

# Mjesto štovanja Silvana u Mursi

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# Mjesto šovanja Silvana u Mursi

## Place of worship of Silvanus in Mursa

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SLAVICA FILIPOVIĆ  
Muzej Slavonije  
Trg sv. Trojstva 6  
HR-31000 Osijek  
slavica.filipovic@mso.hr

VLADIMIR KUSIK  
Muzej Slavonije  
Trg sv. Trojstva 6  
HR-31000 Osijek  
vkusik.arh@gmail.com

*Tijekom arheoloških istraživanja Kampusu Sveučilišta J. J. Strossmayera u Osijeku, na mjestu današnjega Poljoprivrednog fakulteta, od 2003. do 2005. istražen je arhitektonski kompleks nazvan Objekt 1 unutar kojeg su nađena četiri žrtvenika posvećena bogu Silvanu (oni uključuju njegove epitete Magnus, Domesticus, Silvester i Augustus). Obuhvaćajući površinu od 1390 m<sup>2</sup>, kompleks je smješten uz gradsku prometnicu s unutarnjom podjelom na tri strukturne cjeline: središnji otvoreni prostor, istočne i zapadne prostorije. S obzirom na arhitektonske i strukturne značajke kompleksa, broja žrtvenika posvećenih Silvanu pronađenih na jednom mjestu i korelacije s brojnim zabilježenim svetištima Silvana različitog karaktera diljem Carstva, otvaramo mogućnost da je Objekt 1 bilo mjesto šovanja Silvana u Mursi.*

*Ključne riječi: Silvan, Mursa, svetište, epigrafija, Osijek*

*During the archaeological research of the Campus of the University of J. J. Strossmayer in Osijek, at the site of today's Faculty of Agriculture, 2003–2005 an architectural complex named Area 1 was researched inside which four votive altars dedicated to Silvanus were found (they include his epithets Magnus, Domesticus, Silvester and Augustus). Covering the area of 1390 m<sup>2</sup>, the complex is located along the city road with the internal division into three spatial units: the central space, eastern and western rooms. Considering the architectural and structural features of the complex, the number of votive altars dedicated to Silvanus in one place and the correlations with numerous sanctuaries of Silvanus of different character attested across the Empire, we open a possibility that Area 1 was the place where Silvanus was worshipped in Mursa.*

*Keywords: Silvanus, Mursa, sanctuary, epigraphy, Osijek*

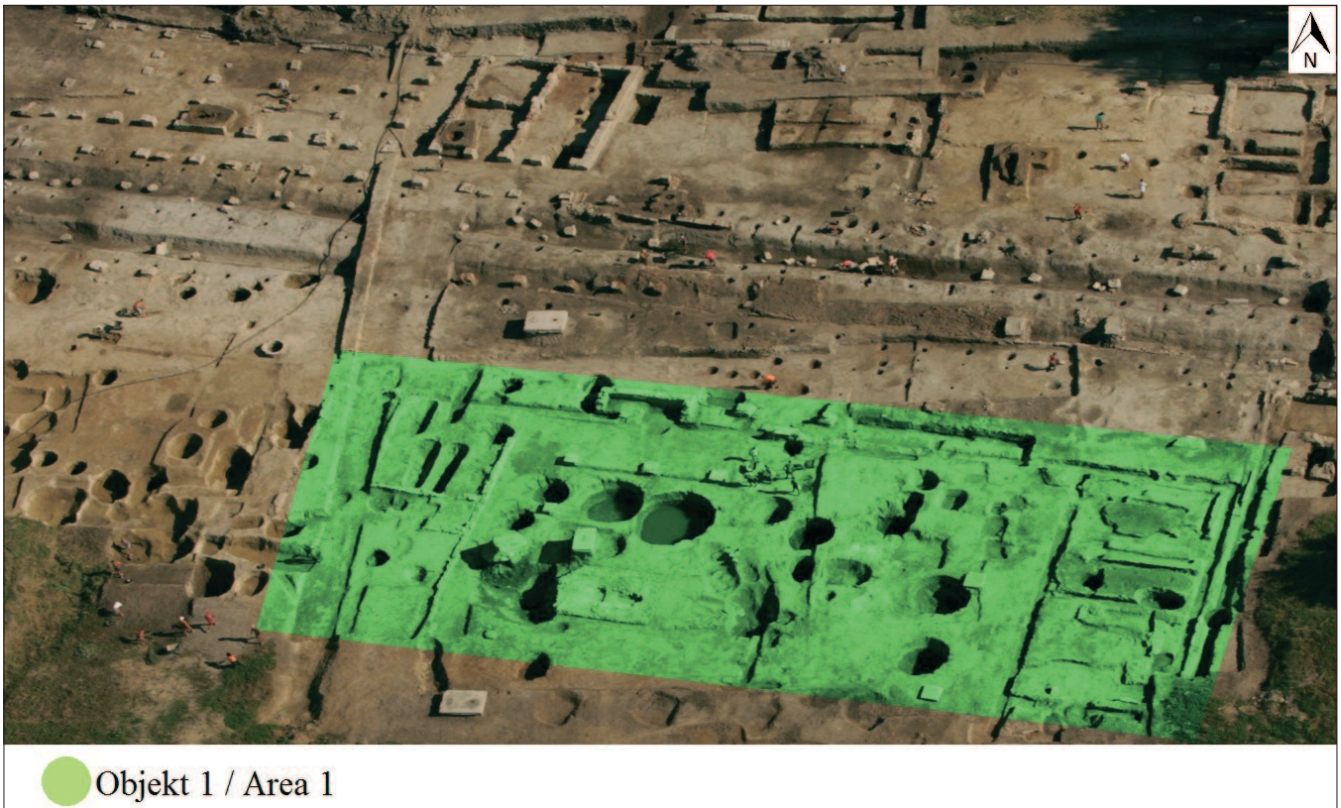
Na mjestu bivše vojarne „Drava”, danas Kampusu Sveučilišta J. J. Strossmayera u Osijeku i dijela zaštićene arheološke zone, od 2003. do 2005. provedena su zaštitna arheološka istraživanja na lokaciji sadašnjega Poljoprivrednog fakulteta. Suvremeni interdisciplinarni pristup istraživanju rezultirao je značajnim otkrićem urbane strukture zapadnog dijela Murse koja obuhvaća ukupnu površinu od 6500 m<sup>2</sup>. Vertikalni stratigrafski odnosi na lokalitetu znatno su oštećeni izgradnjom različitih objekata za potrebe vojske, na kojem je istraženo ukupno šest struktura s pratećom komunalnom i prometnom infrastrukturom te pokretnim nalazima koji su djelomično prezentirani na izložbi (Filipović, Katavić 2006). Pronađene strukture uključuju ostatke važne gradske komunikacije (ceste), trgovački i proizvodni kompleks na sjevernom dijelu lokaliteta zajedno s odvodnim kanalima, pećima i drugim objektima različite namjene (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2; Filipović, Crnković 2014: 2–3).

U radu je obrađen kompleks nazvan *Objekt 1*, smješten južno od ceste u jugoistočnom dijelu lokaliteta koji obuhva-

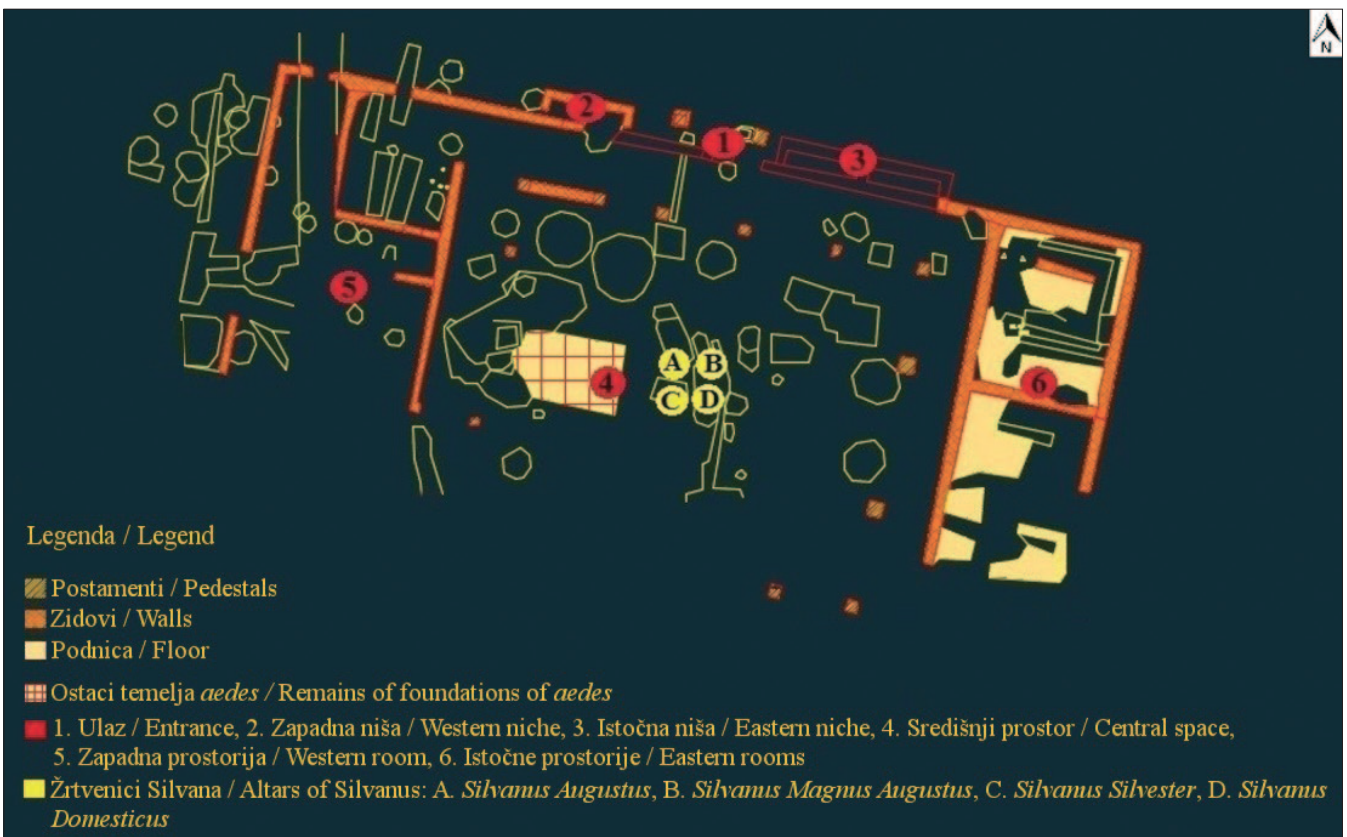
At the site of the former military barracks “Drava”, today’s Campus of the University of J. J. Strossmayer in Osijek and a part of the protected archaeological zone, 2003–2005 preventive archaeological excavation were conducted at site of today’s Faculty of Agriculture. Modern interdisciplinary approach to research resulted with significant findings of the urban structure of the western part of Mursa, comprising the total area of 6500 m<sup>2</sup>. Vertical stratigraphic relations of the site were significantly damaged by the construction for the needs of the army, on which six structures with utility and traffic infrastructure were found, along with numerous portable finds part of which were presented at the exhibition (Filipović, Katavić 2006). The structures found include the remains of an important city communication (road), trade and production complex in the northern part of the site, along with drainage canals, kilns and other structures of different purpose (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2; Filipović, Crnković 2014: 2–3).

The article deals with the complex called *Area 1*, located south of the road in the southeastern part of the site which comprises the area of 1390 m<sup>2</sup> and votive altars dedicated to





Sl. 1 Zračna fotografija lokaliteta Poljoprivredni fakultet s označenim Objektom 1 (snimio: M. Romulić; doradio: V. Kusik)  
 Fig. 1 Aerial photograph of the site of Faculty of Agriculture with marked Area 1 (photo: M. Romulić; photo modified: V. Kusik)



Sl. 2 Tlocrt Objekta 1 s označenim arhitektonskim elementima i mjestima pronalaska žrtvenika (autor: O. Čamagajevac; doradili: S. Filipović, V. Kusik)  
 Fig. 2 Groundplan of the Area 1 with marked architectural elements and the places of finding of the altars (author: O. Čamagajevac; modified: S. Filipović, V. Kusik)

ća površinu od 1390 m<sup>2</sup> i žrtvenici posvećeni bogu Silvanu pronađeni u njemu (Filipović 2005: 9; 2007: 78). Analizom arhitektonskih i strukturnih karakteristika, žrtvenika posvećenih Silvanu, uz korelacije iz povijesnih, epigrafskih i arheoloških izvora, otvaramo mogućnost da je *Objekt 1* bilo mjesto štovanja rimskog boga Silvana u Mursi.<sup>1</sup> *Objekt 1* sačuvan je kao arhitektonski kompleks pravokutnog tlocrta, kojeg sjeverni zid smjera istok – zapad i pet okomitih zidova smjera sjever – jug dijele na tri prostorne cjeline: središnji otvoreni prostor uz koji se na istočnoj i zapadnoj strani nalaze pomoćne prostorije. Središnji dio kompleksa obuhvaća površinu od 680 m<sup>2</sup> (sl. 2: 4) i u njemu je pronađeno dvanaest postamenata. Oni su pravilno razmješteni tako da s četiri strane omeđuju dio središnjeg prostora. Time tvore posvećeno dvorište (*temenos*) pravokutnog oblika koje je bilo limitirano natkrivenom strukturom, portikom. U ovom dijelu pronađeni su ostaci temelja svetišta (*aedes*) na zapadnoj strani dvorišta kompleksa, blizu kojih se nalaze bunari i jame. U zapadnom dijelu definirana je samo jedna prostorija zbog uništene vertikalne stratigrafije recentnom infrastrukturom (sl. 2: 5). Istočni dio kompleksa sastoji se od više prostorija (sl. 2: 6), podnice, jednog bunara i jama. Sjevernu stranu kompleksa čine glavni zid na koji su prislonjene dvije pravokutne niše (sl. 2: 2–3). Prostor između niša jest mjesto gdje se pretpostavlja da je bio ulaz sa stupovima (sl. 2: 1). Integracija kompleksa u urbanu okolicu i položaj uz gradsku komunikaciju, standardizirani oblik s posvećenim dvorištem, portikom, ostaci temelja svetišta, jame i bunari čine strukturne značajke čija prisutnost i prostorni odnosi određuju sakralnu funkciju kompleksa (Vitr. *De Arch.* IV. 5; Castagnoli 1984: 3–20; Gaiser-Egelhaaf 2007: 205–209; Rüpke 2013: 212–225; Raja 2015: 308).

Unutar kompleksa pronađena je velika količina različitih vrsta nalaza koji uključuju građevinski, fragmentirani keramički i stakleni materijal, terakotne figure, koštane i metalne nalaze te životinjske i ljudske kosti (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2; Filipović, Crnković 2014: 2–3). Na osnovi nalaza pronađenih tijekom istraživanja Poljoprivrednog fakulteta, postavljena je široka datacija lokaliteta u razdoblje od 1. do 4. st. po. Kr. (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2). Preliminarnom analizom materijala pronađenog u slojevima i zatvorenim stratigrafskim cjelinama unutar *Objekta 1*, koji uključuju forme sigilatnih posuda Drag 31, Drag 33 i Drag 18/31 južnogalskih i istočnogalskih radioničkih centara (Dragendorff 1895: T. II), pečata lončara *Floridus*, *Severus*, *Victorinus*, *Helenius* (Oswald 1931: 126–298; Gabler 2002: 232–242; Mees 2002: 346; Gabler et al. 2009: 244–278), tipove firma svjetiljki Iványi XV–XVII, Loeschcke IX–X i Fischbach A–C s pečatima proizvođača *L. Narius* i *SCA* (Loeschcke 1919: 256; Iványi 1935: 104–107; Vikić-Belančić 1975: 50–59), razdoblje kada je kompleks bio u funkciji može se suziti na 2. i 3. st. po. Kr. *Objekt 1* nije definiran u cijeloj svojoj pretpostavljenoj površini jer se južna strana nalazi izvan područja predviđenog za istraživanje. U središnjem dijelu kompleksa pronađena su četiri žrtvenika posvećena Silvanu (sl. 2: A–D) za koje donosimo restituciju

Silvanus found inside the complex (Filipović 2005: 9; 2007: 78). With the analysis of the architectural and structural features, epigraphic monuments dedicated to Silvanus and the correlations from historical, epigraphic and archaeological sources, we open the possibility that *Area 1* was the place where the cult of the Roman god Silvanus was worshipped in Mursa.<sup>1</sup> *Area 1* is preserved in the form of an architectural complex of rectangular ground plan, divided by one wall of east – west direction and five walls of north – south direction into three main spatial units: central open space with auxiliary rooms on its eastern and western sides. The central part of the complex comprises the area of 680 m<sup>2</sup> (Fig. 2: 4) inside which twelve pedestals of rectangular shape were found. They are arranged in a manner to delimit the central space from all four sides. This way they form an open sacred courtyard (*temenos*) of rectangular shape, which was limited by a covering structure, the portico. On the western side of the courtyard foundations of the shrine (*aedes*) were found, with wells and pits in its vicinity. In the western part only one room was defined due to destruction of the vertical stratigraphy by the recent infrastructure (Fig. 2: 5). The eastern part consists of a number of rooms (Fig. 2: 6), floor, well and pits. The northern side of the complex consists of two rectangular niches separated by two pedestals (Fig. 2: 2–3). The space between these niches is the place where it is presumed that the entrance in the complex with columns stood (Fig. 2: 1). Integration of the complex in the urban surrounding and its positioning along the city communication, standardized shape with the courtyard, portico, the remains of the foundations of a shrine (*aedes*), pits and wells form the structural features whose presence and spatial relations define the sacral function of the complex (Vitr. *De Arch.* IV. 5; Castagnoli 1984: 3–20; Gaiser-Egelhaaf 2007: 205–209; Rüpke 2013: 212–225; Raja 2015: 308).

Inside the complex a large amount of different types of finds were found: building material, fragmented pottery and glass, terracotta figurines, bone and metal objects along with animal and human bones (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2; Filipović, Crnković 2014: 2–3). On the basis of finds found during the research of the Faculty of Agriculture, a broad dating of the site was set in the period from 1<sup>st</sup> to 4<sup>th</sup> cent. AD (Filipović 2005: 9; 2006: 11; Filipović, Katavić 2006: 2). The preliminary analysis of the material found in the layers and closed stratigraphic units inside the *Area 1*, which include terra sigillata forms Drag 31, Drag 33 and Drag 18/31 of Southern and Eastern Gaulish production centers (Dragendorff 1895: T. II), stamps of potters *Floridus*, *Severus*, *Victorinus*, *Helenius* (Oswald 1931: 126–298; Gabler 2002: 232–242; Mees 2002: 346; Gabler et al. 2009: 244–278), types of firma lamps Iványi XV–XVII, Loeschcke IX–X and Fischbach A–C with stamps of manufacturers *L. Narius* and *SCA* (Loeschcke 1919: 256; Iványi 1935: 104–107; Vikić-Belančić 1975: 50–59), the time period when the complex was in use can be narrowed down to 2<sup>nd</sup> and 3<sup>rd</sup> cent. AD. *Area 1* was not defined in its entire presumed surface as the southern part was slightly outside the limits intended for research. In the central part of the complex

1 Tema članka predstavljena je u vidu predavanja na međunarodnom znanstvenom skupu *Sakralizacija i sveta mjesta*, održanom u Zagrebu 2. i 3. lipnja 2016.

1 The subject of the article was presented in form of a lecture on the international scientific conference *Sacralization and sacred places*, held in Zagreb on 2<sup>nd</sup> and 3<sup>rd</sup> June 2016.





Sl. 3 Mjesto nalaza žrtvenika Silvana (snimila: S. Filipović)  
Fig. 3 Place of finding of the altars of Silvanus (photo: S. Filipović)

natpisa, onomastičku analizu, analizu epiteta Silvana i okvirnu dataciju.

#### Žrtvenik posvećen Silvanu Uzvišenom (sl. 4–4a)

Žrtvenik je u potpunosti sačuvan (visina: 0,64 m; širina: 0,29 m; dužina: 0,295 m; visina slova: 0,04 m) i izrađen je od travertina. U gornjem dijelu žrtvenika nalazi se krunište koje je s lijeve strane oštećeno. Ispod se nalazi profilirana letvica (*fascia*) koja zajedno s tri profilirane trake i jednim konkavnim žlijebom (*scotia*) od gore prema dolje gornji dio sužava prema tijelu i natpisnom polju žrtvenika. Baza je šira od tijela žrtvenika i iznad nje su uklesane dvije konveksne profilacije (*torus*), između kojih se nalazi jedan konkavni žlijeb (*scotia*). Stražnja strana žrtvenika nema ukrasa i profilacije što upućuje na mogućnost da je žrtvenik bio prislonjen uz zid. Slova su pravilna, pisana kvadratnom kapitalom. Za natpis, upisan u pet redova, predlaže se restitucija:

*Silvano /Aug(usto) sac(rum) / C(aius) Avius/ Epicurus<sup>s</sup>  
v(otum) s(olvit)*

"Posvećeno Silvanu Uzvišenom, Gaj Avije Epikur ispunio zavjet."

Žrtvenik je Silvanu Uzvišenom (lat. *Augustus*) zavjetovao Gaj Avije Epikur. Epitet *Augustus* latinskog je podrijetla i pri-

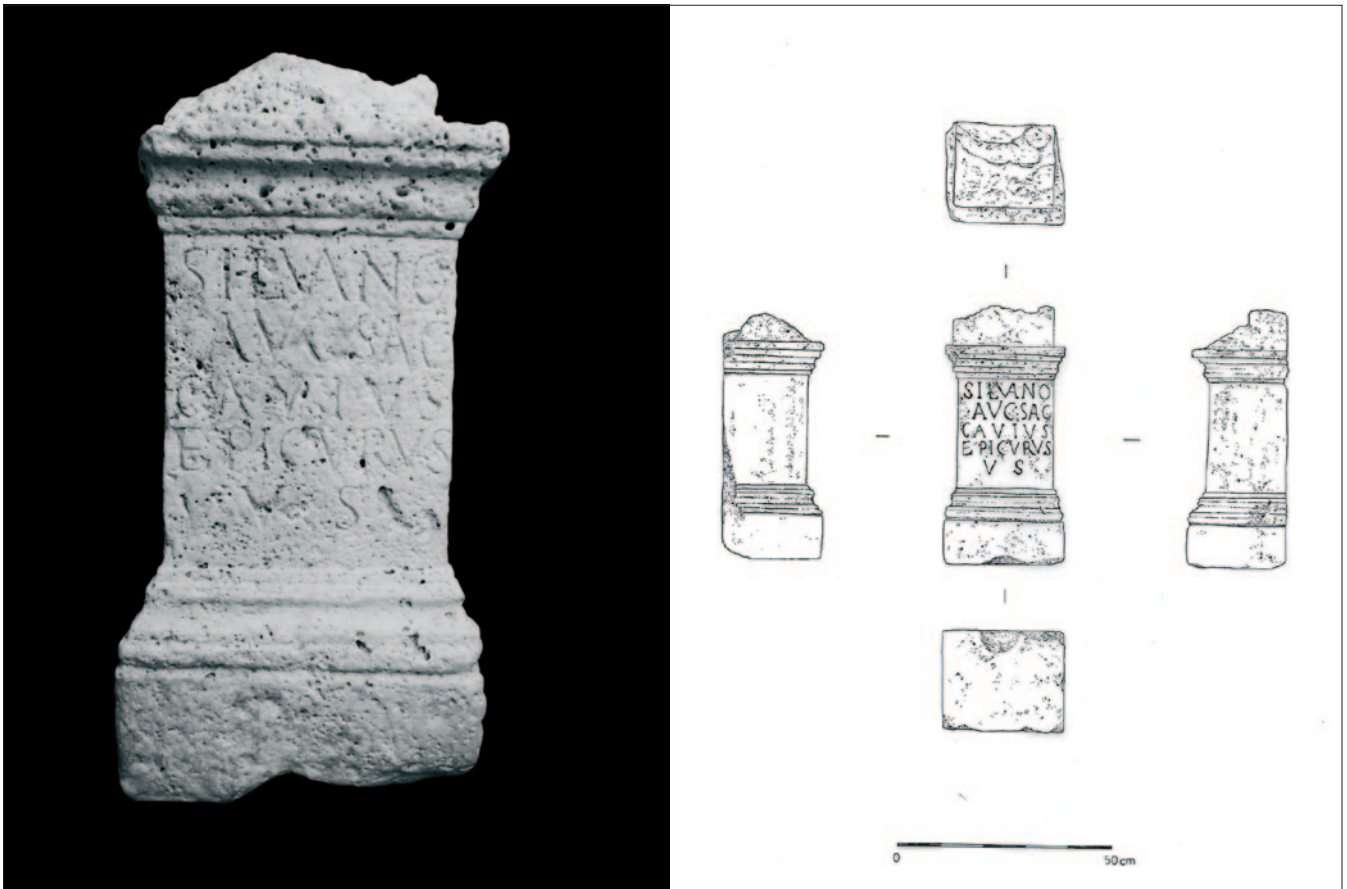
four altars dedicated to Silvanus were found (Fig. 2: A–D). The restitution of the inscriptions, onomastic analysis and the analysis of the epithets of Silvanus is presented.

#### Altar dedicated to Silvanus the Revered (Fig. 4–4a)

Altar is preserved entirely (height: 0.64 m; width: 0.29 m; length: 0.295 m; height of letters: 0.04 m) and is made of travertine. The upper part consists of the crenellation damaged on its left side. Below one moulded band (*fascia*) is located under which three moulded bands and one concave moulding (*scotia*) narrow down the upper part towards the body and the inscription field of the altar. The base of the altar is slightly wider than the body. Above the base two convex mouldings (*torus*) and one concave moulding (*scotia*) between are engraved. The back side of the altar has no ornaments or mouldings, indicating the possibility that the altar was kept leaning against the wall. The letters are regular, inscribed with a squared capital. The inscription, inscribed in five rows, in the restitution reads:

*Silvano /Aug(usto) sac(rum) / C(aius) Avius/ Epicurus<sup>s</sup>  
v(otum) s(olvit)*

"Dedicated to Silvanus the Revered, Gaius Avius Epicurus fulfilled the vow."



Sl. 4 i 4a Žrtvenik posvećen Silvanu Uzvišenom (snimio: A. Vekić; crtež: M. Marijanović-Lešić)  
 Fig. 4 and 4a Altar dedicated to Silvanus the Revered (photo: A. Vekić; drawing: M. Marijanović-Lešić)

pada među pet najčešćih Silvanovih epiteta, uz *Sanctus*, *Deus*, *Silvester* i *Domesticus* (Dorcey 1992: 28). U Panoniji je ovaj epitet rijedak, zabilježen uglavnom u urbanim središtima, dok je u Dalmaciji jedan od najčešćih (Dorcey 1992: 29; Matijašić, Tassaux 2000: 85; Perinić Muratović 2008: 236). Kult Silvana Uzvišenog posebno je bio popularan u Akvileji (Mócsy 1978: 250). Dedikant Gaj Avije Epikur u ovom prijedlogu restitucije zabilježen je imenskom shemom *tria nomina*. *Nomen gentile Avius* latinskog je podrijetla (Solin, Salomies 1997: 30), ali je rijedak kao *nomen gentile* i kao *cognomen*. Ovaj *nomen gentile* zabilježen je na ukupno deset natpisa: tri iz Narbonske Galije, četiri iz Belgijske Galije, jednom iz Lugdunske Galije te po jednim primjerkom iz Hispanije i Italije (Mócsy 1983: 39; Lőrincz 1994: 228). U nepotpunom ali restituiranom obliku zabilježen je još u Panoniji, Donjoj Meziji i Hispaniji (Lőrincz 1994: 228). U Petovionu zavjetovao je Gaj Avije Voltilis žrtvenik Silvanu Uzvišenom (AE 1978: 645). Prema izgledu slova C i G na natpisu, prvo slovo imena dedikanta moguće je čitati i kao G, stoga ne treba isključiti mogućnost da je ime napisano u obliku dvoimene građanske formule (*duo nomina*). Restituirano ime dedikanta tada bi glasilo *Gavius Epicurus*. *Nomen gentile Gavius* vrlo je čest na zapadu, pogotovo u sjevernoj Italiji. Zabilježen je i u provincijama Dalmaciji i Panoniji te je značajno rašireniji nego *nomen gentile Avius*. Ako se prihvati mogućnost da je ime doista napisano u obliku dvoimene formule, onda u obzir

Altar is dedicated to Silvanus the Revered (Lat.: *Augustus*) by Gaius Avius Epicurus. Epithet *Augustus* is of Latin origin and is one of the five most common epithets of Silvanus, along with *Sanctus*, *Deus*, *Silvester* and *Domesticus* (Dorcey 1992: 28). It is rare in Pannonia, attested mostly in the urban centers, while in Dalmatia it is one of the most common epithets of Silvanus (Dorcey 1992: 29; Matijašić, Tassaux 2000: 85; Perinić Muratović 2008: 236). Cult of Silvanus the Revered was especially popular in Aquileia (Mócsy 1978: 250). The dedicator Gaius Avius Epicurus is recorded with the *tria nomina* system in the suggested restitution. *Nomen gentile Avius* is of Latin origin (Solin, Salomies 1997: 30), but it is rare both as *nomen gentile* and as *cognomen*. It is recorded on a total of ten inscriptions: three from Narbonese Gaul, four from Belgic Gaul, one from Lugdunese Gaul and one from Hispania and Italy (Mócsy 1983: 39; Lőrincz 1994: 228). Incomplete, but reconstructed form is also recorded in Pannonia, Hispania and Lower Moesia. In Petovio, Gaius Avius Voltilis fulfilled the vow to Silvanus the Revered (AE 1978: 645). According to the shape of letters C and G on the inscription, first letter of the dedicator's name can also be read as G, therefore the possibility that the name was written in the form of a binominal formula (*duo nomina*) should not be excluded. Restituted name of the dedicator would then be *Gavius Epicurus*. *Nomen gentile Gavius* is very common in the west, especially in Northern Italy, but it is also recorded in the provinces of Dalmatia and Pannonia where it is significantly more frequent than *nomen gentile*



treba uzeti da je *nomen gentile* dedikanta mogao biti i *Cavius* koji je, kao i *Avius*, dosta rijedak, a javlja se u Italiji i zapadnim provincijama (Alföldy 1969: 87; Solin, Salomies 1988: 51; Lőrincz 1994: 160).<sup>2</sup> *Cognomen* dedikanta jest rijedak na latinskim natpisima i u zapadnom dijelu Carstva, gdje je zabilježen na ukupno pet natpisa iz Italije, Narbonske Galije i Prokonzulske Afrike,<sup>3</sup> dok je na istoku i grčkim natpisima vrlo čest.<sup>4</sup> Na osnovi grčkog podrijetla kognomena, može se pretpostaviti da je dedikant bio oslobođenik (Kajanto 1965: 115; Salway 1994: 131). Analiza onomastičkih elemenata omogućava osnovne zaključke o dataciji. *Praenomen* dedikanta uobičajeni je dio imenske sheme u 1. i 2. st. po. Kr., dok od 3. st. po. Kr. postaje rijedak i kasnije se posve gubi (Thylander 1952: 77–81; Kajanto 1963: 3; Salway 1994: 131; Cooley 2012: 412; Bruun 2015: 803) kao i imenska shema *tria nomina* koja je vezana uglavnom za rani principat (Solin 1971: 36; Maršić 1998: 54; Cooley 2012: 410–411). Ako se prihvati mogućnost da je ime dedikanta napisano u dvoimenoj formuli (*duo nomina*), ona bi upućivala na kasniju dataciju pa se na osnovi navedenih onomastičkih značajki žrtvenik može okvirno datirati u 2. st. po. Kr. ili razdoblje od 3. st. po. Kr.

#### Žrtvenik posvećen Silvanu Velikom Uzvišenom (sl. 5–5a)

Sačuvana je gornja polovica žrtvenika, na kojoj se mogu uočiti tragovi klesanja (visina: 0,44 m; širina: 0,38 m; dužina: 0,245 m; visina slova: 0,06–0,05 m). Izrađen je od pohorskog mramora. Na vrhu se nalazi krunište ispod kojeg se s četiri profilirane trake i dva konkavna žlijeba (*scotia*) gornji dio sužava prema tijelu žrtvenika i natpisnom polju bez ukrasa i okvira. Žrtvenik je profiliran sa sve četiri strane. Slova su izvedena nepravilno: nisu uspravna, različite su veličine i razmak između slova nije svugdje jednak. Pismo podsjeća na rustičnu kapitalu. Natpis, sačuvan u tri reda, u restituciji glasi:

*Silvano / Magn(o) Augu(sto) / Tib(erius) Claud(ius) / – – –*  
„Silvanu Velikom Uzvišenom, Tiberije Klaudije...”

Žrtvenik je posvećen Silvanu Velikom Uzvišenom (lat. *Magnus Augustus*). Epiteti *Silvana Magnus* i *Augustus*, iako rijetki u Panoniji (Rendić-Miočević 1989: 511), pojedinačno nisu nepoznati. Ovaj natpis prvi je primjer da su ta dva epiteta zabilježena zajedno. Epitet *Magnus* vrlo je rijedak, ali ima analogije u Italiji, Prokonzulskoj Africi i Panoniji (Dorsey 1992: 180). Za natpis s ovim epitetom pronađenim u Mursi (AE 1913: 13) ponuđena je manje vjerojatna restitucija *Mag(lae)*, čija je analogija zabilježena na natpisima iz Sisci-

*Avius*. If the possibility that the name is inscribed in binominal formula is accepted, then it has to be taken into account that the *nomen gentile* of the dedicator could also be *Cavius* which, like *Avius*, is rather rare and recorded in Italy and the western provinces (Alföldy 1969: 87; Solin, Salomies 1988: 51; Lőrincz 1994: 160).<sup>2</sup> *Cognomen* of the dedicator is rare on Latin inscriptions and in the western part of the Empire, where it is mentioned on five inscriptions from Italy, Narbonese Gaul and Proconsular Africa,<sup>3</sup> while in the east and on Greek inscriptions is very common.<sup>4</sup> Taking into account that the *cognomen* is of Greek origin, it can be assumed that this individual was a freedman (Kajanto 1965: 115; Salway 1994: 131). The analysis of the onomastic elements allows basic conjectures about the dating of the altar. *Praenomen* of the dedicator, abbreviated into one letter, is the usual part of the onomastic formula in the 1<sup>st</sup> and 2<sup>nd</sup> cent. AD until the beginning of the 3<sup>rd</sup> cent. AD when it becomes rare and later falls out of use completely (Thylander 1952: 77–81; Kajanto 1963: 3; Salway 1994, 131; Cooley 2012: 412; Bruun 2015: 803) along with the *tria nomina* formula, prevalent in the early Principate (Solin 1971: 36; Maršić 1998: 54; Cooley 2012: 410–411). If the binominal restitution of the name of the dedicator is accepted, it would indicate a later dating of the altar. On the basis of the above mentioned onomastic features, this altar can be dated to the 2<sup>nd</sup> cent. AD. or the period from the 3<sup>rd</sup> cent. AD.

#### Altar dedicated to Silvanus the Great Revered (Fig. 5–5a)

Upper half of the altar is preserved, on which traces of chiselling can be discerned (height: 0.44 m; width: 0.38 m; length: 0.245 m; height of letters: 0.06–0.05 m). It is made of marble from Pohorje. On the top the crenellation is located under which four moulded bands and two deeper concave mouldings (*scotia*) narrow the upper part towards the body of the altar and the inscription field which is without mouldings and ornaments. Altar is moulded from all four sides. The letters are inscribed irregularly: they are not straight, their dimensions vary and the space between the letters is not even. The script seemingly corresponds to the rustic capital. The inscription, preserved in three rows, in the restitution reads:

*Silvano / Magn(o) Augu(sto) / Tib(erius) Claud(ius) / – – –*  
“To Silvanus the Great Revered, Tiberius Claudius...”

The altar is dedicated to Silvanus the Great Revered (Lat.: *Magnus Augustus*). Epithets *Magnus* and *Augustus*, although rare in Pannonia (Rendić-Miočević 1989: 511), are not unknown individually. This inscription is the first instance where these two epithets are recorded together. Epithet *Magnus* is quite rare, but has analogies in Italy, Proconsular

2 Zahvaljujemo recenzentu na sugestijama vezanim uz moguće restitucije imena dedikanta.

3 CAG-13-02,131; CIL IV, 10515; CIL VI, 17214; CIL VI, 25376; CIL VIII, 344, natpisi preuzeti s: Epigrafik-Datenbank Clauss-Slaby (EDCS), <http://www.manfredclauss.it> (18. 08. 2016.).

4 IG XI,2 109, II. 5; IG II<sup>2</sup> 1963; IG II<sup>2</sup> 2023; IG II<sup>2</sup> 2393; IG II<sup>2</sup> 3068; IG XII,6 1 149; IG XII,6 1:17; IG XII,6 1:281; IG XII,6 1:17; IG XII,6 1:48; IG XII,6 1:149; IG XII,6 1:281; IG XII,8 312; IG XII,9 245; IG XII,9 600; natpisi preuzeti s: *Inscriptiones Graecae*: Elektronische Edition, <http://telota.bbaw.de/ig> (18. 08. 2016.).

2 We are grateful to the reviewer for suggestions related to the possible restitutions of the name of the dedicator.

3 CAG-13-02, 131; CIL IV, 10515; CIL VI, 17214; CIL VI, 25376; CIL VIII, 344, inscriptions taken from: Epigrafik-Datenbank Clauss-Slaby (EDCS), <http://www.manfredclauss.it> (18. 08. 2016.)

4 IG XI,2 109, II. 5; IG II<sup>2</sup> 1963; IG II<sup>2</sup> 2023; IG II<sup>2</sup> 2393; IG II<sup>2</sup> 3068; IG XII,6 1 149; IG XII,6 1:17; IG XII,6 1:281; IG XII,6 1:17; IG XII,6 1:48; IG XII,6 1:149; IG XII,6 1:281; IG XII,8 312; IG XII,9 245; IG XII,9 600; inscriptions taken from: *Inscriptiones Graecae*: Elektronische Edition, <http://telota.bbaw.de/ig> (18. 08. 2016.)



Sl. 5 i 5a Žrtvenik posvećen Silvanu Velikom Uzvišenom (snimio: A. Vekić; crtež: M. Marijanović-Lešić)  
 Fig. 5 and 5a Altar dedicated to Silvanus the Great Revered (photo: A. Vekić; drawing: M. Marijanović-Lešić)

je (CIL III, 3963) i Karnunta (AE 2008: 1092). Epitet *Magnus* pripada skupini epiteta (među kojima su *Dominus*, *Invictus*, *Pantheus*, *Potens* i *Tonans*) koji svojim karakterom posve izlaze iz Silvanova uobičajenog djelokruga lokalnog i privatnog karaktera (Dorcey 1992: 31). Posebna počast iskazana mu je drugim epitetom, u ovom slučaju *Augustus*. Od imena dedikanta Tiberija Klaudija sačuvani su *praenomen* i *nomen gentile*. *Nomen gentile Claudius* latinskog je podrijetla i veže se za julijevsko-klaudijevsku dinastiju. Izrazito je popularan u dunavskim i galo-germanskim provincijama, ali i cijelom zapadnom dijelu Carstva u kojem se spominje na tisuću četrdeset i tri natpisa, kroz dugo razdoblje. U Panoniji je zabilježeno najviše natpisa s ovim imenom, a slijede je Italija, Dalmacija, Belgijska Galija i Hispanija (Mócsy 1959: 147; Alföldy 1969: 37; Mócsy 1983: 39; Lőrincz 1994: 228; Solin, Salomies 1997: 56). S obzirom na to da je *nomen gentile* dedikanta carskog podrijetla, može se pretpostaviti da je žrtvenik izrađen u razdoblju vladavine careva julijevsko-klaudijevske dinastije (Alföldy 1969: 37). Vrijeme nastanka spomenika ipak ne mora biti strogo vezano uz carski *nomen gentile* koji treba u prvom redu gledati kao *terminus post quem*, jer su pojedinci i njihovi potomci mogli živjeti i poslije vladavine cara za kojega su stekli civitet. U prilog nešto kasnijoj dataciji govori i materijal od kojeg je žrtvenik izrađen, a to je mramor iz Pohorja koji je tek od Trajana korišten na širem međuprovincijskom prostoru (Djurić et al. 2010: 10). Okvirna datacija za ovaj žrtvenik može se postaviti u vrijeme od najranije druge

Africa and Pannonia (Dorcey 1992: 180). For the inscription with this epithet from Mursa (AE 1913: 13) the less probable restitution *Mag(lae)* was also offered. It has analogies on one inscription from Siscia (CIL III, 3963) and Carnuntum (AE 2008: 1092). Epithet *Magnus* belongs to the group of epithets (they also include *Dominus*, *Invictus*, *Pantheus*, *Potens* and *Tonans*) whose character is completely outside the usual scope of Silvanus as a manifestation of local and private character (Dorcey 1992: 31). The god is honored with the second epithet, in this case *Augustus*. Name of the dedicator Tiberius Claudius is recorded with the preserved *praenomen* and *nomen gentile*. *Nomen gentile Claudius* is of Latin origin and is related to Julio-Claudian dynasty. It is particularly popular in the Danubian and Galo-Germanic provinces, but also across the whole western part of the Empire, where it appears on one thousand forty-three inscriptions, through a long time period. Most of the inscriptions originate from Pannonia, followed by Italy, Dalmatia, Belgian Gaul and Hispania (Mócsy 1959: 147; Alföldy 1969: 37; Mócsy 1983: 39; Lőrincz 1994: 228; Solin, Salomies 1994: 56). Considering the origin of this *nomen gentile*, it can be assumed that the altar was made during the reign of Julio-Claudian emperors (Alföldy 1969: 37). Time of the making of the altar doesn't always have to correspond to the imperial *nomen gentile*, which should be viewed primarily as a *terminus post quem*, since the individuals and their descendants who acquired citizenship could've lived after the reign of the presumed emperor. Later dating of the altar is also supported by fact that the material of which the altar was made, the marble

polovine 1. st. po. Kr. do u 2. st. po. Kr., s početkom 2. st. po. Kr. kao vjerojatnijim razdobljem.

### Dio žrtvenika posvećenog Silvanu Šumskom (sl. 6–6a)

Žrtvenik sa sačuvanim gornjim dijelom (visina: 0,16 m; širina: 0,12 m; dužina: 0,13 m; visina slova: 0,02 m) izrađen je od travertina. Na vrhu se nalazi krunište koje je s desne strane oštećeno. S prednje i lijeve strane djelomično je sačuvan ukras koji podsjeća na dva slova V, jedno do drugoga. Ispod kruništa nalazi se trostruka profilacija s dvije trake i jednim konkavnim žlijebom (*scotia*) između njih. Natpisno je polje neukrašeno i bez okvira. Slova su pravilna, pisana kvadratnom kapitalom. U slovima su sačuvani ostaci crvene boje. Početak drugog reda natpisa jest oštećen i na mjestu toga oštećenja slabo su vidljivi ostaci crvene boje što upućuje na mogućnost da je tu možda stajalo još jedno slovo, sada nerazpoznatljivo. Kratica u prvom redu natpisa razdvojena je trokutastim znakovima interpunkcije (*triangulum distinguens*). Natpis u tri reda, kako se vidi na žrtveniku, glasi:

*S(ilvano) S(ilvestri) s(acrum) / [.]GATOP / C [---] / -----*

Žrtvenik je posvećen Silvanu Šumskom (lat. *Silvester*) što se očituje skraćenom formulacijom *S(ilvano) S(ilvestri) s(acrum)* koja se u Panoniji i Dalmaciji odnosi na ovaj epitet Silvana. Manje je vjerojatno da je riječ o epitetu *Sanctus* (hrv. *sveti*) koji iako spada među česte epitete, uglavnom se veže za područje Italije, poglavito Rima (Dorcey 1992: 28–29). Epitet *Silvester* spada među pet najpopularnijih epiteta Silvana i odnosi se na Silvana kao boga šumovitih područja, divljina i raznih djelatnosti vezanih uz rad na otvorenom (Lach-

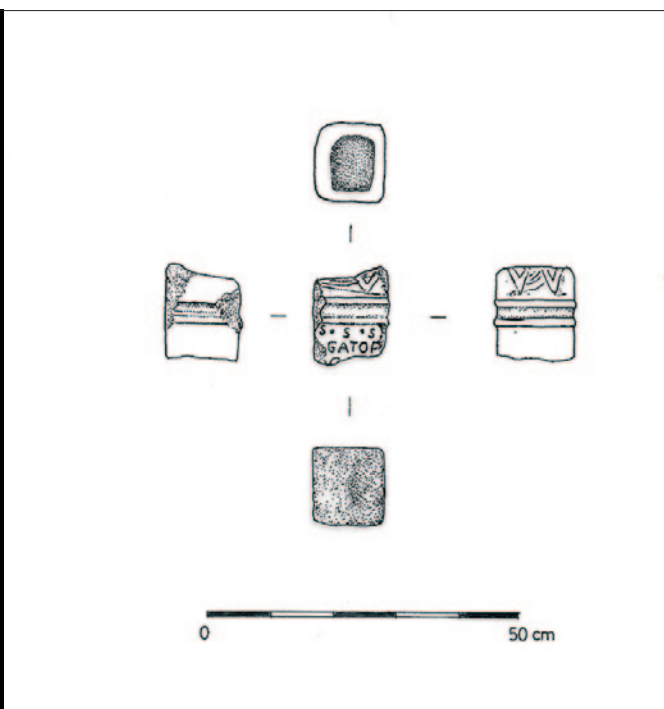
from Pohorje, was used only from Trajan on the wider area between the provinces (Djurić et al. 2010: 10). The dating of this altar can then be set at earliest in the 2<sup>nd</sup> half of the 1<sup>st</sup> cent. AD, with the beginning of the 2<sup>nd</sup> cent. AD as a more probable time period.

### Part of the altar dedicated to Silvanus the Bosky (Fig. 6–6a)

Altar has only its upper part preserved (height: 0.16 m; width: : 0.12 m; length: 0.13 m; height of letter: 0.02 m). It is made of travertine. The right side of the crenellation is damaged. On its front and left side an ornament resembling two letters V is partly preserved. Under the crenellation two moulded bands with one concave moulding (*scotia*) in-between are located. The inscription field is not ornamented and is without moulding. The letters are straight and regular, inscribed with a squared capital. The remains of red paint are preserved inside the letters. The beginning of the second row of the inscription is damaged. The remains of the red paint are faintly visible in this part, indicating the possibility that perhaps another letter stood there, now unrecognizable. Abbreviation in the first row of the inscription is separated by triangular interpuncts (*triangulum distinguens*). Inscription inscribed in three rows, as seen on the altar, reads:

*S(ilvano) S(ilvestri) s(acrum) / [.]GATOP / C [---] / -----*

The altar is dedicated to Silvanus the Bosky (Lat.: *Silvester*), evident by the formulation *S(ilvano) S(ilvestri) s(acrum)* which in Pannonia and Dalmatia refers to this epithet of Silvanus. Less probably the title in question is *Sanctus* (Eng.: Holy), which although belongs to the more popular epithets, is mostly related to Italy, particularly Rome (Dorcey



Sl. 6 i 6a Dio žrtvenika posvećenog Silvanu Šumskom (snimila: S. Filipović; crtež: M. Marijanović-Lešić)  
Fig. 6 and 6a Part of the altar dedicated to Silvanus the Bosky (photo: S. Filipović; drawing: M. Marijanović-Lešić)



mann 1848: 302; Dorcey 1992: 28). Raširen je u Panoniji gdje je zabilježen na trideset i sedam natpisa (Perinić Muratović 2008: 243). S obzirom na šumoviti krajolik kojim obiluje Panonija, ne čudi popularnost ovog vida Silvana kojem se često zavjetuju vojnici (Rendić-Miočević 1989: 512–513; Dorcey 1992: 28; Perinić Muratović 2008: 243). Jedan žrtvenik posvećen Silvanu Šumskom već je od prije poznat iz Murse (CIL III, 3277). U drugom redu natpisa mogao bi se nalaziti dodatni epitet Silvana ili dijelovi imenske sheme dedikanta. S obzirom na dimenzije žrtvenika, na natpisnom polju nema dovoljno mjesta da bi odmah ispod prvog reda stao dodatni epitet Silvana za koji je teško naći analogije, kao što pokazuje i činjenica da još jedan epitet dolazi nakon posvetne formule. Uvidom u korpuse latinskih natpisa, najvjerojatnija analogija, djelomično sačuvana na ovom žrtveniku kao osobno imene dedikanta mogla bi biti neka izvedenica imena *Agatopus* koje se često spominje u jednoimenskim, dvoimenskim i troimenskim shemama (AE 1973, 60; CIL III, 2112; CIL III, 8821; CIL VI, 3945; CIL VI, 3948; CIL VI, 4249; CIL VI, 7854; CIL VI, 11079; CIL VI, 11246; CIL VI, 11247; CIL VI, 12996; CIL VI, 13581). Takva zastupljenost i istočnjačko podrijetlo imena upućuje na rasprostranjenost među robovima i oslobođenima koji su često ispunjavali zavjete Silvanu. Na osnovi potvrđenih analogija i pretpostavke da je sasvim lijevo stajalo slovo A koje se ne vidi zbog oštećenja, predlaže se sljedeća restitucija natpisa:

*S(ilvano) S(ilvestri) s(acrum) / [A]gatop(us) / C [– – –]*  
 „Silvanu Šumskom posvećeno, Agatop, C...”

Zbog znatnog oštećenja žrtvenika, ovo ostaje prijedlog moguće restitucije i treba zadržati mogućnost prvog razrješenja natpisa. U trećem redu nazire se samo jedno slovo, vjerojatno C. Zbog nedostatka elemenata za preciznije datiranje, predlaže se okvirna datacija u 2. i 3. st. po. Kr. kada je kult Silvana bio vrlo rasprostranjen.

#### **Žrtvenik posvećen Silvanu Domaćem (sl. 7–7a)**

Žrtvenik je sačuvan u potpunosti, s gornjim dijelom malo širim od donjeg (visina: 0,44 m; širina: 0,29 m; dužina: 0,28 m; visina slova: 0,08–0,05 m). Izrađen je od jednog bloka kamena vapnenca. Na gornjoj strani žrtvenika nalazi se četverokutna rupa promjera 0,19 m. Po obliku i dubini rupe vjerojatno se ne radi o fokusu nego je ara već u antici bila korištena kao građevinski materijal. Oštećena je na desnoj strani natpisnog polja koje zauzima cijelu površinu prednje strane. Desna bočna strana znatno je oštećena. Natpis je podijeljen na četiri reda. Slova se prema donjem redu smanjuju. Izvedena su nevjeste i krajevi slova na desnoj strani nisu posve raspoznatljivi zbog oštećenja. Ime Silvana podijeljeno je u dva reda, s tim da su slova A i O dosta oštećena ali raspoznatljiva. Epitet je upisan u dva reda. Slovo D posve je nevidljivo, dok je O značajno oštećeno. Jasno se raspoznaje samo slovo M u trećem redu, ali obje njegove okomite haste teško su vidljive, pa se mogu lagano zamijeniti za V. U četvrtom redu uklesan je ostatak epiteta. Sasvim lijevo nalazi se malo i slabo vidljivo slovo E nakon kojeg slijedi S. T i I u gornjem su dijelu oštećeni i raspoznaju se samo dijelovi

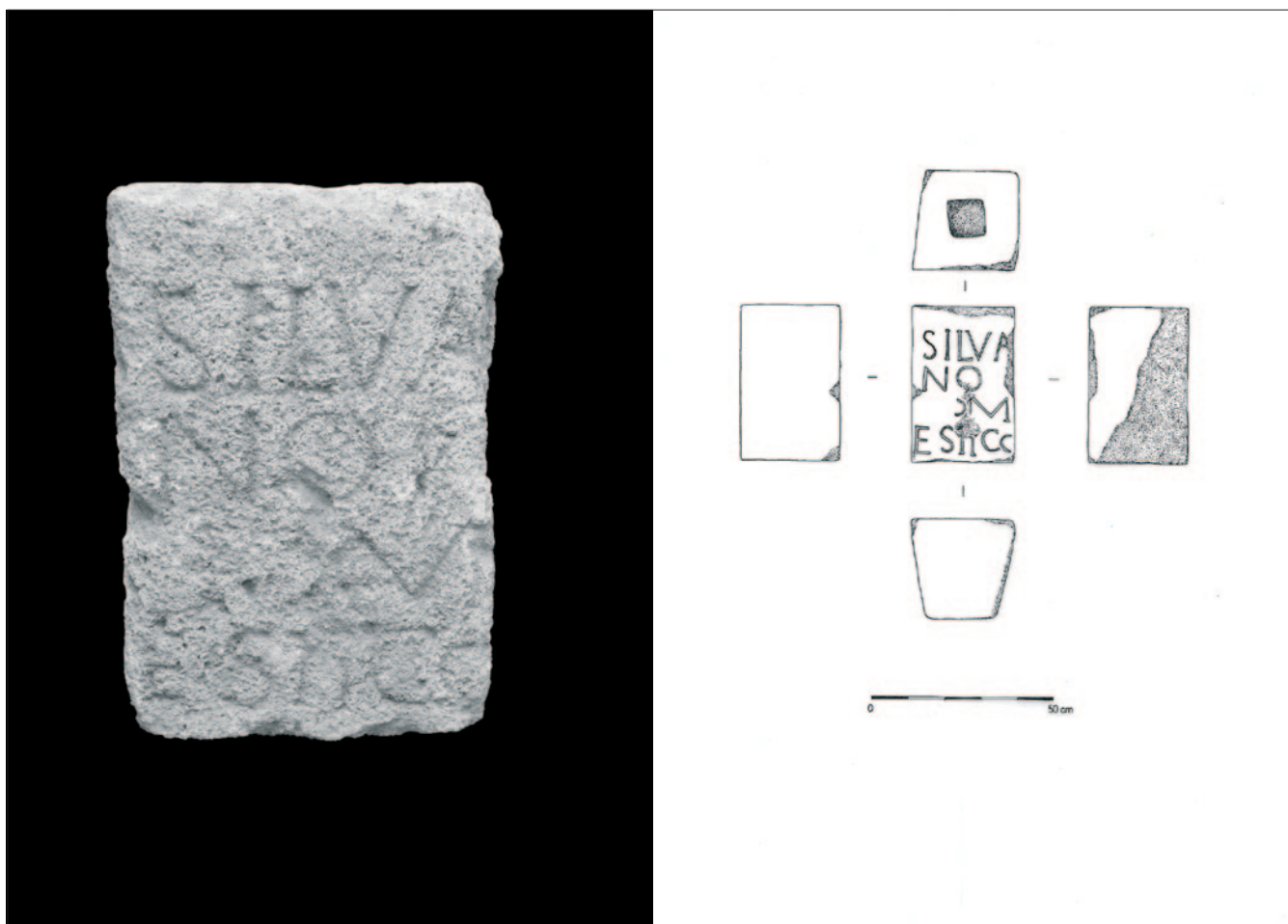
1992: 28–29). *Silvester* is among five most popular epithets of Silvanus and refers to Silvanus as a god of forest areas, wilderness and various activities in the open (Lachmann 1848: 302; Dorcey 1992: 28) It is widespread in Pannonia, where it is recorded on thirty-seven inscriptions (Perinić Muratović 2008: 243). Considering the forest-rich environment of Pannonia, the popularity of this aspect of Silvanus, often vowed among soldiers, is not surprising (Rendić-Miočević 1989: 512–513; Dorcey 1992: 28; Perinić Muratović 2008: 243). One altar dedicated to Silvanus the Bosky is previously known from Mursa (CIL III, 3277). In the second row of the inscription, another epithet of Silvanus or parts of the onomastic formula could have been inscribed. Considering the dimensions of the altar, there is not enough room left for another epithet, which is hard to find analogies for. It is also less likely that another epithet stood after the votive formula. Examining the corpora of Latin inscriptions, the most probable analogy, partly preserved in this altar as a personal name of the dedicator, might be some derivative of the name *Agatopus* which is mentioned in single, dual and triple onomastic formulas (AE 1973, 60; CIL III, 2112; CIL III, 8821; CIL VI, 3945; CIL VI, 3948; CIL VI, 4249; CIL VI, 7854; CIL VI, 11079; CIL VI, 11246; CIL VI, 11247; CIL VI, 12996; CIL VI, 13581). Such representation in the inscriptions and the eastern origin of the name indicate that it was popular among slaves and freedman, who often fulfilled vows to Silvanus. On the basis of confirmed analogies and the assumption that on the far left side stood the letter A, which cannot be discerned due to damage, the following restitution is offered:

*S(ilvano) S(ilvestri) s(acrum) / [A]gatop(us) / C [– – –]*  
 "Dedicated to Silvanus the Bosky, Agatopus, C..."

Due to significant damage of the altar, this remains only a proposition and the possibility of the first restitution should be retained. In the third row only one letter is visible, which on the basis of its partly preserved condition seems to be the letter C. Due to lack of elements for more precise dating, the altar was likely made in the 2<sup>nd</sup> and 3<sup>rd</sup> cent. AD. when the cult of Silvanus was particularly widespread.

#### **Altar dedicated to the Household Silvanus (Fig. 7–7a)**

The altar is completely preserved with the upper part slightly wider than the lower (height: 0.44 m; width: 0.29 m; length: 0.28 m; height of letters: 0.08–0.05 m). It is made of a block of limestone. On the upper side of the altar there is a square hole of 0.19 m in diameter. According to the shape and depth of the hole it is likely not a focus. Instead, altar was already in antiquity used as a building material. It is damaged on the right side of the inscription field, which takes up the whole surface of the front side. Right lateral side is significantly damaged. The inscription is divided into four rows. The size of the letters decreases towards the lower row. They are inscribed irregularly and the ends of the letters are not completely discernible on the right side. The name of Silvanus is divided in four rows, with letters A and O significantly damaged, but discernible. Epithet of the god is also separated in two rows. The letter D is completely invisible, while the letter O is damaged. Clearly discernible is only letter M in the third row, but both of its vertical hastae are not clearly visible and could easily be confused with V. In



Sl. 7 i 7a Žrtvenik posvećen Silvanu Domaćem (snimio: A. Vekić; crtež: M. Marijanović-Lešić)  
 Fig. 7 and 7a Altar dedicated to the Household Silvanus (photo: A. Vekić; drawing: M. Marijanović-Lešić)

okomitih hasta slova. Sasvim desno nalazi se smanjeno i na desnoj strani oštećeno slovo O. Predložena restitucija natpisa koji je upisan u četiri reda, glasi:

*Silva/ no / [D]om / estice*  
 „Silvanu Domaćem“

Žrtvenik je zavjetovan Silvanu Domaćem (lat. *Domesticus*). Ovaj epitet spada među pet najčešćih epiteta Silvana i spominje se kao jedan od tri glavna vida Silvana (Lachmann 1848: 302; Dorcey 1992: 28). Epitet *Domesticus* odnosi se na Silvana kao čuvara doma, obitelji i vlasništva što odgovara njegovoj ulozi u privatnoj religiji. U ovom smislu Silvan je povezan s drugim kućnim božanstvima Vestom i Janom, a posebno Larima i Penatima na širem području Carstva (Mócsy 1974: 252; Rendić-Miočević 1989: 512–513; Dorcey 1992: 29; Perinić Muratović 2008: 244). Izrazito je popularan u provincijama Panoniji i Daciji odakle potječe većina natpisa posvećenih ovom vidu Silvana. Veliko središte štovanja bio je Karnunt gdje je nađeno najviše natpisa posvećenih Silvanu Domaćem (Perinić Muratović 2008: 244), dok su dva natpisa s ovim epitetom poznata iz Murse (*CIL* III, 3276; Bulat 1989: 35–36, br. 4). Vrlo je teško datirati ovaj žrtvenik zbog

the fourth row the rest of the epithet is inscribed. On the far left side is mildly visible E, after which S follows. T and I are in the upper right part damaged and only parts of the vertical hastae are discernible. On the far right there is a reduced and on the right side damaged O. The suggested restitution of the inscription, inscribed in four rows, reads:

*Silva/ no / [D]om / estice*  
 “To the Household Silvanus”

The altar is dedicated to the Household Silvanus (Lat.: *Domesticus*). This epithet is among five most common ones and is recorded as one of three main aspects of Silvanus (Lachmann 1848: 302; Dorcey 1992: 28). Epithet *Domesticus* refers to Silvanus as a guardian of the home, family and property, which corresponds to his role in the private religion. In this sense Silvanus is related to other household deities like Vesta and Janus, and in particular with Lares and Penates on the wider territory of the Empire (Mócsy 1974: 252; Rendić-Miočević 1989: 512–513; Dorcey 1992: 29; Perinić Muratović 2008: 244). It is especially popular in the provinces Pannonia and Dacia, from which the majority of the inscriptions dedicated to this aspect of the god originate. Great center of worship was Carnuntum, where almost the half of the all inscriptions dedicated to *Silvanus Domesticus*

nedostatka ikakvih epigrafskih elemenata za koji se predlaže okvirna datacija od 2. i 3. st. po. Kr. kada se datira i *Objekt 1* na osnovi preliminarne analize sitnoga arheološkog materijala.

Žrtvenici posvećeni Silvanu i njegov kult nisu nepoznata u Mursi u kojoj je dosad nađeno ukupno pet žrtvenika koji se čuvaju u Muzeju Slavonije. Na njima su zabilježeni česti epiteta Silvana: *Domesticus* (CIL III, 3276; Bulat 1989: 35–36, br. 4), *Augustus* (AE 1973: 450), *Silvester* (CIL III, 3277) i *Magnus* (AE 1913: 136; Brunšmid 1900: 28; Hoffiler 1912: 5; Pinterović 1978: 131; Dautova-Ruševljan 1983: 26; Bulat 1989: 35–36). S pronalaskom četiriju žrtvenika unutar *Objekta 1* s lokaliteta Poljoprivredni fakultet, broj pronađenih Silvanovih žrtvenika iz Murse narastao je na ukupno devet. Ovi nalazi smještaju Mursu među istaknuta središta Silvanovoga kulta te značajno doprinose spoznajama o ovoj temi na širem prostoru Panonije. S obzirom na popularnost Silvana koji je bio iznimno važan i, poslije Jupitera Najboljeg Najvećeg, najštovaniji bog u Panoniji (Brelich 1938: 36; Mócsy 1974: 250; Thomas 1980: 177; Dorcey 1992: 92; Fitz 1996: 126; 1980: 163; Panciera 1998: 197; Matijašić, Tassaux 2000: 85–86; Matijević, Kurilić 2011: 148), ne čudi da su na području cijeloga Rimskog Carstva, a posebno na Zapadu, zabilježena mnoga mjesta njegova štovanja. Osim manjih privatnih svetišta, ona se mogu podijeliti na povijesno, epigrafski i arheološki posvjedočena svetišta te ona čije se postojanje pretpostavlja na osnovi brojnih spomenika povezanih sa Silvanom nađenih na jednom mjestu.<sup>5</sup> Kao i terminologija koja se koristi za vrste i dijelove rimskih svetišta (Castagnoli 1984: 3–20; Rüpke 2013: 212–225; Andringa 2015: 29–30), mjesta štovanja Silvana vrlo su različitog karaktera. *Historia Augusta* spominje Silvanov hram u Rimu na Aventinu (*Tacitus* 17.1). Česta svetišta Silvana zabilježena na epigrafskim izvorima jesu posvećeni gajevi, edikule, manja svetišta (*sacellum*), portici i bazen (Dorcey 1992: 92–93).<sup>6</sup> Nenad Cambi za Dalmaciju je napravio podjelu na tri vrste svetišta: prirodni ambijent s reljefom uklesanim u živu stijenu, pećinu i edikulu (Cambi 1998/2000: 99–111). Važan dokaz postojanja građenih svetišta Silvana jesu natpisi koji spominju dogradnje, proširenja, izgradnju svetišta i kubikula unutar drugog hrama ili obnovu postojećeg svetišta ili hrama. Ti natpisi nađeni su u gradovima *Tifernum Tiberinum* (CIL XI, 8079), *Augusta Vindelicum* (CIL III, 5797), *Lambaesis* (CIL VIII, 267), *Philippi* (CIL III, 633) i *Salona* (CIL III, 1958). U Panoniji natpisi spominju obnovu i dogradnju svetišta u Cirpiju (AE 1971: 323; Szóke 1971: 224), Karnuntu (CIL III, 4426) i Skarbanciji (CIL III, 4243). Arheološki sačuvana građena svetišta ili hramovi Silvana rijetki su i pretpostavljeni na samo tri lokacije: Karnuntu, Sarmizegetusi i Gorsiju. Svetište u Karnuntu nalazilo se na položaju *Tiergarten* gdje su unutar jedne prostorije pronađeni žrtvenici Silvanu i drugim božanstvima. Iz Karnunta također potječe i natpis koji spominje Silvane i Kvadrivije što upućuje na mogućnost da je postojalo i drugo svetište gdje

were found (Perinić Muratović 2008: 244). Two inscriptions with this epithet are previously known from Mursa (CIL III, 3276; Bulat 1989: 35–36, no. 4). It is difficult to date this monument due to lack of any epigraphic elements, therefore the dating from 2<sup>nd</sup> and 3<sup>rd</sup> cent. AD. is suggested on the basis of preliminary analysis of finds which date the *Area 1* in the same period.

Votive monuments dedicated to Silvanus and his cult are not unknown in Mursa, in which five monuments of this god were found and are kept in the Museum of Slavonia. Common epithets of Silvanus are recorded on them: *Domesticus* (CIL III, 3276; Bulat 1989: 35–36, no. 4), *Augustus* (AE 1973: 450), *Silvester* (CIL III, 3277) and *Magnus* (AE 1913: 136; Brunšmid 1900: 28; Hoffiler 1912: 5; Pinterović 1978: 131; Dautova-Ruševljan 1983: 26; Bulat 1989: 35–36). With the finding of four monuments inside the *Area 1* from the site of the Faculty of Agriculture, the number of monuments of Silvanus from Mursa amount to nine in total. These findings place Mursa among important centers of the cult of Silvanus and significantly contribute to the knowledge about this subject on the wider area of Pannonia. Considering the popularity of Silvanus, especially in Pannonia where he was the second most venerated god, after *Iuppiter Optimus Maximus* (Brelich 1938: 36; Mócsy 1974: 250; Thomas 1980: 177; Dorcey 1992: 92; Fitz 1996: 126; 1980: 163; Panciera 1998: 197; Matijašić, Tassaux 2000: 85–86; Matijević, Kurilić 2011: 148), it is not surprising that numerous places of worship are recorded across the whole Empire, particularly in the West. Excluding minor private shrines, they can be divided into historically, epigraphically and archaeologically attested sanctuaries, along with the sanctuaries whose existence is presumed on the basis of number of monuments related to Silvanus found in one place.<sup>5</sup> Similar to the terminology used for the types and parts of the Roman sanctuaries (Castagnoli 1984: 3–20; Rüpke 2013: 212–225; Andringa 2015: 29–30), attested places of worship of Silvanus are of very different character. *Historia Augusta* mentions the temple of Silvanus on Aventine hill (*Tacitus* 17.1). Common types of sanctuaries of this god often mentioned on epigraphic sources were dedicated groves, along with edicules, smaller sanctuaries (*sacellum*), porticoes and pools (Dorcey 1992: 92–93).<sup>6</sup> Nenad Cambi made a division for the province of Dalmatia on three types of sanctuaries: natural environment with a relief engraved in rock, caves and edicules (Cambi 1998/2000: 99–111). An important source of information which proves the existence of a built sanctuary of Silvanus are the inscriptions mentioning extensions, enlargements, construction of smaller sanctuaries and cubicules inside an existing temple or restoration of an existing sanctuary or temple. These inscriptions were found in *Tifernum Tiberinum* (CIL XI, 8079), *Augusta Vindelicum* (CIL III, 5797), *Lambaesis* (CIL VIII, 267), *Philippi* (CIL III, 633) and *Salona* (CIL III, 1958). In Pannonia inscriptions mention the restoration and extension of the sanctuary in Cirpi (AE 1971: 323; Szóke 1971: 224), Carnuntum (CIL III, 4426) and Scarbantia (CIL III, 4243). Archaeologically attested sanctuaries or temples of Silvanus are rare and presumed on only three locations: Carnuntum, Sarmizegetusa and Gorsium.

5 Slična podjela napravljena je za sva svetišta u Daciji, vidi Szabó 2015: 123–160.

6 Iscrpan popis natpisa koji spominju različite vrste svetišta donosi Dorcey 1992: 91–94.

5 Similiar division was made for all sanctuaries in the province of Dacia, see Szabó 2015: 123–160.

6 Comprehensive list of inscriptions which mention different types of sanctuaries is brought by Dorcey 1992: 91–94.



se uz ova božanstva štovao i Silvan (Sitglitz et al. 1977: 608; Kandler 1986: 143–168). Glavni grad Dacije, *Ulpia Traiana Sarmizegetusa*, ima dva arheološki sačuvana objekta gdje se štovao Silvan. U hramu Libera Patera, unutar zapadnog kubikula, pronađeni su žrtvenici i reljefi posvećeni Silvanu na osnovi kojih je ustanovljeno da je to bilo mjesto šovanja kulta Silvana (Piso, Rusu 1977: 156–157; Alicu, Pop 1979: 18). Građevina koja se nalazi neposredno južno od hrama Libera Patera pretpostavljeni je hram Silvana na osnovi reljefa koji prikazuje Silvana i Silvane, njegove pratiteljice (Alicu, Pop 1979: 19). U Gorsiju, na položaju *Area Sacra*, gdje je utvrđeno postojanje nekoliko sakralnih objekata, nalazi žrtvenika posvećenih Silvanu unutar Građevine XXIII upućuju na postojanje Silvanova svetišta (Fitz 2004: 205; Minaroviech-Ratimorská 2006/2007: 4). Na osnovi velikog broja nađenih natpisa pretpostavlja se postojanje svetišta u lječilištima u Topuskom (Pinterović 1978: 130; Dorcey 1992: 92; Rendić-Miočević, Šegvić 2014: 237–238) i Daruvaru (Pinterović 1978: 131; Schejbal 2004: 110–111; Rendić-Miočević, Šegvić 2014: 237), ali i velikom središtu Akvileji (Mócsy 1978: 250; Dorcey 1992: 92). Na osnovi reljefa i žrtvenika pronađenih na jednom mjestu, svetište Silvana moglo je postojati u Lučcu (Cambi 2007: 98), Otišiću kod Vrlike (Čović 1976: 252), Busiji kod Glamočkog polja (Bojanovski 1965: 11–23), položaju Borak kod sela Vrba (Bojanovski 1977/1978: 115–132) i Vodnoj Jami kod Supetra (Muratović 2008: 312; Demicheli 2010: 182).

Istraživanja na lokalitetu Poljoprivredni fakultet rezultirala su značajnim nalazima urbane strukture zapadnog dijela Murse. Među njima je istražen i kompleks nazvan *Objekt 1* unutar kojeg su pronađena četiri žrtvenika posvećena bogu Silvanu. Arhitektonske i strukturne karakteristike (položaj uz prometnicu, *temenos*, portik, ostaci temelja *aedes*, bunari i jame) svojom prostornom organizacijom upućuju na sakralni karakter kompleksa. Preliminarna analiza pokretnog materijala (koji uključuje forme sigilatnih posuda južnogalskih i istočnogalskih radioničkih centara, pečate lončara, tipove i pečate proizvođača firma svjetiljki) pokazuje kako je kompleks bio u funkciji u 2. i 3. st. po. Kr. Analizom žrtvenika utvrđeno je da su posvećeni Silvanu koji nosi svoje česte epitete *Augustus*, *Domesticus*, *Silvester*, ali i žrtvenik posvećen Silvanu Velikom Uzvišenom (lat. *Magnus Augustus*) koji je za sada jedinstven primjer. Okvirna datacija žrtvenika na osnovi onomastičke analize, epigrafskih elemenata i materijala od kojih su izrađeni najranije je od druge polovine i kraja 1. st. po. Kr. do u 3. st. po. Kr. Ovim radom na osnovi arhitektonskih i strukturnih karakteristika kompleksa, nalaza žrtvenika nađenih na jednom mjestu i korelacija sa svetištima Silvana zabilježenim diljem Carstva, otvaramo mogućnost da je *Objekt 1* bilo mjesto šovanja Silvana u Mursi.

Prijevod / Translation  
Vladimir Kusik

Lektura / Proofreading  
Marko Maras

The sanctuary in Carnuntum was located in the so-called *Tiergarten* where inside one cubicule altars to Silvanus and other deities were found. From Carnuntum also originates another inscription mentioning *Silvanae* and *Quadri-viae*, which indicates a possibility that a second sanctuary existed, where among above mentioned deities, Silvanus was also worshipped (Sitglitz et al. 1977: 608; Kandler 1985: 143–168). The capital of Dacia, *Ulpia Traiana Sarmizegetusa*, has two archaeologically attested places where Silvanus was worshipped. In the temple of *Liber Pater*, inside the western cubicule altars and reliefs dedicated to Silvanus were found, on the basis of which the existence of a sanctuary was presumed (Piso, Rusu 1977: 156–157; Alicu, Pop 1979: 18). Building located immediately south of the temple of *Liber Pater* is the presumed temple of Silvanus on the basis of relief depicting Silvanus and *Silvanae*, his companions (Alicu, Pop 1979: 19). In *Gorsium*, in the so-called *Sacred Area*, where number of sacral complexes were found, findings of altars of Silvanus inside the Building XXIII indicate the existence of a sanctuary of Silvanus (Fitz 2004: 205; Minaroviech-Ratimorská 2006/2007: 4). On the basis of findings of numerous inscriptions, it is presumed that a sanctuary existed in Topusko (Pinterović 1978: 130; Dorcey 1992: 92; Rendić-Miočević, Šegvić 2014: 237–238) and Daruvar (Pinterović 1978: 131; Schejbal 2004: 110–111; Rendić-Miočević, Šegvić 2014: 237), where the hot springs were located but also in the great center *Aquileia* (Mócsy 1978: 250; Dorcey 1992: 92). Sanctuaries of Silvanus could have also existed in Lučac (Cambi 2007: 98), Otišić near Vrlika (Čović 1976: 252), Busija near Glamočko polje (Bojanovski 1965: 11–23), Borak near the village Vrba (Bojanovski 1977/1978: 115–132) and *Vodna Jama* near Supetar on the island of Brač (Muratović 2008: 312; Demicheli 2010: 182).

Research at the site of the Faculty of Agriculture resulted with significant finds of the urban structure of the western part of Mursa. Among structures researched is the complex in the southeastern part of the site named *Area 1* inside which four altars dedicated to Silvanus were found. Architectural and structural features (location along the city road, *temenos*, portico, foundations of *aedes*, wells and pits) with its spatial organisation indicate the sacral character of the complex. Preliminary analysis of the portable finds (which include forms of *terra sigillata* vessels from South Gaulish and East Gaulish workshop center, stamps of potters, types and stamps of workshops of firma lamps) found inside the complex indicate the function of the complex in the 2<sup>nd</sup> and 3<sup>rd</sup> cent. AD. The analysis of altars concluded that they were dedicated to Silvanus with his common epithets *Augustus*, *Domesticus* and *Silvester*, but also to one unique combination of epithets, Great Magnificent Silvanus (Lat. *Magno Augusto*). The dating of the altars on the basis of the onomastical analysis, epigraphical elements and the material of which they are made, belongs to the period from at earliest from the second half and the end of 1<sup>st</sup> cent. AD up into 3<sup>rd</sup> cent. AD. This article opens the possibility that on the basis of the architectural and structural features, the finding of the altars in one place and correlations with sanctuaries attested across the Empire, *Area 1* was the place where Silvanus was worshipped in Mursa.

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