

# Cults of Hercules, Apollo Caelispex and Fortuna in and around the Roman Cattle Market

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F. COARELLI, *IL FORO BOARIO DALLE ORIGINI ALLA FINE DELLA REPUBBLICA* (Edizioni Quasar, Roma 1988). Pp. 503, 112 illustrations. ISBN 88-85020-92-5. Lit. 50.000.

As the author explicitly tells us, the work in hand was done piecemeal over a number of years. Some was prepared for much earlier publication. What he now offers is a comprehensive study of the Roman Cattle Market before Augustus. Much of the ground he covers extends beyond the Cattle Market and much of the timespan has also surpassed Augustus. The first chapter, "Topography", includes discussion of the boundaries of the Forum Boarium, of the Servian Wall and its gates between the Capitol and the Aventine, the streets of the marketplace, and of surviving remains whether excavated or attested in antiquarian literature, and of the several shrines of Hercules in the Forum Boarium. This chapter is a sober account of all manner of evidence. Ancient texts are offered and translated, analyzed and criticized in the light of known or probable sites of structures and identification of remains. Particularly commendable is his handling of all matter relevant to the city wall and gates in the zone. His account creates a context for the excavations of A. M. Colini and G. Cressedi.<sup>1</sup> In sorting out the evidence on the shrines of Hercules, Coarelli has done real service.<sup>2</sup> (At least one of these Hercules did not, strictly speaking, belong to the Cattle Market. Hercules Victor ad portam Trigeminam, also known as H. Olivarius, whose round temple still stands on the left bank of the Tiber [formerly temple of "Vesta"], belongs to the city port outside the walls and thus outside the Cattle Market.) His second chapter, "The Forum Boarium from its origins to the late Republic," has sections on the "origins," the Salinae (and the Salt Road), Portunus and the port with its earliest entrepôt, on "archaic cults, history and myth in the Forum Boarium," the Aemilian Bridge, the Aemiliana, Apollo Caelispex, Aedes Aemiliana Herculis and Ara Maxima, and Hercules Olivarius.<sup>3</sup> In the main part of this discussion I shall focus on the shrines of Hercules.

## HERCULES

To enlarge our understanding of the cult of Hercules at Rome and our knowledge of the god's cult places we have to review all pertinent evidence that yields topographical information. In some ways the dates in the liturgical calendars are more valuable because they distinguish between the cults, while the epigraphic dedications are more helpful because their proveniences inform us of the very site of cult. Because Coarelli has limited himself to the temples in or near the Cattle Market, he has not reviewed all the evidence.

### Hercules in calendars and some epigraphic dedications

Coarelli takes care to distinguish by anniversary the evidence we have for the name and site of temples of Hercules that interest him. We can first take all the evidence of the liturgical calendars and related materials.<sup>4</sup>

1. **February 1.** N(atalis) Herculis. This temple anniversary is attested only in the 4th c. A.D. and may represent only a late antique cult (cf. on *ILS* 3426).

2. **April 3.** John the Lydian notes a cult of Hercules Invictus Salutifer (or Salutaris).

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1 Coarelli pp.35-42; cf. G. Cressedi, "Il Foro Boario e il Velabro," *BullCom* 89 (1984) 249-96.

2 In this Lyngby (*Beiträge zur Topographie des Forum-Boarium-Gebietes in Rom = Acta Inst.Rom.Regni Sueciae*, ser.in 8°, 7 [1954]) comes in for some heavy criticism.

3 I have written previously on some of these topics ("The Vici Lucei in the Forum Boarium and some Luceii in Rome," *BullCom* 85 (1976-77 [1980]) 135-61), indeed with help and encouragement from F. Coarelli, but my results have hardly touched the author of this work.

4 Most but not all of the references may be found in A. Degrassi, *Insc.Ital* 13.2, pp. 406, 435, 465, 475, 493-96, 541-42.