

**THE CULTS OF CISALPINE  
GAUL AS SEEN  
IN THE INSCRIPTIONS: A  
DISSERTATION**

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The Cults of Cisalpine Gaul as Seen in the Inscriptions: A Dissertation by Joseph Clyde Murley

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**JOSEPH CLYDE MURLEY**

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DISSERTATION**



**The University of Chicago**

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in the Inscriptions**

**A DISSERTATION**

**SUBMITTED TO THE FACULTY  
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY**

**DEPARTMENT OF LATIN**

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**BY**

**JOSEPH CLYDE MURLEY**

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Harvard College Library  
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To  
Professor John Strayer McIntosh, Ph.D.,  
My Teacher, Colleague, and  
Benefactor

## PREFACE

The general purpose of this dissertation is to present in an orderly manner the inscriptional evidence bearing on the pagan cults of Cisalpine Gaul with some interpretation, where desirable, of that evidence. In addition to the classification of gods in terms of their local origin, wherever the prevalence of a given cult made it feasible I have distinguished between early and late, or authentic and modified or contaminated, forms of that cult. The preservation of such distinctions has sometimes involved the discussion of distinct cults of the same deities under two or more chapter headings, and in every case inscriptions have been presented where they seemed essentially to belong without regard to the fact that the form of appellation might include the names of gods treated under other headings. For example, Jupiter Optimus Maximus, Jupiter Dolichenus, and Jupiter Poeninus appear respectively under the Roman, Oriental, and Celtic groupings.

Somewhat greater latitude of discussion has been allowed in the case of some cults which are, wholly or in the main, restricted to Cisalpine Gaul; where the evidence for this region seems merely to square with the evidence elsewhere the treatment has been more summary and statistical. Certain generalizations which might have been offered in an introduction have been included, for convenience, in the chapter on *Dedicants and their Social Groups*. Part of the conclusions there set down may be summarized in these statements: that the largest number of dedications are inscribed to the Roman gods; that the numbers range downward in order as given through Greek, Celtic and Italic (of equal prominence), and Oriental gods to deified abstractions, syncretistic conceptions, and Divi; that women make a larger proportion of their offerings to the Italic gods (among which are included several important female deities) than do men, and Roman gods are in especially high favor with slaves; and that Jupiter, Mercury, Hercules, the Matrons, Silvanus, Minerva, and Mithras are, in descending order, the gods most often worshipped.

The statement of the provenance of inscriptions follows the running titles of the *Corpus of Latin Inscriptions*, which localize them sufficiently for our purpose. Except where ambiguity would arise thereby, references to the fifth volume of that work have been made

by number only, to other volumes by volume and number, in both cases without the abbreviation *CIL*. Reproduction of the epigraphical form of inscriptions is, of course, only approximate; where, however, significant features are not reproduced they are described.

The classification of gods, with few exceptions, and, to some extent, the order of treatment follow the plan of Wissowa's *Religion und Kultus der Römer*, which admirable and indispensable work, needless to say, has been consulted constantly. Begun under the direction of Professor Gordon Laing, the dissertation has benefited throughout by his criticisms and suggestions. Where matters of etymology are involved, assistance has been given in some instances by Professor Carl Darling Buck.

J. C. M.



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