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CORINTH – PAUL, PEOPLE and POLITICS
Dr Bruce Winter: *Men who became gods*


Gaius Julius Spartiacicus, son of Laco, grandson of Eurycles, of the Fabian tribe, procurator of Caesar and the Augusta Agrippina, military tribune, decorated with the public horse by the deified (divo) Claudius, priest of the Deified (divi Iuli), magistrate of the fifth year twice, president of the Isthmian and Caesarian Sebasteon games, high priest for life of the Augustan house (archieroi domus Aug. in perpetuum), the first of the Achaean (primo Achaeon) to hold this office on account of his excellence and unsparking and most lavish generosity both to the divine family (domus divina) and to our colony: the tribesmen of the Calpurnian tribe (set up this statue) for their patron.¹

Sparta: ‘high priest of the Caesars’ (ἀρχερεύς τῶν Σεβαστῶν).
Athens: ‘the high priest of the divine Caesars and Caesar’s family of the Achaean league first [high priest] for life from its institution’ (ἀρχερεύς Θεῶν Σεβαστῶν καὶ έκ τοῦ κοινοῦ τήν 'Αχαιας διά βίου πρώτων τῶν ἀπ. αὐτῶν).² The Greek phrase γενός Σεβαστῶν in the Athenian inscription is rendered in the Latin in Corinth as domus divina. The affirmation of perpetual divinity was a claim also made of the emperors in official inscriptions or imperial decrees. Rather than use deus, a ‘deified human being’, the term divis i.e., perpetual divinity was attributed to Julius Caesar and subsequent emperors, including the imperial household.³

² IG III, 805, IG V, 1, 463.
Publius Cornelius Scipio (Messene)

Secretary of the Council was Philoxeniadas in the magistracy of Theodoros. Decree: Since Publius Cornelius Scipio, quaestor pro praetorian, being endowed with unexcelled goodwill toward Augustus and all his house, having made one great and highly honorific vow to guard him against all harm, as displayed by his deeds on each occasion conducting the Caesarea (tα Καισάρεια) and sparing neither expense (ἐνελείτων) nor honour (φιλοτιμία), nor the thanksgiving to the gods for the sacrifices to Augustus at the same time (μηδὲ τας υπὲρ τας διὰ τού Ζεβαστοῦ Φωσίαν εὐχαριστιάς ποιήσας θεους ἄμα), and preparing the great cities of the province (καὶ τας πλείστας των κατὰ ταν ἐπαρχεῖαν πόλεων) ready to do the very same thing along with him (Σὺν ἑαυτῷ τὸ αὐτὸ τοῦτο ποιῶν κατασκευασάμενος) II. 1-10.¹

and when he learned that Gaius, the son of Augustus (ὑδὸς τοῦ Σεβαστοῦ), involved in battle against the barbarians on behalf of all men, was in good health, had escaped the dangers, and had taken vengeance on the enemy, with exuberant joy at this best news (ἐπὶ τας ἀριστας ἀγαλματισ) he directed all both to wear wreathes and to sacrifice (στεφαναδιφορεῖν τε πάους διέταξε καὶ θυεῖν) on "undisturbed" holidays, and he himself both sacrificed an ox for the safety of Gaius (αὐτὸς τε βουθυτῶν περὶ τας Γαίου σωτηρίας) and was lavish in various spectacles so that what took place rivalled what had come before those given in the past on one hand, but the solemnity remained balanced; II. 10-17 and he made a great effort, in leaving two days from 'the days of Augustus' festival and made the beginning of the sacrifices on behalf Gaius (ταν ἀρχὰν ταν υπὲρ Γαίου θυσίαν ποιησοσθαν) from the day on which for the first time he was designated consul and he also instructed us to annually celebrate this day on each day with sacrifices and the wearing of wreaths as graciously and [-----] as we can; and therefore the council-members decreed on the fifteenth day before the Calendars of [-----] II. 17-21.