IDENTIFICATION: (Artist, title, date, size, country of origin, period/style)

049. SANTA SABINA- INTERIOR, EXTERIOR, AND PLAN
Late Antique Europe, Rome, Italy
c. 422-432 CE

Artist: Peter of Illyria (Dalmatian priest)

2. FORM: (use of design elements/ principles: color, shape, value, texture, line, space; balance, contrast, emphasis, movement, etc.)
simple brick exterior, colonnades lining the nave,

a terminating apse, clerestory windows, no transept, use of gypsum to create light effects, walls don't appear to have much weight MATERIALS AND TECHNIQUE: (art making processes)

brick and stone, wooden roof

**4. CONTENT:** (subject & genre: iconography, symbolism, the story)

On top of one of the major hills of Rome to symbolize Christianity's rising importance as a new religion

Long aisle to set focus on the altar Light is associated with divinity & Christ



5. ORIGINAL CONTEXT/ SITE/ INTENDED
FUNCTION OF THE WORK: (Overlap to #6)
Originally the site of the Temple of Juno Regina
(Aventine Hill)

100 years ago Constantine legalized Christianity

6. INTENDED PURPOSE & MOTIVATION (why was it made?); PATRON/AUDIENCE (who was it made for?); ARTIST'S DECISION MAKING:

Made for the spiritual needs of those of Christian faith

Gave Christianity importance as a religion

## 7. INNOVATION/ CHANGE(S):

Basilica redesigned to be used specifically as a church plan, more modest proportions (in comparison to old Saint Peter's, not to temples)

## CONVENTION/ TRADITION(S):

Same characteristics (simple brick exterior, colonnades lining the nave, a terminating apse, & clerestory windows)

## 8. THEME(S):

religious/place of worship

## COMPARE TO ANOTHER WORK:

Like the Hagia Sophia, this was a Christian place of worship that served to assert its importance. However, the Santa Sabina was much more modest in proportions and Christianity had only been legalized for 100 years before its creation, while Hagia Sophia was created afterwards and confirmed Justinian's right to rule.