

THE RELIGION OF THE SOLDIERS FROM DACIA DURING THE THIRD CENTURY

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Comparing the situation of the soldiers' religion in the second century to what we notice during the third century, the change brought by the third century (our analysis is based upon 65 dated inscriptions from a total of 297 votive inscriptions belonging to the soldiers) is a religious effervescence expressed on one side through a variety of religious preferences, on another side through a diversity of devotees. If the second century was somehow dominated by the legion XIII Gemina, we observe now a more intense activity of the auxiliaries.

16 inscriptions are related to the dynasty of the Severs. With one exception (the only inscription raised during the reign of Severus Alexander for Iuppiter Optimus Maximus at Apulum by a veteran from the legion XIII Gemina¹), all the other inscriptions were put for the health of the Imperial House, thus embracing an official aspect. The explanation could be that either the Imperial House tolerated these religious manifestations, or they were accepted due to the compromise of being put in honor of the emperors.

The most „early” manifestation comes from 204. It is the inauguration inscription of the Dii Patriis’ temple, rebuilt after falling into ruins by numerus Maurorum Miciensium under the rule and on the expenses of the prefect Iulius Evangelianus². The location of this temple is unknown, not being archaeologically identified. The temple was established for the imperial family, which granted its legitimacy.

Dii Patriis was a generic name. S. Nemeti assumes that behind the Dii Patriis from Micia there were Silvanus, Silvanus and Mercurius or Liber Pater and Pluto Frugifer³. Dii Patriis were home gods, who protected a city, or ancient gods of an ethnical group. This formula was used to support a devotee either at home or in a foreign country. S. Nemeti believes in Dacia this expression does not refer to the Dacian gods. In his opinion Dii Patriis from Micia are not Dii Maurii, as they would have been called *dii hospites*⁴.

The epithet Severiana associated to the legion XIII Gemina dates four inscriptions from Apulum for Iuppiter, Apollo (*a centurio builds for him a porticus*) and the genius of the *praetorium*⁵ during the time of Septimius Severus.

The large slab found at Drobeta, set for Iuppiter Optimus Maximus Dolichenus, in the health of the emperors and the cohort I Sagittariorum, by three sacerdotes of the specified unit seems to be dated in the time of the common reign of Septimius Severus and Caracalla⁶. It is very possible that the slab suggests a cult building.

The year 211 and the common reign of Septimius Severus, Caracalla and Geta, through 7 inscriptions recorded, seem to be two very significant elements for the soldiers in Roman Dacia. This is

¹ CIL III 1037; IDR III/5, 133.

² IDR III/3, 47.

³ Nemeti 2005, 104.

⁴ Nemeti 2005, 118-120.

⁵ IDR III/5, 213, 180, 32, 84.

⁶ ILD 53.

the year when a prefect of the cohort II Flavia Commagenorum, whose name is not preserved, raised an altar for Iuppiter Optimus Maximus at Micia⁷. In the *praetorium* from Apulum Aelius Sabinus, *librarius*, raised a statue basis for Minerva⁸, and Iulius Gracilis, soldier in the provincial guard, raised an altar for Iuppiter Dolichenus⁹. The same god was worshipped on an altar from Sîncrai¹⁰ belonging to a *signifer* from the legion XIII Gemina.

The year 211 had a special meaning for the religious life of the camp from Tibiscum. Cohors I Vindelicorum participated to the restoration of the *fanum* of Apollo, destroyed by time, working finished this year according to the inscription of the tribune Septimius Diomedes¹¹. It is possible that from the same area comes the inscription from 214 of L. Marius Perpetuus, *legatus legionis XIII Gemina*, for Apollo, in honor of Caracalla¹².

Numerus Palmyrenorum Tibiscensium is the unit where P. Aelius Servius, *ex optione*, author of two votive plaques for Malachbel and the genius of the numerus was discharged from¹³ (the discovery inside the camp suggests that after their discharge the soldiers sometimes kept in touch with their unit).

S. Nemeti explained the large number of inscriptions for Malagbel by a preference of the soldiers for solar gods, the other characteristics of the cult being blurred. „The Palmyrenian soldiers, in spite of their religious conservatorism, compared their gods with the ones of their companions, interpreted them underlying some of their skills and classified them according to some schemes unknown in the „pantheon” of their native country”¹⁴.

On the occasion of the birthday of Caracalla in 4 April 215 C. Aurelius Sigillius, tribune in the legion XIII Gemina, raised a statue basis for Iuppiter Optimus Maximus et ceteris dis deabusque immortales et Daciae¹⁵. The inscription is unique in Dacia and perfectly fits in the religious policy of the Roman Empire, expressed by Feriale Duranum.

During the reign of Caracalla in Dacia we know other inscriptions for Epona (Ilișua; 215-217), Dolichenus (Buciumi), Iuppiter Optimus Maximus and Iuno Regina (Apulum, the devotee was a soldier in the legion XIII Gemina) and Diana (in the *thermae* from Germisara set by a tribune from the legion XIII Gemina)¹⁶. The last two inscriptions were raised for Caracalla and his mother.

The inscription from Apulum mentions a „horologiarum templum” rebuilt from foundation. This is an exceptional charitable act, according to the material possibilities of the soldiers. The names of the consuls date the inscription in 193, but the presence of Caracalla and his mother suggests a different chronological framing, between 212-217; therefore, either the temple was raised in 193 and established during Caracalla, or the name of Caracalla was written afterwards from different reasons¹⁷.

D. Tudor supposed this was a chapel-tower situated inside the city, with images of the two gods, with several clocks on the outside¹⁸. V. Moga suggested this temple was raised inside the camp, connecting the temple to a brick with a radiuses circle on one side, similar to a sun dial¹⁹. B. Cserni saw the inscription (today lost) during the 19th century in the area of the Roman-Catholic cathedral, and he said that the temple was under the cathedral, in other words in the camp, therefore V. Moga was right. Adriana Rusu-Pescaru and D. Alicu localized the temple in the *canabae*²⁰. H. von Petrikovits believed that the inscription talks about a *miles horologiarius* not a temple²¹. As the inscription is gone and the

⁷ IDR III/3, 77, fig. 62.

⁸ IDR III/5, 266.

⁹ Piso 1994, 207-208, taf. XVIIc.

¹⁰ IDR III/3, 15, fig. 13.

¹¹ Benea, Bona 1994, 108.

¹² Benea, Bona 1994, 109.

¹³ IDR III/1, 142, 136.

¹⁴ Nemeti 2005, 174.

¹⁵ IDR III/5, 184.

¹⁶ Löbuscher 2001, 208; IDR III/5, 193; Piso, Pescaru, Pescaru 2004, 199; Sanie 1981, 15.

¹⁷ Rusu-Pescaru, Alicu 2000, 129.

¹⁸ apud Alicu 2004, 327.

¹⁹ Moga 1993, 216.

²⁰ Rusu-Pescaru, Alicu 2000, 129.

²¹ H Von Petrikovits, *Die Innenbauten römischen Läger während Prinzipatzeit*, 1975, p. 75 apud Moga 1993, 216.

archaeological investigations are more difficult due to the modern constructions, unfortunately this matter will still remain a hypothesis.

In the time of Caracalla, more precisely in 217, the reconstruction of Bel's temple from Porolissum was ended. The reconstruction was made by numerus Palmyrenorum Porolissensium on its expenses²².

A very active time was the reign of Gordian III (238-244), when we have at least ten inscriptions. They were set for Iuppiter Optimus Maximus, Nemesis, Silvanus Domesticus and Mars²³. Petronius Polianus, legatus legionis XIII Gemina, according to his obligation towards the imperial cult, raised an inscription for the genius of the emperor at Apulum²⁴.

This is also the moment when a *speculator* rebuilt from foundation a fountain for Apollo and an altar was raised for Iuppiter at Căsei²⁵.

The cult of Dolichenus knows a special impetus in Dacia during the time of Gordian III. This is suggested by four inscriptions from Ampelum, Căsei and Romita²⁶. The god's temple from Porolissum, built by cohors III Campestris, was also inaugurated this year.

The most worshipped oriental deity by the Roman army in Dacia remains Iuppiter Dolichenus. I.P.Haynes does not include Dolichenus in the military deities, not even among the „accepted cults”, „for there is no datable evidence for the worship of the god in Syrian units between the retirement of their initial recruits and the cult's rise in popularity in the army as a whole. Only with the less popular, but ethnically distinctive deities can we realistically hope to see evidence for the survival of native beliefs associated with regimental origins”²⁷. Pierre Merlat said about him that „son aspect de divinité légionnaire ... frappe dès l'abord”. „Dolichenus jouait aux yeux des militaires le même rôle que le traditionnel Iupiter Optimus Maximus, dieu suprême des protecteurs de l' armée, dont il s'était précisément attribué la fonction la plus expressive pour les soldats”²⁸.

Georgia Irby-Massie rejected the idea that Dolichenus was the supreme god of the soldiers, especially of those from the frontiers. She believes he was worshipped as his monuments suggested the idea of power²⁹.

In the principia of the large camp from Tibiscum was discovered an inscription for Minerva Augusta raised in honor of two emperors, most probable, according to C. Ptolescu, Philip Arabs and his son (244-249), by an *actarius* from cohors I Vindelicorum³⁰.

An altar was raised for Epona Augusta in the *praetorium* from Apulum during the reign and in the health of Trebonianus Gallus and Volusianus (251-253)³¹.

The last inscriptions with a more precise dating come from the time of Gallienus and were set for Diana and Aesculap and Hygia. In both situations the devotees were prefects³². A prefect in the legion V Macedonica, possible of African origin, is Donatus, who finished building a temple for Azizus in Potaissa³³. The inscription that announces the achievement of the works was raised for the imperial family and the legion.

Azizus was in Dacia a young god (Bonus Puer), morning star (Phosphorus), similar to Apollo (usually he was identified with Mars, and this is suggested by the epithet Fortis, the Latin for the Arab Azizus, „the mighty”). M. Speidel identified Deus Fortis Phœbus Apollo Parthicus with Mithras. This approaching to Apollo gave Azizus solar and oracular qualities; the warlike qualities ensured his worshipping in the military environment. The cult entered the pantheon of the legionaries in the first half

²² Sanie 1981, 103; Rusu-Pescaru, Alicu 2000, 28.

²³ IDR III/3, 237; III/4, 277; III/5, 294; II, 23; ILD 488.

²⁴ IDR III/5, 81.

²⁵ IDR III/5, 31; Isac 2001, 36, nr. 8.

²⁶ Sanie 1981, 256; Popa, Berciu 1978, nr. 17; IDR III/3, 297, fig. 221; Russu 1968, 457.

²⁷ Haynes 1993, 149.

²⁸ Merlat 1960, 101-102.

²⁹ Irby-Massie 1999, 66.

³⁰ ILD 198.

³¹ Löbuscher 2001, 208s.

³² IDR III/1, 10, 54.

³³ Sanie 1981, 55; Rusu-Pescaru, Alicu 2000, nr. 27.

of the third century, due to the conflict with the Parthians and to the reshuffle of some legionary detachments in the Orient³⁴.

Other inscriptions from the third century were set for Nemesis, by the consular beneficiaries from Căsei, by a soldier from Potaissa, and others from the legion XIII Gemina³⁵. The inscription of Aurelius Marius, *optio*, was set together with his wife for their family (including the *liberti*). Another inscription mentions a temple for Nemesis built after a dream by a beneficiary. It is still unknown the location of the temple, the inscription being found in the *praetorium*.

The pantheon of the century is completed with Matrones Austriahenae present in Apulum, Fortuna and the genius of numerus Hispanorum from Ampelum or Mithras from Romula³⁶. A particular inscription comes from Potaissa and was raised for the gods of hospitality by a centurion and his wife.

We encounter the same diversity among the cult images: Thracian Horseman (Slăveni), Danubian Riders (Porolissum), Hercules (Slăveni, Potaissa), Mercurius (Potaissa, Gherla), Venus (Micia, Buciumi), Liber Pater and his accomplices (Drobeta, Hinova, Potaissa), Dolichenus (Răcari), Serapis (Potaissa).

From a statistical point of view, the time of the Severs had no more intense religious life (as it happened for other socio-economical phenomena that flourished in this period). The third century has brought instead a new breath. The deities are more diverse. The conformism of the second century is found in the masked formula „pro salute imperatoris”. It is very possible to deal with a relaxation of the religious rigours, with sympathy for the Severs due to their origin or the recruitment from the Danubian provinces. No matter the explanation, the third century is no longer the exclusive privilege of the legionaries, the auxiliary units worshipping their national deities in the name of the imperial family.

CATALOGUE OF THE INSCRIPTIONS

I(ovi) O(ptimo) M(aximo) / C(aius) AVON(ius) / TERTULLUS ? VERNULEUS ? / VETER(anus) / LEG(ionis) XIII G(eminae) [A]LE / X [an]DR[ianae] / VOT(um) SOL(vit)
 (CIL III 1037 apud Moga 1985: 162, 12; IDR III/5, 133)

PRO SALUTE D(ominorum) N(ostrorum) IN / VICTISSIMOR(um) IMP(eratorum) SEVERI / ET ANTONINI ET
 [GETAE CAES(aris) AUG] / G(ustorum) ET IULIAE ET [PLAUTILLAE AUG(ustarum) ET / PLAUTIANI
 C(larissimi) V(iri) PRAEF(ecti) PR(aetorio) PATRIS / AUGUSTAE SUB POMPONIO / LIBERALE CO(n)S(ulari)
 MAURI MIC(ienses) / ET IUL(ius) EVANGELIANUS PRAEF(ectus) / TEMPLUM DEORUM PATRIO / RUM
 VETUSTATE CONLAPSUM / SUA P(ecunia) ET OPERA RESTITUER(unt) / CILONE II ET LIBERONE
 CO(n)S(ulibus)
 (IDR III/3, 47)

I(ovi) O(ptimo) M(aximo) / CONSERVATORI / M(arcus) VALERIUS / LONGINUS / V(ir) [C(larissimus)]
 LEG(atus) LEG(ionis) XIII / GEM(inae) SEVERIANAE / CUM SUIS EX VOTO
 (CIL III 1020 apud Moga 1985: 30b; IDR III/5, 213)

I(ovi) O(ptimo) M(aximo) / M(arcus) ULPIUS RESPECTUS / VET(eranus) LEG(ionis) XIII GEM(inae)
 SEVERIANAE EX STRATORE / CONSULARIS V(otum) L(ibens) S(olvit)
 (apud Moga 1985: 158, 3a; IDR III/5, 180)

DEO / APOLLINI AUG(usti) / C(aius) IUL(ius) LYSIAS 7 (centurio) / [L]EG(ionis) XIII GEM(inae) [SE /
 VERIANAE] IUS / [SU] NU[MI]NIS E / I[US P]O[RTI]CUM PE / C[U]NIA [SU]A [FEC]IT
 (IDR III/5, 32)

GENIO PRAE / TORII HUIUS / M(arcus) VAL(erius) LON / GINUS [V(ir) C(larissimus) LEG(atus)] / LEG(ionis)
 XIII G[EM(inae)] / SEVERIANA[E] / CUM SUIS / VOTUM / SOLVIT
 (IDR III/5, 84)

³⁴ Nemeti 2005, 182-185.

³⁵ Rusu-Pescaru, Alicu 2000, nr. 22; Isac 2001, 36, nr. 3, 6, 7; CIL III 902, 1124, 14474; IDR III/5, 293, 295.

³⁶ IDR III/5, 377; III/3, 302; Popa, Berciu, Pop 1968, 106; IDR II, 341.

I(ovi) O(ptimo) M(aximo) [D(olicheno)] / PRO SAL(ute) IM / PP(eratorum) ET C(o)HOR / TIS PRI(mae) SAG(itariorum) / SILVANUS / FLAVIUS ET A / TENNAIS SA / CER(dotes) C(o)HO(rtis) S(upra) S(criptae) / EX V(oto) P(osuerunt)
 (ILD 53)

I(ovi) O(ptimo) M(aximo) / PRO [S]ALU[TE] / D(ominorum) N(ostrorum) / [SEVERI] ET ANTON(ini) / [ET GETAE CAESARIS] / CVIL DEP (?) / A[L]AE BA[T](avorum mil) AL(ae) CAM(pagonum) / SUB CUR(a) IUL(ii) / TERE(n)TIANI PRA(e)F(ecti) / COH(orti) S(a)G(itariorum) COH(orti) I VIND(elicorum) / COH(orti) II FL(aviae) COM(magenorum) / M COH(orti) I ALP(inorum) / N(umeri) M(aurorum) TIB(iscensium) N(umeri) / [G]ERM (a)[N(icianorum) N(umeri) CAM] / [P]ESTR(orum) /S..... / ..MO.....I.... / [PRAEFECT]US COH(ortis) II FLAV(iae) / COMMA]G(enorum).....
 (IDR III/3, 77, fig. 62)

MINERVAE / VICTRICI PRO / SAL(ute) DOMINN(orum) / NN(ostrorum) AUGG(ustorum) / IMP(eratoris) SEVERI / ET ANTONINI / CAESARIS / AEL(ius) SABINUS / LIBR(arius) CO(n)S(ularis) / V(otum) / S(olvit) L(ibens) M(erito)
 (IDR III/5, 266)

I(ovi) O(ptimo) M(aximo) / DOLIC(h)EN(o) / PRO SAL(ute) IMP(eratoris) L(ucii) / SEP(timii) SEVERI PII PER(tinacis) / [ET] M(arci) AUR(elii) ANTO[NINI] / AUG(usti) [ET P(ublii) SEP(timii) GETAE] / [CAE]S(aris) G(aius) VAL(erius) INGENU[UJS] / SIG(nifer) LEG(ionis) XIII GEM(inae) / EX VOTO
 (Merlat 1951, nr. 22; IDR III/3, 15, fig. 13)

[I(ovi) O(ptimo)] M(aximo) D(olicheno) / [PRO SALUT]EM DO / [MINORU]M NNN(ostrorum) [SE / VERI ET A]NTONINI E[T] / [GETAE SUA] SUORUMQ(ue) / [OMNIUM] IUL(ius) GRACILIS / [MI]les N(umeri) M(aurorum) TIB(iscensium) EX SING(ulari) / ...
 (Piso 1994: 207-208, tafel XVIIc)

APOLLIN[I] / PRO SALUTE DD(ominorum) N[N](ostrorum) / SEVERI ET ANTO[NINI] / [ET GETAE CAES(aris)] OCT(avio) [IUL(iano)] // CO(n)S(ulari) DAC(iarum) III SEPTI[MIUS] / DIOMEDES TRIB(unus) [COH(ortis) I] / VIND(elicorum) (millariae) EQ(uitatae) Cr [FANUM] / VETUSTATE CON[LAPSUM] RESTITUIT FEL[ICITER]
 (Rusu-Pescaru, Alicu 2000: nr. 8; apud Benea, Bona 1994: 108; ILD 199)

APOLLIN(i) / CONSERVA[TO]RI / [MA]X[I]MI / SA[NCTI]SI[MIQ]UE / [I]MP(eratoris) N(ostr) M(arci) AUR(elii) ANTONINI / PII FELICIS AUGUSTI / L(ucius) MARIUS PERPETUUS LEG(atus) / DEVOTUS NUMINI EIUS / PER P(ubliu) AEL(ium) CL(audia) SENT(ia) / GEMELLUM / TRIBUNUM
 (Benea, Bona 1994: 109)

[M]ALACHB[EL](o) PRO SAL(ute) D(ominorum) N(ostrorum) / [AU]GGG(ustorum) P(ublius) A[EL(ius)]..... / VET(eranus) EX OP[T(ione)] N(umeri) PAL(myrenorum)
 (IDR III/1, 142, fig. 111)

G]ENIO N(umeri) PA[L](myrenorum) TIB(iscensium) / [...] HORE DIS P[A]TR(iis) ET PRO / SALJUTE AUG(gustorum) [N]N(ostrorum) P(ublius) AEL(ius) / SER]VIUS VET(eranus) [EX] OPT(tione) / CUM SUI]S EX VOTO POSUIT

(IDR III/1, 136, fig. 105)

I(ovi) O(ptimo) M(aximo) / ET CETERIS DIS / DEABUSQUE IM / MORTALIBUS ET DA / CIAE / PRO SALUTE DOMI / NI N(ostr) M(arci) AUR(elii) ANTONI / NI PII FELICIS AUG(usti) N(ostr) / C(aius) AUR(elius) SIGILLIUS TRIB(unus) / LEG(ionis) XIII G(eminae) ANTONINI / ANAE PRID(ie) NON(as) APRIL(es) / LAETO II CERIALE CO(n)S(ulibus)
 (CIL III 1063 apud Moga 1985: 18; IDR III/5, 184)

I(ovi) O(ptimo) M(aximo) ET IUNONI REGIN(ae) / PRO SAL(ute) IMP(eratoris) M(arci) AUR(elii) AN / TONINI PII AUG(usti) ET / IULIAE AUG(ustae) MATRIS AUG(usti) / M(arcus) ULP(ius) MUCIANUS MIL(es) LEG XIII GEM / HOROLOGIAR(um) TEMPLUM A SOLO DE SUO EX VOTO / FECIT FALCONE ET CLARO CONS(ulibus)
 (IDR III/5, 193)

DIAN[A]E / AUG(ustae) S[ACRU]M / PRO SA[L(ute)] ET [I]NC(olumitate) / M(arci) AUR(elii) ANTON[I]NI / PII AUG(usti) ET IU[LIA]E / AUG(ustae) MATRIS [AUG(ustae) CASTR(orum)] / SENATUS AC PATR(iae) / C(aius) VAL(erius) VALENT[INUS] / TRIB(unus) LEG(ionis) XIII G(eminae) N(umeri) SING(ularium) / BRITTAN[NICIANORUM]

(Piso, Pescaru 2004: 199)

I(ovi) O(ptimo) M(aximo) / DOLI / CHENO / PRO SA / LUTE DD(ominorum) NN(ostrorum) M(arci) AUR(eli) / ANTONINI PII / AUG(usti) N(ostri) P(ublius) IUL(ius) FIR / MINUS B(ene)F(iciarius) / CO(n)S(ularis) V(otum) S(olvit) L(ibens) M(erito)

(Popa, Berciu 1978: nr. 13; Sanie 1981: 15)

EPON(a)E SANCT(a)E / PRO SALUTE / C(ai) IULI SEPTIMI CASTINI LEG(ati) AUG(usti) / PR(o) PR(aetore) III DACIAR(um) / LIBELLA SUPERI (filius) [FRU]MENTARIUS EIUS V(otum) S(olvit)

(Lobüscher 2001: 208)

I(ovi) O(ptimo) M(aximo) / [U]LP(ius) MAX[I] / MINUS 7 (centurio) / LEG(ionis) V M[AC](edonicae) / GORD(ianae) P(raepositus) N(umeri) / S(ingulariorum) P(editum) B(ritannicorum) / V(otum) S(olvit) L(ibens) M(erito)

(IDR III/3, 237)

[I(ovi)] O(ptimo) M(aximo) / [AU]R(elius) SERE / [NUS P]RAEF(ectus) COH(ortis) / [III H]ISP(anorum) EQUI / [TATA]E GORDI / [ANAE...../]

(IDR III/4, 277, fig. 170; Gudea 1979: 204, 17; Szekely 1978: 441)

DEAE NEME / SI SIVE FOR / TUNAE / PISTORIUS / RUGIANUS / V(ir) C(larissimus) LEGAT(us) / LEG(ionis) XIII G(eminae) / GORD(ianae)

(CIL III 1125 apud Moga 1985: 32; IDR III/5, 294)

I(ovi) O(ptimo) M(aximo) SAC(rum) / IUNONI REG(inae) / [I]UL(ius) VAL(erius) EMERIT(us) / [PRAE]FFECTUS CO[H(ortis)]..... /

(IDR II, 18)

MAR[TI] GRA[D] / IVO SACR / UM COH(ors) / I SAGITT(ariorum) ∞ / GORDIANA

(IDR II, 23)

[SIL]VA[N] / O DOM(estico) / AUR(elius) MA / XIMUS / MIL(es) LEG(ionis) / V MAC(edonicae) P(iae) / GORDIA / N(a)E V(otum) L(ibens) L(aetus)

(ILD 488)

GENIO / IMP(eratoris) GORDIANI / P(ii) F(eliciei) INVICT(i) / AUG(usti) PETRONIUS / POLIANUS / LEG(atus) LEG(ionis) XIII G(eminae) / GORD(ianae) LEG(atus) AUG(usti) / PR(o) PR(aetore) RAET(iae) IT / EM BELGICAE

(CIL III 1017 apud Moga 1985: 31; IDR III/5, 81)

EX IUSSU DEI / APOLLINIS FON / TEM AETERNI ULP(ius) / PROCULINUS / SPECULATOR / LEG(ionis) XIII G(eminae) GORDIA / NAE A SOLO RESTI / TUIT

(IDR III/5, 31)

I(ovi) O(ptimo) M(aximo) P(ublius) AEL(ius) MARCELLINUS B(ene)F(iciarius) CO(n)S(ularis) LEG(ionis) V M(acedonicae) GORD(ianae) AGENS SAMO CUM R(e)G(ione) ANS(amensium) SUB SIG(nis) PRO SA(lute) SUA ET SUORUM V(otum) L(ibens) P(osuit) [AR]IANO ET P[APO] C]O(n)S(ulus)

(Isac 2001: 36, nr. 8)

I(ovi) O(ptimo) M(aximo) D(olicheno) PRO SALUTE / IMP(eri) PERPETUI / M(arci) ANTONI(ni) / GORDIANI / AUG(usti) / AUR(elius) GAI(us) B(ene)F(iciarius) CO(n)S(ularis) / V(otum) P(osuit) M(erito)

(apud Sanie 1981: 256, nr. 8; IDR III/3, 297, fig. 221)

I(ovi) O(ptimo) M(aximo) D(olicheno) / P(ublius) AELIUS PROCU / LINUS B(ene)F(iciarius) CO(n)S(ularis) LEG(ionis) / V M(acedonicae) GO[RD(ianae)] / / / PRO SALUTE SUA ET SUORUM OMNIUM / V(otum) L(ibens) M(erito) [S(olvit) ?] / [A]RRIANO ET PAPO COS

(Popa, Berciu 1978: nr. 17)

DEO AZIZO BON(o) P[UERO CONSERVA] / TORI PRO SALUTE D(ominorum) / [N(ostrorum) / VALERIANI ET GAL] / IENI AUG(ustorum) ET VALERIAN[I] NOBILIS / S(im) CAESARIS] / ET CORNELIAE SALONINA[E AUGUSTAE ET] LEG(ionis) V / MAC(edonicae) III PIAE FID[ELIS...] / DONATUS PRAEF(ectus) LEG(ionis) EIUSDE[M] / TEMPLUM / INCE(p)TUM PERFECIT V[...]

(Sanie 1981, 55, Rusu-Pescaru, Alicu 2000: nr. 27)

I(ovi) O(ptimo) M(aximo) D(olicheno) PRO SALUTE / IMP(er) PERPETUI / M(arci) ANTONI(ni) / GORDIANI / AUG(usti) / AUR(elius) GAI(us) B(ene)F(iciarius) CO(n)S(ularis) / V(otum) P(osuit) M(erito)
(apud Sanie 1981: 256, nr. 8; IDR III/3, 297, fig. 221)

I(ovi) O(ptimo) M(aximo) D(olicheno) / PRO S(alute) D(ominorum) N(ostrorum) / M(arci) ANT(onini) GOR / DIANI P(ii) F(elici) AUG(usti) / ET SAB(iniae) TRAN< T > / QUILLIN(a)E AUG(ustae) / SOL—SCR[---] INUS / TER [...] SUIS / [V(otum) S(olvit) L(ibens) M(erito)]
(Russu 1968: 457)

MINERVAE AUGG(ustorum) / NOSTRORUM / AUREL(ius) CAN / DIDIANUS / ACTAR(ius) [COH(ortis)] / I VIN[D(elicorum) c(ivium)R(omanorum)] / [[ANTONINIAN(ae)]] / V(otum) L(ibens) M(erito)
(ILD 198)

DIAN(ae) AVG(ustae) / Q(uintus) VIBIVS / DONATVS / PRAEF(ectus) COH(ortis) / 5 D(ono) D(edit) L(ibens)
(IDR III/1, 10)

DEAE NEMESI / SACRARIUM / VETUSTATE / DILAPSUM A / SOLO RESTITUIT / CASS(ius) EROTI / ANUS B(ene)F(iciarius) CO(n)S(ularis) / AGENS IN MUNERE STA[TIONIS]
(Rusu-Pescaru, Alicu 2000: nr. 22; Isac 2001: 36, nr. 6)

DEAE NEMESI C(aius) IUL(ius) MAXIM[US] B(ene)F(iciarius) CO(n)S(ularis) LEG(ione) V MAC(edonicae) F(ecit)
(Isac 2001: 36, nr. 3)

DEAE NEMES[I] SCANTIUS L[U]CIUS B(ene)F(iciarius) CO(n)S(ularis) AGEN[S] CURAM S[T]AT(ionis)
MUL[T]IS INSIDIIS N[U]MINIBUS LIB[E]RATUS V(otum) P(osuit) CL(audio) IULIANO E[T] [BR(uttio)
C]RISPINO CO(n)S(ulibus)
(Isac 2001: 36, nr. 7)

DEAE NEME / SI ULPIUS / VALERIUS / MIL(es) LEG(ionis) / V M(acedonicae) P(iae) ANT(oniniane) /
V(otum) S(olvit) L(ibens) M(erito)
(CIL III 902)

DEAE NEMESI / AUREL(ius) MARIUS / OPTIO SIGNIF(erorum) / LEG(ionis) XIII GEM(inae) / CUM SEVERIA / SECUNDINA / CONIUGE / PRO SALUTE SUA / ET MARIANAE / BONOSAE ET MARIANIANI LIBERTI
(CIL III 1124 apud Moga 1985: 153, 1; IDR III/5, 293)

NEMESI / DEAE TER(entius) / MARCIANU / S B(ene)F(iciarius) TEM / PLUM A NOVO / FECIT EX / VISO
(CIL III 14474 apud Moga 1985: 157, 19; IDR III/5, 295)

MA(tribus ?) AUS(trahenae ?) / P(ublius) AEL(ius) SECU / NDINUS EQ(ues) / [L]EG(ionis) XIII G(eminae) AN / [T]ONINIANE / EX V(otum) P(osuit) L(ibenter)
(IDR III/5, 377)

FORTUNAE / REDUCI ET GE / NIO N(umeri) / AUR(elius) REDUX / PRAEF(ectus) N(umeri) M(aurorum)
H(isp) / D(onum) L(ibens) P(osuit)
(IDR III/3, 302; Popa, Berciu, Pop 1968: 406, fig. 3)

SOLI INVIC / TO MITHRA[E] / LIBR(arii) CUM / ANTON(io) Z[O] / [I]LO ACT(ario) [P(rae)P(ositi)] / N(umeri)
S(urorum) P(osuerunt)
(Berciu, Petolescu 1976, nr. 52; IDR II, 341)

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