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Original Research Article

Mithraeums of Ostia: A New Study Based on Field Findings in Mithraic Temples (A Visit to the Ancient City of Ostia-Rome, August 2022)

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Abstract

Problem statement: The numerous Mithraic temples in the commercial-military port of Ostia-Rome indicate the significance of this religion and its rituals among soldiers and merchants. According to evidence, the Mithraic faith was transferred from this location to Rome.

Research objective: This study reports a field visit to the multiple Mithraea of Ostia and emphasizes the importance of this cult in ancient Rome. All the Mithraic temples in Ostia are introduced collectively in this study. The remains and evidence of Mithraism are widespread throughout the Roman Empire, particularly in Italy and other European countries such as Germany, Belgium, Eastern Europe (including Romania), Ireland, and London, as well as in Asia and Africa. Some of these temples are open to the public, with the most well-preserved being the Mithraeum of San Clemente in Rome. However, most Mithraic temples in Italy are abandoned and inaccessible. If the Mithraea of the ancient city of Ostia are documented and introduced, a significant part of Mithraic culture and art in the West will be revealed.

Research method: This study employed a combination of library-based and field research, with a comparative analysis of field observations and previous scholarly studies.

Conclusion: The field visit and its comparison with library sources yielded new and significant findings. The presence of extensive military installations near this city, along with the presence of soldiers and merchants, highlights the importance of Mithras as the deity of warriors and the protector of sacred oaths and true covenants.

Keywords: *Multiple Mithraeums, Ostia, Commercial-Military, Ancient Port.*

Introduction

The presence of Mithraic temples in the ancient city of Ostia is one of the fascinating aspects of Mithraic history and culture. The ruins of this city, dating back to ancient Rome, contain valuable remains of temples, particularly Mithraea—shrines dedicated to Mithras—that have remained largely unknown and overlooked. Until now, only limited texts and images of Ostia's Mithraea have been provided in Persian-translated

sources, and no documented evidence has addressed the multiple Mithraic temples in Ostia or their significance. While some English and Italian sources mention the existence of temples in Ostia, they do not explain why there are so many of them. Across the Roman Empire, many Mithraic temples were scattered as individual structures and introduced as independent Mithraea. Some of the most famous include the Mithraeum of San Clemente, the Mithraeum of Santa Prisca, the Barberini Mithraeum, and the Mithraea

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in the Baths of Caracalla and Trajan in Rome. Other notable temples exist in the public baths of Carthage in Africa (Tunisia and Morocco), the Mithraeum of Capua near Naples, and various temples in Germany, England, and Eastern Europe. However, what is striking about Ostia is the extraordinary number of Mithraea built within this port city, often near military installations, highlighting the deep connection between Mithraic beliefs and soldiers, military personnel, and the local inhabitants. This suggests that the worship of Mithras was both widespread and strongly rooted in Ostia.

While the commercial importance of Ostia has been widely documented, no sources have emphasized the sheer number of Mithraea scattered across its neighborhoods and streets. The fact that Ostia was a major trade and mercantile hub raises the question: Why did Mithras hold such a prominent status here, leading to the construction of so many Mithraea? It seems likely that given the presence of merchants and soldiers in this port city, Mithras—the deity of sacred oaths and true covenants—was seen as a divine witness to commercial agreements while also serving as the protector of warriors and defenders of the empire. As a result, the veneration and glorification of this Persian god, embodying all virtues of righteousness, became highly prevalent in Ostia. Furthermore, the city's earlier temples, some dedicated to the goddess Cybele, contributed to the sacredness of the site. The first recorded sacrifices to Mithras were also conducted in this city at the Temple of Cybele. Mithraism, once widespread across Iran and the entire Roman Empire, was for a time an official imperial cult. Even with the rise of Christianity, Mithraic traditions persisted and gradually transformed within Christian culture and art. Similarly, in Iran, Mithraic beliefs continued to evolve after the emergence of Zoroastrianism and later merged into Islamic traditions.

During a field visit to the Mithraea of Ostia in August 2022, unique architectural and decorative elements were documented, including paintings, relief sculptures, and mosaics, shedding new light on Mithraic studies. This paper presents an introduction and analysis of these findings. The large number of Mithraea in Ostia

confirms the prominence of the Mithraic cult within the Roman Empire. Given that Ostia was a crucial port city connected to Rome, and considering the presence of a major military base nearby, it is evident that Roman soldiers and officers, who revered Mithras as the divine ally of true warriors and defenders of the empire, played a significant role in the proliferation of Mithraic temples. Thus, it is only natural that numerous Mithraea were established in Ostia as gathering places for the followers of Mithras.

Research Background

A search through Persian and Latin sources yielded limited information on the Mithraea of Ostia. Some of the notable references include: the book “Mehr, the Forgotten Deity” by Hami (1976, 159–161). The Persian translation of *The Mithraic Mysteries* by Vermaseren (2014), which discusses fragments of mosaics with Mithraic motifs. Merkelbach (2015)'s book “Mithras: History and Religion,” which presents images of the Mithraea of Ostia with brief explanations. It is worth mentioning that none of these sources indicate the presence of multiple Mithraic temples in Ostia. The examples provided mainly include mosaics, paintings, reliefs, and statues, most of which are no longer in their original locations and have been moved to museums, while the rest remain unknown. Some of these paintings and statues are currently housed in the Naples Museum. During a field visit to the ancient city of Ostia Antica in August 2022, over 20 Mithraea were photographed, and some of these temples were identified based on maps. However, no structural remains or decorations are visible today. The findings of this visit, along with comparisons to existing sources, revealed several points discussed in this article. One of the most significant discoveries is the presence of a fortified structure, the remnants of which are still visible. Tracing this structure suggests the existence of a large military base adjacent to the city, which is also mentioned in historical records about Ostia as an important commercial and military port. The interactions between Roman soldiers and slaves who followed the Mithraic faith, along with merchants connected to Rome and the city's inhabitants,

likely contributed to the transformation of Ostia into a significant Mithraic center. The numerous Mithraic temples in this location indicate a strong presence of Mithraic beliefs and rituals. This study introduces and analyzes several Mithraea, which have not been previously documented in a single comprehensive work. Additionally, an effort has been made to supplement and correct previous research.

A significant and noteworthy source utilized in this article is the work of Lajard (2012), who emphasizes the Iranian origins of Mithraism and provides evidence of Mithraic worship dating back to the Achaemenid period. He also discusses the ethical aspects of the Mithraic religion and its influence on Roman and European culture. Various translations of Mithraic studies in Persian, along with research from Iranian mythologists and scholars, were reviewed. Additionally, Latin sources relevant to Ostia were examined, particularly those addressing the port city's history, many of which are also available in Persian translations. During a field visit in August 2022, all identified Mithraic sites, along with the city's baths and other related locations, were visited and photographed according to the city's archaeological maps. Around 50 Mithraea were noted, with 18 still visible and relatively intact, although their roofs have collapsed. Some locations identified on maps are now merely overgrown plots or pits that have not yet been excavated. The findings from this visit were compared with previous Western studies, revealing no significant new discoveries over the years. For further verification, multiple English and Italian sources were reviewed, including the official website of Ancient Ostia. However, these sources did not provide substantial new insights beyond what was already available in earlier publications and what was observed through the 2022 visit. As a result, this study primarily relies on the previously mentioned sources, which may serve as useful references for future researchers. The Ostia Antica website¹ contains articles and information in English and Italian, which were examined but did not offer any notable new details. Researchers may refer to this website for additional resources as needed.

• Mithraism

The cult of Mithras flourished in ancient times, before the advent of Christ, and remained widespread across the Roman Empire—an empire that encompassed half of the ancient world—until the fourth century AD. Before the rise of Zoroastrianism, it was also the dominant religion of the Iranians. Both Mithraism and Christianity gained significant followings in the early second century AD. Based on surviving historical evidence, it appears that the followers of Mithras outnumbered those of Christ at the time. Furthermore, there were notable similarities between their rituals and religious practices, creating a foundation for shared traditions (Cumont, 2004, 196). Mithras, the great Aryan deity, and his cult exerted such a strong and lasting influence that traces of it can be found in Christianity, Zoroastrianism, and even certain aspects of Islamic traditions. Evidence of this transformation is visible across both the East and the West. Temples dedicated to Mithras and Anahita in Iran were converted into fire temples, and later, into Islamic sacred sites such as shrines of revered figures. Mithraic temples (Mithraea) in both the East and the West were repurposed into churches, with some of their remnants still preserved in the lower layers or adjacent to ancient churches. The cultural, philosophical, and mystical aspects of Mithraism continue to manifest in the folklore and traditions of Muslims, Christians, and Zoroastrians alike. Persian poetry and literature—especially from the 14th and 15th centuries—show traces of Mithraic influence, while contemporary Christianity still carries echoes of Mithraic customs and rituals. Mithras, the god of warriors, protector of the homeland, and deity of covenants and oaths made his way into the Roman Empire. He was venerated alongside Sol, the Roman sun god; Helios, the Greek sun god; and Zeus-Jupiter, the supreme deity of Greek and Roman mythology. His influence grew to such an extent that numerous temples were built in his honor, and his devoted followers played a crucial role in spreading the Mithraic faith. In the sacred imagery of Mithras, the young hero is often depicted slaying a bull, resembling Eastern princes. He is frequently shown as a half-bust figure wearing a flowing red cloak, lined with a celestial blue interior

adorned with star constellations (Lajard, 2012, 19). The expansion of Mithraism was driven by political and social factors, particularly through the movement of slaves, military personnel, and government officials across vast territories. This method of transmission allowed Mithraism to attract numerous adherents within administrative and military institutions. Conversely, the number of Christians in these structures remained relatively low. At that time, Christians were reluctant to integrate into these governmental and military organizations, as they opposed the official polytheism and paganism of the Roman Empire (ibid., 197).

The Mithraic tradition, with its secretive rituals performed in caves and underground temples, persisted for centuries in both Iran and Rome. Each time a new religion emerged, it transformed yet remained resilient. The temples of Mithras, the god of light and radiance, along with the goddess of pure waters, blessings, and fertility—Anahita—were converted into Zoroastrian fire temples and later into sacred Islamic sites. In the Roman Empire, Mithraism occasionally merged with other religious traditions. For example, the temples of the Metroons—the goddesses or mother deities—were transformed into temples of Mithras. The Metroons, originally from Greece, made their way to Rome, where they first functioned as secret houses of worship known as “Mother Houses.” The first sacrifices and rituals dedicated to them were performed by the priests of Cybele, the Phrygian mother goddess, in Ostia. It was in this very place that the temple of the Metroons was later converted into a Mithraic sanctuary (ibid., 190).

In ancient Greece, the temples of the Metroons—associated with Cybele, Demeter, and Rhea—eventually transitioned into Mithraic temples upon their integration into the Roman Empire. By the fourth century AD, Mithraism was used as a means to unify the various gods, myths, and beliefs across the vast Roman Empire. This unification was structured on a philosophical and defensible foundation, designed to align with the imperial agenda (Cumont, 2004, 194).

As Christianity gained official recognition in the fourth century AD, many Mithraic temples in the West were repurposed as churches. The remains of these structures

can still be found in the crypts of ancient churches throughout the vast Roman Empire, with the highest concentration in Italy. Given the significant influence of this powerful tradition in both the East and West, it deserves deeper study and modern analysis. This study, drawing from 20 years of fieldwork—including a visit to the ancient city of Ostia in August 2022—has uncovered important documents in this regard. “In the year 273 AD, Emperor Aurelian demonstrated his resilience and power by organizing public ceremonies in honor of the divine bull-slayer, Mithras, to revive the worship of the Unconquered Sun (Sol Invictus)” (ibid., 216).

• History of Ostia Antica

Located 30 kilometers from Rome, the ruins of the ancient city of Ostia remain a mysterious site surrounded by beautiful natural scenery, a legacy from the era of ancient Rome. Situated at the mouth of the Tiber River, this port maintained valuable and constant trade relations with the city of Rome. According to legend, the foundation of Ostia is attributed to the Roman king Ancus Marcius. Near the city, a military camp and the remains of a fortified citadel have been discovered among the ruins, confirming Ostia’s military past. Over time, however, the city’s military role diminished, and it transformed into a thriving commercial port for Rome. During the economic crisis of the 3rd century AD, Ostia’s trade and economic activities declined, leading some of its inhabitants to abandon the city. Additionally, Emperor Claudius constructed a new and larger harbor, Portus, along the northern Tyrrhenian Sea, which was bigger than the Claudius harbor, reducing Ostia’s significance. Today, the ruins of ancient Ostia are located along the route from Rome to Fiumicino, near Leonardo da Vinci International Airport (Fig. 1).

The presence of a military zone and the interaction between soldiers and the local population set this region apart from other Roman cities. The frequent movement of Roman soldiers through the city, along with the presence of numerous Mithraic temples scattered across its streets and alleys, indicates the widespread influence of Mithraism and the strong belief in this cult among the city’s inhabitants, soldiers, and military personnel. “The spread of Mithraism was based on political and social



Fig. 1. General view of the ancient city of Ostia-Rome. Photo: Seyed Amir Mansouri, 2022.

factors—primarily through the transfer and movement of slaves, as well as military forces, officials, and public administrators. This method allowed Mithraism to attract numerous followers within governmental and military structures.” (Cumont, 2004, 197).

Since Roman soldiers and military personnel were deeply connected to Mithraic beliefs, and according to Cumont, the oldest Mithraic temple was located in Ostia, the presence of multiple Mithraea in the city can be directly linked to the Roman military’s presence in the region (*ibid.*). The oldest known Mithraeum in Ostia was situated adjacent to the Metroön, the Temple of Cybele², which was an important religious site in the city. Today, remnants of this ancient sanctuary still survive (Fig. 2). Mithras was venerated alongside the Phrygian goddess Cybele throughout the Roman Empire, and their worship expanded enthusiastically, often managed through collaborative efforts. Despite the political and military conflicts of the time, the religious and psychological aspects of their worship created a unique form of spiritual unity (*ibid.*, 186). Similarly, in ancient Iran, Mithra and Anahita were

worshipped together, and even during the Zoroastrian period, they remained companions of Ahura Mazda. However, Persian sources have largely overlooked the multiplicity of Mithraic temples in Ostia and the reasons behind their strong presence in the city. A detailed analysis of these temples—including their architecture, symbolic decorations, dark and labyrinthine corridors, and central halls adorned with statues or reliefs of Mithras—can shed new light on this mystical faith in the Roman Empire. Originally an Iranian sun god, Mithras was a protector of warriors and a divine guardian of oaths and contracts. As a result of conflicts between Rome and Persia, Mithraism was adopted by Roman soldiers and, according to some accounts, was introduced into the Roman world through pirates. Over time, Mithras emerged victorious over Sol, the Roman sun god, earning the title “Sol Invictus Mithras”—the Unconquered Sun. Since Ostia was a major trade and military hub, the largest number of Mithraic temples were built there. These temples—frequented by merchants and soldiers—are now documented and categorized based on recent field studies and site visits.



A



B

Fig. 2. a) Cybele, the Mother Goddess, b) The goddess with a draped garment and a headdress adorned with green leaves. Photo: Nafiseh Mousavian, 2022.

A map of Ostia will illustrate the locations of these Mithraic temples and their relationship with other religious sites in the city, based on the on-site survey conducted.

• Introduction to the Mithraic temples in the ancient city of Ostia

The city of Ostia, with its numerous Mithraea, preserves a valuable and significant heritage of Mithraic history and culture. Nowhere else in ancient Rome has such a rich legacy of this dominant and ancient religion survived. In various Italian cities, Mithraic temples were often located next to churches, public baths, or as cave sanctuaries scattered throughout the city. However, what distinguishes Ostia from other Italian cities and Roman imperial territories is the sheer number of Mithraic temples found throughout the city, in nearly every street and neighborhood. One particular street is even marked by a sign reading “Street of Eastern Temples,” drawing attention to the area’s religious significance. The architecture of some of these temples resembles cave-like structures, with interior designs that include an east-facing altar, a sacrificial platform,

a fire pit, and benches lining the central pathway. The surviving decorations feature reliefs, paintings, statues, and mosaics, offering insights into the Mithraic religious tradition (Fig. 3). As previously mentioned, individual Mithraic temples are scattered across various parts of the Roman Empire, with the highest concentration found in Italy. Among them, the largest and best-preserved is located in the underground level of the Basilica of San Clemente in Rome, which consists of three layers: a Mithraic temple, a 4th-century church, and a 13th-century church (Fig. 4). The massive rock-cut temple in Naples and the Mithraeum of Capua near Naples, along with the Mithraic sanctuary in the Baths of Caracalla, Trajan, and Diocletian, the Antonine Baths of Carthage, and the Mithraeum of the Barberini Park in Rome, are among the most significant sanctuaries of Mithras. During a field study in the ancient city of Ostia in August 2022, more than twenty Mithraic shrines were examined and documented. Some of these cave-like temples remain well-preserved, following the standard Mithraic sanctuary design, while others have collapsed ceilings, though their decorations are still intact. The ornamentation includes mosaics with sacred motifs (Fig. 5), such as the Cup of Friendship, a spade, a crow, a snake, a Persian cap, a torch, and depictions of the moon and sun. Carved stone reliefs depict Mithras sacrificing a bull, torchbearers (Cautes and Cautopates), sacrificial platforms and fire altars, and statues of the moon and sun, which are scattered throughout the Mithraic sanctuaries. Additionally, wall paintings were discovered inside a Mithraeum with a collapsed ceiling, which is currently covered for protection. Fig. 6 shows a mural depicting ritual scenes, illustrating the various initiation stages required for followers to prepare and participate in the Mithraic ceremonies, or the spiritual journey of the initiates. The largest Mithraeum in the city is an immense cave that extends into tunnels, whose entrance is now blocked by iron bars. At the far end of the cave, within the sanctuary space, stands a massive statue of Mithras performing the bull sacrifice. The sacrificial platform is situated directly in front of the statue, while on either side of the cave, long benches are carved into the rock, providing seating for the initiates.



A



B



C

Fig. 3. a) Mosaic floor with ritualistic patterns, b) Interior view of the Mithraeum, with mosaic-decorated platforms on either side, the Mithraeum at the end of the cave, facing east, c) View of the temple whose roof has collapsed. Photo: Nafiseh Mousavian, 2022; Seyed Amir Mansouri, 2022.

In this particular statue, Mithras is depicted without his cloak, which has likely been lost over time, just as the dagger in his hand is no longer visible. The platform in front of Mithras, though partially preserved, remains a significant feature of the sanctuary. Fig. 7 presents the largest cave-like Mithraeum, showcasing the most well-preserved depiction of the sacred bull sacrifice in Ostia's Mithraic temples.

On the map of the city of Ostia, several other locations are identified as Mithraic temples, though today

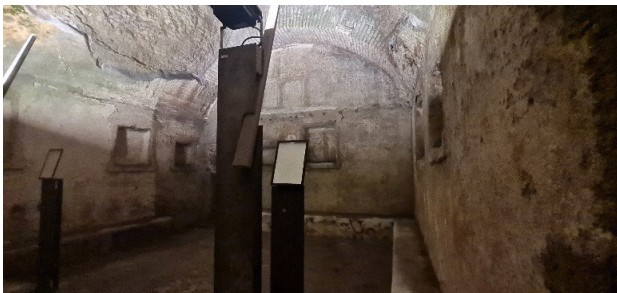
no visible remains exist except for scattered wall fragments or fallen bricks. In some cases, only a hollow filled with vegetation and debris marks the site, with no architectural traces left behind. During the field survey, a Mithraeum named “The Seven Heavens”³ was identified. This name can be associated with the seven Mithraic initiation stages or the concept of the seven celestial domes. The temple floor is divided into seven sections, corresponding to the image from Merkelbach, where the floor plan of the Mithraeum aligns with the entrance leading toward the sanctuary, oriented eastward at the end of the cave. (Fig. 8). The esoteric belief system and rituals of Mithraism, along with the symbolic myth of Mithras' birth, are reflected in the architecture, decorations, and customs of its followers. The dark, cave-like space alludes to the cavern where Mithras sacrifices the bull. The sunken altar at the end of the cave symbolizes the celestial dome, while the depiction of the sacred bull-slaying (Toroctoni) in this location signifies a connection with the sky and heavenly bodies. The platforms on either side of the cave were designated for the gathering and ceremonial practices of the initiates, while separate rooms were used for ascetic training, rigorous discipline for new initiates, and spiritual teachings. The presence of springs, wells, and water for purification rituals, as well as pits or designated areas where the sacrificial bull's blood would be collected—allowing initiates to partake in the sacred bloodbath—were all integral elements of Mithraic worship. However, these features are no longer visible in the Mithraea of Ostia today, though they remain evident in the grand Mithraeum of San Clemente in Rome. The oldest known Mithraeum, located near the Metroon (the temple of Cybele) in Ostia, has been preserved. The worship of Mithras flourished alongside this Phrygian goddess across the empire, spreading enthusiastically and being governed with fervent collaboration. The site was converted into a Mithraic temple, where the first recorded sacrifice to Mithras was performed (Cumont, 2004, 176). During the 2022 field survey, a temple matching these characteristics was identified, featuring a vividly



A



B



D



C

Fig. 4. a) 4th-century Church of St. Clement, Rome, b) Mithraeum of St. Clement, the lower layer of the church, c) Lecture hall, Mithraeum of St. Clement, d) Church of St. Clement. Photo: Seyed Amir Mansouri, 2022.



A



B

Fig. 5. a) Temple of the Serpent, b) Mosaic with ritualistic patterns. Photo. Shohreh Javadi.



Fig. 6. Wall painting in Ostia. Photo: Mansouri, 2022.

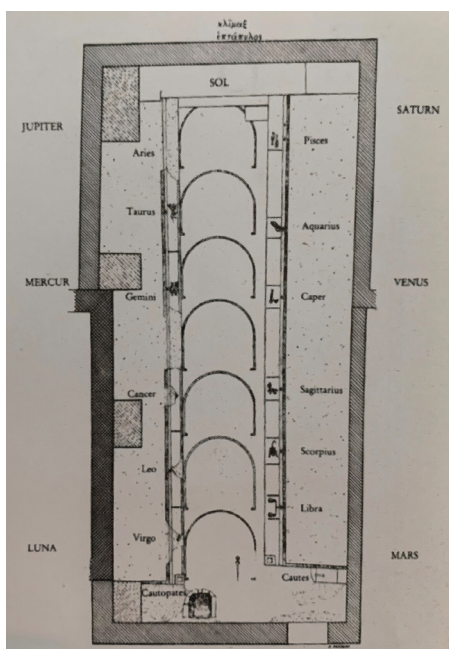
Painted mural depicting the goddess Cybele, a serpent, and foliage with branches and leaves (Fig. 2).

Conclusion

By studying, examining, and analyzing written and visual documents related to the Mithraea of Ostia in



Fig. 7. The largest cave Mithraeum with the enormous statue of the bull sacrifice. Photo: Seyed Amir Mansouri, 2022.



A



B

Fig. 8. a) Aerial view of the Mithraeum, b) Floor of the Mithraeum. Source: Author's archive; Merklebach, 2008, 336.

Persian and Latin sources and comparing them with findings from the field survey conducted in August 2022, significant new insights were obtained. This research has helped clarify some ambiguities; however, the study and analysis of Mithraism transcend time and place, as this ancient Iranian-Aryan culture, art, and

belief system have influenced both the East and West for centuries. Even today, traces of its legacy can be found in Christian, Zoroastrian, and Islamic traditions. In response to the research question regarding the reason for the numerous Mithraic temples in Ostia, a conclusion was reached that has not been previously mentioned in any source. (It is worth mentioning that what the author has found and examined so far includes sources in Latin as well, which could be considered for future research. However, a preliminary review by the author indicated that these sources do not provide information beyond what is available in Persian sources.) A comprehensive review of Mithraea across the Roman Empire, particularly in Italy, Germany, England, Belgium, Denmark, Austria, Eastern Europe, Africa (Tunisia and Morocco), and the Mediterranean region (including Syria, Palestine, Jordan, Lebanon, and Turkey), reveals that these temples were all isolated structures. Today, their remains are found adjacent to or beneath ancient churches, public baths, and other locations. However, what stands out as remarkable and unique is the exceptionally high concentration of Mithraea in almost every street and district of the ancient city of Ostia Antica. This indicates the strong presence and widespread practice of Mithraism in the region. The remains of extensive fortifications and military installations near the city suggest that this location held significant strategic importance in the past. As a major port with flourishing trade relations with Rome, Ostia served as a hub where Roman slaves, soldiers, and military personnel—who were

staunch supporters of the Mithraic religion—played a crucial role in spreading the faith. According to Western Mithraic scholars, Mithraism was propagated by these soldiers and sailors through their commercial interactions and connections with the city’s inhabitants, elites, and military officials. These relationships significantly contributed to the dissemination of Mithraism throughout the empire. In ancient times, Ostia’s strategic and commercial importance made it a powerful and influential center closely linked to Rome. Roman soldiers and military personnel worshiped Mithras as the divine protector of true warriors and homeland defenders, while merchants regarded him as the god overseeing their contracts and trade. Through their interactions with the city’s aristocracy and ruling class—who often shared similar beliefs—Mithraism became a unifying spiritual force among them. This explains why the largest concentration of Mithraea in the empire was established in this commercial-military city. According to Cumont, “The first sacrifices in the Mithraeum of Ostia were performed at a site that was originally a Metroon, dedicated to fertility goddesses, and later became the sanctuary of Cybele, the Phrygian goddess before eventually being converted into a Mithraic temple.” This Mithraeum, located in Ostia, still bears its historical remnants today. No other location in the Roman Empire has been found to have such a high density of Mithraea, confirming that in ancient times, Ostia was a major center for Mithraic worship. Its direct connection with Rome facilitated the expansion and spread of Mithraism throughout the empire.

Endnotes

1. <https://www.ostiaantica.beniculturali.it/>
2. Cybele was a goddess and the mother of the gods in Phrygia, worshipped across the territories of the Roman and Greek empires under various titles, and temples were erected in her honor. She was associated with prophecy and sacrifices were made to her. Along with Gaya and Rea, she was considered one of the great mother goddesses and the goddess of the earth. Her equivalent in Iranian beliefs was the goddess Anahita, who represented purity and majesty. In the Zoroastrian period, Anahita and Mithra were considered companions of Ahura Mazda. Cybele was also known as the goddess of caves and a symbol of wild animals, often depicted with a crown of cones, a symbol of Asian goddesses, sitting on a throne supported by two lions. Sometimes, she was shown seated on a chariot drawn by two lions (Cumont, 2004, 189).
3. In the book by Merklebach (2015, 341-533), there are images and information about the temples of Ostia, including the Seven Heavens Mithraeum.

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