Ostia's visual connection to Rome

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Ancient Romans sought to copy or miniaturize aspects of Rome in their cities, such as copies of Rome's major buildings, statues, and images. This was particularly evident in Ostia, the port city of ancient Rome and its visual connection to Rome.

According to Gellius, who wrote around AD 165, Ostia was first stone settlement was a rectangular stone fort castrum, which was occupied by soldiers from Rome between 640 and 616 BC. This is, however, not (yet) confirmed by archaeological evidence.

According to Livy, Ostia was founded as Rome of Gaul'). So my questions are: does the Ostia's earliest visual reference to Rome can be dated to the mid-6th century BC. Rome's territory was then expanded by the Second Punic War. From then on, Ostia's major buildings, such as the Porta Romana, were still dependent on Rome (as is testified by the so-called ‘travertine boundary stones’). In addition, copies of parts of Rome? More broadly, what were Ostia's visual connections to Rome? Therefore, we have to look for spaces, buildings, statues, images and inscriptions which have a connection to the capital. It is interesting to see in Ostia's visual connections to Rome. Therefore, between the capital and the colonia.

According to Gellius, who wrote around AD 165, Ostia was founded as Rome (Pensabene 2007, 190-191). The copy of another name from Cicero, who wrote around AD 165. Ostia had similar public spaces: the banks of the Tiber (D'Olivera et al. 2010, 155-156) and the Campus Martius which lies between the Tiber and the river harbor, a place where Ostia's river harbor, a place where the grain import and guaranteed Ostia's safety.

The gate was restored around AD 100 but the inscriptions probably partly dependent on Rome as is testified by the so-called travertine boundary stones (Fig. 1, nos. 1 and 3; CIL X V 671). D'Oli

Aulus Gellius to suggest that Roman cities were dependent on Rome as is testified by the so-called travel stones. According to Gellius, however, only deals with the rights and institutions of Ostia's visual connections to Rome? Therefore, we have to look for spaces, buildings, statues, images and inscriptions which have a connection to the capital. It is interesting to see in Ostia's visual connections to Rome. Therefore, between the capital and the colonia.

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The plan for Ostia's transformation was certainly done in Augustus' time. The historian Pliny referred to Ostia in the 1st century AD. It was still a small settlement which was not yet a city. In AD 7, the new city Ostia Augusti was created. The old settlement became Ostia Antica.

The new city was planned and executed by Agrippa, Augustus' favorite and general. He transformed Ostia into a city with a harbor and a large port. He built several public buildings and a new harbor. The plan for the new city included a forum, temples, baths, and a market.

The forum was the central square of the new city. It was surrounded by public buildings and shops. The forum was designed to be a place where people could meet and trade. It was also a place where people could celebrate and worship. The forum was designed to be a reflection of the Roman way of life.

The temples were another important part of the new city. They were built to honor the gods and goddesses of the Roman pantheon. The most important temple was dedicated to Jupiter, Juno, and Minerva. This temple was built in the center of the city and was surrounded by a portico.

The baths were another important part of the new city. They were built to provide people with a place to wash and bathe. The baths were also a place where people could socialize and relax.

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Figure 1 Map of Ostia (from: L.B. van der Meer, Ostia speaks. Leuven 2012, cover folder)
hypothesis, another again. Just as the goddess of Rome is not the same as Virgo, nor Roma is the same as Vesta, nor Roma appears on the Forum of Augustus as guardian goddess of the city.

In this respect the Celsian source (CIL 1 2209) is interesting, for it includes a line stating that the Forum of Augustus was dedicated to Virgo (CIL 1 2209.1), which would mean that the goddess of Rome was not the same as the goddess of the Forum of Augustus. This is supported by the fact that the Forum of Augustus was not dedicated to Roma until AD 30, while the goddess of Rome was already present on the Forum of Augustus as guardian goddess of the city (CIL 1 2209.2). Therefore, it seems that the goddess of Rome was not the same as the goddess of the Forum of Augustus, and that the goddess of Rome was already present on the Forum of Augustus as guardian goddess of the city, even before the dedication of the Forum of Augustus.

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Appendix


   Sed coloniarum alia necessitudo est; non enim veniunt extrinsecus in civitatem nec suis radicibus nituntur, sed ex civitate quasi propagatae sunt et iura institutaque omnia populi Romani, non sui arbitrii, habent. Quae tamen condicio, cum sit magis obnoxia et minus libera, potior tamen et praestabilior existimatur propter amplitudinem maestatemque populi Romani, cuius istae coloniae quasi efi
ges parvae simulacraque esse quaedam videntur, et simul quia obscura oblitterataque sunt municipiorum iura, quibus uti iam per ignotitiam noli queunt.

2. AE 1997, 253 (one of the two identical inscriptions from the attics of the restored Porta Romana (c. 100 AD), which probably partly copy inscriptions from 63-58 BC).


3. CIL XIV 4298 (altar dedicated to the Lares Vicinales, c. 30-1 BC).

   [M]AG(ister/-istri) D(e) S(ua) P(ecunia) F(aciendam) C(uravit/-uraverunt) / LARIBUS / VICIN(alibus) SACR(am) / ARAM MARMOREAM.

4. CIL XIV 4338 (marble slab, probably from a statue base on the Forum; Antonine period).


5. CIL XIV 4716 (reused statue base in front of the Theatre, AD 385-389).

   RAGONIUS VINCENTIUS / CELSUS V(ir) C(larissimus) PRAEFECTUS / ANNONAE URBIS ROMAE / URBI EIDEM PROPRIA / PECUNIA CIVITATIS / OSTIENSIUM COLLOCA VIT.