth. 5. 125). Callimachus, a native of Cyrene, claimed descent from Battus and Roman poets give him the patronymic Battiades (CATULL. 65.16, 116.2, OV. am. 1.15.13, trist. 2.36, Ib. 55, STAT. silv. 5.3.157, PETRON. 135 v. 17).

Battus is also mentioned by Catullus.

et Batti veteris sacrum sepulcrum CATULL. 7.6.

See also SIL. 8.57, 17.591.

Battus is also mentioned by Ammianus Marcellinus as the founder of Cyrene (AMM. 22.16.4).

381-382: hic Fellaea virum Ptolemaei scepra vehentum eripuerunt minis: Livy's account is similar to that in Silius.

Ibi cum Magius ad statuam Ptolemaei regis confugisset, deportatus a custodibus Alexandream ad Ptolemaeum, cum eum docuisset contra ius foederis vinctum se ab Hannibale esse, vinculis liberatur... nusquam malle quam in regno eius vivere quam vindicem atque auctorem habeat libertatis

LIV. 23. 10.11-13.

Ptolemy was the name given to all the Macedonian kings of Egypt. Ptolemy I Soter (c. 367/6 - 283 or 282 B.C.) was the son of the Macedonian Lagus and a certain Arsinoe, who may have been the

mistress of Philip II. Ptolemy established a dynasty which is often referred to as the Lagidae. The Ptolemy mentioned here is Ptolemy IV Philopator who succeeded to the throne in 221 B.C. and reigned until 205 B.C.

For Ptolemaei scepra, cf.

scepra puer Ptolemaeus habet tibi debita, Magne  
LUCAN. 8. 448.

(Lucan uses the word Ptolemaeus no fewer than thirteen times).

The epithet Pellaeus is poetical. Pella was the capital of Macedonia under Philip II and the birthplace of Alexander the Great. Sometimes it is used in a literal sense with reference to Philip or Alexander.

e.g. unus Pellaeo iuveni non sufficit orbis IUV. 10.168.

Sometimes it means 'Macedonian' e.g.

primi Pellaeas arcu fregere sarisas LUCAN. 8.298

(a reference to the long pike of the Macedonian phalanx).

For its use elsewhere in poetry with reference to Egypt and the Macedonian origin of the Ptolemies, cf.

nam qua Pellaei gens fortunata Canopi  
accolit effuso stagnantem flumine Nilum

VERG. georg.4. 287-288.

See also LUCAN. 5. 60, MART. 13.85.2.

The plural scepra is often used in poetry in this sense. The word is common in epic. It is found twenty-three times in Silius, twenty-two times in Statius, nineteen times in Virgil, sixteen times in Lucan and twelve times in Valerius. It is not found in Horace, Catullus or Manilius. Lewis and Short, 1641, cite nine examples from Ovid and one example each from Lucretius, Martial and the poetry of Cicero. An example from poetry is cited by Quintilian (9.4.140).

The word is used again at line 606.

invidia unius scepra ut iam parta retardet.

Cicero uses sceptrum with reference to the power of the Ptolemies.

(Ptolemaeus) sedens cum purpura et sceptro et illis insignibus  
regiis

CIC. Sest.57.

In prose, Lewis and Short cite two examples each from Quintilian and Suetonius. Dutripon cites twenty-two instances from the Vulgate.

383-384: atque eadem vitae custos mox deinde quieto  
accepit tellus ossa inviolata sepulcro: a poetic touch. In Livy, we are not told of the fate of Decius. He was given the choice of returning to either Rome or Capua but pleaded to be allowed to live in the realm of the king who had given him his liberty and was willing to defend it. (LIV. 23.10.13).

The construction vitae custos... tellus is mainly poetical.

e.g. cum primum pavido custos mihi purpura cessit

PERS. 5. 30.

succedit castris Nero, quae coniuncta feroci  
Livius Hasdrubali vallo custode tenebat.

SIL. 15. 592-593.

See also TIBERIAN. carm.2.12, SER. SAMM. 189.

In prose, it is found in Florus.

custos imperii flamma FLOR. epit.1.1.2.

The only other instance cited from prose by the TLL 4, 1577, lines 49 ff. (under the heading de rebus plerumque personatis: corporeis) is the following:

fulminalis ballista... limitum custos ANON. de mach.  
bell. 18.

For mox deinde used elsewhere in poetry, cf.

et simulat transire domum, mox deinde recurrit  
solus

TIB. 1.5.73.

See also OV. met.9. 143.

This usage is also found in prose.

e.g. sed tardavit impetum eorum spes obiecta dedendae urbis,  
mox deinde eadem turbata.

LIV. 34.29.8.

The TLL 8, 1551, lines 53 ff. cites also four examples from Columella and one each from Pliny, Curtius and later Latin prose.

ossa inviolata: cf. the contrasting fate of Hannibal elsewhere in the Punica.

'non vita sequetur  
inviolata virum: patria non ossa quiescent.'

SIL. 13. 874- 875.

In lines 385- 409, Silius has been influenced by the well-known annalistic tradition that Hannibal and his army were ruined by the winter of 216 B.C. spent in Capua (LIV. 23.18.10-16, 23.45.2-4, CIC. leg. agr. 2.95). But the evidence of Polybius (3.107.1) makes it quite clear that all through the winter of 216 B.C. and spring of the following year, the two armies remained in camps opposite each other and it was not until the season was advanced enough for them to get supplies from the year's crops that Hannibal moved his forces out of the camp near Geronium. For a full discussion, see Chapter II, pp. 49-52.

This scene is also part of epic tradition. Hera and Athena persuade Aphrodite to tell her son to shoot an arrow at Medea to make her fall in love with Jason (APOLL. RHOD. 3. 83 ff.). Cupid is ordered by Venus to assume the shape of Ascanius and to fire Dido with love for Aeneas (VERG. Aen. 1. 657 ff.).

The episode is also a good example of the insidious effect of voluptas, a theme which would appeal to Silius the Stoic and the rhetorician. For traces of Stoic thought throughout the Punica, see on lines 186- 188.

385: nec Venerem... fugit: this usage is found as early as Plautus.

fugit te ratio PLAUT. Amph. 386.

See also Bacch. 36.

It is found elsewhere in poetry and also in post-Aug. prose. The TLL 6.1, 1492, lines 11 ff. (under the heading fugit aliquid aliquem: metaphoricè de defectione virium, fuga temporum, rerum exoptatarum) cites two examples each from Catullus, Virgil, Lucan and Statius, this passage in Silius and three examples from the tragedies of Seneca. In prose, two examples are cited from Pliny and one each from Livy, the Rhetor ad Herennium, Seneca and Fronto.

exoptabile tempus: the word exoptabilis is rare. It is found in Plautus and Lucilius.

ego huc citus  
praecucurri, ut nuntiarem nuntium exoptabilem

PLAUT. Stich. 391-392.

squalitate summa ac scabie summa in aerumna obrutam,  
neque inimicis invidiosam, neque amico exoptabilem.

LUCIL. 729- 730 (W).

Apart from this passage in Silius, the word does not seem to appear again until later Latin. The only other examples cited by the TLL 5.2, 1548, lines 77 ff. are all from later Latin.

e.g. urbs cunctis exoptabilis saeculis.

IUL. VAL. 1.31, p.42, 2 (vers.).

See also AUG. serm. 277, 5.4 p. 1260 init., TERT. cult. fem. 2.6 p. 722 0 e, CONSULT. Zacch. 2 praef. p.48, 3, SORAN. p.79, 9.

386- 387: caeco... exitio: caecus is found in this metaphorical sense in Virgil, Ovid and Seneca.

(Dido) et caeco carpitur igni VERG. Aen. 4.2.

(Meleager) et caecis torreri viscera sentit  
ignibus

OV. met. 8. 516- 517.

caecus est ignis stimulatus ira SEN. Med. 591.

per laeta: for laeta used as a substantive, see the note at line 168.

luxu: see the note on luxus at line 33.

387: corda importuna domandi: the epithet importunus in this context means durus, violentus. The only other instance cited from poetry by the TLL 7.1, 664, lines 37 ff. (under the heading incorpor. de. reb. ad homin. pertinent. natura, actionibus, studiis sim.) is the following from Horace.

quem tenet argenti sitis importuna famesque

HOR. epist. 1.18.23.

The word is not common in poetry, apart from Horace, who has it

seven times. It is significant that five of the examples occur in the satires and epistles, which are often prosaic. It is found three times in Silius, three times in Virgil and once in Statius. It does not occur in Lucan, Valerius, Catullus or Manilius.

The word is common enough in prose in this sense. The TLL cites five examples from Cicero, one example each from or. frg., Gellius, Florus, Seneca, Pliny, Apuleius, Ps. Apuleius, plus nine examples from later Latin prose.

Livy uses the epithet duratus to describe Hannibal's army.

Ibi (sc. Capuae) partem maiorem hiemis exercitum in tectis habuit, adversus omnia humana mala saepe et diu duratum, bonis inexpertum atque insuetum.

LIV. 23.18.10.

The word domare is used in this sense as early as Plautus.

iam domuisti animum PLAUT. Cas.252.

Elsewhere in poetry, it is used with corda by Virgil and Ovid.

(Apollo and the Sibyl)

fera corda domans, fingitque premento

VERG. Aen.6. 80.

da veniam fassae duraque corda doma!

OV. epist.4. 156.

See also SIL. 7.124, DRAC. satisf. 210.

cf. also, latius regnes avidum domando  
spiritum

HOR. carm.2.2.9

where Nisbet and Hubbard note that the metaphor comes from taming animals and cite CIC. rep. 2.67.

at vero ea quae latet in animis hominum... non unam aut facilem ad subigendum frenat et domat, si quando id efficit, quod perraro potest.

388-389: spargere tela manu passim fallentia natis  
imperat:

the phrase spargere tela

is a verbal echo of Virgil's

et nos tela ferrumque haud debile dextra  
spargimus

VERG. Aen.12. 50-51.

For fallens used in this sense elsewhere in poetry, cf.

hic iaculo bonus, hic longe fallente sagitta

VERG. Aen.9. 572.

See also VERG. Aen.10.753.

ante omnes iaculo tacitas fallente per auras  
occumbit Bogus

SIL. 5. 401- 402.

cf. also, (Hannibal) ipse etiam, afflatus fallente Cupidine ductor  
(line 420).

The weapons of Cupid are a commonplace in poetry. The TLL ONOMASTICON 2, 748, lines 78 ff. cites twenty-seven examples from poetry (under the heading de Cupidine militante, arcu et sagittis armato) and one from Plautus (Persa 25). In prose, two examples are cited from Apuleius, one from Quintilian and three from later Latin prose.

natis: the Cupidines (Ἐρωτες) are also a commonplace in poetry e.g. CATULL. 3.1, 13.12, HOR. carm.1.19.1, PROP. 1.1.2, MART. 9.11.9, 11.13.6, ANTH. 474, 6. They are also found in prose, but less frequently, as one might expect e.g. APUL. met.2.8, 10.32, ARNOB. nat.3.26, 4.15.

389: tacitas... flammas: cf.

interea tacitae serpunt in viscera flammae

OV. rem. 105.

Silius may well have had this line of Ovid in mind. He has per viscera at line 400.

Flamma is commonly used in poetry of the flame of passion. The TLL 6.1, 867, lines 45 ff. cites twenty-two examples. Four examples are cited from prose and two examples from the tragedies of Seneca.

390: tum pueris dulce arridens: the dative with arridere is found as early as Terence.

clemens placidu' , nulli laedere os, adridere omnibus

TER. Ad. 864.



Hanno uses it later in Book 11 to denote the Carthaginian arms which have been disgraced by breach of treaty.

nunc improba foedere rupto  
arma reponendum  
(lines 559- 560).

391: quid enim sumus? ) cf. the words of Venus to Juno on another occasion.

quis talia demens  
abnuat aut tecum malit contendere bello?  
VERG. Aen.4. 107- 108.

Quid enim is used in rhetorical questions both in poetry and in prose. For its use elsewhere in poetry, cf.

( quid enim sine te Iuturna valeret? VERG. Aen.12. 798.  
quid enim differt, barathrone  
dones quidquid habes an numquam utare paratis?  
HOR. serm.2.3. 166-167.

See also CIRIS 71, 190, 257, 334, 437, 513.

In prose, the construction is common in Livy, who has it no fewer than twenty-six times. The TLL 5.2, 581, lines 72 ff. cites three examples from Cicero, two from Varro and two from Seneca.

See also LHSz 510.

secundis: secunda is used as a substantive as early as Terence.

CH. age, me in tuis secundis respice TER. Andr.975.

Silius uses the word twelve times in this sense .

e.g. heu caecae mentes tumefactaque corda secundis!  
SIL. 2.28.

It is also found at HOR. carm.2.10.13, STAT. Theb.10.333, silv.5.1.117 (none of them close parallels). This usage does not occur in Virgil, Lucan, Valerius, Catullus or Manilius.

In prose, the word is found in this sense at LIV. 28.11.1, TAC. ann.2.14.5, hist.1.10, 2.59, CURT. 4.6.31 (none of them close parallels). It seems more common in poetry than in prose. Lewis and Short, 1655, cite three examples from the tragedies of Seneca (Ag.934, Thy.615, Oed.694).

393-394: parvula nos arcu puerili spicula sensim  
fundimus:

cf. (Cupido) parvulus ex humero gorytus et aureus  
fulgebat arcus  
SIL. 7. 443- 444.

Virgil uses similar language to describe Camilla in her childhood.

iaculo palmas armavit acuto  
spiculaque ex umero parvae suspendit et arcum.  
...  
tela manu iam tum tenera puerilia torsit

VERG. Aen.11. 574-578.

See also VAL. FL. 1.269, STAT. Theb.6.9.

Spicula is used elsewhere in poetry of the arrows  
of Cupid.

e.g. invenient digiti, quod agant in partibus illis,  
in quibus occulte spicula figit Amor.

OV. ars 2. 707-708.

See also PROP. 2.13.2, OV. am.1.1.22.

The word sensim is found as early as Plautus.

PA. sensim super attolle limen pedes, nova nupta

PLAUT. Cas.816.

The word is used eighteen times in Silius (see also line 436)  
but elsewhere it is very rare in poetry. It is found at MORETUM  
line 5 and LUCAN. 5.456. The word is not used by Virgil, Statius,  
Valerius, Horace, Catullus or Manilius. Lewis and Short, 1670,  
cite LUCIL. apud Non. 29.7, OV. ars 3.565 and PHAEDR. 4.18.9.

In prose, it is used twenty-one times in  
Livy. Lewis and Short cite twelve examples from Cicero, three  
from Pliny, two from Gellius and one from Nepos. The evidence  
suggests that the word is prosaic.

394: et nullus nostro de vulnere sanguis: adapted from Virgil's

nostro sequitur de vulnere sanguis.

VERG. Aen.12.51.

Ernesti comments on nullus sanguis;

ergo caecum, tacitum vulnus est, tantoque periculosius. (61)

cf. tacitis telis (line 396).

395: o mea turba: in classical Greek, ὦ is normally used to indicate the vocative but in colloquial and classical Latin, o has an emotional significance.

This usage is found as early as Ennius.

O pater o patria o Priami domus! ENN. trag.101 (W).

It is common in poetry e.g.

o funde noster seu Sabine seu Tiburs  
CATULL. 44.1.

See also VERG. Aen.2. 241, HOR. carm.3.13.1,3.21.1.

It is a common device in Roman rhetoric.

e.g. (Cicero's taunt to Clodia) o immoderata mulier  
CIC. Cael. 53.

The phrase mea turba is also used by Livy.

iam nihilo mea turba quam ullius conspectior erit  
LIV. 6.15.10.

cf. also, sed tua turba sumus STAT. silv.1.270.

396: Tyriam pubem: the epithet Tyrius is very frequent in the Funica. It is used no fewer than sixty-four times with the meaning 'Carthaginian' and twenty-one times as a noun. In Book 11, it is used as an epithet at lines 24 and 303 and as a noun at lines 56 and 156. For this feature of Silius' style, see the note on Sarranaque castra at line 2. Tyrius is also very frequent in Statius, who has it fifty-one times. It is found twenty-seven times in Virgil and three times in both Lucan and Valerius. Carthage was traditionally founded from Tyre in 814 B.C. but in reality somewhat later.

See the note on pubis at line 46.

tacitis... telis: no doubt the alliteration appealed to Silius. The phrase is a variation of the tacitas flammis of line 389.

397: amplexu multoque mero somnoque: a poetic adaptation of the more prosaic account in Livy.

... somnus enim et vinum et epulae et scorta balineaque et otium consuetudine in dies blandius ita enervaverunt corpora animosque ut...

LIV. 23.18.12.

The word amplexus is very common in poetry in this sense. The TLL 1, 1996, lines 15 ff. (under the heading saepissime de concubitu) cites no fewer than forty-nine instances. It is also found in post-Aug. prose but less frequently (the TLL cites seventeen examples). Twenty-seven examples are cited from later Latin prose.

Strictly speaking, merum means unmixed wine ( ἄκρητος ), but in poetry and in later prose writers (e.g. Petronius, Seneca, Curtius and Apuleius) it is used for vinum, a word never used by Silius (Virgil has it twenty-five times). Merum is a favourite word of Horace, who has it sixteen times and of Statius, who has it fifteen times. It occurs six times in Silius, three times in Virgil, three times in Lucan and once in Manilius. It is not found in Catullus.

397-398: virorum profliganda acies: the word profligare is used in this sense as early as Plautus.

confidentiast  
nos inimicos profligare posse.

PLAUT. Mil. 229-230.

The word is prosaic. It occurs only once elsewhere in the Punica.

profligatumque sagitta  
lancea deturbat Morinum

SIL. 15. 722-723.

It is not found in Virgil, Statius, Lucan, Valerius, Horace, Catullus or Manilius. The passage in Book 11 is the only example cited from poetry by the OLD, 1477, (1). It is common in military narrative, as one might expect. Livy has it thirteen times. The OLD cites one example each from Caesar, Cicero, Nepos, Tacitus, Augustus (Anc. 5.47), Suetonius, Seneca and Florus.

quam non perfregerit ensis: for the perfect subjunctive, cf.

aut lento perfregerit obvia pilo LYGD. 3.7.90.

The word perfringere is used fourteen times by Silius and five times by Statius. Elsewhere it does not seem common in poetry. It occurs twice in Virgil, twice in Valerius and once in Lucan. It is not found in Horace, Catullus or Manilius. The OLD, 1339, (2), cites one example from Lucretius. In prose, the word is used three

times by Livy. The OLD cites three examples from Cicero and one example each from Tacitus, Pliny, Seneca and Apuleius. Dutripon cites one example from the Vulgate. It would be interesting to have complete statistics for its use as these figures are inadequate in determining whether the word is more at home in prose or in poetry.

399: non immissis Gradivus habenis: see the note on Gradivus at line 101.

The metaphor is common in poetry.

e.g. crescendi magnum immissis certamen habenis

LUCR. 5.787.

furit inmissis Volcanus habenis

VERG. Aen.5. 662.

See also VAL. FL. 1.687, 8.139.

Similar phrases occur at VERG. georg. 2.364, Aen.6.1, 8.708, 11.889, STAT. Theb.6.478, 11.426.

400: combibat illapsos ductor per viscera luxus: the fig. use of combibere is very rare before later Latin. The only other instance cited by the TLL 3.8, 1757, lines 50 ff. (under the heading in imagine i.q. recipere res incorporeas) is the following from Cicero.

'sed tamen iam infici debet iis artibus quas si dum est tener combiberit, ad maiora veniet paratior.'

CIC. fin. 3.9.

The word is common in later Latin in this sense.

e.g. (pectora) postquam combiberint deum medullis

PRUD. cath.4.18.

See also PRUD. perist.10.630, TERT. spect.15, bapt. 4, NOVATIAN. trin.28 p. 942<sup>B</sup>, ARNOB. nat.5.10, HIER. in Am.5.8 p. 289, AUG. trin.11.3.6, SIDON. epist.7.9.5, MUTIAN. Chryost. hom. 10.1.

Combibere is rare in poetry. It does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Valerius, Catullus or Manilius. It occurs once in Horace (carm. 1.37.28) and once in Statius (Theb.10.675). The TLL cites five examples from Ovid (ars 2.326, epist.11.54, met.5.455, 7.287, 13.944).

The word is equally uncommon in prose when used in the sense liquores bibunt homines. The TLL cites only two

examples from the physician Scribonius Largo (20, 227) and one from the epistles of Seneca (49.1).

Silius uses illabi in a fig. sense elsewhere in the Punica.

quippe nec ira deum tantum nec tela nec hostes,  
quantum sola nocet animis illapsa Voluptas.

SIL. 15. 94-95.

No other examples are cited from poetry by the TLL 7.1, 333, lines 75 ff. (under the heading translate de infusione spirituali et figurali i.q. influere in animum, infundi, delabi).

The word is not common in prose either in this sense until after the time of Silius. The only examples cited by the TLL are the following from Cicero.

graviter olim ista vindicabat vetus illa Graecia, longe providens quam sensim perniciēs inlapsa in civium animos...

CIC. leg. 2.39.

nam si ea sola voluptas esset quae quasi titillaret sensus... et ad eos cum suavitate afflueret et illaberetur

CIC. fin. 1.39.

Silius may have used Cicero at this point.

Six examples are cited from later Latin prose writers.

e.g. amorem... illabi pectoribus MIN. FEL. 26.12.

See also AUG. doctr. christ. 1.13.12, CASSIOD. in psalm 17 div., GREG. TUR. glor. mart. 95, PS. ALEX. c. Dind. coll. p. 176, 13, HIL. in Matth. 6.6.

401: nec pudeat picto fultum iacuisse cubili:

cf. et premitis pictos, corpora Graia, toros

OV. epist. 12.30.

cf. also, praecipuis multoque procul splendentibus ostro  
accipitur sublime toris

(lines 273- 274).

Fultus is common in poetry in this sense. The word is found as early as Lucilius.

et pulvino fultus LUCIL. 135 (W).

cf. also, fultusque toro meliore recumbet IUV. 3. 82.

tibi torta cannabe fulto  
cena sit in transtro

PERS. 5. 146-147.

The TLL 6.1, 1504, lines 5 ff. (under the heading pass. pro depon. i.q. niti: inprimis perf. i.q. nixus, inde i.q. sedens, cubans) also cites two examples each from Horace and Statius, two further examples from Silius and one example each from Virgil, Ovid and Propertius. Four examples are cited from later Latin poetry.

This usage is rare in prose. The only example cited from prose by the TLL before later Latin is the following from Petronius.

(Trimalchio) fultusque cervicalibus multis extendit  
se supra torum extremum  
PETRON. 78.5.

Two examples are also cited from later Latin prose.

402: nec crinem Assyrio perfundere pugnet amomo: see the note on Assyrius at line 41.

The expression crines perfundere is used by Propertius.

aut quid Orontea crines perfundere murra PROP. 1.2.3.

403 ff. cf. the account given by Livy of Hannibal's Spartan way of life.

Nulla labore aut corpus fatigari aut animus vinci poterat. Caloris ac frigoris patientia par; cibi potionisque desiderio naturali, non voluptate modus finitus; vigiliarumque somnique nec die nec nocte discriminata tempora; id quod gerendis rebus superesset quieti datum; ea neque molli strato neque silentio accersita; multi saepe militari sagulo opertum humi iacentem inter custodias stationesque militum conspexerunt.

LIV. 21.4. 5-7.

403-404: ille, sub hiberno somnos educere caelo iactator, tectis malit consumere noctes: the epithet

hibernus used in this sense is rare in poetry. The only other instance cited by the TLL 6.3, 2686, lines 65 ff. (under the heading de aere, caelo sim.) is the following from Valerius.

velut hiberna proruptus ab arcu  
imber agens scopulos

VAL. FL. 6. 632-633.

Nor is it any more common in prose. The only examples cited from prose by the TLL are the following from Seneca, Pliny and Ausonius (epistles).

gravis et insalubris aestas hiberni caeli beneficia corrumpet

SEN. dial.6.17.5.

Favonii hibernum molliunt caelum PLIN. nat.2.122.

ego, ut palmas audacior in hibernas auras improbum germen  
egissem ( i. librum edidissem)

ALSON. Book 18, epist. 7.3.

Educere is used in this sense by Propertius and  
Valerius.

atque utinam, si forte pios eduximus annos

PROP. 2.9.47.

hanc vero, socii, venientem in litore laeti  
dulcibus adloquiis ludoque educite noctem.'

VAL. FL. 1. 250-251.

See also VAL. FL. 2. 371.

This usage is found in the prose  
writings of Seneca the Younger.

e.g. nam ut quidam sole atque exercitatione et cura  
corporis diem educunt

SEN. dial.9.3.1.

See also SEN. dial.10.1.2, epist.122.3.

No other instances are  
cited by the TLL 5.2, 122, lines 40 ff. (under the heading  
tempora degere, peragere). The evidence suggests that the word  
is uncommon in this sense both in poetry and in prose.

The word iactator is rare in poetry. The only  
examples cited from poetry by the TLL 7.1, 47, lines 18 ff.  
are the following from Statius and Claudian.

levat ardua contra  
membra Cleonaeae stirpis iactator Argylleus

STAT. Theb.6. 836-837.

(Leo) acer in absentes linguae iactator CLAUD. 20.380.

See also CLAUD. 24.26.

Nor is it any more common in prose. The only  
examples cited from prose by the TLL are QUINT. inst.11.1.17,  
SUET. Claud.35.1, GELL. 18.4.1. The word is thus not attested  
before the time of Silius.

Consumere is used with noctem in  
elegiac poetry.

e.g. illa nulla queat melius consumere noctem

TIB. 1.9.63.

See also OV. am.2.10.27, PROP. 1.3.37. Elsewhere, the word seems unusual in poetry. The TLL 4, 615, lines 18 ff. (under the heading tempus degere) also cites one example from Persius and two from Claudian.

The word is frequent in prose in this sense, especially in Cicero and in military narrative. I count fourteen instances in Livy. The word is used in conjunction with nox at BELL. Afr. 5, SEN. dial.6.6.2, IUST. 30.1.8.

405-406: ac ponat ritus vescendi saepe citato  
dum residet sub casside equo: for ponere used

in this sense, cf.

sed non invictum ponebat pectore robur  
tum solum Decius Capuae decus  
(lines 157-158).

The verb is found elsewhere in poetry in this sense.

e.g. ponuntque ferocia Poeni  
corda volente deo  
VERG. Aen.1. 302- 303.

verum pone moras et studium lucri  
HOR. carm.4.12.25.

See also OV. met.8.474, MANIL. 5.322.

In prose, the OLD, 1401, (10), cites two examples from Cicero and one each from Sallust, Livy, Tacitus and Seneca. The word seems equally at home in poetry and in prose.

See the note on vescitur at line 283.

Silius uses the phrase citato equo once elsewhere, also with reference to Hannibal (SIL. 10. 247-248). No other instances are cited from poetry by the TLL 3.6, 1201, lines 57 ff. (under the heading de animantibus). The expression is prosaic and belongs to military narrative (Livy has it six times). It is also found in Caesar ( e.g. civ.3.96.3). Curtius has the plural citatis equis (5.12.15).

The expression sub casside seems poetical. It is found elsewhere in Silius at 2.346, 5.277, 5.303. It is also found in Ovid and Statius.

sed neque Dulichius sub Achillis casside vertex  
pondera tanta feret  
OV. met.13. 107- 108.

et formidandos monstrant sub casside patres STAT. Theb.7.242.

See also STAT. Theb.11.408, 12.189, 12.713.

It is also found in Pliny.

ut per hoc ius sub casside unguenta sumantur

PLIN. nat.13.23.

406-407: discatque Lyaeo  
imbellem donare diem: see the note on Lyaeus at line 302.

The word imbellis is rare in this sense. It is found twice in Livy.

e.g. quod imbelle triennium ferme pestilentia inopiaque frugum circa A. Cornelium consulem fuit

LIV. 4.20.9.

See also LIV. 9.45.10.

The only other instance cited by the TLL 7.1, 421, lines 14 ff. (under the heading i.q. sine bello) is the following from Claudian, which is not an exact parallel.

(leo) cum crescere sensit  
ungue pedes et terga iubis et dentibus ora,  
iam negat imbelles epulas ( i. sine bello paratas )

CLAUD. 7. 78- 80.

The phrase diem donare is used elsewhere by Silius.

quae tamen haud valuit perituris milibus una  
plus donasse die

SIL. 9. 19-20.

It is also found in Lucan and Persius.

patriaeque et ruptis legibus unum  
donavere diem

LUCAN. 4. 27-28.

See also LUCAN. 7. 30-31, 10.432.

'quid? quasi magnum  
nempe diem donas?

PERS. 5. 66-67.

This usage is also found in post-Aug. prose.

e.g. cum interim fortasse ille ipse qui alicui vel homini vel rei donatur dies ultimus sit.

SEN. dial.10.3.4.

See also APUL. met.7.27.

The evidence suggests that the phrase was more common in poetry.

407-408: tum deinde madenti  
post epulas sit grata chelys: the verb madere is  
 found in this sense as early as Plautus.

non vides me ut madide madeam? PLAUT. Pseud. 1297.

See also Cas. 246, Most. 331.

The word is used elsewhere in poetry  
 in this sense.

non festa luce madere  
 est rubor  
 TIB. 2.1. 29-30.

sed quem te Maenalis Auge  
 confectum thiasis et multo fratre madentem  
 detinuit  
 STAT. silv. 3.1. 40-42.

See also TIB. 2.2.8, STAT. silv. 4.8.8, CLAUD. 10.79, MART.  
 10.49.2.

This usage is also found in post-Aug. prose.

e.g. alius vino madet SEN. dial. 10.2.1.

The TLL 8, 34, lines 18 ff. (under the heading i.q. ebrium,  
potum esse) cites also SEN. epist. 83.15, SUET. Claud. 33.1,  
 APUL. met. 2.16, 3.18, 6.11, VULG. I reg. 1.14.

The evidence suggests that it is more common  
 in poetry than in prose, given the far greater volume of prose.

The word chelys is poetical until later Latin  
 (TLL 3.5, 1005, lines 75 ff.). The word is also used at lines  
 441 and 451. Silius has lyra at line 415. The sound-box of the  
 lyre was made from the shell of a tortoise ( χέλυς ), cf.  
testudine at lines 288 and 441.

Nisbet and Hubbard on HOR. carm.  
 1.2.14 and Pease on CIC. div. 2.133 both cite AMBR. Iob. 4. 36.

testudo enim dum vivit luto mergitur; ubi mortua fuerit  
 tegmen eius aptatur in usum canendi et piae gratiam disciplinae,  
 ut septem vocum discrimina numeris modulantibus obloquatur.

408-409: segnisque soporas  
aut nostro vigiles ducat sub numine noctes.'

The word sopor does not seem to  
 occur outside epic poetry. It is used once by Virgil, once by  
 Lucan, once by Statius and once by Valerius. It occurs twice  
 elsewhere in Silius.

umbrarum hic locus est, somni noctisque soporae

VERG. Aen.6. 390

where Austin notes that the word is a Virgilian coinage in high poetic style and that the tone is grandiose and pompous (comm. p. 145).

sed nocte sopora  
Parrhasis obliquos Helice cum verteret axes

LUCAN. 2. 236-237.

eadem sub nocte sopora  
lustra terit

STAT. Theb.1. 403- 404.

Valerius applies the term to men who are drowsy from eating and drinking.

pars ut erant dapibus vinoque soporos VAL. FL. 2.221.

(Sleep visits Hannibal) quatit inde soporas  
devexo capite pennas

SIL. 10.354- 355.

nec Sulla morari  
iussa potest, aut amne diu potare soporo.

SIL. 13. 855-856.

The word is not found in Catullus, Horace, Manilius, Livy, Petronius or the Vulgate. Lewis and Short, 1731, do not cite any examples from prose authors.

The phrase sub numine is common in epic poetry.

e.g. cuncta tuo qui bella, pater, sub numine torques

VERG. Aen.12. 180.

sceptra tui toto Pelias sub numine Phoebi  
maxima sorte tenens

VAL. FL. 5. 483- 484.

See also VERG. Aen.9.247, SIL. 16.654. It is also found at STAT. silv. 2.2.24.

410: Haec postquam Venus: sc. dixit. 'The verb is sometimes omitted when it can be readily supplied by consideration of the context. So especially with dico and facio.' (Roby 1441).

410-411: applaudit lascivus et alto  
mittit se caelo niveis exercitus alis.

The word applaudere is found in this sense as early as Plautus.

Veneris causa adplaudite PLAUT. Truc. 967.

See also Bacch. 1211, Pers. 791, Pseud. 1333.

The word is very rare in this sense in both poetry and in prose. The only other instances cited by the TLL 2, 295, lines 11 ff. (under the heading intransitive: semper de manibus in laudem cum sonitu motis) are all from later Latin.

adplaudet tantum sterilis laudatio vulgi IUVENC. 1.576.

applaudente populo HIER. epist. 45.4.

prophetae prophetabant mendacium et sacerdotes applaudebant manibus suis

VULG. Ier. 5. 31.

For Silius' fondness for compounds in ad-, see the note on adiungere dextras at line 4.

Lascivus is a stock epithet of Cupid in poetry.

e.g. at lascivus Amor rixae mala verba ministrat

TIB. 1.10.57.

rustica sit sine me lascivi mater Amoris

OV. am. 3.1.43.

See also PROP. 2.29.7, OV. met. 1.456, Pont. 3.3.47, DRAC. Romul. 2.46, 6.59, 10.94, 10.587, AUSON. Mos. 212. The epithet is also used by Seneca in his tragedies (Phaedr. 277).

Exercitus is used in this sense by Valerius.

volucrumque exercitus omnis Amorum VAL. FL. 6. 457.

Silius has the phrase niveis alis elsewhere.

ac niveis Victoria concolor alis SIL. 15.99.

The wings of love are found in Virgil.

paret Amor dictis carae genetricis, et alas exuit

VERG. Aen. 1. 689.

They are a commonplace in elegiac poetry.

e.g. (Amor) viden ut strepitantibus advolet alis

TIB. 2.2.17.

See also PROP. 1.9.23, 2.12.5, OV. ars 1.233, 2.19, rem.39, 701, am.2.9.49, 3.9.9. They are also found in Martial (8.51.13).

This usage is rare in prose. It is found in Apuleius.

alisque pernicious caeli penetrato vertice

APUL. met.6.22.

The only other instance cited from prose by the TLL 1, 1465, lines 48 ff. is from the Historia Augusta (often ascribed to Aelius Spartianus ).

412: sentit flammiferas pubes Maurusia pennas: the epithet flammifer is found as early as Ennius.

pestem abige a me, flammiferam hanc vim (Poenarum)

ENN. trag.32 (W).

The word is poetical. It is found eight times in Silius, four times in Valerius and once in Lucan. The TLL 6.1, 872, lines 82 ff. cites five examples from Ovid. It is not found in Virgil, Statius, Horace, Catullus or Manilius. The only other instances of the word are all from poetry, with the exception of SEN. Thy.855. (TLL, under the heading translate: i.q. calidus, ardens).

e.g. vidit flammifera confectas nocte Latinas

LUCAN. 5. 402.

tempta modo tangere corpus,  
iam tua flammifero membra calore fluent.

PETRON. 126. 18 vs 5-6.

See also CLAUD. carm min.28.9, ORIENT. comm. 1.603.

The epithet Maurusia is no doubt taken from Virgil.

cui nunc Maurusia pictis  
gens epulata toris Lenaeum libat honorem

VERG. Aen.4. 206-207.

This is the only passage in which Silius applies it to the soldiers of Hannibal. Elsewhere, he uses it of yew-wood (4.567), elephants which are a Maurusia pestis ( 9.620), an arrow (10.401) and booty (16.553).

Lucan uses it of Moorish timber (Maurusia robora 9. 426-427).  
The word is also found in Livy.

Syphax cum paucis equitibus in Maurusios ex acie Numidas...  
refugit

LIV. 24.49.5.

For Silius' fondness for variation in  
epithets to denote the Carthaginians, see the note on  
Sarranaque castra at line 2.

413: tepuerunt pectora: the word tepscere meaning 'to grow  
warm' is found only twice elsewhere in the Punica. At 3.379  
it is used of a warm wind and at 3. 670 it refers to a hot  
spring. Virgil has it only once with reference to a javelin  
which grows warm in a pierced lung (Aen.9. 701). Statius uses it  
of a monster whose iron nails are warm in the heart of its  
victims (Theb.1.611). Lewis and Short, 1857, cite two examples  
from Ovid. At met.3.412 it refers to a wood which prevents the  
sun from warming the spot and at Pont.3.4. 55-56 it is used in a  
fig. sense of Ovid's writings which the poet says will not be  
fresh for Roman readers. The word is not found in Valerius,  
Horace, Catullus or Manilius. It seems even more uncommon in  
prose. It is not found in Livy, Petronius or the Vulgate. The  
only instances cited by Lewis and Short are CIC. nat. deor. 2.26,  
CELS. 3.6.

414: Bacchi dona: see the note on Bacchi munera at line 285.

414-415: et carmina rursus  
Pieria liquefacta lyra.

Pierius is a stock epithet  
of the Muses in poetry. Mount Pierus in Thessaly was sacred to  
the Muses. At line 481 it is applied to Teuthras (the only other  
instance in the Punica).

For its use elsewhere in poetry, cf.

volui tibi suaviloquenti  
carmine Pierio rationem exponere nostram

LUCR. 1. 945-946.

See also CULEX 18, HOR. carm.3.4.40, OV. Pont.1.5.58, STAT.  
silv.1.2.6, 1.2.107, 1.3.23, 2.2.42, 2.2.112, 5.3.45, Theb.1.3,  
MART. 9.86.3, SEN. apocol.4 v.4, PETRON. 5 v. 22.

The only other instance cited by the TLL  
( 2, 1477, line 45)

of liquefacta used in connection with sound is the following.

hic liquefacta est r: quare liquefacta est? quia f  
semivocalis praecedit.

POMP. gramm.V. 116, 31.

But liquidus is used in poetry in this sense (cf. Greek λιγεῖα).

e.g. et citharae liquidum carmen LUCR. 4. 981.

See also LUCR. 5.1379, VERG. georg.1.410. Valerius uses fluens  
in this sense.

demetit ense  
Protin et insignem cithara cantuque fluenti  
Dorcea

VAL. FL. 3. 157-158.

416: desudat campo sonipes: the verb desudare is uncommon in  
poetry. The only other instances cited from poetry before later  
Latin (TLL 5.1, 776, lines 20 ff. under the heading intransitive:  
i.q. sudare ) are the following from Manilius and Statius.

(Haedi) et in lusus facilis agilemque vigorem desudant  
MANIL. 5.111.

illum ego perpetuis mihi desudare caminis  
si iubeam

STAT. Theb.3. 277-278.

Five examples are cited from later Latin poetry.

e.g. unaque pro gemino desudet cardine virtus

CLAUD. 20. 602.

The word is not found in Livy or Petronius.  
The TLL cites three examples from Seneca and one each from  
Cicero, Ps. Quintilian and Celsus. No fewer than forty-two  
instances are cited from later Latin prose. Dutripon cites  
one example from the Vulgate (eccles. 2.19). The evidence  
suggests that the word was also uncommon in prose until later  
Latin.

The word sonipes suggests the ring of the  
hoofs as the horse paws the ground. It was first used in epic  
by Virgil, who has it three times.

e.g. stat sonipes ac frena ferox spumantia mandit

VERG. Aen. 4. 135

where Austin comments that the word goes back to Accius and  
Lucilius (comm. p. 63). It is most frequent in Silius, who has  
it twenty-nine times. It occurs twelve times in Statius, eleven  
times in Lucan and six times in Valerius. It occurs once in

Catullus (significantly in an epyllion, 63.41) . It is not found in Horace or Manilius.

Sonipes is quoted by Cicero as an example of the paeon which was specially approved by Aristotle.

aut a brevibus deinceps tribus, extrema producta atque longa, sicut illa sunt, 'domuerant', 'sonipedes'

CIC. de orat. 3.183.

417: lancea: the word is first attested in Sisenna and Hirtius (TLL 7.2, 917, lines 21 ff.). It was introduced into epic by Virgil.

(Phegeus) hunc lata reiectum  
lancea consequitur

VERG. Aen.12. 374-375

where Servius comments 'lancea' raro lectum, et est telum missile.

The word is used by all the silver Latin epic poets. It occurs eleven times in Silius, eight times in Lucan, seven times in Statius and three times in Valerius. The TLL also cites one example from Ovid. In prose, Livy has it five times and Petronius once. The TLL cites one example each from Sallust, Gellius, Seneca, Velleius and Valerius Maximus. Dutripon lists twenty-six examples from the Vulgate, which suggests that the word was common in later Latin prose.

nudatos... lacertos: cf. suppara nudatos cingunt angusta lacertos

LUCAN. 2.364.

nudatosque umeros oleo perfusa nitescit

VERG. Aen.5.135.

418-419: mollitae flammis lymphae languentia somno  
membra fovent:

this is a

poetical elaboration of the somnus and balinea of Livy 23.18.12, just as the preceding three lines are an elaboration of Livy's otium. See Chapter 11, p. 51.

Mollire is used in this sense by

Cicero.

(umor) et idem vicissim mollitur tepefactus et tabescit calore

CIC. nat. deor. 2.26.

This usage is common in poetry.

e.g. inde cibum coquere ac flamma mollire vapore  
sol docuit

LUCR. 5. 1102- 1103.

See also HOR. serm.1.4.20, OV. met.8.226, 15.79, Pont.2.3.89,  
LUCAN. 6.114, SIL. 3.482, VAL. FL. 1.125, CLAUD. 26.542.

It is also found in post-Aug. prose and in later Latin prose. The TLL 8, 1366, lines 38 ff. (under the heading calefaciendo) cites three examples from Seneca, one from Apuleius and eleven from later Latin prose. The evidence suggests that it is more common in poetry than in prose, at least until later Latin.

The word lympa (originally lumpa, an Italic word for water) is poetical and probably owed its spelling to a mistaken etymology which connected it with  $\nu\acute{\omicron}\mu\phi\eta$  cf. lymphatus 'maddened' as a translation of the Greek  $\nu\mu\phi\acute{o}\lambda\eta\pi\omicron\varsigma$  (see Fordyce on CATULL. 64.254, Austin on VERG. Aen.1. 701 and Nisbet and Hubbard on HOR. carm.2.3.12).

Lympha is used nine times by Silius, seven times by Horace, six times by Virgil (particularly in a context of cleansing), six times in the Appendix Vergiliana, five times by Statius, four times by Catullus and once by Valerius. Lucan does not use the word but he has lymphata (1. 496) and lymphato (7.186).

For languentia somno, cf.

iucundoque liget languentia corpora somno CULEX 93

where the language is very similar to Silius but it is impossible to prove conclusively whether Silius imitated the Culex or whether the author of the Culex imitated Silius.

cf. also, praeterea meminisse iacet languetque sopore

LUCR. 4. 765.

Fovere is used in this sense as early as Plautus.

postea ibo lautum in pylum, ibi fovebo senectutem meam

PLAUT. Stich. 568.

See also Capt. 847.

The verb is mainly poetical but is also found in post-Aug. prose and in later Latin. (TLL 6.1, 1218, lines 60 ff. under the heading i.q. calefacio).

419: miserisque bonis perit horrida virtus: cf.

bonis inexpertum atque insuetum... Itaque perdidere  
nimia bona

LIV. 23.18.11 (cited in Chapter II, p. 51).

See the note on horrida virtus at line 205.

420: afflatus fallente Cupidine: the verb afflare is common  
in poetry in this sense.

e.g. adflarant tepidae pectora vestra faces OV. rem. 434.  
(Venus) et miseros perituro adflaverat igni STAT. Theb. 5.194.  
et simili iamdudum adflarat amore VAL. FL. 7.489.

The TLL 1, 1240, lines 82 ff. (under the heading c. acc. homines  
vel rei quae flando tanguntur, afficiuntur) cites four examples  
from Claudian, two from Ovid and one each from Virgil, Persius,  
Statius and Martianus Capella.

The construction is also found in  
post-Aug. prose but less frequently. The TLL cites two examples  
from Seneca and one each from Pliny, Petronius, Ps. Quintilian  
and Florus. It is common in later Latin prose (the TLL cites  
sixteen examples). For Silius' fondness for ad- compounds, see  
the note on adiungere dextras at line 4.

421: instaurat mensas dapibus: the expression instaurat mensas is  
also found in Valerius.

instaurat mensas pacemque reducit  
VAL. FL. 5.690.

Similar expressions are found in Virgil and Statius.

certatim instaurant epulas VERG. Aen.7. 146

where Fordyce notes that the verb is technically used of performing  
a ceremony over again to remove or prevent a flaw. He cites LIV.  
2.36.1.

Ludi forte ex instauratione magni Romae parabantur.  
Instaurandi haec causa fuerat.

It is used by Virgil in religious contexts with  
similar implications ( e.g. Aen.3.62, 4.63, 5.94).

epulasque recentes  
instaurare iubet  
STAT. Theb.1. 514- 515.

422-423: et patrias paulatim decolor artes  
exuit, occulta mentem vitiante sagitta.

This is the only instance of the word decolor used of persons before later Latin (TLL 5.1, 199, lines 44 ff. under the heading in imagine vel translate i.q. deformis, taeter, corruptus, infectus, vitiatus, degener: de animantibus).

The word is common in later Latin in this sense.

e.g. de Antechristo veniet sed decolor alter ILVENC. 2.683.

cum omnia legis, omnipotentem agnoscis, non decolorem, non degenerem patris

PS. ALG. serm. 70.2.

See also PRLD. perist. 2.366, AMBR. in psalm. 43.13, GREG. TUR. Franc. 4.36.

For exuere used in this fig. sense, cf.

(father of Regulus) nec virtutem exuit ullam  
ante reluctantes liquit quam spiritus artus.

SIL. 6. 125-126.

This usage is common in prose and in poetry e.g. CIC. Lig. 14, LIV. 27.8.6, TAC. ann. 1.75.2, 2.72.1, PLIN. epist. 1.2.6, SEN. epist. 85.8, QUINT. decl. p.419.13, VERG. georg. 2.51, OV. fast. 3.281, SIL. 5.15, 13.120, 13. 849, MART. 1.105.3, CLAUD. 17.193.

Vitiare is found five times in Silius, five times in the satires of Horace, twice in Statius and once in Lucan. Lewis and Short, 1999, A, cite five examples from Ovid. It is not used by Virgil, Valerius, Catullus or Manilius. In prose, it occurs four times in Livy. Lewis and Short cite two examples from Columella, one from Celsus and one from the later Latin writer on agriculture Palladius Rutilius Taurus. It is not found in Petronius. Dutripon does not list any instances from the Vulgate. The evidence suggests that the word is more common in poetry.

Quintilian and Apuleius both refer to the sagitta of Cupid.

'quid ita crederetur Cupido puer atque volucer et sagittis ac face armatus'

QUINT. inst. 2.4.26.

ubi primam sagittam saevi Cupidinis in ima praecordia mea delapsam excepi

APUL. met. 2.16.

425: altera Carthago Capua: Silius uses the expression of Capua elsewhere.

cur perfida et urbi  
altera Carthago nostrae post foedera rupta

SIL. 13. 99-100.

425-426: intactumque secundae  
fortunae ingenium vitia allecantia quassant.

The genitive of respect with intactus seems to be a coinage by Silius on the analogy of integer with the genitive ( for which see HOR. carm.1.22.1, serm.2.3.65, 2.3.220, VAL. FL. 2.374). This is the only instance of the genitive with intactus cited by the OLD, 934, (5) and no examples with the genitive are cited by the TLL 7.1, 2069, lines 39 ff. The words integer and intactus are sometimes used in combination ( e.g. SIL. 10.64, LIV. 5.38.6, 10.27.9). Silius uses the genitive with intactus once elsewhere.

solis honor ille, metalli  
intactum chalybem vicino ducere saxo

SIL. 3. 266-267.

Allecantare does not seem to occur elsewhere in poetry. No other examples are cited from poetry by the TLL 1, 1661, lines 55 ff. It does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius.

In prose, the TLL cites two examples from Cicero and one each from Vitruvius, Columella and Apuleius, plus four examples from later Latin prose. Dutripon does not list any instances from the Vulgate. I give the examples from Cicero.

ad quem agrum fruendum non modo non retardat, verum etiam  
invitat atque adlectat senectus

CIC. Cato 57.

blanda ista vanitas apud eos valet qui ipsi illam adlectant et  
invitant

CIC. Lael.99.

The evidence certainly suggests that the word is prosaic and its use here may be due to Silius' knowledge of Cicero.

Quassare is used as a medical term by Catullus.

hic me gravedo frigida et frequens tussis  
quassavit usque

CATULL. 44. 13-14.

It is also used in this sense by Suetonius.

austrinis autem tempestatibus gravedine (temptabatur):  
quare quassato corpore neque frigora neque aestus facile  
tolerabat.

SUET. Aug.81.

The word is used four times elsewhere  
by Silius in a fig. sense.

e.g. (the drunken Falernus) tempora quassatus SIL. 7.202.

See also SIL. 6.594, 7.202, 8.250.

I cannot find any other instance of  
the word used in a fig. sense in poetry. It is not used in  
this sense by Virgil, Lucan, Statius or Valerius. The word  
does not occur in Horace or Manilius. Lewis and Short, 1507, B,  
cite only two of the examples from Silius given above.

The word is used in a fig. sense of the state  
by Cicero (Sest. 73, Marcell. 24) and Livy (27.40.4).  
Petronius uses it of a boy whose body shook with continuous  
sobs (PETRON. 91). The evidence suggests that Silius is using  
a word which was avoided by other poets in a fig. sense.

427-428: nec luxus ullus mersaeque libidine vitae  
Campanis modus:

for the proverbial luxury of Capua, see  
the note on luxus at line 33.

Mergere is not common in poetry  
in this sense. It is used once by Statius.

blando qua mersa veneno  
Actias Ausonias fugit Cleopatra catenas.

STAT. silv.3.2. 119-120.

The only other instances cited from poetry by the TLL 8, 834,  
lines 64 ff. (under the heading voluptatibus sim.) are MANIL.  
5.246, VAL. FL. 8.66, ANTH. 688.5.

The word is found in post-Aug.  
prose and later Latin prose. The TLL cites six examples from  
Seneca, two from Curtius and one each from Livy, Velleius and  
Apuleius, plus thirteen examples from later Latin prose. The  
evidence suggests that it was not much more common in prose until  
later Latin.

428-429: accumulant variasque per artes  
scenarum certant epulas distinguere ludo:

for accumulare used in this sense, see the note on the word at line 146.

The word scena is found as early as Plautus.

foris illi extra scaenam fient proelia

PLAUT. Capt.60.

See also Poen.20.

In poetry, the word is used eight times by Horace (in the epistles, satires and Ars Poetica) and four times by Virgil. It is used twice by Manilius. It is not found elsewhere in the Punica. It does not occur in Lucan, Statius, Valerius or Catullus. Lewis and Short, 1637, (1), cite two examples from Lucretius.

In prose, it is used once by Livy and six times by Petronius. Lewis and Short cite three examples from Cicero. Considering the much greater volume of prose literature, the evidence suggests that the word is more common in poetry than in prose.

For certare with the infinitive, see the note on adiungere dextras / certavere at lines 4-5.

The verb distinguere is not common in poetry in this sense. The only other instance cited from poetry before later Latin by the TLL 5.1, 1529, lines 43 ff. (under the heading praevalent notiones secundariae: variandi) is HOR. carm.2.5.11 (not a close parallel). See also CALP. ecl.1.30, 2.25, DRAC. Romul.10.117 (none of them close parallels).

The verb is more common in prose in this sense. The TLL cites eight examples from Cicero, six from Pliny, two from Seneca the Elder, two from Seneca the Younger, one from Curtius and fourteen examples from later Latin prose. The closest parallels to Silius are the following.

frequenter comoedis cena distinguitur PLIN. epist. 3.1.9.

interim distinguitur mora poculis SEN. contr.9.2.8.

430-431: ut strepit assidue ad Phrygiam Nilotica loton  
 † Memphis Amyclaeo passim lasciva Canopo.

The adverb assidue is used as early as Terence, who has it four times.

e.g. quid te futurum censes quem adsidue exedent?

TER. Haut.462.

See also Haut.39, Ad.16, Hec. 217.

The word is very common in prose. (TLL 2, 887, lines 30 ff.). It is less frequent in poetry, but I have counted thirty-seven instances. It is used five times by Virgil, twice by Silius and once by Valerius. It is found three times in Catullus. The TLL cites eight examples from Ovid, seven from Lucretius, three from Propertius, two each from Martial and Tibullus and one each from Juvenal, Persius, Germanicus and the poetry of Cicero.

Mount Berecyntus in Phrygia was where the goddess Cybele was worshipped. The music of the pipe was a feature of her orgiastic rites.

et Berecyntiae  
delectabere tibiae

HOR. carm.4.1. 22-23.

protinus inflexo Berecyntia tibia cornu  
flabit

OV. fast.4. 181-182.

The epithet Phrygius is used elsewhere in this sense in poetry and in prose e.g. LUCR. 2.620, OV. fast.4.214, TIB. 2.1.86, CIC. div. 1.114, HEM. hist.2.7, QUINT. inst.1.10.33, PLIN. nat. 2.84, 7.204.

Lotos was the nettle-tree from whose wood the pipe was made. The word is used of the pipe itself elsewhere in poetry.

e.g. et horrendo lotos adunca sono OV. fast.4. 190.

Mygdoniam Phoebi superatus pectine loton

SIL. 8. 504.

See also OV. rem.753, MART. 8.50.14.

Memphis stood on the west bank of the Nile. It became the traditional centre of lower Egypt and was the scene of Alexander's installation. Its importance under the Ptolemies was due largely to the cult of Serapeum.

Statius mentions Memphis and Canopus in a passage which is similar to that of Silius.

cur invida Memphis,  
curve Therapnaei lasciviat ora Canopi

STAT. silv.3.2.110-111.

Lucan mentions the town no fewer than seven times, four times in conjunction with the Nile.

e.g. Nilusne et barbara Memphis LUCAN. 8. 542.

See also LUCAN. 1.639, 8. 478, 10. 272.

For Memphis mentioned elsewhere, see HOR. carm.3.26. 10.  
PROP. 3.11.34, VAL. FL. 3.361, 4.407, MART. 1.1, LIV. 45.11.1,  
45.12.2, PLIN. nat.5.50, TAC. hist.4.84, SUET. Tit.5.3.

RE 15, MEMPHIS, 660- 688 (Kees).

The epithet Niloticus is used by Lucan, Seneca and Apuleius.

rege sub impuro Nilotica rura tenente LUCAN. 9.130.

See also SEN. nat.3.25.11, APUL. met.2.28.

Canopus (Κανώβος) a large city at the mouth of the Nile, is said to have been founded by the Spartans and named after the helmsman of Menelaus who was buried there. The legend is told by Pliny and Tacitus.

insularum ante Asiam prima est in Canopici ostio Nili,  
a Canopo Menelai gubernatore, ut ferunt, dicta

PLIN. nat. 5.128.

Condidere id Spartani ob sepultum illic rectorem navis  
Canopum, qua tempestate Menelaus Graeciam repetens diversum  
ad mare terramque Libyam deiectus est.

TAC. ann.2. 60.

Amyclae was a town in Laconia which was the birthplace of Castor and Pollux. The epithet Amyclaeus is poetical for 'Spartan'.

e.g. armaque Amyclaeumque canem Cressamque pharetram

VERG. georg.3. 345.

(Xanthippus) non ego Amyclaeum ductorem in proelia misi

SIL. 6. 504.

See also STAT. Theb.4. 259. (The epithet occurs no fewer than nine times in Statius).

Canopus was proverbial in Latin literature for its immorality.

e.g. curve Therapnaei lasciviat ora Canopi (cited above).

(Cleopatra) scilicet incesti meretrix regina Canopi

PROP. 3.11.39.

prodigia et mores urbis damnante Canopo

IUV. 6. 84.

See also IUV. 15.46, SEN. epist.51.3.

For other references to Canopus, see VERG. georg.4.287, LUCAN. 8.543, 10.64, OV. am.2.13.7, IUV. 1.26, BELL. Alex.25.2, 25.5, COLUM. 10.171.

RE 10, KANOPOS, 1882- 1883 (Rehm).

Passim is the reading of the MSS but it gives no sense. Hilberg may well be right in believing that line 431 is a conflation of two lines and that something has fallen out of the text. Schlichteisen's conjecture par iam continues the simile introduced by ut in line 430. But par used with an adjective has no parallel in epic poetry. It is not found in Livy and no instances of par with an adjective are listed by the OLD, 1292. The same criticism applies to pariter which is the conjecture of Duff, who translates 'and matches Spartan Canopus in its revelry.' Pariter is never used with an adjective in epic poetry or in Livy. No examples of pariter with an adjective are listed by the OLD, 1297-1298. Various other emendations have been proposed, none of them convincing.

e.g. Memphis Amyclaei in fossa (ad fossam) lasciva Canopi  
vel Memphis Amyclaeo fossae (fossam) insultante Canopo  
(Rupert).

Memphis Amyclaei simulans lasciva Canopi (Thilo).  
et strepit assidue Phrygium ad Nilotica lotos  
tympanum Amyclaeo passim lasciva Canopo.  
(Blass).

Similes in the Punica are discussed in Chapter III, pp. 71-73.

432: inprimis: the word is mentioned by Gellius.

'Adprime' crebrius est 'cumprime' rarius traductumque  
ex eo est, quod 'cumprimis' dicebant pro eo quod est 'inprimis.'

GELL. 17.2.14.

It is very uncommon in poetry. It does not occur elsewhere in the Punica. Nor is it found in Virgil, Lucan, Statius, Valerius,

Ovid, Horace, Catullus, Tibullus and Manilius. The only other instance cited from poetry by the TLL 7.1, 678, lines 55 ff. (under the heading praecipue, maxime, potissimum sim: nonnumquam notione acuendi evanida, i.q. primum, primo: B acuuntur adiect. attrib.) is the following from Martial.

in primis mihi care Martialis MART. 6.1.2.

(Propertius reverses the order at 4.8. 79.

Lygdamus in primis, omnis mihi causa querelae).

Inprimis is common in prose. The TLL cites no fewer than twenty-three examples from Cicero, three from Pliny, two each from Nepos, Quintilian and Tacitus and one each from Caesar, Seneca, Curtius and Apuleius.

432-433: dulcem... per aures  
infundit... cantum: cf.

ut illi non infundere in aures tuas orationem sed in animo videantur inscribere?

CIC. de orat. 2.355.

This usage is very rare in poetry. The only other instance cited from poetry by the TLL 7.1, 1507, lines 19 ff. (under the heading translate: hic illic imagine rei liquidae servata: vi corporali adhuc sublucente) is the following from Lucan.

siccoque haerentem gutture linguam  
praemordens gelidis infudit murmura labris

LUCAN. 6. 567-568.

It does not seem to occur again until later Latin prose.

e.g. sed siquid auribus eius huius modi quivis infudisset  
ignotus

AMM. 14.9.2.

See also AMM. 15.3.5, ARNOB. nat.1.59, SYMM. epist.1.95.2.

The evidence suggests that this usage is more common in prose than in poetry.

433: pectine: the strings of the lyre were struck partly by the fingers (pollice is used in the very next line), partly by an instrument of ivory or metal called the pecten or plectrum. The word pecten seems to have been first used with reference to the lyre by Virgil, who introduced it from weaving.

(Orpheus) obloquitur numeris septem discrimina vocum  
iamque eadem digitis, iam pectine pulsat eburno

(Austin on VERG. Aen.6. 646-647). See also Fordyce on VERG. Aen.7.14.

cf. also, *crispo numerantur pectine chordae* IUV. 6.382.  
Silius uses the word six times of the lyre itself (see also line 443).

See also STAT. Theb.5.341, VAL. FL. 3.160, 3.541.

434: mirantem resonantia pollice fila: the word fila meaning the strings of the lyre is here used of the lyre itself. This usage is found elsewhere in poetry and in tragedy.

e.g. *et fila sonantia movit* OV. met.10.89.

*Apollineo quam fila sonantia plectro  
cum quaterem*

STAT. Ach.2. 157- 158

where in both passages the language is similar to Silius.

See also STAT. Theb.10.310, SEN. Ag.360.

Sometimes fila is used with the addition of the word lyrae.

e.g. (Apollo) *movit inauratae pollice fila lyrae*

OV. ars 2.494.

See also OV. met.5.11.8, VAL. FL. 1.409, STAT. Ach. 1.573, MART. 12.94.5.

Resonare is used both in poetry and in prose to denote the resonance of the lyre.

e.g. *tuque testudo resonare septem  
callida nervis*

HOR. carm.3.11. 3-4.

*quocirca et in fidibus testudine resonatur aut cornu*

CIC. nat. deor. 2.144.

See also HOR. serm.1.3.8, AUCT. PAN. ad Pis. 229.

Pollex is found elsewhere in poetry in connection with plucking the strings of the lyre.

e.g. *tenues ignavo pollice chordas  
pulso*

STAT. silv. 4.4. 53-54.

See also STAT. Ach.1. 187, OV. fast.2. 108. Statius uses pollex also to denote the plectrum of the lyre (silv. 5.5.31).

435-436: canere inde superbas  
Aoniae laudes sensim testudinis orsus: Aonia, a  
 part of Boeotia, was the dwelling place of Apollo and the  
 Muses. The epithet Aonius was first used in Roman poetry by  
 Catullus as a convenient synonym for Boeot(i)us.

perge linquere Thespieae  
 rupis Aonios specus

CATULL. 61. 27-28

where see the note by Fordyce.

The epithet is common in  
 Statius, who has it no fewer than forty-eight times, as he  
 naturally would in an epic about Boeotia. It occurs twice  
 elsewhere in Silius, twice in Virgil and twice in Valerius.  
 The OLD, 144, cites six examples from Ovid and one each from  
 Propertius, Martial and Cornelius Severus.

The word is commonly used in  
 poetry with reference to the lyre.

e.g. Aoniam Marte movente lyram OV. am. 1.1.12.

See also PROP. 1.2.28, SIL. 8.594, 12.220, STAT. silv. 3.3.32,  
 5.3.102.

See the note on sensim at line 393.

Orsus is used only in epic to indicate the start  
 of a speech. It is used twice by Virgil at the end of the line  
 (Aen. 1.325, 12.806). Silius has it at the end of the line  
 at 3.132, 16.602, 17.370 and at the beginning of the line at  
 13.70, where sic orsus is a convenient metrical device to  
 increase the number of dactyls (see on quin etiam at line 51).  
 Valerius has sic orsus in the fifth foot at 5.552. Lucan has  
orsus at the end of the line at 2.241 and sic orsus in the  
 fifth foot at 10.193. Statius has sic orsus three times in  
 the fifth foot at Theb.3.316, 8.516, Ach.2.19 and inde orsus  
 in the fourth foot at Theb.1.451.

437-438: concordem citharae movit per carmina linguam,  
vincere linquentes vitam quae possit olores.

See the note on concordi fremitu at line 70.

Cithara is found only here and again at line 471. The meaning is the same as lyra (line 415) and chelys (lines 408, 441, 451). The cithara was a more elaborate form of the lyre (OCD, 709, 2nd ed. 1970).

The expression linguam movere does not occur elsewhere in Silius. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius. It seems rather prosaic.

cf. iam vocis, et spiritus, et totius corporis, et  
ipsius linguae motus

CIC. de orat. 1.156.

For similar passages in prose, see CIC. nat. deor. 2.149,  
HIER. epist. 108.24.1, RUFIN. Clement. 8.29.4.

The verb linquere is used in this sense with lumen as early as Plautus and Naevius.

lumen linque PLAUT. Cist. 643.

ubi... volucres lino linquant lumina NAEV. trag. 28.

It is common in poetry with lumen or lucem.

e.g. lumina qui linquunt moribundi particulatim

LUCR. 3. 542.

nunc vivo neque adhuc homines lucemque relinquo  
sed linquam.'

VERG. Aen. 10. 855- 856.

See also LUCR. 5.989, HOMER 361, HOR. carm. 2.14.21, STAT.  
silv. 5.1.181, CLAUD. 5.21, CYPR. GALL. gen. 339.

This usage is rare in prose. The only instances cited from prose by the TLL 7.2, 1461, lines 7 ff. (under the heading morte) are from the later Latin writer on medicine, Caelius Aurelianus (chron. 2.13.166, 3.8.123).

Aeschylus refers to the swan-song of the dying Clytemnestra.

ἡ δέ τοι κύκνου δίκην  
τὸν ὕστατον μέλψασα θανάσιμον γόον  
κεῖται φιλήτωρ τοῦδ'

AESCH. Ag. 1444- 1446.

The song of the dying swan is mentioned by Ovid and Statius.

sic ubi fata vocant...  
ad vada Maeandri concinit albus olor.

OV. epist.7. 1-2.

hic maesti pietas poscit Etrusci,  
qualia nec Sicalae moderantur carmina rupes  
nec fati iam certus olor

STAT. silv.3.3. 173-175.

See also OV. fast.2.110, STAT. silv.5.3. 80-83.

Pliny refers to the song of the dying swan in disbelief.

olorum morte narratur flebilis cantus, falso, ut arbitror  
aliquot experimentis.

PLIN. nat.10.63.

For further references to the dying swan, see APUL. flor.  
17. p. 81, 82, LACT. Phoen.49, PRUD. c. Symm.1.63, SUET.  
frg.161 p. 251, 2, APUL. Socr. prol.p. 110, ISID. orig.  
12.7.19.

The song of the dying swan is well known in English  
literature.

e.g. I will play the swan,  
And die in music.

SHAKESPEARE. Othello v. ii.  
250- 251.

like some full-breasted swan  
That, fluting a wild carol ere her death,

TENNYSON. Morte D' Arthur  
266-267.

439: atque haec e multis carpsit mollissima mensae: the verb  
carpere is common in poetry and in prose in this sense (TLL 3.3,  
494, lines 24 ff. under the heading excerpere, eligere). But no  
exact parallels for choosing a song are cited.

For mollissima, cf.

temptaturum aditus et quae mollissima fandi  
tempora VERG. Aen.4. 293- 294.

The epithet mollis is common in poetry and in prose as an attribute of song.

e.g. mollia sed tenui decurrens carmina versu  
CULEX 35.

(poetry of Oedipus) et illo mollissimo carmine  
CIC. fin. 5.3.

See also STAT. silv.1.5.29, Theb.10.876, AUSON. Mos.396, CIC. div.1.66, PLIN. epist.1.16.5, AMM. 22.4.6, MACR. Sat. 6.3.9. It is also used by Seneca in his tragedies (e.g. Ag.361).

The use of mensa to denote one sitting at table is poetical.

e.g. blanditur mensis canis GRATT. 398.  
et nova non pavidae miratur gaudia mensae  
VAL. FL. 4. 534.

See also STAT. silv.2.1.68, Theb.8.236, CLAUD. 18.306. It is also found in the tragedies of Seneca ( e.g. Herc. f.759).

The only instance cited from prose by the TLL 8, 742, lines 77 ff. (under the heading i.q. conviva, epulator) is the following from later Latin.

ad convivium mensae canonicae GREG. TUR. vit. patr.9.1,  
p. 703, 17.

Lindblom comments on the use of the perfect throughout in lines 440- 480. 'Quum vero singulae res, quae narrantur, quasi per se ipsae vigent aliaeque ab aliis solutae sunt, ad perfectum transiri solet.' (62)

440- 441: ' Argolicis quondam populis, mirabile dictu, exaudita chelys:  
the epithet Argolicus strictly refers to an Argive, a citizen of Argos. Silius uses the word in its literal sense elsewhere.

necnon Argolico dilectum litus Halaeso.  
SIL. 8. 474.

Stattius uses the epithet no fewer than thirty-nine times in this literal sense. Virgil has it in the wider sense of 'Greek'.

nec posse Argolicis excindi Pergama telis  
VERG. Aen. 8. 374.

See also CIC. carm. frg. 22.6 ( div.2.63), OV. epist. 1.25, met.8. 267.

Mirabile dictu occurs four times elsewhere in Silius. At 7.187 it is used of the miracle whereby the cups of Falernus are suddenly filled with wine; at 14.66 it refers to Mount Etna; at 15.211 it refers to the race-horse which moves in front of the horses harnessed to the same chariot and at 16.363 it is used of the race-horse which had no sire. Silius no doubt borrowed the expression from Virgil who uses it frequently e.g. at Aen.2. 174, where Austin notes that it is not just a tag but part of the ritual description of a prodigium. See also Aen.2. 680. It is so used of Polydorus at Aen. 3.26 and of bees at Aen.7.64. Virgil has it of other supernatural occurrences e.g. mares made pregnant by the wind (georg. 3.275), Aeneas hidden by mist (Aen.1. 439), Cacus blowing out fire and smoke (Aen.8. 252). At georg.2.30 the ritual formula is used to denote Nature's miracle in the process of grafting. Lucan has it of the miracle of the tenth wave (5.672). Livy has the formula three times (all in the first decade). At 7.26.5 it is used of a portent, at 9.29.10 of mysterious deaths and at 9.41.18 of unconventional methods of fighting which are mirabilia dictu.

The verb exaudire is found as early as Plautus and Terence.

sonitum ne ille exaudiat. PLAUT. Trin. 754.

vereor, si clamorem ei(u)s hic crebro exaudiat

TER. Hec. 412.

It is common in poetry and in prose (TLL 5.2, 1190, lines 17 ff. under the heading aliquid). It is used by Statius, Juvenal and Frontinus with reference to the sound of music.

eque adytis simul exaudita remotis  
nondum ausos firmare gradum tuba terruit ingens

STAT. Theb.2. 260-261.

qui vix cornicines exaudiet atque tubarum  
concentus?

ILV. 10. 214-215.

'vereris, ne tubam non exaudias?' FRONTIN. strat.1.1.13.

Fronto has the verb in a fig. sense.

ubi Catonis et Sallustii et Tulli tuba exaudita est.

FRONTO p. 149, 21. N.

441-442: lapidem testudine felix  
ducere et in muris posuisse volentia saxa.

There are similar passages at HOR.  
carm.3.11. 1-4, ars 394-396, OV. met.11. 1-2, PROP. 3.2. 5-6,  
STAT. Theb.8. 232-233, MANIL. 1. 329. These are cited in full  
in Chapter III, p. 94.

The only other instance of felix with  
the infinitive which is cited by the TLL 6.1, 449, lines 83 ff.  
is the following from Virgil.

septima post decimam felix et ponere vitem

VERG. georg.1.284

where the TLL comments i.q. aptus; after the passage in Silius,  
the TLL comments i.q. potens, peritus. The Virgil passage is thus  
not an exact parallel.

443-445: haec Amphionio vallavit pectine Thebas  
ac, silice aggeribus per se scandente vocatis,  
iussit in immensum cantatas surgere turres.

Amphion and Zethus were the sons of Antiope  
and Zeus. According to legend, they were abandoned at birth  
by their mother and found and reared by a shepherd. Amphion  
is said to have received a lyre from Hermes, the inventor of  
the lyre, and became a famous musician. Zethus became a  
herdsman. The two brothers built the walls of the city which  
later became known as Thebes.

RE 1, AMPHION, 1944- 1948 (Wernicke).

The epithet Amphionius is also used by Propertius and Statius.

aut Amphioniae moenia flere lyrae? PROP. 1.9.10.

non Amphioniae steterint velocius arces

STAT. silv.3.1.115.

Lucan also uses vallare with reference to towns.

nulli vallarent oppida muri LUCAN. 4.224.

I count twenty-five instances of the word vallare in poetry. It occurs nine times in Statius, six times in Silius, four times in Lucan and once in Virgil, Valerius and Manilius. Lewis and Short, 1956, cite one example each from Lucretius, Ovid and Propertius. In prose, the word is used twice by Livy and twelve times in the Vulgate. Lewis and Short cite four examples from Cicero, three each from Tacitus and Florus and one each from the Bellum Alexandrinum, Pliny and Valerius Maximus. These statistics are inadequate in establishing whether the word is more common in prose or in poetry.

The word silex occurs as early as Plautus.

nam tu es lapide silice stultior PLAUT. Poen.291.

The word is found in poetry and in prose (mainly post-Aug.) It occurs seven times in Virgil, four times in Silius, four times in Statius, four times in Catullus, four times in Manilius, three times in the Appendix Vergiliana and once in Lucan. Lewis and Short, 1699, cite five examples from Ovid, three from Lucretius and one each from Tibullus and Juvenal, plus one from the tragedies of Seneca. In prose, it occurs ten times in Livy and nine times in the Vulgate. Lewis and Short cite two examples from Cicero and one each from Cato, Pliny, Suetonius and Ammianus Marcellinus. The evidence suggests that the word may be more common in poetry. I count thirty-seven instances in poetry as opposed to twenty-five in prose. Although the statistics for prose are rather incomplete, it must be remembered that there is much more prose than poetry.

The word scandere is also more common in poetry. I count fifty-four instances (sixteen in Statius, fifteen in Silius, five each in Horace and Manilius, two each in Virgil and Valerius and one each in Lucan and Catullus. Lewis and Short, 1639, cite three examples from Propertius, two from Lucretius and one each from Ovid and Phaedrus) as opposed to twenty-four in prose (fourteen in Livy and one in the Vulgate. Lewis and Short cite four examples from Pliny, three from Tacitus and one each from Cicero and Quintilian).

Iussit surgere may be an echo of Ovid's

iussit...  
lapidosos surgere montes

OV. met.1. 43-44.

The phrase in immensum is uncommon in poetry. The only other instances cited from poetry by the TLL 7.1, 453, lines 56 ff. (under the heading in c. acc.) are the following from Ovid.

exit in immensum fecunda licentia vatum

OV. am.3.12.41.

ardet in immensum geminatis ignibus Aetne

OV. met.2. 220.

It is more common in prose. It occurs at frg. inc. K 35, SALL. Iug.92.5, CIC. nat. deor. 3.52, LIV. 21.33.7, PLIN. epist.6.31.17, SEN. dial.9.10.6, nat.2.48.2, TAC. Germ.6, APUL. met.10.14, ULP. dig.12.3.4.2, AMM. 30.5.10.

Cantare used in this sense is mainly poetical. The TLL 3.2, 291, lines 24 ff. (under the heading rem, hominem bestiam incantare i.q. maleficio sim. afficere) cites OV. am.1.14.39, 2.5.38, 3.7.33, met.7.98, epist.6.84, fast. 2.575, LUCAN. 7.767, PERS. 4.22, PROP. 4.5.13, SIL. 1. 430, 8.496, CLAUD. 28.330. In none of these passages is the phraseology similar to that of Silius here.

The only examples cited from prose by the TLL are PS. QUINT. decl. 10.8, APUL. apol.42, PS. APUL. herb.91.2 (none are close parallels).

446-448: altera, turbatum plectro moderata profundum,  
et tenuit phocas et in omni Protea forma  
traxit et aequoreo portavit Ariona dorso.

Moderari is rare in this sense, both in poetry and in prose. The only other instances cited by the TLL 8, 1213, lines 64 ff. (under the heading res naturales) are the following from Tacitus and the Anthology.

Actum deinde in senatu... an ob moderandas Tiberis exundationes verterentur flumina et lacus, per quos augetur.

TAC. ann.1.79.1.

tu Oceanus legem terris moderato limine (i. fine imposito)  
signas.

ANTH. 718.3.

Neither passage is very close to Silius.

Proteus was a minor sea-god and herdsman of the flocks of the sea, such as seals. Homer pictures him as an Egyptian δαίμων who is the servant of Poseidon. He has the power to assume all manner of shapes but if held tight, will assume the true one and answer questions (Od.4. 385 ff.). The Homeric passage has been imitated by Virgil (georg.4. 387 ff.).

RE 23.1, PROTEUS, 941-975 (Hans Herter).

Homer, Horace and Virgil all depict Proteus as surrounded by seals.

ἀμφὶ δὲ μιν φῶκαι νέποδες καλῆς ἀλοσύδνης  
ἀθρόαι εὐδουσιν, πολιῆς ἀλὸς ἐξαναδῦσαι

HOM. Od.4. 404- 405.

(See also Od.4. lines 411- 413).

omne cum Proteus pecus egit altos  
visere montes

HOR. carm.1.2. 7-8.

immania cuius  
armenta et turpis pascit sub gurgite phocas.

VERG. georg.4. 394- 395.

For in omni forma, cf.

sed quanto ille magis formas se vertet in omnis

VERG. georg. 4.411.

per varias lusit formas SIL. 7. 422.

See also HOM. Od.4. 417-418, OV. met.2.8-9, VAL. FL. 2. 318-319, STAT. silv.3.2.35-36.

Proteus is also mentioned at STAT. Ach. 1.32, silv.1.2.129, HOR. serm.2.3.71.

Arion was a poet and singer from Methymna in Lesbos who lived about the end of the 7th c. B.C. He spent most of his life at the court of Periander of Corinth. Herodotus tells the story of how he paid a profitable visit to Italy and Sicily and returned to Corinth on the back of a dolphin after being thrown overboard. (HER. 1. 23 ff.).

He is mentioned elsewhere in poetry and in prose e.g. VERG. ecl.8.56, OV. fast.2. 113-116, CIC. Tusc. 2.67. There is a full account of Arion in Gellius (16.19.2 ff.). I quote the most relevant part.

Delphinum repente inter undas adnavisse fluitantique sese homini subdidisse et dorso super fluctus edito vectavisse incolumique eum corpore et ornatu Taenarum in terram Laconicam devexisse.

GELL. 16.19.16.

See also CAEL. orat.34, HYG. fab.194.1.

RE 2, ARION, 836- 841 (Crusius).

449-452: iam, quae Peliaca formabat rupe canendo  
heroum mentes et magni pectora Achillis,  
Centauro dilecta chelys, compesceret iras,  
percussa fide, vel pelagi vel tristis Averni.

The Centaurs were a tribe of wild beast-like monsters who were thought of as having the upper part of a human being and the lower part of a horse. Mount Pelion in Thessaly was the reputed home of the Centaur Chiron, who was the son of Kronos and Philyra. He was skilled in medicine and other arts (HOM. Il. 4. 219, ll. 831). He educated Achilles, Asclepius and Jason and also helped Peleus to carry off Thetis (APOLLOD. 3.13.5). Chiron had a cult in Thessaly.

RE 3, CHIRON, 2302- 2308 (Escher).

TLL ONOMASTICON 2, 399, lines 30 ff.

The epithet Peliacus seems poetical.

e.g. ceu numquam Scyria passus  
litora Peliacoque rates excendat ab antro  
STAT. Ach.2. 10-11.

Peliacisque dedit rursus geminare cavernis  
LUCAN. 7. 481.

See also CATULL. 64.1, PROP. 3.22.12, OV. met.12.74, fast.1.308, VAL. FL. 8.417, STAT. Ach.1.321.

The expression mentes formare is also used by Horace, Quintilian (who has it three times), Florus and the later Latin prose writer Turranius Rufinus.

et tenerae nimis  
mentes asperioribus  
formandae studiis.  
HOR. carm.3.24. 52-54.

Silius may have taken the phrase from Horace.

ab illis nutricibus quoque iam formandam quam optimis institutis mentem infantium iudicat.  
QUINT. inst.1.1.16.

See also QUINT. inst. 2.16.10, 10.1.59, FLOR. Verg. p. 187, 18, RUFIN. apol. Orig. 1 P. 555<sup>C</sup>.

The tradition that Chiron was the tutor of Achilles goes back to Homer.

ἔσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
ὄν χείρων ἐδίδαξε  
HOM. Il. 11. 831- 832.

It is found elsewhere in poetry and is mentioned by Pliny.

e.g. Phillyrides puerum cithara perfecit Achillem  
OV. ars 1. 11.

invenit et Achilles discipulus Chironis qua vulneribus mederetur  
PLIN. nat. 25.42.

See also OV. ars 1.17, STAT. Ach. 1.526.

Dilecta is used with the dative of the agent by Germanicus.

Quin etiam Lyra Mercurio dilecta GERM. 270.

This construction is common in poetry. It is found at VERG. Aen. 9.84, LUCAN. 3.184, VAL. FL. 6.598, SIL. 1.167, 3.259, 8.474, 14.205, STAT. silv. 2.2.4, 4.5.22, 4.8.7, Ach. 1.450, MART. 1.12.3, 9.61.19, 11.47.1.

It is found in prose at PLIN. nat. 33.27. Tacitus uses the dative with diligere (hist. 2.80) but not with the perfect participle passive.

The word compescere is mainly poetical but is also found in post-Aug. prose and in later Latin. (TLL 3.9, 2062, lines 27 ff.). It is used elsewhere with iram or iras in Lucan, Silius and Seneca.

sed Cato laudatam iuvenis conpescuit iram.

LUCAN. 9. 166.

See also LUCAN. 8.234, SIL. 7.330, SEN. dial. 4. 18.1, 4.33.6. Silius may have adapted the phrase from Lucan.

Compescere is also used by Arnobius with reference to the raging sea.

maris insanias aut tempestatum furores ARNOB. nat. 2.11.

Only Silius uses the singular fides to denote the strings of the lyre. (TLL 6.1, 692, lines 77 ff. under the heading i.q. chorda, fides). Fidibus is used in this sense at CLAUD. 28.122, PRUD. cath.3.82, GELL. 9.7.3, MACR. somn. 2.1.12.

Percutio is used elsewhere in poetry in connection with the lyre.

e.g. Actius ipse lyram plectro percussit eburno  
ELEG. Maec. 51.

See also PROP. 2.1.9, OV. met.11.5, VAL. FL. 5. 100.

The epithet tristis is also applied to Avernus by Statius.

reges tibi tristis Aaverni  
placat  
STAT. silv.5.1. 259- 260.

(Lines 453- 458 have been transposed to Teuthras' first performance, following line 290).

459-461: sed, quos pulsabat Rhiphaeum ad Strymona, nervi,  
auditus superis, auditus manibus Orpheus,  
emerito fulgent clara inter sidera caelo.

Orpheus was famous in Greek mythology as a singer and lyre-player. A metope has been found under the treasury of the Sicyonians at Delphi which represents him on board the Argo with a lyre in his hands. He is often depicted in vase and wall paintings as singing. The first extant reference to his power over the natural world is Simonides 567 (Nisbet and Hubbard on HOR. carm.1.12.7). For other references to Orpheus in Greek literature, see AESCH. Ag.1630, EUR. Bacch.561 ff., APOLL. RHOD. 1.23 ff., PIND. Pyth.4. 313. The numerous references to Orpheus in Roman literature will be cited in the commentary.

RE 18.1, ORPHEUS, 1200- 1316, esp. ix Orpheus als Sanger, Kitharasieler, Dichter , 1247- 1254 (Konrat Ziegler). See also W.K.C. Guthrie, Orpheus and Greek Religion, London, 1952.

Silius uses the expression nervos pulsare elsewhere with reference to the lyre of Orpheus.

(Murranus) quo non alius...  
dulcius Oeagrius pulsabat pectine nervos.

SIL. 5. 462- 463.

It may be an echo of Ovid's

pulsisque ad carmina nervis OV. met.10.16.

cf. also, Orphea percussis sociantem carmina nervis

OV. met.11.5.

Nervi is commonly used of musical strings in poetry and in prose e.g. HOR. carm.3.11.4, PROP. 3.3.35, OV. met.5.340, 10.40, Pont.4.8.76, CIC. div.2.33, de orat. 3.216, S. Rosc.134, nat. deor. 2.146, QUINT. inst.5.10.24, SEN. epist.88.9.

Pulsare is mainly poetical in this sense.

Virgil also uses it of Orpheus.

iamque eadem digitis, iam pectine pulsat eburno.

VERG. Aen.6. 647.

See also VAL. FL. 1.139, PROP. 3.17.33, GERM. 36, IUV. 6.442, STAT. Ach.1. 828, SEN. Oct.815.

The only examples cited from prose by the OLD, 1519, (4), are APUL. met.5.3, CURT. 8.14.10.

The Rhiphaean Mountains ( 'Ριπαῖα Ὀρη ) were a range imagined to exist north of the known parts of Europe. Herodotus ignored them and Strabo denied their existence (7. 295, 7.299). Ancients who did believe in them differed as to their location. Aristotle ( met.1. 13. 350 b) placed them beyond Scythia. Roman poets put them in the extreme north. They remained on maps until modern times.

Virgil uses the epithet of the crags of Scythia ( georg. 1.240) and of Eurus ( georg.3.382). Lucan has the word in connection with the Tanais or Don ( 3. 273). Statius uses it of hail ( Theb.1. 420) and of snow ( Theb.11.115). The epithet is used six times by Valerius ( e.g. of mountain peaks at 2.516 and of frosts at 5.599).

For further references in Roman literature, see PROP. 1.6.3, LUCAN. 2.640, 4.118, VAL. FL. 5.558, 6.33, 6.119, 7.562, PLIN. nat. 4.40, COLUM. 10.77, MELA 1.19.13, AMM. 22.8.38.

RE 1 A, 'Ριπαῖα Ὀρη, 846- 916 (Kiessling).

Virgil uses the epithet of the frozen north which was traversed by Orpheus in his search for Eurydice.

solus Hyperboreas glacies Tanaimque nivalem  
arvaque Riphæis numquam viduata pruinis  
lustrabat

VERG. georg. 4. 517-519.

Strymon is a river in Thrace (Orpheus was believed to be Thracian). Virgil and Statius mention this river in connection with Orpheus.

rupe sub aëria deserti ad Strymonis undam  
flevisse

VERG. georg. 4. 508- 509.

Odrysius vates positus ad Strymona plectris  
obstupuit tristemque rogum sine carmine flevit.

STAT. silv. 5.1. 203-204.

Auditus superis, auditus manibus may be an echo of Horace's description of Mercury.

superis deorum  
gratus et imis.

HOR. carm. 1.10.19-20.

Auditus with the dative of the agent is also found in Statius, where it is used with reference to the lyre of Orpheus.

nil fila deis pallentis Averni  
Eumenidumque audita comis mulcere valerent.

STAT. silv. 5.1. 27-28.

Horace has the ablative of the instrument.

quid si Threicio blandius Orpheo  
auditam moderere arboribus fidem

HOR. carm. 1.24. 13-14.

The phrase emerito caelo is used elsewhere by Silius.

et emerito sacrum insere caelo SIL. 7.19.

cf. et censu Tullius oris  
emeritus caelum

MANIL. 1. 794-795.

See also MANIL. 1. 412-414.

The verb fulgere is very common in poetry when used of constellations (TLL 6.1, 1508, lines 21 ff. under the heading de splendore rerum caelestium).

e.g. et caelo fulgebat luna sereno  
inter minora sidera

HOR. epod.15. 1- 2.

462-465: hunc etiam mater, tota comitante sororum  
Aonidum turba, mater mirata canentem.  
non illo Pangaea iuga aut Mavortius Haemus,  
non illo modulante sonos stetit ultima Thrace.

The mother of Orpheus was Calliope, the  
Muse of epic poetry. Statius refers to her grief for Orpheus.

tum primum posito remissa luctu  
longos Orpheos exiit dolores.

STAT. silv.2.7. 38-40.

Seneca refers to Orpheus as the son of Calliope.

aptans Pieriam chelyn  
Orpheus Calliopae genus

SEN. Herc. 0. 1033-1034.

Ovid refers to Eurydice as the daughter-in-law of Oeagrus and  
Calliope. (Ib. 480).

The phrase tota comitante turba is  
possibly an adaptation of Virgil's magna comitante caterva  
(Aen.2.40, 5.76).

Aonia was the part of Boeotia containing  
Mount Helicon, the home of the Muses. Silius uses the phrase  
sororum Aonidum elsewhere.

sacer hic ac magna sororum  
Aonidum cura est.

SIL. 12. 408- 409.

It is also found in Statius.

protinus exorto dextrum risere sorores  
Aonides

STAT. silv.5.3. 122-123.

The Aonides are frequently mentioned in poetry e.g. OV. met.  
5.333, STAT. silv.1.2.247, Theb.4.183, MART. 7.22.2, IUV. 7.59.

For further references to the Muse Calliope,  
see LUCR. 6.94, VERG. Aen.9.525, HOR. carm.3.4.2, PROP. 2.1.3,  
OV. met.5.339, MART. 4.31.8.

Line 464 is no doubt an adaptation of Virgil's

flerunt Rhodopeiae arces  
altaque Pangaea et Rhesi Mavortia tellus

VERG. georg. 4. 461- 462.

Pangaeus is a mountain in Thrace stretching to the east from the left bank of the river Strymon at the pass of Amphipolis. Silius has the phrase Pangaea iuga elsewhere at 4. 776- 777. It is also found at LUCAN. 1. 679-680, VAL. FL. 4. 631- 632, SEN. Med.721.

The epithet Pangaeus seems to be poetical. It occurs at SIL. 2.73, VAL. FL. 1.575, 1.598, STAT. silv.1.2.223, Theb.6.666, 10.512. The only example cited from prose by the OLD, 1289, is PLIN. nat.4.40.

The Balkan range Haemus was, like other parts of Thrace, associated with Orpheus.

aut super Pindo gelidove in Haemo,  
unde vocalem temere insecutae  
Orphea silvae

HOR. carm.1.12.6-8

where Nisbet and Hubbard quote the statement of Heraclides Ponticus that the writing tablets of Orpheus were preserved there in a shrine of Dionysus (SCHOL. Eur. Alc. 968) . They also cite MELA 2.17.

montes... Haemon et Rhodopen et Orbelon,  
sacris Liberi patris et coetu Maenadum Orptheo primum initiante  
celebratos.

Haemus is mentioned ten times in Statius, seven times in Lucan, twice in Virgil and twice in Valerius. It occurs once elsewhere in Silius ( 3.495). The name occurs twice in Statius in association with Mars, who was the chief deity of the warlike people of Thrace.

et averso risit Gradivus in Haemo

STAT. Theb.5. 357.

See also STAT. Theb.12. 733.

The expression modulari sonum is rare in poetry. The only other instance cited from poetry by the TLL 8, 1246, lines 52 ff. (under the heading sonos) is the following from Calpurnius.

dicamus teretique sonum modulemur avena.

CALP. ecl. 1.93.

In prose, it is used by Livy and Pliny.

et per manus recte data virgines sonum vocis pulsu pedum  
modulantes incesserunt

LIV. 27.37.14.

modulatus editur sonus PLIN. nat.10.81.

The TLL also cites two examples from later Latin prose. The evidence suggests that the phrase may be prosaic.

Ultima Thrace is an echo of Virgil's

gemit ultima pulsu  
Thracia pedum

VERG. Aen. 12. 334- 335.

Thrace was often associated with Orpheus (see on Haemus above).

e.g. et durae similem nihil Orphea Thracae

STAT. Theb.5.435.

The epithet Thracius or Threicius is commonly used in poetry to denote Orpheus or his lyre e.g. VERG. ecl.4.55, Aen.6.120, 6.645, HOR. carm.1.24.13, PROP. 3.2.4, OV. met.11.2, STAT. silv. 3.3.193, 5.5.54.

Orpheus is referred to as Bistonius vates at line 473.

466- 468: cum silvis venere ferae, cum montibus amnes,  
immemor et dulcis nidi positoque volatu  
non mota volucris captiva pependit in aethra.

Orpheus' power over wild beasts is a common theme in Roman poetry.

e.g. et turba ferarum  
blanda voce sequax

CULEX 278- 279.

agmenque ferarum  
maenades Orphei titulum rapuere theatri.

OV. met.11. 21-22.

See also VERG. georg. 4.510, HOR. ars 393, PROP. 3.2.3, CLAUD. 34. 5-6, PHAEDR. 3. prol.58.

It is also found in the tragedies of Seneca ( Herc. f. 574, Herc. 0. 1055).

His power over woods in general and oak-trees in particular is also a commonplace in poetry and in the tragedies of Seneca.

e.g. φηγοὶ δ' ἀγριάδες, κείνης ἔπι σήματα μολπῆς,  
 ἔξείης στιχόωσιν ἐπήτριμοι, ἄς ὄγ' ἐπιπρό  
 θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.

APOLL. RHOD. 1. 28- 31.

unde vocalem temere insecutae  
 Orphea silvae

HOR. carm.1. 12. 7-8.

et silvis addidit aures MANIL. 5. 327.

See also VERG. georg. 4.510, HOR. carm.1.12.11-12, CULEX 118,  
 281, STAT. silv.5.1.24, SEN. Herc. f. 572, Herc. 0. 1044,  
Med.629.

There are numerous references in poetry to  
 Orpheus' power over rivers and mountains. This theme also  
 occurs in the tragedies of Seneca.

e.g. αὐτὰρ τόνγ' ἐνέπουσιν ἀτειρέας οὔρεσι πέτρας  
 θέλξαι ἀοιδάων ἐνοπῆ ποταμῶν τε ῥέεθρα·

APOLL. RHOD. 1. 26- 27.

arte materna rapidos morantem  
 fluminum lapsus

HOR. carm.1.12. 9-10.

abrumpit scopulos Athos  
 ...  
 et iuxta Rhodopen stetit  
 laxata nive cantibus.

SEN. Herc. 0. 1048- 1051.

See also CULEX 117, PROP. 3.2.4, STAT. silv.5.1.24, CLAUD.  
 34.7, PHAEDR. 3. prol.59, SEN. Herc. f. 573, Herc. 0. 1036-1039,  
Med. 627.

Dulcis nidi may be an echo of Virgil's

iuvat imbribus actis  
 progeniem parvam dulcisque revisere nidos

VERG. georg.1. 413- 414.

Silius may also have drawn on Virgil's simile of the dove.

qualis spelunca subito commota columba,  
cui domus et dulces latebroso in pumice nidi,  
fertur in arva volans...

mox aëre lapsa quieto  
radit iter liquidum celeris neque commovet alas.

VERG. Aen.5. 213- 217.

cf. dulcis nidi... volatu... non mota in aethra in Silius.

The word volatus seems much more common in poetry than in prose. I count twenty-one instances in poetry (nine in Silius, four in Statius, three in Lucan and one each in Valerius, Catullus and Manilius. Lewis and Short, 2004, cite two examples from Ovid). The word does not occur in Livy or Petronius. Dutripon lists one example from the Vulgate. Lewis and Short cite four examples from Cicero.

Ovid and Seneca also describe Orpheus' power over birds.

ac primum attonitas etiamnum voce canentis  
innumeras volucres

OV. met. 11. 20-21.

cum suo cantu volucris relicto  
adfuit

SEN. Med. 628- 629.

See also SEN. Herc. O. 1043- 1047.

The word aethra is poetical. The TLL 1, 1158, lines 40 ff. cites forty-six examples from poetry and only two from later Latin prose.

469-472: quin etiam, Pagasaea ratis cum caerula, nondum cognita terrenae, pontumque intrare negaret, ad puppim sacrae, cithara elicente, carinae adductum cantu venit mare.

See the note on quin etiam  
at line 51.

Pagasae was the port in Thessaly from which the Argo sailed, carrying Jason and the Argonauts to fetch the Golden Fleece from Colchis. The epithet is used twice by Valerius and once by Statius with reference to the Argo.

textitur Argoa pinus Pagasaea securi

VAL. FL. 5. 435.

See also VAL. FL. 8. 378.

ex quo iura freti maiestatemque repostam  
rupit Iasonia puppis Pagasaea rapina.

STAT. Ach.1. 64- 65.

The neuter plural caerula is common in poetry, especially in epic. It is used of the sea as early as Ennius.

caerula salsa ul(ulabant).

ENN. ann.524.

The word is found no fewer than twenty-four times in Silius. It occurs three times in Virgil, twice in Valerius, once in Lucan and once in an epyllion of Catullus (64.7). The TLL. 3.1, 107, lines 27 ff. (under the heading i.q. mare) cites two examples from Germanicus, one example from the poetry of Cicero and nineteen examples from later Latin poetry.

It is rare in prose. The TLL cites only three examples, all from later Latin prose.

Terrenae is a vivid poetical touch. The language of Silius is similar to Lucan.

prima fretum scindens Pagasaeo litore pinus  
terrenum ignotas hominem proiecit in undas

LUCAN. 6. 399-400.

Silius may well have adapted the idea from Lucan and transferred the epithet from man to the Argo itself.

The word terrenus seems equally at home in poetry and in prose. I count twenty instances in poetry. It occurs five times in Statius, five times in Manilius, three times in Lucan, twice in Virgil, twice in Horace and once in Valerius. This is the only example in Silius. Lewis and Short, 1860, cite one example from Ovid.

In prose, I also count twenty instances of the word. It occurs once in Livy and nine times in the Vulgate. Lewis and Short cite six examples from Cicero, two from Pliny, one from Quintilian and one from Lactantius.

Ovid also uses the epithet sacra of the Argo.

ultimus e sociis sacram conscendis in Argon

OV. epist. 6.65.

For the use of sacer in epic, see the note on sacra libido at line 310.

Seneca and Boethius use elicere in this sense.

prout illas (sc. undas) lunare sidus elicuit (sc. ex  
alto in terram)

SEN. dial. 1.3.4.

usque dum... motus saxi in undas iacti ab eliciendis  
fluctibus conquiescat.

BOETH. mus. 1.14. p. 200, 12.

No other instances are cited by the TLL 5.2, 368, lines 1 ff.  
(under the heading nota propter subi.) The evidence suggests  
that this usage is prosaic.

In line 472, the language of Silius  
is similar to Statius, who tells of the same miracle performed  
by Orpheus.

maria ipsa carinae  
accedunt... Oeagrius illic  
acclinis malo mediis intersonat Orpheus  
remigiis tantosque iubet nescire labores.

STAT. Theb. 5. 342- 345.

Valerius also refers to the assistance given by Orpheus and his  
lyre at the launching of the Argo.

non clamor anhelis  
nauticus aut blandus testudine defuit Orpheus.

VAL. FL. 1. 186- 187.

He goes on to describe how Orpheus taught the oars to row of  
their own accord in time to the movement of the sea.

nec vero Odrysus transtris impenditur Orpheus  
aut pontum remo subigit, sed carmine tonsas  
ire docet, summo passim ne gurgite pugnent.

VAL. FL. 1. 470- 472.

472- 474: pallida regna  
Bistonius vates flammisque Acheronta sonantem  
placavit plectro et fixit revolubile saxum.

The word pallida is used in this sense as early  
as Ennius.

pallida leti nubila tenebris  
loca!

ENN. scen. 115- 116 (W).

The phrase is used by Virgil to describe Hades.

infernās reseret sedes et regna recludat  
pallida

VERG. Aen.8. 244- 245

where Fordyce notes that the epithet means 'dim' rather than 'pale', implying discoloration rather than lightness of colour and is often applied to objects abnormally dark (e.g. pallida vina PROP. 4.7.36, numquam... pallet ebur PROP. 4.7.82, ovorum alia sunt candida... alia pallida PLIN. nat. 10. 144).

The epithet is common in poetry in this sense.

e.g. pallidus Orcus VERG. georg.1.277, STAT. Theb.12.433.  
pallida Mors HOR. carm.1.4.13, SEN. Herc. f. 555.

See also VERG. Aen.4.26, 4.644, TIB. 1.10.38.

The Bistones were a people of Thrace.

For Orpheus' connection with Thrace, see on Haemus at line 464 and Thrace at line 465. The epithet Bistonius is common in poetry with the meaning 'Thracian.' I count eighteen instances (six in Statius, four in Lucan, two in Silius, one in the Culex and one in Claudian. The OLD, 235, cites also one example each from Lucretius, Ovid, Propertius and the tragedies of Seneca).

For its use elsewhere in poetry in connection with Orpheus, cf.

silvaque Bistoniam saepe secuta chelyn CLAUD. 34.8.

The phrase flammisque Acheronta sonantem is an echo of Virgil.

quae rapidus flammis ambit torrentibus amnis,  
Tartareus Phlegethon, torquetque sonantia saxa.

VERG. Aen. 6. 550- 551.

Acheron, one of the rivers of the Underworld, is often used in poetry of Hades itself. Silius mentions the flames of Acheron elsewhere.

qui Acheronta moves, flammam SIL. 2. 536.

Virgil refers to the noise of Acheron.

subiecit pedibus strepitumque Acherontis avari

VERG. georg. 2. 492.

Lucan describes Acheron as adustus (3.16) and Valerius calls it fumeus (4. 596).

The description of Acheron in epic may owe something to Homer.

ἔνθα μὲν εἰς Ἀχέροντα πυριπλεγέθων τε ρέουσιν  
κώκυτός θ', ὃς δὴ στυγὸς ὕδατος ἐστὶν ἀπορρώξ,  
πέτρῃ τε ξύνεσις τε δύω ποταμῶν ἐριδούπων.

HOM. Od. 10. 513- 515.

Pindar gives a vivid description of Mount Etna, whose rivers roll a lurid stream of smoke by day, while amid the gloom of night, the flame with crashing din whirls rocks to the deep sea far below (Pyth. 1. 22- 24).

See also PLATO, Phaedo 113 A for an equally graphic description of Acheron.

Silius may have taken the epithet revolubilis from Ovid, who uses it in connection with Sisyphus.

Sisyphē, cui tradas revolubile pondus, habebis

OV. Ib. 191.

The word is poetical. It is used twice in the Punica, once in the Culex and once in Manilius. Lewis and Short, 1591, cite one example each from Ovid, Propertius and the Eclogues of Ausonius. No examples are cited from prose. It does not occur in Livy, Petronius or the Vulgate.

Sisyphus was the son of Aeolus, king of Corinth. Homer mentions his punishment in Hades (Od. 11. 593 ff.) but does not give any reason for it. The Schol. on HOM. Il. 1. 180 and Il. 6. 153 connect it with his offence against Zeus in telling Asopus where the god had hidden his daughter Aegina (see H.J. Rose, Handbook of Greek Mythology, 2nd ed., London, 1933, pp. 270 and 294). Zeus sent Thanatos against him but Sisyphus bound him with the result that no one died until Thanatos was rescued by Merope, who had neglected to give him



cf. also,

(Orpheus) cum fugit in Rhodopen atque in deserta Getarum  
VERG. georg. 3. 462.

The Getae are also mentioned in connection with Orpheus at  
VERG. georg. 4.463.

Rhodope is mentioned in connection with  
Orpheus at VERG. ecl. 6.30, georg. 4.461, SIL. 3.621, SEN.  
Herc. 0.1031, 1050- 1051.

476- 480: tulit ora revulsa  
in pontum, ripis utraque sequentibus, Hebrus.  
tum quoque, cum rapidi caput a cervice recisum  
portarent fluctus, subito emicuerunt per undas  
ad murmur cete toto exultantia ponto.'

Silius follows Virgil closely.

tum quoque marmorea caput a cervice revulsum  
gurgite cum medio portans Oeagrius Hebrus  
volveret

VERG. georg. 4. 523- 525.

There is a different version in Ovid. While the head of  
Orpheus floated on the Hebrus in midstream, the lyre gave forth  
some mournful notes, to which the banks replied. The head was  
then carried across the sea to Lesbos.

membra iacent diversa locis, caput, Hebre, lyramque  
excipis: et (mirum!) medio dum labitur amne,  
flebile nescio quid queritur lyra, flebile lingua  
murmurat exanimis, respondent flebile ripae.  
iamque mare invectae flumen populare relinquunt  
et Methymnaeae potiuntur litore Lesbi.

OV. met. 11. 50- 55.

The Hebrus is mentioned in connection with Orpheus at VERG.  
georg. 4.463, CULEX 117, SIL. 3. 620, SEN. Herc. 0. 1042, Med. 631.

Milton follows the version given in Ovid.

What could the Muse herself that Orpheus bore  
The Muse herself, for her enchanting son,  
Whom universal nature did lament,  
When, by the rout that made the hideous roar,  
His gory visage down the stream was sent,  
Down the swift Hebrus to the Lesbian shore.'

MILTON Lycidas 58- 63.

477: utraque: sc. parte.

Virgil and Ovid make no mention of any sea creatures in connection with Orpheus.

The word cetus is found as early as Plautus (Aul.375, Capt.851). It is found three times in Silius, once in Virgil and once in Statius. The TLL 3.5, 976, lines 45 ff. (under the heading de magnis piscibus) cites five examples from later Latin poetry. In prose, the TLL cites five examples from Pliny, one from Columella and thirteen from later Latin prose. This gives a total of nineteen examples from prose as opposed to ten in poetry, which suggests that the word was more common in prose, even allowing for the greater volume of prose.

Both Manilius and Statius use the verb emicare to denote the sudden appearance of sea creatures.

illa subit contra versamque a gurgite frontem  
erigit et tortis innitens orbibus alte  
emicat ac toto sublimis corpore fertur.

MANIL. 5. 595-597.

nec prius emersi, quam summa per aequora flexus  
emicet

STAT. Theb.9. 246-247.

Silius has probably taken the word exultare from Virgil, who also uses it of the sea-creatures who gambol around Proteus.

eum vasti circum gens umida ponti  
exultans rorem late dispergit amarum

VERG. georg.4. 430-431.

The word is used by Seneca of the dolphin.

Tyrrhenus omni piscis exultat freto SEN. Ag.451.

In prose, the TLL 5.2, 1948, lines 31 ff. (under the heading i.q. exsilire, emicare sim.) cites two examples from Cicero and one each from Livy, Petronius and Pliny. The evidence suggests that the word is more common in prose in this sense.

481-482: sic tunc Pierius bellis durata virorum  
pectora Castalio frangebant carmine Teuthras.

See the note on Pieria lyra at line 415.

The epithet duratus is more common in prose than in poetry. The TLL 5.1, 2295, lines 33 ff. (under the heading

reddere patientem aspera) cites thirteen examples from poetry and twenty-six examples from prose.

cf. (Hannibal winters in Capua) Ibi partem maiorem hiemis exercitum in tectis habuit adversus omnia humana mala saepe ac diu duratum

LIV. 23.18.10.

This fig. use of frangere is found as early as Plautus.

ita meum frangit amantem animum

PLAUT. Cist.222.

The expression pectora frangere is found in Ovid and Statius.

non Venus et vinum sublimia pectora fregit OV. fast. 1.301.

fracta dehinc cunctis aversaque pectora bello

STAT. Theb.8. 211.

This usage is more common in prose than in poetry. The TLL 6.1, 1246, lines 19 ff. (under the heading de animo) cites also one example each from Lucretius, Lucan, Lygdamus and Ausonius, plus two examples from the tragedies of Seneca. In prose, the TLL cites eleven examples from Cicero, eleven from Livy, four from the prose writings of the Senecas, three from Pliny and one each from Nepos, Quintilian, Curtius and Valerius Maximus, plus six examples from later Latin prose.

Castalia was a fountain on Mount Parnassus, associated with Apollo and the Muses. The epithet Castalius is common in poetry. The TLL ONOMASTICON 2, 240, lines 2 ff. cites no fewer than twenty-nine examples. One example is given from the tragedies of Seneca. The only example cited from prose before later Latin is from Pliny. Eight examples are cited from later Latin prose.

483 ff. Silius' account of Mago's arrival in Carthage and his report of Hannibal's victory to the Carthaginian senate shows considerable similarities with the account in Livy (23.11. 7 ff., 23.12.1-5), especially if one makes allowance for poetical elaboration. For a full discussion, see Chapter II, pp. 52- 61. 'The entry of a great man into the city, with the welcome he receives, is a traditional topic.' (63) See especially LIV. 5.23.4 (Camillus), 22.61.14 (Varro), SIL. 10.626 ff. (Varro).

483: flamina: the word is found in this sense as early as Accius.

profusus flamine hiberno gelus ACC. trag.390.

It is common in poetry, especially in epic. It occurs twelve times in Silius, seven times in Statius, six times in Valerius, four times in Catullus (epyllion 64), three times in Virgil and once in Lucan. It is found once in the Culex and once in the Ciris. The TLL 6.1, 860, lines 23 ff. (under the heading i.q. ventus ipse, praesertim ventus prosper, aura) cites ten examples from Ovid, three from Germanicus, one example each from the poetry of Cicero and Propertius, one example from Propertius and seventeen examples from later Latin poetry. It is rare in prose. The TLL cites only three examples from Apuleius and four from later Latin prose.

484- 485: lauro redimita....

...puppis: the phrase would suggest the triumph of a Roman general to the ancient reader.

triumphales coronae antiquitus e lauru erant, post fieri ex auro coeptae.

GELL. 5.6.7.

It occurs in Virgil, Tibullus and Ovid.

vittis et sacra redimitus tempora lauro

VERG. Aen.3. 81.

hic iuvenis casta redimitus tempora lauro TIB. 3.4.23.

victrices lauro redimire tabellas OV. am.1.11.25.

The word redimire seems more common in poetry than in prose.

I count thirty-four instances in poetry and thirteen instances in prose. It occurs eight times in Statius, four times in Silius, three times in Virgil, three times in Catullus (always in epyllia) and once in the Copa, Valerius and the poetry of Petronius. Lewis and Short, 1541, cite seven examples from Ovid, two from Tibullus and one each from Lucretius, Martial, the poetry of Columella and Claudian. One example is cited from the tragedies of Seneca. In prose, Lewis and Short cite seven examples from Cicero, two from Suetonius and one each from Pliny, Petronius, Velleius and Florus. The word is not found in Livy or the Vulgate.

optatos...portus: Statius and Valerius have similar expressions.

iam Sidonios emensa labores  
Thebais optato collegit carbasa portu.

STAT. silv. 4.4.88-89.

extremaque fessis  
coeperat optatos iam lux ostendere Colchos.

VAL. FL. 5. 177-178.

485-486: pelagoque micabant  
captiva arma procul celsa fulgentia prora. Silius may have taken both micabant and fulgentia arma from Virgil.

aerataeque micant peltae, micat aereus ensis

VERG. Aen.7. 743.

ut videre virum fulgentiaque arma per umbras

VERG. Aen.6. 490.

See also VERG. Aen.2.734, 11.6.

Silius has fulgentibus armis  
at line 514 and fulserunt arma at 15. 753.

But the gleam of arms is a commonplace both in poetry and in prose. (TLL 6.1, 1510, lines 12 ff. fulgere: praesertim armorum; TLL 8, 930, lines 81 ff. micare: de armis).

487: patulo... ex aequore: the word patulus is found as early as Plautus, who uses it of horned cattle.

ut ego me ruri amplexari mavelim patulam bovem

PLAUT. Truc. 277.

Silius uses the epithet of the open sea elsewhere.

ac iam diffusus vacua bellator in unda  
cornibus ambierat patulos ad proelia fluctos.

SIL. 14. 366-367.

He also has it of the open plain (13.157).

The word is very common in poetry, especially in Silius, who has it no fewer than twenty-eight times. It occurs seven times in Statius, seven times in the Appendix Vergiliana, five times in Virgil, four times in Horace, four times in Manilius, three times in Lucan and twice in Valerius. The OLD, 1311, cites six examples from Ovid, two examples each from Lucretius, Martial and Juvenal and one example each from Propertius, Persius, Calpurnius and Phaedrus. This gives a total of seventy-six examples. The word does not occur in Livy, Petronius or the Vulgate. The OLD cites only nineteen examples from prose (four from Pliny, three each from Cicero and Apuleius, two each from Varro, Mela and Gellius and one each from Quintilian, Seneca and Tacitus. The OLD also cites two examples from the tragedies of Seneca. The evidence suggests that the word is much more common in poetry than in prose.

488: nauticus.. clamor: no doubt taken from Virgil's

nauticus exoritur vario certamine clamor

VERG. Aen.3. 128.

See also VERG. Aen. 5.140. The phrase is also found at LUCAN. 2.688-689, VAL. FL. 1. 186-187, PRUD. c. Symm. 2 praef. 11-12.

The expression is not a technical term here, the κέλευμα or calling of the time for the rowers by the bo'sun (as in Martial 3.67.4, 4.64.21), but has a more general meaning, a spontaneous cry of enthusiasm which bursts from the men as their ship enters harbour ( see Page and Williams on VERG. Aen. 3.128, Williams on Aen.5. 140). Page cites a parallel passage from Aeschylus.

πρῶτον μὲν ἡχῆ κέλαδος Ἑλλήνων πάρα  
μολπηδὸν ἠύφημησεν.

AESCH. Pers.388- 389.

489-490: et, simul adductis percussa ad pectora tonsis,  
centeno fractus spumabat verbere pontus.

Silius has no doubt taken the word adducere from Virgil, who also uses it in a nautical sense.

adductis spumant freta versa lacertis VERG. Aen.5.141.

It is also found in Seneca.

properat iuventus adductos simul  
lentare remos

SEN. Ag.437-438.

The word tonsa meaning an oar is found as early as Ennius.

poste recumbite vestraque pectora pellite tonsis;  
pone petunt: exim referunt ad pectora tonsas.

ENN. ann.230-231 (W).

But this does not prove that Silius has used Ennius here, as Miss Woodruff believes. For a full discussion, see Chapter III, pp. 105-107.

The word is used twice by Virgil.

e.g. et in lento luctantur marmore tonsae

VERG. Aen. 7.28

where Fordyce cites Festus (488 L).

tonsa quod quasi tondeatur ferro.

See also VERG. Aen.10.299. Tonsa is probably the participle of tondeo and means 'lopped', arbor or abies being understood. Tondere in this sense is a technical term of arboriculture. It has also been connected with the root of tendo. The word occurs in all the silver epic poets (six times in Silius, five times in Valerius, three times in Lucan and twice in Statius). It is found once in Manilius. Lewis and Short, 1878, cite one example from Lucretius and one from the tragedies of Seneca.

The phrase percussa ad pectora is very close to the language of Valerius.

tum valida Clymenus percusso pectore tonsa

VAL. FL. 1.169.

But it is impossible to prove that Valerius was a source for

Silius. Valerius may equally well have used Silius at this point. See Chapter IV, pp. 116-117.

cf. also, *ast iuvenes.... reducunt  
ordinibus geminis ad fortia pectora remos.*

OV. met.11. 461-462.

Centeno verbere may be an echo of Virgil.

*it gravis Aulestes centenaque arbore fluctum  
verberat adsurgens*

VERG. Aen.10. 207-208.

Valerius also uses frangere with reference to the sea.

*hic patrium frangit Neptunus aequor* VAL. FL. 1.363.

This use of frangere is poetical. The TLL 6.1, 1244, lines 61 ff. (under the heading de fluctibus remo vel nando traiciendis, superandis, dividendis) cites three other examples from Silius, three from Lucan, two from Valerius and one example from later Latin poetry, plus one from the tragedies of Seneca. The only example cited from prose is the following from Pliny.

*nunc cum valentissimo quoque sodalium certat frangere  
fluctus, domitare ventos.*

PLIN. paneg.81.4.

The word spumare is used of the sea as early as Ennius.

*caerulum spumat sale conferta rate pulsum* ENN. ann. 373 (W)

which is cited by Gellius (2.26). Silius uses the word elsewhere of the sea.

*ac totus multo spumabat remige pontus* SIL. 7.412.

He has probably taken it from Virgil.

*adductis spumant freta versa lacertis* VERG. Aen.5. 141.

It is also found in Statius in this sense.

*en validis spumant eversa lacertis  
aequora*

STAT. Theb.5. 141-142.

See also STAT. Theb.5.410.

The verb is very common in epic, especially in Silius (who has it thirty-one times) and in Virgil (who has it thirty times). It occurs nineteen times in

Statius, twelve times in Lucan, eight times in Valerius, four times in Manilius, twice in Catullus (both examples being in epyllia), once in the Ciris and once in the poetry of Petronius. The word seems rare in prose. It is not found in Livy. Dutripon lists two examples from the Vulgate. The only examples cited from prose by Lewis and Short, 1747, are two from Celsus and one from Pliny.

491: nec lentum... vulgus: the epithet lentus is used of persons as early as Lucilius.

(Lucius Cotta) solvere nulli  
lentus  
LUCIL. 441-442 (W).

The word is much more common in poetry than in prose when used of persons. The TLL 7.2, 1163, lines 13 ff. (under the heading de hominibus) cites thirty-seven examples from poetry and only eight from prose (four from Cicero, two from Seneca and one each from Livy and Columella). The word is also found in the comedies of Afranius (com.38), the mimes of Laberius (mim. 29) and the tragedies of Seneca (three examples cited).

rapienda ad gaudia: this expression is also found in Ovid.

gaudia rapturo siquis tibi claudere vellet  
aerios aditus  
OV. epist.18. 43-44.

Silius uses the expression in quite a different sense at 14.584.

polluto miseris rapuisset gaudia caelo.

cf. also, quae prima dedisti  
aetati nostrae gaudia, prima rapis.'

PETRON. 109 vs 5-6.

493: certatim: the adverb is found as early as Plautus.

nec certatim nutricant et munerant PLAUT. Mil. 715.

It is common in poetry, especially in epic. It occurs fourteen times in Virgil, thirteen times in Silius, eight times in Statius, four times in Valerius and once in Lucan. It is also used frequently in post-Aug. prose (TLL 3.4, 889, lines 15 ff.).

celebrat nova gaudia: the expression seems prosaic. It is also found in Livy and the Vulgate.

supplicatione publicum gaudium privatis studiis celebratum est.

LIV. 10.45.1.

gaudium huius victoriae celebratum est cum Judith.

VULG. Iudith. 16.24.

No other examples are cited from poetry by the TLL 6.2, 1714, lines 35 ff. (under gaudium). In prose, the TLL also cites AUG. civ.16.31, p. 175, 13D and TERT. apol.35.11.

494: aequatur rector divis: Silius uses similar phrases elsewhere.

Hannibal aequatus superis? SIL. 4. 810.

'felix, o frater, divisque aequate cadendo

SIL. 17. 260.

See the note on aequatumque decus at line 62 and on rector at line 210.

495: turba minor: Lucan uses the expression in a different sense to denote a train of inferior priests.

turba minor ritu sequitur succincta Gabino.

LUCAN. 1.596.

Minor meaning 'younger' is found as early as Plautus and Terence.

interibi ego ex hac statua verberea volo  
erogitare meo minore quid sit factum filio.

PLAUT. Capt.951- 952.

sed video erilem filium minorem huc advenire.

TER. Eun.289.

The only instance cited from poetry by the OLD, 1113, (3), is the following from Ovid.

ut minor Atrides temerati foedera lecti  
clamat OV. epist.5. 101- 102.

In prose (where the word natu is sometimes added), the OLD cites three examples from Livy, two each from Varro, Cicero and Suetonius and one each from Scipio, Pliny and Gaius. The evidence suggests that the word used in this sense is prosaic.

nepotes: lit. 'grandsons', used here of small children in general. At lines 19 and 126 the word has the common meaning of 'descendants'.

cf. also, quem turba nepotum  
circuit

STAT. silv.4.8. 10-11.

496: senior manus: Silius uses the expression elsewhere of older senators.

seniorque manus paria ore fremebat. SIL. 16.644.

cf. also, tum grandaeva manus puero male credita bella  
SIL. 16.652.

populusque patresque: a poetical variation of the technical expression senatus populusque Romanus (SPQR) first used in epic by Virgil and found in Valerius and Statius as well as Silius.

Aenean acciri omnes, populusque patresque  
exposcunt

VERG. Aen.9. 192-193.

See also VAL. FL. 1.281, STAT. silv.2.5.25, SIL. 10.634. No doubt the alliteration appealed to Silius.

497: mactatis... iuencis: possibly adapted from Virgil's caesis iuencis ( VERG. georg.4.284, Aen.3.369, 5.329).

superum dignantur honore: the expression is found in Cicero.

observantia, per quam homines aliqua dignitate antecedentes  
cultu quodam et honore dignantur.

CIC. inv.2. 161.

See also CIC. inv.2.114.

cf. also, deum cultu et sacro dignatus honore (line 272).

Ruperti (comm.p. 155) cites LUCAN. 7. 37-39 as a parallel for this whole scene.

(Pompey) te mixto flesset luctu iuvenisque senexque  
iniussusque puer; lacerasset crine soluto  
pectora femineum, ceu Bruti funere, volgus.

498: portas ingressus ovantes: the personification of the gates of Carthage is a vivid poetical touch. Contrast the prosaic account in Livy.

Is, cum ei senatus datus esset, res gestas in Italia a fratre  
exponit. LIV. 23.11.8.

Tacitus has a similar personification of Cremona.

spoliis exercituum et ducum caedibus ovantem

TAC. hist. 4.72.

See the note on ovans at line 259.

500: et multo patrum stipatur curia coetu. See the note on coetu  
patrum at line 67.

AT OV. Pont. 1. 143 the good MSS preserve  
only the word omnia. A stopgap appears in the later ones

curia cum patribus fuerit stipata verendis.

It is possible that a scribe, recalling this line of Silius,  
wrote his own version of it at OV. Pont. 1.143.

cf. also, senatum stiparit armatis CIC. Phil. 3.31.

501: tum divos veneratus avum de more vetusto: the verb venerari  
is common in poetry. I count seventy instances (nineteen in  
Silius, fourteen in Virgil, eleven in Statius, seven in Horace,  
six in Lucan, five in Manilius, three in the Appendix Vergiliana,  
two in Valerius and one each in Catullus and the poetry of  
Petronius. Lewis and Short, 1968, cite one example from Ovid).  
It seems less common in prose. Lewis and Short cite nineteen  
examples ( seven from Cicero and one from Quintilian for the  
worship of the gods, three from Valerius Maximus, two each  
from Livy, Tacitus and Pliny and one each from Seneca and  
Suetonius for the worship of men or objects). Dutripon lists  
two instances in the Vulgate. Lewis and Short give the correct  
figures for Livy. It is found only at LIV. 8.9.7 (an old formula  
for prayer, vos precor veneror) and 36.17.16.

This is the only instance of the genitive plural  
avum in Silius. (It is found in Statius at Theb. 3.560 and  
5.670). Silius has avorum six times (e.g. at line 127).

See the note on nostro de more at line 105.

502: Martem... egregium: Mars is used for victoria (the god is commonly used to denote war and the fortunes of war both in poetry and in prose). The epithet egregia is frequently found in military narrative with victoria .

e.g. victoria egregia parta LIV. 2.47.9.

See also LIV. 9.28.1, 21.46.8, 44.34.9, VELL. 2.33.1, VAL. MAX. 4.1.2, CURT. 5.8.17.

quis: the contracted form of the relative is common in poetry, where it is metrically convenient. Silius has it eleven times in the ablative and thirty-two times in the dative e.g.

nomen, quis rerum ducibus permissa potestas (line 512).

503: pars ipse haud parva laborum: an echo of Virgil's  
et quorum pars magna fui VERG. Aen. 2.6.

504: in vota: elsewhere the accusative is used by Silius only with a verb implying motion.

propere divis in vota vocatis  
aequoris  
 SIL. 14. 396- 397.

ductor Gradivum in vota ciebat SIL. 10. 550.

Horace and Persius have the ablative.

hoc erat in votis HOR. serm.2.6.1.  
scire erat in voto PERS. 3.48.

Silius may have used the accusative here for metrical convenience, as it gives a dactyl in the fifth foot.

505- 506: est locus, Aetoli signat quem gloria regis,  
possessus quondam prisca inter saecula Dauno.

The reference is to Apulia, where the battle of Cannae was fought in 216 B.C. The Romans suffered a disastrous defeat (see the note on Varro at line 101). The village of Cannae was situated on the south bank of the river Aufidus.

According to legend, Apulia was settled by

Diomedes who led the Daunii there from Aetolia in N.W. Greece after the Trojan War. Diomedes and his father-in-law Daunus are frequently mentioned in Roman literature, especially in Horace, who was proud of his native Apulia.

e.g. neque militaris  
Daunias latis alit aesculetis

HOR. carm.1.22.13-14.

(Diomedes) et generum Oeniden, Apule Daune, tuum

OV. fast.4. 76.

vires Aetolius heros  
excusat

OV. met.14. 461-462.

See also HOR. carm.3.30.11, 4.14.26, VERG. Aen.11. 243 ff., ILIAS 556, SIL. 1.125, OV. met. 14. 483 ff., AUG. civ.18.16.

Est locus is an example of the epic device known as ἔκφρασις in which the poet digresses to describe for his readers a scene which is of importance to his narrative. The local description is picked up by the hic in line 511 which relates it to the main narrative. The device goes back to Homer.

e.g. "Ἔστι δέ τις προπάρουθε πόλιος αἰπεῖτα κολώνη,  
έν πεδίῳ ἀπάνευθε...  
ἔνθα τότε Τρῳῆς τε διέκριθεν ἠδ' ἐπίκουροι.

HOM. Il. 2. 811- 815.

See also HOM. Il.6.152, 13.32, Od.4. 844.

It is found in the narrative parts of Greek tragedy.

e.g. Αγ. νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων,  
βαιά, δύσορμος ναυσίν, ἦν ὁ φιλόχορος  
Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι.  
ένταῦθα πέμπει τούσδ' ...

AESCH. Pers. 447- 450.

It is used by Apollonius Rhodius.

e.g. ἔστι δέ τις αἰπεῖα Προποντίδος ἔνδοθι νῆσος  
...  
Ἐνθ' Ἄργῳ προύτυψεν ἐπειγομένη ἀνέμοισιν  
Θρηκίοις.

APOLL. RHOD. 1. 936- 954.

See also APOLL. RHOD. 3. 927 ff.

It is found in Greek New Comedy.

e.g. ἐγγύς τίς ἐστίν ἐξέδρα ...  
ἐνταῦθα νῦν λαλοῦσιν

MEN. Coneaz. frg. 10. K.

From there it passed to Roman Comedy.

e.g. est ad hanc manum sacellum: ibi angiportum propter est.  
DE. quodnam? SY. illi(c) ubi etiam caprificu' magna est.  
DE. novi. SY. hac pergito.

TER. Ad. 576- 577.

It is common in Virgil.

e.g. est in secessu longo locus: insula portum  
efficit obiectu laterum...  
huc septem Aeneas collectis navibus omni  
ex numero subit.

VERG. Aen.1. 159- 171.

See also VERG. Aen.1.12, 1.530, 2.21, 3.163, 4.481, 7.563.

Ovid uses this device frequently.

e.g. 'est locus extremis Scythiae glacialis in oris,  
triste solum, sterilis, sine fruge, sine arbore tellus;  
Frigus iners illic habitant Pallorque Tremorque.

OV. met. 8. 788- 790.

See also OV. met.1.168, 2.195, 11.592, fast.4.337, 6.9,  
am.3.1.1, epist.16. 53.

It is also found in Propertius (4.4.3, 4.6.15) and in Statius  
(silv.5.1. 222).

In prose, it appears in Sallust and in Livy.

e.g. est in carcere locus, quod Tullianum adpellatur... in eum locum postquam demissus est Lentulus

SALL. Catil.55.3.5.

erat in medio rivus... quem ubi ipse oculis perlustravit,  
' Hic erit locus' Magoni fratri ait ' quem teneas. LIV. 21.54.1.

See also LIV. 1.21.3.

This device is also found in English literature.

There stood a hill not far whose griesly top  
Belch'd fire and rowling smoak; ...  
Thither, wing'd with speed,  
A numerous Brigad hasten'd.

MILTON. Paradise Lost  
l. 670 ff.

See also Paradise Lost 10. 547 ff., Gordon Williams,  
Tradition and Originality in Roman Poetry, Oxford, 1968, pp.  
640 ff. and 651 ff.

506: possessus... Dauno: the participle possessus is found elsewhere in Silius with the dative of the agent.

(Hercules) possessus Baccho saeva Bebrycis in aula  
SIL. 3. 423.

It is also found in Statius.

(Hannibal) mox Nasamoniaco decus admirabile regi  
possessum  
STAT. silv. 4.6. 75- 76.

quondam prisca inter saecula: cf.

armiferae quondam prisca inter tempora gentes SIL. 4.45

where the prep. inter is also used for metrical convenience ( it enables the poet to have a dactyl in the fifth foot) and the meaning of inter must not be pressed too closely. The prep. does have some point in Statius.

meque inter prisca parentum  
nomina cumque suo numerant Amphione Thebae.

STAT. Ach. 1. 12-13.

507- 508: umentes rapido circumdat gurgite campos  
Aufidus et stagnis intercipit arva refusis.

Umentes may have been suggested to  
Silius by Virgil's umentia litora.

eductum Egeriae lucis umentia circum  
litora

VERG. Aen.7. 763- 764.

Silius describes elsewhere how the Aufidus, red with blood,  
floods the plain with its swollen waters.

sanguineus tumidas in campos Aufidus undas  
eiectat

SIL. 10. 319- 320.

Pliny uses the participle of soil insufficiently soaked by the Nile.

necdum satis umentes terras addiderat arentibus.

PLIN. paneg.30.4.

The phrase rapido gurgite is used elsewhere by Silius at  
4.629, 6.163. It also occurs at LUCAN. 5. 234. The epithet is  
used of rivers as early as Plautus.

rapidus fluuius est hic PLAUT. Bacch. 85.

See also Men. 64.

It is very common in poetry in this sense  
e.g. LUCR. 1.14, VERG. Aen.2. 305, HOR. serm.1.10.62, TIB.  
1.2.44, VAL. FL. 1.291, STAT. Theb.3.671, 7.782, 9.277, 9.296. It  
seems less frequent in prose. It occurs at CAES. civ. 1.50,  
QUINT. inst.6.2.6.

See the note on rapido at line 370.

Horace gives a vivid description of the  
Aufidus in flood.

sic tauriformis volvitur Aufidus,  
qui regna Dauni praefluit Apuli,  
cum saevit horrendamque cultis  
diluuiem meditatur agris.

HOR. carm. 4.14. 25- 28.

cf. also, cum ripa simul avulsos ferat Aufidus acer

HOR. serm.1.1.58.

Silius uses the phrase stagnis refusis elsewhere with reference to the river Rhone.

stagnisque refusis  
torsit harenoso minitancia murmura fundo.

SIL. 3. 464- 465.

Refundere meaning 'to overflow' seems poetical and may owe something to Virgil.

et tenebrosa palus Acheronte refuso

VERG. Aen. 6. 107.

See also STAT. Theb.1. 359, silv.4.3. 73, OV. met.11.488, PETRON. frg.52 v 3 (refuso gurgite).

The word seems uncommon in prose in this sense. The only instance cited from prose by Lewis and Short, 1548, I, is the following from Tacitus, who uses it of the river Tiber.

qui immenso auctu proruto ponte sublicio ac strage obstantis molis refusus

TAC. hist. 1. 86.

Intercipere is used of the action of rivers and the sea by Statius, Lucan and Curtius.

segnesque lacus et stagna subibo  
ceu pecoris custos, subiti torrentis iniquis  
interceptus aquis?

STAT. Theb.9. 507- 509.

sic partem intercipit aequor LUCAN. 9. 344.

Ganges decursurum Iomanen intercipit CURT. 8.9.8.

The TLL 7.1, 2167, lines 25 ff. (under the heading II, praeverbium 'inter' respondet interrogationi 'quo' fere i.q. intro recipere: devorando sim.) cites also AETNA 138, 337, MART. CAP. 6.687, APUL. mund.34, PETRON. 105.11, SCHOL. Cic. Bob. p.95, 26, TERT. bapt.12 P. 212, 2, CE 1178, 32 (none are close parallels). The evidence suggests that the word is more common in poetry in this sense.

509-510: mox fluctus ferit Hadriacos magnoque fragore  
cedentem impellit retrorsus in aequora pontum.

These lines may be an adaptation of  
Lucan.

et Hadriacas qui verberat Aufidus undas. LUCAN. 2. 407.

Virgil gives precisely the opposite description of the river.

amnis et Hadriacas retro fugit Aufidus undas.

VERG. Aen. 11. 405.

Elsewhere Silius describes how the Aufidus has to force a  
passage to the sea.

per clipeos galeasque virum caesosque per artus  
vix iter Hadriaci rumpentem ad litora ponti.

SIL. 1. 53- 54.

Silius has the phrase magnoque fragore elsewhere with reference  
to a river in flood.

ut torrens celsi praeceps e vertice Pindi  
cum sonitu ruit in campos magnoque fragore  
avulsum montis volvit latus.

SIL. 4. 520- 522.

The word fragor is common in poetry and in post-Aug. prose  
to denote the noise of rivers and the sea. The TLL 6.1, 1233,  
lines 64 ff. (under the heading de mari vel fluviis) cites  
eleven examples from poetry, fifteen examples from post-Aug.  
prose and six from later Latin prose.

Horace mentions the roar of the Aufidus.

qua violens obstrepit Aufidus HOR. carm. 3.30.10.

The form retrorsus seems uncommon. It does  
not occur elsewhere in the Punica. (Silius has retrorsum once  
at 9. 331). It occurs once in Virgil, Lucan and Valerius. It  
is not found in Statius, Catullus, Manilius or Horace (who  
has retrorsum four times). It does not occur in Livy, Petronius  
or the Vulgate (which has retrorsum no fewer than thirty-one times).  
Lewis and Short, 1588, cite one example from Apuleius.

511: Varro: see the note on line 101.

Paulus: see the note on line 93.

512: quis rerum ducibus permissa potestas: Silius has rerum potestas elsewhere.

Poenorum interea quis rerum summa potestas,  
consultant bello super

SIL. 2. 270- 271.

For rerum meaning ' of the state', see the note on proceres rerum at line 142.

513: depulsa... caligine: the verb depellere used in this sense is poetical.

atque ubi nox depulsa polo SIL. 12. 574.

postera lux tacitas ut primum dispulit umbras

HOMER 157.

vesper... depellens lucem

ALC. AVIT. carm.1. 145.

The only instance cited from prose by the TLL 5.1, 565, lines 51 ff. (under the heading sim. de caligine) is the following from St. Augustine.

depulsis veteribus tenebris AUG. civ.22.8.

514: fulgentibus armis: see the note on fulgentia arma at line 486.

515: accendant ultro lucem surgentis Eoi. The verb accendere meaning ' to increase' is prosaic. The only other instance cited from poetry by the TLL 1, 278, lines 67 ff. (under the heading augere) is IUVENC. 2.71. From prose the TLL cites LIV. 21.58.6, TAC. ann.1.69, 12.54, Agr.15, APUL. apol.25, OROS. hist.7.26.7.

Eous is used as a noun by Virgil to denote the Morning Star or Dawn.

aut cum sole novo terras inrorat Eous

VERG. georg.1. 288.

The word seems poetical. It is also found at VERG. Aen.11.4, PROP. 3.24.7, STAT. silv.4.1.4, VAL. FL. 7.22, SIL. 9. 180.

No examples are cited from prose by the OLD, 611, 1 b.

516: germanum: the word germanus used in the sense of frater is poetical until later Latin (TLL 6.2, 1916, lines 48 ff. under the heading subst. i.q. frater). It is found as early as Plautus (Men.1082) and Terence (Ad. 957).

It is used by Cicero in making a pun.

nisi forte iure Germanum Cimber occidit CIC. Phil.11.14  
(cited by QUINT. inst. 8.3.29).

517: castris cita signa movemus: an example of hypallage, common in poetry. The sense requires citi but the epithet has been transferred to signa.

cf. festinata citus per campos signa movebat  
( line 193).

See the note on signa movere at line 165.

518: intremet et tellus, et pulsus mugit Olympus. The verb intremere is used of the earth by Virgil and Valerius.

intremere omnem  
murmure Trinacriam  
VERG. Aen. 3. 581- 582.

intremere Iden  
inlidique putes  
VAL. FL. 2. 519- 520.

This usage is poetical. The only other instance cited by the TLL 7.2, 48, lines 72 ff. (under the heading i.q. tremescere: de terra sim.) is the following from later Latin prose.

terram. PS. RUFIN. ( = IULIAN AECL.) in Am. 1.2  
p. 1059<sup>C</sup>.

Statius also uses mugire of the heavens.

coeperat...  
arcanum mugire polus  
STAT. Theb. 10. 921- 922.

cf. also, sequitur clamor caelumque remugit VERG. Aen.9. 504.

519- 520: campos abscondit...  
ductor: Silius uses abscondere in this sense elsewhere.

(Scipio) abscondit late propulsis puppibus aequor  
 SIL. 17. 49.

The word is also found in Lucan and Sidonius in this sense.

crassumque trabes absconderat aurum. LUCAN. 10. 113.  
 nec sic Leucadio classis Mareotico portu  
 Actiacas abscondit aquas  
 SIDON. carm.5. 456- 457.

This usage seems poetical. The only other instances cited by the TLL 1, 158, lines 28 ff. (under the heading de re tegente) are SEN. Oed.361, CASSIOD. in psalm. 138, 4 and COMMENT. Bern. Lucan p. 41, 5.

520-521: ... quo numquam maiorem ad bella tulerunt  
rectorem terrae.

This may be an echo of Horace.

animae qualis neque candidiores  
 terra tulit  
 HOR. serm.1.5. 41-42.

hos utinam inter  
 heroas natum tellus me prima tulisset!

HOR. serm.2.2.92-93.

Virgil and Statius have the phrase tellus tulit, which is very similar.

Dardanidae duri, quae vos a stirpe parentum  
 prima tulit tellus  
 VERG. Aen.3. 94- 95.

cum prima pedum vestigia tellus  
 admirata tulit  
 STAT. Theb. 4. 277- 278.

The alliteration no doubt appealed to poets. For a similar alliteration, cf.

et quot Troia tulit vetus... formas

PROP. 2.28.53.

Cicero has civitas tulit four times ( de. orat.2.154, rep. 3.7, Tusc.1.101, nat. deor. 2.165). This usage is common in poetry and in prose. The TLL 6.1, 554, lines 3 ff. cites many instances(under the heading personas: subi. loca sim.).

521: vidi, cum turbine saevo: the phrase vidi, cum (repeated at line 523) is an echo of Virgil, who uses it in repetition to describe Achaemenides' vivid eye-witness account of events in the cave of the Cyclops.

vidi egomet, duo de numero cum corpora nostro  
 ...  
 vidi atro cum membra fluentia tabo  
 mandaret  
 VERG. Aen.3. 623- 627.

Silius uses the construction elsewhere.

vidi ego, cum.... (Regulus)  
 vulgo traheretur ovante  
 ...  
 vidi, cum robore pendens  
 Hesperiam cruce sublimis spectaret ab alta.  
 SIL. 2. 340- 344.

For this fig. use of turbo, see the note on turbine at line 82.

522: Ausonia: see the note at line 39.

523- 524: citato... equo: see the note on citato gressu at line 64.

524: proiectis degener armis: the phrase proiectis armis, which is used by Silius elsewhere (13. 244), is also found in Lucan (8.735). For similar phrases, see LUCAN 9.26, STAT. Theb. 3.643. Such expressions belong to military narrative e.g. CAES. Gall.7.40, LIV. 21.42.1.

The word degener is used in this sense by Lucan.

sed si solus eam dimissis degener armis  
 LUCAN. 3. 367.

The word used in this sense is more common in poetry than in prose. The TLL 5.1, 381, lines 10 ff. (under the heading de hominibus, imprimis imbellibus) cites ten instances from poetry (e.g. LUCAN. 9.268, STAT. Theb.1.639, SIL. 10.422) and five instances from prose (LIV. 38.49.4 and four examples from later Latin prose).

525: quin et: first found in poetry in Virgil and Horace (HSz 677) for quin etiam (see on line 51). It is found at VERG. Aen.6.735, 6.777, 7.750, 11.130, HOR. carm.1.10.13, 2.13.37, 3.11.21, VAL. FL. 1.468, 2.416, 4.381, 5.524, 6.79, STAT. Theb.5.294, 5.354, 6.332, 8.201, 10.720, Ach.1.257, SIL. 3.282, 3.618, 7.380. It is also found in post-classical prose (e.g. Pliny the Elder and Columella; HSz 677).

magnanimum: see the note on magnanimos at line 126.

perfosso corpore: the phrase is used by Silius elsewhere.

ipse ego Romanas perfosso corpore turmas  
tela intorquentes correpta e vulnere vidi

SIL. 2. 322- 323.

There are similar expressions in Lucan, Statius and Tacitus e.g. perfosso pectore (LUCAN. 3.660), perfossaque vulnere /arma (STAT. Theb.2. 710- 711), perfosso iugulo (TAC. ann.3.15.6).

526: strage super socium: the alliteration is striking. The genitive plural socium is metrically convenient. It is used thirteen times by Silius, who never has sociorum. Virgil has sociorum twice and socium three times. Valerius also has socium three times.

527-528: Aegates ille et servilia foedera larga  
ultus caede dies: the reference is to the naval battle which terminated the First Punic War. When a Carthaginian fleet appeared off the Aegates Islands in W. Sicily on the 10th March 241 B.C., it was defeated by the Roman commander Gaius Lutatius Catulus. The Carthaginians were forced to accept peace on very humiliating terms. Sicily had to be ceded to the Romans and Carthage had to pay a war indemnity of 3200 talents over a period of ten years. When Carthaginian mercenaries in Africa and Sardinia rebelled, Rome occupied Sardinia and Carthage had to pay a further 1200 talents to Rome to avoid a new war.

Silius refers to this battle no fewer than eight times.

e.g. (Hannibal) *avet Aegates abolere* SIL. 1. 61.

For further references to the battle, see POLYB. 1.60, DIOD. 24.11, LIV. epit.19, 21.10.7, 21.41.6, 21.49.5, 22.54.11, 22.56.7, 23.13.4, 30.32.9, NEP. Hamilc.1, MELA 2.7, FLOR. 1.18.33, SIL. 1.622, 2.310, 4.80, 4.800, 5.246, 6.685, EUTROP. 2.27, OROS. 4.10, AUCT. de vir. ill. 41.

RE 1, AEGATES INSULAE, 476 (Hülsen).

528: optasse: the contraction is metrically convenient, giving a dactyl in the fifth foot. This form is also found in Livy (28.27.10).

529: dexter deus: the phrase is used three times by Silius.

e.g. *hos dexter deus et laeto Victoria vultu  
arridens acuit*

SIL. 5. 227-228.

See also SIL. 12.193, 13.265. Silius has dexter Phoebus at 14. 467- 468.

The epithet is applied to Hercules by Virgil.

*et nos et tua dexter adi pede sacra secundo.'*

VERG. Aen.8. 302.

It is common in poetry as an epithet of the gods. The TLL 5.1, 924, lines 19 ff. (under the heading dei) cites no fewer than thirty-six examples. The only instance cited from prose is the following from Quintilian, who is citing a religious formula.

*nunc omnis in auxilium deos ipsumque in primis...  
numen est invocem ut... dexterque ac volens adsit.*

QUINT. inst. 4 praef. 5.

531: Carthago, caput... colare: the alliteration is striking. Silius may be thinking of Virgil's description of Mantua.

*ipsa caput populis* VERG. Aen.10. 203.

Caput is used in this sense elsewhere in Silius.

(Marruvium) *urbibus est illis caput* SIL. 8. 506.

(Nova Carthago) *sic terris memorabile Hiberis  
haec caput est*

SIL. 15. 194- 195.

Caput is found in prose in this sense e.g.

pollicitus brevi caput Italiae omni Capuam fore

LIV. 23.10.2.

The TLL 3.2, 426, lines 20 ff. (under the heading caput est alicui) also cites TAC. hist.5.8, ann.1.56.6, FLOR. epit.1.1.4.

The evidence suggests that this usage is more common in prose than in poetry.

For colere used elsewhere of the worship of cities,

cf. diligo Burdigalam, Romam colo AULON. 298. 39.

(Constantinople) diligebat eam ut genitalem patriam et colebat

AMM. 22.9.2.

Lines 532- 535 are strikingly similar to the account given by Livy (23.12. 1-2 cited in Chapter II, p. 54).

532- 534: testes hi...

... anulus: cf. testi' mecum anulus quem miserat

TER. Ad.347.

533: laeva gestare: the word laeva is used as a substantive as early as Lucilius.

' at laeva lacrimas muttoni absterget amica.'

LUCIL. 335 (W).

See also LUCIL. 1157 (W).

It is common in poetry in this sense (TLL 7.2, 891, lines 10 ff. under the heading pro subst.). The only example cited from prose is the following from Livy.

translatis in laevam hastis stringit gladium

LIV. 38.21.13.

Tacitus uses the verb gestare with reference to rings.

fortissimus quisque ferreum insuper anulum... velut vinculum gestat.

TAC. Germ.31.3.

Pliny has it of the wearing of gold.

mulierum pedibus aurum gestatum PLIN. nat.33.39.

534: praefulgens auro: perhaps an echo of Virgil's

quem fulva leonis  
pellis obit totum praefulgens unguibus aureis.

VERG. Aen.8. 552- 553.

The word praefulgere occurs six times in Silius. Elsewhere it seems uncommon in poetry. It is found once in Virgil, Statius and Manilius. The OLD, 1432, cites one example from Phaedrus. It does not occur in Lucan, Valerius, Horace or Catullus. The OLD also cites one example from the tragedies of Seneca. It seems equally uncommon in prose. It is found once in Livy. It does not occur in Petronius or the Vulgate. The OLD cites two examples from military authors and one example from the RHET. Her. (where it is used in a fig. sense).

535: datque fidem: perhaps an echo of Ovid's

nunc quoque dant verbo plurima signa fidem.

OV. fast.2.20.

The expression is also used by Valerius.

nox dabit ipsa fidem. VAL. FL. 2. 338.

536: hinc iterum repetens: possibly taken from Virgil.

et repetens iterumque iterumque monebo

VERG. Aen.3. 436.

It is also found in Statius.

quare iterum repetens iterumque edico.

STAT. Theb.12.100.

536-537: sedibus imis  
vertenda: the language is again very similar to  
that of Virgil.

cuperem cum vertere ab imo  
structa meis manibus periurae moenia Troiae.

VERG. Aen.5. 810- 811.

incubuerunt mari totumque a sedibus imis  
una Eurusque Notusque ruunt

VERG. Aen.1. 84- 85.

(Virgil has de sedibus imis at georg.4. 471).

537: atque aequanda solo iam subruta Roma.

The expression solo aequare is used by Ovid, Livy and Seneca.

(domus) haec aequata solo est OV. fast.6. 643.  
omnibus circa solo aequatis LIV. 22.23.4.

See also LIV. 6.18.14, where it is used in a fig. sense.

ac tumulus imo totus aequetur solo  
SEN. Tro. 639.

See the note on aequatumque decus at line 62.

The verb subruere is used in this sense by Propertius and Ovid.

castraque Pelusi Romano subruta ferro PROP. 3.9.55.  
subruere est arces et stantia moenia virtus.  
OV. trist.3.11.23.

It does not occur elsewhere in Silius. It is not found in Virgil, Valerius, Catullus or Manilius. It is found once in Lucan and Statius and twice in Horace. Lewis and Short, 1818, cite two examples each from Ovid and Propertius and one from Lucretius. In prose, the word seems to belong to military narrative. It is found five times in Livy

e.g. muri quoque pars ariete incusso subruta multis  
iam locis prociderat  
LIV. 31.46.15.

Lewis and Short cite three examples from Caesar, two from Tacitus and one each from Pliny and Vitruvius. It does not occur in Petronius or the Vulgate. These statistics are inadequate to determine conclusively whether the word is more at home in poetry or in prose.

538: annitamur: cf. poterimus autem, adnitamur modo

SEN. dial.5.42.1.

The word used in this sense is prosaic. The only instances cited from poetry by the TLL 1, 782, lines 3 ff. (under the heading absolute) are three examples from Silius, including this passage. In prose, seven examples are cited from Livy, two from Apuleius, one each from Sallust and Seneca and two from later Latin prose.

On Silius' fondness for compounds in ad-, see the note on adiungere dextras at line 4.

vires refovete: the expression is used by Statius and Tacitus.

dat vires refovetque deus STAT. Theb.6. 521.  
refovendisque viribus mollitia caeli... Sinuessam pergit  
TAC. ann. 12.66.1.

The verb seems more common in poetry than in prose. I count nineteen instances in poetry ( five in Silius, four in Statius, two each in Lucan, Valerius and the Culex and one in Manilius. Lewis and Short, 1547, cite three examples from Ovid) and nine in prose (Lewis and Short cite three examples from Apuleius and one each from Tacitus, Pliny, Suetonius, Velleius, Columella and Curtius).

539-540: et pateant non parca aeraria dextris,  
quas emimus bello.

Lindblom comments ' Non particula  
aliquot locis invenitur, ubi tamen adiectivo arte adhaeret.' (64)

cf. tam similis non obscurus mittatur ad umbras.

SIL. 15. 386.

This statement of Silius sounds like wild anti-Punic propaganda, while Livy's account of Mago's appeal for reinforcements sounds convincing as a Carthaginian statement. See Chapter II, pp. 53-54.

540: defit iam belua: cf. atque omnia Libyae quaeratur belua terris  
(line 587).

The word belua is commonly used of elephants, especially in prose where the TLL 2, 1861, lines 20 ff. (under the heading praesertim de elephantis) cites no fewer than thirty-seven examples. Twelve examples are cited from poetry (five from Silius, three from Juvenal, two from Martial, one from Ovid and one from later Latin poetry).

541: necnon alimenta fatigant: see the note on fatigat at line 71.

Necnon is discussed at line 111.

Alimenta occurs eight times in Statius, seven times in Silius, five times in Manilius and five examples are cited by the TLL 1, 1583, lines 5 ff. from the Metamorphoses of Ovid. Elsewhere, the word is not common in poetry. It is not found in Virgil, Valerius, Horace or Catullus. It occurs only once in Lucan. On the other hand, the word is very common in prose, especially in military narrative.

Lines 542 ff. It is significant that in Livy (23.12.6-7) it is Himilco and not Mago who makes this attack. For a full discussion, see Chapter II, p. 55.

543: gliscens gloria: the alliteration is striking. Gliscere is used in this sense as early as Plautus (As.912, Capt.558) and Pacuvius (trag.294). Silius may have taken the word from Virgil, who uses it only once.

haud secus accenso gliscit violentia Turno

VERG. Aen.12.9.

Silius uses gliscere fifteen times and Statius five times. Elsewhere, it seems uncommon in poetry. It does not occur in Lucan, Horace, Catullus or Manilius. It is found three times in Valerius and once in the Dirae. The OLD, 766, cites one example from Lucretius. In prose the word occurs eight times in Livy (e.g. 38. 42.8). The OLD cites seven examples from Tacitus, two from Columella and one example each from Cicero, Pliny, Gellius, Asellio and Turpilius. It does not occur in Petronius or the Vulgate. The evidence suggests that the word is found mostly in post-Aug. prose and in epic.

545: dextras: this use of dextra is common in poetry.

e.g. parcentis ego dexteras  
odi

HOR. carm.3.19. 21-22.

The TLL 5.1, 931, line 84 and 932, lines 1 ff. (under the heading in imag.) cites no fewer than twenty-one examples from poetry, including nine from Silius. Six examples are cited from prose and five from later Latin writers. Two examples are also cited from the tragedies of Seneca.

546: Dardanio... colono: the words are contemptuous and recall the words of Dido.

qui face Dardanios ferroque sequere colonos

VERG. Aen.4. 626.

See also VERG. Aen.7.422.

Lucan uses the phrase with reference to Capys, the Trojan founder of Capua.

(Magnus) moenia Dardanii tenuit Campana coloni

LUCAN. 2.393.

547: Hannibalem dedi: an echo of Livy's

iube dedi Hannibalem LIV. 23.12.7.

547-550: atra veneno

invidiae nigroque undantia pectora felle,  
tandem tot titulis totque exorata tropaeis,  
infelix muta.

The language of lines 547- 548 is similar to that of Statius.

procul atra recedat  
Invidia atque alio liventia pectora flectat

STAT. silv.4.8.16-17.

cf. also, ater livor MART. CAP. 5. 566.

The epithet ater is frequently used of poison in poetry.

e.g. ἄλλ' ᾧ κεν τὰ πρῶτα μελάγχριμον ἰὸν ἐνεΐη  
ζώντων ὄσα γὰρ φερέσβιος ἔμνοα βόσκει

APOLL. RHOD. 4. 1508-1509.

auxilium venit ac membris agit atra venena

VERG. georg.2. 130.

See also HOR. carm.1. 37.27, OV. epist.9.115, SIL. 3.312.

Niger is also used of poison e.g.

neu subeant labris pocula nigra tuis PROP. 2.27.10.

instituitque rudes melior Lucusta propinquas  
per famam et populum nigros efferre maritos.

IUV. 1. 71- 72.

cf. also, si tumore et livore decoloratum corpus est mortui, significat eum veneno necatum. RHET. Her. 2.8.

Homer refers to the gall on which Achilles was reared by his mother.

'σχέτλιε Πηλέος υιέ, χόλω ἄρα σ' ἔτρεφε μήτηρ

HOM. Il.16. 203.

The word fel is used of jealousy by Ovid in language which is similar to that of Silius.

pectora felle virent, lingua est suffusa veneno.

OV. met.2. 777.

It is also used in this sense by Apuleius.

(sorores) iamque gliscentis invidiae felle flagrantes

APUL. met.5.9.

This usage is found in later Latin poetry and prose e.g.

invido fervens felle PRUD. cath.5.46.

succensus invidiae felle POMER. 3.9.1.

The TLL 6.1, 423, lines 54 ff. (under the heading de invidia) also cites CYPR. GALL. gen.715, SEDUL. op. pasch.3.16, p.245,10, ARATOR act.1.641.

The verb undare is used elsewhere in poetry in a fig. sense.

e.g. signataque mente cicatrix  
undantes aegro frenabat corde dolores.

SIL. 8. 287- 288.

praecipue Aesoniden varios incerta per aestus  
mens rapit undantem curis

VAL. FL. 5. 302- 303.

See also CLAUD. 28. 545.

It is used ten times by Virgil, ten times by Statius, eight times by Valerius and eight times by Silius. It is used once by Petronius in his poetry. Lewis and Short, 1931, cite two examples from Claudian. The verb does not occur in Livy or the Vulgate. The only examples cited from prose by Lewis and Short are one from Seneca (in a literal sense) and one from Apuleius. The evidence suggests that the verb is mainly poetical.

The alliteration in line 549 is striking (tandem tot titulis totque... tropaeis).

The word titulus is common in poetry and in prose to denote a record of military achievements. It is used in the singular and in the plural (Lewis and Short, 1875) e.g.

(Hannibal) aram condidit dedicavitque cum ingenti rerum ab se gestarum titulo Punicis Graecisque litteris insculpto.

LIV. 28.46.16.

Auguste, virtutes in aevum  
per titulos memoresque fastus  
aeternet

HOR. carm.4.14. 3-5.

To a Roman reader, the word tituli would also suggest the inscription at the base of a Roman statue giving the praenomen and nomen, the praenomen of the father and perhaps grandfather, tribe and cognomen and the complete cursus honorum of all magistracies and public offices held. These busts called imagines were prominently displayed in the atrium of a Roman house.

Tropaeum was originally the name given to the trunk of a tree on which were fixed the arms, shields, helmets etc. captured from the enemy. It was later made of stone and ornamented in the same manner. It is frequently mentioned in prose e.g. CIC. Pis.92, inv.2.69, TAC. ann.2.18, 15.18, SUET. Caes.11, Claud.1.3, Calig.45, VAL. MAX. 2.2.3.

The word is frequent in epic. It is used nine times by Silius, eight times by Virgil, three times by Statius, twice by Lucan and once by Valerius. It is also found twice in Manilius and once in the Ciris, Horace and the verse of Petronius.

The TLL 5.2, 1586, line 72 cites pectora exorata as an example of affectus (re posita pro ipsa persona). The word is used in this sense by Pliny.

tristitiam reliquiae partes actionis exorare debebunt  
PLIN. epist. 2.5.6.

551: Aeneadis: 'to the Romans'. The word is used of 'Aeneas' people' at VERG. Aen.7. 616 where Fordyce notes that epic convention extends the metrically useful patronymic, properly

applied to a tribe in respect of descent from a common ancestor, to the followers of a hero.

The word is first found in  
Lucretius.

AENEADV M genetrrix, hominum divumque voluptas

LUCR. 1.1.

It is common in Virgil, who has it no fewer than eighteen times. Silius has the word twenty-six times. For this feature of his style, see the note on Sarranaque castra at line 2.

551-552: et litora et amnes  
et stagna et latos implevit sanguine campos. These lines are a good example of rhetorical exaggeration. The expression sanguine implere is used elsewhere in poetry and in prose e.g.

suoque  
Eetioneas inplevi sanguine Thebas.

OV. met.12. 109- 110.

Suessam fortissimorum militum sanguine implevit

CIC. Phil.13.18.

See also OV. epist.6.149, LUCAN. 4.554.

553: atque animos favor haud obscurus alebat.

The phrase animus alere is prosaic. This is the only instance cited from poetry by the TLL 1, 1711, lines 52 ff. (under the heading de rebus incorporalibus). It is used by Cicero, Quintilian and Seneca.

quo uno animus alitur CIC. Att.12.6.2.

See also QUINT. inst.1.8.6, SEN. epist.15.5, Phaedr.460.

Cicero has mentem alere ( Tusc.5.66, off. 1. 105).

Favor haud obscurus may also be prosaic. Obscurus is used several times by Cicero in this sense .

e.g. quia non est obscura tua in me benivolentia

CIC. fam. 13.70.

See also CIC. Att.4.15.1, fam.1.9.5, 3.10.5, 5.2.4.

554: Cui, simul invidia atque ira stimulantibus: perhaps an echo of Virgil's

Tum Drances idem infensus, quem gloria Turni  
obliqua invidia stimulisque agitabat amaris

VERG. Aen.11. 336- 337.

The plural stimulantibus is metrically convenient. Livy uses the singular of the participle in apposition to two nouns.

ira et cupiditate reciperaendae arcis stimulante animos

LIV. 1.12.1.

555: 'talia vesani iuvenis convicia': the epithet vesanus seems more common in poetry than in prose. I count thirty-one instances in poetry. The word is frequent in Lucan, who has it thirteen times. It occurs three times in Virgil, three times in Statius, twice in Silius, Valerius, Horace and Catullus and once in Manilius. Lewis and Short, 1980, cite two examples from Propertius and one from Ovid. In prose, Lewis and Short cite three examples from Cicero and one from Seneca. It occurs twice in Livy and once in the Vulgate.

See the note on convicia at line 242.

556: tumet ingenio: the verb tumere is frequently used in this sense elsewhere in post-Aug. poetry.

e.g. ut vidit fulgentem armis ac vana tumentem

VERG. Aen.11. 854.

laudis amore tumes

HOR. epist. 1.1.36.

See also VAL. FL. 3.677, SIL. 15.292, IUV. 8.40, MART. 4.46.2.

It seems less common in prose in this sense.

The only examples cited from prose by Lewis and Short, 1912, II B, are one each from Pliny, Justin and the historian Sextus Aurelius Victor. Dutripon lists one example from the Vulgate.

557: et virus futile linguae: Hanno refers to Hannibal in similar terms elsewhere in Silius.

ingenitum noscens virus flatusque paternos SIL. 2. 288.

cf. also, (nam virus et aestus  
flammiferae novi mentis

SIL. 9. 476- 477.

The word virus is used in a fig. sense by Horace and Martial.

sic horridus ille  
defluxit numerus Saturnius, et grave virus  
munditiae pepulere  
HOR. epist.2.1. 157- 159.

qui se mirantur, in illos  
virus habe.  
MART. 13.2.7-8.

It is also used by Cicero in this sense.

tamen is pati non possit, ut non anquirat aliquem evomat  
virus acerbitatis suae.  
CIC. Lael.87.

Virus occurs fourteen times in Lucan ( always in a literal sense), four times in Silius (once in a literal sense at 12.124), three times in Virgil and three times in Statius (both authors using it in a literal sense). It occurs once in Manilius in a literal sense. It is not found in Valerius or Catullus. Lewis and Short, 1997, 2, cite four examples from Lucretius, one from Ovid and one from the poetry of Cicero. In prose, Lewis and Short cite twelve examples from Pliny and two from Columella. The word is not found in Livy, Petronius or the Vulgate. The evidence suggests that it is more frequent in poetry than in prose.

Phaedrus also uses the epithet futilis with reference to the tongue.

nunc conde ferrum et linguam pariter futilem.  
PHAEDR. 5.2.10.

The word used in this sense seems more common in prose than in poetry. The TLL 6.1, 1662, lines 66 ff. (under the heading de rebus) cites four examples from Silius, including this passage and one example each from Manilius, Valerius and Statius. In prose, seven examples are cited from Gellius, four from Cicero, two from Sallust and one each from Pliny, Macrobius and Apuleius, plus eight others from later Latin writers.

558: vanis absistere: cf. vanique absistere coepti  
 spe iubet  
 SIL. 16. 223-224.

Livy has a similar expression.

tandem sub noctem vano incepto cum abstitisent  
 LIV. 37.27.9.

559- 560: improba foedere rupto  
arma: see the note on improba  
 at line 390 and on rumpenti foedera Poeno at line 5.

560: bellum exitiale: cf. Cannasque malum exitiale fovebat  
 ambitus  
 SIL. 8. 256- 257.

exitiale palam Libycum: civile pudoris  
 obtentu tacitum.  
 CLAUD. 21. 280- 281.

The word exitialis is mainly poetical. It is first attested in Lucretius ( 2.569, 6.566; TLL 5.2, 1526, line 35) and occurs twice in Virgil (Aen.2.31, 6.511). It is found six times in Statius, five times in Silius and twice in Valerius. It does not occur in Horace, Catullus, Manilius or Lucan. In prose, it is used most frequently by Pliny the Elder, who has it ten times. Elsewhere, it is uncommon until later Latin. It occurs once in Cicero (Verr.2.5.12), once in Livy (40.54.9), Velleius, Suetonius and Gellius. It is found twice in the Panegyricus of Pliny the Younger. It does not occur in Petronius, Tacitus or the Vulgate.

561-562: atque adeo vosmet perpendite, ...  
quid ferat:

atque adeo ' and further' is found in a corrective sense as early as Plautus and Terence.

e.g. atque adeo hoc argumentum graecissat, tamen  
non atticissat, verum sicilicissitat.

PLAUT. Men.11-12.

PAR. ne quam in illum Thais vim fieri sinat!  
atque adeo autem quor non egomet intro eo?

TER. Eun. 963- 964.

Nine examples are cited from Plautus and five from Terence

by the TLL 1, 612, lines 58 ff. (under the heading post atque).

Atque adeo is common in Cicero, who has it no fewer than twenty-one times

e.g. *tunc etiam atque adeo vos, geminae voragine  
scopulique rei publicae*

CIC. Pis. 41

where Cicero speaks first to Piso and then corrects himself, addressing his remarks to the absent Gabinius as well.

This usage is common in post-Aug. prose and later Latin prose. It is uncommon in poetry, apart from Statius, who has it eight times (e.g. Theb. 1.15). It occurs three times in Silius (only in Book 11- see also lines 575 and 578), once in Ovid (trist. 3.1.77) and once in Valerius (2.61).

See also LHSz 504.

Perpendere used in a fig. sense seems prosaic. The only other instance cited from poetry by the OLD, 1350, 2, is the following from Lucretius.

*sed magis acri  
iudicio perpende*

LUCR. 2. 1041- 1042.

The word is not found elsewhere in Silius. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace or Catullus. The only other instance I can find in poetry is the following from Manilius, where it is used in a literal sense.

*(hora) quae surgens sidensque diem perpendat et umbras*

MANIL. 3. 251.

In prose, the OLD cites three examples from Cicero, two from Seneca and one each from Pliny, Suetonius, Columella, Curtius and Fronto.

562: haud aliud nobis censere relictum est. The verb censere is a technical term which would suggest to a Roman reader either a decree of the senate or an opinion formally expressed in the senate.

The only other instance cited from poetry in this sense by the TLL 3.4, 794, lines 84 ff. (under the heading additur obiectum: pronomen) is the following from Claudian.

*et primus censet, quod cernimus omnes* CLAUD. 21.90.

In poetry, the verb is common in Manilius, who has it thirteen times. It occurs seven times in Horace (significantly, always in the satires, which are often prosaic), six times in Silius and six times in Ovid. The TLL 3.4, 787, lines 3 ff. cites five examples from Lucilius, two from Lucretius and one from Persius. It occurs once in Lucan and once in Statius. It is not found in Virgil, Valerius, Catullus, Tibullus or Propertius. The verb is very common in Plautus, who has it no fewer than one hundred and ninety one times. It occurs thirty-six times in Terence.

In prose, it is most frequent in Cicero. Livy has it some four hundred times and Tacitus seventy-eight times. The word is undoubtedly much more frequent in prose than in poetry.

563: alimenta: see the note at line 541.

564: belligeramque feram: the epithet belliger is poetical (TLL 2, 1813, lines 70 ff.) It is common in Silius, who has it twenty-four times and in Statius, who has it sixteen times. It is used twice by Lucan and once by Valerius. It is not found in Virgil, Horace, Catullus or Manilius.

Lucan (6.84) and Statius (Ach.1.431, Theb.7.461) use the word to describe horses.

564: victus non plura petisset: an echo of Livy's

Quid aliud rogaes, si esses victus? ... Quid aliud... peteres?

LIV. 23.12. 13-14 (cited in Chapter II, p. 59).

565: sanguine Dardanio Rutulos saturavimus agros: see the note on Rutilus at line 165. For this feature of Silius' style, see on Sarranaque castra at line 2.

The expression sanguine saturare is used by Lucan, Statius and Cicero.

et Poeni saturentur sanguine manes LUCAN. 1.39.

See also STAT. Theb.3. 644-645.

saturavit se sanguine dissimillimorum sui civium

CIC. Phil. 2.59.

I count twenty-nine instances of the verb in poetry. It occurs four times in Virgil, four times in Lucan and four times in Statius, twice in Silius, twice in Catullus (both examples being in epyllia), once in Valerius and once in Manilius. Lewis and Short, 1636, cite three examples each from Ovid and Claudian, two from Martial and one each from Lucilius, Juvenal and the poetry of Columella.

In prose, the word seems less common until later Latin. It does not occur in Livy or Petronius. Lewis and Short cite eight examples from Cicero and one example each from Pliny, Vitruvius and Columella. Dutripon cites no fewer than sixty-five examples from the Vulgate.

566: et iacet... Latium: the verb iacere is frequently used in poetry in this sense.

e.g. Troia iacet certe OV. epist.1.3.

See also HOR. carm.1.37.25, OV. met. 8.526, LUCAN. 7.115, 8.529, 8.545, MANIL. 4.36, PHAEDR. 4.47.3.

It is also found in the tragedies of Seneca ( Tro.55, 455, 550, Herc. 0.1819).

In prose, the TLL 7.1, 26, lines 48 ff. (under the heading de re publica, civitate, regno sim.) cites CIC. rep. 2.2, epist.6.10.5, LIV. 3.9.8, PANEG. 8.4.4, 8.5.4, 10.3.3, 12.3.3, VAL. MAX. 3.2 ext. 5. The evidence suggests that the word is more common in poetry than in prose in this sense.

deponere curas: the phrase is found in Virgil, Ovid and Cicero.

licet tristis animo deponere curas VERG. georg.4. 531.  
cuius in sermone et suavitate omnes curas... deponerem

CIC. epist.4.6.2.

See also VERG. Aen.12.49, OV. rem.259, CIC. rep. 1.15.

567: bone... victor: this usage is found as early as Plautus and Terence.

e.g. senex optume PLAUT. Bacch.1170.

o optume hospes! TER. Andr. 817.

It is used elsewhere by Silius.

exaudi, bone dictator, quid Martia plebes  
imperitet

SIL. 8. 269- 270.

It is very frequent in poetry.

e.g. lucem redde tuae, dux bone, patriae

HOR. carm.4.5.5.

( Dux bone is repeated by Horace at line 37).

See also CATULL. 28.3, LUCR. 3.206, HOR. serm.1.5.27, 1.6.54, 1.10.82, 2.2.1, 2.6.51, 2.6.95, epist.1.16.1, 2.2.1, 2.2.37, ars 359, VERG. Aen.1.555, 3.710, 8.127, 10.402, OV. trist. 5.5.13, STAT. silv.1.2.268, IUV. 4.13, PERS. 3.94, 6.43, AUSON. 214.9.

It is rare in prose. The only instances cited from prose by the TLL 2, 2085, lines 56 ff. (under the heading in allocutione et commemoratione honorifica) are GRACCH. or. frg. Char. gramm. I. 240, 16, CIC. de orat.2.10, PETRON. 42, STAT. silv. 1, praef. 2, APUL. met.10.2.

568- 569: liceat non exhaurire rapacis  
impensis belli vacuatos saepe penates.

The epithet rapax is found as early as Plautus (e.g. Men.1015, Persa 410). It does not occur elsewhere in Silius but it is common enough in poetry. I count twenty-eight instances, none with bellum. It occurs six times in Horace, three times in Lucan, three times in Valerius, twice in the Culex, twice in Catullus, once in Virgil and once in Statius. Lewis and Short, 1522, cite three examples from Lucretius, three from Ovid, two from Tibullus and one from the poetry of Cicero.

In prose, Lewis and Short cite six examples from Tacitus, three from Cicero, two from Pliny, two from Suetonius and one from Seneca. The word does not occur in Livy or Petronius. Dutripon cites six instances from the Vulgate. These figures are inadequate in establishing conclusively whether the word is more common in poetry or in prose but they do suggest that it is more common in poetry, considering the much greater volume of prose.

Tacitus is fond of using the epithet to denote the twenty-first legion, whose soldiers swept everything before it (the epithet is also commonly applied to rivers) e.g. TAC. hist.2.43, 2.100, 3.14, 3.18, 3.22.

The word impensa is not common in poetry. The only other instance cited from poetry in this sense by the TLL 7.1, 551, line 60 (under the heading in quid impendatur) is the following from Horace.

non ego ventosae plebis suffragia venor  
impensis cenarum  
HOR. epist.1.19. 37-38.

The word does not occur in Lucan, Statius, Valerius, Catullus or Manilius. It is found once in Virgil. The TLL cites three examples from Ovid and one example each from Martial, Juvenal, Phaedrus and Claudian. On the other hand, some two hundred instances are cited from prose authors.

Vacuare seems to have been introduced into poetry by Lucretius.

inanitusque locus magis ac vacuatus  
LUCR. 6. 1023

where see the note by Bailey.

The verb seems uncommon in poetry except in Statius, who has it five times e.g.

et Lachesin putri vacuantem saecula penso.  
STAT. Theb.3. 642.

It is used only once elsewhere in Silius (at 13.477 in a medical sense of emptying the skull by extracting the brain). It is not found in Virgil, Lucan, Valerius, Horace, Catullus or Manilius. Lewis and Short, 1950, cite the following instance from

Martial.

Elysium liceat si vacuare nemus MART. 11.5.6.

The word seems even less common in prose. It does not occur in Livy, Petronius or the Vulgate. The only examples cited from prose by Lewis and Short are two from Columella and the following from the historian Sextus Aurelius Victor

sanguine vacuatus ALR. VICT. epit. 43.

570: praesagia: see the note at line 114.

571: augurio... inani: the word augurium is common in poetry and in prose in the sense of divinatio (TLL 2, 1375, lines 45 ff.). It would suggest to a Roman reader the augures, the college of official Roman diviners whose business was to observe signs (auguria) which either occurred casually (oblative) or were watched for (impetrative). The most characteristic signs were given by birds e.g. chickens (CIC. div. 2.72). The flight of wild birds was also studied.

572: funesta dies: the feminine is metrically convenient and is used by Lucan.

sed retro tua fata tulit par omnibus armis  
Emathiae funesta dies

LUCAN. 7. 426- 427.

Cicero has the masculine funestus with reference to dies.

illo ipso die, qui mihi funestus fuit CIC. Sest. 53.

See also CIC. frg.32.10, Sest.27, Att.9.5.2, PANEG. 2.(12).46.3.

In epic, the epithet is common in Lucan and Statius, who each have it fifteen times. It is used only three times elsewhere by Silius ( 2.297, 6.80, 8.257). It is used twice by Valerius and only once by Virgil (Aen. 7.322).

Elsewhere, the word seems uncommon in poetry. The TLL 6.1, 1585, lines 24 ff. ( under the heading quod infortunium indicat, affert, minitatur) cites also CULEX 82, DIRAE 85, OCTAVIA 18, HOMER 234, 253, CIC. Arat.146, OV. trist. 3.6.28, PROP. 2.7.12, 2.28.38.

The word is common in prose, especially in Cicero (the TLL cites no fewer than twenty-four examples). It occurs eleven times in Livy.

572- 573: atrocia novi  
corda: the epithet atrox is found in this sense as early as Pacuvius (trag.47) and Accius (trag.46). It is used elsewhere by Silius in this sense.

(Regulus' grim devotion) atrox illa fides SIL. 6.378.  
hic atrox virtus ( which is something of an oxymoron)  
SIL. 13. 369.

It is also found in Horace and Juvenal.

praeter atrocem animum Catonis  
HOR. carm.2.1.24

where Nisbet and Hubbard comment that the word is derived from ater and is complimentary only by way of paradox.

hispidam membra quidem et durae per brachia saetae  
promittunt atrocem animum  
ILV. 2. 11-12.

cf. also, paulatim atrocibus irae  
languescunt animis.  
SIL. 13. 324- 325.

The TLL 2, 1110, lines 49 ff. (under the heading de animantium natura) also cites three examples from later Latin poetry.

In prose, the TLL cites five instances from Livy, five from Tacitus and one from Cicero and Florus, plus two from later Latin prose. The evidence suggests that the word is not usual in this sense, but equally at home in poetry and in prose.

573: natas e cladibus iras: this personification of ira seems prosaic. The only example cited from poetry of the verb used with abstract or non-material things is the following from Lucretius (OLD, 1156, nascor, 10).

(tonitrus) pariter qui mittitur igni  
e simili causa, concursu natus eodem

LUCR. 6. 171- 172.

In prose, the OLD cites seven examples from Cicero, two from Pliny and one each from Caesar, Livy, the younger Scipio, Quintilian, Seneca and Celsus.

574: submittite signa: the phrase seems poetical and may be an echo of Lucan.

Magnus, adorato summittat Caesare signa

LUCAN. 6.243.

No instances of this expression are cited by Lewis and Short, 1697, II A, (signa) and 1801, 3 B (summitto = I lower).

Cicero and Pliny use the verb with fascēs.

et cum tibi aetas nostra iam cederet fascisque summitteret.

CIC. Brut.22.

See also PLIN. nat.7. 112.

575: atque adeo: see the note on line 561.

temptate... pacem: cf. cogunt tamen ultima rerum  
spem pacis temptare duces

LUCAN. 10. 467- 468.

The phrase is common in Livy.

e.g. nunc ad conloquium eundo temptavi pacem

LIV. 26.31.7.

See also LIV. 21.12.3, 32.10.1, 44.25.3.

agedum: also found at line 240. See the note on nunc age at line 1.

deposcite pacem: see the note on deposcere at line 49.

578- 580: qui tanta superbo  
facta sonas ore et spumanti turbine perflas  
ignorantium aures:

see the note on superbo ore

at lines 80- 81.

The expression ore sonare is used by Ovid (in a complimentary sense) and Statius.

et magno nobis ore sonandus eris OV. ars 1.206.

nullo sonet asper ianitor ore STAT. silv.5.3.279.

cf. also,    cui mens diviniior atque os  
              magna sonaturum

HOR. serm.1.4. 43- 44.

See the note on rictus spumans at line 220 and on spumabat at line 490. See the note on turbine at line 82.

Turbine perflas is an echo of Virgil, who uses the expression in a literal sense of the winds.

et terras turbine perflant VERG. Aen.1. 83.

It is also used by Lucretius in a passage which Virgil may have imitated.

est enim ratio, cum venti nubila perflant,  
ut sonitus faciant...  
scilicet ut, crebram silvam cum flamina cauri  
perflant, dant sonitum frondes ramique fragorem.

LUCR. 6. 132- 136.

I count nine instances of perflare in poetry. It occurs four times in Silius, twice in Lucan and once in Virgil. The OLD, 1338, cites the example from Lucretius given above and one from Ovid. It is not found in Statius, Valerius, Horace, Catullus or Manilius.

In prose, the word is not found in Livy or Petronius. The OLD cites three examples from Columella, two from Celsus, two from Pliny and one each from Varro, Cicero, Seneca, Curtius and Lucius Ampelius. Dutripon lists two instances from the Vulgate. This gives a total of fourteen instances, which suggests that the word is equally at home in poetry and in prose.

581: par Gradivo: see the note on Gradivus at line 101.

581-582: tellus  
cui similem numquam ductorem in bella creavit: cf.

quo numquam maiorem ad bella tulerunt  
rectorem terrae

(lines 520- 521, where see note).

583: Romuleae...urbis? See the note on Romuleis...muris at line 75.

584- 585: scilicet e gremio matrum rapiamus in hostem  
nondum portandis habiles gravioribus armis?

Scilicet is commonly used in an  
ironical sense to make an assertion that is obviously false.  
Silius uses the word six times in this sense (at 16.256 and  
16.280 it is used to express an absolute fact, 'assuredly').

Scilicet is used in this sense as early  
as Terence, who has the word no fewer than twenty-four times.

e.g. meum gnatum rumor est amare. DA. id populu' curat scilicet.  
TER. And.185.

It is used elsewhere in poetry in this sense.

e.g. scilicet is superis labor est VERG. Aen.4. 379.  
auro repensus scilicet acrior  
miles redibit  
HOR. carm.3.5. 25-26.

It is also found in classical and post-Aug. prose. Lewis and  
Short, 1642, B, cite seven examples from Cicero, five from  
Tacitus and two from Quintilian.

For e gremio matrum, cf.

trepidam de medio matris gremio rapuere APUL. met.4.26.

liberi partim e gremiis diripiuntur parentum RHET. Her. 4.51.

See also STAT. Theb.1. 603.

Habilis with the dative of the  
gerundive is a prosaic construction. This is the only instance  
cited from poetry by the TLL 6.3, 2464, lines 34 ff. (under the  
heading c. dat. gerund.) In prose, it is used by Columella  
and Tacitus.

(canes) post id tempus ineundis feminis non videntur  
habiles  
COLUM. 7.12.11.

quo capessendae rei publicae habilis videretur

TAC. ann.12.41.

It is also found in later Latin prose.

armis gerendis non habiles COD. Theod. 7.22.4.

586: aeratas...texamus mille carinas: the bronze prows of warships were used for ramming.

cum classe navium XVI, in quibus paucae erant aeratae  
 rostra illa aere ferroque ad ictus armata

CAES. civ.2.3.1.

PLIN. nat.32.3.

in medio classis aeratas, Actia bella,  
 cernere erat

VERG. Aen.8. 675- 676.

See also VERG. Aen.10.166, 10.223.

Aerata became a conventional epithet of sea-going vessels e.g. OV. met.8.103, STAT. Theb.5.335, VAL. FL. 1.339. Horace uses the word of a private schooner which was perhaps armour-plated against pirates and also to cut the waves more effectively.

scandit aeratas vitiosa navis  
 Cura

HOR. carm. 2.16.21-22.

See also HOR. carm.3.1.39, epist.1.1.93.

Claudian may have been influenced by Silius when he wrote

quae silva carinas  
 texuit?

CLAUD. 21. 314- 315.

The TLL 3.2, 458, line 7, also cites AVIEN. ora 103.

Gronovius (Obs.2.9) comments on texere

proprium verbum de structura navium.

He cites the passage of Claudian given above and also the following:

iamque mari magno classis cita textitur PACUV. apud  
 pinea texta sonant Cic. div. 1.

OV. trist.1.111.

The verb is used elsewhere by Silius in a nautical sense.

interdum rapta vicinis saltibus alno  
 flumineam textit, qua travehat agmina, classem.

SIL. 4. 491- 492.

See also ENN. scaen.65, VEG. mil. 4.33.

587: belua: for the word meaning elephant, see the note on line 540.

588-589: ut longa imperia atque armatos proroget annos Hannibal:

the plural imperia is used in poetry from the time of Virgil (TLL 7.1, 568, line 39).

Prorogare is a technical term for the extension of office or military command which does not seem to occur elsewhere in poetry. It is not found elsewhere in Silius nor does it occur in Virgil, Lucan, Statius, Valerius, Catullus or Manilius. The only examples cited from poetry by the OLD, 1498, are the following from Horace, who uses the word in a general sense.

(Phoebus) remque Romanam Latiumque felix  
alterum in lustrum meliusque semper  
prorogat aevum

HOR. carm. saec. 66-68.

qui recte vivendi prorogat horam

HOR. epist. 1.2.41.

Horace also uses the word of a book which crosses the sea and prolongs the fame of its author.

hic et mare transit  
et longum noto scriptori prorogat aevum.

HOR. ars 345- 346.

The word is used in a military context as early as Plautus.

e.g. spes prorogatur militi in alium diem

PLAUT. Aul. 531.

It is also used by Plautus in a more general sense.

qui prorogare vitam possis hominibus.

PLAUT. Pseud. 827.

The word is very common in prose. It occurs no fewer than seventy-six times in Livy, who has the noun prorogatio only once (8.26.7). The OLD cites thirty examples from prose authors.

589: usque in tempora fati? See on fata at line 123 and line 362.

This is the only instance of in with usque in Silius. (He has ad at 6.506, 6.581, 13.791, 15.511, 16.385).

But in is found elsewhere in poetry and in prose.

e.g. totus mitti civilibus armis  
usque vel in pacem potuit cruor.

LUCAN. 6. 299-300.

portus usque in sinus oppidi et ad urbis crepidines infusi

CIC. rep.3.43.

Livy has usque in five times (e.g. 26.46.8) and the more usual usque ad no fewer than ninety-five times.

590: -neque enim occulto circumdamur astu- see on neque enim at line 57.

The word circumdare is used with astu of an ambush elsewhere in Silius.

Gracchus, caeco circumdatus astu SIL. 12. 477.

cf. also, atque inopinata detur circumdare fraude

SIL. 7. 134.

This usage is uncommon in poetry. The only other examples cited from poetry by the TLL 3.5, 1133, lines 11 ff. (under the heading translate et in imagine: aliquem aliqua re et absolute) are the following from the Culex and from Horace, who uses the word of sexual charms which are well-guarded.

hic modo laetans  
copia nunc miseris circumdatur anxia fatis.

CULEX 352- 353.

si interdicta petes, vallo circumdata- nam te  
hoc facit insanum-

HOR. serm.1.2. 96-97.

It is more common in prose, especially in later Latin prose. The TLL cites two examples from Velleius and one each from Cicero, Tacitus, Quintilian, Ps. Quintilian, Seneca and Valerius Maximus. No fewer than twenty-eight examples are cited from later Latin prose, including twelve from the Vulgate.

See the note on astu at line 55.

591: dulces...domos: an alliterative phrase which would appeal to Silius. He has the singular elsewhere.

haud ego vos ultra, nati, dulcemque morabor  
Assaraci de gente domum

SIL. 8. 346- 347.

It is also used by Horace with reference to the South wind which keeps a young man from home.

cunctantem spatio longius annuo  
dulci distinet a domo.

HOR. carm.4.5. 11-12.

591-592: castrisque potentum  
atque opibus sancite modum. The substantive potentes is used by Virgil, Lucan and Statius.

pauperque domus nec nota potentum  
munera

VERG. Aen.12. 519- 520.

See also LUCAN. 1.271, 3.57, 4.806, STAT. Theb.5.733. Silius has the word in the singular at 1.92.

This usage is common in prose e.g. CIC. off.2.51, fam.2.15.4, SALL. Catil.20.7, Iug.41.8, LIV. 3.6.58, 9.34.14, CAES. Gall.6.22.3, TAC. ann.12.42, SEN. ben.4.3.2.

The expression sancire modum does not seem to occur elsewhere. (Facere, imponere modum are common in this sense). It is not found elsewhere in Silius, who has addere modum at 4.666, 7.12, poscere modum at 8.265 and servare modum at 8.545. Nor is it found in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius. It does not occur in Livy, Petronius or the Vulgate. It is not listed by the TLL 8, 1269, lines 55 ff. (modum: iuncturae verbales). Nor is it listed by Lewis and Short, sancio, 1625.

The phrase suggests a limitation prescribed by law. The word sancire is commonly used of ratifying a law or treaty (see on foedera sanciet at line 321).

592-595: pax optima rerum,  
quas homini novisse datum est; pax una triumphis  
innumeris potior; pax, custodire salutem  
et cives aequare potens: the triple repetition of  
pax is striking and effective.

The pageantry of the triumphus appealed to the Romans. The scene is vividly described by Cicero.

' quid tandem habet iste currus, quid vincti ante currum duces, quid simulacra oppidorum, quid aurum, quid argentum, quid legati in equis et tribuni, quid clamor militum, quid tota illa pompa?' CIC. Pis.60.

The phrase custodire salutem is found in Cicero and Valerius Maximus.

salutem et vitam custodirent CIC. Sest.128.

See also CIC. Planc.1.3, Deiot.30, VAL. MAX. 6.8.1.

The verb is uncommon in poetry in this sense. The TLL 4, 1570, lines 52 ff. (under the heading aliquid) cites only HOR. carm.3.26.6, IUV. 6. 630, AVIEN. Arat. 111, none of which are close parallels. No fewer than fifty-three instances are cited from prose authors.

Potens with the infinitive is found as early as Ennius.

bellum tolerare potentes ENN. ann.338 (W).

It is used by Lucan and Manilius.

ipse cruor tutus nullumque admittere virus  
 vel cantu cessante potens.

LUCAN. 9. 894- 895.

ille potens turba perfundere membra pilarum

MANIL. 5. 168.

Elsewhere, the construction seems rare in poetry. It is not found in Virgil, Statius, Valerius, Horace or Catullus. It does not occur elsewhere in Silius. It also seems rare in prose before later Latin. The only instance cited by the OLD, 1416, (3), is the following from Apuleius.

et divina, potens caelum deponere APUL. met.1.8.

It is not found in Livy or Petronius. Dutripon cites eight

examples from the Vulgate.

595-596: arces... Sidonias: see the note on Sidonii iuvenis at line 135.

597: perfidiae: the word perfidia is found as early as Plautus (e.g. Mil.943, Pseud.944, Capt.522).

It seems uncommon in poetry. It occurs only four times in Silius. It is found at CULEX 132 and CATULL. 64.322. The OLD, 1338, cites PROP. 1.15.2 and IUV. 13.24. It does not occur in Virgil, Lucan, Statius, Valerius, Horace or Manilius. In prose, it is used nineteen times by Livy. The OLD cites two examples from Cicero, two from Tacitus and one each from Caesar, Nepos, Velleius, Suetonius and Gellius. These statistics are unreliable (e.g. the OLD cites only one of the nineteen examples in Livy) but they do suggest that the word is more at home in prose than in poetry.

Punica fides is discussed at line 5 (rumpenti foedera Poeno).

Phoenissa: a metrically convenient form used as a noun for Dido by Silius at 6.313 and 8.184. No doubt the word was taken from Virgil, who uses it as a noun at Aen.1.714 and 4.529.

libido: see the note on this word at line 310.

598: non reddere perstat: Austin on VERG. Aen.2. 650 says that perstare was first used in poetry by Virgil.

It is commonly used in poetry with the epexegetic infinitive.

e.g. in tantum Chelae consurgere perstant MANIL. 3. 293.  
ne caelicolis contendere perstet SIL. 5. 104.

See also SIL. 14.118, VAL. FL. 7.59, 8.83-85, STAT. silv. 2.3.72, 5.3.177.

This construction seems poetical. No examples are cited from prose by the OLD, 1358, (3). Livy has perstare fourteen times but never with the infinitive.

599-600: nil suppeditare furori  
hortor: the verb suppeditare is a military technical term which is found as early as Plautus (As.423) and Terence (Haut.930, Eun.1076). Ernout (op. cit. p. 669) derives it from sub + pedito and comments that it must have been said of the infantry who arrived to help the troops engaged in battle or of the foot-soldier (pedes) who accompanied the horseman to come to his aid.

It seems rare in poetry, apart from Lucretius, who uses it at least four times.

e.g. tu patria nobis  
 suppeditas praecepta  
 LUCR. 3. 9-10.

See also LUCR. 1.231, 2.1162, 3.731.

It is used once elsewhere in Silius.

suppedita mihi tela SIL. 10.136.

It is not found in Virgil, Lucan, Statius, Valerius, Horace, Catullus or Manilius. Lewis and Short, 1813, cite no other examples from poetry. The word is common in prose. It is used eighteen times by Livy. Lewis and Short cite no fewer than nineteen examples from Cicero and one from Nepos.

Furor is used elsewhere in poetry in this sense.

e.g. furor arma ministrat VERG. Aen.1. 150.  
 a vobis sit furor iste procul OV. fast.4. 116.

See also LUCAN. 7.551, PETRON. 119 v. 60.

The word belongs to the vocabulary of political invective and is common in Cicero in this sense e.g. CIC. Pis.26, 47, 50. The TLL 6.1, 1630, lines 79 ff. cites no fewer than fourteen examples.

600-601: Plura annectentem (neque enim satiaverat iras  
dicendo) clamor turbat diversa volentum:

Silius uses annectere once elsewhere in this sense.

cupientem annectere plura  
... transverberat ense

SIL. 15. 805- 806.

It is also found in Statius.

sed ingratus qui plura adnecto STAT. silv.3.5. 109.

No other instances of the verb meaning 'to add' are cited from poetry by the TLL 1, 779, lines 31 ff. (under the heading dicendo...adiungere, addere). The word is common enough in prose in this sense. The TLL cites three examples from Cicero, three from Pliny, two each from Tacitus and Valerius Maximus and one from Quintilian and Apuleius, plus seventeen examples from later Latin prose. The evidence suggests that this usage is prosaic. For Silius' fondness for compounds in ad-, see the note on adiungere dextras at line 4.

See the note on neque enim at line 57.

Satiare is common in poetry and in prose. It is found fourteen times in Silius and fourteen times in Statius. It occurs six times in Lucan and once in Virgil, Horace and Catullus. I count three instances in Lucretius, where it is used as a synonym for explere.

atque explere bonis rebus satiareque numquam

LUCR. 3. 1004.

Lewis and Short, 1633, II, cite twelve examples from Cicero. It occurs seven times in Livy. Dutripon cites thirty-three instances from the Vulgate.

The expression iram satiare is used elsewhere in poetry and in prose.

foedasque palam satiaverat iras STAT. Theb.3. 21  
where the language is similar to Silius.

itaque satia iracundiam tuam PETRON. 97.

See also OV. trist.3.8.19, LUCAN. 7.802, PETRON. 139 v.3, LIV. 31.26.13.

For diversa volentum, cf.

interque naturaliter dissimillimos ac diversa volentis  
crescebat odium

VELL. 2.60.5.

603: haud ulli superabilis armis: for haud ullus used as a  
substantive, see the note on non ulli at line 201.

Superabilis is used in this sense once elsewhere in Silius.

nullo superabile bello  
progenuisse caput

SIL. 17. 287- 288.

It is also found in Ovid, Lucan and Valerius.

scilicet ut non est per vim superabilis ulli

OV. trist.5.8.27.

See also LUCAN. 8.370, VAL. FL. 3. 648.

The word is not used by Virgil, Statius, Horace, Catullus or Manilius. In prose, Lewis and Short, 1804, II, cite TAC. ann. 2.25.5, hist.4.81. Livy has the word once in a literal sense of a wall scaleable by means of ladders (25.23.13). The evidence suggests that it is more common in poetry than in prose.

604: Hannibal est irae tibi: an echo of Virgil's

iustae quibus est Mezentius irae

VERG. Aen.10. 714.

604-605: destituemus ad ipsas  
victorem metas? sc. victoriae adipiscendae.

Silius uses metae in this sense twice elsewhere.

nec longe cladis metae SIL. 9. 549.

(Capua) metamque laboribus orat SIL. 13. 260.

No other instances of the word used in this sense are cited from poetry or prose by the TLL until later Latin. (TLL 8, 867, lines 14 ff. under the heading de termino rei ad eventum vel ad finem perducendae). It is used by Ausonius in this sense.

Cerberus extremi meta laboris AUSON. 366. 12.

See also PAUL. NOL. carm.27.412. Nine instances are cited from later Latin prose.

605: nec opum adiumenta feremus? The word adiumenta with the genitive does not occur elsewhere in poetry and only once in prose before later Latin. (TLL 1, 703, lines 64 ff. under the heading rei). It is used in this way by Cicero.

neque quae plura adiumenta doctrinae desideret  
CIC. de orat. 3.84.

Ten instances are cited from later Latin prose.

Adiumentum is rare in poetry. The only other instances cited by the TLL are LUCR. 6.1022, OV. Pont. 4.13.31, SIL. 16.12. On the other hand, one hundred and sixty-five instances are cited from prose authors.

606: sceptra: see the note on this word at line 381.

retardet: the word is classical and a favourite of Cicero. (Lewis and Short, 1585, cite fifteen examples). Four examples are cited from Suetonius, two from Pliny and one each from the Bellum Africum and from Columella. It occurs once in Livy (2.20.3) and twice in the Vulgate.

In poetry, the word seems less common. It occurs only three times in Silius, twice in Statius and once in Virgil and Horace. It is not found in Lucan, Valerius, Catullus or Manilius. Lewis and Short cite two examples from Ovid.

607: inde alacres tribuunt, quae belli posceret usus: the verb tribuere is common in classical prose in this sense.

e.g. et ego tamen non censeo quod petit tribuendum.'

LIV. 21.3.4.

(It is found in Livy ten times).

si uni omnia tribuenda sint, dignissimum esse Pompeium  
CIC. Manil. 52.

Lewis and Short, 1897, cite forty-three examples from prose (none from Livy). Dutripon lists sixty-six instances from the

Vulgate.

In poetry, the word is a favourite of Manilius, who has it twenty times.

e.g. *alta per imperium tribuit fastigia summum*

MANIL. 4. 544.

It occurs seven times in Silius and seven times in Statius, four times in the Appendix Vergiliana, twice in Lucan, twice in Horace and once in Valerius and Catullus. It is not found in Virgil. Lewis and Short cite six examples from Ovid and one from Phaedrus. It is found once in the poetry of Petronius (giving a total of fifty-two instances). The evidence suggests that it is more common in prose than in poetry, in spite of the greater volume of prose.

Quae belli posceret usus is an echo of Livy's

(Nova Carthago) unde terra marique quae belli usus poscunt suppeditentur

LIV. 26.43.7.

See also LIV. 34.6.13, 36.26.5.

608: suum iactant... favorem: cf. (Hannibal honours the dead Paulus)

*et hostilis leti iactabat honorem.* SIL. 10. 559.

sub teste: the phrase is used by Statius and Valerius.

*nec duri tanto sub teste labores.* STAT. Ach.2.153.

See also STAT. silv.2.3.76, VAL. FL. 7. 418.

609: mox eadem terris placitum traducere Hiberis: the word

traducere is found as early as Plautus and Terence.

e.g. *iamne hanc traduxti huc ad nos vicinam tuam quae te adiutaret?*

PLAUT. Cas. 579- 580.

*traduce et matrem et familiam omnem ad nos*

TER. Ad. 910.

The word is very common in military narrative, especially in Livy, who has it no fewer than seventy-four times. Lewis and Short, 1884, cite eleven examples from Caesar and two from Hirtius.

It occurs only three times in Silius, twice in

Virgil, once in the Culex, once in Statius and once in the epistles of Horace (which are often prosaic). It is not found in Lucan, Valerius, Catullus or Manilius. Lewis and Short cite one example each from Lucretius and Tibullus. The evidence suggests that it is more common in prose than in poetry.

610: dum malus obtrectat facta immortalia livor: the word livor meaning 'envy' is mainly poetical.

e.g. si Livor obtrectare curam voluerit PHAEDR. 2.9.10.  
livor edax tibi cuncta negat LUCAN. 1.288.

See also OV. rem.365, trist.4.10.123.

It is found occasionally in this sense in post-Aug. prose and is common in later Latin prose. (TLL 7.2, 1549, lines 5 ff. under the heading invidia).

Obtrectare meaning 'to disparage' is rare in poetry in a transitive sense. The only other instances cited from poetry by the TLL 9.2, 294, lines 38 ff. (under the heading transitive: in invidiam trahere) are two from Phaedrus, one of which is given above.

hunc libellum obtrectare si volet malignitas,  
imitari dum non possit, obtrectet licet.

PHAEDR. 4 prol. 15-16.

Nor is the word very common in prose in this sense. The TLL cites three instances from Gellius, two from Valerius Maximus and one each from Livy, Pliny and Tacitus.

611: adiutas...laudes: the verb adiuvare is used with an inanimate object as early as Plautus.

e.g. iam tu quoque huius adiuvas insaniam?

PLAUT. Amph. 798.

Only three other instances are cited from poetry by the TLL 1, 724, lines 21 ff. (under the heading adiuvando augere: de rebus incorporeis). None are close parallels (LUCAN. 6.434, STAT. Theb. 9.338, IUV. 6.506). Five instances are cited from prose, none of them close parallels (PETRON. 23, PLIN. nat.2.42, SEN. dial. 7.17.3, QUINT. inst. 2.15.32, CAEL. AUR. acut.2.40).

- (1) See W.M. Calder, 'Silius Italicus in Asia', CR 49(1935), 216- 217.
- (2) A.N. Sherwin-White, The Letters of Pliny: A Historical and Social Commentary, Oxford, 1966, p. 227.
- (3) For full details, see Chapter IV, where Silius is discussed in relation to Statius and Valerius.
- (4) See my commentary passim and also Edward L. Bassett, Silius Italicus, Tiberius Catius Asconius, in Catalogus Translationum et Commentariorum, Washington, 1976, vol. III, p. 345. ( I subsequently refer to this work as Bassett).
- (5) For the full list of MSS, see Bassett, pp. 364- 365.
- (6) Bassett, p. 351.
- (7) Bassett, p. 351.
- (8) Poetices libri septem 6. 841 (1561).
- (9) I.C.T. Ernesti, Disquisitio de carmine Siliano, Leipzig, 1791- 1792, vol. 1, p. x.
- (10) Bassett, p. 360.
- (11) M. von Albrecht, Silius Italicus. Freiheit und Gebundenheit Römischer Epik, Amsterdam, 1964, p. 219.
- (12) Op. cit., p. 360.
- (13) E.g. G.E. Duckworth, 'Five Centuries of Latin Hexameter Poetry : Silver Age and Late Empire', TAPhA 98 (1967), 77-150 at 101- 102, 104- 105, 107-109, 142, 147 and Virgil and Classical Hexameter Poetry: A Study in Metrical Variety, Michigan, 1969, 110-111, 140.
- (14) See F. Vollmer, RE 9 (1914), 1057-1060.  
A. Klotz RE 2.5 (1927), 91.
- (15) J.W. Mackail, Latin Literature, London, 1895, pp. 191- 192.
- (16) H.E. Butler, Post-Augustan Poetry from Seneca to Juvenal, Oxford, 1909, p. 249.
- (17) W.C. Summers, The Silver Age of Latin Literature from Tiberius to Trajan, London, 1920, pp. 53 and 54.  
See also E.L. Bassett, 'Silius Italicus in England', CPh 48 (1953), 155- 168.
- (18) J. Wight Duff, A Literary History of Rome in the Silver Age, London, 1927, p. 463.
- (19) H.J. Rose, A Handbook of Latin Literature, London, 1936, p. 391.
- (20) W.A. Laidlaw, Latin Literature, London, 1951, p. 143.
- (21) Op. cit., p. 228.

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- (22) E.R. Dudley (ed.), Neronians and Flavians, Silver Latin I, London, 1972, p. 265.
- (23) CPh 63 (1968), 76.
- (24) M.V.T. Wallace, 'The Epic Technique of Silius Italicus', HSPH 62 (1957), 159- 162.
- (25) A.E. Housman, The Confines of Criticism, The Cambridge Inaugural 1911, Cambridge, 1969, p. 35.
- (26) C.W. Mendell, 'Silius the Reactionary', PhQ 3 (1924), 105.
- (27) R.T. Bruère, 'Color Ovidianus in Silius' Punica 8-17', CPh 54 (1959), 244.
- (28) OCD, 2nd ed., p. 989.
- (29) M.V.T. Wallace, 'The Architecture of the Punica : A Hypothesis', CPh 53 (1958), 99- 103.

- (1) 'Die Stellung des Silius Italicus unter den Quellen zur Geschichte des zweiten punischen Krieges', RhM 82 (1933), 1-34.
- (2) Über die Quellen des Silius Italicus. Diss. Jena/ Ilfeld, 1874.  
Über die Stellung des Silius Italicus unter den Quellen zum zweiten punischen Kriege. Programm Ilfeld/ Nordhausen, 1877.
- (3) 'Das Verhältnis der Punica des Silius Italicus zur dritten Dekade des Livius', Acta Seminarii Erlangensis 3 (1884), 103-160
- (4) John Nicol, The Historical and Geographical Sources used by Silius Italicus, Oxford, 1936.
- (5) Zweite Reihe, Achtzehnter Halbband, 1325.
- (6) RE 14, 1344.
- (7) D.C. Swanson, The Names in Roman Verse, London, 1967.
- (8) This is the view of Vollmer, Die Quellen der dritten Dekade des Livius, 1881, p. 14, but it is impossible to prove.
- (9) Valerius is very confused at this point, possibly because he wished this statement to be an example of Roman gravitas. This is the view of Klotz (1933), pp.26-27. According to Livy (8.5.7), it was the elder Torquatus who made this statement in 340 B.C. Valerius may have transferred to a time near 216 B.C. what took place in 340 B.C. On the other hand, it is equally possible that Livy's sources did the transferring of what was originally attached to 216 B.C. One must view with suspicion the mention of a Torquatus on both occasions. Doubtless, the 'I will kill' story is apocryphal in both places. On the battle at the Veseris, see LIV. 8.8.19, CIC. fin.1.23, off.3.112, AUREL. VICT. vir. ill. 26.28.
- (10) Klotz (1933), p. 27.
- (11) There is a eulogy of Cicero in Book 8, lines 404- 411.  
 Tullius aeratas raptabat in agmina turmas,  
 regia progenies et Tullo sanguis ab alto.  
 indole pro quanta iuvenis quantumque daturus  
 Ausoniae populis ventura in saecula civem:  
 ille, super Gangen, super exauditus et Indos,  
 implebit terras voce et furiala bella  
 fulmine compescet linguae nec deinde relinquet  
 par decus eloquio cuiquam sperare nepotum.
- See also Klotz (1927), 84 and E. Wezel, De C. Siliii Italici Cum Fontibus Tum Exemplis, Diss. Leipzig, 1873, pp. 47- 81.
- (12) Sacra coturnati non attigit ante Maronis  
 implevit magni quam Ciceronis opus:  
 hunc miratur adhuc centum gravis hasta virorum,  
 hunc loquitur grato plurimus ore cliens. 7.63.5-8.

## REFERENCES      CHAPTER II (contd.)

- (13) B.L. Hallward, CAH VIII, p. 75.
- (14) For Capua as Hannibal's Cannae, see LIV. 23.45.2-4.
- (15) 3.107.1.
- (16) Op. cit., p. 83.
- (17) R.B. Steele, 'The Method of Silius Italicus', CPh 17 (1922), p. 319. At 7. 329 ff. Silius ascribes to Mago the invention of the scheme of tying faggots to the horns of oxen. Polybius (3.93.4) and Livy (22.16.8) both say the task was given to Hasdrubal. At 10. 382, Silius has Mago advising Hannibal to take action. In Livy, (22.51.2) the name is Maharbal.
- (18) Klotz (1933), p. 6. At 2.8, Silius gives Valerius Publicola instead of P. Valerius Flaccus, at 4.495 and 4. 699, Ti. Sempronius Gracchus instead of Longus and at 15. 730, Porcius Cato instead of L. Porcius Licinus.
- (19) A naval captain at Syracuse mentioned three times as the last word in the line at 394, 431 and 451. At 561, Himilco is the penultimate word in the line.
- (20) Op. cit., pp. 103- 104.

## REFERENCES      CHAPTER III

- (1) H. Juhnke, Homerisches in römischer Epik flavischer Zeit, Zetemeta 53, Munich, 1972, p. 399.
- (2) Lines 137-138, 243-246, 276, 418-419, 449-452, 547-548.
- (3) I list the evidence at lines 488-490.
- (4) See J. Groesst, Quatenus Silius Italicus a Vergilio pendere videatur. Diss. Halle. Wiesbaden, 1887.
- (5) The criticism of Silius which has been quoted most often is that of Pliny: scribebat carmina maiore cura quam ingenio epist.3.7.5. The comment of Sherwin-White is typical: 'Pliny's devastating comment fits the Punica only too well' (op. cit.p. 228).
- (6) Op. cit., 228-245. This is discussed at various places in this chapter. There are echoes of Ovid at lines 6, 114, 209, 289-290, 301-302, 344, 434, 440-445, 453-454, 459, 471, 474, 481-482, 491-492, 535, 547-548. (But some of these are poetic commonplaces).
- (7) J. Aymard, Quelques séries de comparaisons chez Lucain, Montpellier, 1951, pp. 57-58 ( SIL. 10. 77-82 and LUCAN. 4. 437-444), p. 69 footnote 1, p. 70 footnote 4 and p. 90 footnote 2. See also Steele (1930), 331, Steele (1922), 326-330, Klotz (1927), 84.
- (8) Lines 27, 36, 48, 123, 125, 162, 220-221, 230, 433, 449, 451, 464, 469, 507, 509, 524, 572, 574, 575, 610.
- (9) 'Echoes of Propertius', Mnemosyne 4a ser. 5(1952), 307-333 and Propertiana, Cambridge, 1956, pp. 314-315. I have found similarities between Silius and Propertius at lines 221, 344, 537, while 431, 440 and 466 are poetic commonplaces.
- (10) Lines 442, 453 ff., 461, 466 and 479.
- (11) L. Legras, 'Les „Puniques et la „Thebaide“', REA 7 (1905), 131-146 and 357-371 concludes that the first twelve books of the Punica were written prior to the Thebaid but that most of the Silvae and the fragments of the Achilleid were written after the publication of the first twelve books of the Punica. Legras alleges that apart from the Funeral Games, there is not a single imitation of Statius by Silius, even verbal. I discuss the important phrase adolere focus (and other verbal similarities) at line 276. It is impossible to state with absolute certainty whether Silius imitated Statius or

## REFERENCES CHAPTER III (contd.)

vice versa. See also Steele (1930), 336 ff. and Klotz (1927), 84.  
This whole question is discussed in the next chapter.

(12) There are similarities with Statius at lines 150, 162, 170-171, 205, 273, 275-277, 278, 279-280, 285, 289-290, 401, 402, 418-419, 420-422, 427, 431, 434, 449, 459-460, 462, 464, 466, 469, 480, 482, 485, 518 and 547-548. Similarities with Valerius are found at lines 26, 243 ff., 399, 420-422, 451, 464, 469 and 490. See also Steele (1930), 338 ff. and G. Fürstenau, De Sillii Italici imitatione quae fertur Enniana, Diss. Berlin 1916, pp. 46-49.

(13) The other two are at lines 430-431 where Capua is compared to Memphis on the Nile and Spartan Canopus and at 581-582 where Hannibal is likened to Mars.

(14) Op. cit., p. 232.

(15) Op. cit., p. 399.

(16) Op. cit., p. 234.

(17) See Gain (1976), p. 88 on line 158 Ericthonius. 'That this, not Erichthonius, which is transmitted here, is the form used by classical writers, is shown by the many examples from old manuscripts collected by W. Schulze, Orthographica (p. 78 of the 1958 reprint).'

(18) Il. 20. 215-241.

(19) 3.12.1-2.

(20) 1.62.

(21) Op. cit., p. 233.

(22) Ibid.

(23) APOLL. RHOD. 3.83 ff.

(24) VERG. Aen. 1. 657 ff.

(25) Op. cit., p. 399.

(26) Op. cit., p. 234.

- (27) Emerito sacrum caput insere caelo 7.19.
- (28) Miss L.B. Woodruff, Reminiscences of Ennius in Silius Italicus, Univ. of Michigan Studies 4 (N.Y. 1910), pp. 372-373.
- (29) Op. cit., p. 373.
- (30) Op. cit., p. 8 and pp. 45-49.
- (31) Multum ubique librorum... quas non habebat modo, verum etiam venerabatur PLIN. epist.3.7.8.
- (32) On the whole question of Ennius and Silius, see Mendell, op. cit., 92-106 where he argues that Silius reverted to the annalistic type of epic poem which was both historical and national and that the tone of the Punica is Ennian. J. Martin, 'Die Punica des Silius', WJA 1 (1946), 163-165 is an elaboration of an earlier article by E. Bickel, 'De Siliii Punicorum libris VII s.s. post Domitianum abolitum editis', RhM N.F. 66 (1911), 505-508 that the Punica follows an hexadic arrangement based on an original plan of 18 books and would therefore parallel the Annales in structure. Wezel, op. cit., has a chapter on Ennius ( pp. 17-46). The latest article on the subject is M. Bettini, 'Ennio in Silio Italico- a proposito dei Proemi al I e al VII degli, Annales e del Proemio allo Scipio', RFIC 105 (1977), 425-447. Bettini alleges that it is impossible that Silius did not consider the work of his predecessor. But I remain sceptical. I have studied the Annales with a view to possible parallels for Punica Book 11 but have found none.

## REFERENCES CHAPTER IV

- (1) See Sherwin-White, op. cit., pp. 226 and 228.
- (2) In hac tranquillitate annum quintum et septuagensimum excessit  
PLIN. epist.3.7.9.
- (3) Utque novissimus a Nerone factus est consul, ita postremus  
ex omnibus, quos Nero consules fecerat  
ibid.
- (4) Verba vocesque duo testes habebant, Cluvium Rufum et Silium  
Italicum  
TAC. hist.3.65.2.
- (5) Ex proconsulatu Asiae gloriam reportaverat  
PLIN. epist. 3.7.3.
- (6) Laeserat famam suam sub Nerone (credebatur sponte accusasse)  
PLIN. epist.3.7.3.
- (7) PLIN. epist.3.7.5.
- (8) PLIN. epist.3.7.6.
- (9) L. Friedlander, Martial, Leipzig, 1886, intro. pp. 16-17.
- (10) Klotz (1927), 82.
- (11) Dom.15.3.
- (12) Klotz (1933), 27.
- (13) SIL. 14. 686, Loeb, London, 1934, vol. 2, p. 322, footnote b.
- (14) See CAH vol. XI, p. 39.
- (15) See CAH vol. XI, p. 26.
- (16) Tacitus, Oxford, 1958, vol. 1 p. 69, footnote 9.
- (17) See Friedlander, op. cit., pp. 16-17.
- (18) 'Die Geburtzeit ist unbekannt (etwa 40)', RE 18.3, 985.
- (19) J.H. Mozley, Loeb, op. cit., intro. p. vii.
- (20) R.D. Williams, Thebais Liber X, Mnemosyne Supplementum 22,  
E.J. Brill, Leiden, 1972, intro. p. xiii.
- (21) O.A.W. Dilke, Achilleid, Cambridge, 1954, p. 3, footnote 2.
- (22) Silv.5.3. 233 ff., 5.3. 253 ff.

## REFERENCES CHAPTER IV (contd.)

- (23) Theb.12. 811 ff.
- (24) PLIN. epist.4.11, Suet. Dom.8, DIO 67.3, CAH XI, p. 37.
- (25) Dilke, op. cit., pp. 6-7.
- (26) VAL. FL. 1. 5-7, 8. 239-241.
- (27) VAL. FL. 1. 7 ff.
- (28) VAL. FL. 3. 208-209 and 4. 507- 509.
- (29) Inst.10.1.90.
- (30) CAH vol. XI, p. 24 footnote 1, Suet. Dom.13.3, ILS 1997 show that the cognomen Germanicus had been taken by the 3rd September 84.
- (31) CAH vol. XI, p. 25.
- (32) Prooem. 1.
- (33) Ibid.
- (34) Epist.ad Tryph.1.
- (35) Ibid.
- (36) M. Fabius Quintilianus Romam a Galba perducitur.  
 Hieronymian Chronicle against the year 68.
- (37) But we cannot be sure that Quintilian did not include some of the years spent in Spain among the twenty. See F.H. Colson, Quintilian I, Cambridge, 1924, intro. p. xvi, footnote 4.
- (38) Steele (1930), 328.

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## COMMENTARY

- (1) It is found at the beginning of the following lines;  
1.265, 1.921, 1.953, 2.62, 2.333, 3.417, 4.673.
- (2) M. von Albrecht, Sacrata Gens Clara Fide, *op. cit.*, pp. 55-86.
- (3) A.T. Lindblom, In Sili Italici Punica Quaestiones, Diss. Uppsala, 1906, p. 10.
- (4) R.B. Steele, 'The Endings -ere and -erunt in Dactylic Hexameter', AJPh 32, (1911), 331.
- (5) Ferre in the sixth foot at 1.561, anteire in the fifth foot at 2.348, concurrere in the fifth foot at 3.695, accersere in the fifth foot at 4.24, subtexere in the fifth foot at 4.550, immergere in the fifth foot at 4.572, vellere in the fifth foot at 5.66, consistere in the fifth foot at 5.494, revocare in the fifth foot at 6.393, contingere in the fifth foot at 7.676, aequare in the fifth foot at 9.332, sistere in the fifth foot at 10.211, reponere in the fifth foot at 10.486, adiungere in the fifth foot at 11.4, distinguere in the fifth foot at 11.429, apprendere in the fifth foot at 13.653, diffundere in the fifth foot at 14.304, scandere in the fifth foot at 15.231, attollere in the fifth foot at 15.352, subire in the sixth foot at 16.403, vincere in the fifth foot at 16.558.
- (6) Dactyls are provided by properare at SIL. 1.225 (third and fourth foot), sprevisse 4.753 (fifth foot), discedere 6.36 (fifth foot), certasse 7.199 (fourth foot), lacrimasque dedisse 8.58 (fourth and fifth foot), facilesque coli 11.284 (second and third foot), temerare 14.83 (second and third foot), pati 14.101 (second foot), desistere 15.315 (fifth foot), prodigere 15.496 (first foot), concedere 17.323 (fifth foot).
- (7) J.M. Adams, The Vulgar Latin of the Letters of Claudius Terentianus (P. Mich. viii, 467-472), Manchester, 1977.
- (8) APP. Hann.61.
- (9) GELL. 10.3.19.

## REFERENCES COMMENTARY ( contd.)

(10) See also DIOD. 12.22, 16.15, 21.3.8, STRAB. 5.251, 6.253, 6.255, ZON. 8.6, DION. HAL. 20.15, APP. Hann.61, LIV. 8.24.4 ff., 23.11.7, 23.20.4 ff., 24.1.1, 25.1.2, 27.12.5, 30.19.10, CIC. Caec.54, Brut.85, CAES. civ.1.30.4, PLIN. nat.3. 71-74, 3.98, 14.127, 14.135, 15.56, 16.53, 24.37, 24.39, GELL. 10.3.19, COLUM. 12.18.7, IUST. 23.1.

(11) See also STRAB. 6.281, 6.283, APP. bell. civ. 1.39, VARRO rust.1.6.3, COLUM. 7.2.3, HOR. carm.3.5.9, 3.16.26, serm.1.5.77, CAES. civ.3.2.3, CIC. div.1.97, LIV.8.25, 8.37, 9.12, 9.13-16, 9.20, 22.61.12, PLIN. nat.3.16, 3.103- 104, 8.73, 8.190, 17.232, 29.9, SIL. 4.557, 7.131, MART. 8.28.3, 14.155, VITRUV. 1.4.12.

(12) See also STRAB. 5.250, APP. bell. civ. 1.39, 1.51, POLYB. 3.91.9, LIV. 22.13.1, 22.61.11, 23.1, 37.12, 41.13, CIC. div.1.79, leg. agr.3.8, PLIN. nat.2.208, 3.102, 3.105, VELL. 2.16, 2.68.

(13) See also POLYB. 3.118, APP. Hann.49, STRAB. 5.249, LIV. 9.28.6, 26.16.5, 26.34.6, 26.34.11, 27.37.2, CIC. ad Q. fr. 2.14.3, fam.13.7.1, leg. agr.2.86, SUET. Tib.75, PLIN. nat.3.63.

(14) See also DIOD. 19.101, APP. bell. civ. 3.40, LIV. 9.28.6, 26.16.5, 26.34.6, 26.34.11, 27.3.7, 41.27.10, 42.20.5, 45.16.5, CIC. Att.16.8.1, VELL. 2.61.2, SIL. 8.542.

(15) See also PAUS. 10.10.6, 10.13.10, STRAB. 6.278, DIOD. 8.21, ARIST. pol.5.1306 b 29 ff., DION. HAL. 19.1, POLYAIN. 2.14.2, IUST. 3.4.

(16) See also STRAB. 6.262, 6.269, 8.387, DIOD. 8.17, HEROD. 8.47, DION. HAL. 2.59.3, THUC. 7.35.2, POLYB. 7.1, 10.1, APP. Hann.57, LIV. 1.18.2, 22.61.12, 23.30.6, 24.2.2 ff., 24.3.1 ff., 26.39.7, 29.18.16, 29.36.4, 30.19, CIC. Att.9.19.3, rep.2.28, PETRON. 116, 125, OV. met.15.15 ff., PLIN. nat.2.211, 3.57, 3.95, 3.97, IUST. 20. 2-4.

(17) See also POLYB. 2.39, 3.118, STRAB. 6.253, ATHEN. 12.523, LIV. 22.61.12, 31.7.11, CIC. Tusc.4.1.2, de orat. 2.154, 3.139, Lael.13, OV. fast.4.64, PLIN. nat.3.10, 3.15, 3.95, IUST. 20.2, VAL. MAX. 8.7.2.

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- (18) CIC. Verr.1.12.40, 2.2.7, 2.2.68, 2.2.131, 2.3.122, 2.4.124, 2.5.34, 2.5.170, Catil.2.8, 2.24, 3.22, Att.1.16.5, 2.7.3, Cluent. 192, Manil.29, 39, 41, leg. agr.2.94, p.red. in sen. 22, orat.50, Caecin.97, Sull. 60, Tusc.5. 107, de orat.1.101.
- (19) At 1.497, 4.385, 10.382, 12.39, 16.185.
- (20) See POLYB. 2.17, 2.20 ff., 3.40, 3.67, STRAB. 4.195, 4.206, 5.213, 5.216, 7.293, 7.304, 7.313, 7.315, PLUT. Romul.17, APP. Hann.5, 8, Kelt.1, LIV. 5.35, 21.25, 23.24, 31.2, 32.29-31, 33.36-37, 34.46-47, 35.4, 35.5, 35.22, 36.38-40, 37.57, CAES. Gall.1.5, 1.25, 1.29, 7.9, 7.10, 7.17, 7.75, PLIN. nat.3.116, 3.124, TAC. Germ.28, hist.2.61.
- (21) See POLYB. 2.17, 2.19, 2.20, DIOD. 14.113, PLUT. Cam.15.2, APP. Samm.6, Kelt.11, STRAB. 4.195, 5.212, 5.216, LIV. 5.35.3, 5.38 ff., epit.12, PLIN. nat.3.17, 3.116, 3.125, GELL. 5.17.2, 17.21.21, IUV. 8.234, STAT. silv.5.3.198, VAL. MAX. 6.3.1.
- (22) 3.438, 4.403, 4.560, 8.565, 8.571, 16.103, 16.552.
- (23) 3.555, 13.88, 13.559, 16.151, 16.628, 16.689, 17.333.
- (24) Comm., p. 116.
- (25) 1.299, 2.386, 4.562, 5.193, 5.217, 5.286, 5.559, 8.157 a, 9.268, 12.749, 13.656, 13.668, 15.779, 16.520, 16.617, 17.432, 17.583.
- (26) 1.144, 2.292, 6.611, 7.222, 10.282, 17.175.
- (27) G.E. Duckworth, (1969), Table I.
- (28) See 3.132, 6.205, 6.245, 7.726, 8.118, 12.497. It is also used with pectora at 13.402 and 15.135 and with ore at 13.717.
- (29) See also 3.166, 4.43, 5.479, 7.35, 7.320, 7.561, 10.423, 12.42, 13.402, 15.15, 15.351, 15.611, 16.601, 16.640, 16.687.
- (30) CQ NS 9, (1959), 175-176.
- (31) R.M. Ogilvie, A Commentary on Livy Books 1-5, Oxford, 1965, p. 216.
- (32) At 1.123, 2.375, 2.443, 4.770, 5.59, 5.367, 6.484, 7.177, 7.312, 8.548, 9.182, 10.465, 10.566, 12.171, 12.586, 13.125, 14.397, 15.683, 16.242, 16.379.

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- (37) H.H. Scullard, A History of the Roman World, 753 to 146 B.C., London, 3rd ed., 1961.
- (38) At 1.377, 1.437, 1.584, 1.658, 2.541, 2.567, 2.604, 4.62.
- (39) At 8.194 and 11.565.
- (40) At 3.261, 5.403, 9.507, 10.449, 13.163, 13.171, 14.498, 15.328, 15.642, 15.737, 15.759, 16.141, 16.697, 17.125.
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- (44) See J. Wight Duff, A Literary History of Rome in the Silver Age, New York, 1964, pp. 369 ff.
- (45) At 2.544, 5.190, 5.359, 6.92, 7.51, 7.245, 7.474, 7.551, 7.557, 10.72, 10.530.
- (46) CR 14 (1900), 306.
- (47) M.L. West, Hesiod Theogonia, Oxford, 1966, comm. p. 192.
- (48) D.B. Gain, (1976), comm.p. 88 on line 158.
- (49) Op. cit., 233.
- (50) U.E. Paoli, Rome, Its People Life and Customs, London, 1967, p. 62.
- (51) Dictionnaire Étymologique de la Langue Latine, Paris, 1967, p. 54.

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- (61) Comm., p. 30.
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- (63) T.E.V. Pearce, 'Notes on Cicero, In Pisonem ', CQ 20(1970), 314- 315. See 309- 321 for a list of parallel passages cited for CIC. Pis.51.
- (64) Op. cit., p. 28.