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**Faunus and the Fauns in Latin Literature of
the Republic and Early Empire**

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Abstract

Although the Roman deity Faunus is considered an ancient, indigenous and Italic god of the Latins, by both ancient and modern scholars, on closer examination this judgement turns out to be far less certain than it would appear. This thesis undertakes a reassessment of the evidence for the god Faunus in the Republic and early Empire and presents an alternative interpretation of the evidence: that Faunus as an individual deity was largely a creation of the Augustan poets. I will argue that Faunus evolved from the disembodied voices of the Republican fauns and that a separation between the *fauni* and Faunus is justified. I will reveal the role Faunus plays as mediator in the relationship between the Romans and their landscape, assisting in the negotiation of those aspects upon which they relied for their security and prosperity.

In the first chapter I will demonstrate that there are clearly grounds for revision of the argument that Faunus should be assigned the epithet 'ancient' by scholars such as Fantham and Wiseman. I will argue that the Republican fragments of Cincius, Acilius and Varro are either dubious in their dating or can be interpreted as alluding to fauns. I will examine the relationship between Faunus and deities such as Pan and Silvanus in order to reveal any evidence of either confusion or syncretism. I will make suggestions in Chapter 2 as to why Horace offers a particular portrayal of Faunus in the *Odes* as rustic and clearly associated with the rural and woodland landscape, the patron deity of Horace's Sabine farm. In the third and final chapter I will suggest why it is that Virgil, who ignores Faunus in favour of the fauns and Pan in the *Eclogues* and *Georgics*, suddenly gives Faunus such prominence in the *Aeneid*. Faunus is constructed in the second half of the poem as part of the Italian landscape encroached upon by the Trojans. The Virgilian Faunus is an ancient and oracular deity in the Latin landscape. I will draw on the findings of Fordyce and Schiebe and argue that Faunus has no place in the early kings list. Finally, I will argue that the treatment of Faunus by Virgil is representative of the relationship between the Trojans and the Latins and that we can map its breakdown by closely examining episodes which feature this deity as we move through books 7 to 12 of the *Aeneid*.

Thesis Declaration

I certify that this work contains no material which has been accepted for the award of any other degree or diploma in my name, in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text. In addition, I certify that no part of this work will, in the future, be used in a submission in my name, for any other degree or diploma in any university or other tertiary institution without the prior approval of the University of Adelaide and where applicable, any partner institution responsible for the joint-award of this degree.

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