

# THE FUNCTION OF THE FLAMEN DIALIS IN THE MARRIAGE CEREMONY

TAMÁS NÓTÁRI

Károli Gáspár Reformed University  
Department of Roman Law  
Telephon number: (36-1) 370-8601  
e-mail: tamasnotari@yahoo.de

In the handbooks of Roman law the *flamen Dialis*, probably the most ancient priest of the Roman religion is mentioned in the corpus dedicated to marital law, namely in the description of the marriage creating *manus* effectuated by way of *confarreatio*. The *confarreatio* was the ceremony reserved for the patricians, generating the *manus*, the husband's power which was celebrated in the presence of the *pontifex maximus* and the *flamen Dialis*, together with ten witnesses.<sup>1</sup> It seems to be worth scrutinizing why the presence and cooperation of the *flamen Dialis* was required at the *confarreatio*. In the present paper we try to find an answer to this question from the structural analysis of the *flamen Dialis*'s office.

The *flamen Dialis*, Iuppiter's priest is a specifically numinous phenomenon of Roman religion.<sup>2</sup> Among the ancient grammarians, Varro derives the expression *flamen* from the word *filum*,<sup>3</sup> but there is no universally accepted *communis opinio doctorum* concerning the etymology of the word even in the modern literature of the subject.<sup>4</sup> Similarly, the latest attempts at interpretation did not yield any solid and satisfying results. As further it will become evident – not so much from linguistic but rather from structural considerations – the hypothesis connecting the *flamen* to the *brahman*, proposed by Dumézil,<sup>5</sup> seems the most plausible. Fortunately, the attribute *Dialis* does not present so much difficulty,

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<sup>1</sup> Földi A. – Hamza G.: *A római jog története és intézményei*. (History and Institutions of Roman Law.) Budapest 2004<sup>9</sup>. 251. sq.; F. Benedek: *Die conventio in manum und die Förmlichkeiten der Eheschließung im römischen Recht*. PTE Dolg. Pécs 1978. 3. sqq.; S. Treggiari: *Roman Marriage. Iusti Coniuges From the Time of Cicero to the Time of Ulpian*. Oxford 1991. 21. sqq.

<sup>2</sup> Cf. Nótári T.: *Numen és numinozítás – a római tekintélyfogalom vallási aspektusai*. (Numen ad Numinosity – The Religious Aspects of the Roman Concept of Authority) Aetas 2003. 3-4. 33. sqq. (also in: Nótári T.: *Iuridicophilologica*. Budapest 2004. 141. sqq.)

<sup>3</sup> Varro *ling.* 5, 84. *flamen quasi filamen*

<sup>4</sup> A. Walde–J. B. Hofmann: *Lateinisches etymologisches Wörterbuch I–II*. Heidelberg 1938. I. 512; A. Ernout – A. Meillet: *Dictionnaire étimologique de la langue latine*. Paris 1959. 239.

<sup>5</sup> G. Dumézil: *Flamen – Brahman*. Annales de Musée Guimet 51. Paris 1935.

undoubtedly it derives from *Diespiter*, i.e. the archaic nominative of Iuppiter.<sup>6</sup> The descriptive treatment of the more general source material concerning the three *flamines maiores* (*Dialis*, *Martialis*, *Quirinalis*) was carried out by Samter,<sup>7</sup> and Dumézil called attention to the importance of the ancient Iuppiter – Mars – Quirinus triad, on the basis of which the importance of the three *flamines* can be explained, as well as to – besides various other aspects – the results of this in Roman history.<sup>8</sup> Our most important antique source treating the *flamen Dialis*, the prescriptions bestowing on him certain responsibilities, forbidding him various activities, constituting certain taboos, is *Noctes Atticae* by Gellius. In what follows, this locus will be the main object of scrutiny.

Before the minutious analysis of particular rules, it is perhaps useful to recapitulate Latte's statement, according to which most rules, taboos and prohibitions meant to defend the magical, numinous power possessed by the *flamen Dialis*.<sup>9</sup> The *flamen Dialis* was not allowed to ride a horse, to mount a horse (*equo Dialem flaminem vehi religio est*).<sup>10</sup> At first glance it would seem evident to consider this prohibition as placing under taboo the horse, the animal connected with death,<sup>11</sup> as this animal was also forbidden to enter Diana Nemorensis' grove, and as it is well-known this cult preserved many archaic elements for later historical periods as well.<sup>12</sup> However, this interpretation would exclude for the *flamen Dialis*, strictly obliged to refrain from the chthonic sphere, the possibility of travelling on a horse-drawn coach in Rome (*ad id sacrarium flamines bigis curru arcuato vehi iussit*),<sup>13</sup> as the *flamen Dialis* was forbidden not only to touch but also to see the things declared taboo for him. Though there is a considerable difference between riding a horse and travelling in a coach, the presence of the horse is essential in both cases.<sup>14</sup> It cannot be excluded that the prohibition of riding a horse may be interpreted on the basis of

<sup>6</sup> Walde – Hofmann *op. cit.* I. 347.

<sup>7</sup> E. Samter: *Flamines*. RE VI. 1909. 2484. *sqq.*

<sup>8</sup> G. Dumézil: *Jupiter, Mars, Quirinus: essai sur la conception indo-européenne de la société et sur les origines de Rome*. Paris 1941; G. Dumézil: *Sur quelques expressions symboliques de la structure religieuse tripartite à Rome*. Journal de Psychologie et Pathologique 45. 1951. 145. *sqq.*; G. Dumézil: *Mythe et épopée. I. L'idéologie des trois fonctions dans les épopées des peuples indo-européens*. Paris 1968; G. Dumézil: *Archaic Roman Religion*. Chicago 1970.

<sup>9</sup> K. Latte: *Römische Religionsgeschichte*. München 1967. 402.

<sup>10</sup> Gell. 10, 15, 3. Cf. Plin. *nat.* 28, 146; Serv. *in Verg. Aen.* 8, 552.

<sup>11</sup> Cf. L. Malten: *Das Pferd im Totenglauben*. Arch. Jb 29. 1914.

<sup>12</sup> Verg. *Aen.* 7, 774. *sqq.* At Trivia Hippolytum secretis alma recondit sedibus et nymphae Egeriae nemorique relegat, solus ubi in silvis Italis ignobilis aevom exigeret versoque ubi nomine Virbius esset. Unde etiam templo Triviae lucisque sacratis cornipedes arcentur equi, quod litore currum et iuvenem monstris pavidi effudere marinis. W. Pötscher: *Flamen Dialis*. In: W. Pötscher: *Hellas und Rom*. Hildesheim 1988. 422.

<sup>13</sup> Liv. 1, 21, 4.

<sup>14</sup> Pötscher *op. cit.* 422.

Meyer's finding, according to which although riding a horse was a widely spread form of transport in ancient Rome, it was not held in very high esteem.<sup>15</sup> On the contrary, travelling on a coach carried in itself a certain sacred element transcending the human sphere.<sup>16</sup> The *flamen Dialis* is forbidden to see a mobilised army or to make an oath (*item religio est classem procinctam extra pomerium id est exercitum armatum videre ... item iurare Diale fas numquam est*).<sup>17</sup> The first prescription is easily understandable, as the fighting army is in constant mortal danger, it is potentially in the power of Death, so its sight is for the *flamen Dialis* a *contangio enervans*, a contact, diminishing his *mana*,<sup>18</sup> whereas in archaic law the oath contains certain elements of self-malediction,<sup>19</sup> thus carrying in itself the possibility of the decrease of the *mana*, the numinous force, which must be definitely avoided by the *flamen Dialis*.<sup>20</sup> Being tied or manacled is in some way characteristic of the slave, who is deprived of the right to dispose over his own life, thus being also a *mana*-diminishing factor. Therefore, the *flamen Dialis* is forbidden to wear any kind of knot or ring (*item anulo uti nisi pervio cassoque fas non est ... nodum in apice neque in cinctu neque in allia parte ullum habet*)<sup>21</sup>, if a manacled person seeks refuge in his house, he should be untied (*vinctum si aedes eius introierit, solvi necessum est et vincula per impluvium in tegulas subduci atque inde foras in viam demitti*)<sup>22</sup>, and if someone is being taken to be flogged and he imploringly puts his arms around the *flamen's* legs, then it is forbidden to punish him on that day (*si quid as verberandum ducatur, si ad pedes eius supplex procubuerit, eo die verberari piaculum est*)<sup>23</sup>, in this last case the convict's bodily contact with the *flamen Dialis* presumably played some role too.<sup>24</sup>

<sup>15</sup> E. Meyer: *Römischer Staat und Staatsgedanke*. Zürich-Stuttgart 1961. 42.

<sup>16</sup> A. Brelich: *Il mito nella storia di Cecilio Metello*. SMSR 15. 1939. 33. „L' uso del carro, nell' antichità romana, rientra sempre e senza eccezione in una sfera sacrale, super-umana.”

<sup>17</sup> Gell. 10, 15, 4.

<sup>18</sup> H. Wagenvoort: *Wesenszüge altrömischer Religion*. ANRW 1972. I. 2. 371. sq.

<sup>19</sup> Cf. Liv. 1, 24, 8. *Si prior defexit publico consilio dolo malo, tum tu ille Diespiter populum Romanum sic ferito ut ego hunc porcum hic hodie feriam; tantoque magis ferito quanto magis potes pollesque*. 1, 32, 7. *Inde Iovem testem facit: „Si iniuste impieque illos homines illasque res exposco, tum patriae compotem me nunquam siris esse.”*

<sup>20</sup> Pötscher *op. cit.* 423.

<sup>21</sup> Gell. 10, 15, 6. 8.

<sup>22</sup> Gell. 10, 15, 8.

<sup>23</sup> Gell. 10, 15, 9.

<sup>24</sup> Wagenvoort *op. cit.* 1972. 372.

The life of the *flamen Dialis* is pervaded by numerous other taboos too, which, although in a less concretely definable manner, are also meant to stop the diminishing of the *mana*, the numinous force: so, for example, he may not touch a goat, raw meat, ivy, or beans and he may not even utter these words, nor is he allowed to touch flour or batter made with leaven (*capram et carnem inoctam et hederam et fabam neque tangere Diali mos est neque nominare ... farinam fermento imbutam adtingere ei fas non est*)<sup>25</sup>. The goat, the beans, and the ivy are connected with the cult of the dead and as such,<sup>26</sup> they must be avoided by the *flamen Dialis* as he cannot step on a place where somebody was buried, nor can he touch a deceased person (*locum, in quo bustum est, numquam ingreditur mortuum numquam attingit*)<sup>27</sup>. This does not contradict the fact that he is allowed to take part in funerals (*funus tamen exsequi non est religio*)<sup>28</sup>, as he does not get into contact with the deceased, thus he does not enter the chthonic sphere, on the contrary, he facilitates eternal departure from the world of the living. His refraining from raw meat, which is too closely related to the butchered animal is also understandable. The increasing, swelling action of the leaven in the batter permits association with the reluctance towards a new, unknown force and probably tries to keep the *flamen Dialis* within the circumstances of the epoch in which only unleavened bread was known.<sup>29</sup> The hair of the *flamen Dialis* can be cut only by a free person, his cut hair and nails can only be interred under a certain, fruit-yielding tree (*capillum Dialis nisi qui liber homo est, non detonset ... unguium Dialis et capilli subter felicem arbore terra operiuntur*)<sup>30</sup> – the hair, according to antique views was the main container of life-force and if it is touched or cut by an unworthy person, then a substantial energy decrease ensues by way of *contagio enervans*.<sup>31</sup> The concept of *arbor felix*, the tree yielding edible fruit, and that of *arbor infelix*, the barren tree or the tree yielding inedible fruit is also known by archaic law, the citizen found guilty of *perduellio* being hanged on the latter as they did not want to diminish or injure the life force or *numen* of a fertile tree by bringing it into direct or indirect contact with a dead criminal.<sup>32</sup> It is not by chance that the cut hair and nails of the *flamen Dialis*, which even in this state were carrying *mana*, had to be buried in the ground under an *arbor felix* thus enhancing its

<sup>25</sup> Gell. 10, 15, 12. 19.

<sup>26</sup> G. Wissowa: *Religion und Kultus der Römer*. München 1912. 191.

<sup>27</sup> Gell. 10, 15, 24.

<sup>28</sup> Gell. 10, 15, 25.

<sup>29</sup> Pötscher *op. cit.* 425.

<sup>30</sup> Gell. 10, 15, 11. 15.

<sup>31</sup> Cf. H. Wagenvoort: *Roman Dynamism. Studies in Roman Literature, Culture and Religion*. Leiden 1956. 143.

<sup>32</sup> K. Latte: *Religiöse Begriffe im frühromischen Recht*. ZSS 67. 1950. 52.

fertility.<sup>33</sup> The hair had to be cut with a bronze instrument instead of one made of iron.<sup>34</sup> This harmonizes with the prohibition to ride, clearly showing the formal conservatism of the Romans. It can thus be assumed that this prohibition originates from very ancient times, when tools made of iron – due to their modernity – were considered taboo in religious rituals.<sup>35</sup> Taking out fire from the house of the *flamen Dialis* was only allowed for sacral purposes (*ignem et flaminia, id est flaminis Dialis domo, nisi sacrum efferi ius non est*)<sup>36</sup>, which was meant to defend the fire pervaded by *numen* burning in the house of the *flamen Dialis* against *abusus*. The privileged position of the *flamen Dialis* was emphasized by the prescription according to which in a company he could be preceded in the seating arrangement only by the *rex sacrorum* (*super flaminem Dialem in convivio nisi rex sacrificulus, haut quisquam alius accumbi*)<sup>37</sup>. It is difficult to interpret the prescription according to which he must not walk under the vine-shoots hanging down (*propagines e vitibus altius praetentas non succedet*)<sup>38</sup>. According to Pötscher's explanation, this might be due to the fact that the *flamen Dialis* always had to wear an *apex* on his head<sup>39</sup> and the shoots hanging too low could brush it down from his head.<sup>40</sup> Conversely, Kerényi in his interpretation refers to the Dionysian characteristic present in grapes which would have caused the decrease of the numinous force of the *flamen Dialis*<sup>41</sup> – this explanation would be satisfactory if there had been knowledge of a rule prohibiting the *flamen Dialis*'s drinking wine.<sup>42</sup>

The prescriptions discussed so far were all meant to defend the *flamen Dialis* from the diminishing of the *mana*, the numinous force. The following rules can be organised according to a completely different aspect, namely on the basis of the aspect that *flamen Dialis cotidie feriatu est*<sup>43</sup>, i. e. the *flamen Dialis* fulfills his cultic service every day. In Kerényi's wording: „*Der zeitliche Ablauf seines Lebens war der Kultakt.*“<sup>44</sup> According to Dumézil „*le flamen historique se présente comme une victime qui n'est jamais immolé.*“<sup>45</sup> Pötscher defines even more trenchantly the role of the *flamen Dialis*, a definition which served also as a starting point for the present analysis, according to which: „*Der Fla-*

<sup>33</sup> Pötscher *op. cit.* 427.

<sup>34</sup> Serv. in Verg. *Aen.* 1, 448.

<sup>35</sup> Latte *op. cit.* 1967. 203.

<sup>36</sup> Gell. 10, 15, 7.

<sup>37</sup> Gell. 10, 15, 21.

<sup>38</sup> Gell. 10, 15, 13.

<sup>39</sup> Gell. 10, 15, 17.

<sup>40</sup> Pötscher *op. cit.* 429.

<sup>41</sup> K. Kerényi: *Antike Religion*. München – Wien 1971. 190.

<sup>42</sup> Pötscher *op. cit.* 429.

<sup>43</sup> Gell. 10, 15, 16.

<sup>44</sup> Kerényi *op. cit.* 198.

<sup>45</sup> Dumézil *op. cit.* 1935. 44.

*men Dialis darf Priester im engeren Sinne des Wortes genannt werden, nicht so, wie man gelegentlich auch die Pontifices Priester zu nennen pflegt. Er repräsentiert den Gott, er macht den Gott in einer Form präsent.*"<sup>46</sup> One must bear this in mind when interpreting the rule that the *flamen Dialis* is not allowed to stay outdoors without wearing the *apex* (*sine apice sub divo licitum non est*)<sup>47</sup>, originally he even had to wear it in the house,<sup>48</sup> which presumably refers back to the age when he was not allowed to stay in a house, or under any roof at all. The constant wearing of the *apex* appears in Roman legal thinking as a result of the fiction that the *flamen Dialis* permanently lives outdoors.<sup>49</sup> It is possibly the remanant of this stage when the ritual was not performed in the church but in the open air in the sacred grove,<sup>50</sup> that the legs of his bed had to be smeared with clay in order to assure direct contact with the earth (*pedes lecti, in quo cubat, luto tenui circumlitos esse oportet*)<sup>51</sup>. The significance of this prescription becomes evident when analysed together with two further rules connected with the bed of the *flamen Dialis*: it is prohibited that the *flamen Dialis* should not sleep in his own bed for three consecutive days, no other person can sleep in his bed, and beside the clay leg of the table there should be a pot with sacrificial milk loaf and sacrificial honey grist scones (*de eo lecto trinoctium continuum non decubat neque in eo lecto cubare alium fas est ... apud eius lecti fulcrum capsulam esse cum strue atque ferto oportet*)<sup>52</sup>. Based on these, it can be conjectured that the bed of the *flamen Dialis* is of certain cultic importance, constituting an integral element of his sacral function. Although Latte did not fail to observe the parallel that can be drawn between this phenomenon and the Dodonian cult of Zeus,<sup>53</sup> its further-reaching conclusions can be found again in Pötscher.<sup>54</sup> The basis of the Dodonian cult is the *hieros gamos* taking place between Zeus Naios and Dione, the sacred communion of the Sky and the Earth, which is meant to ensure the fertility of the area surrounding Dodona – which in this case can be interpreted as the *Person–Bereicheinheit* of Dione – with the help of the rain falling on it, which in this case can be interpreted as the *Person–Bereicheinheit* of Zeus,<sup>55</sup> who fulfills here the function of the god of rain, or generally the god of weather.<sup>56</sup> The priests in the service of this cult,

<sup>46</sup> Pötscher *op. cit.* 431.

<sup>47</sup> Gell. 10, 15, 17.

<sup>48</sup> Gell. 10, 15, 16.

<sup>49</sup> Latte. *op. cit.* 1967. 203.

<sup>50</sup> *ibid.* 203.

<sup>51</sup> Gell. 10, 15, 14.

<sup>52</sup> Gell. 10, 15, 14.

<sup>53</sup> Latte *op. cit.* 1967. 203.

<sup>54</sup> W. Pötscher: *Zeus Naios und Dione in Dodona*. In: Walter Pötscher: *Hellas und Rom*. Hildesheim 1988. 173-208.

<sup>55</sup> *ibid.* 181. *sqq.*

<sup>56</sup> Wissowa *op. cit.* 121.

the *hypophetai* were not allowed to wash their feet, and they were not allowed to sleep in bed all their life so that their direct contact with the earth should never be broken (*hypophetai aniptopodes khamaieynai*)<sup>57</sup>. Thus several parallels can be pointed out between the elements of the two cults: at the Greeks the *hypophetai* are the priests of Zeus Naios, whereas the *flamen Dialis* is the priest of Iuppiter i.e. the priest of the Roman equivalent of the same god, the *hypophetai* may not wash their feet and they have to sleep on the ground all their life, the *flamen Dialis* sleeps in a bed whose legs are covered with clay so that the direct contact with the earth should be assured, the priests of Zeus Naios continually stay in the sacred grove,<sup>58</sup> the *flamen Dialis* fulfils unceasing divine service all his life, always wears the *apex*, thus being *de iure* always in the open air, and he cannot leave his bed which ensures constant contact with the earth for more than three consecutive nights. In the Dodonian cult woman-priests (*promanties*) also take part,<sup>59</sup> and the wife of the *flamen Dialis*, the *flaminica Dialis* plays such an important role in his life that if she dies, the *flamen Dialis* must also resign from his office (*uxorem si amisit, flamonio decedit*)<sup>60</sup> – whereas the *promanties* serve as priestesses of Dione, the *flaminica* is present only as the feminine component of the same priestly function.<sup>61</sup> Taking all these into account it can be safely stated that the fact that the *flamen Dialis* nearly every night of his life sleeps in his bed with clay-covered legs which make its connection with the earth tighter, and near the bed there should be sacrificial milk-loaf – as if enhancing its sanctity – can be counted as a cultic event. The obligation of the *flamen Dialis*, who is present in his office essentially as a husband – as he has to resign from the *flamonium* if the *flaminica* dies – to sleep on the ground night after night should be interpreted as a hierogamic act with the Earth.<sup>62</sup> The hierogamic view<sup>63</sup> need not necessarily be connected with a concrete myth – this would indeed be surprising in the case of Roman religion, which is so short of mythical stories and so prone to historicizing the common Indo-European mythic thesaurus<sup>64</sup> – it suffices to transpose the image of the earth's fertilisation with rain to the level of the cult.<sup>65</sup> Much less is known about the prescriptions concerning the *flaminica Dialis*, roughly the same rules apply to her as to the *flamen Dialis* (*eadem ferme caeremoniae*

<sup>57</sup> Hom. *Il.* 16, 235.

<sup>58</sup> Hom. *Il.* 16, 234. *sq.*

<sup>59</sup> Hdt. 2, 55.

<sup>60</sup> Gell. 10, 15, 22.

<sup>61</sup> Pötscher *op. cit.* 434. *sqq.*

<sup>62</sup> *ibid.* 436.

<sup>63</sup> Cf. Hom. *Il.* 14, 312. *sqq.*

<sup>64</sup> Latte *op. cit.* 1967. 7.

<sup>65</sup> Pötscher *op. cit.* 439.

*sunt flaminicae Dialis*)<sup>66</sup>, the colour red predominated in her clothing which again cannot be accidental, it rather becomes emphatic because it corresponds to the Roman wedding dress, which also accentuates the hierogamic concept and also the fact that the *flamen Dialis* had important ritual duties at the most ancient and solemn form of the Roman marriage ceremony, the *confarreatio* – naturally, the *flamen* and *flaminica* also had to live in a marriage,<sup>67</sup> bound according to this sacral ceremony of the highest order as their marriage constituted an integral part of the *flamen*'s office.<sup>68</sup>

The tabooistic prescriptions and prohibitions governing the *flamen*'s life destined to stop the diminishing of the *mana*, the numinous force, become intelligible in their structure if approached from this aspect of the priesthood of the *flamen Dialis*, i.e. his cultic connection with the Earth, symbolizing the Earth's fertilisation by the Sky as well as from other acts of his life meant to represent Iuppiter. His taking part in the *confarreatio* marriage ceremony clearly fits into the line of these prescriptions, bringing the ceremony closer to its purpose merely by his *praesentia Iovialis*.

## RESÜMEE

### Die Rolle des *flamen Dialis* bei der *confarreatio*

TAMÁS NÓTÁRI

Es ist aus des *Institutiones* des Gaius bekannt (1, 112), daß bei der *confarreatio* der *flamen Dialis* anwesend sein mußte, bzw. daß bei der Erfüllung des Amtes des *flamen Dialis* die Eheschließung durch *confarreatio* unerläßliche Voraussetzung war. Im vorliegenden Aufsatz versucht der Verfasser der Frage nachzugehen, welche Erklärung dieser äußerst engen Beziehung zwischen der für die Patrizier vorbehaltenen Eheschließungszeremonie und dem Amt des Iuppiterpriesters zugrunde liegt. Bei der Beantwortung dieser Frage ist in erster Linie von jener Gelliusstelle (*Noctes Atticae* 10, 15) auszugehen, die sich mit den für das Leben und Wirken des *flamen Dialis* geltenden Vorschriften befaßt; bei der Analyse dieser Quelle können die Ergebnisse von Georges Dumézil, Kurt Latte, Hendrik Wagenvoort, Karl Kerényi und Walter Pötscher reichlich herangezogen werden.

<sup>66</sup> Gell. 10, 15, 26.

<sup>67</sup> Gai. *inst.* 1, 112.

<sup>68</sup> Cf. Ov. *fast.* 6, 232; Pötscher *op. cit.* 441.

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Ein Teil dieser Normen sind als Tabus aufzufassen, die dazu berufen sind die *mana*, dh. die numinose, dem *flamen Dialis* eigene Kraft vor jeder *contagio enervans* zu schützen. Der andere, für unsere Untersuchung wichtigere Teil der Vorschriften läßt sich mit jener Rolle des *flamen Dialis* in Verbindung setzen, daß er gleichsam als irdischer Repräsentant des Himmel- und Wettergottes Iuppiter unter den Römern weilte. Durch eine Parallele mit dem dodonischen Zeus Naios-Kult kann die hierogamische Funktion des Amtes des *flamen Dialis* klarer beleuchtet werden, und wenn noch die Rolle der *flaminica Dialis* näher betrachtet wird, bei deren Tod der *flamen Dialis* von seinem Amt zurücktreten muß, kann daraus jener Schluß gezogen werden, daß das Dasein des *flamen Dialis* als Ehegatte, dh. als irdischer Repräsentant des sich mit der Erde im *hierogamos* vereinenden Iuppiter den wichtigsten Wirkungsbereich seines Amtes bildet, womit auch seine enge Verbindung zur *confarreatio*, diesem höchst sakralisierten Hochzeitsritus erklärt werden kann.

