

provincial priests continued to respect Roman customs regarding the role of the priesthood and the Roman customs associated with it because the provincial cults and their priests closely interacted with the Empire, which cared about how it was perceived. A central part of the provincial cult was the provincial council, an administrative body led by the priest.<sup>77</sup> Once a year, the council would honor Augustus with gifts, acknowledgments, and prayers.<sup>78</sup> An episode recounted by Quintilian, a Roman writer in the late first century CE, demonstrated the interaction between provincial councils and Rome. Quintilian described how "the Emperor Augustus was given a golden torque weighing a hundred pounds by the Gauls."<sup>79</sup> As Quintilian's account revealed, provincial councils worked with the Empire itself. The physical location of provincial altars outside of established towns and cities reflected that they served the broader region and were not just connected with the local population. As Pliny the Younger observed, provincial altars in the provinces of Narbonne and the Gallia were located outside the boundaries of the nearby city, which she argued served to distinguish the provincial cult from the nearby local town.<sup>80</sup> These provincial cults served a vast group of people.<sup>81</sup> In the early-first century CE text *Geography* described how the altar at Lugo in Spain was "dedicated by all the Gauls in common to Caesar Augustus" and "instituted in

it [was] the names of many people."<sup>82</sup> Such provincial altars brought together a wide swath of territory and individuals under the provincial priests. These cults afforded provincial priests unprecedented means to communicate with the central authority at Rome. Representing a region and aligned towards the broader empire, these cults adhered to Roman customs by distinguishing that Augustus was not a state-organized deity with a focus while he was alive.

Because these provincial councils cooperated with Rome and its empire, provincial priests had provincial opportunities for elite provincial to gain empire-wide prestige. For example, Pliny the Younger, a late-first century CE writer and Roman statesman, remarked that "Marcus Nonnius, a provincial priest, was descended from 'one of the leading families of Hispania.'"<sup>83</sup> Becoming a provincial priest allowed these elite individuals to accumulate even more status. Using epigraphical evidence, Fletcher concluded that the provincial priests of Lugo, in the Iberian Rutilus and C. Balio Victor, deserved this "Gaulic nobility."<sup>84</sup> By holding an important religious magistracy, elites from newly-conquered regions could represent their power within the empire. A Roman tablet detailing regulations for the *gloriæ* of the provinces of Gallia Poitou demonstrated the provincial cults that priests enjoyed over provincial councils.<sup>85</sup> The tablet stated how "in the

77. S. B. Richardson, "The *Bonae* in Spain (München, 1984); B. B. Richardson, 1996a), 171.

78. Fletcher, *The Imperial-Cult in the Latin West*, vol. 1, 105. Provincial councils served a similar role in the eastern provinces. In Athens, temples such as the temple of King (Bridgette of Amasis) and the temple of King (Athenaeus of Cyrene) were granted to Augustus in 3 BCE and 24 CE, respectively. To affiliate themselves with the central authority, these priests gifted the Roman Augustus, rather not, regional shrines, cult rights, and cultic competitions. Richard Gordon, "The Roman Imperial-Cult and the Question of Power," in *Reading the Roman Imperial-Cults* (London: Routledge), 46; Alfonso Aravaca in his monograph, and Laurent Godard (Eds.), *BAF Publishing*, 2000a), 101.

79. Quint., Inst., 8.3.29.

80. Pliny the Younger, "The Provincial Sanctuaries of the Imperial-Cult at Lyon and Narbonne: Examples of Cultural Exchange or Social Inclusion," in *Proceedings of Symposium On Mediterranean Archaeology* (Liverpool: Archaeopress) (BAF, 2000a), 95.

81. James River, *Religion and Authority in Roman Carthage from Augustus to Diocletian* (Oxford: Clarendon Press, 1999), 91.

82. Strabo, *The Geography* of Strabo, trans. H. C. Hamilton, 2 vols. (London: Henry G. Bohn, 1851), 4.3.2.

83. Plin., Ep., 2.13.

84. Fletcher, *The Imperial-Cult in the Latin West*, vol. 1, 41. C. H. Williamson, "A Roman Law From Narbonne," *Athenaeum* 47 (1967), 175. Fletcher concluded that this charter concerned a provincial, not a local, deity. Fletcher, *The Imperial-Cult in the Latin West*, vol. 1, 5.

# Panhandleplains Historical Review 1991

**M Mark**

## Panhandleplains Historical Review 1991:

**Panhandle-Plains Historical Review, Vol., LXIV, 1991** HAROLD D. BUGBEE,1991 Panhandle-Plains Historical Review ,1928 **The Panhandle-Plains historical review** ,1928 **The Prehistory of Texas** Timothy K.

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