

The current scholarly consensus on the cultural identity of Roman Corinth sees the Roman colony becoming progressively more Hellenized, until by the time of Hadrian the city was far more Greek than Roman. Favorinus is often quoted on this topic, when he remarks to the Corinthians in the early second century C.E. that "you have become thoroughly Hellenized, even as your own city has" (Ps. Dio Chrysostom, *Oration* 37.26). The switch in the language of the inscriptions of Roman Corinth from almost exclusively Latin in the early years of the colony to largely Greek by the Hadrianic period is cited as further evidence of Hellenization (Kent 1966: 18). Even in the pre-Hadrianic period, scholars have argued, Greek influence was strong, particularly in the cults of the city. Many scholars believe that the Roman colonists retained, or perhaps more accurately, revived, many of the ancient Greek cults. These cults then gradually took over from the Roman ones, as the city became more Hellenized. Donald Engels in his book on Roman Corinth suggests that "after several generations in a Greek cultural milieu, the appeal of the gods of the Roman state may have waned for the descendants of the original Italian colonists" (Engels 1990: 106).

I argue, however, that this interpretation of the cult, and by extension, the cultural identity, of Roman Corinth, is insufficiently nuanced. For example, Engels (1990: 95) states that the gods of the Greek and Roman pantheon ". . . cannot be separated into Greek or Roman categories, since by the first century B.C., the identification of Greek gods such as Poseidon, Zeus, and Aphrodite with Roman gods such as Neptune, Jupiter, and Venus, was so complete that for all practical purposes they were identical." This approach leads, for example, to the interpretation of a Latin inscription from a temple on the Corinthian Forum naming Venus as evidence for the continuing presence of the cult of Aphrodite in the Roman period. There are two problematic assumptions underlying this interpretation of the evidence: (1) Roman gods with Greek "equivalents" are the same as the Greek gods and (2) Roman cults are equivalent to Greek or more particularly Corinthian ones. These assumptions color Engels' interpretation of the epigraphical evidence for cult in Roman Corinth, since the only cults that he identifies as "uniquely Roman" are those dedicated to divinities without Greek equivalents, such as those of the imperial cult (Engels 1990: 101-102).

In this paper, I re-examine the epigraphical evidence for the cults of Greek and Roman divinities in Roman Corinth in order to show the continuing importance of Roman religious conceptions. I consider the language of the inscriptions, the names of the divinities to whom dedications were made, and the titles of the priesthoods. I also show how the lack of recognition of *interpretatio Graeca*, the use of Greek names for Roman divinities and religious offices, has affected the interpretation of the epigraphical data. I demonstrate how a careful reconsideration of the evidence reveals that the overwhelming majority of the inscriptions from Corinth in the Roman period honor Roman gods served by Roman priests. This conclusion has significant implications for our understanding of both the cult and the cultural identity of Roman Corinth.