Of the divine personifications represented and worshipped in Rome, Concordia occupied a position of remarkable significance. According to literary sources, her public cult dates to at least the 4th century BCE, with dedications of shrines and temples being made in her honor. These dedications were used to reinforce the social order when its stability had been called into question. Concordia remained a common though dichotomous figure throughout the Republic; she was invoked publically to support the idea of *concordia ordinum* but also more privately on tomb inscriptions to describe harmony within a single family between husband and wife. These two contexts were merged following the Treaty of Brundisium in 39 BCE, a conflation that was cemented during the Augustan period as state and imperial family were increasingly considered synonymous.

In this paper, I seek to illustrate the development of the representation and worship of Concordia at Rome from its origins in the Republic through the dramatic change at the end of the Republic and forward into the Empire. The development of specific cult titles such as Concordia Augusta and Concordia Senatui during the Empire enabled the meaning of Concordia to be adapted to suit various purposes, moving far beyond the Republican ideas of *concordia ordinum* or marital harmony. In order to understand the public impact of this cult, I focus not on literary ideas of concord but rather on physical landmarks and materials such as coins depicting or dedicated to Concordia, as these were available to a far wider audience and were better able to influence public opinion. I argue that Concordia became a central figure in imperial rhetoric, used as a way of gently but forcefully reinforcing the social order at times of perceived upheaval.

I will require the use of a projector in order to present using PowerPoint, as I will be including visuals of relevant building-plans and coins.

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