

There's No Place Like Rome: Non-Roman Space in Livy
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A close reader of Livy's *Ab Urbe Condita*, especially in the first pentad, will notice that space and place within Rome play an important role in characterizing the city and Livy's narrative. This is not the only space which he discusses in his work, however. He also writes about space and place outside Rome. This paper will argue that Livy's use of this non-Roman space in the first pentad ultimately reinforces the idea that Rome is unlike any other city because its space is unlike that of any other city. I will argue that non-Roman space lacks memory and is thus not strongly connected to its past; non-Roman places typically do not have lofty destinies, and thus do not have connections to the future; and that non-Roman cities and space in Livy's first five books lack strong ties with their inhabitants. I will show that these features of non-Roman space stand in contrast with the extraordinary space of Rome, which Livy presents as inextricably linked with its past, its destined future, and its citizens.

There has been some scholarship on Livy's description of space and place, and how it figures into his history (Jaeger, Edwards). However, these works focus on Roman space and do not really take non-Roman space into account. In distinction to these scholars, I will consider how Livy characterizes non-Roman space and how this characterization affects our perception of Rome in the narrative.

In this paper, I will discuss the sack of Alba and the forgetfulness of its citizens (*Ab Urbe Condita* 1.29), the obliteration of non-Roman places such as Artena, and the internal and external instability of places such as Ardea and Verrugo, to argue that non-Roman space in Livy lacks lasting ties to the past and future. I will use the migrations of non-Roman people, including the Gauls, and the transfer of the statue of Juno at Veii (*Ab Urbe Condita* 5.22) to reveal the disconnect between non-Roman places and their inhabitants. Conversely, my paper will show that Livy intimately links Roman space with the city's past and glorious future through references to familiar places and landmarks, such as the temple where Verginia is killed, as well as portents, such as that of the head found on the Capitoline. In addition, I will use the immovability of Roman religious rites and the virtual exile of Cincinnatus on the other side of the Tiber to highlight Rome's close connection with its gods and citizens. My conclusion is that non-Roman space in Livy's first five books functions as a foil to Roman space and that the nature of Rome and the features which make it so important are especially clear when they stand in such contrast to those of not-Rome. Finally, as a reflection on this dynamic between Roman and non-Roman space in Livy, I will discuss the Gallic sack of Rome in Book 5 and argue that, based on the characteristics I have outlined above, this sack essentially turns the city of Rome into non-Roman space. In this light, although some reminders of the occupation later remain, the fire which destroys the city also symbolically destroys the fundamental perversion of the space and makes way for a new beginning and a return to the features which make Roman space so special.