

## Summary

### Virgil's *Aeneid* 7: Identity Politics and the Limits of multiculturalism

This paper concentrates on the multicultural aspects of *Aeneid* 7 and especially on issues such as cultural identity and assimilation. In Book 7 the friendly reception of the Trojans by Latinus provides a basis for his assimilative politics relied upon the argument of shared genealogical identities. The alternative Dardanian genealogy proposed by Latinus and confirmed by Ilioneus (219 *Dardana pubes*) is a key element in ancestral linking of Aeneas to Italy that validates the common ancestry of Trojans and Latins. Furthermore Ilioneus suggests that the so-called genealogical identity is founded upon a sense of «deterritorialization» (229-230 *litusque rogamus / innocuum et cunctis undamque auramque patentem*) further supported by its multicultural basis (*cunctis*).

While Latinus' multicultural projects are clearly assimilative Ilioneus' response rests on the value of maintaining cultural differences. Behind his emphatic reference to Jupiter as the ultimate ancestor of the Trojans (219-220 *ab Iove principium generis, Iove Dardana pubes / gaudet avo rex ipse Iovis de gente suprema*) lies an implied contrast to the Latins as *Saturni gens* (203).

Through a close examination of Latinus' and Ilioneus' arguments on the basis of multiculturalism we have reached the conclusion that in book 7 the tension between the same and the different in both national identity and cultural specificities provides a useful model for understanding the Augustan imperialistic policy.