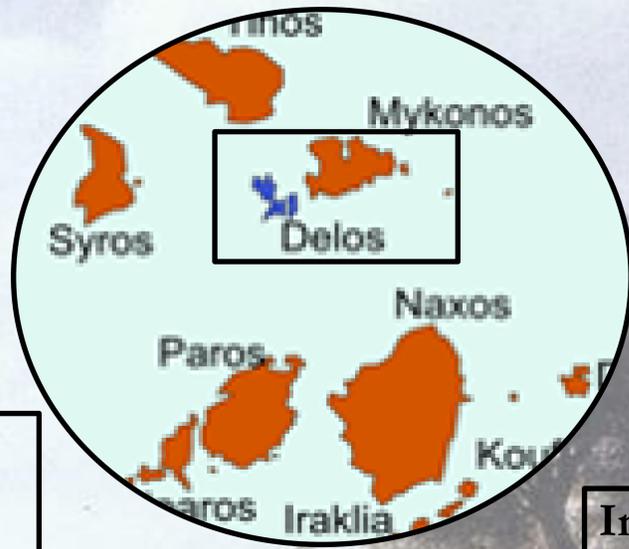


AENEAS' STAGE IN DELOS: DIFFERENT PERSPECTIVES

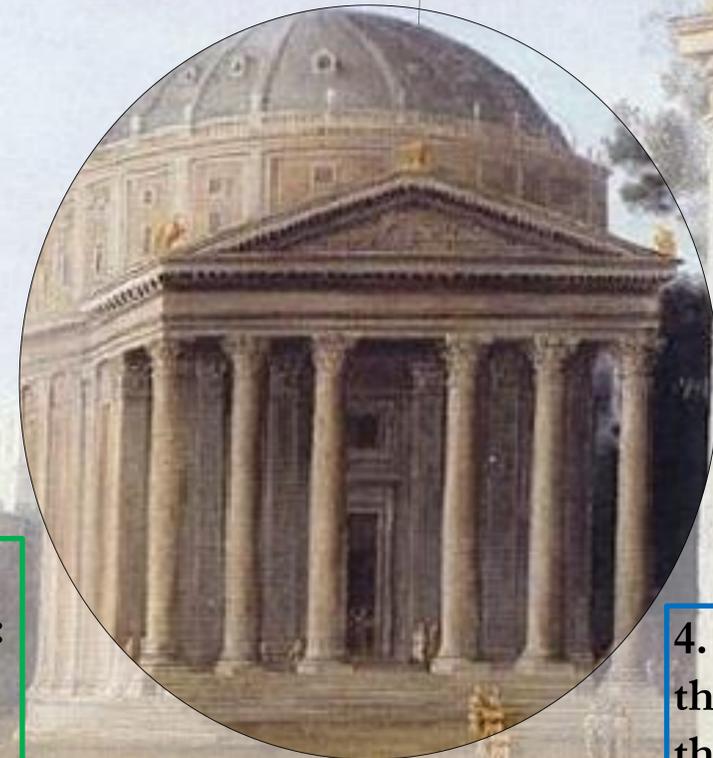


1. Delos is the starting point for Aeneas' quest for his native land (*Aen.* III 95-97: prophecy about Italy, *antiquam exquirite matrem*, and great power, *cunctis dominabitur oris*).

2. In *Met.* XIII 678 Ovid uses the same words as Virgil (*antiquam matrem*) but offers a much more concise treatment of the oracle and its interpretations.

8. The first archeological excavation was done during 1873 from the EFA and has been continuing till nowadays.

In the *Homeric Hymn to Apollo* (14-126) and in Pindar (fr 33d SM), Delos is described as an island of myth and loved by the gods.



3. There is no discussion about the meaning of *antiquam matrem* and no mention of Anchises' mistake.

9. The sanctuary of Delos was divided into four excavation zones:
-the sacred port and the sanctuaries
-the city of Apollo
-the sanctuaries in mount Kynthos
-the region of the Sacred Lake.

7. Ovid might allude to other versions of Aeneas' stage in Delos (*Met.* XIII 642 ff.): e.g. one of Anius' daughters, called Launia (?), follows Aeneas to Latium (Dionys. Halic. I 59).

4. In *Aen.* III 80-83 the Trojans enter the house of Anius. He is presented as king of Delos and priest of Apollo (*rex...sacerdos*). He has the wreath of laurel (*sacra lauro*), symbol of Apollinean cult and Octavian's propaganda.



6. Differently, in Ovid, Aeneas is first taken for a sightseeing tour of Delos and then spends the whole night banqueting and conversing with Anius (*Met.* XIII 632-676).

5. Then Virgil's focus is moved to Aeneas' prayer to Apollo (*Aen.* III 84-89) and the god's prophecy (*Aen.* III 90-98).



Anius shows the temple of Apollo in Delos (cfr. the Augustan temple of Apollo in the future Rome).

Painting in the background: *Landscape with Aeneas at Delos* by Claude Lorraine

