

University of Wyoming

The Roman *Principia* as a Roman Temple:  
An Exploration of Spatial, Temporal, and Personnel Similarities

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Honor's Capstone Project

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5/27/2020

## Part 1: Introduction

### *Introduction*

The ancient Roman fort is a foreign structure in many of our minds. We often associate it with current military camps, thinking that the social purpose of the camp was geared solely toward war. Contemporary military camps have designated holy areas, but all other buildings are secular in nature. The Roman fort, on the other hand, did not separate its war effort from its religious worship; instead the command building, the *principia*, that deliberates orders and controls the fort, simultaneously used its space for both religious and military purposes. Most of the constituent parts of the modern camp have equivalents to the Roman fort, but these buildings' connotations are most assuredly different from one another. This occurs, in part, because contemporary interpretations of the ancient world often lack the original social context of the building, which is the result of a strictly spatial interpretation of the space. A spatial analysis alone provides little context in understanding the Roman fort, which necessitates the use of other analyses to better understand these ancient structures.

One building in particular, the *principia*, is known as the headquarters of the camp, like that of the modern secular camp, but the *principia* also facilitated religious events unlike their contemporary counterparts. Instead, the ancient Roman temple provides a more adequate comparison. The internal structure of the temple and *principia* share spatial similarities with one another. Furthermore, they share temporal and social characteristics that parallel the utilization of space. In exploring this intersection between these three variables, a dynamic use of space, time, and personnel, we find that the *principia* operated more like an ancient temple rather than a contemporary military camp.

The parallels between the Roman temple and fort exceed the spatial arrangement of both structures, sharing temporal and social similarities that further likens one to the other. The temple is a vital constituent member to the town, as the *principia* is to the Roman fort. Part of this distinction from the rest of the city and fort alike derives from both structures' sacredness. A place that is sacred is that which is in contact with the divine, which the temple and *principia* both seek to preserve. The profane, on the other hand, is that which is removed from the divine. The temple and *principia* protect the sacred by placing the divine at its center and constructing boundaries that keeps the sacred disconnected from the profane (Billing 81).<sup>1</sup> The sacred and profane, however, are stratified by spatial boundaries of the temple and *principia*, which provides a satellite space between the sacred and profane. These steps between the levels of sacred and profane are evident in the spatial stratification of the fort, but the use of sacred space with sacred time and qualified personnel further reflects the similarities of the two otherwise uncomparable structures.

Before exploring how these two building types parallel further, a preceding discussion of what is considered "sacred" and key components of the sacred, like sacred space and time, should establish the theoretical foundations in evaluating the temple and *principia*. Here the order of analysis will be established, which will continue through the rest of the paper, beginning with a spatial discussion, then applying a temporal lens to provide a context of space *and* time, and finally exploring the intersection of all three through the personnel facilitating any religious ceremony. Both buildings, subsequently, follows a similar use of space, time, and personnel, which indicates an overlap between religious and military structure that lends a better understanding of the fort aside from archaeological interpretations of the architecture itself.

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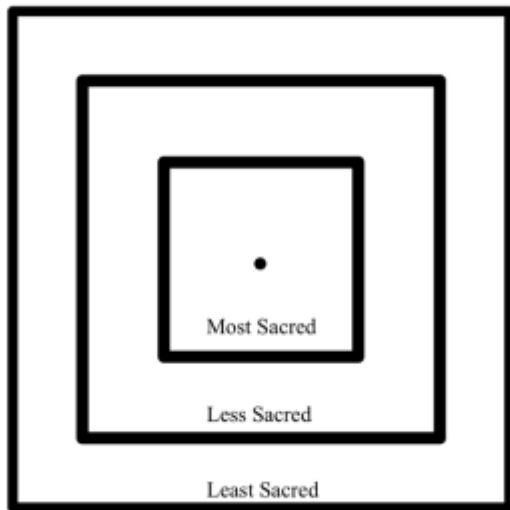
<sup>1</sup> Billing notes that Rykwert (1976) finds that Roman architecture exhibited a "great relationship between the boundary and the center," which exemplifies the Roman association of the center and divinity (Billing 81).

*The Sacred*

The term “sacred” refers to that which is in contact with the divine. The sacred, in Roman society, is closely associated to the center, wherein the center constitutes the connection between “the three cosmic levels—earth, heaven, [and] underworld—[that] have been put in communication” (Eliade 36). The profane, conversely, provides no such connection to the divine. It is, in Eliade’s words, the “space [that] is homogeneous and neutral; no break qualitatively differentiates the parts of its mass” (22). As such, the sacred is a break in the profane, a sensation of another reality beyond the profane expanse. Eliade terms this experience as a “hierophany,” something sacred that shows itself to humans, which provides the disruption of profane space inferring that the area of the hierophany is therefore sacred (Eliade 11). Everything else that is not that particular space remains undifferentiated, and profane.

When a place is revealed to be different from the profane world, humans routinely attempt to preserve that connection. They do so by constructing barriers that further break the continuity of profane space, signifying both the location of the divine and differentiating it further from the profane. An individual in America today, for example, can look to the church and understand its religious connotation from its architectural difference from the surrounding buildings; the church, as a structure, signifies its connection to God through its designation of a sacred space, whereas the rest of the town would carry no such connotation. The church building provides the spatial boundaries that maintain the sacred from within, becoming itself sacred, while the rest of the town remains profane without the spatial connection and designation to the sacred. This view, however, provides a dichotomous approach to sacred and profane space that often limits the discussion of the internal boundaries of the sacred space. In other words, it is assumed that everything inside the church is equally sacred, whereas everything outside is

equally profane. While appropriate in identifying the church from the town, this binary label ignores the internal structure of the church which has varying levels of sacredness, or a closeness to to the sacred.



*Figure 1: Concentric hierarchies of sacredness from the connection to the divine center.*

If the sacred is the center and the break between the profane is the spatial boundary, then the boundaries within the church provide stratified levels to the sacred that keep it further from the profane. The entryway of the church, in other words, will be less sacred than the place of the cross, which is often the revered item of the space and provides the connection to divinity. Furthermore, the internal walls can be identified in their

closeness to the sacred, wherein each boundary toward the profane constitutes a space less sacred than the center (See Figure 1). The profane outer world still exists, but within the structure itself there are intermediary levels of the sacred that further distance the sacred from the profane.

These structures—churches, temples, and forts alike—are all constructed by human beings, which reveals that this spatial hierarchy of sacredness is a human construction rather than a godly one. The act of preservation attempts to maintain the sacredness within, which upholds the connection between the divine and humans. The structural layout of these buildings are human constructions seeking to preserve the sacred from the profane, with each spatial level toward the sacred reflecting social qualities of the space. As a result, the divine within becomes a human construct the structure shields the profane from the sacred, inciting social hierarchies that

become apparent through the spatial arrangement. In other words, sacred space as much about people as it is about the god(s).

A method of approaching the sacred without threatening its purity is to undergo a set of procedures that uphold the connection to the divine, a ritual. To deviate from these procedures is to threaten the sanctity of the space, to break the connection to the divine that the structure encapsulates and glorifies. To follow procedure, subsequently, is to ensure the connection to the divine, with any mishap in that procedure blocking that connection. Specific individuals, usually designed as priests, are tasked with maintaining the ritual order in observing the sacred, to keep the connection to the divine for the congregants who otherwise have no skill in approaching the sacred. Ritual order becomes, then, a social activity as much as it is an observance of the sacred. Rituals, in other words, “constitute order, or maintain orderliness, in contrast to disorder, entropy, or chaos” (Rappaport qtd. in Driver 133). To preserve the cosmological order established from the divine is to keep social life in order, as the possible disconnection from the divine can cause social unrest and disorder.

### *Sacred Space*

Sacred space is a space that is in contact with the divine, which is then provided spatial boundaries to differentiate between the two modes of space, sacred and profane space. In finding a break from the profane world, people establish a point point that centers from the hierophany. This point commemorates location of the divine, which is the epicenter that “religious man has always sought to fix... at the ‘center of the world’” (Eliade 22). Therefore, wherever the divine is felt will be considered the center, with the rest of the structure built from and around this point. With boundaries, the sacred within can remain separated from the profane, as to otherwise keep

the connection to the divine intact while protecting its unique quality of space from the undifferentiable profane world.

Walls demarcate the boundary between the sacred and profane. When people construct a church, for example, the entire building becomes known as the “house of God,” with its walls distinguishing the sacred within from the the profane without. In other words, “for a believer, the church shares in a different space from the street in which it stands,” becoming known for its connection to God in respect to the surrounding environment (Eliade 25). The boundaries *within* the building itself, in turn, become microcosms of the same phenomenon, with the internal structure built around the center and its levels of sacredness providing spatial boundaries toward the sacred that are socially reflective as well.

In concerning ourselves only with the temple and *principia* proper, the internal structure reveals the stratified levels of sacredness observed from within the boundaries of the building. Each step toward the divine center constitutes first a step away from the profane world outside and second a step away from the less sacred areas of the structure. This ascension toward the divine is not incremental, however, as internal walls provide breaks in the continuity. Sacred space becomes, then, a concentric alignment of sacredness, with the center being the most sacred and peripheries the least (See Figure 1). This is not to say that the peripheries of the internal structure are any more profane than the world outside, as the outer walls already establish the spaces’ differentiation from the profane. Instead, within the structures there are levels of sacredness, with each boundary toward the center constituting another level toward the sacred (See Figure 1). These levels, however, do not necessarily occur as geometrically equidistant

barriers (as seen in See Figure 1), and can also be oriented from one direction outwards (See

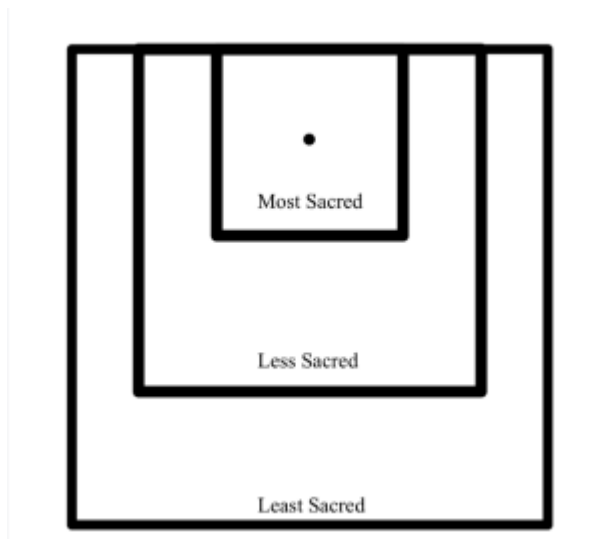


Figure 2: Concentric hierarchies of the sacred skewed toward one wall of the structure, with the divine at the center.

Figure 2). Once these internal boundaries are defined, then the question becomes: “how do these spaces differ from one another *and* what does that mean for the congregation who’s gathered to experience the divine from within?”

### *Sacred Time*

Space alone cannot answer this question. The commencement of the spatially sacred is a static process. Space does not move, but the intersection of time *with* space adds a dynamic nature to these areas. In other words, a mass permits a certain recurring time, a sacred time, to approach the spatial place of the sacred, converging sacred space with sacred time. Like space, Eliade points out there are two modes of time: sacred and profane time. Eliade provides a clear definition between the two, “on the one hand there are the intervals of a sacred time, the time of festivals (by far the greater part of which are periodical [repetitive]); on the other there is profane time, ordinary temporal duration, in which acts without religious meaning have their setting” (Eliade 68). Furthermore, he supplies one characteristic of sacred time important to this study, the:

religious participation in a festival implies emerging from ordinary temporal duration and reintegration of the mythical time reactualized by the festival itself. Hence sacred time is indefinitely recoverable, indefinitely *repeatable*... it is the time that was created and



sanctified by the gods at the period of their [conception], of which the festival is precisely a reactualization (Eliade 69, my italicization).

The repetition of any ceremony, like a church service on Sunday, not only provides sacred time for the sacred place, but also allows the layperson the experience of the divine that can be repeated indefinitely to revive the sacred time.

More importantly, time provides a dynamic process to the static nature of space. The walls and boundaries of the structure cannot move, in being constructed around the center, but time allows people to navigate these spaces during a sacred time. Take, for example, a Catholic service. A congregant could enter the cathedral on a weekday to be spatially near the sacred, but there is no observance of a sacred time. The spatial connection to the divine is indeed present, but sacred time cannot be induced by this single individual. If that individual were to return on a Sunday, however, they would find other congregants observing the sacred space *in* a predetermined sacred time, which allows for the priest to establish an order of actions, a ritual, that helps induce the sacred and connect it to the congregants.

The act of ritual itself maintains this connection between space and time. If sacred time is a reactualization of the gods at the period of their conception, then the act of ritual seeks to uphold the implicit rules and structures that evoke the sacred at sacred time. In other words, “rituals, rigid procedures, regular formalities, symbolic repetitions of all kinds, as well as explicit laws, principles, rules, symbols, and categories are cultural repetitions of fixed social reality, or continuity. They present stability and continuity acted out and re-enacted; visible continuity” (Moore qtd. in Driver 136-137). Without ritual process, which necessitates time, the connection to the divine could be lost, and even worse, the social order based around the divine center could collapse.

*Sacred Personnel*

To this point, the actors that facilitate the convergence between sacred space and time have been mentioned, but their role needs a fuller explanation. With a priest, or an individual with appropriate qualifications, the sacred space and time of Sunday service can be relayed to the congregants, to allow them the observance of the sacred. Furthermore, the priests' guidance ensures that the sacred's repetitive actualization—i.e., its ceremony and ritual—may return during the next instance of sacred time, guaranteeing the connection to the sacred. Maintaining that connection has long been the duty of the priests, the individuals chosen to be intermediaries between the god(s) and humans. With priests' direction through ritual, the sacred may remain pure, undamaged, or otherwise stays sacralized. It is clear, then, that without these intermediaries there would be little ability to observe the sacred.

The congregants of any religious worship compose the population that the priests seek to guide through ritual. The priests' purpose, in the Catholic church for example, is to facilitate the evocation of the sacred, to provide a place and time for congregants to take part in experiencing the sacred. The priests guide the congregants through the procedure of interacting and observing the sacred, which provides the structure that maintains the connection to the divine. Any deviation from the set of rules and procedures often incites religious and social disorder. Or as Thomas Peterson puts it, "precisely because ritual is so rich in possibilities for metaphorical activity, extreme care must be taken to maintain a precise ordering of activity in order to prevent the hilarity and confusion of an Alice-in-Wonderland world" (Peterson qtd. in Driver 136). If a priest veers from the accepted procedure of ritual, the perception of both religious and social order collapses leaving the world in a state of disorder. Ritual order reflects cultural order, with ritual disorder indicating cultural disorder. The priests, then, must not only convene with the

congregants on a specific, recurring sacred time at the right sacred place, but they must also facilitate the procedure correctly or else damage the social structure that this worship is at the center of.

Beyond their explicit duties, the priests reflect the hierarchical social structure invoked by the sacred. The priests are essentially the rulers of this domain, as they have the authority to not only invoke the sacred, but to also pass through the various levels of sacredness. By contrast, laypeople are permitted only to the less-sacred parts of the structure; their standing within the religion is lower than that of the priests and hence less authoritative. They cannot approach the sacred center with the same freedom. In other words, a Catholic congregant cannot rise to the podium to evoke the sacred, as their expertise and social positioning under priests leaves them unequipped to evoke the sacred according to procedure. The same is likewise true with the Roman fort, as a soldier cannot speak from the podium designated for the commanding officers, which disrupts the social hierarchy established from the spatial stratification of the fort.

### *Uniting the Three Analyses*

In synthesizing these three analyses, the ability to observe the dynamic nature of worship becomes possible, despite a near 2000-year gap between today and the Roman world. As such, to claim one analysis holds precedence over the other would not adequately depict the evocation of the sacred, which requires the union of sacred space, sacred time, and chosen personnel to lead the interaction with the sacred. Like a church-goer attending church on a Thursday evening instead of a Sunday service; the place is right, but the time and personnel are missing. Even if the congregant made it to the church on Sunday, without the priests there can be no proper

procedure. The lack of order can anticipate cosmic and social disorder, which ritual procedures aim to overcome through repetition and guidance.

When all three elements of sacred space, sacred time, and sacred personnel converge, however, the Roman nature of worship becomes apparent, especially in the way these affect social stratification. A priest resides at the top of the church's hierarchy, like that of the temple's priest, and furthermore like the commanding officer of the *principia*. The priest's ability to pass through all sacred spaces of the church, or temple, or *principia*, reflects their hierarchical alignment over congregants in the less-sacred areas of the camp. This establishes a hierarchical social order, which places the priests socially superior to the congregants due to their skill and expertise in interacting with the sacred. The procession of ritual, then, not only utilizes the spaces of the sacred with the ability to access sacred time, but also establishes and represents a hierarchical social world determined by the boundaries of space and time that the priests can travel through. The study of sacred space and time, with the intersection of personnel, provides another view of the cultural structure designed into the temple and the *principia*.

## Part 2: The Temple

The Parthenon provides an example of a widely-recognized temple and its connection for the West between antiquity and modernity. The link, however, is only architectural. We can walk through the rooms and colonnades of these ancient temples today, but the connection to the past can solely be understood through the spatial remains of the temple. Literature about the ancient past strengthens this gap, but without the temporal background, sacred time, of the Parthenon, visitors lose the ability to evoke the ancient sensation of standing before the divine in the Parthenon. In other words, without temporal contextualization the temple becomes static in nature, to the tourist it appears unchanging.

If we could somehow reach back into the past and recreate both the spatial *and* temporal context of the Parthenon, we would still miss one critical catalyst for creating and facilitating the sacred: personnel. Without the priests of the temple, congregants would interact with the space much like tourists today. The tourists lack a priest to guide, evoke, and convey the sacred, making the Parthenon an attraction rather than a place of worship. None of the variables of space, time, and personnel can explain a Roman Temple's workings by itself, or even in pairs. Instead, an analysis of the temples' features as shaped by all three variables—space, time and personnel—provides an analytic lens to set out what a Roman temple is and how worship takes place within it. That, in turn, will help set up the way we understand the relation between the temple and the *principia* in the next chapter.

During worship, the three metrics came together at a single moment, for which the entire temple was designed. First, the physical boundaries and thresholds of the internal and external building should be understood to best navigate this space, especially in establishing movement across these barriers at times of sacred worship. The specific way in which temporal holiness of

worship was assigned needs explored, in tandem with the spatial analysis. The personnel, finally, evoked the alignment of sacred space and time during worship, wherein their hierarchical position in the temple allowed them to help define and sanction the sacred. In aligning all three of these variables, worship becomes imaginable rather than speculative.

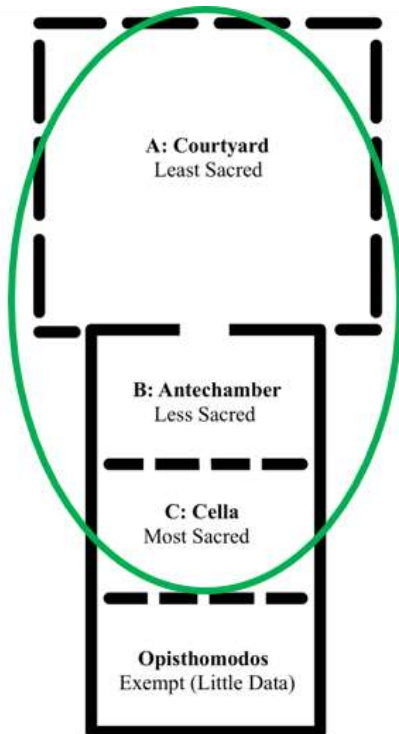


Figure 3: The spatial-sacred hierarchy of the temple's structure.

### *Spatial Analysis: The Temple in Thirds*

If we limit our spatial study to an analysis of the temple's architecture, we find it is partitioned into three sections.

The primary three portions of the temple for this analysis are: (A) the courtyard, (B) the antechamber (*pronaos*), and

(C) the inner sanctum (*cella*) (See Figure 3). As for the

temple structure itself, the front porch of the temple

comprises the *pronaos* (hereon known as the

"antechamber"), with the center being the *cella* (hereon the

"inner sanctum"), and the rear section called the

*opisthodomos* (Vitruvius 116-118). There is little

information on the *opisthodomos*, however, and its name

in Greek means the "place behind." No worship takes place there, leaving this portion of the

temple spatially unimportant in regard to the areas of priests and congregation in the front

portions of the temple (Hollinshead 189). These three sections, however, do not represent the

functional space of the temple adequately. Instead, let us extend the temple's boundary to include

the courtyard and exclude the *opisthodomos*, given its suspected use as a treasury and relative

unimportance in regard to sacred space (Hollinshead 214).

In front of the temple—before the colonnades and steps to the antechamber—there stood a courtyard large enough for group rituals like sacrifices facilitated by the priests of the temple, which contained an altar that establishes this space as sacred as opposed to outside the area of the courtyard (Hollinshead 189). Literature pertaining specifically to the courtyard remains sparse, with many studies focusing instead on the temple structure itself. We can turn to descriptions of Jewish temple courtyards, as there is a similar spatial progression from the least sacred (the courtyard) to the most sacred (the inner sanctum) in both types of temples. Let us take the Jewish

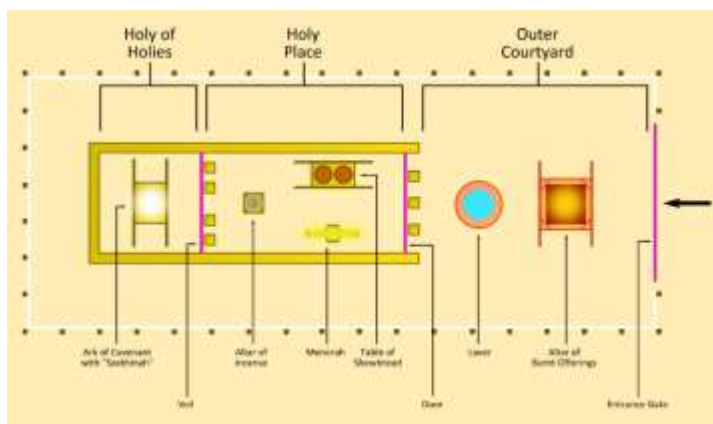


Figure 4: The Tabernacle’s spatial designation of the sacred, increasing from the least sacred outer courtyard to the most sacred inner sanctum, the “Holy of Holies.”

temple, for example, since the courtyard similarly comprises the front third of the perimeter as in Greco-Roman temples (See Figure 4).<sup>2</sup>

Jonathan Z. Smith explores the Jewish temple’s description in the book of Ezekiel, supplying the text with hierarchical spatial designations that

also have social reflections. Smith uses the book of Ezekiel to illuminate the progression from the least sacred to the most sacred:

“The people are confined to the outer court. The Levites range from the gates through the outer and inner courts (Ezekiel 44.11), but ‘they shall draw near to me [YHWH] no more to serve me as priests, nor come near to any of my sacred things, nor to the holy of holies’ (Ezekiel 44.13)” (63) (See Figure 4)

<sup>2</sup> The three-part structure of the Jewish Tabernacle observable in figure 4 mirrors the three portions of the Greco-Roman temple.

Like the Greco-Roman temple, the Jewish temple's spatial sequence from the least sacred to the sacred begins with the courtyard. This space derives its less sacred nature from the contrast of the sacred, maintained inside the temple with demarcated boundaries disconnecting it from the less sacred parts of the temple proper. In other words, the less sacred areas "finds expression in the experience of an opposition between space that is sacred" (Eliade 20). The third part of the temple, with its constituent priests, altars, and architectural differentiation all draw spatial contrast opposite the laypersons' courtyard.

Eliade's vision of the sacred posits that there are binary characteristics of the sacred and profane that negate each other. This is not necessarily true, however, as the antechamber would be more sacred than the courtyard but still less sacred than the inner sanctum. Instead, the sacred and profane are hierarchical, with each step toward the inner sanctum being a step closer to the sacred but still no further than one step away from the profane. In extension, the entire temple complex itself is a hierarchical sacred structure, as the town outside of its perimeter would be one step further removed from the sacred. The 'profane' courtyard is only designated as such in comparison to the more-sacred inner sanctum, but the courtyard should not be viewed as profane in respect to the grounds outside the temple. As a result of this hierarchical correction, the spaces from one level of the sacred to the next remain viable for analysis but are allowed some degree of change and movement not previously permitted by the dichotomization between sacred and profane.

The steps up to the Greco-Roman temple's antechamber begin the separation between the less and least sacred spatial areas of the temple, accentuated by the colonnades positioned on the top step of the staircase leaving little structure before beginning the progression to the sacred. The antechamber operates as an intermediary space between the congregants of the temple and



the altars in the inner sanctum, wherein the communication between the sacred and least sacred could be mediated by priests through their active involvement in sacrifices, worship on the altar, or otherwise managing and running the temple. The antechamber here, then, disrupts the incremental progression toward the most sacred, especially as only priests can mediate the boundary allowing the sacred out from the inner sanctum. Eliade remarks similarly in regard to this spatial break, that it “is the limit, the boundary, the frontier that distinguishes and opposes two worlds—and at the same time the paradoxical place where those worlds communicate, where passage from the profane to the sacred world becomes possible” (25). In other words, the sacredness of the inner sanctum is constructed by the walls that keep it from the less sacred, which is further separated and surrounded by the profane outside the temple proper. During rituals, however, the antechamber became a corridor through which the sacred exists and could be entered or brought out into the courtyard during religious ceremony.

The inner sanctum of Greco-Roman temples contained the religious statues and altars. The internal space subsequently connotes the notion of the sacred, being removed from the less sacred by the spatial intermediary antechamber. A worshipper crossing the antechamber<sup>3</sup> enters the architectural center of the temple,<sup>4</sup> where the connection to God can be experienced. Eliade further echoed this metaphysical-spatial sentiment, “properly speaking, the temple constitutes an opening in the upward direction and ensures communication with the world of the gods,” it provides a “possibility of transcendence” expressed in “images of an opening... a door to the world above, by which the gods can descend to earth and man can symbolically ascend to

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<sup>3</sup> Ceremonies with large groups of people (most of them) were conducted outside, but some priests would provide smaller services for individuals (Flesher *NT Mini-Lectures*)

<sup>4</sup> Architectural center is the *cella*, being between the *pronaos* and *opisthodomos*.

heaven” (26). In other words, the inner chamber of the temple is sacred by virtue of being a connection to the heavens, which is itself a connection to a temple’s god(s).

Furthermore, the god(s) of the temple are present within the inner sanctum, due to the connection between heaven and earth that the temple symbolizes. The consecration of sacred space derives from an experience of the divine, a god(s), wherein the spatial boundary of the inner sanctum is constructed to uphold its purity, and in effect, its connection to the god(s). The entire structure of the temple is an architectural glorification of this moment and the experience of the sacred, with the inner sanctum providing the connection to the sacred. It is, in other words, the primary reason for constructing the temple, as the building itself provides a connection to the god(s) that would remain otherwise unreachable in the profane outer world. It is a consecration of the human encountering the divine, which flows into the inner sanctum and disperses throughout the rest of the temple proper. From this preeminent link, between the god(s) and the inner sanctum, the rest of the hierarchical nature of the temple, both spatially and socially, is established and reestablished during any ritual procession.

### *5.3 Temporal Analysis: Negotiating Space in Time*

The spatial analysis provides us our bearing regarding how the temple was structured as a progression from areas designated as least sacred to areas known as the most sacred. We can, however, walk through ancient temples today without understanding this progression, especially when there are no priests to mediate the sacred with the hierarchically less sacred areas. In addition, in establishing time, our understanding of the treatment of the sacred will change; space alone is not sufficient to enable us to understand these temples as they operated two millennia

ago. To better incorporate the operation of the temple in terms of these spatial boundaries, let us attempt to reconstruct a temple ritual based in space *and* time.

Sacred Time catalyzes certain events in sacred spaces. Within sacred time, “the actions in the Temple consisted of a series of hierarchical and hieratic transactions concerning pure/impure, sacred/profane,” providing the spatial-temporal overlap needed to solidify the notion of the sacred and profane (Eliade 108). The most important of these transactions—ceremonies or rituals, to use more general language—took place on particular days of the week, month, or year, or were performed in response to key events, such as famine, death, or other crisis (Driver 137). Further, these events are often repetitive, like that of Easter for Christians, in which people gather to “represent the reactualization of a sacred event that took place in a mythical past, ‘in the beginning’” (Eliade 68-69). In particular, the liturgical observances of Easter revive the story of Christ leaving the tomb, which in congregation “reactualizes” the sacred event itself at risk of “slipping into the sea of indeterminacy,” or to otherwise be lost in not participating in the ritual that reaffirms its sacredness (Moore qtd. in Driver 137). Subsequently, rituals of both the church and the Greco-Roman temples facilitate “rigid procedures, regular formalities, symbolic repetitions of all kinds... [that] are cultural representations of a fixed social reality, or continuity. They present stability and continuity acted out and re-enacted; visible continuity” (Moore qtd. In Driver 136-137). In other words, without participating in the regeneration of societies’ connection to the divine and procedure through ritual repetition, the world is at risk of falling into chaos. The recurring ritual maintains this connection to sacred time associated to a sacred space.

The initiation of a ceremony would first be marked by some mode of recurrence, like that of weekly church meeting on a Sunday. Sacred time arises from its relationship to the divine,

with Sunday being the Lord's day as he rested on the seventh, establishing a day in which ritual processions can observe the sacred (Genesis 2:3). The revivification and reactualization of this event through ritual provides the connection between time and the divine, otherwise considered the experience of sacred time. Without ritual, the congregants would have no guidance on evoking the sacred, disconnecting them from sacred time. Having an established time commences the ritual, with its negotiation of the sacred, which is then facilitated by the priests working from within the spatially sacred inner sanctum of the temple, dedicated to the god.

At the designated sacred time, the community would gather before the temple in the courtyard to perform a sacrificial ceremony. The priests descend from the inner sanctum and cross the antechamber and into the courtyard. They bring the elements of ritual to perform the rite within the midst the congregants, or in other words, to invite the sacred into the least sacred courtyard by priestly duty. Laypeople gathered outside in the spatially least sacred area, while priests are permitted to pass over these spaces and bring with them the attributes of the divine from within the inner sanctum. These individuals have the authority to progress the ritual from stage to stage, necessitating an order to the ritual that connects the sacred, via the inner sanctum, to the congregants.

The sacred itself can be brought into the courtyard, but only at the convergence of correct time and place. Priests offered sacrifices outside of the temple in the courtyard, in lieu of the audience—who are the profane and impure—from entering the sacred inner sanctum (Flesher *NT Mini-Lecture*). Though the courtyard remains less sacred than the inner sanctum, the priest's negotiation of space and time extend the inner sanctum's sacredness outwards into the courtyard. In other words, the arrival of a sacred time inaugurates a period during which priests could heighten the sanctification of the least sacred courtyard space. At that sacred moment, the

courtyard takes on some of the sacred character of the inner sanctum. This connection, no matter how impactful, stands subject to time, limiting the connection to the sacred; the priests cannot indefinitely maintain a link between the levels of the sacred. Once the sacred time passes/ceases, so does their power to effect the transformation. In either case, however, priests can facilitate this immersion or union with the sacred only at specific sacred times negotiated properly across the areas/levels of sacred space designated by the temple's architecture.

The priest's invitation marks the beginning of the ceremony, in a space where a group of congregants have already assembled. The priest, during this time, can take the individual from the group, provide rites or other purification to permit the individual to enter the inner sanctum, or to otherwise provide a structure that allows the worshipper to navigate the spatial boundaries of the sacred at a sacred time like the priest themselves have. To worship from within the inner sanctum provides the congregant a momentary connection to the sacred, marked by sacred time assisted by the priests dissociating the congregants from the relatively profane space and time of the courtyard. The priests have effectively produced two "kinds of time, of which the more important, sacred time, appears under the paradoxical aspect of a circular time, reversible and recoverable, a sort of eternal mythic present that is periodically reintegrated by means of rites" (Eliade 70). This time is then intersected with space, wherein the congregant can experience the divine based in the inner sanctum.

The ritual elements presented here, then, provide an order for the ritual that is defined by both time and space: (a) the initiation of a recurring calendar ritual, providing a space and time wherein the connection between heaven and earth can be linked, (b) the enabling for the space to be negotiated in time and space by the priests, (c) a symbolic connection to the sacred produced by both the spatial positioning of the temple architecture and the initiation of sacred time by the

priests, (d) the ritual ends, priests return to everyday duties, cutting off the connection between the most sacred (inner sanctum) and least sacred (courtyard), (e) ending the social function of the ritual by priests disengaging from the ceremony, cutting off both the spatial and temporal connection to the sacred. Integral to the proper navigation of time and space, however, remains the final metric under evaluation: the personnel.

*Personnel Analysis: Priests Working with the Sacred through Space and Time*

Priests provide the structure that allows an experience of the sacred, leading congregants through ritual procedure that allows them to experience both sacred space and time. The spatial boundaries would be marked by the temple's architecture, but without the priests to initiate ritual the temple would only appear as it does to tourists, as a site with little differentiation between the sacred and profane. In other words, the experience of the sacred and profane remains dynamic because the priests lead the congregants through ritual, supplying the required imagery and knowledge—expertise—to encounter the sacred (Smith 97).

The spatial boundaries of the temple are reflected in the social organization of priests and laypeople. Priests' capability to travel between all levels of the sacred is hierarchically determined as the priests are a designated class of citizen that can communicate and interact with the the divine in the inner sanctum. Ordinary citizens are not provided unrestricted entrance into the inner sanctum, or even the pronaos, while the priests can occupy all three spaces. The difference in social-religious hierarchy accentuates the worshippers' relationship to the sacred, as it must be monitored and directed with the help of those deemed religiously worthy to convey the sacred to the congregation. Priests do so by acting as intermediaries for the inner sanctum, marking the time and progression of the ritual.

This boundary between the different classes of people remains further echoed by the architectural layout, which reinforces the differentiation between the sacred and less sacred. The antechamber operates as the pathway that “opens on the interior of the [temple that] actually signifies a solution of continuity” (Eliade 25). The priests marking this space before the inner sanctum are a social embodiment of the spatial significance. The boundary, in other words, separates the sacred from the less sacred, which is ritually reflected by the priests’ negotiation of that space on behalf of the congregants. The walls that demarcate the boundary between the levels of the sacred are supplemented by the ritual function of the priest, which of course occurred during designated sacred times.

Without priests to drive the progression of ritual through time, the space itself becomes the best metric with which we can measure the sacred. Space in itself cannot *fully* confer the sacred, however, as priests provide knowledge of time and its passage to experience the sacred. The priests of the temple are the only individuals permitted to pass through both spaces of the sacred and profane, and their background as priests ensures that the sentiment of the sacred is passed along to the congregants and properly paced through time by the procedure of ritual.

### *Conclusion*

The temple maintains the sacred through its spatial organization of the building indicated by its architecture. The courtyard contained the lowest social class of that religious structure, wherein the priests occupied the highest. The inner sanctum of the temple is portioned from the otherwise profane landscape of the world, for the temple itself constitutes a connection to the heavens through the inner sanctum (Eliade 26). Priests travel through all space of the temple proper, the only personnel able to do so, which reflects a social hierarchy based on the spatial dimensions

between the sacred inner sanctum and the least sacred courtyard. Like the officers of the camp, these priests provide social structure that is coded alongside the progression from the least sacred to sacred, designated by the boundaries of the architecture. During rituals or other temporal gatherings, the sacred is communicated to the least sacred by priests facilitating its transfer (without tainting the sacred) through spatial-religious hierarchies. Consequently, the presence of the sacred negotiated across the thresholds inherently alters the least sacred space of the courtyard. In convening at a sacred place during sacred time facilitated by qualified personnel, the sacred can be communicated from the rear portion of either structure toward the laypeople in the front portion; creating a typologically similar use of space between the courtyard and the inner sanctum.

Observing this interaction with the sacred, mediated through ritual, provides the needed context in understanding the temple. Instead of perceiving this space as the tourist experiences the Parthenon, the unification of all three elements of analysis allows for a more dynamic sense of the sacred space within the temple. The ancient Roman, in other words, would observe these conditions of encountering the sacred that the modern-day tourist would miss because of the lack of a known sacred time and qualified personnel that can guide the procedure of the ritual that is meant to facilitate the observance of the sacred. In sacred space, sacred time, and qualified personnel convening at one moment, the utilization of space and religious processes established in the temple alters the concept of the structure to modern-day tourists who would only see the physical remains of the architecture.



## Part 3: The *Principia*

### *Introduction*

Conceptually, a Roman army fort is like a Roman town, with the *principia* serving as its primary temple.<sup>5</sup> Indeed, the *principia* itself is spatially similar to a temple, with the interaction of space, time and, personnel producing a dynamic yet clear resemblance. Both buildings are partitioned into three sections, with hierarchical levels of sacred space beginning with the least-sacred courtyard to the most sacred inner sanctum. Both also reproduce the observances of sacred time, having repetitive ceremonies determined by the arrival of moments in time that allow congregants to experience and reactualize sacred time in a sacred place. Furthermore, the initiation and execution of ritual ceremony reveals a similarity in procedure that is characteristic of maintaining cosmic—and by extension—social order. The commanding officers of the camp assume the duties of the priest in regard to the *principia*, which posits their authority while upholding the cosmic and social order integral to the fort. These are tedious processes, which, in finding similarities along all three metrics, further indicates their likeness to one another.

The connection between the temple and *principia* provides a glimpse into the commensurate use of space and time, complete with its socially hierarchical implications that maintain both social and military order. The *principia* operates like a temple in many ways, which is itself a hierarchical social structure reinforced by the utilization of sacred space and time. In revealing these processes in respect to one another, the relationship between the two becomes undeniable; offering a new mode in understanding the Roman fort beyond its military functions associated with it.

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<sup>5</sup> Generally, the different words for the fort connote different implementations of the fort, be that seasonal or permanent, but for the sake of this analysis the word “fort” will be consistently used.

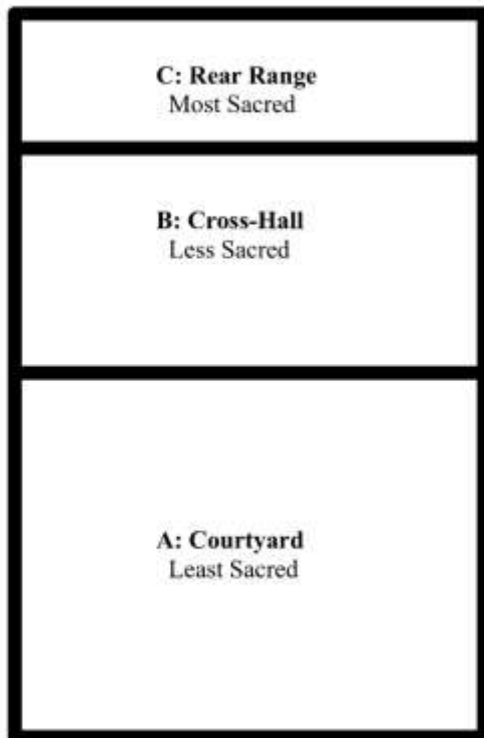


Figure 5: The *principia*'s spatial boundaries in respect to the levels of the sacred.

*Spatial Analysis: The Principia in Thirds*

In spatial terms, the *principia* is partitioned similarly to the temple and offers the same progression from the profane to the sacred, longitudinally front to back. The first portion of the *principia*, like the temple, is the courtyard, with the middle section being the cross-hall (like the entryway), ending with the rear range (like the inner sanctum). These three sections comprise the entirety of the *principia*, encapsulating the levels of the sacred within its

perimeters (See Figure 5). Like the temple, the

centermost part of the *principia*, the rear hall, houses the sacred objects which are themselves connected to the divine. While the rear range made up the posterior portion of the *principia*, its placement within the fort is nevertheless surrounded by concentric levels of the sacred, with merely skewed toward one direction (See Figure 2, and its discussion on p. 7). The room itself, in extension, is a sacred area by virtue of its constituent parts and spatial boundaries that differentiate it from the less sacred outside the rear range. As such, the rear range remains the sacred center of the fort, like that of the inner sanctum for the temple, even though not exclusively meant for religious purposes.

A legionary walking up the longitudinal axis of the camp, from the front gate to the *principia*'s gateway, would pass over the boundary from the mundane, profane world (anything

outside of the *principia*) to the differentiated least sacred nature of the courtyard. The courtyard is nevertheless profane in contrast to the rear range, like that of the temple's courtyard to the inner sanctum, but its spatial inclusion in the *principia* creates a boundary between these two variations of the profane. The courtyard is more sacred than the world outside, but in comparison to the rear range, the courtyard is least sacred. In other words, the progression from the profane to sacred is indeed linear, in the spatial progression from the courtyard to the rear range, but it is also concentric in that each step toward the rear range from outside the *principia* is closer to the sacred from the preceding position (See Figures 1 and 2).

The walls of the *principia* do not substantiate the discontinuation of homogeneous space entirely, however, as internal elements of the courtyard situate its profaneness in respect to the sacred further within. The courtyard is, first and foremost, a meeting place for the legion, in both military and ritualistic settings (Johnson 106). The courtyard could not hold the entire legion, making its space limited to a certain number of people within a set time, and their common rank would further indicate the homogeneity of least sacred courtyard space. A water well located at one of the courtyard's four corners used during rituals and sacrifices also differentiates this space from further within the rear hall and outside the *principia*, as the legionary soldiers could purify themselves from the outside world, that is mundane and impure, which simultaneously implies their impurity inhibits the progression toward the sacred (Johnson 106). The spatial elements of the courtyard differentiate it both from that which is outside the *principia* and further inside the inner sanctum, like the water well, for example, that provides the means for a necessary purification when entering from the impure world outside the *principia*. In extension, the water well's spatial placement in the courtyard corroborates the assumption that the legionaries would

need purification before the initiation of the sacred; further characterizing the courtyard as more profane than the outside yet less sacred than the inner sanctum or even the cross-hall.

In the *principia*, the cross-hall constitutes the intermediary space between the courtyard and the rear range,<sup>6</sup> which effectively differentiates the two spaces in a manner similar to the entryway of the temple. Like the steps up to the colonnade of the temple, the cross-hall sits atop a platform from which the officers, like the priests, could mediate any duty or ritual (Johnson 110). During sacred time in the *principia*, the congregants required the necessary qualifications of the commanding offices to ascend through the cross-hall from the courtyard, as the cross-hall likely had guards or gates that accentuate the discontinuation of homogenous space from the least sacred courtyard to sacred rear range (Johnson 110-111). The cross-hall, with its derived spatial and social attributes, effectively becomes the boundary between the two spaces, with itself being less sacred in contrast to the rear range.

Whereas the temple entryway's spatial difference was primarily symbolic and associated with the ascension toward the sacred up the steps to the colonnade, the *principia*'s cross-hall displayed other distinctive elements that further accentuate the difference in space. Instead of being simply a barrier between the sacred and least sacred mediated by ranked officials, like that of the entryway, the cross-hall exhibits other aspects that contribute to its characteristics as an intermediary space. As previously noted, legionaries could not ascend to the cross-hall, as it was likely guarded or had gates that prevented the congregant soldier from approaching the sacred unprompted. The officers that mediated the difference, too, spoke from one end of the cross-hall, from the platform called the "*tribunal*," which both maintains the spatial separation between the courtyard and rear range *and* reflects a social hierarchy like that of the priests (Johnson 111).

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<sup>6</sup> The term cross-hall itself may reveal its implicit function in regard to the continuation of profane to sacred, as it is the 'crossing hall' between these two spaces.

This space directly correlates to the entryway, both in reflected spatial formation and social hierarchical function, since “the threshold, the door *show* the solution of continuity in space immediately and concretely; hence their great religious importance, for they are symbols and at the same time vehicles of passage from the one space to the other” (Eliade 25).

The center room in the final section of the *principia*, the rear range, held the sacred objects of the fort.<sup>7</sup> The center rear room functioned like the temple’s inner sanctum, housing the most important ceremonial object, the standard, directly along the longitudinal axis at the center of the camp. The religious objects and the space itself remains placed at the geographic center of the camp, affirming the belief that divinity is contained at the center of the religious structure, both in the temple and *principia* (Billing 81). These religious objects infer their connection of the divine to the space of the rear range, which employs both the objects connection to the sacred and the centrality of the space in associating it with the divine. In other words, the religious relics could move, but the divine remains in the rear range through the architectural significance of divine centrality as well as being the space that houses the religious artifacts. If the sacred objects were brought out onto the cross-hall, the rear range remains the sacred space while the objects have redefined the context of the less sacred spaces, like that of the priests’ involvement outside of the inner sanctum; to bring the sacred into the courtyard where the congregants gathered, introducing the sacred to the least-sacred space.

The object of perhaps the most veneration in the *principia* are the standards, which were paraded and presented during rituals. Standards were highly revered military flags of the Roman army. Webster notes that there is no comparison that fully appreciates the sacred pretenses of the standard, but a regimental flag provides the closest comparison (133). The standards and the

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<sup>7</sup> The rear range notably held the regimental treasury, which aligns the monetary and religious importance of this area (Johnson 113).

room that stored them in the rear range are not only ritualistically or militaristically important, but are spatially significant as well. The rear room and standards themselves were generally placed at the geographic center of the camp, echoing the symbolic importance of centrality in Roman culture (Billing 81). These objects are comparable to the altar in their integral significance for the *principia*, which substantiates the rear range's connection to the divine through these objects. It is not, then, only the object that confers the sacred, but the sacredness that is conferred to the space of the rear range through the presence of these objects. The introduction of the standard into a ritual, therefore, evokes the same connection through the intermediary space as the temple.

The rear range parallels the inner sanctum of the temple in housing the sacred space at the center of the structure. The sacred objects and space within the rear range produce the same hierarchical reverence directed to the center of either structure, from which the sacred within can emanate out during instances of sacred time. As such, either internal spatial element of the temple and *principia* holds the connection to the sacred, housing the divine from the central-most portion of the structure at large. Only certain individuals can even enter this space, paralleling the social hierarchical levels of the temple, further solidifying the connotations of the rear range as a sanctified yet restricted area. In other words, the divinity contained within not only reflects the spatial arrangement of the connection to the god(s), but also provides corresponding social hierarchies that are built from the spatial stratification of the sacred.

The spatial analysis alone only provides a glimpse into understanding the *principia*, providing a static yet representative use of space and designation of the sacred. The object of worship in the *principia* may be different from that of a Greco-Roman temple, but the instigation of the sacred and its temporal progression through ritual follow the same principle. Like the

priests of the temple initiating the observance of the sacred or the objects inside the center of the building, the *principia* has commanding officers and sacred relics that maintain the connection to the divine. As such, the actors and objects that instigate the ritual in the temple should have equivalents to the *principia*, in order to observe the typological similarities between the two spaces.

*Temporal Analysis: The Principia's Negotiation of Space in Time*

Like the worship of the Roman god(s) in the temple occurring on particular repeatable dates, Roman legionaries gathered in the *principia* for recurring festivals known throughout the Roman army (Johnson 111, Webster 276).<sup>8</sup> Roman soldiers would participate in these ceremonies repetitively, meeting on sacred days to praise a certain deity. On March 13th of each year, for example, a ceremony for the emperor would take place with sacrifices made to Jupiter, Minerva, Mars, and other deities (Webster 276). As a result, the *principia* maintained the repetitive worship of the Roman deities, providing a procedure to the camp and its legionaries. These ceremonies evoke the sacred within its spatial place, and in extension providing a sacred rhythm to the operations of the *principia*. Consequently, the process and order of temple worship is mirrored with that of the legionaries' experience of the sacred in the *principia*. On these days, legionaries would gather in the courtyard with the preceding knowledge of the festival to take place, which already anticipates the ritual and prepares them; like a congregant of a temple in Rome, they knowledgeably attend the event with prior intention of ritual observance.

Ritual ceremonies of the *principia* proceeded similarly to the religious services of the temple, permitting the same use of sacred space at the convergence of sacred time. The festival

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<sup>8</sup> Anne Johnson notes that a papyrus survived the archaeological recovery of *cohors XX Palmyrenorum*, which lists calendrical dates of military festivals (Johnson 111, Webster 276).

dates that recur every year present the Roman military the space of the *principia* to observe the sacred, to enable the connection to the divine for the lay-legionary. In addition to praising the god(s), these ceremonies would include social events like the 7<sup>th</sup> of January that celebrated the discharge of the veteran unit (Webster 276). Johnson further notes that the *principia* facilitated three types of ceremonies, including “the rites of the gods, the imperial cult (including the annual oath of allegiance to the emperor), and other military festivals such as the birthday of the unit and the cult of the *signa* (the veneration of the standards)” (111-112). As such, the *principia*’s instances of sacred time covered both religious and civil rituals, which further establishes the social hierarchy imposed by the levels of sacred in either case. The observance of the sacred remains in place, but the social ceremonies further establish the authority of the Roman military over its populace.

The standards’ connection to the divine, which is present in other relics and conferred to the space of the rear range, provides the flow of the sacred from the innermost part of the *principia* outward to the less sacred areas of the camp. The religious relics, including the standards, and the space of the rear range act as the connection to the divine, through which the officers can connect the most sacred to the less sacred areas of the camp; effectively mirroring the use of either space and its constituent parts. The sacred object, and indeed the sacred nature of the standard’s housing, is still communicated through the intermediary space between the sacred and least sacred. Though the religious relics are different, the fundamental effect on the least sacred space of the courtyard remains the same; the connection to the divine is used through religious relics and sacred space at sacred time, allowing the legionary to experience the sacred in the same set of circumstances like the temple-goer.



*Personnel Analysis: Officers as Priests*

The officers that led any given ritual are already known to be hierarchically superior to the lay-legionary congregating in the courtyard as their rank would indicate, implicitly providing a clear comparison to the priest of the temple. These officers would lead ritual processions, like the priests, and were the only individuals designated to do so. The officers parallel the ability of the priest to pass through all areas of the sacred within the *principia*, which derives from their hierarchical superiority over the legionaries that is further established by this capability. The levels of sacred space establish the spatial differentiation between the individuals gathering in the space, inferring a commensurate level of authority from the space of the *principia*. Not only do they have the capability to pass over these spatial boundaries, but they also have the ability to manipulate these spaces by the use of ritual objects from the sacred space and sacred time. Like the priests, officers facilitate the procession by right of their hierarchical rank, the ability to pass through all levels of the sacred unlike the congregant, and to act as the establisher and intermediary to the sacred for the congregants.

During a sacred time, on one of the recurring festival dates, legionaries gathered in the least sacred courtyard while the officers began the procession. The legionaries' directed their attention toward the sacred, in congregating during a sacred time in the sacred space, but the observance requires direction as to maintain the order of the fort. The officers, then, would emerge from their offices also located in the rear range to commence the ritual (Webster 194). In approaching the cross-hall the officers' authority swells from the spatial elevation between the cross-hall and courtyard, like that of the priest descending from the antechamber of the temple. During this time, the commanding officer transforms into the intermediary to the sacred aside from their position within the military. As such, this moment in convening sacred space with

sacred time allows the officers to take on the role of the priest, transforming both themselves into the intermediaries of the divine and the less sacred space into one that experiences the sacred. When the ritual procession ends, however, the prior hierarchical relationships of the military return, as the end of the ritual transforms the officers and the space into their pre-ritual structures. The officers provide the procedure of ritual that allows the legionary to observe the sacred in a way that maintains the cosmic order of Roman belief and the military order of the fort.

*Situating the Principia*

In order to fully make the association between the temple and *principia*, a short discussion of the placement of the *principia* will establish its place relative to the rest of the fort. The fort, like the temple, is broken into thirds (See Figure 6). Unlike the temple, however, only one section of the

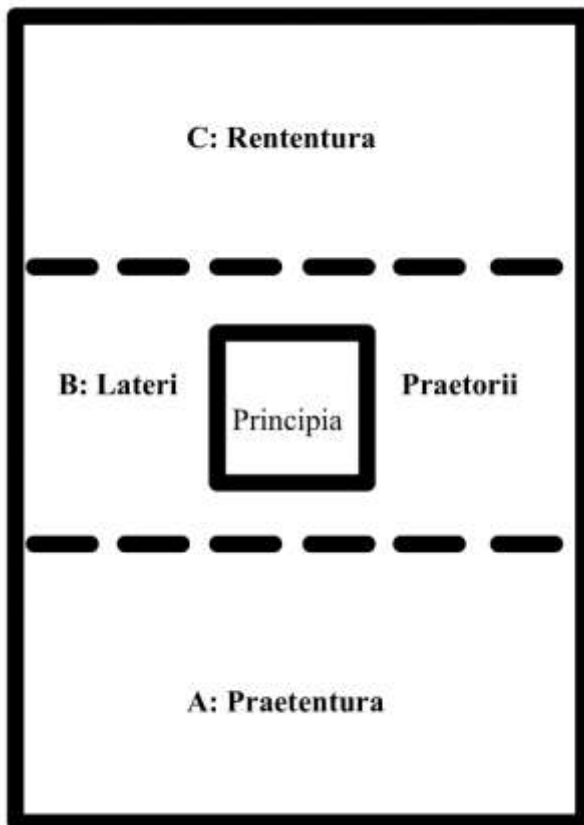


Figure 6: Three sections of the fort at large, with the *principia* at the center.

camp is of particular importance. The central portion of the camp termed the “*Lateri Praetorii*” contains the *principia*, in which the entrance sits at the crossroads of the two principle roads of the camp, the “*via principalis*” and “*via praetoria*.” Their intersection marks the center of the camp, sitting just before the *principia*, wherein surveyors would initially place the “*groma*,” the surveying tool that established the direction and scope of the fort at the geographic center of the fort’s cardinal axes

(Johnson 42). As a result, if a Roman soldier travels to the architectural center of the camp, they would find themselves before the entrance of the *principia*. Roman soldiers leaving the camp for battle or returning from battle would enter on these roads.<sup>9</sup>

The placement of the *principia* is not coincidental since the story of the creation of Rome reflects the social importance of centrality to the Romans. When Romulus founded Rome, it is told that he dug a circular trench at the heart of Rome, with the “*Umbilicus Urbis Romae*” at its center—which translates as the “Navel of the City of Rome” (Plutarch 11:1). If we take the cosmogony of Rome and apply it to a Roman army fort, the *principia* becomes the navel of the fort that is constructed from the intersection of the fort’s cardinal axes. It serves as the point from which the rest of the fort is erected. The cosmogony of the fort itself is propagated by the *principia*’s existence at the intersection between the four walls, four gates, and four cardinal directions. Without the *principia* as the navel, the fort has neither military order nor cosmogenic order. In other words, the *principia* is the “pole [that] represents a cosmic axis, for it is around the sacred pole that territory becomes habitable,” with the territory being the boundaries of the outermost walls (Eliade 33). As a result, the *principia* is known aside from the other buildings of the camp, much like the temple in regard to the city; both maintain the social and cosmological order of the camp, establishing its importance in regard to the fort.

The importance of the *principia* not only derives from the founding centralization of the *principia* in regard to the fort, but also in a hierarchical order from the profane to the sacred. Take, for example, the structure of the Jewish temple discussed in the last chapter. The perimeter of the Jewish temple marks the first differentiation between the sacred and profane, wherein the profane occupies all that is not the temple and the sacred beginning only from its boundaries.

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<sup>9</sup> The other roads of the camp are important for the internal structure, but the entrance and exit of troops in common circumstances is only significant to these roads. Thus, these are the only roads under consideration for this thesis.

The world outside, in other words, is undifferentiable profane while the temple is understood as a gateway “where the break in plane [is] symbolically assured and hence communication with the *other world*, the transcendental world,” the sacred world can be made (Eliade 43). Once within the walls, the sacred progresses from the profane area outside of the temple to the most sacred, as already discussed. The *principia*, subsequently, can be evaluated within the same parameters.

Although the *principia* is located within the camp, its borders remain distinguished from the rest of the fort’s architecture. As a result, everything outside of the *principia*, but still within the fort, becomes a mundane, profane world without any distinctive features in regard to the *principia*. Once the soldier passes the threshold from the profane outer world into the *principia*, they come into the reach of the sacred; which, as noted, can only be facilitated from within the walls of the *principia*, making its reach limited yet defined. A Roman soldier entering the courtyard would initiate the interaction with the sacred by passing over this unseen, yet spatially defined and symbolically reinforced, threshold. This is not to say that the *principia* itself is sacred, but with the intersection of the sacred time with the *principia*’s potential to access the sacred, through the rear range, inherits the same qualities and procedures as the temple.

### *Conclusion*

In a ritual proceeding, then, the same structures observed in the temple are apparent in the *principia*. The procedure of the *principia* is closely related to the procedure of the temple: (a) officers host recurring calendar rituals, in which legionaries attend with the intention of evoking the sacred, (b) the legionaries gather in the least sacred courtyard that allows for the negotiation of the sacred center through space and time, (c) the symbolic connection between the sacred within the *principia* is shared to the least sacred areas of the camp with the help of officers acting

like priests, (d) the ceremony ends, the military structure returns, effectively severing the connection of the sacred center to the least sacred peripheries of the *principia*, and (e) the officers disengage from their duties as facilitators of the sacred, which fully ends the connection of the sacred time that will occur again. The repetitive engagement and disengagement of transforming these spaces during sacred time provides a structure to the Roman army's observance of the sacred, reaffirming the idea that legionaries maintain their connection to the sacred through the *principia* instead of a temple or building otherwise connected to the god(s). The officers, in extension, facilitate this observance while themselves become transformed into the designated individuals conveying the sacred unto the less sacred areas of the camp and the congregants.

Though the fort is a military social structure, not civil one like the temple, the effect and observance of the sacred remain. The structural alignment between the temple and *principia* may only present architectural similarities, but the use of sacred time in the *principia*'s sacred space reveals more similarities than just the spatial comparison. Further, the officers, like the priests, facilitate the observance of the sacred, both through ritual and their socially hierarchical duties as the leaders of the camp that is reflected from the spatial hierarchies of sacred space. Whereas the spatial co-incidence between the two may evoke some discussion of the use of space, the dynamic union of these three analyses of space, time, and personnel allows us to better understand how these two structures produce more similarities with one another than otherwise evident in other military or secular structures, like that of the contemporary military camp to the Roman fort.

## Part 4: Conclusion

### *Parallels of the Temple and Principia*

The temple and *principia* parallel one another in respect to spatial, temporal, and social structures and hierarchies not elsewhere found in today's world. The similarities between the temple and *principia* indicate that comparisons outside of secular analyses of the Roman military can be made, but this does not suppose that the *principia* itself is a religious structure. Instead, they reveal a similar process in respect to each other that contextualizes the Roman fort away from its otherwise strict military connotations. Both spaces establish a spatial comparability, which is only one mode in understanding the fort and is insubstantial for establishing a comparison between the two. With the use of time, however, we find that there is a sacred nature of the *principia* that is utilized in the same manner, which allows the sacredness that either structure is built around to be observed by the people that substantiate the town or fort's population. In other words, the sacred, which is known from its centrality and constituent features in being sacred, is used by both the temple and camp as a way to connect the sacred to the least sacred, to set up a connection between the human and the divine. The connection to the divine remains transient, however, as the three variables of space, time, and personnel must converge again in order for the link to remain viable, or it becomes lost due to the lack of observance or procedure that maintains the divine's presence in an area. This cannot progress, however, without the help of qualified individuals that uphold the procedure of accessing the sacred, which would otherwise fall into disarray if mismanaged or mistreated. If the access to the divine is halted, or otherwise estranged from the procedure that repeatedly evokes it, then the divine could lose its connection to the center of either structure.

Both buildings observe the sacred in the same fashion, subsequently, drawing an association between the two previously unfounded, which allows for the *principia* to parallel the temple with the same parameters. As a result, the fort's supposed adherence to military culture is imbued with a spatial, temporal, and social hierarchy elsewhere found in the temple, which alters the preconceived notion that the Roman military operated as a secular structure like that of contemporary camps. The presence of sacred space at the center of the architecture constitutes the similarities drawn between the two, as the formerly perceived secular fort instead maintains a sacred connection to divinity that the *principia* is built around. The Roman fort appears to have utilized the sacred space that maintains social order through a spatial, temporal, and social hierarchy deriving from humans' experience and relationship with the divine. As such, the focus remains as much about the divine as it does about the individuals that partake in the experience of the sacred, as it is their recurring relationship with the sacred that upholds the social order and connection to the divine of the city and fort alike.

The temple and the *principia* both preserve the sacred maintained within its central sanctum, from which the spatial boundaries separate the levels of sacredness permeating from this center point. Observing the sacred is often impossible for either structure, as the sacred within is protected by the spatial boundaries that keep it differentiated from the less sacred and profane world. The only time that access to the divine opens is on reoccurring ceremonies that establish a ritual order to accessing the sacred, which in itself maintains the purity of the sacred within and provides a social order that derives from the propagation of the sacred space through sacred time. The alignment of these two permits for the experience of the sacred, but without correct procedure, which must be repeated in a specific manner, the sacred severs its connection with humanity, indicating social uncertainty in being disconnected from the divine. Priests and

officers alike maintain this connection to the divine through their duty as the mediators between the pure sacred within and the impure world and people without. These intermediaries can operate the space during sacred time to ensure the repetition of ceremony supplies the connection to the divine, else it be cut off from humanity; disconnecting the tie between heaven and earth, kept within the sacred portions of either building.

### *Idealizing the Principia*

Aside from examining the correlations between these two structures and their commensurate use of space and progression of ritual through time with qualified personnel, one significant implication arises. Cities are built in respect to their environment, which can derive from the city's access to resources, critical placement along a trade route, or founding the city wherever the divine is experienced. Erecting the city takes place over decades, or even centuries, which often results with structurally complicated cities that periodically expand as more resources become available. The Roman military, on the other hand, roamed throughout the ancient world, establishing the fort wherever directed in a short duration of time; which enabled the Roman army to construct the fort in a close approximation of its idealized form without dealing with civil infrastructure that often complicated city planning. The Roman army, in constructing the fort, essentially created their own idealized city, which makes the fort an architectural example of Roman society.

If the fort operated as the ideal city, then its functions and constituent parts reveal the implicit Roman conception of hierarchy and social order. Like the founding of Rome, the fort begins from a central point. This point becomes known as the center, which is divine in characteristic. The Romans, then, use the *principia* as the center building, which infers the nature



of the divine onto the structure while remaining the headquarters for the war effort. In doing so, the Romans integrated religious and social authority into the *principia*. This idealized city structure, then, relies on the amalgam of religious and social authority that maintains cultural order. As such, the *principia* becomes less of a secular-military structure, instead appearing as a religiously endowed structure that represents the Roman belief of order around the centrally divine.

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Figure 1: Concentric hierarchies of sacredness from the connection to the divine center.

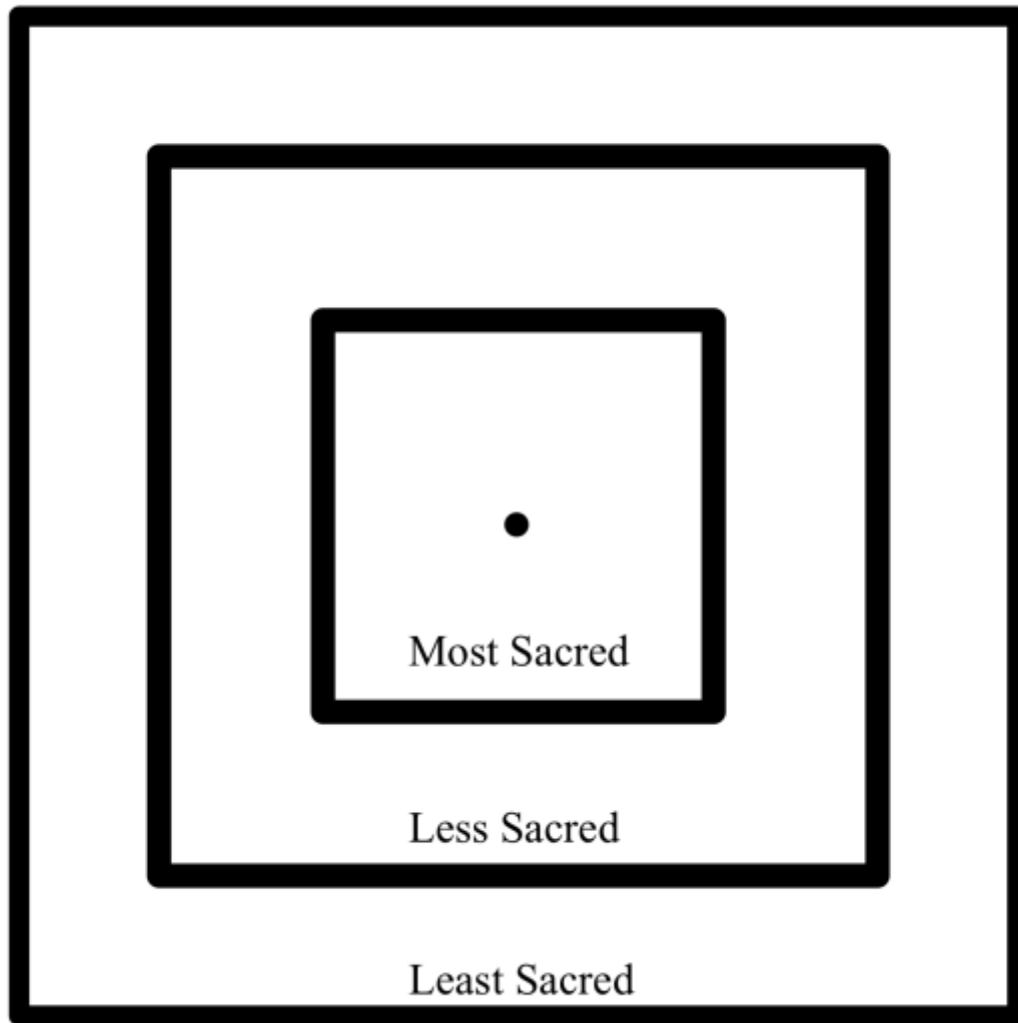


Figure 2: Concentric hierarchies of the sacred skewed toward one wall of the structure, with the divine at the center.

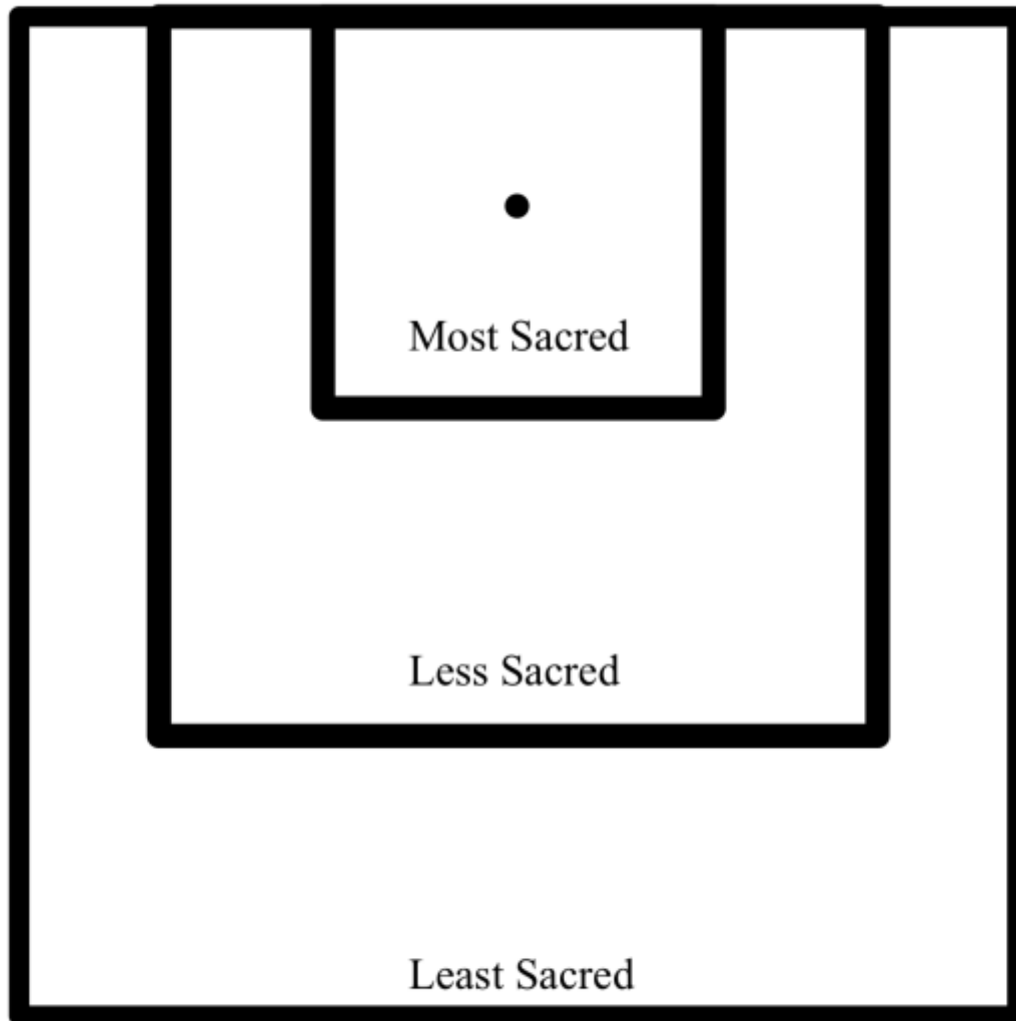


Figure 3: The spatial-sacred hierarchy of the temple's structure.

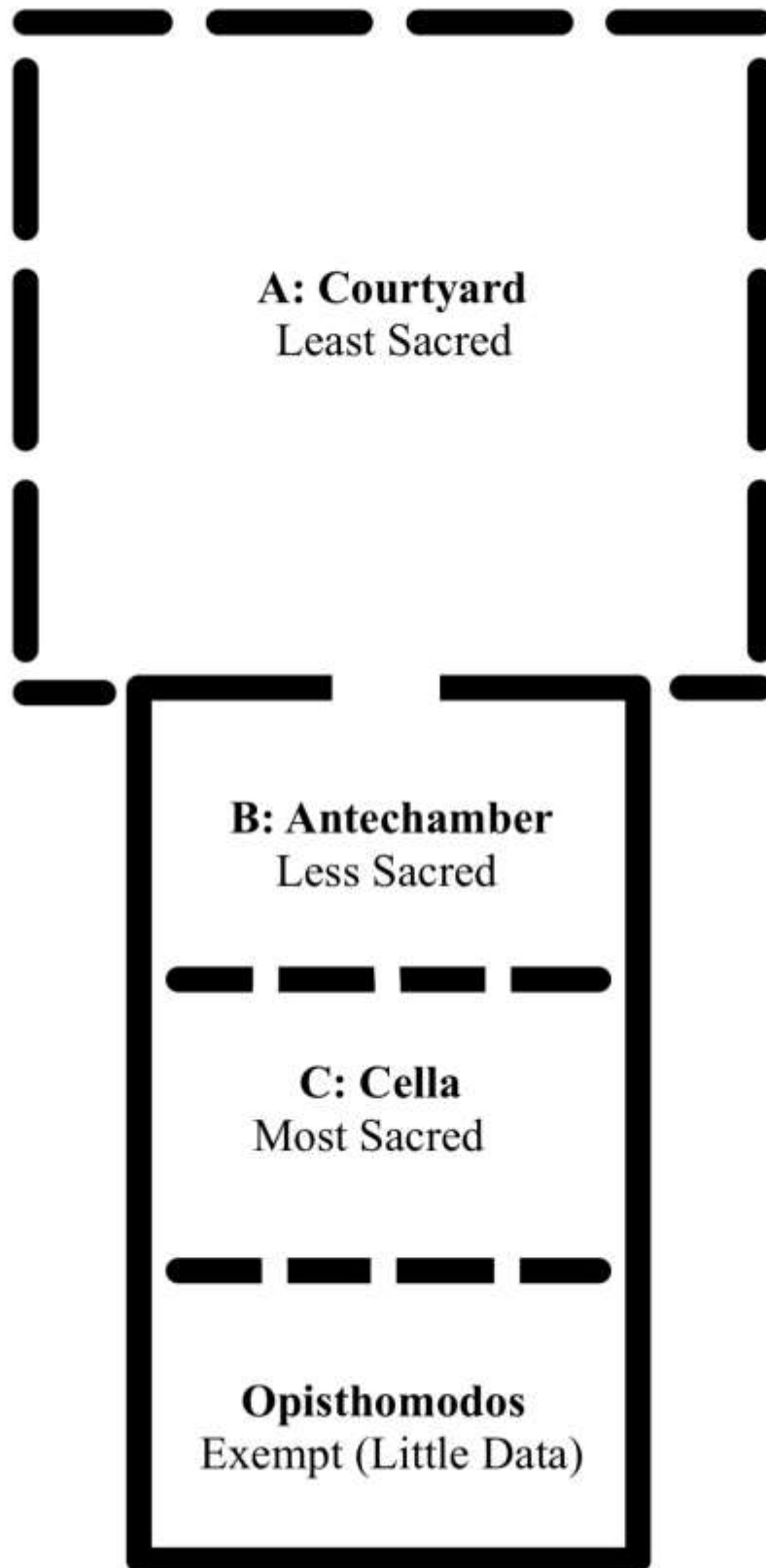


Figure 4: The Tabernacle’s spatial designation of the sacred, increasing from the least sacred outer courtyard to the most sacred inner sanctum, the “Holy of Holies.”

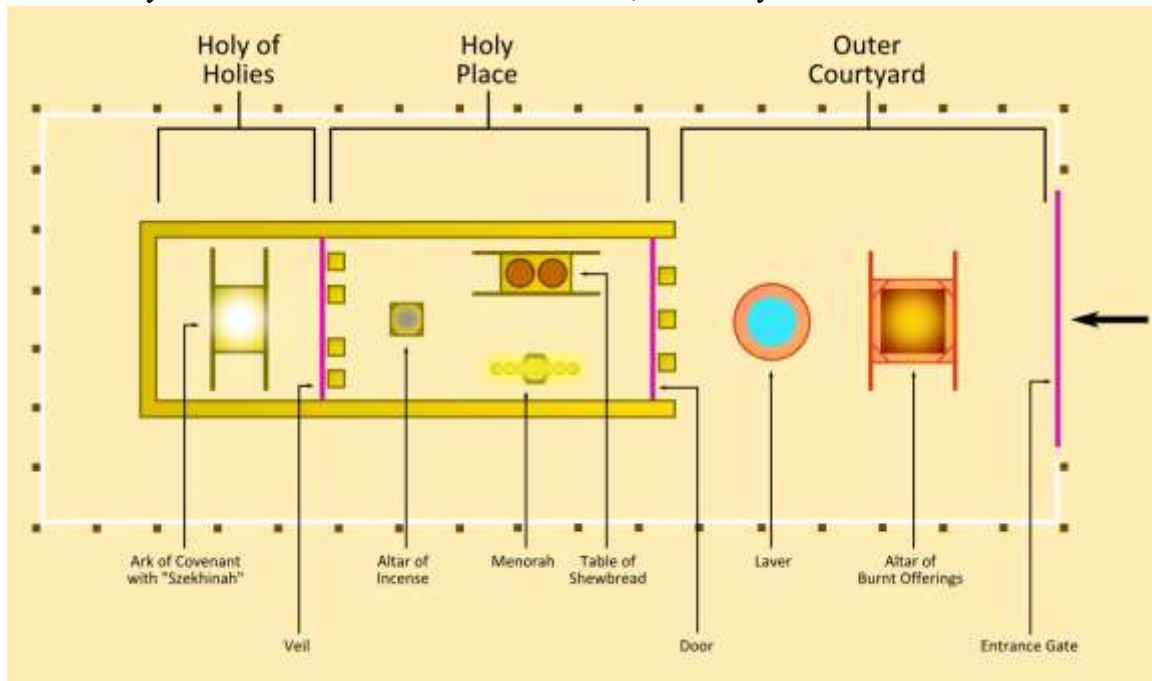


Figure 5: The *principia*'s spatial boundaries in respect to the levels of the sacred.

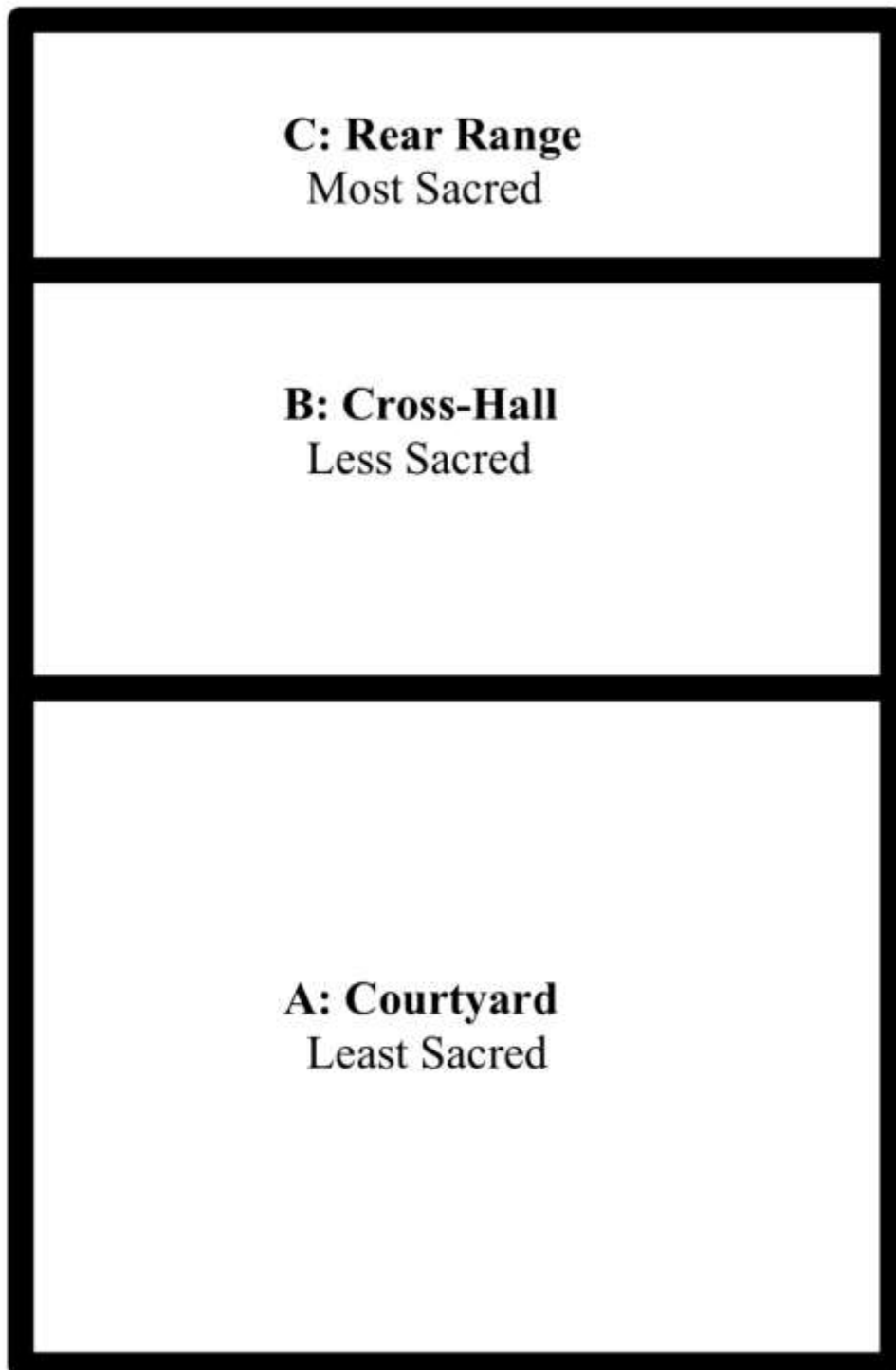


Figure 6: Three sections of the fort at large, with the *principia* at the center.

