
Aeneid 7.406-end

Aeneid 8 (all)

Classics 10B

April 1, 2011

Previously...

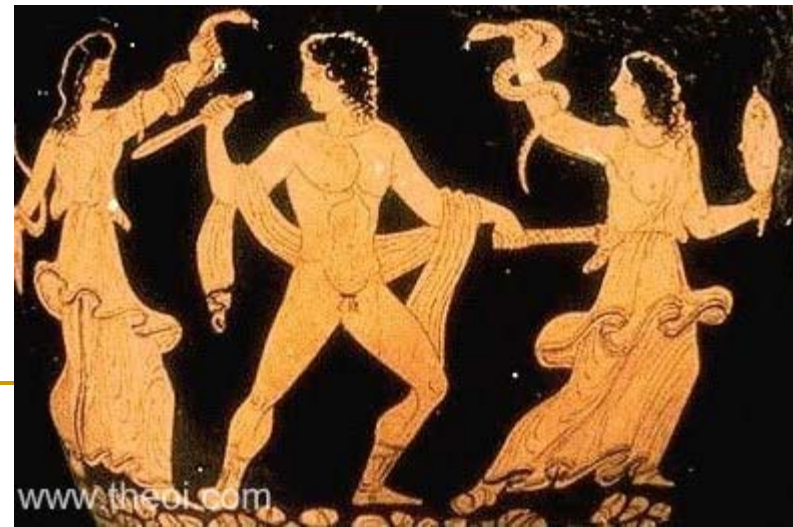
Book 6:

- Aeneas reaches Italy
- Aeneas in the Underworld
 - souls of Alban kings
 - souls of future famous Romans
 - Anchises prophesies Rome's greatness in war
 - “just” wars
 - have pity on the conquered, crush the proud
 - Augustus is the man to fulfill Rome's promise

Previously... (cont'd)

Book 7:

- Aeneas reaches Latium
- Latinus thinks that Aeneas is his prophesied son-in-law
- Juno sticks her finger in the pie
 - she's happy so long as Aeneas is miserable
 - summons the Fury Allecto from Hell
- Allecto drives Amata insane with a snake
 - snakes are a persistent symbol in the *Aeneid*



Book 7.406-end: Summary

- Allecto visits Turnus in a dream
 - Allecto goads Turnus to war-lust
 - Allecto causes Ascanius to shoot Silvia's pet deer
 - Allecto rouses the Italian farmers and shepherds to war
 - Juno takes control
 - Latinus curses Turnus and withdraws
 - Juno opens the Gates of War
 - Catalogue of the Italian allies
-

■ *Aeneid* = *Odyssey* + *Iliad*

□ theme of *Odyssey*:

- wandering, sailing, trying to reach home

□ theme of *Iliad*:

- war

■ Virgil's second invocation of the Muse:

Come now, Erato! Who were the kings? What happened at which time?
What kind of state was the Latium of old when that immigrant army
First drove its vessels to land on the shores of Ausonia? All this
I will explain, I'll recall what led to the start of the fighting.
You, goddess, prompt your seer. I'll speak about hideous warfare,
I'll speak of battles, of kings who were driven to death by their courage,
What part Etruscans played, how Hesperia's whole land was bullied
Into the fight.

(*Aen.* 7.37-44)

□ Erato = Muse of love poetry

The Next Step

- Allecto has brought the plot to a halt
 - ❑ no marriage
 - ❑ no foundation of Trojan settlement
 - ❑ but no war, yet
 - Allecto must now start a war
 - ❑ Turnus is the logical person to turn to
 - he's a loose plot-point still
 - he's Amata's "excuse" for Lavinia not marrying Aeneas
-

The “Creation” of Turnus?

These words kindled Allecto to fury. She flared up in anger.
Seizures suddenly shuddered the young man’s limbs and a
rigid
Stare, as he spoke, locked both of his eyes. Raw Strife, with
her countless
Serpents, hissed; and her monstrous face thrust through.
Then she drove him
Back with the whirling force of her blazing glare, **though he
struggled,**
Trying to say more. Up from her tresses she made twin
constrictors
Rise, crackled whips, and, foaming with rage, added: ‘So:
I’m “decayed” then:
Now see how old age deludes “this pot” “tired out from
conceiving
Truthfulness, with its false figures of fright amid kings and
their armies.”
See what I’ve brought. I have come from the realm of the
Sisters of Terror,
I decide wars, and death, with my own hand.’
This said, **she pointed a flaming brand at the youth and
implanted
Smoke-darkened light in his heart,** the torches of death
and of marriage.

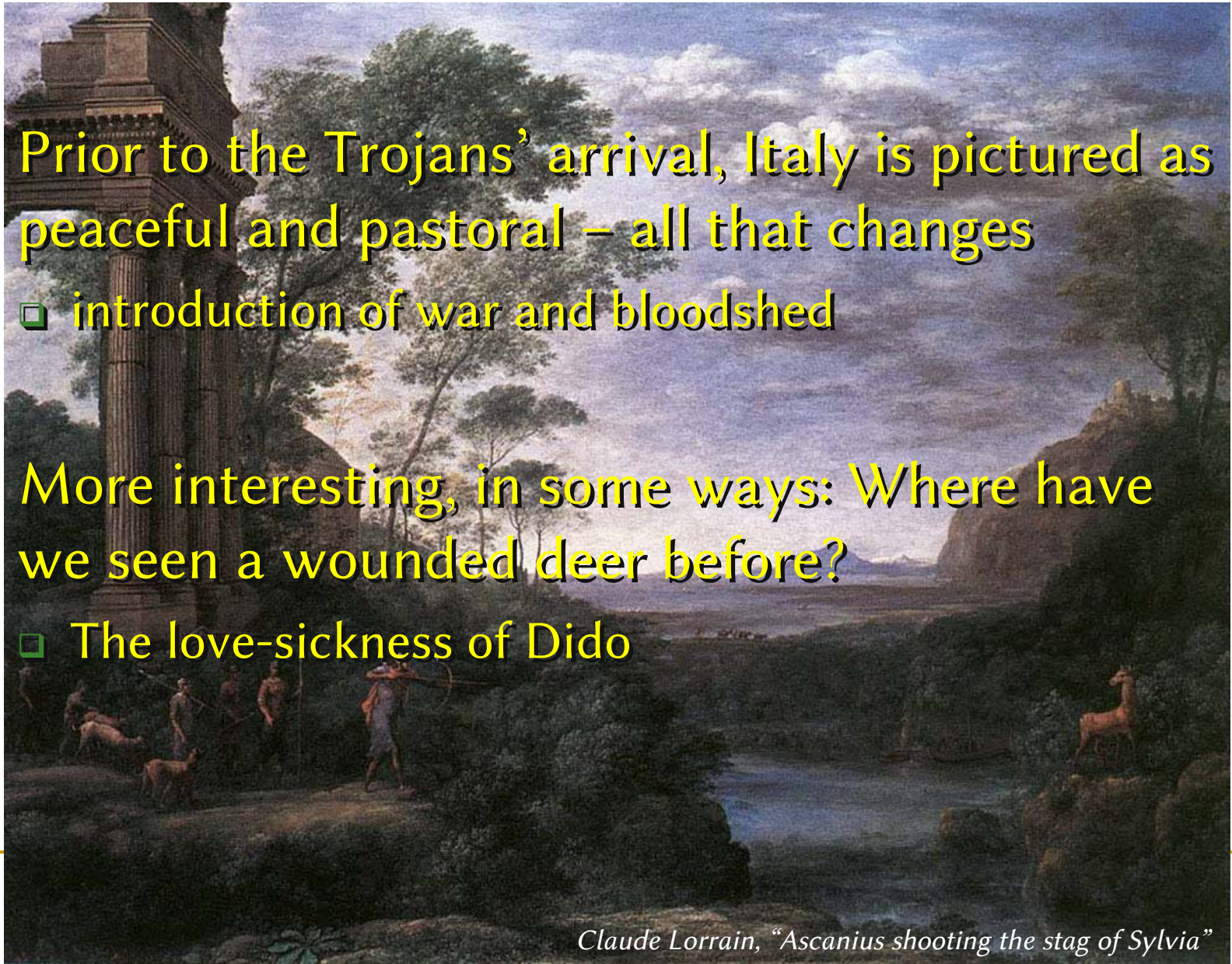
- Turnus resists Allecto
- Does Allecto “create”
the Turnus whom we
see for the remainder of
the *Aeneid*?
- She instills love and
war in Turnus
 - ❑ Cf. Dido, Amata, etc

The Final Step

- Allecto now has a war-leader and an antagonist for Aeneas
 - She still needs a reason for the rest of Italy to get involved
 - Her solution is Ascanius' shooting of Silvia's deer
-

Silvia's Deer

- Prior to the Trojans' arrival, Italy is pictured as peaceful and pastoral – all that changes
 - introduction of war and bloodshed
- More interesting, in some ways: Where have we seen a wounded deer before?
 - The love-sickness of Dido



Claude Lorrain, "Ascanius shooting the stag of Sylvia"

Deer or Human?

Dido in love:

Dido, unfulfilled, burns on and, in raving obsession,
Randomly wanders the town, **like a deer pierced through by an arrow**
Hit long range, when off guard, in the Cretan woods, by a shepherd
Armed for the hunt. He has left his steel-tipped shaft in her body,
Not knowing he's hit his mark. In her flight, she ranges all Dicte's
Meadows and woods. Barbed deep in her haunch is the reed that will kill her.

(Aeneid 4.68-73)

Silvia's wounded deer:

It was Ascanius, fired by his love of distinguished approval,
Who himself levelled a shaft in the curve of his horn-bow of antlers.
His hand strayed, but not from the path god wanted. The arrow,
Torqued with a loud twang, passed through the stomach and groin of its victim.
Wounded, the quadruped fled to within its familiar dwelling,
Entered the stables bellowing, streaming with blood, made the whole house
Ring with his plaintive cries, **like a human begging for mercy.**

(Aeneid 7.496-502)

The Long Shadow of Dido

- The simile of love as a wound and the correlation of love and death are drawn back into the text
 - now a juxtaposition of love and war
 - cf. the invocation of Erato, the Muse of love poetry
- Moreover, the spirit of Dido seems to be present throughout Book 7
 - we have already seen similarities between Carthage and Latinus' city (a productive city, a lofty palace)
 - the warrior-maiden Camilla, introduced at the very end of Book 7, will also recall Dido

The Beginnings of War

■ Two elements are still needed for full-scale war:

1. The presence of Mars, god of war

■ Mars is first mentioned after the first blood is spilled

While this action occurred on the plains, Mars favouring neither

Faction ...

(*Aen.* 7.541-542)

■ Mars is next mentioned as Latinus' men stir for war

Husbands whose mind-blown wives are dancing for Bacchus in backwood Wilds as a chorus (Amata's name, after all, carries some weight)

Gather from everywhere, merge in a group, chant endlessly: 'Mars! Mars!'

Some perverse force makes them want—just saying the word should be outlawed—War. They don't care that it goes against omens and fate set by heaven.

(*Aen.* 7.580-584)

■ Mars finally emerges into the text as the Gates of War are opened

Men had a custom in Latium's Hesperian days, which the later

Alban cities adopted and hallowed. It now is the practice in mighty

Rome's great empire, when men rouse Mars for a new set of battles:

Say, for example, they're planning to bring war's tears to the Getae,

(*Aen.* 7.601-604)

2. The opening of the Gates of War

The Gates of War

- Gates of War = the double gates of the Temple of Janus – a real Roman symbol
- Closed = entire Roman empire at peace
- Open = Rome at war
- Octavian had closed the Gates of the Temple of Janus in 29 BCE – for the first time since the First Punic War



Bronze sestertius of Nero depicting Temple of Janus, c. 65 CE
(RIC I 438)

The Gates of War

- Why Janus?
 - ❑ god of ends and beginnings
 - ❑ presides over Roman world-rule
 - ❑ Janus = Chaos – he therefore embodies the original strife of the universe
- Latinus refuses to open the gates and declare war
 - ❑ Juno takes matters into her own hands
 - ❑ Proper procedure is not followed: this cannot be a “just” war



Italy Transformed

- Finally, Italy is no longer pastoral: it becomes a war-zone.

Then the queen of the gods, slipping down from the heavens,
Pushed the reluctant gates with her own hand. Turning the hinges,
Saturn's daughter ruptured the War Gates' iron-bound casings.
Motionless until now, and untroubled, Ausonia is blazing

...

Some craft the rounded protection of helmets, or weave willow withies
Into supports for a shield. Others pound bronze flat to form breastplates,
Or stretch silver's softness out to make greaves fitting smoothly.
**Here's where they've shifted respect for the sickle and share, where they've transferred
All love for ploughing. They reforge their fathers' swords in the furnace.**

(*Aen.* 7.620-623, 7.632-636)

- The Italians band together from all over Italy to march against the Trojans
 - Trojans are proto-Romans – shades of the Social War???

The Italian Allies



- Lausus & Mezentius
- Aventinus
- Catillus & Coras
- Caeculus
- Messapus
- Clausus
- Halaesus
- Oebalus
- Ufens
- Umbro
- Virbius
- Turnus
- Camilla

Lausus & Mezentius

Aventinus

Catillus & Coras

Virbius

Turnus

Caeculus

Camilla

Halaesus

Oebalus

Clausus

Ufens

Umbro

ITALIAE ANTIQVAE,
PARS MEDIA.

Roman Miles

5 10 20 30 40 50 60

Longitude East from Ferro 33

Camilla

- Appears at the very end of Book 7.
- Strong female huntress – again, cf. Dido
 - ❑ we should realize from the beginning that Camilla will suffer unfortunate defeat – the Dido-model cannot stand
- *camillus*: acolyte to Roman priest
 - ❑ instead, Camilla is sworn to the goddess Diana – still a link with the divine
- Her name reminds us of Camillus
 - ❑ Rome's savior following invasion of Gauls; argued against moving to Veii.



camillus statuette
Capitoline Museum 1184

Book 8: Summary

- Aeneas is visited by the River Tiber in his sleep
 - Aeneas finds the prophesied white sow
 - Aeneas arrives at Pallanteum
 - The story of Hercules and Cacus
 - Evander takes Aeneas on a tour of future Rome
 - Venus asks Vulcan to make armor and weapons for Aeneas
 - Alliance with Evander; parting of Evander & Pallas
 - The Shield of Aeneas: scenes of future Rome
-

Book 8 = The Roman Book

From themes of war, we move (fairly abruptly) to themes of Rome

- Roman religion

- worship of Hercules at Ara Maxima

- Roman topography

- an actual tour of well-known Roman landmarks

- Roman history

- Alba Longa, the Latin League, scenes on the Shield of Aeneas
-

Prophecies

- In addition to war and Rome, Books 7 and 8 are also about the fulfillment of prophecies.

- So far we've seen fulfilled (or partially fulfilled):

- Creusa's prophecy to Aeneas

Then you will reach the Hesperian land, where the Lydian Tiber
Flows a straight course without waves amid farmlands fruitful and peopled.
Born for you there is a blessed state, royal power and a royal
Partner in marriage.

(*Aen.* 2.781-784)

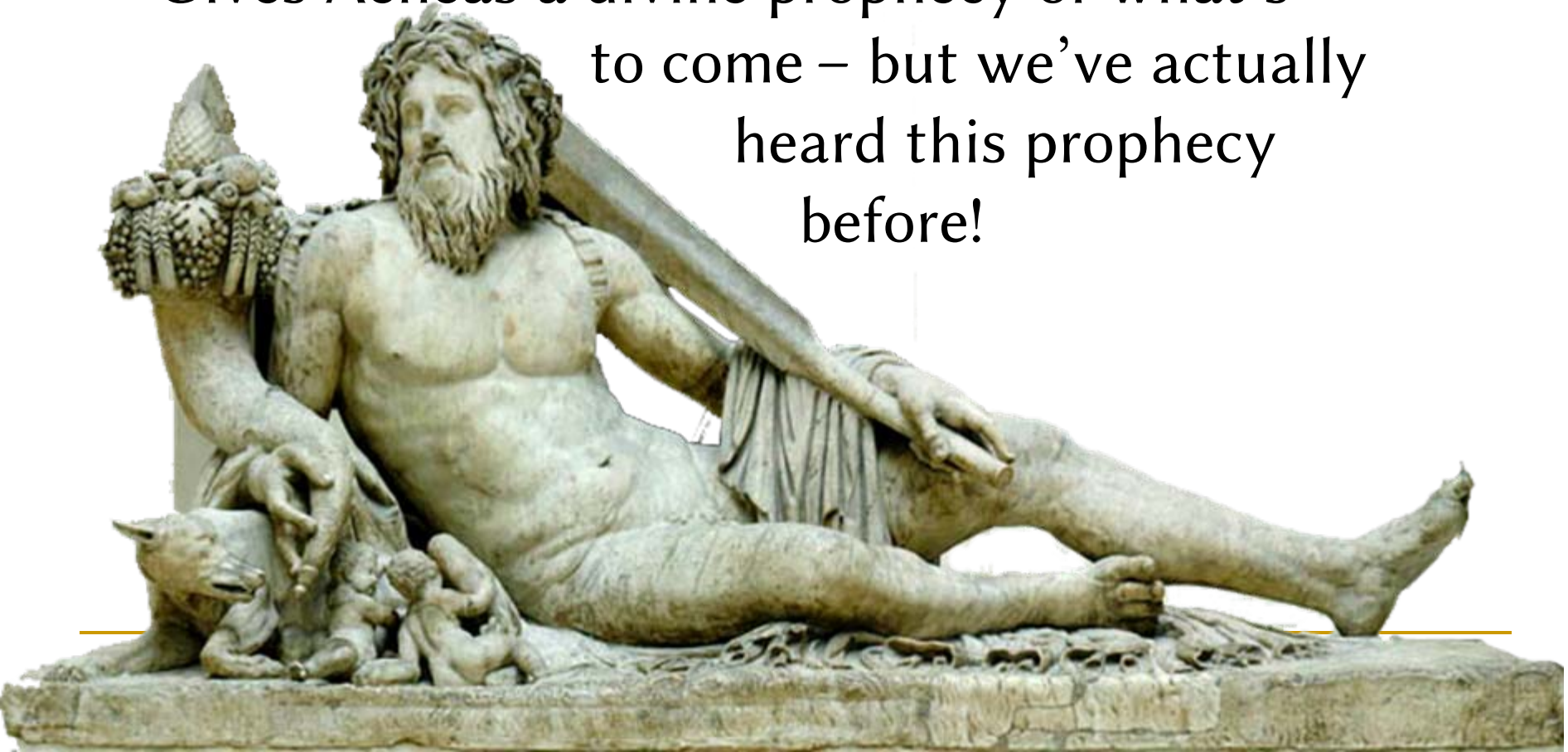
- Celaeno's prophecy (or Anchises' prophecy) about eating tables

You'll be allowed to reach Italy's coast, to sail into her harbours.
But you will never surround your allotted city with ramparts
Till dire famine avenging the wrong done to us by this slaughter
Drives you to gnaw with your jaws at your tables and then to devour
them."

(*Aen.* 2.781-784)

Father Tiber

- Personification of Rome's local river
- Gives Aeneas a divine prophecy of what's to come – but we've actually heard this prophecy before!



Helenus' Prophecy

‘ “In the beginning, this Italy you think close and whose harbours,
Ignorant man, you're preparing to wade to as if they were next door,
Lies aloof, long lands away on a long, impassable passage.
Ere you arrive, your oar must be slowed by Trinacrian waters,
Leagues of Ausonian seaways must also be crossed by your vessels,
Lakes of the underworld too, and Circe's island, Aeaea.
Only then may you find safe land to assemble your city.
Signs there will be. I will tell you them. Store them deep in your memory.

‘ “When, under pressure, you come to the streams of a well-hidden river,
Under the bankside's oak-shrub brush you'll find an immense sow
Lying sprawled on the soil, on her side—an albino, with thirty
Newborn piglets, albino themselves, at her teats in a cluster.
This is the seat for your future state and your refuge from troubles.

(*Aen.* 3.381-393)

Now, here's proof, so you won't think sleep's just crafting a fiction:
Under my bankside's oak-shrub brush you'll find an immense sow
Lying sprawled on the soil, on her side—an albino, with thirty
Newborn piglets, albino themselves, at her teats in a cluster.

(*Aen.* 8.42-45)

The Alban Sow

- As prophesied, Aeneas finds a white sow with thirty piglets
 - *alba* = “white,” hence the name of **Alba** Longa
- What does this stand for?
 - 30 years until Ascanius founds Alba Longa
 - or 30 allied cities of the Latin League (which Rome will destroy)
- Either way, a powerful symbol of Rome’s hegemony



The Alban Sow (alternative version)



Aeneas and Ascanius discover the white sow

Rome

Then and Now

There's No Place Like Home

- Aeneas finally arrives at Rome
 - in other traditions, Aeneas *founds* Rome
 - still must visit Rome – the *Aeneid* is “the great Roman epic”
 - Aeneas’ arrival is the culmination of multiple prophecies: Creusa, Helenus, the Sibyl, Anchises, and so forth
- Augustan Rome is the **teleological** goal of the *Aeneid*
- Evander’s Rome is both very different from and very similar to Augustan Rome

Bucolic Rome

- Evander's Rome is a bucolic landscape
 - cf. the rest of Italy in Book 7.
 - Evander is from Arcadia
 - Arcadia is the bucolic spot *par excellence* of Greece.
 - Evander says the first people of Latium were hunter-gatherers, just like the first Arcadians (who are sometimes called “acorn-eaters”)
 - Hercules arrived in the area while herding cattle
 - “bucolic” means “cattle-tending.”
- Obviously, this is very different from citified, Augustan Rome

Bucolic Rome

Arcadia



The Golden Age

Saturn was first to arrive from outside, from the heights of Olympus,
Stripped of his power, as a fugitive fleeing from Jupiter's weapons.
He got this untamed species, dispersed through the highlands, together
Gave them a law code and honoured this land where he'd lately lain hidden
Unmutilated, made Latium its name as his ultimate preference.
Under this ruler occurred what tradition describes as the Golden
Centuries, such was the peace and the calm of his rule over peoples.
These gave way over time to a rather debased and discoloured Age that was rabid for war and when love became greed for possessions.
Then the Ausonians came, and Sicilian peoples. Too often Saturn's homeland surrendered its name and identity. That's when
Kings came, notably Thybris, a brute of gigantic proportions, And we Italians would later rename, in his honour, the river Tiber. Thus ancient Albula lost her correct name for ever.
(*Aen.* 8.319-332)

- The concept of the Golden Age creates a link between early Rome and Augustus' Rome
- The Golden Age is the original period of peace and pre-agricultural prosperity, under the reign of Saturn
 - Jupiter's defeat of Saturn brings on the war-filled Silver Age and Iron Age
 - Saturn flees to Italy, so the Golden Age lasts there longer
 - Italy is essentially in a permanent Golden Age until the arrival of outsiders
 - Aeneas and the Trojans are just the latest in a long series
- The reign of Augustus is frequently depicted as a new Golden Age
- Augustus restores Rome and Italy to its original state of peace
 - Virgil is showing us an overlapping double vision of Rome: then and now

Other Augustan Age Parallels

■ The feast of Hercules

- ❑ yearly sacrifice at Ara Maxima
- ❑ originally tended by Potitii and Pinarii, in Augustus' day this is a state cult – Virgil fuses the two

■ Presence of Jupiter on Capitoline

- ❑ major temple of Jupiter Optimus Maximus on Capitoline (the seat of Rome's power)

■ Evander's city is **Pallanteum**

- ❑ Virgil may suggest this is the derivation of **Palatine** (the seat of Augustus' power)

The Forum Boarium



The Forum Boarium



The Forum Boarium



Data rate 0 kbps - from net 0.00%

Net: qps 0.00, rate 0 kbps, avg latency 0.00 ms, min 0.00 ms, max 0.00 ms

Net response size: gr avg size 0.00 kB, max size 0.00 kB, - q 0.00 kB - i 0.00 kB - t 0.00 kB - d 0.00 kB

The Forum Boarium



The Forum Boarium



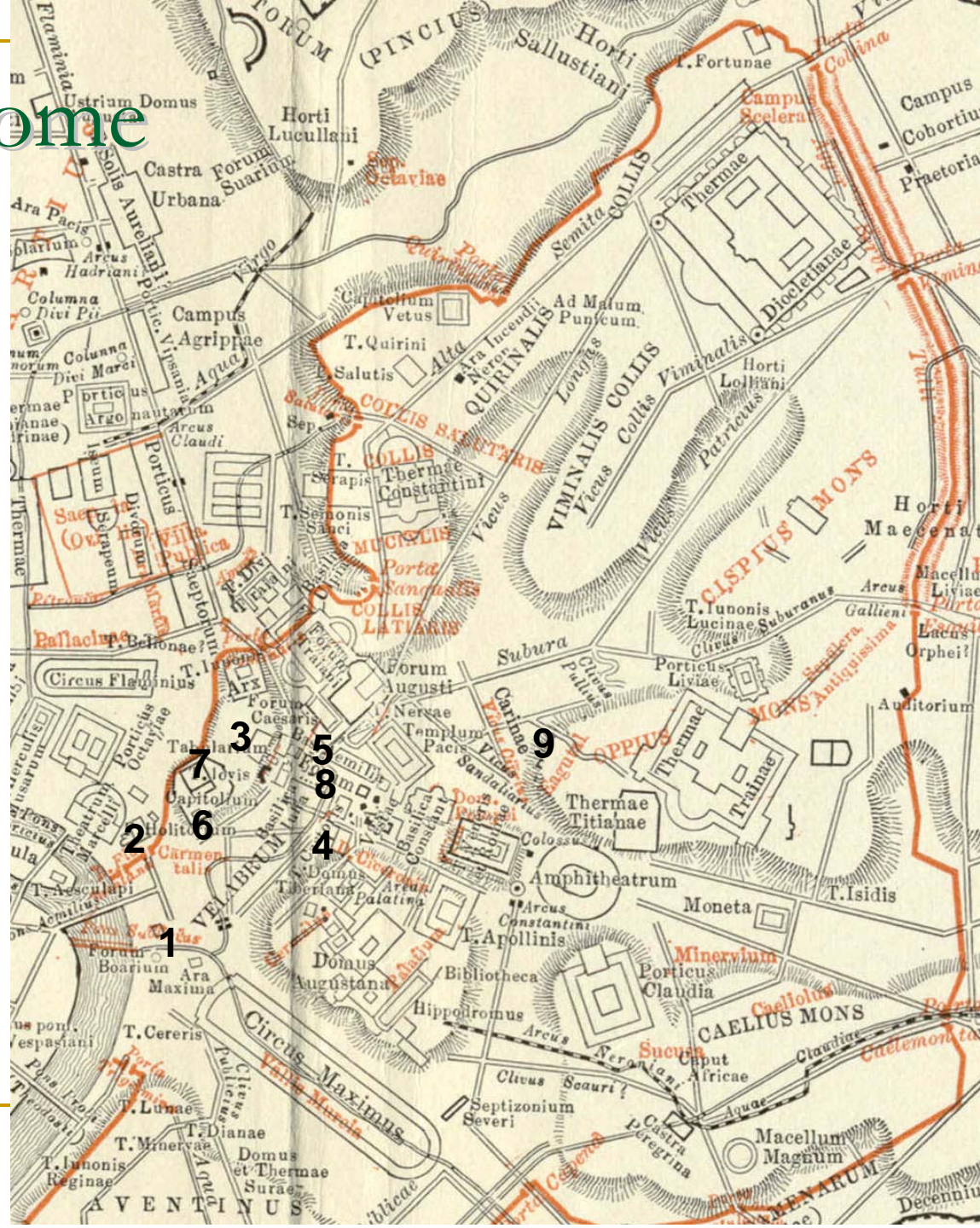
Hercules



Hercules of the Forum Boarium
2nd c. BCE, Capitoline Museum

The Tour of Rome

1. Ara Maxima
2. Gate of Carmentis
3. Romulus' Asylum
4. Lupercal
5. Argiletum
6. Tarpeian Rock
7. Capitoline
8. Forum Romanum
9. Carinae (on Esquiline)



Cosmic Effects

Hercules and Cacus

The Shield of Aeneas

Cosmos = The universe, the order of things

Hercules & Cacus

- Gigantomachy
 - battle between Giants and Olympians (helped by Hercules)
 - defeat of forces of chaos
 - equates to typical battle of good versus evil
 - “Cacus” means “evil” in Greek
 - symbolic of Olympian order (represented by Hercules) against disorder (represented by Cacus)
 - Represents the beginning of the universe
 - here, represents in some ways the beginning of Rome – worship of Hercules is Rome’s oldest cult
-

The Shield of Aeneas

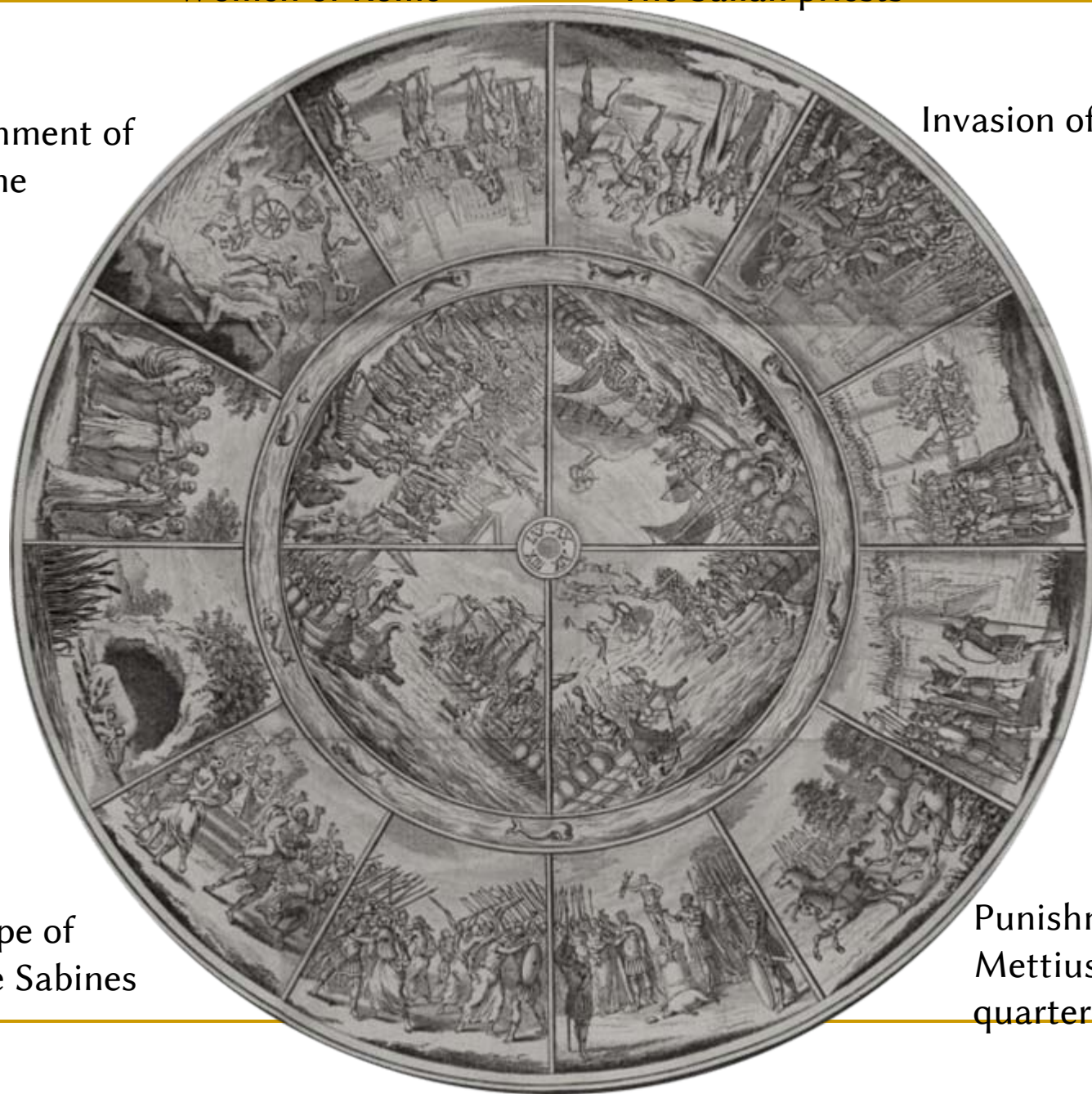
- In the *Iliad*, Achilles' mother Thetis brings him new armor, forged by Hephaestus, including a new shield
 - Homer provides a long description of the images on Achilles' shield:
 - earth, sea, sky, and constellations
 - two cities
 - one city is at peace, and with ritual order and law
 - the other city is at war
 - agriculture
 - dancing
 - surrounded by Ocean
 - Traditionally, Achilles' shield was read in antiquity as a representation of the universe
-

The Shield of Aeneas

- Cf. Aeneas' shield with Achilles' shield:
 - Vulcan/Hephaestus forges new weapons and armor for hero
 - Goddess mother (Venus or Thetis) brings new weapons to her son
 - Prolonged description of shield
- If Achilles' shield is a representation of the cosmos, Aeneas' can be read that way too
 - But all the images are pictures of **Rome's history**

Women of Rome

The Salian priests



Invasion of the Gauls

Punishment of
Catiline

Horatius at
the bridge

Cato the
law-giver

Lars
Porsenna

Romulus
& Remus

Punishment of
Mettius (drawn &
quartered)

Rape of
the Sabines

Battle with Tattius

Treaty with Tattius

The Shield of Aeneas

- In the center: the Battle of Actium
 - ❑ Augustus leads the combat
 - ❑ Agrippa leads the combat
 - ❑ Antony is backed by Egyptian wealth AND Egyptian gods
 - ❑ Roman gods: Neptune, Venus, Minerva, Apollo
 - ❑ Gods of war: Mars, Discord, Bellona
 - the presence of Discord, in particular, makes this appear to be a **civil war** (which it was)
-

The Shield of Aeneas

- The shield shows two sides of Rome: war and peace
 - The scenes on the shield are not those which are important for praising **Augustus** – they are the scenes which are important for all of **Rome**
 - However, if Rome is the teleological goal of the *Aeneid*, Augustus – at the center of the shield – appears to be the teleological goal of the shield
 - Augustus is the final important point in Rome's history
-

The Shield of Aeneas

- But of course, there are contradictions embedded in this glorification of Augustus
 - war is the antithesis of peace, but peace can only come about through war
 - these are the two sides of Rome that we see on the Shield – these are the two sides of Augustus' rule
-

Rome's World Dominion

All temples rang with the singing of mothers, all
temples had altars,
Altars had thresholds strewn with the young bulls
slaughtered for Caesar.
He's seated right before dazzling Phoebus's snowy
white sanctum,
Thanking his peoples for gifts now attached with pride
at its portals.
Vanquished nations approach in a long line, varied in
language
As in their clothing and weapons. The Gentler of Iron
had carved out
Nomad peoples and Africans too, quite distinct in their
loose robes,
Leleges, Carians here, and Gelonians shouldering
quivers.
Now, as it flowed, the Euphrates was moving more
gently; Morini,
Farthest away of all peoples, were checked, and the
Rhine, with its two prongs,
Untamed Scythians as well, and Araxes resentful of
bridges.

- The final image on the shield is Augustus' triple triumph after Actium
- Book 7 had ended with the vast plethora of Italian peoples
- Book 8 ends with the vast plethora of Roman peoples (under the empire)
- We move from the fractured multiplicity of Italy, in Book 7, to a completely unified **world**, by the end of Book 8
- *This* is the astounding success of Augustus

(Aen. 8.718-728)