

BINDUS-NEPTUNUS AND IANUS GEMINUS AT ALBURNUS MAIOR (DACIA)

Bindo-Neptuno y Jano-Gémينو en Alburnus Maior (Dacia)

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RESUMEN: El autor presenta un estudio sobre la vida religiosa de los colonos ilirios en la Dacia romana, haciendo especial hincapié en el culto de dos divinidades del panteón clásico, Neptuno y Jano, desarrollado en la ciudad minera de Alburnus Maior, situada cerca de la capital provincial, Apulum. Para ello, proporciona un repertorio de altares dedicados a estas dos divinidades en la localidad mencionada y busca una posible *interpretatio* en ellas, ya que si el aspecto general de los caracteres divinos y de las dedicatorias es clásico, las categorías en las que están integradas las dos divinidades pertenecen al politeísmo ilirio. Todo ello formaría parte del proceso de aculturación que conduciría a los colonos ilirios a asumir una nueva identidad cultural claramente romanizada.

Palabras clave: *interpretatio*, aculturación, divinidades ilirias, Dacia romana.

ABSTRACT: The author shows a study about the religious life of the Illyrian colonists in Roman Dacia, making a point in the cult of two gods of classical pantheon, Neptunus and Ianus, developed in the mining city of Alburnus Maior, near Apulum, provincial capital city. To this end, he provides a repertory of altars dedicated to this two divinities in mentioned locality, looking for a possible *interpretatio* in

them, since if the general aspect of the divine characters and dedications is classic, the categories the two divinities are integrated into belong to the Illyrian polytheism. All of this would belong to the acculturation process that would lead the Illyrian colonists to assume a new cultural identity clearly romanized.

Keywords: *Interpretatio*, acculturation, Illyrian divinities, Roman Dacia.

It is well known nowadays that in the gold mines area from Dacian Apuseni Mountains there were colonized Illyrians from the Roman province of Dalmatia. There are attested epigraphically the tribes of *Delmatae*, *Pirustae*, *Baridustae*, *Maniatae*, *Sardeates* and *Ansi*. The colonization of those gold miner specialists has an organized character¹, as they were brought in large groups (tribes) with their own institutions (*kastella*, *principes*, etc.)².

The *tabulae ceratae* discovered in ancient mining galleries from Alburnus Maior (nowadays Rosia Montana, Alba County) and a rich epigraphic material from that mining area (especially from the ancient settlements of Ampelum and Alburnus Maior) indicate the presence of many persons bearing Illyrian names³. Recently new archaeological excavations from Alburnus Maior are completing the image of the everyday life of Illyrian colonists by revealing their habitat and burial customs⁴.

The religious life of the Illyrians from *Aurariae Dacicae* is not easy to define. Leaving aside some unknown divine names and epithets like Naon, Maelantonius, Aptus, Pirunenus etc., the votive manifestations of the colonists are addressed particularly to the gods of the Greek-Roman pantheon. Among the gods of classical pantheon we meet Neptunus and Ianus, whose presence in the Dacian mountains is quite frapping: the first is the god of the sea and sailors and the second is an archaic Roman god who had little popularity in Italy in the age of Principate, being known instead from dedications discovered in the Dalmatian city of Salona and the surrounding area.

1. For Dalmatian gold mines, ZANINOVIC, M.: *The Economy of Roman Dalmatia*, ANRW, II. 6, 1977, p. 796.

2. DAICOVICIU, C.: *Les «Castella Delmatarum» de Dacie*, in *Dacica*, Cluj, 1970, pp. 325-333; PROTASE, D.: *Illirii in Dacia romana pe temeiul datelor epigrafice*, SCIV, 29, 1978, 3, p. 497-503; MROZEK, S.: *Aspects sociaux et administratifs des mines d'or romaines de Dacie*, *Apulum*, VII, 1, 1968, pp. 310-315; SANTIMBREANU, A.; WOLLMANN, V.: *Aspecte tehnice ale exploatarii aurului in perioada romana la Alburnus Maior (Rosia Montana)*, *Apulum*, XII, 1974, pp. 242-247; recently, with many lacks, CIOBANU, R.: *Les illyriens et la Dacie romaine*, *Apulum*, XXXVI, 1999, pp. 199-214.

3. The repertories of Illirian names from Dacia, KERÉNYI, A.: *Die Personennamen von Dazien*, Budapest, 1941, pp. 136-150; adjustments and adding, RUSSU, I. I.: *Onomasticon Daciae. Numele de persoane in inscriptiile Daciei*, AISC, IV, 1941-1943 (1944), pp. 198-206; MROZEK, S.: *op. cit.*, pp. 310-315; adjustments, SANTIMBREANU, A.; WOLLMANN, V.: *op. cit.*, pp. 242-246.

4. *Alburnus Maior, I*, en DAMIAN, P. (Ed.): Bucuresti, 2003.

NEPTUNUS

The cult of Neptunus at Alburnus Maior presents specific features that suggest the possibility that the Roman god of water could be here an *interpretatio Illyrica* of an autochthonous god from Dalmatia. He is called in votive inscriptions –*Neptunus*, *Neptunus Augustus*, *Naon* and *Maelantonius*. After Mihai Barbulescu the last two theonims are probably epithets that replace the name of Neptunus⁵; then, that Neptunus from Alburnus Maior is interpreted as a god of the Illyrians equated through *interpretatio Romana* with the god of the classical pantheon⁶. Regarding the possibility of some autochthonous Illyrian gods being hidden behind some of the Roman gods invoked by Illyrians in Dacia, R. Ciobanu rejects the hypothesis that Neptunus could correspond to the Illyrian god of the sources, emphasizing the lack of convincing proofs⁷.

But in what other way could we explain the presence of the Greek-Roman god Neptunus in a mountain area, if not only through borrowing: the classic name is used for designating an Illyrian god of the running waters, rivers and sources? The Illyrians names of the worshippers show the origin of the god overlapped by Roman Neptunus.

In the Illyrian religion there is a water god –Bindus⁸– worshipped even after the Roman conquest as Bindus-Neptunus, which has several votive dedications in Dalmatia, on the upper valley of the river Una. There, at the Privilica spring, near Bihac, the donors are the chieftains (*praepositi et principes*) of the Iapodes⁹. Beside the altars dedicated to *Bindus* or *Bindus-Neptunus*, there is also found an anepigraphic monument with a figural representation showing a man walking to the left, having in his right hand a dolphin and in his left an object identified with a trident. On the left side of the same monument, one can see a Tryton holding a dolphin (Plate I)¹⁰. Because the sanctuary of Bindus from Privilica spring is located in a mountain area and not on the seaside, the Illyrian god interpreted as Neptunus seems to be not a marine deity, but a god of sweet running waters and fountains¹¹.

5. BARBULESCU, M.: *Culte greco-romane in provincia Dacia*, diss. Cluj-Napoca, 1985, p. 77.

6. *Ibidem*, p. 79; WOLLMANN, V.: *Un lucus la Alburnus Maior*, *AIIA Cluj*, XVII, 1985-1986, p. 282; WOLLMANN, V.: *Mineritul metalifer, extragerea sarii si carierele de piatra în Dacia romana*, Cluj-Napoca, 1996, p. 205.

7. CIOBANU, R.: *Apulum*, XXXVI, 1999, p. 213, n° 86: «I. I. Russu considère que Bindus, le dieu des sources dans la mythologie illyrienne, aurait dû correspondre à Neptune, mais les arguments offerts sont peu convaincantes».

8. RUSSU, I. I.: *Illirii. Istoria-limba si onomastica-romanizarea*, Buc., 1969, pp. 34, 94.

9. CIL, III, 14325, 14326, 14327, 14323, 15062, 14327, 1; MAYER, A.: *Die Sprache der alten Illyrier*, I, Wien, 1957, p. 87; WILKES, J. J.: *Dalmatia*, London, 1969, p. 158; STIPCEVIC, A.: *Gli Illiri*, Milan, 1966, p. 181.

10. POPOVIC, I.: *L'iconographie et le culte de la divinité iapode Bindus Neptunus*, in *ἀγαθος δαίμων. Mythes et cultes. Études d'iconographie en l'honneur de Lilly Kabil (BCH Suppl. 38)*, Athen, 2000, pp. 423-427.

11. POPOVIC, I.: *op. cit.*, p. 424.

The archaic features of Neptunus, like in the case of the others Indo-European correspondents, namely Apam Napat from Rig Veda and Avesta and Irish Nechtan, are essentially those of a god of inner waters, of springs, lakes and rivers. The waves of Nechtan fountain and the overflowing of the Lake Alban waters show that in the Indo-European pantheon there is a god of running waters, which became a sea god¹² in the pantheon of Greek sailors.

In South-Western areas of Pannonia we find traces of a local cult of Neptunus, as a god of running waters and navigation on the inner rivers. The god has a sanctuary at Bistra, near Nauportus, where a merchant from Aquileia called him Neptunus Augustus; meanwhile at Čatež, in the territory of *municipium* Neviodunum, he is worshipped by a slave named Medus (a person of local origin), under the name of Neptunus Ovirianus, where Ovirianus should be an epichoric epithet¹³.

Two altars dedicated to Neptunus are situated on the hill Habad (R.1, 2) and one comes from the «temple T I» excavated in the place «Valea Nanului» (R. 3). The first monument is dedicated by Nassidius Primus to Neptunus Augustus (R. 1)¹⁴. The worshipper is also known through an inscription dedicated to Mercurius Augustus in the same place. Another dedicant, Surio Sumeletis (R. 2), could be an Illyrian; in this case Sumeletus has to be an unknown Illyrian patronym¹⁵. The donor of the third altar has an Illyrian personal name, Verso (Verzo), followed by an unreadable patronym (due to the bad preserved inscription) (R. 3)¹⁶. Another altar discovered on the Habad hill is dedicated by the Illyrians Dasas and Dasurius for the members of the Illyrian tribe Maniatae¹⁷. The name of the god is restored in the first two lines, in dative case, as Maelantonio (with the nominative

12. DUMÉZIL, G.: *Mit si epopee*, Bucarest, 1993, III, pp. 739-786.

13. SĂȘEL Kos, M.: *Autochthonous Cults between Emona and Poetovio*, in *Religions and Cults in Pannonia*, Székesfehérvár, 1998, p. 18-19.

14. WOLLMANN, V.: *Mineritul...*, p. 204; Nasidius as a *nomen* is found in Italy (1), Dalmatia (1), Pannonia and in Gallia Narbonesis (2) MÓCSY, A.; FELDMANN, R.; MARTON, E.; SZILÁGYI, M.: *Nomenclator provinciarum Europae Latinarum et Galliae Cisalpine*, Budapest (Diss. Pann. III. 1), p. 198.

15. Surio is well known in Illirian onomastic, RUSSU, I. I.: *Illirii*, p. 250; Sumelet or Sumeletus is not found in this form, but we know a Sum(i)us in Dalmatia, RUSSU, I. I.: *op. cit.*, a *cognomen* Sumelus in Italy, meanwhile in Noricum there is a *nomen* Sumelonius, MÓCSY, A.; FELDMANN, R.; MARTON, E.; SZILÁGYI, M.: *Nomenclator*, p. 277; then, the form Sumelet, Latin Sumeletus with genitive Sumeletis it is a possible one, and therefore, in the 3 and 4 rows of the inscriptions has to be read the name of the donor build after a barbarian schema –*Surio Sumelet(is)*–; BARBULESCU, M.: *Culte greco-romane...*, p. 76, and not a hypothetical dedicatory formula like *sum(m)e l(a)et(us?)* restored by V. WOLLMANN, in *AIIA Cluj*, XXVII, 1985-1986, pp. 281-282. In the inscription dedicated to the Nymphs appear an Implaius Sumel, which should be completed as Implaius Sumel(etis), and an inscription is dedicated to the goddess Terra Mater by *Suriolo Sumeletis*, (so the genitive form is Sumeletis).

16. Verzo, well known personal Illirian name, KERÉNYI, A.: *op. cit.*, nr. 1749-1754; RUSSU, I. I.: *Illirii*, pp. 262-263.

17. For this tribe, WOLLMANN, V.: *AIIA Cluj*, XXVII, 1985-1986, p. 264; RE XIV, c. 1114: **Μανιάται**, Mánioi; RUSSU, I. I.: *Illirii*, p. 224.

Maelantonius) (R. 4). In the same spot there was discovered an altar with an invocation of a god called Naon (the dative *Naoni*), the donor being a certain Iulia Beuc(i) or Iulia(nus) Beuc(us) (R. 5)¹⁸. Both Maelantonius and Naon were interpreted as divine names derived from Poseidon epithets: Ποσειδῶν μέλανθος and Ποσειδῶν ναίου¹⁹. Another hypothesis established a connection between Maelantonios and a local god from Amargeti (Cyprus), Opaon Melanthios, who was also called in one case Apollon Melanthios²⁰.

In close relation with the Neptunus' worship is the cult of the Nymphs, with a votive dedication on the Habad hill from a certain Implaius Sumelet(is) (R. 6)²¹, just next to the altar dedicated to Neptunus by Surio Sumeletis. The donor of the altar dedicated to Nymphs, that was discovered on a building from «Valea Nanului» (the «temple» from «Dulea» point), is a member of the tribe Sardeates, a certain Aelius Mar [...] (R. 7). Also, these Nymphs invoked by Illyrians belonging to the tribes of Ansi and Sardeates should be autochthonous *numina* of Illyrian origin, worshipped in Dalmatia and Pannonia at thermal springs –as *Aquae Iasae* (Nymphae Iasae) and *Aquae Balissae*²²– and associated to Illyrian *Neptuni*²³.

The aquatic deities from Alburnus Maior-Neptunus and Nymphs –are most probably the ancestral gods of the Illyrian people. The strange and rare divine names derived from Poseidon's epithets –Maelantonius and Naon– support this hypothesis. In M. Barbulescu's opinion, we have here a god Bindus-Neptunus, master of the water carrying the golden sand or of those used for the washing of the ore, a similar case being Neptunus of the running waters adored in Raetia, at Guntia by a professional group, namely *molinari* from the water mills²⁴. The involving of the aquatic deities in mining works at Alburnus Maior doesn't exclude

18. BARBULESCU, M.: *Culte greco-romane...*, p. 76; WOLLMANN, V.: in *AIA Cluj*, XVII, 1985-1986, p. 273; CIL III 7830; Beucus, treated as a corrupt form of Breucus; RUSSU, I. I.: *Illirii*, p. 179.

19. WOLLMANN, V.: *op. cit.*, p. 264-265; BARBULESCU, M.: *op. cit.*; for epithets, BRUCHMANN, C. F. H.: *Epitheta deorum quae apud poetas graecos leguntur*, Leipzig, 1893, p. 198.

20. WOLLMANN, V.: *op. cit.*, p. 265. LIMC, VII. 1, 1994, s.v. *Opaon Melanthios* (Antoine Hermy), pp. 54-55.

21. Implaius is not attested until now; it could be a name composed with the prefix *im-*, like the cases of Celtic names Imber, Imbrasus, Immedaru, Immius etc.; MÓCSY, A.; FELDMANN, R.; MARTON, E.; SZILÁGYI, M.: *Nomenclator*, pp. 150-151, and the Illyrian name Plaius, which contain *pla-* radical common in the Illirian onomastic-Plator, Plares etc.; RUSSU, I. I.: *Illirii*, pp. 234-238 (for Illyrian names buildes with radical *pla*); As a personal name Implaius is found in two cases –Implaius Sumeletis and Implaius Linsantis (son of Linsas), being attested as patronim in another two cases– Plator Implai (CRACIUN, C.; SION, A.; IOSIPESCU, R.; IOSIPESCU, S.: *Edificiul de cult din punctul Szekeley (Edificiul T D)*, in *Alburnus Maior, I*, Bucuresti, 2003, p. 261, nr. 3, fig. 15/3, 17/1) and Nevato Implai (Nevatus?).

22. RENDIC-MIOČEVIC, A.; ŠEGVIC, M.: *Religions and Cults in South Pannonian Regions*, in *Religions and Cults in Pannonia*, Székesfehérvár, 1998, pp. 8-9.

23. SÁŠĚL Kos, M.: *op. cit.*, p. 8.

24. BARBULESCU, M.: *Culte greco-romane...*, p. 79; CIL III 5866 (Guntia-Gunzburg)-*Neptu(no) sacr(um). Molin(arii)*, therefore a god of the rivers, TOUTAIN, J.: *Les cultes païens dans l'Empire romain*, I, Paris, 1907, p. 376.

an Illyrian character, but underlines it. There are professional deities²⁵, the gods invoked by miners, but the miners from *Aurariae Dacicae* are mostly of Illyrian origin. Then, the professional deities are those invoked for the same purpose in Dalmatia. These people have chosen from the classical pantheon the Roman names of the correspondent divine powers (Neptunus, Nymphae) for giving votive altars with Latin inscriptions and symbols of a sea god (Poseidon), like a dolphin and a trident for defining their Bindus in figurate scenes. They are invoking Illyrian *Neptuni* (Bindus, Ovionus) for protection of the miners' work, but the Roman name doesn't represent a Roman god of the miners, but an Illyrian one interpreted *à la romaine*. Neptunus at Alburnus Maior is no more than an *interpretatio Illyrica* of the Greek-Roman god of the sea, which was identified by the Illyrians with an autochthonous god of springs and rivers. The underlining of a divine power –that of patronage over the running waters, a feature also found in archaic mythology of Roman Neptunus–, while neglecting his main domain of competence –as god of sea and navigation– allows that *interpretatio Illyrica*.

IANUS GEMINUS

The two-faced god Janus, appears in Roman Dacia only in four votive altars from Alburnus Maior, in three cases bearing the epithet *Geminus*. An altar found in a area called «Gauri» shows in a sculptural relief a two-headed man, then a *Ianus bicapiti*, meanwhile the dedicatory inscription contains only the theonim Janus.

The cult of Janus knows a limited spreading in the imperial age: there are only two votive dedications in Italy and the god is missing from monumental sculpture²⁶. Also, he's not present next to the emperors or among the great gods of the state. One of the most important gods in the primeval (archaic?) times, in the Republic era, he reached a fate quite similar with that of the priest of his cult, Rex Sacrorum –a religious shadow of an old institution²⁷. The role of this god in the imperial age is expressed mainly through the ritual of opening and closing of the gates of his temple in the times of war and peace²⁸, ritual gestures celebrated in monetary publicity²⁹.

This archaic Italic god receives votive offers in several points of the Empire, particularly in the provinces of Dalmatia, Noricum, Africa Proconsularis, Numidia and Southern Gaul³⁰. Janus was quite popular in African regions, popularity

25. For Roman gods adored by Illirian people, DUŠANIC, S.: *The miner's cults in Illyricum, Pallas*, 50, 1999, 2, p. 129 sqq.

26. TURCAN, R.: *Janus à l'époque impériale, ANRW*, II. 17. 1, 1981, p. 375.

27. SCHILLING, R.: *Janus, le dieu introducteur, le dieu de passages, MEFR*, LXXII, 1960, p. 90.

28. GUARDUCCI, M.: *Ianus Geminus*, in *Mélanges d'archéologie et d'histoire offerts à André Piganiol*, III, Paris, 1966, pp. 1607-1621.

29. TURCAN, R.: *op. cit.*, pp. 376-398.

30. TOUTAIN, J.: *Janus*, in *Études de mythologie et d'histoire des religions antiques*, Paris, 1909, p. 216.

suggested by invectives of the Christian Arnobius against adoring this pagan god and by inscriptions dedicated at Lambaesis, Mustis, Mactar, Thamugadi and Diana Veteranorum³¹. Another area where the Janus cult is well attested is the seaside of the province Dalmatia. We have to notice the grouping of the votive dedications in the ancient town of Corinium from Liburnia³². J. Toutain has tried to explain the presence of the Janus cult in Africa and Dalmatia through the spreading of military garrisons and, therefore, to connect the votive monuments dedicated to this god with the soldiers at Corinium, Lambaesis and Diana Veteranorum³³.

Inscriptions founded at Alburnus Maior suggest another possible interpretation for Janus' cult in Dalmatia. An altar discovered on the Habad hill is dedicated to Ianus Geminus by *kastellani Ansi* (R. 9), another was discovered in a building situated in area called «Gauri» (R. 10), while the third altar came into light from the old mine «Ferdinand» (R. 8). All these locations are in relation with an Illyrian community, a *kastellum* of the tribe *Ansi*, which has a sacred area on the top of the Habad hill. Those *kastellani Ansi* have been brought in Dacia from the area of the *municipium* Corinium, therefore the presence of Janus seems to be better explained here by means of an *interpretatio Illyrica*. This Illyrian Janus is probably an autochthonous god with an unknown Illyrian name, called in Latin Ianus Geminus and portrayed as an juvenile two-headed man, as we can see on the relief from the altar discovered in «Gauri» area (Plate II). The donors are mostly Illyrian people: Beusas Platoris has a good Illyrian name³⁴, meanwhile Aelius Baebius, a *peregrinus*, could be a Romanized Illyrian (R. 8). The second altar is a dedication made by an entire Illyrian community, *kastellum Ansis* (R. 9). The two donors of the altar with sculptural image are both Illyrians: Dasas Versonis and Nevato Implai (R. 10). An altar dedicated to Janus was discovered during the archaeological excavations in a building called T II from «Valea Nanului». In the first and the second row of the inscription we find the name and the epithet of the god, in dative case, *Iano Gemino* (with the reversal of the letters «o» and «n», therefore *Gemion* instead of *Gemino*). After the dedication there should be read the donors' name, restored as Tizius Gelsi, both Illyrian names (R. 11).

As can we could see so far, the dedications to Janus at Alburnus Maior are made by peoples with Illyrian names (sometimes spread also in areas inhabited by Danubian Celts like Nevatus and Implaius). Therefore, this cult seems to be related with the presence of the Illyrians *Ansi*, which came in the province of Dacia from a Liburnian area of Illyrian-Celtic interference, from the surrounding area of the *municipium Corinium*, where the god Janus knew a peculiar popularity. We are

31. TOUTAIN, J.: *Les cultes païens dans l'Empire romain*, I, Paris, 1907, p. 245.

32. At Salona, Corinium, Aenona, Flanona, Albona: CIL III 2881, 2609, 3030, 3158, 10072, 13201, 13519; CIL VIII 2608, 4576, 15577, 16417; CIL XII 1065; TOUTAIN, J.: *Les cultes païens...*, I, pp. 245-247.

33. TOUTAIN, J.: *Janus*, p. 216.

34. RUSSU, I. I.: *AISC*, IV, 1941-1943 (1944), nr. 22, nr. 71-77.

here in the presence of an *interpretatio Illyrica*: an autochthonous Illyrian god is brought in Dacia by Illyrian miners and adored under the Roman name of *Ianus Geminus*³⁵, feature expressed through iconographical representation of the god as a two-headed (*bifrons, bicapitis*) man.

In conclusion, the example of Illyrian miners brought to Alburnus Maior is illustrating. Except for some epithets that suggest the import of some Dalmatian local traditions (Aptus Delmatarum, Apollo Pirunenus, Naon, Maelantonius, Sideri), the worshipped gods have Roman names. The selection of some divine characters, some of them obscure (Soranus), not very popular (Ianus) or inappropriate for this region (Neptunus), illustrates the way the religious adjustment takes place after the overlapping and the confrontation between two polytheist religious systems: the Illyrian and the Greek-Roman one. The general aspect of the divine characters and dedications is classic: the Latin language and the practice of votive altars provide the framework for the religious manifestation of these Illyrians. The clew regarding the local traditions in the cult of these gods indicates that the Illyrians worshipped their forefathers' gods under a Roman name and aspect. The interpretation is Illyrian and the categories the Roman gods are integrated into belong to the Illyrian polytheism. Neptunus is also worshipped because of the reigning over the running waters of an Illyrian who takes Neptunus for Bindus. The *interpretatio Illyrica* is not, however, the only way of religious manifestation among the Illyrian colonists from Apuseni Mountains. Imitating their neighbors, they worship the Capitoline Triad (Iupiter, Iuno, Minerva), the other gods of the official pantheon (Venus, Fortuna, Liber Pater, Mercurius and Terra Mater), and the Illyrian communities practice the tutelary *Genii* cult specific for the Roman religion. This continuous swing between preserving the ancient religious values and borrowing new religious forms is an integrating part of the acculturation complex process that would finally lead these Illyrian miners to assuming new cultural identities. In historical terms, the appropriation of the Latin language and onomastic as well as the adoption of the Roman gods are equivalent to their Romanization.

35. BARBULESCU, M.: *Culte greco-romane...*, p. 114.

REPERTORY OF ALTARS:

1. Rosia Montana (*Alburnus Maior*); V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, pp. 262-263, nr. 4, pl. 7; M. BARBULESCU, *Culte greco-romane in provincia Dacia*, diss. Cluj-Napoca, 1985, p. 76, nr. 1. Votive altar, gritstone; 0,75 x 0,29 x 0,21 m; discovered on the top of the hill Habad (1983).

Neptuno / Aug(usto) / v(otum) s(olvit) l(ibens) m(erito) / Nassidius / Primus

2. Rosia Montana (*Alburnus Maior*). V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, pp. 281-282, nr. 21, fig. 21; M. BARBULESCU, *Culte greco-romane...*, p. 76, nr. 2. Votive altar, gritstone; 0,53 x 0,27 x 0,21 m; discovered on the top of the hill Habad.

Neptuni (sic) / sacrum / Surio S/umelet / v(otum) s(olvit) l(ibens)

3. Rosia Montana (*Alburnus Maior*). C. CRACIUN, A. SION, R. IOSIPESCU, S. IOSIPESCU, *Edificiul de cult din punctul Szekely (Edificiul T I)*, in *Alburnus Maior*, I, Bucuresti, 2003, p. 260, nr. 1, fig. 15/2, 16/1. Votive altar, tufa; 0,65 x 0,32 x 0,29 m; discovered in the South-Western side of the building T I, Szekely point, during the archaeological excavations from 2001.

Neptu/no sa[c(rum)] / Ve[r]so C...? / so[nis?] / d(onum).

4. Rosia Montana (*Alburnus Maior*); V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, pp. 264-265, nr. 5, fig. 8; M. BARBULESCU, *Culte greco-romane...*, p. 76, nr. 7. Votive altar, gritstone; 0,82 x 0,34 x 0,30 m; discovered on the top of the hill Habad (1983).

Maelanto/nio Dasas / e(t?) Dasurius / pro salutae (sic!)
/ Maniatium / v(otum) s(olverunt) l(ibenter).

5. Rosia Montana (*Alburnus Maior*); V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, p. 273, nr. 14, fig. 15; M. BARBULESCU, *Culte greco-romane...*, p. 76, nr. 6. Votive altar, gritstone; 0,48 x 0,31 x 0,15 m; discovered on the top of the hill Habad (1983).

Naoni / Iulia(nus) Beu/c(us) or
Naoni / Iulia Beu / c[i]?

6. Rosia Montana (*Alburnus Maior*); V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, pp. 283-284, nr. 22, fig. 22. Votive altar, gritstone; 0,60 x 0,28 x 0,24m; discovered on the top of the hill Habad (1983).

Nimp(b)is / sacru(m) / Implaiu/s Sumel(etis) / v(otum) s(olvit) l(ibens).

7. Rosia Montana (*Alburnus Maior*). V. ZIRRA et alii, *Spatiul sacru din punctul Dulea*, in *Alburnus Maior*, I, Bucuresti, 2003, p. 348, nr. 6, fig. 5/6, 14/6. Votive altar, grit stone; 0,76 x 0,32 x 0,26 m; discovered in the building excavated in Dulea point (Valea Nanului).

[N]imp(is) / Ael(ius) Mar(tialis?) / Sar(dias) / v(otum) s(olvit) l(ibens) m(erito).

8. Rosia Montana (*Alburnus Maior*), CIL III, 7824; C. DAICOVICIU, in *Dacia*, VII-VIII, 1937-1940 (1941), p. 300, nr. 5; V. MESAROS, in *Apulum*, XVI, 1978, pp. 175-176, nr. 2 IDR III/3 389. Votive altar; 0,81 x 0,27 x 0,26 m; discovered in the old mine «Ferdinand».

Iano Gem(ino) / Ael(ius) Baeb(ius) et / Beus(as) Plato(ris) v(otum) s(olverunt) l(ibenter) m(erito).

9. Rosia Montana (*Alburnus Maior*); V. WOLLMANN, in *AIIA*, XXVII, 1985-1986, pp. 278-279, nr. 18, fig. 18; Votive altar, gritstone; 0,70 x 0,33 x 0,16 cm; discovered on the top of the hill Habad (1983).

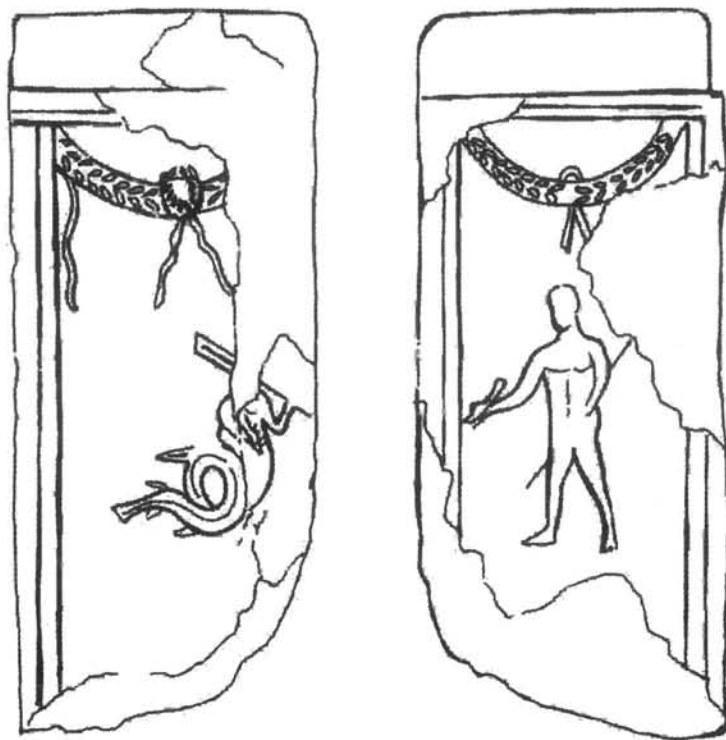
Iano Ge/[m(ino)]/ K(astellum) Ansis/ [v(otum) s(olvit)] l(ibenter?).

10. Rosia Montana (*Alburnus Maior*). V. MOGA, M. DRAMBAREAN, R. CIOBANU, *Forme de habitat in punctul Gauri*, in *Alburnus Maior*, I, Bucuresti, 2003, p. 50, nr. 1, fig. 17/1. Votive altar, limestone; 0,50 x 0,21 x 0,20 m; discovered near the building L1, Gauri point; On the main face of the altar is represented a two-headed man wearing a long conventionally draped tunica.

Ianus (sic) / Dasas V(erzo(nis) et / Nevato / Impl(a)i.

11. Rosia Montana (*Alburnus Maior*). C. CRACIUN, A. SION, in *Alburnus Maior*, I, Bucuresti, 2003, p. 299, E, fig. 17/1, 20/1. Votive altar, tufa; 0,71 x 0,33 x 0,32 m; discovered in the T II building, «Drumus» point (2001).

Iano Gemion IVS Tiz(ius) (?) Gelsi / v(otum) s(olvit) l(ibens) m(erito).



I



II