

*Quisque suos patimur manis*: Intertextuality in Virgil's Underworld

Virgil's underworld is a labyrinth for his characters and his readers alike. As has long been recognized, no single thread can provide the guidance we need to understand it, for the Shades of multiple artistic predecessors, religious and philosophical systems, and historical figures all jostle for position at any given point. To appreciate Virgil's achievement, we must abandon all hope for conceptual consistency and instead embrace the intricacy of his glorious tapestry.

This panel will focus on three distinct yet complementary intertexts that contribute to the "creative heterogeneity" of *Aeneid* 6. Paper #1, "You will not be Ptolemy: Performing a Callimachean Hymn in Vergil's Underworld," argues that the figure of Ptolemy II in Callimachus' *Hymn to Delos* provides a telling contrastive model for the young Marcellus: both youths are defined by their relationship to trophy-laden ancestors and are shown to be worthy of "noble continuity," but "Vergil's mournful panegyric highlights the futility of dynastic succession." Paper #2, "Failed Address: Catullus 101 in the *Aeneid*," views the tragic fate of Marcellus from another angle; after discussing many other echoes of poem 101 in the *Aeneid*, the author links Catullus's "rhetoric of failure" with Anchises' "failure of rhetoric." Paper #3, "Mapping the Afterlife: The Reception of Cicero in *Aeneid* 6," argues that two ideas eloquently portrayed by Cicero, "the notion of an individuated posthumous immortality and the principle of immortality attained through earthly excellence," are reflected in Virgil's underworld—and that both authors helped to "effect and sustain" these important ideas in Roman culture.