

Aspects of the cult of *Silvanus* at *Alburnus Maior*¹

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Abstract. In this study we proposed to review certain aspects of the cult of *Silvanus* starting from more recent epigraphic finds, with special focus on those yielded by the archaeological excavations in building E2 on Carpeni Hill. The altars set up in this building, in use after the dismantling of the public baths, are the expression of devotion acts performed within a building, whose specific functionality we hope to determine following subsequent research. We have discussed herein the statistical data on the space diffusion of the finds at *Alburnus Maior*, their analysis according to the archaeological context, the epithets of the deity and origin of the names of the dedicants. The cult of *Silvanus* has reached *Alburnus Maior* from Dalmatia, with certain peculiarities from this area present. We suppose that an ancestral deity, highly popular, was worshipped under this name, who later was given the Latin name of *Silvanus*. Another peculiarity of this cult at *Alburnus Maior* is represented by the collective dedications made in the name of the *k(astellum) Ansi(s)* community or of a college.

Keywords: *Alburnus Maior, Silvanus, interpretatio Illyrica, Dalmatia, balnea*

Rezumat: Câteva aspecte ale cultului lui *Silvanus* de la *Alburnus Maior*. În acest studiu, ne-am propus o trecere în revistă a unor aspecte ale cultului lui *Silvanus*, pornind de la descoperirile epigrafice mai recente, cu specială privire la cele descoperite în cursul cercetărilor arheologice din edificiul E2 de pe Dealul Carpeni. Altarele depuse în această clădirea, care a funcționat ulterior dezafectării băilor publice, reprezintă exprimarea unor acte de devoțiune în cadrul unui edificiu, a cărui funcționalitate exactă sperăm să fie precizată în cursul unor cercetări ulterioare. Au fost luate în discuție datele statistice privind distribuția spațială a descoperirilor de la *Alburnus Maior*, analiza lor în funcție de contextul arheologic, epitetele divinității și originea numelor dedicanților. Cultul lui *Silvanus* a ajuns la *Alburnus*

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Maior din zona dalmată, observându-se unele particularități originare din acest spațiu. Presupunem că sub acest nume a fost venerată o divinitate ancestrală, foarte populară în spațiul dalmat, care a primit ulterior numele latin *Silvanus*. O altă particularitate a acestui cult la *Alburnus Maior* o constituie dedicațiile colective făcute în numele comunității *k(astellum) Ansi(s)* sau a unui colegiu.

Cuvinte cheie: *Alburnus Maior, Silvanus, interpretatio Illyrica, Dalmatia, balnea*

The more recent epigraphic finds from *Alburnus Maior* led to the resumption of significant debates on both this exceptional site and various important aspects related to the religious life in *Dacia*. We have proposed herein to review certain aspects of the cult of *Silvanus*, starting from the results of the archaeological excavations in the Roman baths on Carpeni Hill. During the investigations, two altars dedicated to *Silvanus* were identified, which fact would be, at first sight, surprising. Building E 2, where they were found, located in the central area of the hill, was functional for a period of at least a few decades, three construction phases² being identified. The first two could be assigned with certainty to a small public bath, *balneum*, most elements required for the functioning of such a building being found. The last phase corresponds to a building of different functionality, which, although preserved the same overall layout, was built according to a different plan than those previous, some areas being discontinued, while others were substantially reconfigured.

The two altars were discovered in archaeological contexts which may not be directly connected to any of the three mentioned phases. The first inscription was found at a very small depth, underneath the vegetal layer, in the western area of the building. The inscription reads as follows:

*Șily[a]no / Augusto / sacrum / v(otum) s(olvit) l(ibens) l(aetus) vel.
v(otum) s(olverunt) l(ibentes) l(aeti)*³.

² Țentea/Voișian 2003, 449; Țentea/Voișian 2014, 261-263.

³ Țentea/Voișian 2014, 267 no. 1, pl. XVI. The single known record of the epigraphic phrase *v(otum) s(olvit) l(ibens) l(aetus)* in *Dacia* comes from a dedication to *Silvanus Domesticus* from *Potaissa* (ILD 488). The phrase *v(otum) s(olvit) l(ibens) l(aetus) m(erito)* is also recorded in few cases: *Alburnus Maior* (Cociș/Oloșutean 2002, 167), *Apulum* (CIL III 1009 = IDR III 5/1, 75; CIL III 1014 = IDR III 5/1, 78; CIL III 1045 =

The second monument was identified inside an area resulted from the demolition of the ancient buildings, reading as follows:

*Silvano / Domesti(co) / Helius / v(otum) s(olvit) l(ibens) m(erito)*⁴.

Based on logic argumentation exclusively, the altars' set up may be assigned to the last phase building. The spacing of the two monuments, assuming they were not significantly moved from their original positions, provides no relevant clues. The purpose of the new building cannot be established for certain. Its relation with possible buildings in the western proximity needs also clarifying (pl. I). Therefore, one may assume that a building for cult purposes was erected where the public baths were discontinued. Differences in interpretations may result from the lack of conclusive parallels for the last phase of the building⁵ or due to the vague information caused by gaps in the texts of the inscriptions and their archaeological contexts. Hence, our approach started from examining the frequency and significance of placing votive monuments inside public baths, which seemed infrequent, inscriptions found in such buildings being usually honorific⁶.

The closest analogy is the depiction of god Pan – a deity which is sometimes mistaken with Faunus or Silvanus – on a parallelepipedic block of limestone, located on the facade of the baths at Barzan, Charente-Maritime, in Gallia Aquitania⁷.

Instead, the depictions of goddess Fortuna are quite frequent. If the Nymphs ensured the patronage of springs and water supply, as noted especially in the case of the public fountains, Fortuna, a true *dea*

IDR III/5 152; IDR III 5/2, 720) and Micia (CIL III 7855 = IDR III/3, 109). Cf. Epigraphik-Datenbank Clauss / Slaby – EDCS: - http://db.edcs.eu/epigr/epi_en.php.

⁴ Țentea/Voișian 2014, 267 no. 2, pl. XVII.

⁵ The majority of the buildings at Roșia Montană, where votive monuments were identified, have a rather atypical layout that does not necessarily correspond to a specific type of cult building. Exceptions are the buildings T1 and T2 on Nan valley – Crăciun et al. 2003, 269, fig. 3; Crăciun/Sion 2003, 312 fig. 2.

⁶ We shall mention here only two of the most known cases from Micia, Dacia Apulensis, referring to the repair of the same baths CIL III 1374 = IDR III/3, 45; AÉ 1903, 66 = IDR III/3, 46: *balneas cohortis II Flaviae Commagenorum (Severianae) vetustate dilapsas restituit*.

⁷ Santrot 2003, 207–209.

*militaris*⁸, was responsible for the public baths. The most suggestive dedications are to Fortuna Balnearis from the baths at *Gigia-Gijon*, Hispania citerior (CIL II 2701), Duratón, Hispania Citerior (CIL II 2763) or Kirkby Thore, Britannia (RIB 764). Other altars dedicated to goddess Fortuna were discovered in the baths of the soldiers from Britannia⁹. Other two similar dedications from Germania Inferior and Germania Superior¹⁰ are worthy of note. In Dacia are known the dedication to Fortuna Augusta, discovered in a public bath at Apulum¹¹, two altars dedicated by the same individual M. Publicianus Rhesus to gods Aesculapius and Hygia, respectively Fortuna from the baths of the fortress at Potaissa¹² and two altars to Fortuna Redux, found at Ilişua¹³.

The reason for which votive altars were dedicated in baths to the healing gods associated with Fortuna Balnearis, were thus related to the concerns of the dedicants for health and hygiene, a context in which, as noted, *Silvanus* was never invoked.

Silvanus is a god with a multitude of attributes, occasionally mistaken with those of Pan or Faunus, his cult being performed in the middle of the nature. The works of the classical authors contain much information on how the cult of *Silvanus* was performed and its many aspects. One of the most ancient reports belongs to Titus Livius, who mentions that the god, who lived in the woods, intervened in the favour of the Latins during one of their conflicts with the Etruscans, namely in that of 509 BC¹⁴. Information on the diffusion of the cult throughout the Empire, taken from a statistics made in 1992, evidences the higher frequency of records in Rome and Italy (ca. 450, of which 250 are from

⁸ For the complete situation see Perea Yébenes 1997, 162-165.

⁹ Carvoran, *apodyterium* - Fortuna Augusta (RIB 1778), Binchester - Fortuna Sancta (RIB 1029), York (RIB 644), Great Chesters (RIB 1724), Risingham (RIB 1210), Caerleon (RIB 317), Chesters, *tepidarium* - Fortuna Conservatrix (RIB 1449), possibly Balmuildy (RIB 2189).

¹⁰ Goddess Fortuna Redux was dedicated the inscription for reopening following repair works of the baths at Coriovallum-Heerlen, Germania Inferior (AÉ 1959, 9) or those at Walldürn, Germania Superior (CIL XIII 6592 = AÉ 1983, 729 - found in *apodyterium*).

¹¹ CIL III 1006 = IDR III 5/1, 72. The deity has the same epithet in other two official inscriptions from Apulum (CIL III 1007 = IDR III/5, 73; CIL III 1008 = IDR III/5, 74).

¹² Bărbulescu 2012, 188-191, No. 23, Abb. 87-88; Piso 2014, 125 a; Bărbulescu 2012, 186-189, No. 22, Abb. 85-86; Piso 2014, 125 b.

¹³ CIL III 789, 790.

¹⁴ Titus Livius, *Ab Urb. cond.*, II, 7, 2.

Rome), Pannonia (ca. 250), Dacia (ca. 100), Dalmatia (ca. 90) and Galia Narbonensis (ca. 65)¹⁵. When interpreting the statistics, one should consider that the number of records is not related to the chronological interval when these dedications were made, which would bring together the circumstances in *Dacia* and *Pannonia*.

The origin of the god is Italy, as resulting mainly from the reports of the ancient authors as well as his popularity in the ratio of the dedicated monuments. How did *Silvanus* become most popular after *Iupiter*? Evidence to this fact would be its most spread epithet, *Domesticus*, the opposite of any official feature, which, according to Mócsy, drew him near the *Lares*¹⁶. It seems that the earliest monuments of the cult of *Silvanus*, known in the provinces, emerge in *Pannonia*¹⁷. They appear in the towns located along the Amber Road, in connection with the cult of *Silvanus Augustus* performed in *Aquilea*, which excludes the possibility asserted by previous studies on the Pannonian origin of this deity¹⁸. Without further emphasis on the historiography arguing in favour of the Dalmatian origin of the cult, we shall mention P. Dorcey's outlook, the author of an impressive synthesis on the cult of *Silvanus*, according to whom the cult originated in Italy and was later adopted by the local populations from *Pannonia* and *Dalmatia*, areas where the depiction and worship earned certain peculiarities¹⁹.

The cult of *Silvanus* in *Dacia* is recorded mainly in *Dacia Superior*. Mihai Bărbulescu believed that the most important factors impacting the diffusion of the cult in *Dacia* were the Dalmatian miners, the colonists from *Pannonia*, respectively the soldiers in the *Mauri* units²⁰.

¹⁵ Dorcey 1992, 161 sqq.

¹⁶ Mócsy 1974, 252.

¹⁷ *Silvanus* is dedicated in *Pannonia* on the largest number of altars after *Iupiter*, rarely associated with other deities. He is depicted alone or accompanied by deities of the nature, the *Silvanae* (occasionally named *Quadrivivae* and, when alone, *Diana*) - Mócsy 1974, 251.

¹⁸ Mócsy 1974, 250, note 154. The fact that it is much more frequently recorded in the north of the province than the south, further consolidates this note, to the detriment of the views suggesting the god's Illyrian origin.

¹⁹ Dorcey 1992, 68-71; Dzino 2013, 262.

²⁰ To this effect pleads the record of *Silvanus* in the temple of *dii Mauri* rebuilt at *Micia* in AD 204, respectively its association with *Mercury* (Bărbulescu 2009, 72). Then at *Ampelum*, the inscription dedicated to *Silvanus* by *numerus Maurorum Hispanensium* - CIL III 1149 = IDR III/3, 325 or CIL III 1306 = IDR III/3, 328).

The distribution of the cult's epigraphic records is as follows: Apulum (32), then Micia (21), Alburnus Maior (15), Napoca (7), Ampelum (6), Ulpia Traiana Sarmizegetusa (5), Potaissa (5), Porolissum (4), Tibiscum (1) and so on²¹. A large part of the inscriptions contain insufficient data in order to establish the origin or social standing of the dedicants, in some cases, the inscriptions containing many gaps. Nevertheless, the statistical study made by Sorin Pribac concludes: artisans (35), traders (32), soldiers (23), notables (12), which show that the god was not necessarily worshipped by individuals of modest means.

The most frequent epithet of Silvanus, in both Dacia and Pannonia, is *Domesticus*. It may be interpreted as a request for the divine protection of the place where the individuals carried their activities. The reason of the dedications is also not too explicit, like the case of the inscriptions herein; phrases *v(otum) s(olvit) l(ibens) m(erito)* or *v(otum) s(olvit) l(ibens) l(aetus)*, which express only the previous contract between the dedicant and the deity.

The analysis of many epigraphic sources from Dalmatia and Dacia allowed Dušanić to discuss a special phenomenon, termed the religion of the miners²². These cultural aspects had many common features in the mining areas from several regions of the empire.

The individuals involved in the mining activities were exposed to the same difficulties and fears, which profoundly influenced their religious feelings and beliefs during various historical periods. The specificities of this *religion of the miners* were not much influenced by the ethnic differences of its worshippers. The classification of the cults in the mining areas was made depending on the relations with the proper mining activity. Thus, they were divided in three groups: deities of nature (*Liber, Silvanus, Diana, Ceres*), of the depths (*Dis Pater, Terra Mater, Orcia, Aeracura*) and the patrons of the work in galleries or metal *officinae* (*Hercule, Vulcanus, Neptun*)²³.

Silvanus is not a Roman god associated with *dii patrii* of the community of Africans in Micia, but an *interpretatio Africana* of the Roman god, namely one of the *dii patrii* (Bărbulescu 1994, 1335-1336; Nemeti 2004 a, 42).

²¹ The statistics is for guidance purposes only and based on the data from the following publications: Pribac 2006, 55-56, 270-275; Bărbulescu 2009 a, 256-257; Bărbulescu 2009, 70; Dészpa 2012, 61-67.

²² Dušanić 2004, 264.

²³ Dušanić 1999, 129-139; Dušanić 2003, 264.

In *Dalmatia*, the interaction of the local cults, characterised by non – figurative expressions, with the Greek and Roman ones occurred differently in the sea shore area compared to the inlands, characterised mainly by mountain relief. The idyllic deity of the Illyrian-Dalmatian native groups dominated the cultic iconography in these mountainous places, being a first example of widely spread popular cult, which was not institutionalised²⁴. It became known and widely spread under the name of Aegipan (Greek), Silvanus (Latin), being occasionally associated with Priapus. The attributes of this indigenous deity were, thus, similar to those of the mentioned consecrated gods.

The arguments according to which the epigraphic monuments dedicated to Silvanus in Dalmatia, considered a tribal divinity of the Delmatae populations, are based mainly on significant iconographical differences between the monuments dedicated to the god in this area, compared to the rest of the empire. Silvanus is by far the best represented iconographically deity from Dalmatia²⁵.

The inscriptions in the mentioned region were dedicated almost exclusively by local civilians and only a few by soldiers²⁶. The most frequent epithet was Augustus, followed by Silvester and in only three inscriptions Domesticus²⁷. Out of the total of twenty four inscriptions from Salona, Silvanus is accompanied by the epithet Augustus on 17. In exchange, the deity had this epithet in only two of the twelve inscriptions reported for the entire area of the Dinaric Mountains²⁸. The epigraphic monuments recording the deity with the epithet *Augustus* distribute almost exclusively in the territory of the town at Salona, Silvester appearing mostly in the Rider river area and west Bosnia, while Domesticus is sporadic²⁹.

The likelihood that the anonymous individual performing the votive deed for *Silvanus Augustus* in the building on Carpeni Hill, or the group in whose name the offering was placed, had come from Salona area is very high.

²⁴ Prusac 2011, 14.

²⁵ Lulić 2013, 37.

²⁶ Dzino 2013, 264.

²⁷ Dorcey 1992, 69 no. 117; Dzino 2013, 264.

²⁸ Bekavac 2011, 158.

²⁹ Lulić 2013, 38. The inscriptions from Pannonia show the following: no epithet - 28%, Domesticus - 43%, Augustus - 5% (Perinić Muratović 2010, 173).

The most relevant aspect of epithet Augustus found in the case of the dedications for Silvanus at Alburnus Maior is related to the cult origin and its worshipers. The dedications for Silvanus Augustus may be regarded as indirect constituents of the imperial cult³⁰. In this context, one should mention that some of these devotion acts could have been carried out by the soldiers, whose involvement in the religious processions performed within the imperial cult was one of their regular duties fulfilled during service time.

The name of the individual who dedicated the altar to Silvanus Domesticus discovered in building E2 at Roșia Montană, Helius (HIILIVS), is of Greek origin. The name is frequent in the inscriptions from Salona³¹. It was also found in a few inscriptions from the Dobrudja area of the province of Moesia inferior, namely, for a scribe³². A

³⁰ In the studies regarding the «imperial cult» the discussion on the deities who receive the epithet *Augustus* or *Augusta* is common place (Fishwick 1991, 446-454). This epithet evidences the deity's association with the person of the emperor, thus ensuring the god's power transfer to the emperor and his family. By these practices, the dedicant expressed loyalty to the emperor, which did not coincide with the identification of the latter with the worshipped deity. The act itself cannot be interpreted as a manifestation of the imperial cult (Fishwick 1991, 446-448, 453, Gradel 2002, 104-105). Thus, according to I. Gradel, the worship of the emperor is honorific, without being exclusively framed in the sphere of the political and religious. The absolute power of the emperor induced only his assimilation with a god. The manifestations of the imperial cult are found, according to the same author, in the private sphere, especially at the level of those of lower social standing, freedmen or slaves (Gradel 2002, 1-27). For the living emperor, there existed, at least theoretically, an indirect cult, even though no ex votos dedicated to him are known. Even if the altars do not contain the phrase consecrated by the honorific inscriptions, *pro salute imperatoris...*, in those cases when Augustus was used as epithet of a divinity, it is assigned the role of guardian of the emperor. For the inscription dedicated to Aesculapius Augustus at Thamugadi-Timgad, Numidia, placed in occasion of decorating a bath (AÉ 2010, 1819), the reference to the person of the emperor is obvious. Similarly may be regarded the inscriptions for Diana Augusta at Montana-Mihailovgrad, Moesia inferior (AÉ 1975, 744 = AÉ 1985, 737 = AÉ 1987, 874; AÉ 1987, 872; CIL III 12371 = AÉ 1891, 80; AÉ 1987, 871), a land known for the hunting or seizing animals place for the shows in Roma - *venatio Caesariana*, Velkov/Aleksandrov 1988, 271-277.

³¹ Helius, freeman or slave: *domino / b(ene) m(erenti) p(osuit)* (CIL III 2045), Iulius Helius (CIL III 2391), Q(uintus) Aernius Helius (CIL III 12917), Q. Cloelius Helius, dedication to Silvanus Augustus (CIL III 14677 = AÉ 1900, 138).

³² Three inscriptions are placed in relation with the same individual, likely a scribe, two inscriptions at Capidava (found at Crucea, Constanța county) (CIL III 14214, 20

freedman, M. Herennius Helius, was recorded on an inscription from Cybala (Vinkovci) in Pannonia Inferior³³. These few examples evidence the frequency of the name among the peregrines, which may be an important indication for the peregrine status of Helius, without excluding the possibility he was a slave³⁴. The dedicant of the other inscription from Alburnus Maior dedicated to Silvanus Augustus, is Hermes Myrini, an individual who has a Greek origin name³⁵.

Silvanus is the second god as presence in the dedications from Alburnus Maior, circumstances similar to those at province level.

Of the fifteen inscriptions dedicated to Silvanus at Alburnus Maior, seven mention no epithet or the corresponding text part was damaged³⁶. Most frequent is epithet Augustus (4)³⁷, while Domesticus³⁸ and Silvester³⁹ appear twice. From this point of view, circumstances are different from the general statistics made for the province level and updated in 2012: Domesticus (56), Silvester (8), Sanctus (2), Augustus (2), Aeternus (1)⁴⁰.

The statistics made by M. - L. Dészpa show that, among the dedicants of Silvanus in Dacia, 57 individuals bear Roman names, 13 Greek names and Illyrian 5 (possibly 6)⁴¹. It is noteworthy that all Illyrian named individuals dedicating votive altars to Silvanus are recorded at Alburnus Maior⁴². In addition, most individuals placing *ex*

= ISM V, 29; CIL III 13737 = ISM V 20) and one at Ulmetum (Pantelimon) (ISM V 73 = AÉ 1912, 300 = AÉ 1922, 64): *Cocc(eius) (H)elius / scripsit!*. Another inscription recorded a *Helius, domo Amurio* (ISM V 234, Topolog).

³³ CIL III 9966 = CIL III 13360.

³⁴ The name origin of the individuals making the votive dedications at Alburnus Maior is proportionately 71.5% Illyrian, 19.8 % Roman, respectively 7.5% Greek (Varga 2014, 104). For the complete repertoire of the peregrines from Alburnus Maior – see Varga 2014, 122-126, nos. 92-199.

³⁵ IDR III/3, 405; Piso 2004, 281 no. 87.

³⁶ IDR III/3, 402, 403, 404, 406, 407; ILD 382; Borș/Simion/Vleja forthcoming.

³⁷ IDR III/3, 405; Țentea/Voișian 2014, 267 no.1, pl. XVI; 2 inscriptions cf. Borș/Simion/Vleja forthcoming.

³⁸ IDR III/3, 408; Țentea/Voișian 2014, 267 no. 2, pl. XVII.

³⁹ IDR III/3, 405 a, 406.

⁴⁰ Dészpa 2012, 67.

⁴¹ Dészpa 2012, 65-67.

⁴² *Pla(res)tor) Baotius* (CIL III 7827 = IDR III/3, 402 = AÉ 2003 1511; Piso 2004, 285 note 92); *Varro Scen(?i)* (IDR III/3, 403 = AÉ 1960, 235; Piso 2004, 274 no. 3, 289 no. 169); *Rufi(us) Sten(natis)* (CIL III 12564 = IDR III/3, 404; Piso 2004, 286, note 104); *Varro Titi* (IDR III/3, 405 a, Piso 2004, 289 no. 168); *Annai(-)ius* (IDR III/3 406 = AÉ 1944, 19;

voto epigraphic monuments at Alburnus Maior, regardless the divinity, have Illyrian names⁴³.

We believe that the monuments at Alburnus Maior dedicated to Silvanus illustrate the *interpretatio Illyrica* of a deity originating in the Dalmatian area, widely spread under the Latin name of Silvanus. The most relevant examples to this effect are the collective dedications belonging to the *k(astellum) Ansi(s)* community, respectively a college for the cult of this deity⁴⁴.

The same phenomenon was also noted in the case of the four monuments dedicated to Ianus, three comprising epithet Geminus, by *kastellum Ansis*⁴⁵ or other worshipers of Illyrian anthroponymy⁴⁶. Therefore, the dedication of the same community to Silvanus must be understood under similar terms⁴⁷. Also, the invocation of Neptune at Alburnus Maior was interpreted still as an *interpretatio Illyrica* of the Roman god of the sea, identified by the Illyrians with the local god of springs and rivers, Bindus - Neptunus. He did not emerge as a sea god, but as guardian of the flowing waters and fountains⁴⁸, who might be deemed – in our case – the master of the waters carrying gold-bearing sands⁴⁹.

The cult of Silvanus reached Alburnus Maior from the Dalmatian area, certain peculiarities specific to this area being noted. We suppose that under this name an ancestral deity was worshiped, highly

Piso 2004, 276 no. 20); ?*Sameccus* (CIL III 7828 = IDR III/3, 408; Piso 2004, 286 no. 141). Roman names: *Dexter ?per. frater Martralis* (Zirra et al. 2003, 346 no. 5; AÉ 2003, 1496; Piso 2004, 280 no. 77), and Greek origin Hermes Myrini (IDR III/3, 405; Piso 2004, 281 no. 87) and Helius (see supra).

⁴³ The ethnicity of all the dedicants from Alburnus Maior is as follows: Illyrian 71.5%, Latin 19.8 %, Greek 7.5%, 1.3 % Egyptian - Varga 2010, 252.

⁴⁴ AÉ 1990, 848, respectively IDR III/3, 403 = AÉ 1960, 235. See discussion Nemeti 2005, 96. At empire level, *Silvanus* was worshipped especially by acts of individual devotion.

⁴⁵ AÉ 1990, 842.

⁴⁶ *Aelius Baeb(?ius)* and *Beusas Beus(as) Plar(entis)* (CIL III 7824 = AÉ 1944, 18 = IDR III/3, 389; Piso 2004, 279 n. 51); *Lonius Tizius Celsi* (Crăciun/Sion 2003, 298 = AÉ 2003, 1505, ILD 399), respectively *Dasas Verzo(nis)* and *Nevato Impl(i)* (Moga/Drâmbărean/Ciobanu 2003, 50, no. 1, fig. 17/1).

⁴⁷ AÉ 1990, 848.

⁴⁸ Nemeti 2004, 93.

⁴⁹ Bărbulescu 1985, 79 apud, Nemeti 2004, 93 note 11: with parallel at Gunzburg - *Guntia, Raetia: Neptu(no) /sacr(um) /molin(arii)* - CIL III 5866.

popular in the Dalmatian area, which later received the Latin name of *Silvanus*.

Another peculiarity of this cult at *Alburnus Maior* – since at empire level *Silvanus* was worshipped especially by individual devotion acts – were the collective dedications made in the name of the *k(astellum) Ansi(s)* community or a college established for the purpose of officiating this deity's cult. Epigraphically, a sacred space, *ara*, is recorded, where processions dedicated to this god were performed⁵⁰. His cult was also celebrated in other areas or cult edifices, beside other deities. The altars placed in the building functioning subsequent to the demolition of the baths on Carpeni Hill are the expression of devotion deeds carried out within this building, whose specific functionality would be determined by future research.

Illustrations

Pl. I: 1. The archaeological map of Carpeni Hill; 2. Building E2, the third phase of construction: display of the altars of *Silvanus*

Pl. II: 1. The altar for *Silvanus Augustus*; 2. The altar for *Silvanus Domesticus*.

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⁵⁰ IDR III/3, 403 = AÉ 1960, 235.

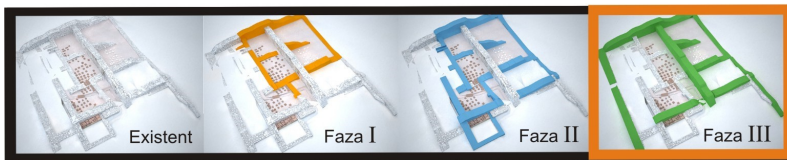
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