

DOWNLOAD PDF THE STORY OF JULIUS CAESAR'S BASILICA AND OF HIS TEMPLE.

Chapter 1 : Temple of Caesar

THE STORY OF JULIUS CAESAR'S BASILICA AND OF HIS TEMPLE *The Story of the Basilica Julia* [] *M ANY labourers were making a great noise on the south side of the Forum, and many idlers, eagerly gathering about in groups to view the work, were delighting, as idlers will, in the sight of others' toil.*

Images History Nothing is known for sure about the founding of ancient Rome. The myth of Romulus and Remus is often told. They were supposedly raised by a she-wolf. Romulus killed Remus, and became the first king of Rome, for some time Romulus ruled alongside a Sabine King a neighbouring tribe. There is no historical evidence of this, but the story is popular. Numa Pompilius was the next king. With the overthrow of the Roman Kingdom began the Republican era. The new Roman Republic fought and conquered the people around it. In BC, the town was invaded by Gauls. Between the third and second century BC, Rome fought against the rival Carthage. The Roman army captured and destroyed Carthage. Only with Julius Caesar in the first century BC, did the city begin to grow significantly, especially toward the Campo Marzio, at the north of Capitol, and its domain was extended to Britannia. Caesar was never crowned emperor, a title which, however, fell to his adopted son Octavian who took the throne under the name of Augustus. Augustus "found a city of bricks and left it of marble". Later emperors also added new monuments, temples and triumphal arches to ancient Rome. With the decline of the Roman Empire, the city declined in importance and fell into ruin. Pope Gregory I created major reforms for the people. The city was ruled by the pope, and soon also became the capital of a state, the Papal States, which remained active until the nineteenth century. Popes, like the emperors, became richer over the centuries. The city of monuments and churches was called the "capital of Christendom", as the home of the Basilica di San Giovanni Lateran, the most important church of the world. The power of the Pope lessened along with its state. It is home of the pope and was one of the most powerful cities of antiquity the old world. It currently contains numerous museums, basilicas and palaces, such as the Colosseum. Geography Rome stands on seven hills, with an area of The city is crossed by two rivers: Rome was built on Sun Hill, later named Palatine. It grew and is now built on seven principal hills:

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Chapter 2 : Temple of Caesar, Forum Romanum (Photo Archive)

The Temple of Caesar or Temple of Divus Iulius (Latin: Templum Divi Iuli; Italian: Tempio del Divo Giulio), also known as Temple of the Deified Julius Caesar, delubrum, heroon or Temple of the Comet Star, is an ancient structure in the Roman Forum of Rome, Italy, located near the Regia and the Temple of Vesta.

And as from day to day the idlers chatted with one another and watched the building grow, they looked forward with lazy pleasure to the happy hours they hoped to spend beneath its porticos. While the work was being completed by Augustus, a fire destroyed the building, whereupon this emperor determined to rebuild it upon a yet grander scale. But when the building was at last completed, the Romans were not disappointed, for this splendid court of law was acknowledged to be the most magnificent gift to the people that Rome had ever received. This vast edifice soon became the favourite haunt of the Romans, and at all hours of the day [] its marble corridors were full of people, eagerly seeking for business, and still more eagerly seeking for pleasure. The gay young Roman, freshly perfumed from the baths, there found amusement for his afternoons; for besides the chats he might have with his many friends, he might play in the outer porticos at games of chance. There, gold changed hands with great rapidity, and from these games men departed with smiles or frowns, according to the manner in which fickle Fortune had bestowed her favours. For the warning of reckless gamblers, wise sayings were graven in the marble of the pavement, where the play went on. And such words as these are seen there to-day: The mad Emperor Caligula, who fancied that his power was more than human, not only decreed that Castor and Pollux should be the keepers of his doors, but conceiving ideas still more profane, vauntingly called himself the brother of great Jupiter. One of these supports was formed by the Basilica Julia, and at this point Caligula used to stand, amusing himself by casting money to the throng in the Forum beneath. And if in the mad scramble that followed some were injured or even killed, his insane pleasure only grew the greater, and his wild laughter only rang the louder. But the Basilica Julia was not merely a place of amusement for the people; it was also the chief law court of Rome. Within it were four tribunals, at all of which trials could be carried out at the same time without disturbing one another. This was the more wonderful, because the Basilica was not divided into rooms, as are our court-houses; the great space in its centre, where judgment was given, was enclosed only by low marble screens, to which were sometimes added heavy curtains, hung between the pillars of the portico. During any famous trial the upper galleries of the Basilica held hundreds of spectators, who came to view the scene even when they could not hear what was spoken. And the sight was well worth their pains, for when an important case was to be decided, all four courts sat together in judgment. Here Pliny, the famous advocate and scholar, once pleaded the cause of a certain lady of high rank, whose aged father, by a foolish second marriage, had cut off her inheritance. The orator, as [] he rose to speak, paused for a moment and looked about him. And as he gazed upon the brilliant scene, his eye gleamed with satisfaction, for even the most ambitious could ask for nothing more. First, the building itself was one fit for the utterance of the noblest eloquence; from its walls and pillars to its wonderful floor of inlaid marble, all was grandly beautiful. Realizing the importance of the moment and the fitness of the place, this great advocate now made one of the most noted speeches of his life, and only stopped when the man standing by the clepsydra told him that his allotted time was gone. Now the clepsydra was a hollow globe of metal or of brass, filled with water that slowly dropped away through small holes in the bottom of the vessel. When documents were [] read, or other interruptions occurred, the flow of the water was stopped in order that every precious drop should be saved; and this perhaps it was that led the Romans to express by the words "wasting water" all that we mean by "killing time". For a second and yet a third time the Basilica Julia was injured by fire. It was restored, however, first by the Emperor Severus, then by the Emperor Diocletian. And many years afterwards the magistrate Vettius Probianus again restored the building, and ornamented it with many statues, the bases of which are still to be seen. There are, however, in the Forum the ruins of another building from which, although smaller, there is learned much more concerning the great dictator.

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Nevertheless, the Roman world there offered him the deepest homage, and the world to-day there pays honour to his memory. The last and the strongest proof of his fame and power is told in "The Story of the Temple of Julius Caesar." A low groan was heard throughout the Forum. This happened during the celebration of the ancient festival of the Lupercalia, when all Rome was in holiday dress for several days together, and when sacrifices were made in the Lupercal, the cave wherein Romulus and Remus had been tended by their strange nurse, the wolf. For evil Ambition plotted against him, and cruel Jealousy killed him. There, upon that same Rostra whereon he had refused to be their king, his martyred body lay, and there, that same Antony who had offered him the crown spoke the words of his funeral oration. The honours that he had then refused were now vainly heaped upon him; dead he was treated as if more than king. His body, covered by a cloth of gold and purple, lay upon a couch of ivory; a countless host of men and women formed his funeral guard; and the noblest in Rome thronged to pay him the last honours. The voice of Mark Antony, his fellow-consul, his relative, and his friend, rang solemnly through the Forum. By means of some machinery this image was turned about so that all could see, and at the grewsome sight the multitude, mad with grief and rage, ran from Forum to search out the murderers. But finding that the conspirators had secretly left the city, the baffled people, still more angry and excited, returned to the Forum. Many strangers within the city came to the place where he lay, and, each after the manner of his country, mourned the noble dead. Then, upon the spot where his body had been burned, was raised a tall column of rich marble. It was placed there by the people, led by an ambitious man named Amatius, and it bore the words: Whereupon the consul Antony caused Amatius to be put to death, the column to be thrown down, and the altar to be removed. A violent riot followed, and before this could be quieted many were made prisoners, and others were condemned to die. And they say that in proof of this, there was shown to the people a sign in the heavens. The Emperor Augustus adorned the sacred building with spoils from Egypt, and with paintings of great worth; and he dedicated the Temple with much pomp and magnificence. The wide space in front of this Temple was used as rostra, and was called the Rostra Julia. This, Augustus also ornamented, placing thereon beaks of ships taken in the great battle of Actium. This, perhaps, more than aught else that reminds men of the famous Conqueror, tells the story of his greatness. For it was raised to a man so honoured by the bitterest of his enemies, so loved by the most envious of his friends, that at the end they united to bestow upon him the most exalted meed of worship. Their leader alone was hopeful, and spoke words of cheer to his downhearted men. Bethink ye of the kindness of Porsenna to these people in their time of famine. Surely, Etruscans will be well received within these walls! Bethink thee, too, of Mucius who would have killed our king! Though the Romans be brave as lions, they have hearts of stone! Weary unto death, hopeless, forlorn, their clothing rent, their armour gone, these soldiers of the Etruscan king came as suppliants to their ancient enemy. And, as the surprised people gathered about them, they told the tale of their misfortunes. And this was freely given, for the Romans proved themselves as firm friends as they had been bitter enemies. The wounded soldiers were gently cared for, their hurts healed, their clothes renewed. And thus it happened that, having formed a great affection for the Roman people, many of these Etruscans remained in the city wherein they had received so much kindness, and there built themselves homes. For this purpose land was given them, and the place where they dwelt was thereafter known as the Vicus Tuscus, or the Etruscan Street. This ancient roadway passes between the Basilica Julia and the Temple of Castor and Pollux, and although shorter and less important than a road called "Via," the Vicus Tuscus was among the most famous streets of Rome. In the Vicus Tuscus, near the Basilica Julia, there stood a bronze statue of Vertumnus, god of Gardens, of Fruits, and of Flowers, who bears a pruning-knife within his hand, and to whom were offered garlands of buds, and the early ripenings of the orchard. Now Vertumnus, also the god of Change, took upon him many shapes, and because he loved Pomona, a fair goddess who shared with him the care of fruits and flowers, he appeared in various forms, hoping to catch her fickle fancy. To-day he was the hardy reaper, returning from the field, his arms laden with ripe ears of corn; to-morrow he might be a gay soldier, starting for the war, his armour brightly shining; and the next day might see him as a fisherman, sitting beside a stream, his rod in hand, his basket full of fish. Even as an aged crone did Vertumnus appear before

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Pomona; but it was as a youth, a noble, blooming youth, that he won the heart of the goddess. In the busy Vicus Tuscus this statue of the changeful god stood for many years, seeming to say to the ever varying multitudes, passing and re-passing beneath him: The time of buds, the time of fruit, the time of harvest, all are mine. This is the Vicus Jugarius, at whose beginning once stood the altar of Juno Juga. Now by "jugum," the Romans meant a "yoke," something that bound two things together, and thus Juno, the wife of Jupiter and the queen of heaven, was often worshipped as Juno Juga the goddess of Marriage. It happened at one time that, as a great storm was over the city of Rome, the lightning struck the Temple of Juno on the Aventine Hill. One of these solemn processions, which were parts of the holy rites, passed along the Vicus Jugarius, on its way to the Temple. At the head were led two white heifers, about whose horns were twisted ribbons and garlands of flowers; for only white animals were sacrificed to the heavenly deities, and such as were chosen for this honour were not only gayly bedecked, but were led with a loose rope, that they should appear to go as willing offerings. Following the heifers were reverently carried two images of Juno; then came twenty-seven fair maidens in long, white robes, their clear, sweet voices rising and falling in a hymn to the queen of heaven. Behind these maidens walked ten magistrates, crowned with leaves of laurel and wearing purple robes. And men remembered long the sight of these fair maidens; and the story of that solemn progress through the Vicus Jugarius was told and retold for many years. Something there was, however, concerning this street that men remembered much longer, and of which they always spoke with bated breath it was the recollection of the horrible sights that ere once seen on the Lacus Servilius. With cunning wisdom did Sulla cause these grewsome trophies of his power to meet the eyes of the Romans even as they approached the Forum, and upon the immediate, trembling obedience of the people his great and unquestioned might became established. Over its winding way through the Forum passed the solemn processions of the gods; along it moved the mournful followers of the dead; through it rode the triumphal trains of victors; and always busy feet wore out its stones, as the people of Rome went hither and thither about the business and pleasure of their daily life. It was in the month of September in every year that the famous Ludi Romani, or games of Rome, were celebrated in honour of great Jupiter, god of the gods, who, from his temple on the Capitoline Hill, ever guarded the welfare of the State. There, from the Capitol, a solemn and magnificent procession started on its way to the Circus Maximus, the great arena formed by King Tarquin the Elder on part of that land which he had made firm by his wonderful drains. And here, when festivals were held, races and contests of various sorts took place; and the rumble of chariot-wheels, the cries of wild beasts, the clanging of armour, mingled with the excited and delighted laughter of thousands of spectators. Next to the noble youths came charioteers, guiding some four, some two, fiery horses, all panting for the race; and wild huzzas broke from the crowd as combatants and dancers closely followed on. Among these dancers, who advanced in groups, and who were accompanied by players of the flute and by those that made music from ivory lyres, there came, first men, then youths, then boys. All these dancers wore vests of scarlet; from their brazen belts hung swords, while in their right hands they held short spears. The men wore also helmets of brass, gayly adorned with waving plumes; and each swayed with happy grace as he slowly moved along. Then came dancers of another sort, men that wore hairy vests of goatskins or bright coats of flowers, and that bore, standing upright on their heads, the manes of different animals. Quietly following these capering fauns there walked many musicians, to the measure of whose strains the incense carriers coming after, softly swung their fragrant censers. And in this light haze of perfumed smoke, there shone holy objects of silver or of gold that had been given as offerings to the gods by the citizens and the State, and that were now carried in honour of the deities. In this manner the procession of the Ludi Romani moved along the Sacra Via, and through the city escorted the gods of Rome. As the Romans worshipped many gods, so they celebrated many festivals, and again and again solemn companies, such as those of the Ludi Romani, were seen upon the Sacra Via. Like all people of all lands, the Romans found much pleasure in watching such bright array, and at the sound of coming music the crowds would quickly gather along this famous street, for it was well known that all important processions must pass that way. And perhaps the throngs were never greater than at the burial of some noble Roman, whose power and whose wealth

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promised them a great oration and a grand funeral train. For it was the custom to carry the body of a high-born citizen into the Forum, where it was placed before the Rostra, upon which stood some near relative who spoke in praise of the great deeds and of the many virtues of the dead. And [] the richer and the mightier the man the more splendid his procession, the more eloquent his oration. Thus the funeral of the Emperor Augustus was one long remembered in Rome. It was yet early morning when the body of Augustus was borne forth on its way to the Rostra, whereon Tiberius, his adopted son, was to speak the funeral oration. The corpse of the Emperor was placed upon a bier of ivory and gold, and covered with cloths of purple, woven and interwoven with golden threads; but only the images of Augustus were shown to the sorrowing multitudes. Of these images there were three: With the procession walked torch bearers and incense carriers, and at its head [] advanced trumpeters and buglers, whose instruments gave forth grave, dismal sounds. Behind these musicians slowly came certain senators of Rome, bearing upon their shoulders the bier of Augustus, lovingly called by his people the "Father of his Country."

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Chapter 3 : BUILDING PROJECTS IN ROME IN AUGUSTUS' TIME

In The Roman Forum! STUDY. PLAY. Basilica Iulia. Two-story structure built by Julius Caesar for law courts, government, and banks Temple on the East side of the.

Italian History and Art – 3 Comments March 29, The Roman Forum was the center of ancient Rome, and today is one of most complex ruins in the world. Read part 1 on the Forum here. Just across the way from the ruins of the temple of Vesta and the House of the Vestals are 3 huge columns rising into space, seen in the picture above. They are all that is left of the Temple of Castor and Pollux. It was an important structure for centuries. It was originally built in BC, but reconstructed a few times. These columns are from the rebuilding by Tiberius in 6 AD. In Greek mythology, Castor and Pollux were the twin sons of Zeus. Though it was dedicated a Temple, it served many other functions. It was an important meeting place for senators throughout the centuries. There was also a podium in front of the imposing temple where decrees were read aloud. The Basilica Julia housed the courts of law and was a space for banking and government offices. It was also a favorite meeting place for ancient Romans, with shops and gathering spaces. It was as big as a football field, 3 stories high with an enormous open space in the center. Ancient accounts describe it as a place bustling with people and noise. The entire outside was built with roman arches and decorated with statues facing the center of the Forum. The Curia Julia Across the open plaza from the Basilica Julia was the most important government building, the Curia or the Curia Julia, the house meeting space for Roman senators. Today, it is one of the only roman buildings still standing in Rome. Last rebuilt in AD, it survives because it was converted into a church in the seventh century. The Curia Julia also bares the name of Julius Caesar, who commissioned its reconstruction but was assassinated before its completion. Augustus also completed the Curia. The front portico is gone today, and long ago the marble facing was removed from the walls, but the intricate floor survives and is still visible. The Curia has recently been restored, and is fascinating to see. The Arch of Septimius Severus was built, as arches often were see the article on the arch of Titus here , to commemorate the military victories of Emperor Septimius Severus and was dedicated in AD. Impressive carvings are seen all the way around it, as well as an inscription on the top. Originally, it was gilded with bronze letters along the inscription and large bronze statues on the top. When Septimius Severus died, his sons Caracalla and Geta became joint emperors. Caracalla eventually had his brother killed and erased his name and image from the arch.

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Chapter 4 : The Roman Forum: Searching for Caesar's Grave | Still Current

Temple of Caesar - Built in honor of Julius Caesar by Augustus in 29 B.C., this temple stood at the eastern boundary of the Forum Romanum. The temple's location is significant: it is the spot where the murdered dictator of Rome had been cremated.

The Gladiators will be called upon if things start to go wrong. A Senator named Popilius Laenas whispers to Brutus and Cassius " My wishes are with you, that you may accomplish what you design and I advise you to make no delay, for the thing is now no secret". They are now probably past the point of no return, it is either kill JC or themselves. They await JC near the entrance and on the steps of the Curia. I wonder if he was trying to be on the winning side? Wishing the conspirators luck if they won and acting if everything was normal with JC if he won? JC starts up the steps and sees the Soothsayer fortune-teller Spurinna who had told him earlier within 15 days "Beware of a danger that will come no later than the Ides of March" Beware the Ides of March. JC mockingly says to him in passing "The Ides of March have come". Spurinna calmly replies "Yes, but not yet passed". JC enters the Curia alone, his friend and ally Marc Antony is kept outside engaged in a contrived conversation with either Decimus Brutus or Gaius Trebonius. It would be the best place for him. While JC was walking across the Curia floor, he would see the back of Temple "B" thru the window if not curtained to the left of the podium. Walk across the street to that place I mentioned before, that tree the closest one to you is actually in the middle of the rear remains of the Curia Photo Look over to Temple C on your right, alongside that ditch. But if you move over to the left so that you are directly behind that 1st left column of Temple B and look over the railing directly straight down photo stand right there. For a diagram of this walk over to the stairs to the right of you. Ok back to the tree , what actually remains below you is the concrete core and rooms? Look at the ground level around Temple B and remember the Curia was entered by walking up the front steps Photo10a. So look at the back wall and imagine say 0. I also noticed extra support stone blocks along the back wall where these windows would be Photo14, His chair was probably somewhere directly below you looking straight down along with the area he was surrounded and stabbed. He really loved her but she died young. Not really friends but JC respected him. Some to pay their phoney respects and others with petitions. Tillius Cimber is in the forefront with a petition on behalf of his exiled brother. They are starting to annoy and crowd JC, he scolds them for their disrespect towards him and his office. This is the prearranged signal to attack. Publius Casca who is behind JC stabs him slightly between the shoulder and the neck. And shouts "Vile Casca, What does this mean? Now they all attack, for they all have promised one other that they all will inflict 1 wound. A pact in blood that will tie them all together, for better or worst. In the bloody frenzy that ensues they have also mistakenly cut one another Brutus receives a bad cut on his hand. It happened so quickly that the Senators in their seats were in shock and then a panic ensued as they all tried to exit at once. Brutus attempts to give a speech on the reason for their act but no one is waiting around to listen. Antony and Lepidus flee the area and go into hiding, not knowing Brutus has forbidden their deaths. His 1st major mistake, he should have listened to Cassius and the others. The Ides of March will also be now called the "Day of Parricide", the Senate will never again meet on that fateful day.

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Chapter 5 : Was Julius Caesar a Rebel or a Reformer

The Temple of Julius Caesar (Ara di Cesare) was built in his honor, making him the first Roman leader to become a god. Embedded in the rock-like mound behind the wall are coins. Embedded in the rock-like mound behind the wall are coins.

It begins in times so far away that man cannot discern things clearly, but, as through a soft summer haze, he may see somewhat of fertile lands, of great forests, of calm rivers; he may hear faint echoes of the lowing cattle, of the call of the hunter, of the laughter of children; and thus he may know that the place on which he dreamily gazes is one of both peace and plenty. That happy land was called Saturnia, because, so the old stories say, among its green hills and valleys a good king, named Saturn, ruled lovingly over his contented people. He taught them how to plant their fields, to build their homes, and to live right: The people were so joyous and the earth seemed so fair, that it was believed that the god Saturn himself had come to dwell therein; and those bright days of the years when the world was young are still spoken of as a Golden Age. For Hercules, like Saturn himself, had come from the far-off land of Greece, where the customs were unlike those of Italy; and thus he honoured the gods after the manner of his country. The Temple of Saturn, the oldest temple of the Forum, was begun in the days of Tarquin the Proud, and was built on a natural platform of earth on the side of the hill, and, when temples were made in the Forum to other gods, their foundations were made in imitation of this platform. Thus each of the temples was raised from the ground and was reached by a flight of steps. The number of steps in these flights was always unequal, so that, as an omen of good, the worshipper might put his right foot on the first and on the last step. But before reaching the steps of the Temple of Saturn, the reverent Roman, coming to offer his sacrifice to the gracious god, first passed through an open space enclosed by a railing. Then the soothsayers cried out that the end of the Republic was at hand, and among those that heard them many lived to see these words come true. But if it happened that the worshipper had not time to read the laws, he who truly honoured the gods would still linger a moment before the statue of Silvanus, which stood in the Area beneath the shade of a fig tree. For Silvanus was akin to Saturn, aiding him in his care over the fields and the forests, and having as his own special charge the boundaries of the farm, such as those of the pastures and of the corn-fields. The fig tree, near the statue of Silvanus, grew so large that its roots spread under the image, so that it was in danger of falling. To prevent this disaster, the tree was taken up, after prayers and sacrifices by the priestesses of Vesta, whose duty it was to attend all such solemn rites. And now, at last, the worshipper, having paid his devotions before the altars that also stood in the Area, mounted the steps and entered the Temple of Saturn itself. Over its entrance were carved the figures of two Tritons, creatures half [71] men, half fish, holding aloft large shells, as if to blow a warning note. Now the Tritons obeyed the commands of Neptune, god of the boundless sea, and, as over his blue domain they rode the white sea-horses, they wound their big shell-trumpets to still the rough, restless waves. Across the waters from Greece they had safely escorted Saturn, and their figures on his temple seemed still to guard him, and as if ready to quiet all disturbance that might come near the sacred place. His image was made hollow, but was filled with the oil from the olive, for did he not have the green world under his care? So it was Saturn that watched over the wealth of the early Roman people, for in those days their riches lay in their fields and in their flocks. Then when the Romans had grown greater, and their wealth was counted, not in the golden stores of [72] grain, but in shining bars of gold itself, what more natural than that Saturn should still guard it, and that, even as other gods had in their care other treasures, he should have in his temple the public riches of the whole Roman nation? At first, the money placed in the Treasury was only bars of copper, on each of which was [73] stamped some figure, as of an ox, a sheep, or a fowl, for in the early times all debts had been paid and all exchanges had been made with such animals. Later, rough copper coins were made, and some of them bore on one side the head of Janus, on the other ship that had brought Saturn to Italy. Still later silver and gold were used. Under their care were the accounts of public expenses, reports from all generals and governors of provinces; also sentences of death, names of ambassadors from strange lands, and the general record of births

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and deaths. The [74] earliest standard under which the Romans went forth to conquer was a simple bundle of hay, placed on the top of a long pole, for they were farmer-soldiers and fought for their lands as well as for the glory of their country. Once, when a deadly pestilence had stricken Rome for two long years, and the people were overcome with sickness and sadness, certain of their enemies dared to carry their attacks close to the distressed city. Angered at this advantage taken of their weakness, yet alarmed at their peril, the Romans appointed a dictator. By his orders the Roman standards were brought from the Temple of Atum, and, in the grey of the morning, were borne beyond the gates. Such men can never be conquered, and the standards were soon brought back to Rome in triumph. When the victorious Gauls had humbled Roman pride, the wisest among the magistrates took counsel together and decided that a fund should be put aside against times of extreme need, such as another war with those dreaded enemies from the north, or in case of any other pressing necessity of the State. It was, however, entirely separate from the general treasure, and the money, which was in bars of gold, amounted to enormous sums as the years went on. As their wealth grew greater, the Romans did not forget to honour the god in whose temple their treasure was so safely kept, but worshipped Saturn faithfully and once a year celebrated a great feast in his name. This was the Saturnalia, which took place in December, after the grain [76] was garnered and when man was ready for rest and for enjoyment; and the people were commanded by the Senate to observe this festival forever. It began with a sacrifice to Saturn in his temple, and was followed by a public feast, at the end of which the people gave themselves over to every kind of pleasure. It was as though men strove to recall once more the Golden Age, for during the Saturnalia they all stood equal and joyous freedom ruled the hour. Slaves were waited upon by their masters, prisoners were set at liberty, even criminals were pardoned, and no battles were fought during that happy time, which lasted for seven days. When the magistrates proclaimed that, on account of the expenses of the army during the war with the Carthaginians, there was no money left with which to make needed repairs in the city, the citizens, and especially the Ple- [77] beians, would not have the work stopped. The workmen themselves were the first to come forward to say that they would not ask for pay until the war is over, and soon after the money of the widows, and of those that were under age, was placed in trust in the Treasury, to show the confidence of even the most unprotected. So great was the enthusiasm that the soldiers also refused their pay, and every Roman of every class vied with his neighbour to prove his pride and his trust in the Treasury of the Republic. This, indeed, was not the only time that the Treasury was refilled by the united action of the people, for during the war with Philip of Macedonia, again the Romans supplied the wants of the State. The army had been made ready, but men were needed to row the fleet; for the Roman ships were not like our ships, which are driven by powerful machinery, but were moved by huge sails, aided by strong men at long oars. Now there was no money in the Treasury with which to hire these rowers, and without the fleet, how could the coast be protected? The Senate proclaimed that a tax be placed upon private citizens, and that each man, according to his wealth, bring [78] money to the Treasury. But the people were weary of paying for an army whose victories, although bringing glory to Rome, ended by leaving themselves poorer; so they came into the Forum in immense multitudes, and complained bitterly of the injustice of the tax. Upon this, another meeting of the Senate was held. The magistrates looked helplessly at one another. No money in the Treasury, no money from the people. What then was to be done? We should first do willingly ourselves what we would ask other to perform. So let us, senators and nobles of Rome, put into the public Treasury all of our gold, silver, and coined brass, only reserving those things which, being signs of our station, are due to our families. And let us do this before passing a decree upon the people, so that our zeal for the welfare of the Republic may inspire them by its pure ardour. With so much good-will did every man bring his portion, and with so much eagerness did he endeavour to have his name first upon the public register, that the clerks were hard pressed to enter all the contributions. Then, seeing the generosity of the nobles, the people were ashamed and quickly brought to the Treasury all that they were able to give. Thus, without any decree, or any use of force by the Senate, the fleet was provided with rowers, and more than this, a fund was added for their future support. There was only one man that had no respect for either the god or the government protecting the Treasury of Rome, and yet he was

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the greatest Roman of them all. At this, the great Conqueror grew angry and scornfully replied: When the last is over, I will speak with thee about the first. Rome and her people are now mine, and I shall do with all even as I will. Before he passed the threshold, however, Metellus spoke once more in warning and in entreaty, and some in the crowd around encouraged him. Augustus, the next great Master of Rome, had the Temple of Saturn enlarged and beautified; but after his day there came a long pause in its story. The emperors had their own treasury, and, as their power grew, that of the State faded. The time of the people had gone by. In the reign of Carinus, a most wicked emperor. Over the entrance were placed the letters S. Soon the worship of all [82] the gods was forbidden and the temple was no longer used even as a Treasury; and little by little it fell into ruins. The god of the Golden Age has deserted his temple, the Golden Treasure has been taken away, and the Golden story is ended. Hundreds of additional titles available for online reading when you join Gateway to the Classics.

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Chapter 6 : ROME: 'Ides Of March' Julius Caesar's Assassination Walking Tour - Fodor's Travel Talk Forum

This is the time that Julius Caesar enters Cleopatra's story. When Caesar marched on Rome to confront Pompey's armies during the Great Roman Civil War, Pompey fled to Greece but was defeated there by Caesar's forces in the Battle of Pharsalus in 48BC.

The Ptolemy pharaohs were of Macedonian descent and rulers of that line had sat on the throne in Egypt for three hundred years. Cleopatra is famous for her beauty and skills of seduction, but people often seem to forget that, first and foremost, she was a ruler. She first came to the throne at a young age and in troubled times, and used every skill she had to try to protect her people. One of those skills was cultivating the attention and support of powerful men. When Cleopatra was 18 her father died and the throne came to Cleopatra. Pompey managed to escape the battle and went to Egypt hoping to find support. The sculpture was made by Franciszek Pinck News of the battle had traveled ahead of him, though, and the Egyptians "who took his loss as a sign that the gods favored Caesar over him" promptly killed him. Cleopatra and Caesar by Jean-Leon-Gerome. Cleopatra was not against using the situation to her advantage, according to Ancient Egypt Online. She arranged a meeting with Caesar, spurring the famous story about her being delivered to him in a rolled-up carpet, although some authorities believe that she was just veiled, which may be more reasonable. Whether it was her lineage as a descendant of Alexander the Great, or her personal qualities, Cleopatra and Caesar become lovers in short order. Not long after that, Caesar returned to Rome. After about a year, she and the son she bore Caesar, known as Caesarion, left Egypt to go to Rome. Roman painting from Pompeii, early 1st century AD, most likely depicting Cleopatra VII, wearing her royal diadem, consuming poison in an act of suicide, while Caesarion, also wearing a royal diadem, stands behind her. When Caesar was assassinated, Cleopatra and Caesarion returned to Egypt. The assassination of Julius Caesar, by Vincenzo Camuccini, They eventually married and had three children, despite Antony having already married Octavia, the sister of his political rival Octavian, as a way of consolidating his power base in Rome. Octavian was made quite angry by these acts, and began to stir up dissent in Rome, saying that Cleopatra was corrupting and manipulating Antony so he would make her queen of Rome. The Senate of Rome declared war on Cleopatra in 32 BC, using her influence over Antony and supposed anti-Roman agenda as justification. Cleopatra and Antony were slowly losing the war with Rome when Caesarion was coming of age. On the day that Octavian captured the city of Alexandria, Antony fell on his sword.

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Chapter 7 : Basilica Julia | maltaly

The Basilica Julia was built in BCE by Julius Caesar as a part of his reorganization of the Forum Romanum, where it replaced the Basilica Atrium Vestae. It is located on the South side of the main square of the Forum Romanum, between the Temple of Saturn and the Temple of Castor and Pollux.

Augustus dedicated the prostyle temple it is still unknown whether its order was Ionic, Corinthian or composite to Caesar, his adoptive father, on 18 August 29 BC, after the Battle of Actium. Caesar was the first resident of Rome to be deified and so honored with a temple. The high platform on which the temple was built served as a rostra. Rostra ad divi Iuli and, like the rostra at the opposite end of the Forum, was decorated with the beaks of ships taken at the battle of Actium. In Greek and Roman culture, comet is an adjective describing the distinctive characteristic of a special star. Here is an excerpt of an account by Pliny, with parts of a public speech delivered by Augustus about the comet, his father Caesar, and his own destiny: The "Divine Star" was represented on coins, and probably worshiped in the temple itself either as a "comet star" or as a "simple star". The simple star had been used as a general symbol of divinity since 44 BC, as can be seen on the 44 BC coin series; after the appearance of the comet, the simple star was transformed into a comet by adding a tail to one of the rays of the simple star, as is shown on the 37-34 BC, 19-18 BC and 17 BC coin series. According to Appian the place near the Regia and probably part of the main square of the Roman Forum was a second choice, because the first intention of the Roman people was to bury Caesar on the Capitoline Hill among the other Gods of Rome. However, the Roman priests prevented them from doing so allegedly because the cremation was considered unsafe due to the many wooden structures there and the corpse of Caesar was carried back to the Forum near the Regia, which had been the personal headquarters of Caesar as Pontifex Maximus. It seems that in that very place there was a tribunal praetoris sub divo with gradus known as the tribunal Aurelium, a structure built by C. Aurelius Cotta around 80 BC near the so-called Puteal Libonis, a bidental used for sacred oaths before trials. After the funeral of Caesar and the building of the temple, this tribunal was then moved in front of the Temple of Caesar, probably to the location of the so-called Rostra Diocletiani. In the end the corpse was placed on a funeral pile created near the Regia by making use of any wooden objects available in the Forum, such as wooden benches, and a great cremation fire lasted all the night long. It seems that an ordinary funeral had been prepared for Caesar at the Campus Martius. An altar and a column were briefly erected at the cremation site for the cult of the murdered pontifex maximus, a sacred man, against whom it was strictly prohibited to use cutting weapons and objects. The column was of Numidian yellow stone and had the inscription Parenti Patriae, i. But this first monument was almost immediately taken down and removed by the anti-Caesarian party. Some time after the death of Caesar a comet appeared in the sky of Rome and remained clearly visible every day for seven days, starting one hour before sunset. This comet appeared for the first time during the ritual games in front of the Temple of Venus Genetrix, the supposed ancestor of the Julii family in the Forum of Julius Caesar, and many in Rome thought it was the soul of deified Caesar called to join the other gods. After the appearance of this sign, Augustus delivered a public speech giving an explanation of the appearance of the comet. The speech is partially known since a partial transcription by Pliny the Elder has been handed down. After the public speech Augustus caused a few series of coins devoted to the comet star and to the deified Caesar, "Divus Iulius", to be struck and widely distributed, so it is possible to have an idea of the representation of the comet star of the deified Julius Caesar. During his public speech about the appearance of the comet, Augustus specified that he himself, the new ruler of the world, was born politically at the very time his father Julius Caesar appeared as a comet in the sky of Rome. His father was announcing the political birth of his adoptive son; he was the one born under the comet and whom the appearance of the comet was announcing. Other messianic prophecies about Augustus are related by Suetonius, including the story of the massacre of the innocents conceived in order to kill the young Octavius soon after his own birth. Augustus wanted to be considered the real subject of any kind of Messianic

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prophecies and accounts. Later during his reign, he ordered that all other books of prophecies and Messianic accounts be gathered and destroyed. The temple therefore ended up as representing both Julius Caesar as a deified being and Augustus himself as the newborn under the comet. The comet star itself was an object of public worship. The consecration of the temple lasted many days, during which there were reconstructions of the siege of Troy, gladiatorial games, hunting scenes, and banquets. On this occasion a hippopotamus and a rhinoceros were displayed in Rome for the first time. It seems that the doors of the Temple were left opened so that it was possible to see the statue of the deified pontifex maximus Julius Caesar from the main square of the Roman Forum. If this is true, the new interpretation about the location of the Rostra Diocletiani and Rostra ad Divi Iuli cannot be correct. Augustus used to dedicate the spoils of war in this temple. The altar and the shrine conferred the right of asylum. Every four years a festival was held in front of the Rostra ad Divi Iuli in honour of Augustus. The Rostra were used to deliver funeral speeches by succeeding emperors. Drusus and Tiberius delivered a double speech in the Forum; Drusus read his speech from the Rostra Augusti and Tiberius read his from the Rostra ad Divi Iuli, one in front of the other. The emperor Hadrian delivered what was perhaps a funeral speech from the Rostra ad Divi Iuli in AD, as can be seen on the coin series struck for the occasion.

Public domain The temple remained largely intact until the late 15th century, when its marble and stones were reused to construct new churches and palaces. Only parts of the cement core of the platform have been preserved. The plan of this temple is missing in the Imperial Forma Urbis. Vitruvius wrote that the temple was an example of a pycnostyle front porch, with six closely spaced columns on the front. However, the arrangement of the columns is uncertain, as it could be either prostyle or peripteral. The column order originally used for this temple is uncertain. Ancient coins with representations of the Temple of Divus Iulius suggest the columns were either Ionic or composite, but fragments of Corinthian pilastre capitals have been found on the site by archaeologists. Some scholars hypothesize that the temple had an Ionic pronaos combined with Corinthian pilasters on the cella walls, i. The distinction between Corinthian and composite columns is a Renaissance one and not an Ancient Roman one. In Ancient Rome Corinthian and composite were part of the same order. It seems that the composite style was common on civil buildings and Triumphal arch exteriors and less common on temple exteriors. The temple was destroyed by fire during the reign of Septimius Severus and then restored. Comparisons with coins from the times of Augustus and Hadrian suggest the possibility that the order of the temple was changed during the restoration by Septimius Severus. The entablature and the cornice found on the site have a modillions and roses structure typical of the Corinthian order. The original position of the staircase of the podium remains uncertain. It may have been at the front and sides of the podium, or at the rear and sides of the podium. The position at the rear is a reconstruction model based on a hypothesized similarity between this temple and the Temple of Venus Genetrix in the Forum of Caesar. The front position is based on some evidence from 19th century excavations and on an overall impression of the actual site, and on the depictions on ancient coins. Visible are the Rostra ad Divi Iuli, the arrangement of the podium, and the temple.

Public domain Dio Cassius reports the attachment of a rostra from the battle of Actium to the podium. The so-called Rostra ad Divi Iuli was a podium used by orators for official and civil speeches and especially for Imperial funeral orations. The podium is clearly visible on coins from the Hadrian period and in the Anaglypha Traiani, but the connection between the rostra podium and the temple structure is not evident. Also in this case there are many different hypothetical reconstructions of the general arrangement of the buildings of this part of the Roman Forum. According to one, the Rostra podium was attached to the Temple of Divus Iulius and is actually the podium of the Temple of Divus Iulius with the rostra the prow of a warship attached in a frontal position. According to other reconstructions, the Rostra podium was a separate platform built west of the temple of Divus Iulius and directly in front of it, so the podium of the Temple of Divus Iulius is not the platform used by the orators for their speeches and not the platform used to attach the prows of ships taken at Actium. This separate and independent podium or platform, known as Rostra ad Divi Iuli, is also called Rostra Diocletiani, due to the final arrangement of the building. Upper decoration of the frontal pediment Flowers placed on the remains of the altar of Julius Caesar. Fire tongues decorated the pediment, as in Etruscan

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decorated antefixes, similar to the decoration of the Temple of Jupiter on the Capitoline Hill. The fire tongues perhaps recalled the flames of the comet star on Augustan period coins. With a star as the main decoration of the tympanum, as can be seen on the Augustan coins, the whole temple had the function to represent the comet star that announced the deification of Julius Caesar and the reign of Augustus, as reported by Pliny the Elder. Other Augustan era buildings with that particular type of Etruscan-style decoration appear on coins, as well as on representation of the frontal section of the Curia. The niche and the altar The niche and the altar in front of the temple podium are also a problem of interpretation based on scarce data. For the period after the coinage of that series there is no clear evidence. It is known that at some time the altar was removed and the niche filled in and closed with stones to create a continuous wall at the podium of the temple. According to various hypotheses this was done either in 14 BC, or probably before the 4th century AD, or after Constantine I or Theodosius I, due to religious concerns about the pagan cult of the emperor. Richardson and other scholars hypothesize that the filled in niche may have not been the altar of Julius Caesar, but the Puteal Libonis, the old bidental used during trials at the Tribunal Aurelium for public oaths. Visible are the altar, a statue of Caesar veiled and with a lituus, and a star in the tympanum. Public domain The temple measured The podium or platform area was at least 5. The columns, if Corinthian, were probably Materials Opus caementicium inner parts of the building Travertine walls of the podium and the cella Marble podium revetement, columns, entablature and pediment of the temple; probably marble from Luni , i. The tympanum, at least during the first years, probably showed a colossal star, as can be seen on the Augustan coins. The cornice had dentils and beam type modillions one of the first examples ever in Roman temple architecture and undersides decorated with narrow rectangular panels carrying flowers, roses, disks, laurel crowns and pine-cones. Remnants of the decorations, including elements of a Victory representation and floral ornaments, are visible on site or in the Forum Museum Antiquarium Forense. Interior Augustus used the temple to dedicate offerings of the spoils of war. It contained a colossal statue of Julius Caesar, veiled as Pontifex Maximus, with a star on his head and bearing the lituus augural staff in his right hand. In the cella of the temple there was a famous painting by Apelles of Venus Anadyomene. There is also another painting by Apelles, depicting the Dioscuri with Victoria.

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Chapter 8 : Temple of Caesar - Infogalactic: the planetary knowledge core

Temple to Mars, Venus, and divine Julius Caesar Designed and constructed during reign of Trajan and Hadrian, but inscription says it was built by "Marcus Agrippa, son of Lucius, who was consul three times".

See Article History Alternative Title: Although he led military efforts to prevent French domination of Italy , Julius is most important for his close friendship with Michelangelo and for his patronage of other artists, including Bramante and Raphael. In he became a Franciscan, and in Sixtus IV made him a cardinal. In this office Giuliano displayed all of the attributes of cupidity and corruption of an unscrupulous Renaissance prince. The Pope lavished on him six bishoprics in France and three in Italy along with an abundance of wealthy abbeys and benefices. The Cardinal, who lacked any interest in spiritual pursuits, became an outstanding patron of the arts. He accompanied the French king on his expedition against Naples in the hope that Charles would also depose Alexander VI. Alexander VI twice attempted to seize him. Immediately after his election he decreed that all future simoniacal papal elections would be invalid and subject to penalty. Political activities Julius II viewed as the main task of his pontificate the restoration of the Papal States , which had been reduced to ruin by the Borgias. As a first step as pope, Julius subjugated Perugia and Bologna in the autumn of Julius II, contemporary medallion; in the coin collection of the Vatican Library Leonard von Matt Having become an exponent of Italian national consciousness , Julius II proposed to drive the French from Italy, but his second war, which lasted from September to May , was unsuccessful. Several cardinals defected to Louis XII and called a schismatic council, to which Julius responded by summoning the fifth Lateran Council. The territories in northern Italy occupied by the French revolted, the French left the country, and the Papal States were augmented by the acquisition of Parma and Piacenza. Toward the end of his life, he viewed with concern the replacement of French by Spanish efforts to attain supremacy in Italy. Patron of the arts The enduring impact of the life of Julius II stemmed from his gift for inspiring great artistic creations. His name is closely linked with those of such great artists as Bramante, Raphael, and Michelangelo. With his wealth of visionary ideas, he contributed to their creativity. Among the innumerable Italian churches that benefitted from his encouragement of the arts was Sta. Maria del Popolo in Rome, for which he commissioned Andrea Sansovino to create sepulchres for a number of cardinals and Pinturicchio to paint the frescoes in the apse. Around the Pope conceived the idea of building a new basilica of St. Peter, the first model of which Bramante created. Its foundation stone was laid on April 18, Pietro in Vincoli, in Rome, was completed; the Pope is, however, not interred there but in St. The famous bronze statue of the Pope for the church of S. Petronio in Bologna, completed in , was destroyed in In Michelangelo was prevailed upon by Julius to begin his paintings on the ceiling of the Sistine Chapel , which were unveiled in October The paintings, which represent a climax in Western art, were, in form and conception , a product of the artistic symbiosis of Michelangelo and the Pope. By Raphael , introduced to Julius, had begun his masterpieces for the Pope, the frescoes in three rooms of the Vatican. In addition to these fresco portraits, there is one by Raphael in the Uffizi gallery in Florence, one of the masterpieces of portraiture, which shows the Pope not as the victorious Moses springing to his feet, as Michelangelo portrayed him, but as a resigned, pensive old man at the end of an adventurous, embattled life. As cardinal, Julius II fathered at least one illegitimate daughter, Felice. He made four members of the Della Rovere family cardinals, only one of whom achieved any importance. He wished for greatness for the papacy rather than for the pope, and he wished for peace in Italy. Legacy Julius had an extraordinarily violent temper, often lost his self-control, and could be rude and often even vulgar in manner. Yet, apart from the avarice and corruption inherent in his office and time as much as in himself, he was incapable of baseness and vindictiveness and despised informers and flatterers; no one was able to influence his decisions. Everywhere he saw and sought out greatness. He lacked the smooth manners of the servile. His faults arose from his relentless candour and uncontrollable temper. He was called terrible, an epithet suggesting that he was regarded as sublime , even superhuman.

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Chapter 9 : Assassination of Julius Caesar - Wikipedia

The assassination of Julius Caesar was the result of a conspiracy by many Roman senators led by Gaius Cassius Longinus, Decimus Junius Brutus Albinus, and Marcus Junius Brutus.

Ron Current The assassination of Julius Caesar was only the beginnings of this historic story of ancient Roman intrigue, what came next was his funeral and cremation. As I stated in my last post The Roman Forum: What we know comes from two sources: From these two accounts we get a picture as to what may have taken place in 44 BC. In the Forum today is the reconstructed rostra that sits on that site near the Temple of Saturn and the Arch of Severus. This would have added to the horror of the event. Also on the Rostra, next to the body, was a torso of Caesar made of wax, which revolved mechanically, showing the 23 stab wounds. The large crowd that had gathered for the funeral was becoming more and more agitated as time went on, and there was great wailing and moaning coming from them. Friends, Romans and countrymen, lend me your ears; I come to bury Caesar, not to praise him. There they sat it down, covering it with wood, clothes, furniture, anything that would burn, and set it ablaze. It was said that fire was so large and out of control that several of the buildings in the Forum were damaged. After the funeral pyre had burned out the crowd, still enraged, went through the city burning the houses of the conspirators. Both Antony and Octavian used this anger to their own political ends, getting rid of the senate conspirators and to form their own seat of power in Rome. One year later, in 42 BC they, along with Marcus Lepidus, formed yet another three person ruling partnership called the Second Triumvirate. Also they got the new puppet senate to formally deify Caesar, making him the first Roman to be named a god. In 31 BC Octavian began the construction of a temple to honor his adopted father also at that site. This is what the Temple of Caesar may have looked like. Around this recess was constructed a raised orators platform designed to be the new rostra for public speeches. This platform was adorned with the bronze rams taken from the ships of Antony and Cleopatra at the battle of Actium. Inside the temple was a large statue of Julius Caesar, which included a star on his head and bearing the augural staff in its right hand. The Temple of the Deified Caesar today To find the Temple of Caesar in the Roman Forum when going through the Arch of Constantine entrance you walk down the still unexcavated hill toward the center of the Forum. This ends my seven part series on the Roman Forums. Part I, the center of an empire The Roman Forum: Forum of Trajan The Roman Forum: