

THE REGIA.

By S. RUSSELL FORBES.

Some most interesting remains of the Regia, the official residence of the Pontifex Maximus of ancient Rome have been discovered during the past summer. It was partly exposed in the excavations of 1882, and covered up again. I argued at the time that it was part of the original Atrium Vestæ, but in 1886 Mr. F. M. Nichols, a member of the Institute, demonstrated that the remains then visible were those of the Regia. Mr. Nichols's hypothesis is correct.

Servius, *Æn.*, viii, 363, gives the exact location. He says, "Who is ignorant that the Regia, where Numa lived, was at the foot of the mount of Romulus (Palatine hill) at the end of the Forum Romanum?" Plutarch, *Numa*, 14, says, "Numa erected a royal palace called the Regia, near the Temple of Vesta, where he passed most of his time." Ovid, *Tristia*, III, i, 30, speaks of it as a small edifice. "This was the little palace of the ancient Numa." This little palace has been found occupying the space between the Temple of Vesta and the Sacra Via in front of the Temple of Antoninus Pius and Faustina, having its north side of 63 feet parallel with the Sacred Way. Its west side, towards the Forum, is 79 feet 10 inches. The south side, separated from the Temple of Vesta by a *vicus*, is 83 feet long; 20 feet of this at the south-west corner seems to have been an addition. The east side, which was the front, is 39 feet long. Thus it is shaped like a keystone—a very significant fact, for religion is the keystone of the state. On its west side was an open court, or Atrium, afterwards occupied by the temple-tomb of Cæsar, whose body was cremated in the Forum, "in front of the old monumental Regia of the Romans" (Appian, *De Bellis Civilibus*, ii, 42). "When (on March 6th, B.C. 12) Augustus was elected Pontifex Maximus he refused to use the Regia (House

of the Prince of the Temples) and gave it (in charge) to the Vestals, because it adjoined their temple" (Dion Cassius, liv, 27). This is confirmed by Suetonius, August 31st, and by Ovid, *Fasti*, vi, 263. "This little spot, which now supports the Atrium Vestæ, was in those days the vast palace of the unshaven Numa." It was, however, still called the Regia in the second and third centuries, and used for the transaction of religious affairs, the chapter-house (Pliny jun., *Ep.*, iv, 11; Plutarch, *Rom.*, 18, *Quæst. Rom.*, 97, Solinus, 1). "Now this had been the Regia of Numa Pompilius, but was convenient to the Atrium Vestæ, which had been remote from their temple" (Servius, *Æn.*, vii, 153). It escaped, or was restored after, the fire of A.D. 192, for the word REGIA occurs on a piece of the marble plan of Septimius Severus, and it is represented in the background of the relief in the Uffizzi of the Temple of Vesta, the south side having at each end a fluted composite pilaster (see frontispiece to *Rambles in Rome*). A piece of a moulded base exists at the north corner, part of a fluted pilaster on the travertine pier on the west side, one of its capitals has been recently built into the shrine of Mercury, and two pieces of the entablature are opposite the east corner.

The original construction of Numa—squared blocks of tufa stone—exists on all four sides.

In 211 B.C. a fire broke out at the *septem tabernæ* and the Atrium Regium was destroyed (Livy, xxvi, 27). It was rebuilt next year (Livy, xxvii, 11). Julius Obsequens, a fourth century recorder of ancient prodigies, relates, that in A.U.C. 606 (147 B.C.) "a fire ravaged Rome, when the Regia also was consumed; the Sacrarium (of Ops Consiva) and one of two bay trees were (saved) uninjured out of the midst of the flames." Professor Boni, the director of the excavations, has planted two bay trees at the entry. To this period we may attribute the *opus incertum* construction found within the tufa walls. It was again gutted by fire in 38 B.C. and rebuilt by Cn. Domitius Calvinus (Dion Cassius, xlviii, 42). The wall of *opus reticulatum*, the piers of travertine and the chamber with the mosaic pavement on the west side, and the travertine wall



THE REGIA FROM S.W., SHOWING REMAINS OF THE SACRARIUM OF OPS CONSIVA, THE PENUS, ETC.

inside the late steps on the north side are of this date. It was again destroyed in Nero's fire (Tacitus, *Annales*, xv, 41), and restored by Vespasian. The brick remains are of this date. It is to this period that the blocks of white Lunense (Carrara) marble belong; they have marginal drafted edges, but some of the drafts are cut irrespective of the joints to give the walls a uniform appearance, as in the marble walls of the Round Temple of Hercules, which is also of this date as it now stands. Carrara marble was not used in Rome before the time of Nero (Pliny, xxxvi, 4). The Regia was finally destroyed by the great fire under Maximinus in 238, and its area covered to the depth of 4 feet. Over this a later edifice was erected, of which remains exist, built of the old material, along the east front 19 feet in over the area of the Regia. The main entry into this edifice was from the Sacred Way, a frontage of 63 feet approached by a flight of marble steps along its whole length, three of these steps still existing, forming an angle with the original north tufa wall of the Regia. At each end is a base of red granite, the north one supporting a column of cipollino marble. Behind this column is a well, lined with tufa, a piece of *opus incertum* supporting some travertine, and marble of the late edifice. Thus all through the construction and the historical notices agree.

SACRARIUM OF OPS CONSIVA.

Within the west angle of the original edifice is an enclosure 34 feet long and 17 feet wide; inside this is a rectangular tufa platform 23 feet long and $13\frac{1}{2}$ feet wide, in the centre of which are two courses in tufa, red and brown, 1 foot 4 inches high, of a circular construction 8 feet 5 inches in diameter. I believe these are the remains of the shrine of Ops Consiva, the goddess of the seed-time, "the Sacrum of whom is in the Regia, into which no one but the High Priest and the High Vestal can enter." Varro, *De Ling. Lat.*, 5; Lucan, *Phars.*, v, 98, and ix, 994; Plutarch *Camillus*; and Ovid, *Fasti*, vi, 254 and 450, say that only the Vestals could enter. This seems most probable, for Ops Consiva

was their special goddess, and Ovid tells us that Metellus, before entering to save the sacred objects, appealed to the gods to forgive him. In it was kept the Palladium (Plutarch, *Camillus*; Lucan, *Phars.* ix, 994; Horace, *Ep.*, II, ii, 114); though Pliny, vii, 45; Valerius Maximus, I, iv, 4; Livy, v, 52, and *Ep.*, 19; and Dionysius, i, 69, speak of the Palladium being kept in the Temple of Vesta. By this title they probably embrace the whole group of buildings. Festus says, "The bronze vase without handles called *præfericulum*, used in the sacrifices, was kept in the shrine of Ops Consiva," and he identifies her with the Bona-Dea when he says, "The sacrificial knife, *Tecespita*, used by the higher grades of priests was kept in the shrine of the Bona-Dea." Both of these instruments are represented on a piece of the frieze belonging to the Temple of Vespasian, lying close by.

Ops as the Bona-Dea, the goddess of chastity, was specially venerated by the Vestals; in fact, the Vestal Claudia Quinta erected a temple to her on the Aventine 204 B.C. (Ovid, *Fasti*, v, 155). The altar, No. 25 in the gallery of the Capitol, has perhaps some connection with this temple. It was on the night of December 3rd, 62 B.C., when the secret rites of the Bona-Dea were being observed in the house of Cæsar, as prætor, "*In Sacra Via domo publica*" (Suetonius, *Cæs.*, 46), which adjoined the Regia to the east, that Clodius entered dressed as a woman, and "wandering about the great house" (Plutarch, *Cæs.*), was discovered. In 44 B.C., the year of Cæsar's murder, "the folding doors of the shrine of Ops were fractured, and the greater part of the roof cracked by the roots of trees" (Julius Obsequens).

THE PENUS.

The word Penus means that which is inside the house, also a store, a sanctuary. "The inmost covered place in the House of the Vestals is called the Penus. . . . The inmost place in the House of the Vestals, called Penus, which is often opened on certain days during the Festival of Vesta, which are religious days" (Festus). In the court on the north side of Ops Consiva is a sunken cir-

cular chamber 10 feet in diameter at its base, $14\frac{1}{2}$ feet deep, domed in with concentric overlapping rings of tufa, like the treasure chamber of the Temple of Victory on the Palatine. It was coated with a peculiar blue volcanic clay covered with white stucco. On a piece of the travertine coping-stone which closed it is cut the word REGIA. This was no doubt the sacred store-chamber where the first ears of the harvest were stored with which the Vestals made the *mola salsa* cake from May 7th to 14th (Servius, *Ecl.*, viii, 82). Within it was found a wooden writing tablet, on which probably the tally was recorded, eighty finely worked bone *stili*, some broken vases and bones. It was cleared out once a year on June 15th. When the late edifice was erected this chamber was converted into a rain cistern.

SACRARIUM MARTIS.

To the west of the Penus is a well of spring water 16 feet 8 inches deep, lined with blocks of tufa. To the north of the well is a small rectangular tufa base 4 feet by 4 feet 10 inches, upon which is cut a circle 2 feet 10 inches in diameter. Upon a loose stone is part of an inscription V · COVRI. I think that the circular marble altar now on the steps of the Temple of Jupiter Victor on the Palatine may have stood here. It is 3 feet $1\frac{1}{2}$ inches in diameter, upon a travertine base 3 feet 5 inches by 3 feet 4 inches, and would fit. It is inscribed—

CN . DOMITIVS . M . F . CALVINVS
PONTIFEX
COS . ITER . IMPER .
DE . MANIBIEIS.

This agrees with the fact that he restored the Regia with spoil of the Spanish war. He was consul for the second time in 40 B.C. If so, this is the altar of Mars which stood within the Sacrarium where the spear of Mars was kept which shook just before Cæsar's murder (Dion Cassius, xliv, 17). "In the shrine in the Regia the *Hastæ Martiæ* moved" (Aulus Gellius, IV, vi, 1). He also preserves to us the Senatus Consultum made on

the occasion. Julius Obsequens records the spear in the Regia as moving in the years 116, 101, 97, and 94 B.C.

The off horse of the winning chariot in the race in October was sacrificed to Mars in the Campus Martius, and a contest took place between the Suburanenses and Sacravienses for the head. If the people of the Subura obtained it they placed it on the Turris Mamilia, those of the Via Sacra on the Regia. The tail was cut off and the blood was distilled in the fire, and with great quickness taken to the Regia (Festus). It was there preserved and used as a fumigation on the festival of Pales, April 21st (Ovid, *Fasti*, iv, 733). Plutarch, *Quæst. Rom.*, 97, says the blood was smeared over the altar of Mars in the Regia.

OFFICE OF THE CALATOR.

At the south-west corner is a wedge-shaped chamber below the level of the shrine of Ops Consiva, with the remains of a black and white mosaic pavement, the threshold of which is formed with a piece of marble, with the following inscription placed upside down:—

[Calat]ORES . PONTIFICVM . ET . FLAMINVM.

A list of names was found about here in 1788 (*Corpus Inscr. Lat.*, vi, 2184). Suetonius, *De Illustr. Gramm.*, 2, speaks of the *Calator* as an attendant on the priest. This was probably the waiting-room of those attending on the Pontifex. It is outside the original tufa wall, and was evidently an addition of Domitius Calvinus. There is another small chamber on its north side with walls of *opus incertum* and *opus reticulatum*.

THE LATE EDIFICE.

Trebellius Pollio, writing in the fourth century, says, "In short, there was at this time (A.D. 268) a statue at the foot of the mount of Romulus (Palatine); this is at the Arch of Fabius before the Sacred Way, between the Temples of Faustina and Vesta, upon which was inscribed 'Gallienus the younger.' Salonina (his mother) added since to his name, 'To him who excelled in intelligence'" (Saloninus, *Gallienus*, 1). Asconius, *In Verrem*, ii, 82,

says, "The arch, Fornix Fabius, is near the Regia, (which is) in the Sacred Way." The piers of this arch still exist on the south side of the temple-tomb of Cæsar, and behind it, to the east, the remains of the Regia have now been discovered bordering on the Sacra Via. Now if the statue of Gallienus the younger stood in the angle between the arch and Temples of Vesta and Faustina it must have been somewhere within the precincts of the Regia, and as Pollio does not mention the Regia we must conclude that it did not exist in his day, probably destroyed in the great fire of 238 (Herodian, 7 ; Capitolinus, *Maximin.*, 20), and when the property of the Vestals fell into the hands of the Church in 383 under Gratian, the very late edifice, the remains of which we have pointed out, was erected on its site and out of the ancient material. Part of an inscription exists built into the north wall of the chamber on the right-hand side of the eastern entry to the late edifice.

P . .
 . ELIO
 CÆSAR .
 . . . ANI
 . . . N

L. Ælius Cæsar was consul with P. Cælius Balbinus A.D. 137. He was adopted by Hadrian in 136 and died January 1st, 138. This is different in character from the Fasti series, and does not belong to them.

At the top of the vicus on the south side is a very deep well with excellent spring water. Many fragments of broken vases were found in it.

THE FASTI.

It is generally asserted that the *Fasti Triumphales* and *Consulares* were engraved on the exterior walls of the Regia, but this is not so ; the marble could not have withstood the various fires, the majority of the existing fragments of the Fasti dating from the time of Augustus. The records all connect the finding of these inscriptions with the Temple of Castor and Pollux, on the east and south sides, in 1547 and 1816. I saw other fragments

found in 1872 and 1879 by the temple-tomb of Cæsar. Panvinio, who was present at their discovery in 1547, says, "The first fragments were found at a ruined edifice which has the *form of an hemicircle*." The only ruin in the Forum that has this form is the Temple of Cæsar with the Rostra Julia in front of it, which is a hemicircle. The lofty platform of the temple of the deified Cæsar would be a most appropriate place for these records, of which I saw the first one found in 1872 in front of the Rostra Julia, where it remained for some years, and then was removed to the Conservatori Palace.

ROMVLVS . MARTIS . F . REX . ANN
 DE . CAENINENSIBVS . K . MAR
 MARTIS . F . REX . II

Ligorio, who was also present at their discovery in 1547, speaks of a building being destroyed for material for St. Peter's upon which were the Fasti, that many were broken up, and that then Cardinal Alexander Farnese stepped in and saved them, Michael Angelo building them into the wall of the Conservatori Palace of the Capitol, in such a manner as to represent the edifice from which they were taken. Ligorio says it took thirty days to destroy the building. This we could believe if the blocks had to be stripped off the podium of Cæsar's temple, but certainly not of the solid marble walls of the Regia, which in fact was then no longer existing, having been destroyed in the fire of 238. Ligorio gives a drawing (see Lanciani's *Ruins and Excavations*, 222) of the building he saw destroyed, which, however fanciful, in no way corresponds with the remains of the Regia now discovered. He calls it a *vero jano summo quatrifonte*, confusing it with the upper Janus of Horace, *Ep.* i, 1, which refers to a part of the Forum and not to a building. His drawing does not agree in any way with the relief and coins showing the Temple of Cæsar, but curiously enough it does somewhat with the Arch of Augustus erected adjoining the temple to commemorate the battle of Actium (Dion Cassius, li, 19; Maronis, Maii, and the *Mirabilia* all agree as to its site), as depicted on a coin of the Vinician family, so far that the arch is triple, the centre one being

arched, and the side ones horizontal with columns supporting a pediment (see Donaldson's *Architectura Numismatica*, 228). The façade erected by Michael Angelo is 24 feet long, composed of blocks of Greek marble, and they have not drafted edges. This does not agree with the blocks of Carrara marble found on the Regia site. This façade of 54 feet would not fit any of the sides of the Regia, and they do not represent the Regia as now discovered.

Owing to the recent heavy rains the Tiber has risen, and is backing up into the city through the drains. As I write this the Forum is under water, so we may again realise the flood described by Horace—

Vidimus flavum Tiberim retortis
 Littore Etrusco¹ violenter undis
 Ire dejectum monumenta regis
 Templaque Vestæ.
 (*Odes*, i, 2.)

FONS JUTURNÆ.

On the east side of the Vicus ad Capita Bubula, opposite the three columns of the Temple of Castor and Pollux, the actual spring or fountain of Juturna, the "deep pool" of Dionysius, was discovered in September, about 13 feet below the level of the vicus. In the centre of a well-house of the time of Tiberius, 44 feet from north to south, 30 feet east to west, rises a rectangular base 6 feet north to south, $9\frac{1}{2}$ feet east to west, 9 feet high, upon which probably stood the twin gods and their horses, as represented on a denarius of the Gens Postumia, struck by the consul A. Albinus 110 B.C., and of which broken fragments have been found, the actual springs being off the north and east corners. Surrounding this base is the pool, 4 feet wide on its eastern and western sides, and $6\frac{1}{2}$ feet wide on its north and south sides. On the north, south, and west sides of the pool is a ledge 5 feet wide, level with the top of the central base. The east side is partly covered by a blind arch $1\frac{1}{2}$ feet deep, but it has no ledge. On the other three sides, 4 feet above the ledge, is a travertine

¹ The right bank is in Etruria.

threshold $2\frac{1}{2}$ feet wide, then a platform of 5 feet to the enclosure walls. From the threshold to the bottom of the pool is 13 feet. The pool, base, and ledges were lined with white marble slabs, of which considerable remains exist. On the east side of the base, between it and the blind archway wall, the water space was divided off by a slab of white marble 4 feet 3 inches long by 3 feet 2 inches high, part of an inscription re-used—

POTEST XVIII
 COLONIA . IV
 TERTIA DECIA
 VTHINA . EX
 INDVLGENTIA . EIVS . AV

Within the pool was found an altar in peperino of the Republic, many terra-cotta vases of various periods, a well-preserved bust of Jupiter, fragments of a group of the Dioscuri, and a white marble altar 53 inches high and 18 inches wide. Upon the front face is a relief of Castor and Pollux, on the left Jupiter, on the right Leda and the Swan, and on the rear Vesta, with a long flaming torch in her hands. It is of the time of Tiberius, who restored the Temple of Castor (Suetonius, *Tib.*, 20; Dion Cassius, iv, 27), and probably the pool at the same time, the walls of *opus reticulatum* with which the ledges are constructed not being later than his period. The pool was originally 7 feet longer on its eastern side and was faced with blocks of tufa stone. There were no ledges. The coating of *opus signinum* which lined the west tufa wall can be seen between it and the filling in ledge of *opus reticulatum*. Behind the east side of the pool is a chamber 11 feet wide with a tank-bath $2\frac{3}{4}$ feet wide sunk in the floor, the east side of which is the original tufa wall of the east side of the pool. This chamber communicates with a shrine of Æsculapius, for the spring had some medicinal properties (Frontinus, i, 4), the tank being used by the patients. In this shrine were found mutilated statues of Apollo, Æsculapius, and Hygieia, which have been pieced together and placed in their niches. The base of the physician has a very indistinct inscription. Æsculapius has by his side the serpent and his son Telesphorus, who

is holding a cock by its wings in his left hand, and has a sacrificial knife in his right hand. The construction of this consultation room or shrine is of the time of Hadrian, *opus reticulatum* set in frames of brickwork; its floor, of *opus spicatum*, and that of the bath-chamber are level with the platform entering the well-house. The pool is shown on the piece of the marble plan of Rome found near this site in 1882.

To the south, more under the Palatine, a spring was found in August, about half-way along the side of the *Scalæ Annulariæ* (Suetonius, *Aug.* 72) with its *cippolo* marble well-head perfect. On its face is inscribed in characters of the time of Augustus—

M . BARBATIVS . POLLIO
AED . CVR .
IVTVRNAI . SACRVM
PVTEAL

The last word was added in the time of Hadrian. The inscription, without the last word, is repeated on the surface of the rim of the well-curb. Barbatius Pollio was quæstor to Lucius Antoninus 41 B.C. (Appian, *De Bell. Civil.*, v, 7, 31; Cicero, *13th Philippic*, ii). He was Curule Ædile under Augustus. We believe that whilst the pool was open to the public this spring was reserved to the Vestals, who supplied the sacrifices with living water (Tacitus, *Hist.*, iv, 53; Dionysius, i, 77). They used it daily to sprinkle and purify their temple (Plutarch, *Numa*, 13, where he confuses it with the fountain of Egeria, over a mile away; as does Servius, *Æn.*, xii, 139, with that at Laurentia, Statius IV, v, 35). It is 13 feet deep and 3 feet in diameter. In it were found broken terra-cotta vases of all dates, and a well-preserved Christian lamp of the third century.

In front of the well, but placed at a different angle, is a small altar of the time of Hadrian 3 feet by 1½ feet, also of *cippolo* marble, standing on a platform approached by a wide step on its west side. On the face of the altar is a relief of Turnus and Juturna, for although she was the Italian goddess of spring, Virgil (*Æn.*, xii, 139) makes her the sister of Turnus.

Behind the altar and well is an *ædícula* or shrine,

11 feet long by 6 feet wide, raised 9 feet above the altar platform, with a curved apse at the end, with a base for a statue, probably the seated fragment now in the shrine of Æsculapius. Part of the architrave was found, inscribed—

I . V : T . : R N A I . S

Another piece is inscribed PEVIAE. These letters were filled in with bronze. A cippus was found bearing the inscription—

GENIO
STATIONIS
AQVARVM

part of another—

. . . R S E N V S . F O R T V N A T V S . V . C
C V R A T O R . A Q V A R V M . E T
M I N I C I A E .

This shrine is enclosed in a rectangular chamber of a different orientation. The group of rooms surrounding the pool and well formed a station of the city water supply for the eighth region or ward. Just before reaching the well is a pedestal of 328 A.D.

OPTIMO ET VENERABILI
D . N . F L . C O N S T A N T I N O
M A X I M O V I C T O R I P I O
S E M P E R A V G .
F L . M A E S I V S E G N A T I V S
L O L L I A N V S V . C . C V R A T O R
A Q V A R . E T M I N I C . D . N ¹ . M . Q . E

On the left side is—

DEDICATA . C V M . S T A T I O N E
A . F L . L O L L I A N O . C . V . C V R
K A L . M A R T I S
I A N V A R I N O . E T . I V S T O . C O N S S

The Porticus of Minucius consisted of colonnades, called *Vetus* and *Frumentaria*, erected 177 B.C. for the distribution of corn. Slight remains exist in the Piazza

¹ Miniciæ devotus numini.

Montanara. Part of it was destroyed in 1879 (Cicero, *2nd Phil.*, 34; Paterculus, ii, 8; Lampridius, *Commodus*, 16).

THE CHURCH OF S. SILVESTRO IN LACU.

On the site of the church of S. M. Liberatrice, destroyed in 1900, there was a church known as S. Silvestro in Lacu, commemorating the fight between Silvester and the dragon; and the spring of Juturna. This church was discovered in September behind the shrine of Juturna, which is erected against its north side, beneath the nave of S. M. Liberatrice. It is reached by a passage off the Vicus which leads into a court retaining traces of Christian frescoes. The church has more width than depth, and in the centre of the east end is a wide shallow apse with a most interesting fresco of the fifth century. A group of rows of about thirty almost life-size male figures are standing in a pool of water which reaches up to their knees; they have short kilts on, the upper part of their bodies being nude. To the right a figure is stepping up out of the water, to the right of whom are two soldiers, as if on guard. Probably this figure is Constantine; if so, this is the oldest representation of his baptism. Legend says he was baptised by Silvester at Rome, history that he was baptised at Nicomedia just before dying. Behind the neophyte and guards is a dark vaulted building from which flows an abundant stream of water into the baptismal pool, evidently intended for the Lacus Juturnæ, as though Constantine was baptised in it.

On the wall to the left of the apse are three large circles with a cross occupying the whole field, from which are suspended lamps. In the centre of the crosses were heads, the middle one only, of our Saviour, being preserved. Beneath the crosses are peacocks and sheep, emblematic of the immortality of the Christian flock.

On the north wall of the church are represented the figures of twenty-six saints in a row. All have the nimbus, which was not used in Christian art till the fifth century, alternately light and dark in colour. In the centre above the row of saints is a medallion portrait of Christ with a plain nimbus. The absence of the cross

in the nimbus shows the fresco to be not later than 550, the cross having been introduced under Justinian.

On the south wall the frescoes are nearly obliterated, but the scenes seem to represent the flight into Egypt (in a niche), and of other subjects on the wall one is a horse carrying an amphora by its side.

The floor is paved with small rectangular slabs of various coloured marbles.

The court and church were evidently one hall originally, the west wall of the church being built of old material across a large hall: this hall was the temple of the deified Augustus.