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**Next**

## Who is the best roman god

The God Jupiter depicted in sculpture Aside from the spirits, worshipped privately at home, the Romans had a large number of public gods. Many gods were believed to have taken part in the founding of Rome. All were consulted and honored to make sure that the actions of the state met with divine approval. Roman religion was split in two: privately, families and households worshipped specific, individual spirits. Publicly, the Roman state honored many gods, all of which were believed to have human characteristics. Blended gods Over the centuries, the movement of large numbers of people meant that gods from a variety of cultures, including Etruscan and Greek, merged together. As a result, Roman gods were a blend of deities, with close similarities to the gods worshipped by the ancient Greeks. In particular, the twelve greatest gods and goddesses in the Roman state religion – called the di consensae – paralleled the gods of Greek mythology. Although they kept Latin names and images, the links between Roman and Greek gods gradually came together to form one divine family that ruled over other gods, as well as mortals. The big three The three most important gods were Jupiter (protector of the state), Juno (protector of women) and Minerva (goddess of craft and wisdom). Other major gods included Mars (god of war), Mercury (god of trade and messenger of the gods) and Bacchus (god of grapes and wine production). Romans also believed that many of their gods had played an active part in the foundation of Rome. Venus was believed to be the mother of Aeneas, who according to legend had founded Rome, making her the divine mother of the Roman people. Similarly, Mars was the father of Romulus and Remus, the founders of Rome. Divine rule Aeneas and Romulus themselves were believed to have been made gods after their deaths and the family of Augustus traced their roots back to these divine ancestors. As a result, the fact that Julius Caesar and his descendants were made into gods after they died was not just a way of honoring their achievements in power, it was also simple recognition of the fact that they belonged to a divine family. Over time, the same divinity was extended to wives and children. The whole imperial family came to be seen as gods and was often commemorated with temples and coins. New religions spread As the Empire expanded, it took control of new countries that had their own cultures and their own gods. In Egypt, Isis was a goddess of fertility; she was also a mother and a symbol of death and rebirth. She therefore combined the duties of several Roman goddesses, including Cybele, Aphrodite and Demeter. The trade and travel that was integral to the Roman Empire made it easy for the worship of gods to spread abroad and Isis came to be worshipped across the Empire. In the same way, the Persian god Mithras was popular with the Roman legions – many of whose soldiers had served in Persia – and shrines to him have been found in Britain, Syria, and across North Africa. Such was the effect of a multicultural Empire that spanned continents and countries. Where to next: Religion in Ancient Rome – Augustus Religion in Ancient Rome – Roman Worship "Roman pantheon" redirects here. Not to be confused with Pantheon, Rome. Religion inancient RomeMarcus Aurelius (head covered)sacrificing at the Temple of Jupiter Practices and beliefs libation votum temples festivals Iudi funerals art imperial cult mystery religions Ver sacrum Priesthoods Pontifices Aegures Vestales Flamines Fetiales Epulones Fratres Arvales Kindigites Twelve major gods Capitoline Triad Aventine Triad Underworld indigementa Agriculture Birth Deified emperors: Divus Julius Divus Augustus Related topics Glossary of ancient Roman religion Roman mythology Ancient Greek religion Etruscan religion Gallo-Roman religion Interpretatio graeca Decline via The Roman deities Most widely known today are those the Romans identified with Greek counterparts (see interpretatio graeca), integrating Greek myths, iconography, and sometimes religious practices into Roman culture, including Latin literature, Roman art, and religious life as it was experienced throughout the Empire. Many of the Romans' own gods remain obscure, known only by name and sometimes function, through inscriptions and texts that are often fragmentary. This is particularly true of those gods belonging to the archaic religion of the Romans dating back to the era of kings, the so-called "religion of Numa", which was perpetuated or revived over the centuries. Some archaic deities have Italic or Etruscan counterparts, as identified both by ancient sources and by modern scholars. Throughout the Empire, the deities of peoples in the provinces were given new theological interpretations in light of functions or attributes they shared with Roman deities. An extensive alphabetical list follows a survey of theological groups as constructed by the Romans themselves.[1] For the cult pertaining to deified Roman emperors (divi), see Imperial cult. Titles and honorifics Certain honorifics and titles could be shared by different gods, divine personifications, demi-gods and divi (deified mortals). Augustus and Augusta Augustus, "the elevated or august one" (masculine form) is an honorific and title awarded to Octavian in recognition of his unique status, the extraordinary range of his powers, and the apparent divine approval of his principate. After his death and deification, the title was awarded to each of his successors. It also became a near ubiquitous title or honour for various minor local deities, including the Lares Augusti of local communities, and obscure provincial deities such as the North African Marazgu Augustus. This extension of an Imperial honorific to major and minor deities of Rome and her provinces is considered a ground-level feature of Imperial cult. Augusta, the feminine form, is an honorific and title associated with the development and dissemination of Imperial cult as applied to Roman Empresses, whether living, deceased or deified as divae. The first Augusta was Livia, wife of Octavian, and the title is then shared by various state goddesses including Bona Dea, Ceres, Juno, Minerva, and Ops; by many minor or local goddesses; and by the female personifications of Imperial virtues such as Pax and Victoria. Bonus and Bona The epithet Bonus, "the Good," is used in Imperial ideology with abstract deities such as Bona Fortuna ("Good Fortune"), Bona Mens ("Good Thinking" or "Sound Mind"), and Bona Spes ("Valid Hope," perhaps to be translated as "Optimism"). During the Republic, the epithet may be most prominent with Bona Dea, "the Good Goddess" whose rites were celebrated by women. Bonus Eventus, "Good Outcome", was one of Varro's twelve agricultural deities, and later represented success in general.[2] Roman Isis in black and white marble, from the time of Apuleius Caecilius From the middle Imperial period, the title Caecilius, "Heavenly" or "Celestial" is attached to several goddesses embodying aspects of a single, supreme Heavenly Goddess. The Dea Caecilius was identified with the constellation Virgo ("The Virgin"), who holds the divine balance of justice. In the Metamorphoses of Apuleius,[3] the protagonist Lucius prays to the Hellenistic Egyptian goddess Isis as Regina Caeli, "Queen of Heaven", who is said to manifest also as Ceres, "the original nurturing parent"; Heavenly Venus (Venus Caecilius); the "sister of Phoebus"; that is, Diana or Artemis as she is worshipped at Ephesus; or Proserpina as the triple goddess of the underworld. Juno Caecilius was the Romanised form of the Carthaginian Tanit.[4] Grammatically, the form Caecilius can also be a masculine word, but the equivalent function for a male deity is usually expressed through syncretization with Caelus, as in Caelus Aeternus Iuppiter; "Jupiter the Eternal Sky." Invictus Dedication mags to the Deus Invictus by a Roman legionary in Brigetio, Pannonia[5] Invictus ("Unconquered, Invincible") was in use as a divine epithet by the early 3rd century BC. In the Imperial period, it expressed the invincibility of deities embraced officially, such as Jupiter, Mars, Hercules, and Sol. On coins, calendars, and other inscriptions, Mercury, Saturn, Silvanus, Fens, Serapis, Sabazius, Apollo, and the Genius are also found as Invictus. Cicero considers it a normal epithet for Jupiter, in regard to whom it is probably a synonym for Omnipotens. It is also used in the Mithraic mysteries.[6] Mater and Pater Mater ("Mother") was an honorific that respected a goddess's maternal authority and functions, and not necessarily "motherhood" per se. Early examples included Terra Mater (Mother Earth) and the Mater Larum (Mother of the Lares). Vesta, a goddess of chastity usually conceived of as a virgin, was honored as Mater. A goddess known as Stata Mater was a comital deity credited with preventing fires in the city.[7] From the middle Imperial era, the reigning Empress becomes Mater castrorum et senatus et patriae, the symbolic Mother of military camps, the senate, and the fatherland. The Gallic and Germanic cavalry (auxilia) of the Roman Imperial army regularly set up altars to the "Mothers of the Field" (Campestris, from campus, "field," with the title Matres or Matronae).[8] See also Magna Mater (Great Mother) following. Gods were called Pater ("Father") to signify their preeminence and paternal care, and the filial respect owed to them. Pater was found as an epithet of Dis, Jupiter, Mars, and Liber, among others. Magna Mater "The Great Mother" was a title given to Cybele in her Roman cult. Some Roman literary sources accord the same title to Maia and other goddesses.[9] Collectives Even in invocations, which generally required precise naming, the Romans sometimes spoke of gods as groups or collectives rather than naming them as individuals. Some groups, such as the Camenae and the Parcae, were thought of as a limited number of individual deities, even thoug the number of these might not be given consistently in all periods and all texts. The following groups, however, are numberless collectives. Spatial tripartition Varro groups the gods broadly into three divisions of heaven, earth, and underworld; di superi, the gods above or heavenly gods, whose altars were designated as altaria.[10] di terrestres, "terrestrial gods," whose altars were designated as arae. di inferi, the gods below, that is, the gods of the underworld, infernal or chthonic gods, whose altars were fire pits or specially constructed hearths. More common is a dualistic contrast between superi and inferi. Di indigetes and novensiles The di indigetes were thought by Georg Wissowa to be Rome's indigenous deities, in contrast to the di novensiles or novensiles, "newcomer gods". No ancient source, however, poses this dichotomy, which is not generally accepted among scholars of the 21st century. The meaning of the epithet indiges (singular) has no scholarly consensus, and novem may mean "nines" (novem) rather than "new". Roman god lists Triads Archaic Triad: Jupiter, Mars, Quirinus. 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