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Continuity of instruction: This is a face-to-face independent study. In the event of a disruption in campus services, instruction will transition to web synchronous by WebEx in Canvas.

Catalog Description: LATN 3700 - Selected Topics in Latin (3) May be repeated for a maximum of 6 s.h. with change of topic. P: LATN 3001 or consent of instructor. Selected topics relating to Latin texts of the literature, culture, or civilization of the ancient Mediterranean world.

Purpose: To read extended text in Latin poetry, learn the principles of metrical analysis, and to develop critical approaches to Latin literature.

Vergil lived 70-19 BC. He wrote his epic, the *Aeneid*, between 30 and 19 BC for his patron, the emperor Augustus. The title means "The Epic of Aeneas" (one of the lesser heroes from Troy). Julius Caesar (and Augustus, his adopted grandnephew) claimed to descend from the goddess Venus, Aeneas' mother. The year 31 which inspired the epic was a turning point in Roman history. The battle of Actium, (a Greek site whose name means "on the shore") marked the end of an East-West struggle between Marc Antony and Octavian (= Augustus). They had divided the Roman empire into spheres of influence with Antony in the East (in Egypt with Cleopatra) and Octavian in the West (in Rome with the Senate on his side). Octavian's victory not only reunited the empire but also ended a century of civil war over how Rome would be ruled. From the time of the Gracchi in 133 BC until 30 BC, there had been a constant struggle, first among ambitious senators vying for political influence and willing to allow riots in the streets before letting their opponents win; then between the senate and conquering generals unwilling to lay down their power to rejoin the ranks of senators; and finally to the two or three most powerful men who, having marginalized the senate, divided power among themselves until it was convenient to marginalize or kill each other. Augustus established a new order, and Vergil was tasked with describing its ideals. The *Aeneid* is the moral blueprint for the new Roman empire.

The legend is that Aeneas fled Troy with his family and the remnants of the Trojan people to found a new civilization in Italy. Vergil adapts this theme to Roman purposes. Rome is a new world which requires a new kind of hero; someone not merely the son of a god, but who possesses virtue. Aeneas is called *pious*, "god-loving", but this is a virtue he grows to understand and display, not a quality he fully realizes in book 1. Vergil also makes this an epic of fate, but Aeneas must grow to understand this as well. To know that he is fated to found a nation in Italy does not mean any more to him than knowing that he must follow the will of the

gods. He can only obey; his understanding is faint and partial, and he must act with only partial understanding. These are the qualities of obedience that make Vergil's hero and the fated city of Rome better than the old world. In this allegorical view of Homeric myth, we see what Rome must do to escape its own destructive past. That is, the world of Troy is meant to suggest the Roman world of civil war, and Aeneas is meant to suggest Augustus in some ways, and a typical Roman citizen and reader in others.

Homer's world did not suggest adequately in what human virtue (and thus civilization) consists, nor did it portray gods as particularly "divine" or worthy of reverence. These deficiencies were the target of Plato's enterprise to reform Greek education. Plato created a new conception of man's potential and his relationship to god. Vergil takes up these problems directly from Plato but also by way of other poets. The archaic Greek poet Hesiod portrays the moral development of man paradoxically, as a kind of fall from Golden age infancy, where all is pleasure, to Iron age maturity, where there is only work and suffering in a world of unjust men. The Latin poet Catullus had made a great point of saying that the relationship between man and god has been broken through a loss of *pietas*, "holiness" or "the virtue that leads man toward god". Vergil combines these threads with the cyclic view of history advanced by the Stoics in which after the collapse of the ages in fiery destruction, the universe returns to a state of pure fire and history begins anew. He envisions a new golden age of Rome under Augustus, not an age of infancy but of maturity, born of the lessons of the iron age. He creates a hero whose virtue is *pietas*, who attempts to restore man's broken relationship with god. He does this by adopting a philosophical outlook, attempting to see the world and god as they really are, rather than the mere appearances of things. Plato had said in his *Republic* that the uneducated condition of man is like a prisoner chained in a cave, facing a wall on which shadows of things flicker in the firelight. The one who escapes these bonds and beholds reality and the divine light of truth, becomes a follower of god and a lover of reality, a philosopher. Vergil's epic envisions the new Rome as founded upon reason, god, and reality, in contrast to the eastern (Greek-speaking) world of Antony and Cleopatra, which is ruled by passions, appearances, and barbaric gods. The *Aeneid* can be seen then as quite a fascinating political manifesto, answering Plato's *Republic* in poetry. It may be propaganda (Rome hardly became a philosophical republic), but it is also a self-reflection on the fall of the Roman Republic.

Textbook: Carr and Wedeck, edd., Latin Poetry (D.C. Heath & Co. 1940)

<https://www.amazon.com/Latin-Poetry-Wilbert-Lester-Carr/dp/B00KLKFCGG/>

Links:

- The Latin Hexameter: <http://myweb.ecu.edu/stevensj/LATN2004/hexameter.pdf>
- The Vergil Project (Servius' Commentary): <https://vergil.classics.upenn.edu/>
- Lewis and Short Latin Dictionary: <http://folio2.furman.edu/lewis-short/>
- Smith's Dictionary of Ancient Biography:
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0104>
- [Virgil.org](http://www.virgil.org) (Life of Vergil, Bibliography)

Grading:

Daily Translation	50%	Scale: A 92.50-100, A- 89.50-92.49
Scansion Exercises	10%	B+ 86.50-89.49, B 82.50-86.49, B- 79.50-82.49
6 pp Final Paper	40%	C+ 76.50-79.49, C 72.50-76.49, C- 69.50-72.49
		D+ 66.50-69.49, D 62.50-66.49, D- 59.50-62.49
		F 0-59.49

You are expected not to read from a written translation, but to keep notes on the forms, meanings, and functions of each word, so that you can look at the Latin and translate. Written translations hinder your progress in Latin. We will study Vergil's meter, the dactylic hexameter, of which he

was a master. Study the link above and, after practice in class, from time to time I will assign a couple lines of scansion as homework. We will also study Vergil's use of rhetorical figures, which he uses in an organic, almost etymological way (aligning the meaning of the name of the figure with the intended interpretation of the text). The final paper must offer an analysis of the Latin of a passage or passages of *Aeneid*, with special attention to vocabulary and imagery, and some comment upon how scansion and rhetorical figures also point toward an intended reception.

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Schedule of Assignments:

8/26	Introduction to Vergil's <i>Aeneid</i> , 1.1-7
8/28	1.8-28
9/2	1.29-39, 50-59
9/4	1.60-90
9/9	1.91-112, 124-36
9/11	1.137-69
9/16	1.198-209, 229-41, 253-60
9/18	1.261-96
9/23	1.297-309, 314-34
9/25	No class. Do 1.335-68 on your own
9/30	1.369-401
10/2	1.402-440
10/7	Fall break
10/9	1.441-65, 490-508
10/14	1.579-610
10/16	1.683-694, 712-722, 740-756
10/21	2.1-20, 40-62
10/23	2.57-66, 77-85, 195-219
10/28	2.234-53, 268-80
10/30	2.281-97, 313-35
11/4	2.353-69, 383-91
11/6	2.506-11, 526-58
11/11	2.588-623
11/13	2.704-11, 721-9, 780-804
11/18	4.1-5, 65-89
11/20	4.136-50, 160-83

11/25 4.223-37, 259-78

11/27 **Thanksgiving**

12/2 4.279-86, 331-61

12/4 4.596-602, 651-71