

Brill's New Paulys entry for "Aeneas"

[1] Myth Mythical figure from Trojan war

(Αἰνεΐας, Αἰνέας [Aineías, Ainéas]; Latin Aeneas). Thraco-Illyrian name [17. 311 f.].

Heckel, Hartwig (Bochum)

A. Family tree and myth

Son of [Anchises](#) and [Aphrodite](#) (Hymn. Hom. Veneris; Hes. Theog. 1008-1010). A complete genealogy is contained in the speech given by A. to Achilles (Hom. Il. 20,200-258, in particular 215-240); family tree [1. 509]. Troy: in the Iliad, A. leads the Dardanians together with the sons of Antenor (Hom. Il. 2,819-823), is a brave warrior (comparable with Hector: Il. 6,77-79) and an advisor (Il. 5,180 and passim); he enjoys a high level of regard amongst humans (Il. 11,58) and is favoured by the gods, who rescue him on many occasions: Aphrodite and Apollo from Diomedes (Il. 5,311-346; 445-453), Poseidon (Il. 20,318-329) and Zeus (Il. 20,89-93; 187-194) from Achilles. Poseidon judges his intervention to be justified by the fact that A. and his descendants are destined to rule over the Trojans (Il. 20,300-308). A very similar prophecy is spoken by Aphrodite (Hymn. Hom. Veneris 196 f.) in the Homeric hymn to Aphrodite (beginning of the 7th cent.[9. 151-169]). Whether the so-called Homeric Aeneis (attributed to the author of the Iliad [10; cf. 4. 65-93]) and the hymn to Aphrodite reflect the rulership of alleged descendants of A. in the Troad [3. 25], is disputed [14]. There are different versions of A.'s fate after his rescue by Poseidon [19. 160-162]. In the *Ilioupersis* of Arctinus, A. leaves Troy with his companions after the death of Laocoon and journeys to Mount Ida (*Ilioupersis* 107,24-26 Allen). The version that has A. brought to Pharsalia as a prisoner of Neoptolemus (*Ilias parva* fr. 19 Allen = schol. Lycoph. 1268) is that of Simmias of Rhodes (c. 300 BC) [8. 12].

B. Aeneas in the West

B.1 Literary evidence

The connection between A. and numerous places in the Mediterranean area [11] is not a reflection of Bronze-Age travels or former trade routes, but stems from the need for causal factors for place names, cults etc. [8. 13]. The literary indications of the presence of the A. myth in Italy are scanty: that A. left Troy with Anchises and Ascanius for 'Hesperia' (Sicily or Italy), was a story perhaps already told by the lyric poet Stesichorus (7th/6th cents.); however, the value of the [Tabula Iliaca Capitolina](#) (end of the 1st cent. BC [6. 106-110]) in terms of the reconstruction of the *Ilioupersis* of Stesichorus is now seen as doubtful [8. 14 f.; 13. 238]. According to the evidence of Hellanicus of Lesbos (5th cent.), A. crossed the Hellespont going west with his father, sons and idols and sailed to Pallene/Chalcidice (FGrH 4 F 31 = Dion. Hal. Ant. Rom. 1,45,4-48,1). Another Hellanicus fragment (FGrH 4 F 84 = Dion. Hal. Ant. Rom. 1,72,1 f.) has A. crossing the land of the Molossians together with Odysseus to get to Italy, where A. founds Rome, which he names after the Trojan woman Rhome [15]. Timaeus (3rd cent.) reports that natives described to him the Trojan *sacra* kept in Lavinium (FGrH 566 F 59 J = Dion. Hal. Ant. Rom. 1,67,4; [13. 240-242]). It is possible that Timaeus was also the source for Lycophron's poem *Alexandra* (c. 270, possibly -- at least partially -- as late as 2nd cent. [8. 20]), which describes the political significance of Rome as *vaticinium ex eventu*.

B.2 Archaeological evidence

The theory that the Trojan origins of Rome were a politically motivated construct of the 3rd cent. [12], can be considered as disproved. Numerous images imported from Greece, as well as those of native origin, of A. with his father Anchises [8. 18 f.] demonstrate that the latest that the A. myth was known in Etruria was the end of the 6th cent., for which various explanations have been sought [1. 515 f.]. There is no evidence of A. as the founding hero of Etruscan cities or of an Etruscan A. cult. The myth either came from Etruria to Latium or was spread to Latium at an early stage (6th cent.?) by Greek connections [5]. It is possible that there was an A. cult in the 4th cent. in Lavinium. The interpretation of the inscription on the *cippus* of Tor Tignosa as a dedication to a 'Lar A.' is dubious [7. 42], whereas the interpretation of a tumulus in Lavinium as the 'heroon of A.' [16] or a cult site of the deified A. as *pater indiges* is, however, not improbable.

B.3 Aeneas in Roman literature

The harmonization of the myth of A. with that of [Romulus](#), which was presumably carried out in the 4th/3rd cents. BC is typical [13. 246-252] and from the beginning the subject was treated very creatively: for the epic poets [Naevius](#) and [Ennius](#), A.'s grandson is the founder of the city; Naevius enriches the narrative with an episode in Carthage. The historian [Q. Fabius Pictor](#) fills the chronological gap spanning centuries between the canonical dates for the fall of Troy and the founding of Rome by introducing a fictitious line of Albanian kings. Other versions of the myth in prose could be found in the *Origines* of M. Porcius Cato, in the annals of historiography and in Livy.

C. Later reception

Amongst the poetic versions produced in the Augustan era (Horace, Tibull, Propertius, Ovid) Virgil's *Aeneis* stands out, not least because of its literary heritage [1. 526-528]. It is characterized in particular by the derivation, as demanded by C. Iulius Caesar, of the *gens* Iulia from Iulus/Ascanius, son of Aeneas (descended from the gods) [2]. In the Middle Ages, the myth of A. is at the mercy of similar political machinations and finds its way into various genealogical constructs [18. 288-291].

Bibliography

1 G. Binder, s. v. A., EDM 1, 1977, 509-528

2 G. BINDER, Der brauchbare Held: A. Stationen der Funktionalisierung eines Ursprungsmythos, in: H.-J. HORN, H. WALTER (ed.), Die Allegorese des ant. Mythos in der Lit., Wiss. und Kunst Europas (Wolfenbütteler Forschungen 75), 1997, 311-330

3 F. BÖMER, Rom und Troia, 1951

4 A. DIHLE, Homer-Probleme, 1970

5 G. DURY-MOYAERS, Énée et Lavinium, 1981

6 G. K. GALINSKY, A., Sicily, and Rome, 1969

- 7** G. K. GALINSKY, A. in Latium: Arch., Mythos und Gesch., in: V. PÖSCHL (ed.), 2000 Jahre Vergil, 1983, 37-62
- 8** N. M. HORSFALL, The A. Legend from Homer to Virgil, in: J. N. BREMMER, N. M. HORSFALL, Roman Myth and Mythography, 1987, 12-24
- 9** R. JANKO, Homer, Hesiod and the Hymns, 1982
- 10** L. H. LENZ, Der homer. Aphroditehymnos und die Aristie des A. in der Ilias, 1975
- 11** P. M. MARTIN, Dans le sillage d'Énée, in: Athenaeum 53, 1975, 212-244
- 12** J. PERRET, Les origines de la légende troyenne de Rome, 1942
- 13** J. POU CET, La diffusion de la légende d'Énée en Italie centrale et ses rapports avec celle de Romulus, in: Les Ét. Classiques 57, 1989, 227-254
- 14** P. M. SMITH, Aineiadaí as patrons of Iliad XX and the Homeric Hymn to Aphrodite, in: HSPh 85, 1981, 17-58
- 15** F. SOLMSEN, 'Aeneas founded Rome with Odysseus', in: HSPh 90, 1986, 93-110
- 16** P. SOMMELLA, Das Heroon des A. und die Topographie des ant. Lavinium, in: Gymnasium 81, 1974, 273-297
- 17** M. VAN DER VALK, s. v. Αἰνεΐας, LFE 1, 311-316
- 18** P. WATHELET, Le mythe d'Enée dans l'épopée homérique. Sa survie et son exploitation poétique, in: F. JOUAN, A. MOTTE (ed.), Mythe et politique. Actes du coll. de Liège 14-16 Sept. 1989, 1990, 287-296
- 19** E. WÖRNER, s. v. A., in: ROSCHER I.1, 157-191.