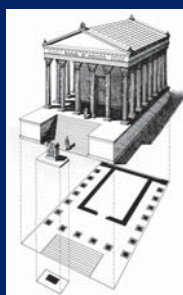


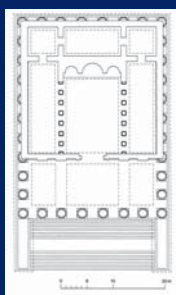
The transformation of cult practices

Even in pre-Roman times the indigenous population worshipped gods – sometimes of merely local significance, sometimes of importance beyond the immediate region – in shrines or temples of their own. Some aspects of these cults were changed through Roman influence. In addition the Romans brought new cults with them, which were the same across the whole empire. For these official cults the Romans also built mediterranean-style temples in the provinces. Thus, in the northern frontier provinces, temples of Mediterranean form and shrines in the native tradition are both

found, often next to one another. Temples in the centres of cities were fundamentally of the Mediterranean model. They were podium-type temples, built of stone, which stood within a walled sacred enclosure. Most consisted of a simple Cella with frontal colonnade; temples with a Cella subdivided into three parts are comparatively rarely attested. The Mediterranean-type temples were on the whole reserved for the official state religion and the imperial cult.



The temple dedicated to the goddess Roma and Augustus in the forum at Augst (CH)



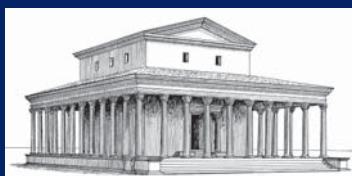
Plan of the temple of the Capitoline Triad at Xanten (D)



Altar dedicated to Iuppiter, Iuno and Minerva, the Capitoline Triad, at Xanten (D)

In contrast, temples in the native tradition were usually built in sacred areas on the edges of cities, in small towns, or in rural sanctuaries. Among the types of provincial temple the 'Romano-celtic' type (with a central Cella and surrounding ambulatory) had the widest distribution, being attested from Britain to Noricum. This represented a development from simpler pre-Roman prototypes, usually simple structures with four corner posts. Roman ar-

chitectural influence led to these buildings acquiring a colonnaded ambulatory around their square inner cell and to their occasionally being built on a low podium. In Moesia, in contrast, temples were already being built along the lines of Greek prototypes in the pre-Roman period, with small columnar facades.



Reconstruction of the Romano-celtic ambulatory temple at Elst (NL)



Reconstruction the shrine on the Martberg (D), in existence since pre-Roman times



Plan and reconstruction of the Temple of Apollo and the Thracian rider-god at Draganovec (BG)

Numerous native gods of pre-Roman times are only known to us because their names were attached to those of Roman gods who evidently had similar characteristics. A good example is seen in the linking of Norican gods, who had only a local distribution, with Jupiter, principal god of the Roman pantheon.

Among the native deities that took shape under Roman influence we find the goddess Nehalennia, under whose protection all traders and seamen making the North Sea crossing to Britain placed themselves. Nehalennia is numbered among the mother goddesses, the so-called Matrones, who were so extraordinarily popular in Lower Germany. Another Celtic goddess, worshipped from Britain to Dacia, is Epona, invariably represented with a horse. From the Lower Danube the cult of the Thracian rider-god, already worshipped in pre-Roman times, spread towards the West. The main agents of this transmission were soldiers recruited by the Romans in Moesia and Thrace.



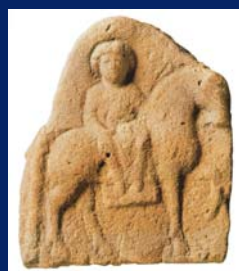
Distribution of dedications to Norican deities equated with Jupiter



Depiction of the goddess Nehalennia



Depiction of the Matrones Aufaniae



Depiction of the Celtic goddess Epona



Depiction of the Thracian rider-god