

The Buildings and the Images of the Imperial Cult



VIII Templum Gentis Flaviae, Domitian temple (Ephesos)

Templum Gentis Flaviae

Suetonius:

“Domitian was born on the ninth day before the Calendes of November, when his father was a consul... in Pomegranate Street in the 6th district of the city, in a house that he later converted into the Temple of the Flavian Gens.”

- 12 references to the temple in the sources

- the house - on the Quirinal hill

Fragments:

- a) Piazza della republica
- b) Ministero delle Finanze e dell’Economia





- found in 1871/1872
- known facial features of Titus
- the contrast
- deeply influenced by Domitian's portrait



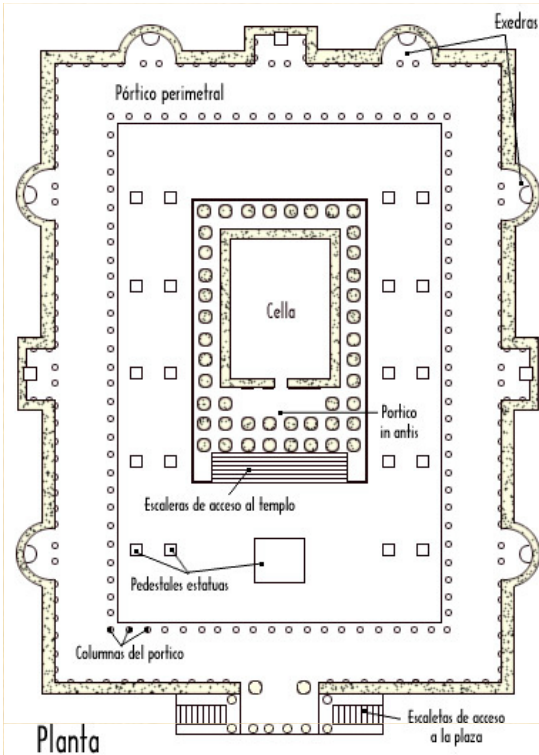
Vicinity

- the Temple of Quirinus, Horti Sallustiani, Bath of Diocletian, a republican house

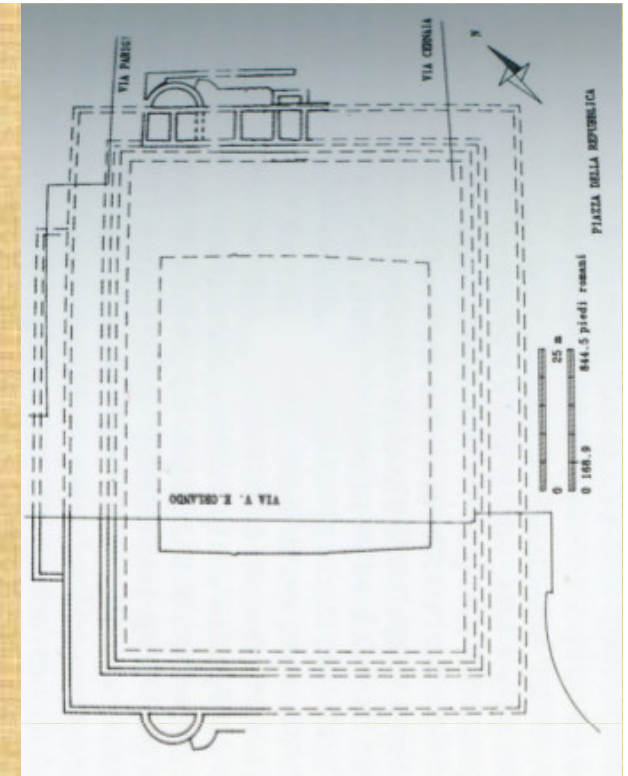
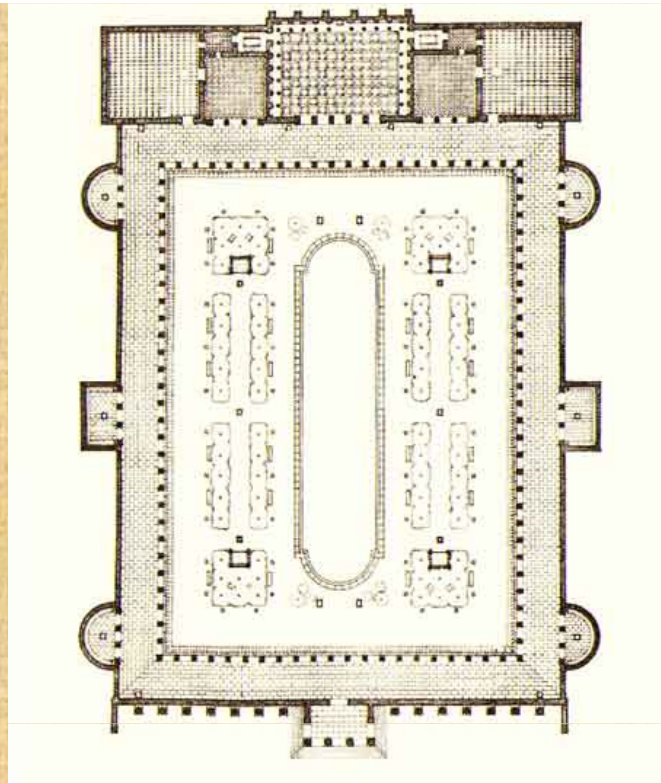
- republican walls in *opus reticulatum*

- Structure dating to Neronian or Flavian period

Inscriptions: owner – Flavius Sabinus (Vespasian's brother)



Planta

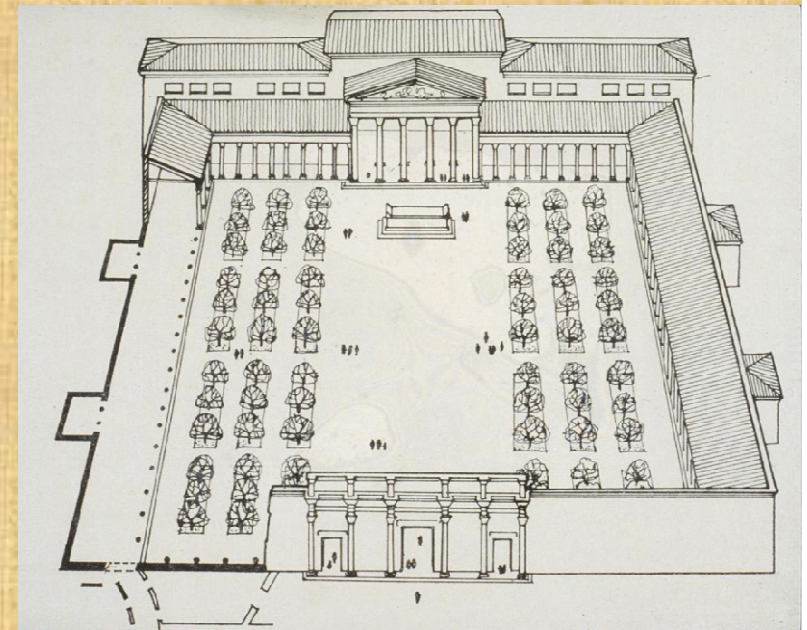


the centre of the site:

Hadrian's library

Templum Pacis

- Hellenistic models



Chronology of the area of Quirinal:

64 AD republican *Macellum* destroyed by
71-75 AD – Vespasian

Temple construction

- after some time of Domitian's assumption in 81 AD
- completion between 89 – 94 AD

Destructions and reconstructions:

96AD - lightning struck it

192 AD - another fire, rebuilt by Septimius Severus

354 AD - Chronographer took a note of it

408 AD - earthquake, restoration

The mausoleum for:

Flavia Domitilla (69 AD)

Flavius Sabinus (69 AD)

Vespasian (79 AD)

Titus (81 AD)

Julia Titi (89 AD)

the son of Domitian (73 AD)

Domitian (96 AD)

Several different theories of reconstruction:

Status “Flavian heaven”

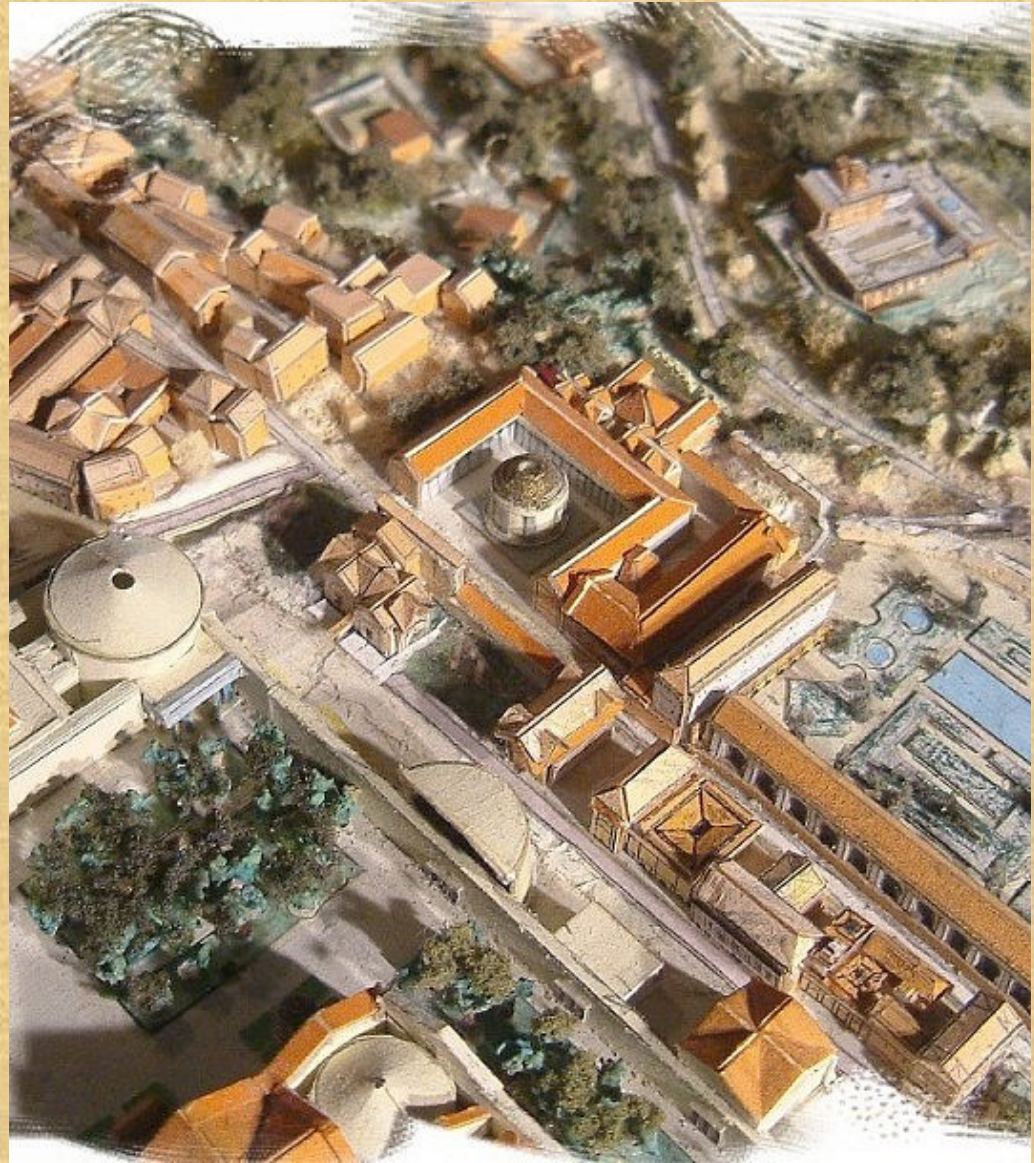
Martial and Statius

La Rocca

Coarelli

Paris

Torelli

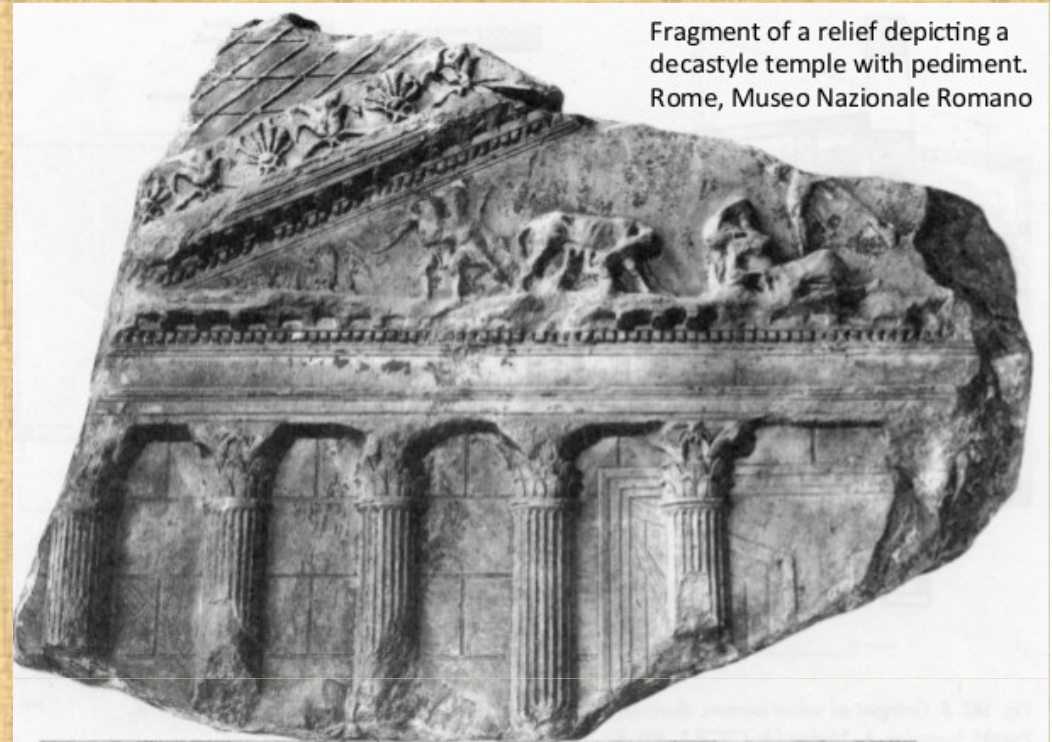


a) on the basis of *sestertius*

b) Two reliefs depicting a temple (Museo Nazionale Romano, Terme di Diocleziano)

-1980's – excavations

- family tomb and cult place (mausoleum and *sacrarium*)



Sculptural decoration

- symbol of the whole cycle of life: birth, death, apotheosis

1901 – Paul Hartwig

1901 – Francis W. Kelsey

- Hartwig-Kelsey Reliefs – Museo Nazionale Romano,
University of Michigan

- datation: style, location, symbols



Hartwig:

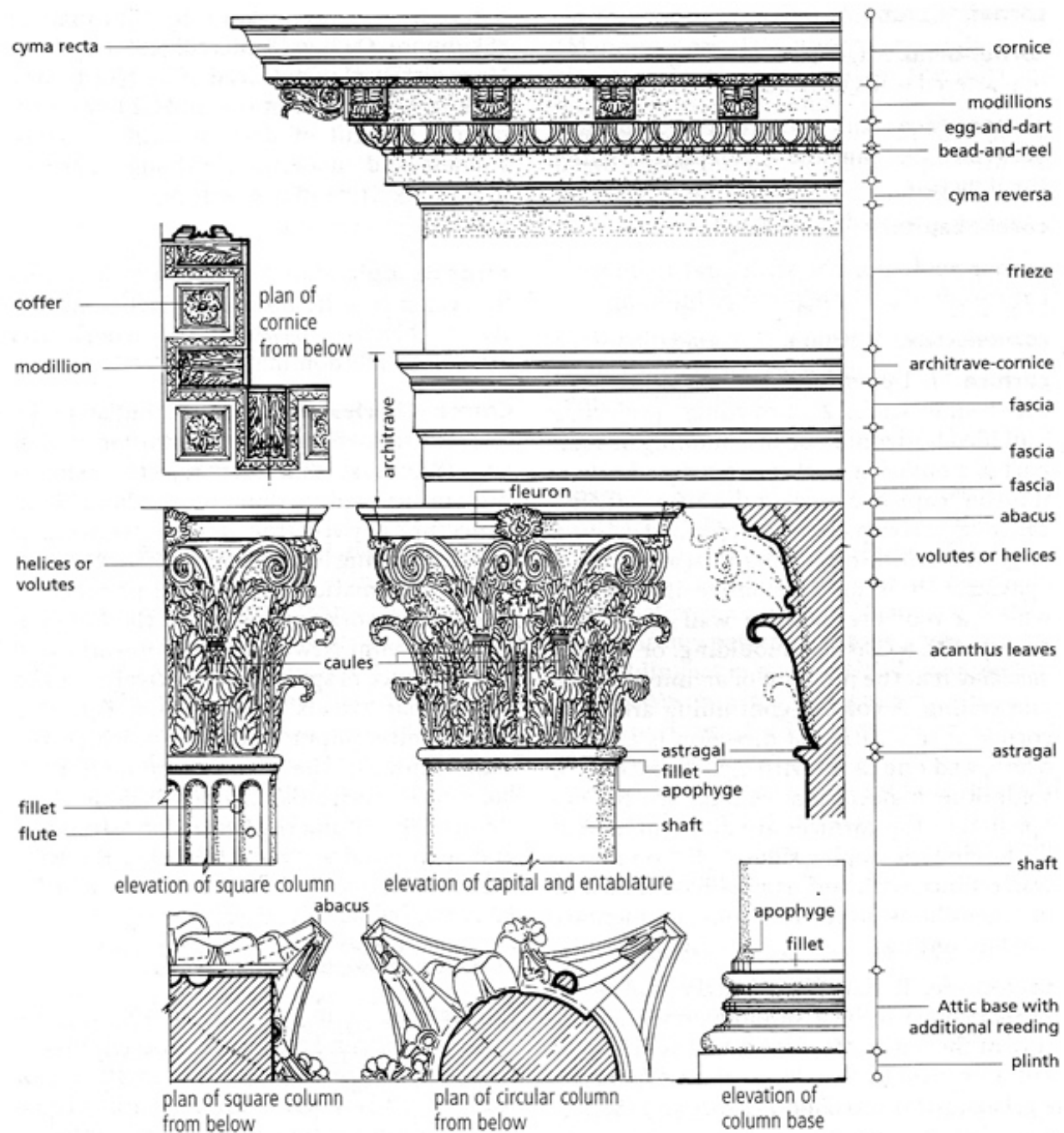
1. Corner Entablature Fragment with Part of a Capital
2. Projecting Corner Entablature Fragment with Part of a Capital
3. Male Torso Draped in a Mantle and Leaning against a Palm Tree
4. Nude Male Torso
5. Relief Fragment with Representation of the Temple of Quirinus
6. Relief Fragment with Head of a Bull
7. Relief Fragment with the Head of a Soldier
8. Relief Fragment with Female Head
9. Relief Fragment with the Profile of a Male Head

Kelsey:

10. Profile Head of a Soldier in Relief
11. Fragment of a *Lorica Segmentata* and Right Hand in Relief
12. Head in Relief of Vespasian Wearing the *Corona Civica*
13. Fragment of an Entablature
14. Fragment of an Entablature
15. Fragment of an Ionic or Composite Capital

3 groups:

- a) Architectural features
- b) Panel 1 Triumph (*adventus*) of Vespasian
- c) Panel 2 Sacrifice of a bull



Corinthian Order Roman Corinthian Order from the Pantheon, Rome, probably recycled from an early C1 temple and re-erected in the early C2 (after Normand).



Corner Entablature Fragment with Part of a Capital

Important details:

The griffins

Dentils



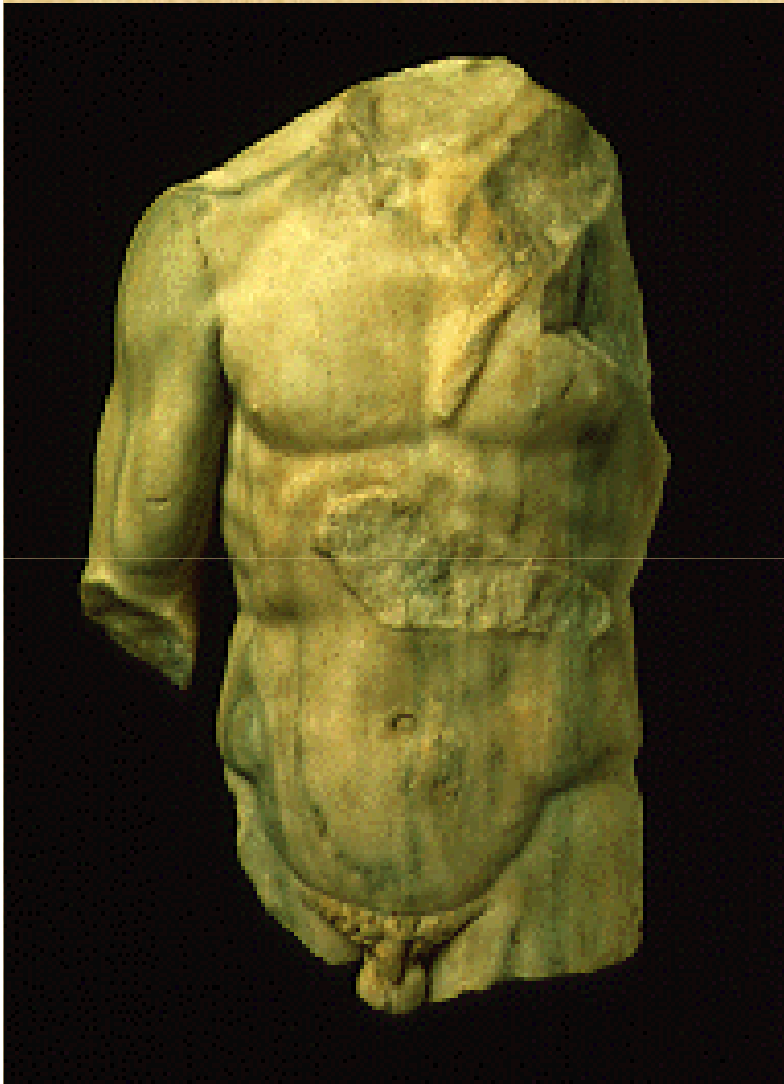
2. Projecting Corner Entablature Fragment with Part of a Capital

3. Male Torso Draped in a Mantle and Leaning against a Palm Tree



- two typologies: *telamones*
caryatids

- probably represents a personification



4. Nude Male Torso

5. Relief Fragment with Representation of the Temple of Quirinus



- many interpretations of the the pediment scene

a) *augurium augustum*

b) the apotheosis of Romulus

6. Relief Fragment with Head of Bull





7. Relief Fragment with the Head of a Soldier



11. Fragment of a *Lorica Segmentata* and Right Hand in Relief

8. Relief Fragment with Female Head



9. Relief Fragment with the Profile of a Male Head





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12. Head in Relief of Vespasian Wearing the *Corona Civica*

13. Fragment of an Entablature



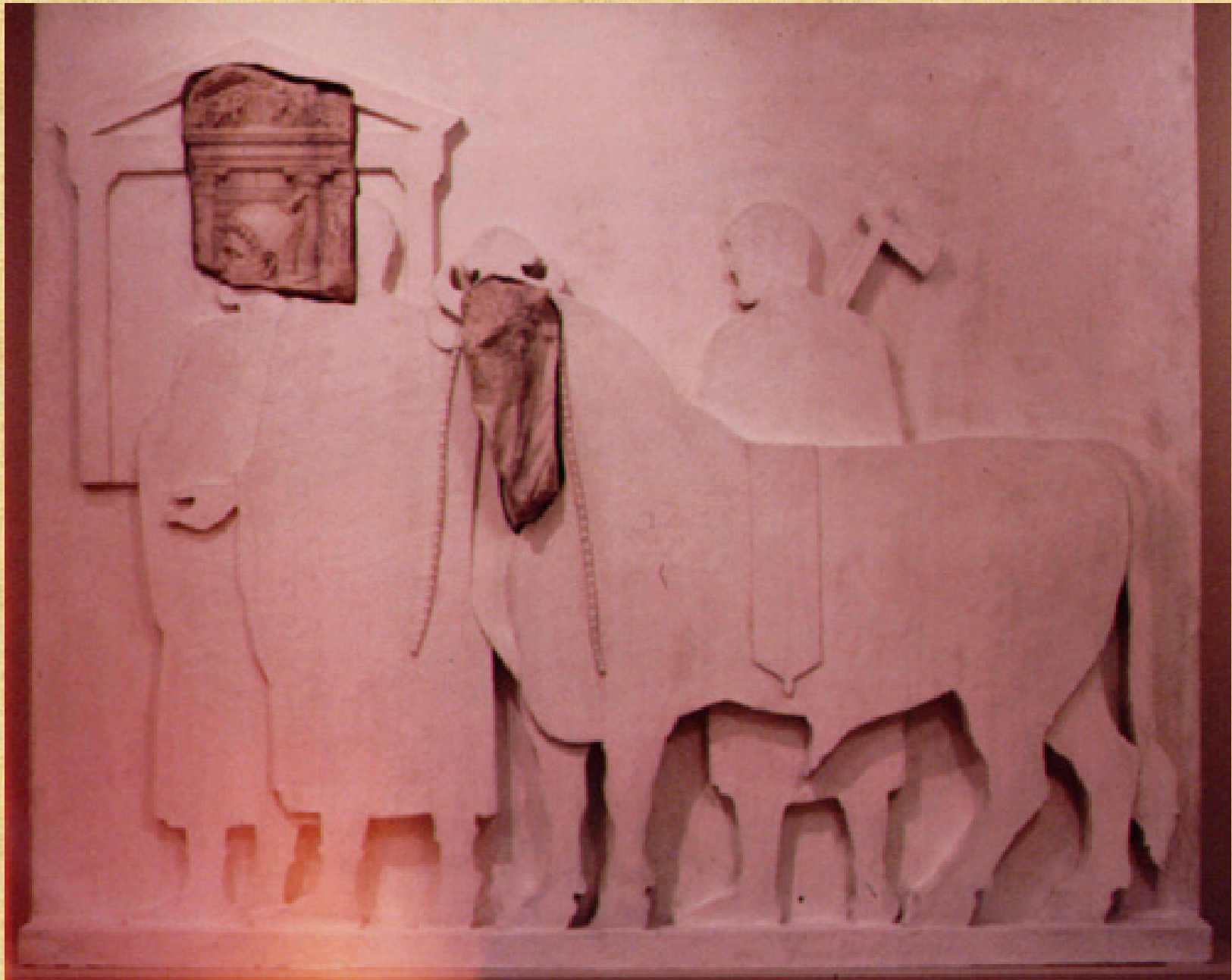
14. Fragment of an Entablature



15. Fragment of an Ionic or Composite Capital









Function:

- a) Political manifesto
- b) Torelli: competition
- c) To legitimate adoptive sons
- d) Symbol of *Judae*

Collective priests:

flamines and *sodales*

EPHESUS



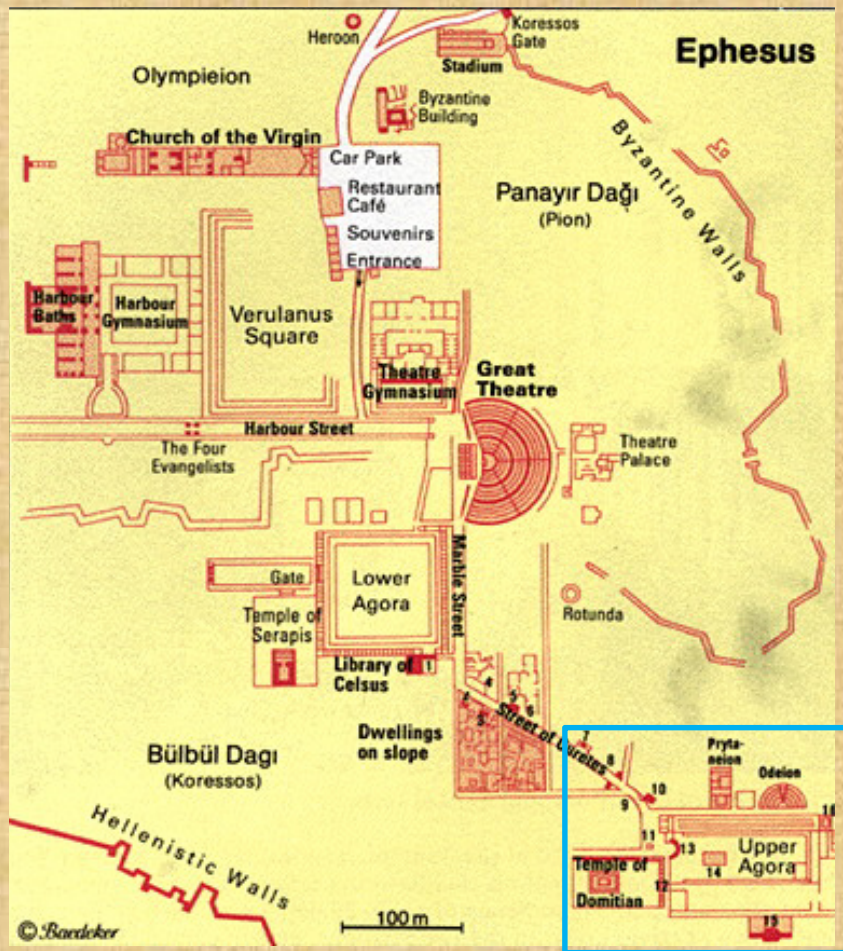


Strabo, Pausanias:

10th century B.C the story of the settlement: *Androklos, son of Kodros (the King of Athens), and his friends who were about to migrate to Anatolia, could not decide on the location of the new city they were going to establish. They consulted the oracle of Apollo, which told them to establish their new city at the location which would be indicated by fish and a boar. Androklos and his friends who came to the region wanted to cook fish, but the fish they were frying jumped off the pan, scattering flames that set the dry bushes on fire. A boar ran out of the burning bushes and Androklos started to chase the boar, caught it and killed it. Convinced that the prophesy of the oracle had come true, Androklos and his friends established their new city in this location.*

- the town of Apasas under the rule of Ahhiyava Kingdom - Hittites of the 14th and 13th centuries B.C
- a number of the findings – the second millennium
- after the fall of Troy
- the colonization of Ephesus
- prosperous period – 7th – 6th c. BC
- Lydians, Persians, Alexander the Great
- Lysimachos – dark days
- the sovereignty of Rome
- Goths – 3rd c. AD





The cult in Ephesus:

- 4 imperial temples
- a monumental Antonine altar
- an imperial portico
- 4 gymnasia associated with the emperor
- 3 monumental gates
- theatre, council house, streets...
- monumental nymphaeum

- the city had two dominant cults

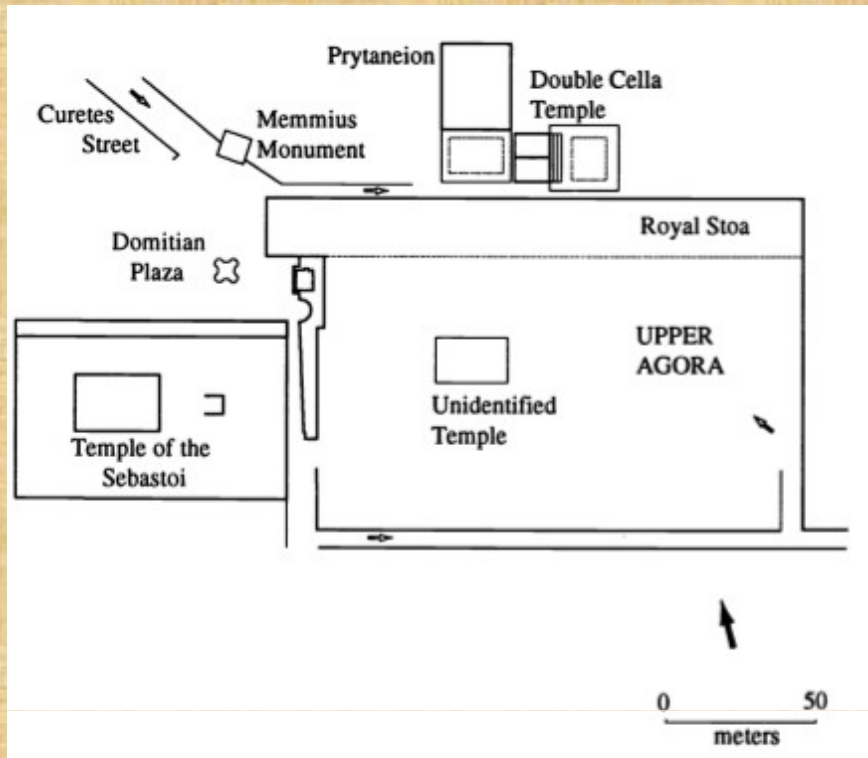
1. Porticoes

2. Creation of **special rooms** for the imperial cult **in gymnasia**

3. Small altars

4. Imperial statues in various locations

- the imperial cult – the civic space



Upper agora

-redesigned during Augustus:

- a) prytaneum, magistrate building
- b) Double temple Roma and Julius Caesar
- c) Royal portico
- d) The centre of the square – a temple of Augustus
- e) Domitian – a precinct next to the main square

- imperial architecture – expressing two different relationships

traditional sanctuaries included emperor in 2 main ways:

- a) separate buildings in the sanctuary
- b) in the temple

Neokoros of the cult (Ephesos)

- a term is standard part of modern interpretation of provincial cults

Neokoros - individuals

Responsibilities

- a) the same as priests (priestesses)
- b) assist the priests (Socrates said: “the temple cults – ideal state – priests and neokoroi)
- c) In some occasions – a guard for a precinct or the possessions of the deity
- d) Care of sacred facilities, equipment and funds

Neokoros – cities

- at some point, **cities** started to call themselves “***neokoroi***”

3 mentions:

- a) **Kyzikos inscription**
- b) **Nero coin**
- c) **The book Acts**

- a fundamental **development in the political and religious propaganda of the Empire**

EXCAVATIONS

- Austrian Archaeological Institute – began excavating in the late 19th century

1930

- Josef Keil
- Roman imperial period
- large marble friezes
- identification unclear until a colossal acrolithic male was found
- the temple
- *cella*
- statues
- **later excavation** – north- east corner of the precinct

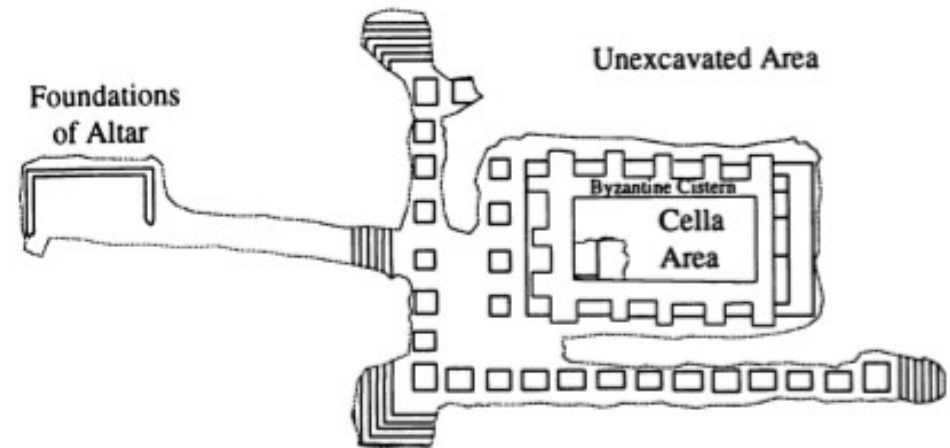
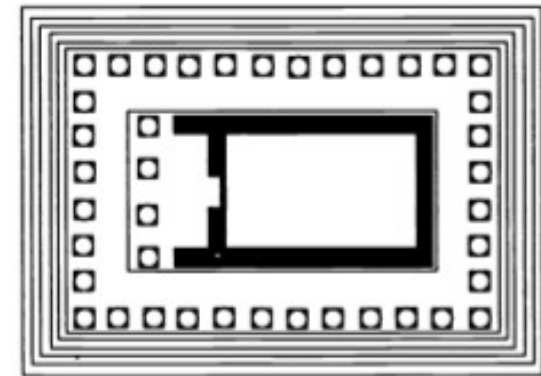


Fig. 3. Temple of the Sebastoi Excavations.
(after ÖJh 27 [1932] B. 55-56).



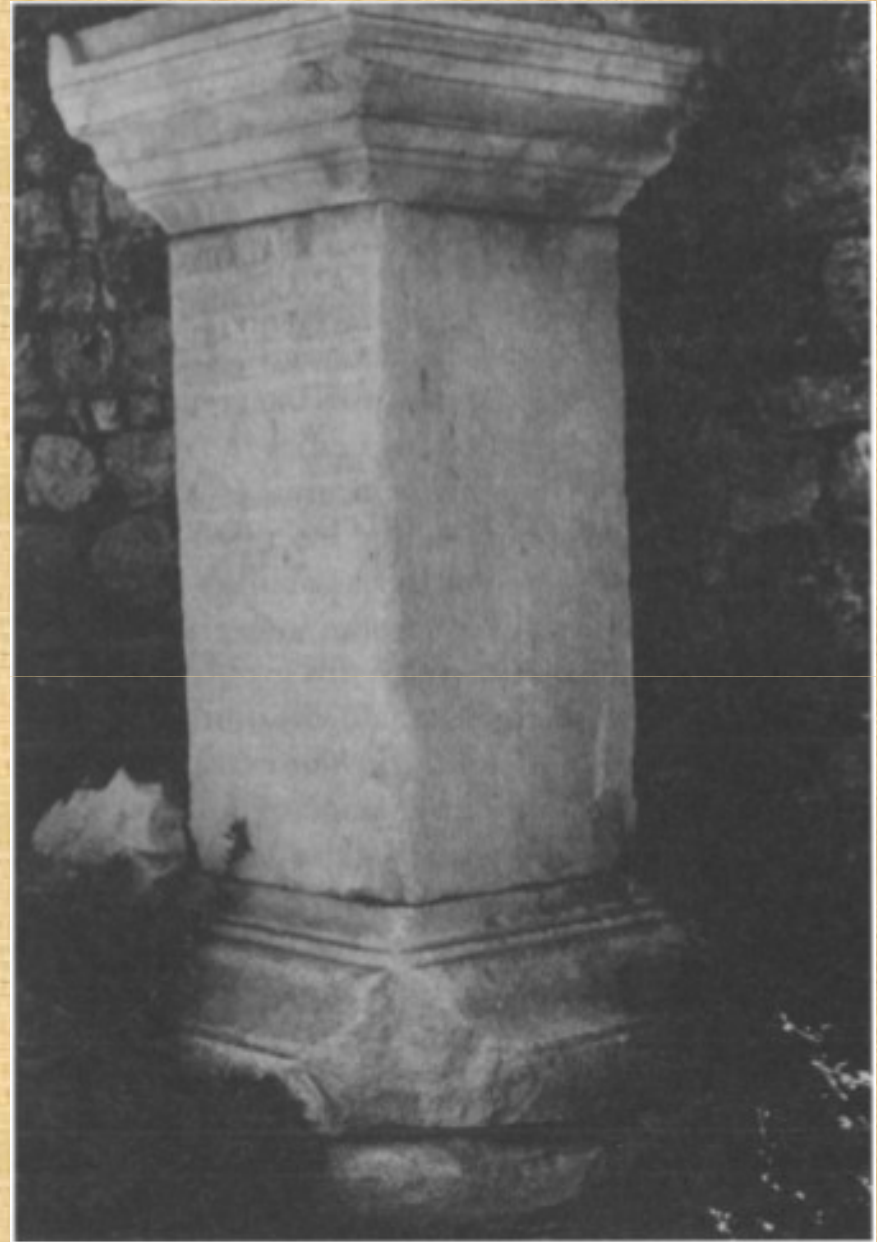
- 13 inscriptions found in different

- nature of the cult

Inscriptions:

- Sebastoi

- the group dedication





- a colossal statue of Domitian

- Wegner "*das asianische Barock*"

1960 – 1961

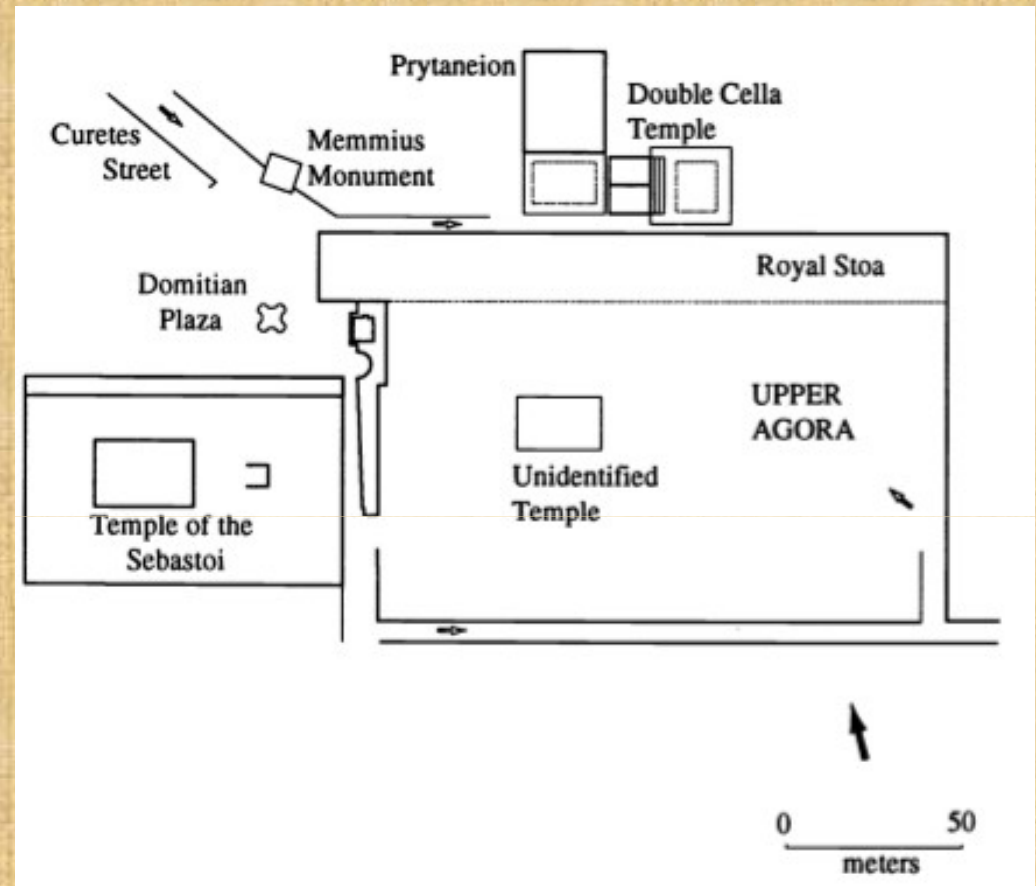
- eastern side terrace – trenches:

- a) shops
- b) street

Occupation:

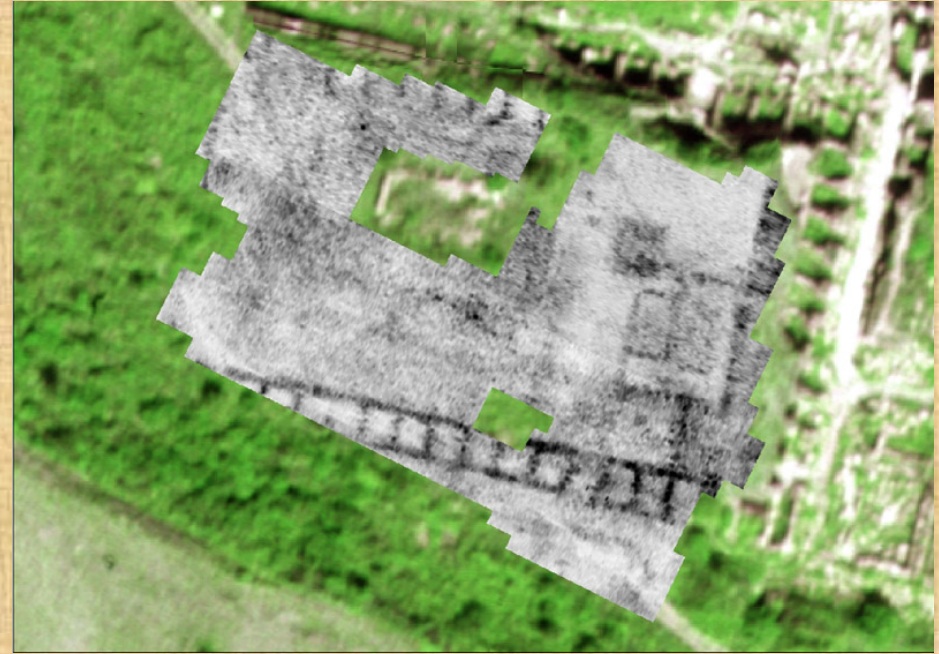
- Hellenistic settlement
- Augustan period
- large square, apsidal monument raised in the middle, terrace opened to the square in the north

- square function



2009 - 2011

- the project Cult and Ruler
- the excavations, a geophysical survey
- the focus the period of destruction
- destruction in the 5th century AD
- a building in the 5th century AD
- the 6th century AD



- the east of the Imperial cult area - an impressive building complex consisting of a courtyard, an elongated room with mosaic floor, a fountain and a tract for commercial use



TYPOLOGY

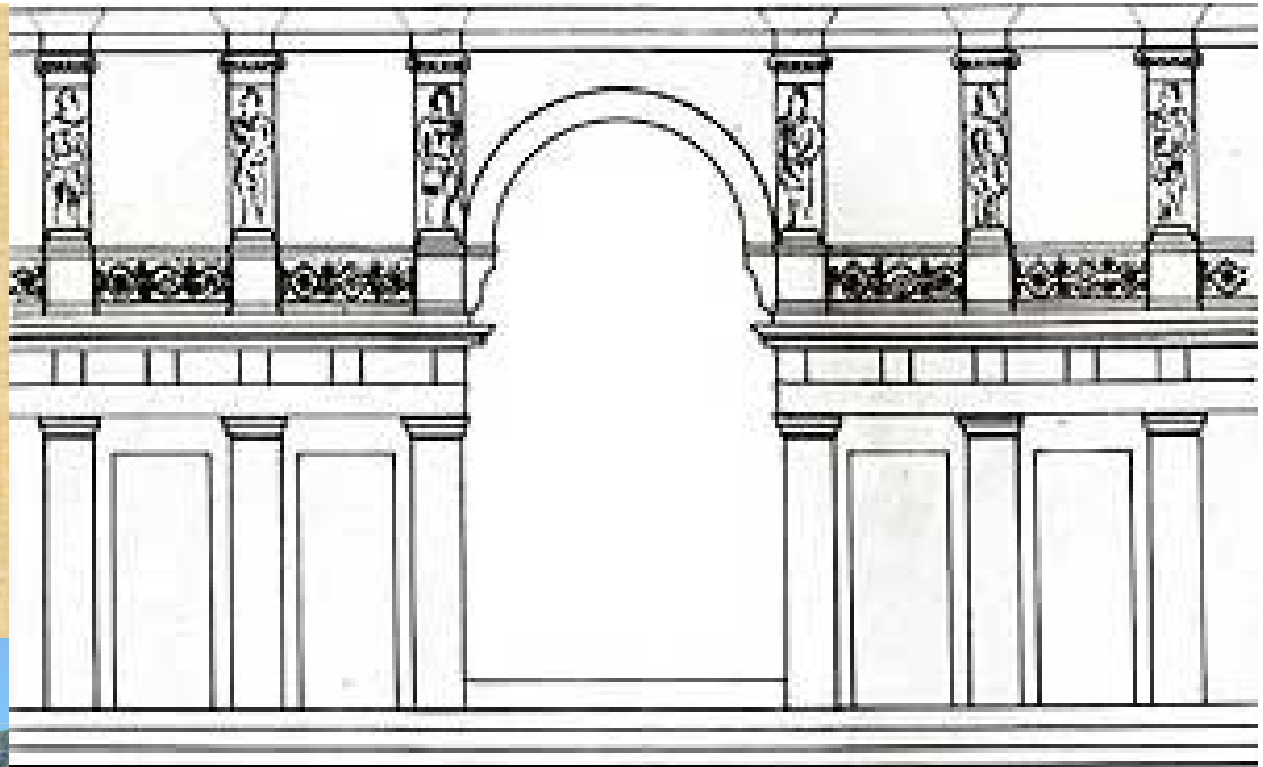
Terrace

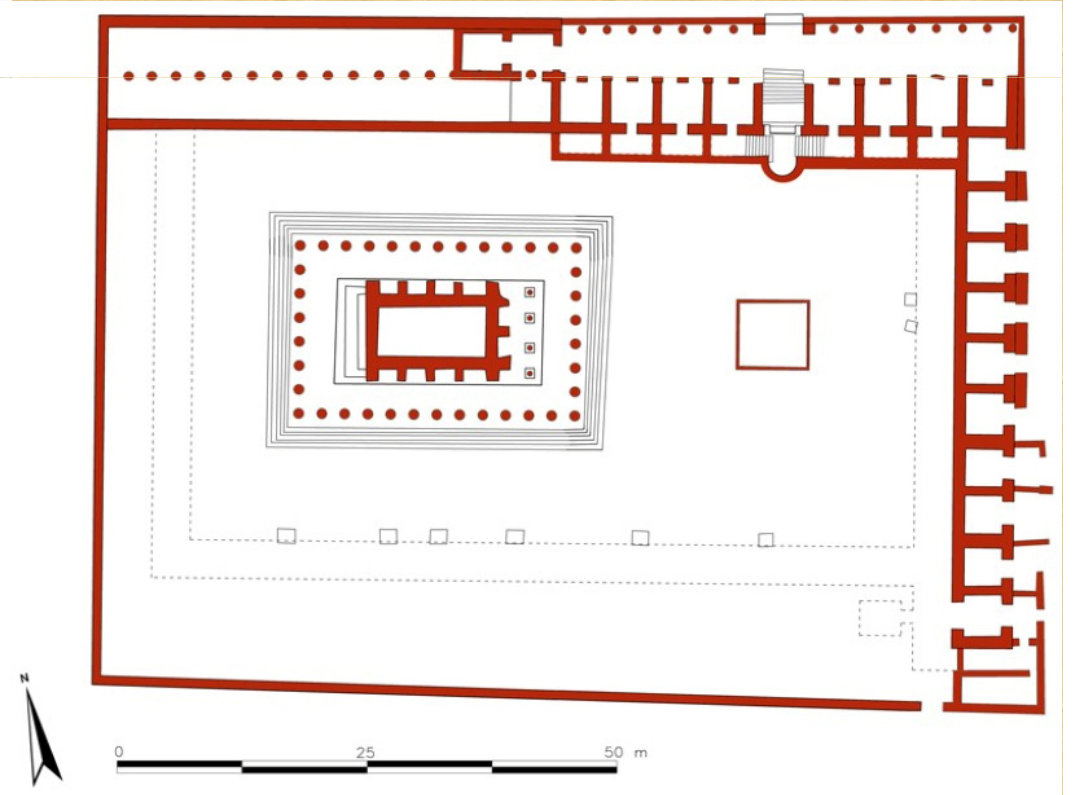
- near the upper agora
- function
- 3-story façade reaching to the top of the terrace



The facade:

- 1st story
- 2nd story
- 3rd story

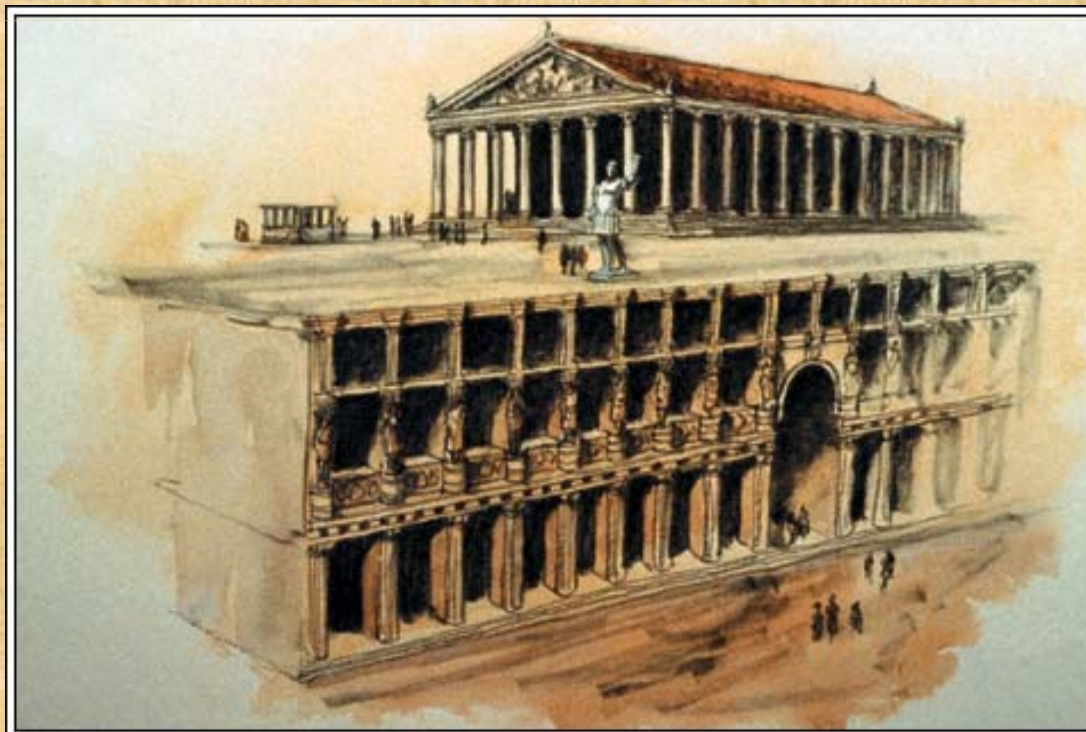
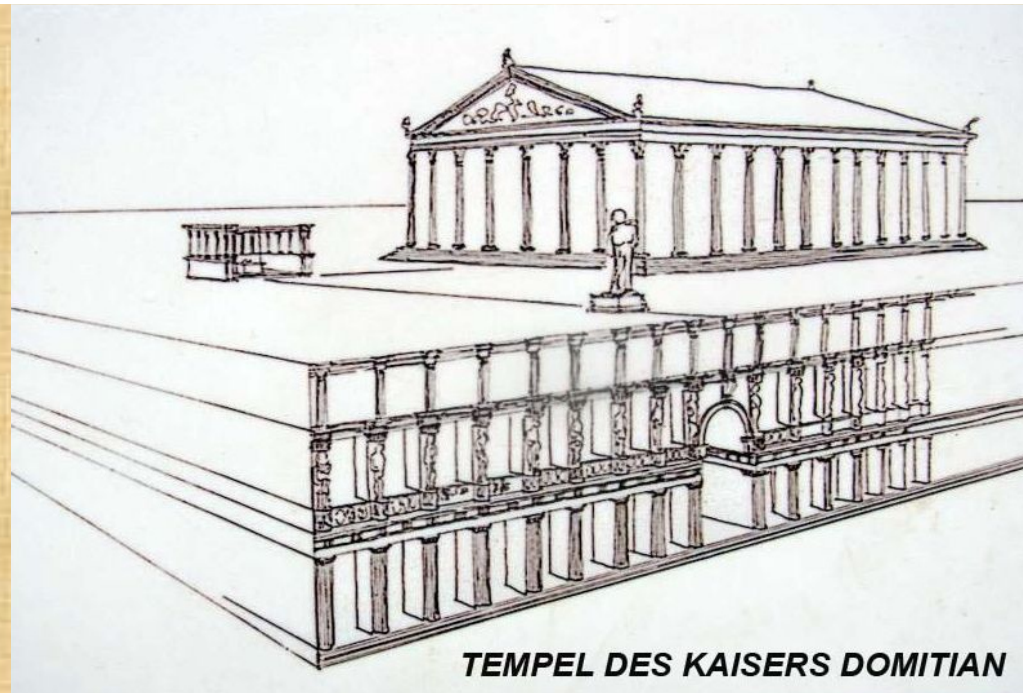




TYOLOGY

Temple

- reconstruction
- order
- the temple set within a precinct
- the layout is typically Hellenistic
- temple
- floor plan



Altar

- U-shaped altar – an imperial altar
- Ephesus – 2nd century AD
- steps
- reliefs