

Hera's enmity towards the Trojans, which naturally leads her to support the Greeks, plays a key role in driving the action of Homer's *Iliad*. Of course, Hera is not alone, as her attitude is shared, in particular, by Athena and Agamemnon, who is especially harsh in his condemnation of Paris and the rest of the Trojans. When we turn to Vergil's *Aeneid*, we find that Hera – in her new incarnation as Juno – not only retains her hostility in the aftermath of Troy's destruction, but with the help of Allecto and Juturna even incites the Italian tribes to oppose the Trojan cause. But what are the attitudes towards Troy of other pro-Greek gods, surviving Greek heroes, and Greek allies in the *Aeneid*? Neptune, Diomedes, and Evander, for example, exhibit a much different attitude from that of Juno – an attitude characterized by sympathy and respect. In this paper, I will survey the attitudes of Greek and pro-Greek characters towards the Trojans and demonstrate that Vergil presents his readers with many scenes of reconciliation between Greeks and Trojans in order to (1) ennoble the image of the defeated Trojans as they become Romans and (2) offer a model for Roman reconciliation in the aftermath of years of civil conflict.

I will begin with a brief overview of Greek attitudes towards the Trojans in the *Iliad*, paying special attention to the poignant remarks of Agamemnon at *Iliad* 6.55-60. In turning to the *Aeneid*, I will focus on speeches by Dido (Book 1), Evander (Book 8), and Diomedes (Book 11) – all of which exhibit a very positive attitude towards Troy and the Trojans. Dido, for example, who has built a temple in honor of Juno to commemorate the destruction of Troy, not only welcomes the Trojans warmly upon their arrival to Carthage (1.562-78) – admittedly, influenced by Mercury (1.302-4) – but also recalls for Aeneas the kind words of the Greek hero Teucer, who claims descent from Trojan stock (1.625-6). Evander, too, when first approached by Aeneas, has nothing but praise for the Trojans, as he eagerly recounts how in his youth he once met – and indeed marveled at (*mirabar... mirabar*, 8.161) – various Trojan leaders, among whom were Priam and Anchises (8.157-68). Even Diomedes, who played such a prominent role in the destruction of Troy, urges the Latin envoys to make peace with Aeneas (11.292-3), who was in his opinion an exemplary warrior and who (along with Hector) kept the Greeks at bay for nearly ten years: “both were distinguished in courage, both were distinguished in glorious arms; / he [Aeneas] was first in piety” (*ambo animis, ambo insignes praestantibus armis; / hic pietate prior*, 11.291-2).

As with many themes in the *Aeneid*, however, the aforementioned scenes of reconciliation (and others like them) do not necessarily create an unambiguous model for success, as even the thoughtful and moving words of a Greek hero such as Diomedes will ultimately fall on deaf ears and fail to prevent further bloodshed between Trojans and Latins. Likewise, the poem's sudden and powerful ending does not leave us with an image of reconciliation, but simply with an invitation to speculate as to what happens next.