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b) Preferred panel

3. Cultural Encounters and Fusions in the Roman Empire

c) Title of the paper

Livy's Ambiguous Views about Migration and Inter-marriage

d) Outline of the content

Migration and inter-marriage encouraged Roman authors to reconsider the relation of the Roman with the foreigner. The foreigner was not distinct and excluded from Latin narratives. Roman authors often assume that the character of a people declines when they emigrate from a cold and rough environment to the beauty and warmth of a mild climate. Roman authors also often assume that inter-marriage between Romans and foreigners produces degeneration amongst the Romans. Inter-marriage is believed to have a negative impact upon the purity of lineage of the Romans. Pure lineage is believed to secure moral integrity and physical strength. Livy shares this presupposition, for example, in Book 38 of his *Ab urbe condita* (Gallogrecians). Yet, in Book 37, Livy depicts the Gallogrecians as having preserved their Gallic spirits despite having migrated to Asia. In the same vein, Livy also describes migration and inter-marriage in favourable terms in Book 1. The Trojan immigrant, Aeneas, marries the Latin princess, Lavinia, and founds a new people, the Romans. An indispensable condition for the survival of Rome is the inter-marriage between Romans and the Sabines.

One interesting problem is that Livy, on the one hand, associates migration and inter-marriage with deterioration when he looks at non-Roman peoples in historical times. Yet, he, on the other hand, fails to apply any sense of autochthony and purity of lineage to the mythological ancestors of the Romans and the Romans themselves. The reason for this inconsistency is that the Romans are an amalgam of Trojans and Aborigines, and of Sabines and Romans as described by Livy.