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ROMAN SCULPTURE

The dispute over the question "Is there such a thing as a Roman style?" has centered largely on the field of sculpture, and for quite understandable reasons. Even if we discount the wholesale importing and copying of Greek originals, the reputation of the Romans as imitators seems borne out by large quantities of works that are probably adaptations and variants of Greek models of every period. While the Roman demand for sculpture was tremendous, much of it may be attributed to antiquarianism, both the learned and the fashionable variety, and to a taste for sumptuous interior decoration. There are thus whole categories of sculpture produced under Roman auspices that deserve to be classified as "deactivated" echoes of Greek creations, emptied of their former meaning and reduced to the status of highly refined works of craftsmanship. At times this attitude extended to Egyptian sculpture as well, creating a vogue for pseudo-Egyptian statuary. On the other hand, there can be no doubt that some kinds of sculpture had serious and important functions in ancient Rome. They represent the living sculptural tradition, in contradistinction to the antiquarian-decorative trend. We shall concern ourselves here mainly with those aspects of Roman sculpture that are most conspicuously rooted in Roman society: portraiture and narrative relief.

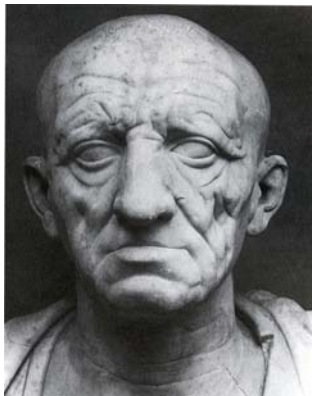
Republican

We know from literary accounts that from early Republican times on, meritorious political or military leaders were honored by having their statues put on public display. The habit was to continue until the end of the Empire a thousand years later. Its beginnings may well have derived from the Greek custom of placing votive statues of athletic victors and other important individuals in the precincts of such sanctuaries as Delphi and Olympia (see fig. 189). Unfortunately, the first 400 years of this Roman tradition are a closed book to us. Not a single Roman portrait has yet come to light that can be dated before the first century B.C.E. with any degree of confidence. How were those early statues related to Etruscan or Greek sculpture? Did they ever achieve any specifically Roman qualities? Were they individual likenesses in any sense, or were their subjects identified only by pose, costume, attributes, and inscriptions?

L'ARRINGATORE. Our sole clue in answer to these questions is the lifesize bronze statue of an orator called L'Arringatore (fig. 265), once assigned to the second century B.C.E. but now generally placed in the early years of the first. It comes from southern Etruscan territory and bears an Etruscan inscription that includes the name Aule Metele (*Aulus Metellus* in Latin), presumably the name of the official represented. He must have been a Roman, or at least a Roman-appointed official. The workmanship is evidently Etruscan, as indicated by the inscription. But the gesture, which denotes both address and salutation, recurs in hundreds of Roman statues of the same sort. The costume, an early kind of toga, is Roman as well. One suspects, therefore, that our sculptor tried to conform to an established Roman type of portrait statue, not only in these externals but in style as well. We find very little here of the Hellenistic flavor characteristic of the later Etruscan tradition. What makes the figure remarkable is its serious, prosaically factual quality, down to the neatly tied shoelaces. The term "uninspired" suggests itself, not as a criticism but as a way to describe the basic attitude of the artist in contrast to the attitude of Greek or Etruscan portraitists.



265. Aulus Metellus (L'Arringatore). Early 1st century B.C.E. Bronze, height 71 " (280 cm). Museo Archeologico Nazionale, Florence



266. Portrait of a Roman, c. 80 B.C.E. Marble, lifesize, Palazzo Torlonia Rome

PORTRAITS. That seriousness was consciously intended as a positive value becomes clear when we familiarize ourselves with Roman portrait heads of the years around 75 B.C.E., which show it in its most pronounced form. Apparently the creation of a monumental, unmistakably Roman portrait style was achieved only in the time of Sulla, when Roman architecture, too, came of age. We see it at its most impressive perhaps in the features of the unknown Roman of figure 266, contemporary with the fine Hellenistic portrait from Delos in figure 218. A more telling contrast could hardly be imagined. Both are extremely



267. A Roman Patrician with Busts of His Ancestors. Late 1st century B.C.E. Marble, lifesize. Museo Capitolino, Rome

persuasive likenesses, yet they seem worlds apart. Whereas the Hellenistic head impresses us with its subtle grasp of the sitter's psychology, the Roman may strike us at first glance as nothing but a detailed record of facial topography. The sitter's character emerges only incidentally, as it were. Yet this is not really the case. The wrinkles are true to life, no doubt, but the carver has nevertheless treated them with a selective emphasis designed to bring out a specifically Roman personality-stem, rugged, iron-willed in its devotion to duty. It is a "father image" of frightening authority, and the minutely observed facial details are like individual biographical data that differentiate this father image from others.

Its peculiar flavor reflects a patriarchal Roman custom of considerable antiquity. At the death of the head of the family, a waxen image was made of his face, which was then preserved in a special shrine, or family altar. At funerals, these ancestral images were carried in the procession. The patrician families of Rome clung to this custom well into Imperial times. The images were, of course, records rather than works of art, and because of the perishability of wax they probably did not last more than a few decades. Thus the desire to have them duplicated in marble seems natural enough, but the demand did not arise until the early first century B.C.E. Perhaps the patricians, feeling their leadership endangered, wanted to make a greater public display of their ancestors, as a way of emphasizing their ancient lineage.

Such display certainly is the purpose of the statue in figure 267, carved about half a century later than our previous example. It shows an unknown man holding two busts of his ancestors, presumably his father and grandfather. The work has little distinction, though the somber face of our dutiful Roman is strangely affecting. Yet the "father-image" spirit can be felt even here. Needless to say, this quality was not present in the wax images themselves. It came to the fore when they were translated into marble, a process that not only made the ancestral images permanent but monumentalized them in the spiritual sense as well.

Nevertheless, the marble heads retained the character of records, of visual documents, which means that they could be freely duplicated. What mattered was only the facial "text," not the "handwriting" of the artist who recorded it. The impressive head in figure 266 is itself a copy, made some 50 years later than the lost original, and so are the two ancestors in figure 267. (Differences in style and in the shape of the bust indicate that the original of the head on the left in fig. 267 is about 30 years older than that of its companion.) Perhaps this Roman lack of feeling for the uniqueness of the original, understandable enough in the context of their ancestor cult, also helps to explain why they developed so voracious an appetite for copies of famous Greek statues.

Imperial

PORTRAITS. As we approach the reign of the emperor Augustus (27 B.C.E.-14 C.E.), we find a new trend in Roman portraiture that reaches its climax in the images of Augustus himself. In his splendid statue from Prima Porta (fig. 268), we may be uncertain at first glance whether it represents a god or a human being. This doubt is entirely appropriate, for the figure is meant to be both. Here, on Roman soil, we meet a concept familiar to us from Egypt and the ancient Near East: the divine ruler. It had entered the Greek world in the fourth century B.C.E. (see fig. 205). Alexander the Great then made it his own, as did his successors, who modeled themselves after him. The latter, in turn, transmitted it to Julius Caesar and the Roman emperors, who at first encouraged the worship of themselves only in the eastern provinces, where belief in a divine ruler was a long-established tradition.

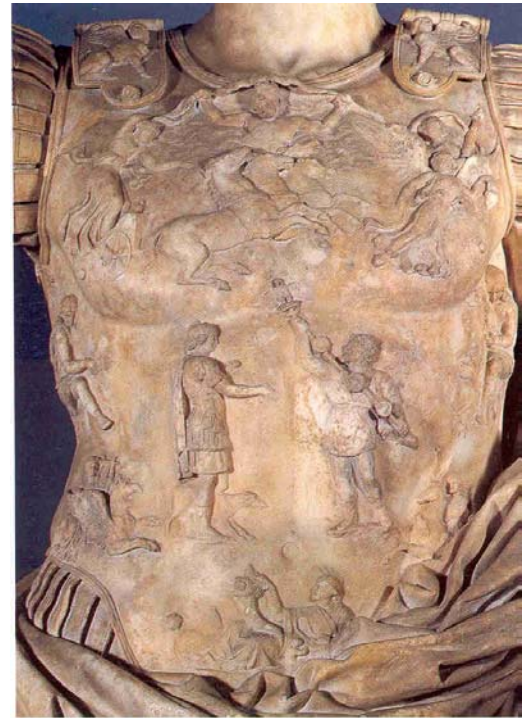
The idea of attributing superhuman stature to the emperor, thereby enhancing his authority, soon became official policy, and while Augustus did not carry it as far as later emperors, the Prima Porta statue clearly shows him enveloped in an air of divinity. Myth and reality are compounded to glorify Augustus. The little Cupid at his bare feet serves as a reminder of the claim that the Julian family was descended from Venus; yet he may also represent Gaius Caesar, Augustus' nephew.

268. *Augustus of Prima Porta*, c 20 BCE. Marble, height 6'8". Vatican Museums, Rome.



The costume has a concreteness of surface texture that conveys the actual feel of cloth, metal, and leather. The breastplate (fig. 269) illustrates Augustus' victory over the Parthians in 39-38 B.C.E., which avenged a Roman defeat at their hands nearly 15 years earlier. Representing their respective armies, a Parthian returns the captured military standard to a Roman soldier. The event, however, is shown as an allegory: the presence of gods and goddesses raises it to cosmic significance, while the rich symbolic program proclaims that this triumph, which Augustus clearly regarded as pivotal, inaugurated an era of peace and plenty.

The heroic, idealized body of Augustus is obviously derived from the *Doryphorus of Polyclitus* (fig. 186). Nevertheless, the statue has an unmistakably Roman flavor. The emperor's gesture is familiar from Aulus Metellus (fig. 265). The head is idealized, or, better perhaps, "Hellenized." Small physiognomic details are suppressed, and the focusing of attention on the eyes gives it something of the "inspired" look we find in portraits of Alexander the Great (compare fig. 224). Nevertheless, the face is a definite likeness, elevated but certainly 269. Augustus of Prima Porta. Detail of breastplate individual, as we know by comparison with the numerous other portraits of Augustus. All Romans would have recognized it immediately, for they knew it from coins and countless other representations. In fact, the emperor's image soon came to acquire the symbolic significance of a national flag. As a consequence of such mass production, artistic quality was rarely very high, except when portraits were produced under the ruler's direct patronage. That must have been true of the Prima Porta statue, which was found in the villa of Augustus' wife, Livia.

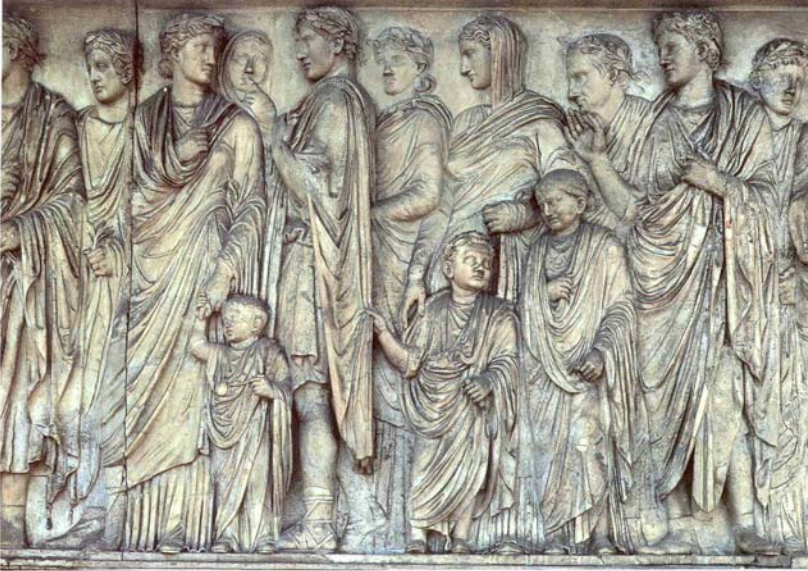


269. *Augustus of Prima Porta*. Detail of breastplate.

NARRATIVE RELIEF. Imperial art, however, was not confined to portraiture. The emperors also commemorated their outstanding achievements in narrative reliefs on monumental altars, triumphal arches, and columns. Similar scenes are familiar to us from the ancient Near East (see figs. 96, 104, and 114) but not from Greece. Historical events—that is, events which occurred only once, at a specific time and in a particular place—had not been dealt with in Classical Greek sculpture. If a victory over the Persians was to be commemorated, it would be represented indirectly as a mythical event outside any space-time context: a combat of Lapiths and Centaurs or Greeks and Amazons (see figs. 198 and 204). Even in Hellenistic times, this attitude persisted, although not quite as absolutely. When the kings of Pergamum celebrated their victories over the Gauls, the latter were represented faithfully (see fig. 211) but in typical poses of defeat rather than in the framework of a particular battle.

Greek painters, on the other hand, had depicted historical subjects such as the Battle of Salamis as early as the mid-fifth century, although we do not know how specific these pictures were in detail. As we have seen, the mosaic from Pompeii showing *The Battle of Issus* (fig. 220) probably reflects a famous Greek painting of about 315 B.C.E. depicting the defeat of the Persian king Darius by Alexander the Great. In Rome, too, historic events had been depicted from the third century B.C.E. on. A victorious military leader would have his exploits painted on panels that were carried in his triumphal procession, or he would show such panels in public places. These pictures seem to have had the fleeting nature of posters advertising the hero's achievements. None has survived. Sometime during the late years of the Republic, the temporary representations of such events began to assume more monumental and permanent form. They were no longer painted, but carved and attached to structures intended to last indefinitely. They were thus a ready tool for the glorification of Imperial rule, and the emperors did not hesitate to use them on a large scale.

ARA PACIS. Since the leitmotif of his reign was peace, Augustus preferred to appear in his monuments as the "Prince of Peace" rather than as the all-conquering military hero. The most important of these monuments was the Ara Pacis (the Altar of Peace), voted by the Roman Senate in 13 B.C.E. and completed four years later. It is probably identical with the richly carved Augustan altar that bears this name today. The entire structure (fig. 270) recalls the Pergamum Altar, though on a much smaller scale (compare figs. 213 and 215). On the wall that screens the altar proper, a monumental frieze depicts allegorical and legendary scenes, as well as a solemn procession led by the emperor himself.



272. Procession, a portion of the east frieze, Parthenon. c. 440 B.C.E. Marble, height 43" (109.3 cm). Musee du Louvre, Paris



271. Imperial Procession, a portion of the frieze of the Ara Pacis. Marble, height 63" (160 cm)

Here the "Hellenic," classicizing style we noted in the *Augustus of Prima Porta* reaches its fullest expression. Nevertheless, a comparison of the Ara

Pacis frieze (fig. 271) with that of the Parthenon (figs. 173 and 272) shows how different they really are, despite all surface similarities. The Parthenon frieze belongs to an ideal, timeless world. It represents a procession that took place in the remote, mythic past, beyond living memory. What holds it together is the great formal rhythm of the ritual itself, not its variable particulars. On the Ara Pacis, in contrast, we see a procession in celebration of one particular recent event—probably the founding of the altar in 13 B.C.E.—idealized to evoke something of the solemn air that surrounds the Parthenon procession, yet filled with concrete details of a remembered event. The participants, at least so far as they belong to the Imperial family, are meant to be identifiable as portraits; including those of children dressed in miniature togas but who are too young to grasp the significance of the occasion. (Note how the little boy in the center of our group is tugging at the mantle of the young man in front of him while the somewhat older child to his left smilingly seems to be telling him to behave.) The Roman artist also shows a greater concern with spatial depth than his Classical Greek predecessor. The softening of the relief background, which we first observed in the much earlier Grave Stele of Hegeso (see fig. 200), has been carried so far that the figures farthest removed from us seem partly immersed in the stone, such as the woman on the left whose face emerges behind the shoulder of the young mother in front of her.

The same interest in space appears even more strongly in the allegorical panel in figure 273, showing Mother Earth as the embodiment of human, animal, and plant fertility, flanked by two personifications of winds. Here the figures are placed in a real landscape setting of rocks, water, and vegetation, and the blank background clearly stands for the empty sky. Whether this pictorial treatment of space is a Hellenistic or Roman invention remains a matter of dispute. There can be no question, however, about the Hellenistic look of the three personifications, which represent not only a different level of reality but also a different, and less distinctly Roman, style from—the Imperial procession. The acanthus ornament on the pilasters and the lower part of the wall, on the other hand, has no counterpart in Greek art, although the acanthus motif as such derives from Greece. The plant forms are wonderfully graceful and alive. Yet the design as a whole, with its emphasis on bilateral symmetry, never violates the discipline of surface decoration and thus serves as an effective foil for the spatially conceived reliefs above.

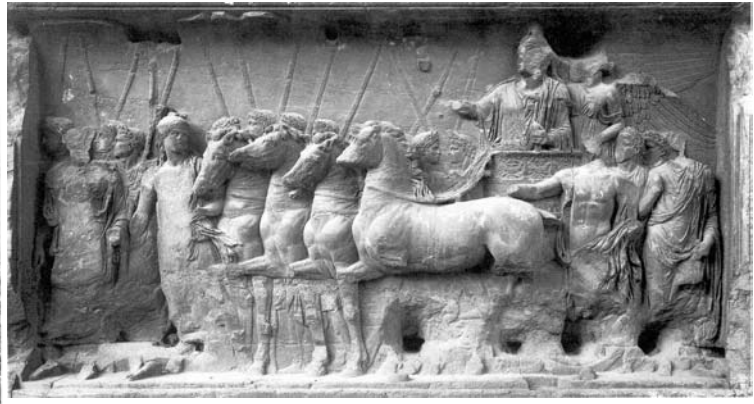
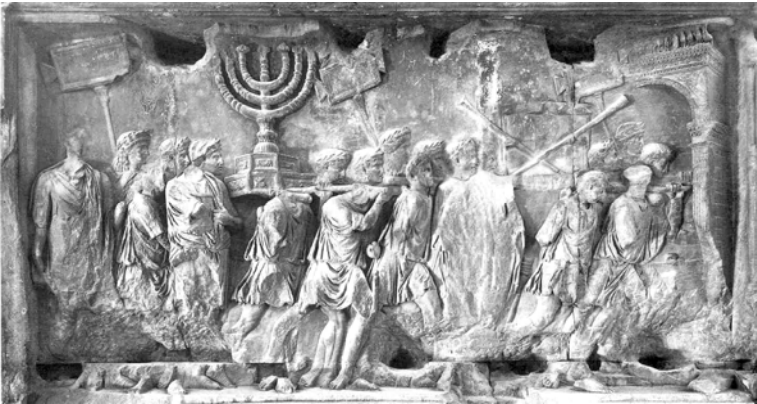


273. Allegorical and ornamental panels of the Ara Pacis

274. Stucco decoration from the vault of a Roman house.
Late 1st century B.C.E. Museo delle Terme, Rome

STUCCO DECORATION. Much the same contrast of flatness and depth occurs in the stucco decoration of a Roman house, a casual but enchanting product of the Augustan era (fig. 274). The modeling, as suits the light material, is delicate and sketchy throughout, but the content varies a great deal. On the bottom strip of our illustration are two winged genii with plant ornament. Here depth is carefully avoided, since this zone belongs to the framework. Above it, we see what can only be described as a "picture painted in relief," an idyllic landscape of great charm and full of atmospheric depth, despite the fact that its space is merely suggested rather than clearly defined. The whole effect echoes that of painted room decorations (see fig. 288).

ARCH OF TITUS. The spatial qualities of the Ara Pacis reliefs reached their most complete development in the two large narrative panels on the triumphal arch erected in 81 C.E. to commemorate the victories of the emperor Titus. One of them (fig. 275) shows part of the triumphal procession celebrating the conquest of Jerusalem. The booty displayed includes the seven-branched candlestick and other sacred objects. The movement of a crowd of figures in depth is conveyed with striking success, despite the mutilated surface. On the right, the procession turns away from us and disappears through a triumphal arch placed obliquely to the background plane so that only the nearer half actually emerges from the background—a radical but effective device.



275. (left) *Spoils from the Temple in Jerusalem*. Relief in passageway, Arch of Titus, Rome. 81 A.D. Marble, height 7'10"
276. (right) *Triumph of Titus*. Relief in passageway, Arch of Titus

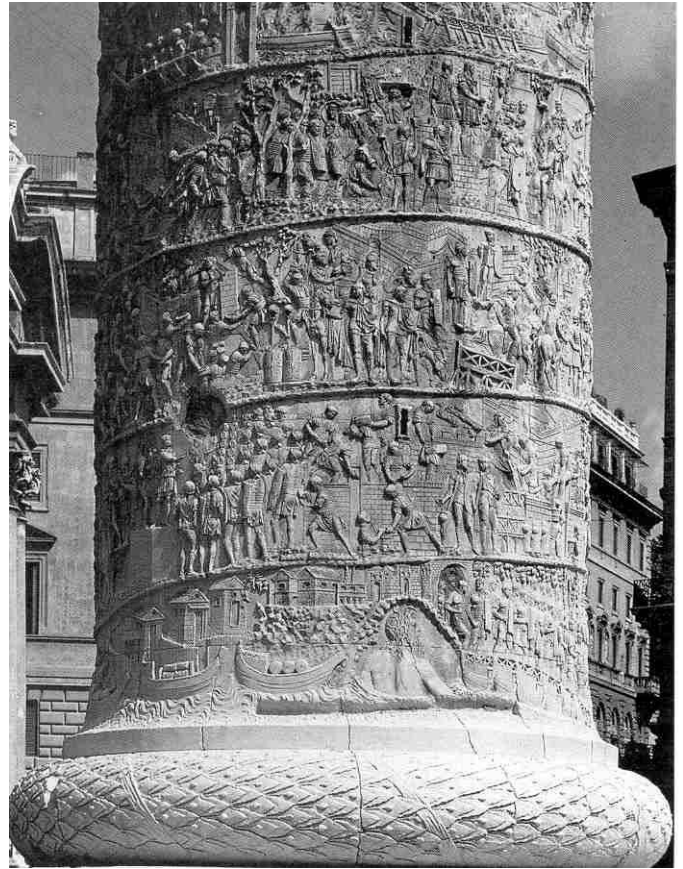
The companion panel (fig. 276) avoids such experiments, although the number of layers of relief is equally great here. We also sense that its design has an oddly static quality, despite the fact that this is simply another part of the same procession. The difference must be due to the subject, which shows the emperor himself in his chariot, crowned by the winged Victory behind him. Apparently the sculptor's first concern was to display this set image, rather than to keep the procession moving. Once we try to read the Imperial chariot and the surrounding figures in terms of real space, we become aware of how strangely contradictory the spatial relationships are. Four horses, shown in strict profile view, move in a direction parallel to the bottom edge of the panel, but the chariot is not where it ought to be if they were really pulling it. Moreover, the bodies of the emperor and of most of the other figures are represented in frontal view, rather than in profile. These seem to be fixed conventions for representing the triumphant emperor which our artist felt constrained to respect, though they were in conflict with the desire to create the kind of consistent movement in space achieved so well in figure 275.

COLUMN OF TRAJAN. Just how incompatible the purposes of Imperial art, narrative or symbolic, could sometimes be with a realistic treatment of space becomes fully evident in the Column of Trajan, which was erected between 106 and 113 C.E. to celebrate that emperor's victorious campaigns against the Dacians (the ancient inhabitants of Romania). Single, freestanding columns had been used as commemorative monuments from Hellenistic times on; their ultimate source may have been the obelisks of Egypt. The Column of Trajan is distinguished not only by its great height (125 feet, including the base) but by the continuous spiral band of relief covering its surface (fig. 277) and recounting, in epic breadth, the history of the Dacian wars. The column was crowned by a statue of the emperor (destroyed in the Middle Ages), and the base served as a burial chamber for his ashes. If we could unwind the relief band, it would be 656 feet long, two-thirds the combined length of the three friezes of the Mausoleum at Halicarnassus and a good deal longer than the Parthenon frieze. In terms of the number of figures and the density of the narrative, however, our relief is by far the most ambitious frieze composition attempted up to that time. It is also the most frustrating, for viewers must "run around in circles like a circus horse" (to borrow the apt description of one scholar) if they want to follow the narrative, and can hardly see the wealth of detail above the fourth or fifth turn without binoculars.

One wonders for whose benefit this elaborate pictorial account was intended. In Roman times, the monument formed the center of a small court flanked by public buildings at least two stories tall, but even that does not quite answer our question. Nor does it explain the evident success of our column, which served as the model for several others of the same type. But let us take a closer look at the scenes visible in our figure 277. In the center of the bottom strip, we see the upper part of a large river-god representing the Danube. To the left are some riverboats laden with supplies, and a Roman town on the rocky bank, while to the right, the Roman army crosses the river on a pontoon bridge. The second strip shows Trajan addressing his soldiers (to the left) and the building of fortifications. The third depicts the construction of a garrison camp and bridge as the Roman cavalry sets out on a reconnaissance mission (on the right). In the fourth strip, Trajan's foot soldiers are crossing a mountain stream (center); to the right, the emperor addresses his troops in front of a Dacian fortress. These scenes are a fair sampling of the events depicted on the column. Among the more than 150 separate episodes, actual combat occurs only rarely, while the geographic, logistic, and political aspects of the campaign receive detailed attention, much as they do in Julius Caesar's famous account of his conquest of Gaul.

Only at one other time have we seen this matter-of-fact visualization of military operations—in Assyrian reliefs such as that in figure 104. Was there an indirect link between the two? And, if so, of what kind? The question is difficult to answer, especially since no examples of the Roman antecedents for our reliefs survive: the panels showing military conquests that were carried in triumphal processions (see page 192). At any rate, the spiral frieze on the Column of Trajan was a new and demanding framework for historic narrative which imposed a number of difficult conditions upon the sculptor. Since there could be no clarifying inscriptions, the pictorial account had to be as self-sufficient and explicit as possible, which meant that the spatial setting of each episode had to be worked out with great care. Visual continuity had to be preserved without destroying the inner coherence of the individual scenes. And the actual depth of the carving had to be much shallower than in reliefs such as those on the Arch of Titus. Otherwise the shadows cast by the projecting parts would make the scenes unreadable from below.

Our artist has solved these problems with great success, but at the cost of sacrificing all but the barest remnants of illusionistic spatial depth. Landscape and architecture are reduced to abbreviated "stage sets," and the ground on which the figures stand is tilted upward. All these devices had already been employed in Assyrian narrative reliefs. Here they assert themselves once more, against the tradition of foreshortening and perspective space. In another 200 years, they were to



277. Lower portion of the Column of Trajan, Rome. 106-13 C.E. Marble, height of relief band c. 50"

become dominant, and we shall find ourselves at the threshold of medieval art. In this respect, the relief band on the Column of Trajan is curiously prophetic of both the end of one era and the beginning of the next.

PORTRAITS. The Ara Pacis, the Arch of Titus, and the column of Trajan are monuments of key importance for the art of Imperial Rome at the height of its power. To single out equally significant works among the portraits of the same period is much more difficult. Their production was vast, and the diversity of types and styles mirrors the ever more complex character of Roman society. If we regard the Republican ancestral image tradition and the Greek-inspired Augustus of Prima Porta as opposite extremes, we can find almost any variety of interbreeding between the two. The fine head of the emperor

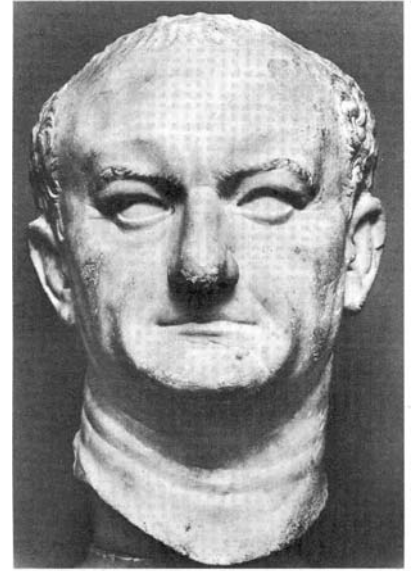


279. Portrait of a Lady. c. 90 A.R
Marble, lifesize. Museo Capitolino,
Rome

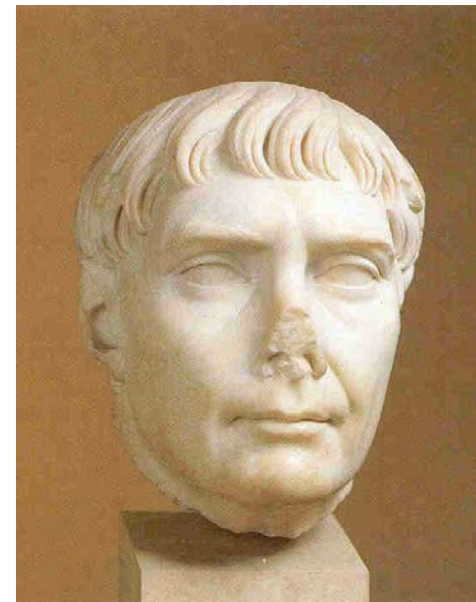
Vespasian, of about 75 C.E., is a case in point (fig. 278). He was the first of the Flavian emperors, a military man who came to power after the Julio-Claudian (Augustan) line had died out and who must have viewed the idea of emperor worship with considerable skepticism. (When he was dying, he is reported to have said, (It seems I am about to become a god.") His humble origin and simple tastes may be reflected in the anti-Augustan, Republican flavor of his portrait. The soft, veiled quality of the carving, on the other hand, with its emphasis on the texture of skin and hair, is so Greek that it immediately recalls the seductive marble technique of Praxiteles and his school (compare fig.

208). A similar refinement can be felt in the surfaces of the slightly later bust of a lady (fig. 279), probably the subtlest portrait of a woman in all of Roman sculpture. The graceful tilt of the head and the glance of the large eyes convey a gentle mood of reverie. And how effectively the silky softness of skin and lips is set off by the many corkscrew curls of the fashionable coiffure! The wonderful head of Trajan (fig. 280), of about 100 C.E., is another masterpiece of portraiture. Its firm, rounded forms recall the *Augustus of Prima Porta* (see fig. 268), as does the commanding look of the eyes, dramatized by the strongly projecting brows. The face radiates a strange emotional intensity that is difficult to define—a kind of Greek pathos transmuted into Roman nobility of character (compare fig. 218).

Trajan still conformed to age-old Roman custom by being clean-shaven. His successors, in contrast, adopted the Greek fashion of wearing beards as an outward sign of admiration for the Hellenic heritage. It is therefore not surprising to find a strong neo-Augustan, classicistic trend, often of a peculiarly cool, formal sort, in the sculpture of the second century C.E. This is especially true during the reigns of Hadrian and Marcus Aurelius, both of them private men deeply interested in Greek philosophy. We can sense this introspective quality in the equestrian bronze statue of Marcus Aurelius (fig. 281), which is remarkable not only as the sole survivor of this class of monument but as one of the few Roman statues that remained on public view throughout the Middle Ages. The image showing the mounted emperor as the all-conquering lord of the earth had been a firmly established tradition ever since Julius Caesar permitted an equestrian statue of himself to be erected in the Forum Julium. The Marcus Aurelius, too, was meant to characterize the emperor as ever victorious, for beneath the right front leg of the horse (according to medieval accounts) there once crouched a small figure of a bound barbarian chieftain. The wonderfully spirited and powerful horse



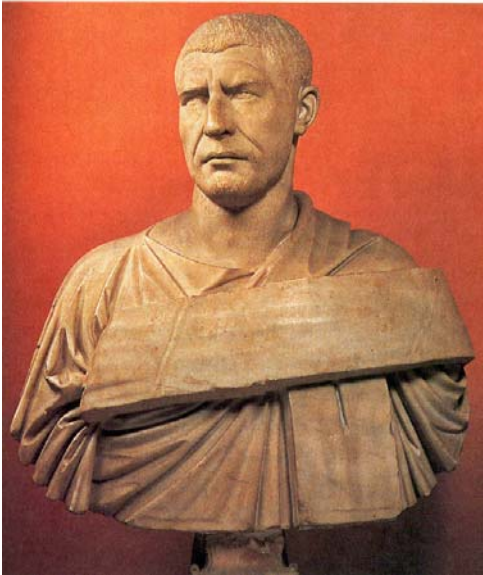
278. Vespasian. c. 75 C.E.
Marble, lifesize, with damaged
chin repaired. Museo delle
Tenne, Rome



280. Trajan. c. 100 C.E. Marble,
lifesize. Museum, Ostia

expresses this martial spirit. But the emperor himself, without weapons or armor, presents a picture of stoic detachment. He is a bringer of peace rather than a military hero, for so he indeed saw himself and his reign (161-180 C.E.).

It was the calm before the storm. The third century saw the Roman Empire in almost perpetual crisis. Barbarians endangered its far-flung frontiers while internal conflicts undermined the authority of the Imperial office. To retain the throne became a matter of naked force, succession by murder a regular habit. The "soldier emperors," who



282. Philippus the Arab. 244-49 C.E. Marble, lifesize. Vatican Museums, Rome

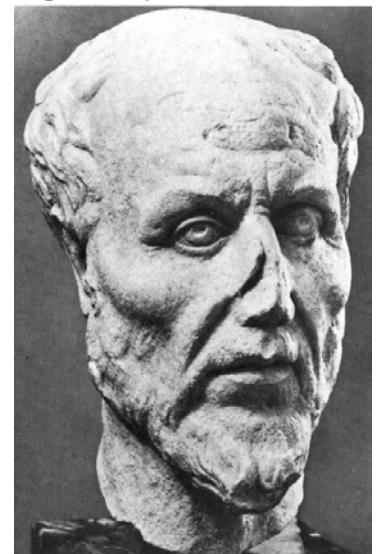
were mercenaries from the outlying provinces of the realm, followed one another at brief intervals. The portraits of some of these men, such as Philippus the Arab (fig. 282; see fig. 116), who reigned from 244 to 249 C.E., are among the most powerful likenesses in all of art. Their facial realism is as uncompromising as that of Republican portraiture, but its aim is expressive rather than documentary. All the dark passions of the human mind—fear, suspicion, cruelty—suddenly stand revealed here, with a directness that is almost unbelievable. The face of Philippus mirrors all the violence of the time. Yet in a strange way it also moves us to pity. There is a psychological nakedness about it that recalls a brute creature, doomed and cornered. Clearly, the agony of the Roman world was not only physical but spiritual. That Roman art should have been able to create an image of a man embodying this crisis is a tribute to its continued vitality.

The results will remind us of the head from Delos (fig. 218). Let us note, however, the new plastic means through which the impact of these portraits is achieved. We are struck, first of all, by the way expression centers on the eyes, which seem to gaze at some unseen but powerful threat. The engraved outline of the iris and the hollowed-out pupils, devices alien to earlier portraits, serve to fix the direction of the glance. The hair, too, is rendered in thoroughly un-Classical fashion as a close-fitting, textured cap. The beard has been replaced by a stubble that results from roughing up the surfaces of the jaw and mouth with short chisel strokes.

A somewhat later portrait, probably that of the Greek philosopher Plotinus, suggests a different aspect of the third-century crisis (fig. 283). Plotinus' thinking-abstract, speculative, and strongly tinged with mysticism—marked a retreat from concern with the outer world that seems closer to the Middle Ages than to the Classical tradition of Greek philosophy. It sprang from the same mood that, on a more popular level, expressed itself in the spread of Oriental mystery cults throughout the Roman empire (see page 210). How trustworthy a likeness our head represents is hard to say. The ascetic features, the intense eyes and tall brow, may well portray inner qualities more accurately than outward appearance. According to his biographer, Plotinus was so contemptuous of the imperfections of the physical world that he refused to have any portrait made of himself. The body, he maintained, was an awkward enough likeness of the true, spiritual self. Why bother to make an even more awkward "likeness of likeness"?



281. Equestrian Statue of Marcus Aurelius. 161-180 A.D. Bronze, over-lifesize. Piazza del Campidoglio, Rome



283. Portrait Head (probably Plotinus). Late 3rd century C.E. Marble, lifesize. Museum, Ostia



Such a view presages the end of portraiture as we have known it so far. If a physical likeness is worthless, a portrait becomes meaningful only as a visible symbol of the spiritual self. It is in these terms that we must view the head of Constantine the Great, the first Christian emperor and reorganizer of the Roman state (fig. 284). No mere bust, this head is one of several remaining fragments of a huge statue that once stood in Constantine's gigantic basilica (see fig. 255). The head alone is over eight feet tall. Everything is so out of proportion to the scale of ordinary men that we feel crushed by its immensity. The impression of being in the presence of some unimaginable power was deliberate. We may call it superhuman, not only because of its enormous size, but even more so perhaps as an image of Imperial majesty. It is reinforced by the massive, immobile features out of which the huge, radiant eyes stare with hypnotic intensity. All in all, the colossal head conveys little of Constantine's actual appearance, but it does tell us a great deal about his view of himself and his exalted office.

284. Constantine the Great. Early 4th century A.D. Marble, height 8' (2.4 m). Palazzo dei Conservatori, Rome