



# Inter flaminales viros: the honorary pedestals of the Provincia Hispania Citerior

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CIL II²/14 (Tarraco)	Flamen PHC	Conventus	Origo	Chronology (CIL)
1120	L. Caecilius Caecilianus	Caesaraugustanus	<i>ignota</i>	late 1st–early 2nd
1135	L. Fabius Silo	Caesaraugustanus	Brigaecium	100/120-150/180
1143	Q. Herennius Aquila	Caesaraugustanus	Caesar Augusta (?)	120-150
1150	T. Mamilius Praescens	Caesaraugustanus	Tritium Magallum	161-180
1160	M. Porcius Aper	Caesaraugustanus	<i>ignota</i>	105-110
1166	C. Sempronius Fidus	Caesaraugustanus	Calagurris	late 1st–early 2nd
1169	M. Valerius Capellianus	Caesaraugustanus	Damania	sub Antonino Pio
1118	L. Aufidius Secundus	Carthaginiensis	Palma	2nd Cent.
1111	L. Aemilius Paulus	Carthaginiensis	Attacum	2nd Cent.
1116	C. Atilius Crassus	Carthaginiensis	Segontia	2nd Cent.
1123	Q. Caecilius Seranus	Carthaginiensis	Palma vel Pollentia	2nd Cent.
1129	M. Cornelius Severus	Carthaginiensis	Vergilia	120-150/180
1140	Cn. Gavius Amethystus	Carthaginiensis	Palma, Guiuntum	150-180
1149	C. Lutatius Cerealis	Carthaginiensis	Palma vel Pollentia	100-180
1173	C. Vibius Porcianus	Carthaginiensis	Libisosa	sub Antonino Pio
1163	L. Saenius Iustus	Carthaginiensis (?)	Dianium (?)	2nd Cent.
992	Raecius Taurus	Tarraconensis	Tarraco	78-79
1132	C. Egnatuleius Seneca	Tarraconensis	Tarraco	late 1st–early 2nd
1148	Q. Licinius Silvanus	Tarraconensis	<i>ignota</i>	80-90
1152	C. Marius Nigrinus	Tarraconensis	Auso	150
1155	Cn. Numisius Montan	Tarraconensis	Tarraco	sub Hadriano
1156	L. Numisius Ovinianus	Tarraconensis	Tarraco	sub Hadriano
1172	C. Vibius Latro	Tarraconensis	Sigarra	late 1st–early 2nd

Table. Some preserved inscriptions of *flamines PHC* from conventus Tarraconensis, Caesaraugustanus and Carthaginiensis with their related mother-cities

The *officina lapidaria Tarraconensis* in Flavian time  
After many years of studying the supports of the provincial capital, Géza Alföldy left us with a definition of the evolution of the epigraphic technique used in the Tarraco workshops (Alföldy 2012). One of the most emblematic assemblages is, without doubt, that of the honorary public pedestals. Of particular note is the series dedicated to the outgoing provincial *flamines* erected by the *Concilium Provinciae Hispaniae Citerioris* (*Concilium PHC*) from the Flavian period to the end of the 2nd century AD (Fig. 1). These homages correspond very closely to the stipulations laid down in the *Lex de flamonio provinciae Narbonensis* (CIL XII 6038; Fishwick 2002).

### The tripartite pedestals

The supports are tripartite pedestals for a standing statue (there are also equestrian statutes and one seated) made up of a central parallelepiped, a *corona* and a *crepido* of separate blocks of the optimum-quality local limestone (“Santa Tecla” or “Ilisós” varieties) (Alvarez *et al.* 2009). The standard measurements of the pedestal are 90 x 60 x 55 cm, with a moulded epigraphic field with cyma and flat moulding (Fig. 1, sketch). In Tarraco alone there are some 180 documented pedestals, although not all were destined for public homages, as they were also made for private commissions. Some even remained in stock, uninscribed, and were used for funerary monuments in subsequent periods. The standardisation of the support and the normalisation of the formulas confirm a design that was dependent on the reform of the *Concilium PHC* representational spaces around the imperial cult temple (Fig. 2). The incorporation of the *virī flaminales* statues into the architectural landscape determined the choice of an aesthetically homogeneous support. These remained almost unchanged from Vespasian to Commodus and were very prolific under the reigns of Hadrian and Antoninus Pius.

### The *virī flaminales* gallery in Tarraco

Formal analysis confirms that the initial design was for the homages of the *Concilium PHC*. A point in favour of this hypothesis is the archaeological and urbanistic evidence of the reform of the town’s acropolis area, which must have included this gallery in its iconographic order. It confirms the monumental-type symbolism associated with the *flamen PHC* exhibition area. The mention of the *origo*, as well as the reiterated formula expressly recording the *cursus honorum* undertaken in the towns of origin (abbreviated from the time of Hadrian to *omnibus honoribus in re publica sua functus*), conferred on that community a highly prestigious collective representation: election as a *flamen* was an irrefutable illustration of the ability of urban elites to promote themselves (Ortiz de Urbina 2006; Andreu 2008). This was of huge importance to small or recently promoted municipalities, most of them very far from Tarraco. They saw their interests represented and sponsored in the capital, thanks to the personal, economic and institutional contacts established by their illustrious compatriots, who, without doubt, acted as ambassadors or *patroni*.

### The dispersion of the model in the towns of Provincia Hispania Citerior

The specialisation of the Tarraco workshop led to the spread of an emblematic monument to the rest of the public and private commissions, as well as supplying other towns that imported pieces from the *officina lapidaria* of Tarraco. This happened not only in the most important towns of the conventus Tarraconensis, among which the colonia of Barcino stands out with its 70 pedestals, mainly commissioned by the association of *seviri Augustales*, but also, at the very least, in the neighbouring conventus Caesaraugustanus and Carthaginiensis. The presence of Tarraconense pieces –either imported or exact copies– outside the immediate environment of the provincial capital allows a connection to be established between this specific type of monument and the towns that imported it when they were in the homelands of *flamines* (cf. Table and Fig. 3). Initiatives such as these could have been behind the perpetuation of a model for personal and collective memory strongly linked to the image of success represented by those personages, once they had completed their provincial priesthood (Gorostidi 2017). In the case of the *seviri Augustales* of Barcino, we can intuit an *imitatio* on a local scale of the imposing gallery of priests dedicated to the imperial cult in the provincial capital.

### Conclusion

The uniformity of the statues exhibited in the imperial cult area gallery would have projected a powerful image of cohesion and belonging to the representatives from the other towns in the provincia Hispania Citerior. For their fellow townspeople, the honour of an *inter flaminales viros* statue was the culmination of the integration of their community into the official apparatus of Rome, as their calls for citizenship rights were finally answered with the concession of the *ius Latii* (Pliny NH 3, 30). The placing of these statues in the monumental and programmatic setting of the Tarraco acropolis, the seat of the *Concilium PHC*, elevated the status of those honoured to the very symbol of the consolidation of the political order in Hispania initiated by Augustus and the provincial unification sanctioned by Vespasian.

### References

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Fig. 1. Parallelepipeds of a three part moulded pedestal for *flamines PHC* by the *officina lapidaria* of Tarraco. Photos: CIL II²/14, 1110 (70-75 AD), 1143 (120-150 AD) and 1135 (100-180 AD) (The National Archaeological Museum of Tarragona - MNAT). Sketch from Bonneville 1984.

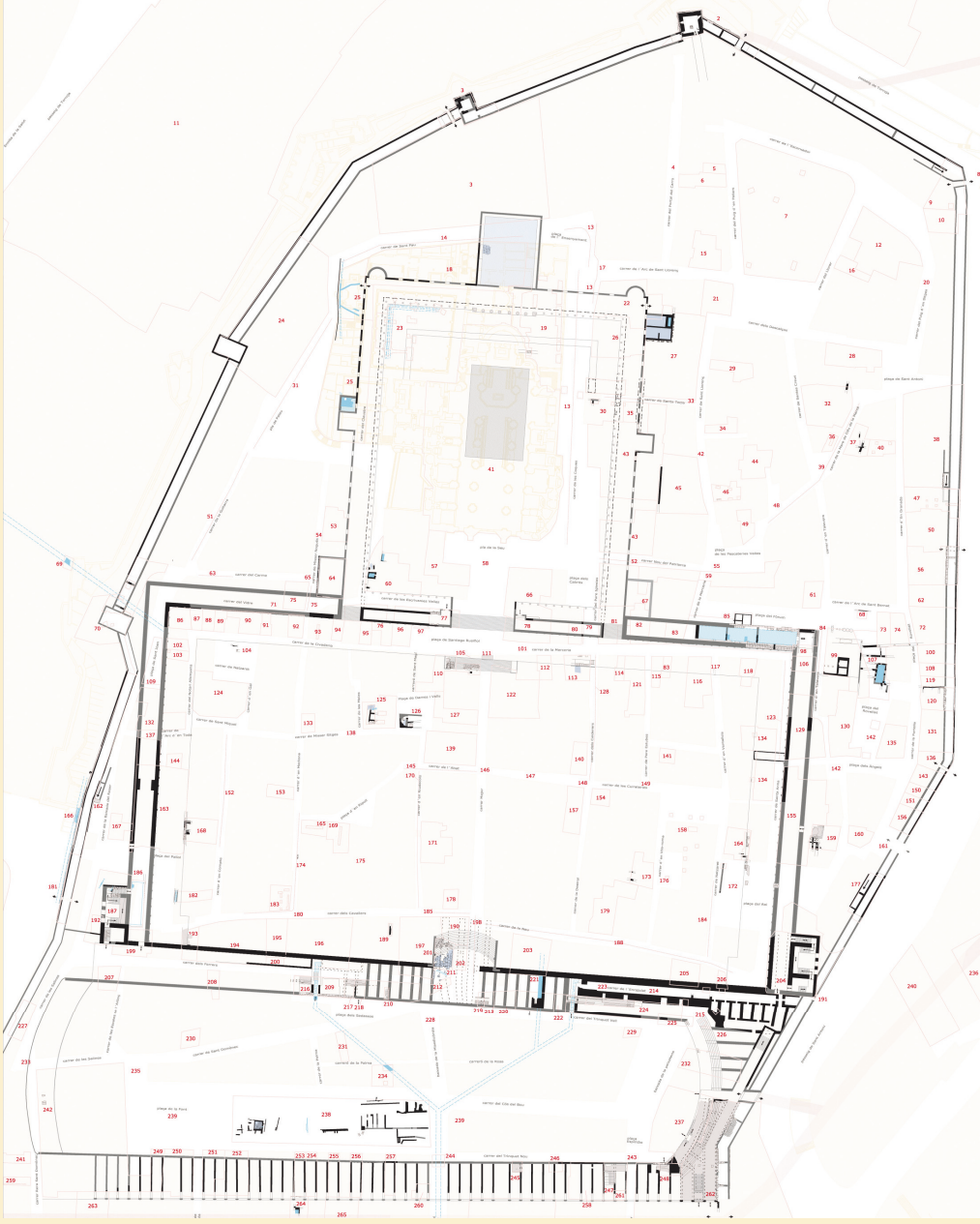


Fig. 2a and b. Planimetry and restitution of the Acropolis with the three terraces planned by the urban reform under Flavians. Bottom to top: Circus, *Concilium PHC* square and the Imperial worship area. From Macías *et al.* 2007.

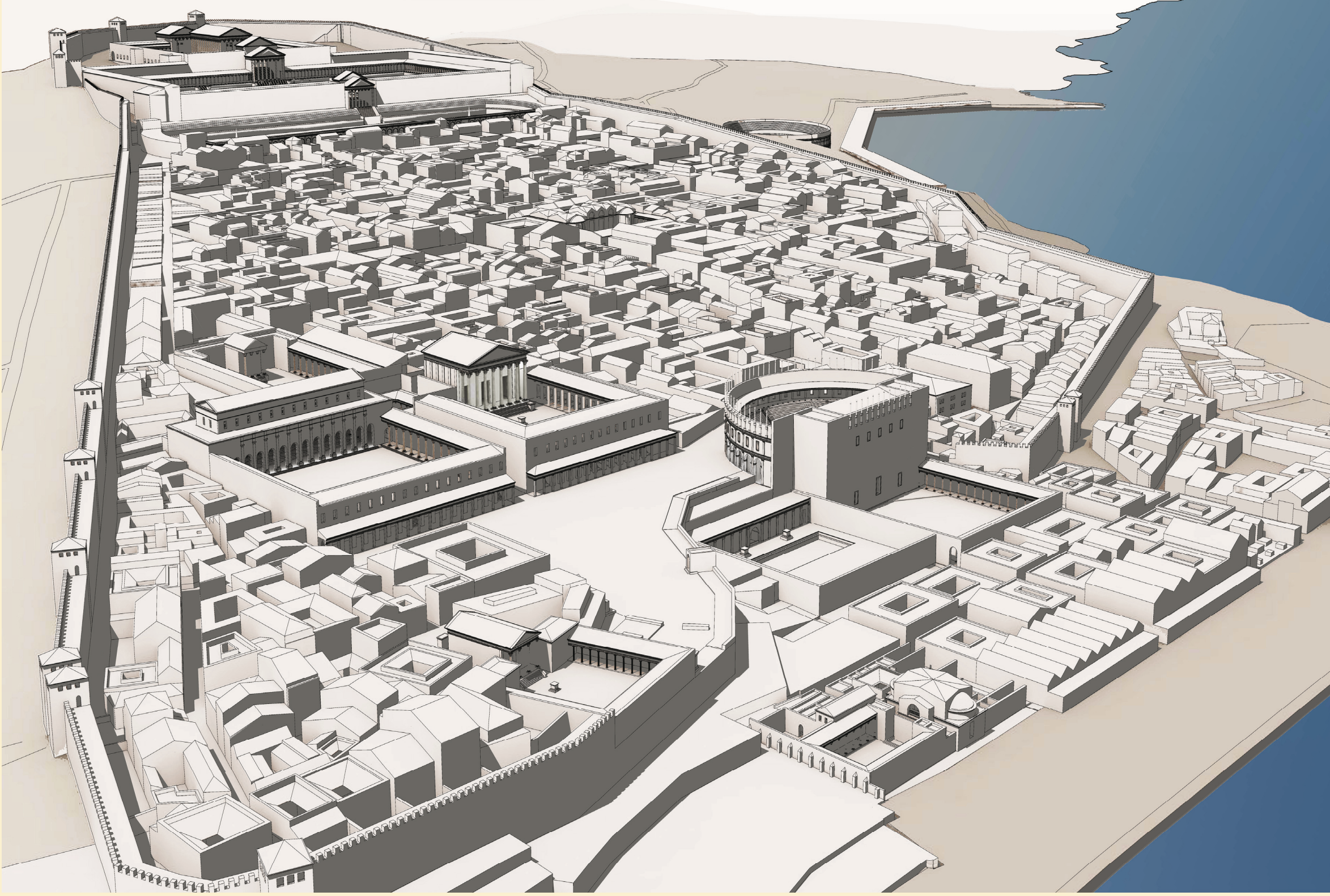


Fig. 2c. General restitution of Tarraco in the second century AD. From Mar *et al.* 2015.

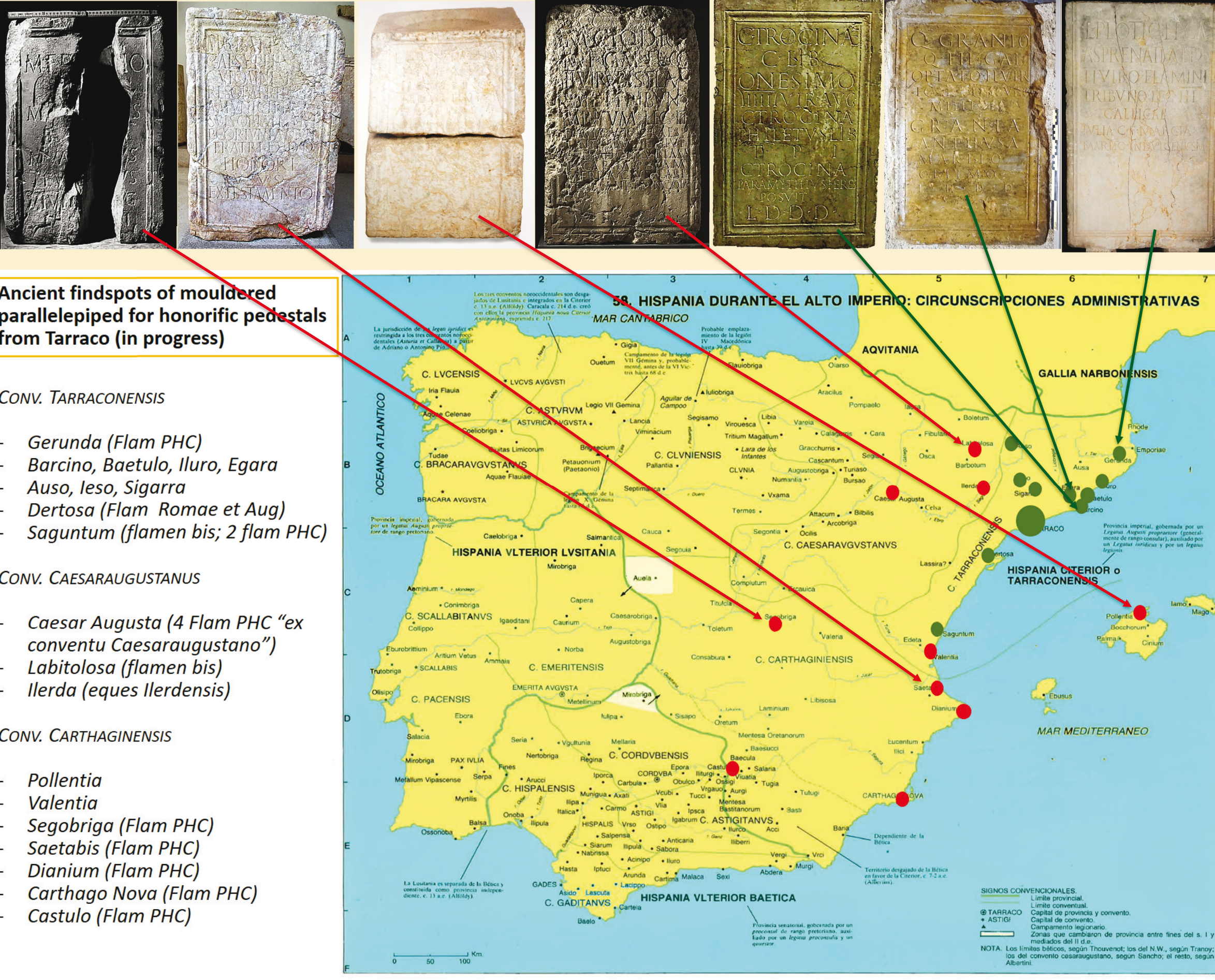


Fig. 3. Some pedestals found in conventus Tarraconensis, Caesaraugustanus and Carthaginiensis and their findspots in with *flamines PHC* or provincial officials are attested. (Map after Beltrán and Marco 1996)

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