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Rome — All ruminations flow back to Rome, home to the latency of Latinity, that robust urbs, whose seven hills east of the Tiber (Etruscan: Rumon) readily metamorphose into a vast spectrum of critical forms, from the seven heads of the apocalyptic Beast (a perennial favorite of anti-papists) to the seven purported types of ambiguity (caveat Empson!), from the seven grades of Mithraic initiation to the heptatonic scale that paves the Gradus ad Parnassum. Yet, ruminations of latency tend to unfold upon the plain of Latium, past the Alban mount, the fertile “field” (Kamp), which hosts either grazing “he-goats” (Old English: hæfer) or the cultivation of “oats” (Middle Low German: haver). Thus, between the capricious and the cereal, the havekamp known as Latium nourishes Rome to the same extent that it is nourished by her. The “strength” (ῥώμη) of Rome lurks on the plain, on this breeding ground of cryptic figures, the site that Saturn, the exiled god of sowing, selected for hiding:

Primus ab aetherio venit Saturnus Olympo,  
arma lovis fugiens et regnis exsul ademptis.  
Is genus indocile ac dispersum montibus altis  
composuit legesque dedit Latiumque vocari  
maluit, his quoniam latuisset tutis in oris.  

(Vergil, Aen. 8.319–23)

First from the Olympian heavens came Saturn,  
fleeing Jove’s arms and exiled from lost realms.  
This race, untaught and scattered across the mountain slopes,  
he gathered and gave laws, and chose that it be called  
Latium, since he had hidden on these safe shores.

While it is clear that Latium names the land where the god “had hidden” (latuisset), the view from the plain homes in on what lies latent—heimlich—in the hideout, resting upon the maluit, which is a perfect anagram of Latium: “Die verborgene Angewesenheit des Gottes in Latium wird in der Verborgenheit der anagrammatischen Inschrift Latium gewahrt, gebannt und überwunden zugleich” (Figura cryptica, 7). The “truth” or Wahrheit that is here “preserved” and “protected” (gewahrt) is also that which has been simultaneously “expelled” and “overcome”—gebannt und überwunden—by means of those grammatical and rhetorical arts that hide themselves by their own art. Whereas Aeneas once strolled across the region with Evander at his side, surveying the pagus that was not yet Rome, the latter-day reader roams through this field of goats and oats, aware, like Petrarch, of the caesura that turns the place into an uncanny pagina, still the crypt of deposed gods and fallen sovereigns, who murmur to those who listen, to those who have ears to hear what is here no longer.