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GODS IN ROMAN DACIA

ILLUSTRATED DICTIONARY
OF ROMAN DIVINITIES
AND PERSONIFICATIONS



2019

Cover photo: Silvanus et Silvanae, Sarmizegetusa, lupa 15150

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INTRODUCTION

This dictionary is a revised and extended version of the mythological dictionary of the [Bibliography of Roman Religion in Dacia](#) (BRRD)¹. The main aim of the dictionary of the BRRD was to offer *the first comprehensive mythological dictionary* and list of divinities and personifications attested on epigraphic and figural monuments from Dacia, mostly for students and the greater public. Discussing about divinities, their attributes and local iconography is impossible or at least, not accurate without illustrations. We avoided this from the BRRD mostly because of financial reasons, but also because the main groups of targets were scholars, researchers and students interested in the discipline of Roman religious studies in Romania. This publication however, is mean to be a virtual addenda and album for the BRRD and a useful tool for pupils, university students and the greater public, interested in the religious life of the province and generally, in Roman religion.

The structure of this work is very simple and pragmatic: the Reader can find all the divinities and personifications attested in Dacia in alphabetic order (more than 150 divine agents), with a short and essential definition. “Defining” a divinity through some short sentences, however not an easy task: we focused especially on some basic mythological and iconographic features which define *par excellence* a divinity.

As sources, we used numerous mythological handbooks and companions, especially the recently appeared [The Encyclopedia of Ancient History](#) by Blackwell-Wiley (2013) and the online Mythological Lexicon, [THEOI](#). At the end of the short definition, we cite the relevant bibliography related to the provincial cult of the divinity referring to the BRRD numbers of the publications (BRRD I referring to general works from the first chapter of the book, BRRD II cites the specific bibliography, strictly related to the divinity). In most of the cases, the reader can find useful hyperlinks for the specific bibliographic references.

An important tool for the epigraphic material of Roman Dacia is the [Romans 1by1 project](#). The project –which is one of the best examples of the contemporary

¹ Boda I. – Szabó Cs., [The Bibliography of Roman Religion in Dacia](#). Cluj – Napoca, Mega Publishing House, 2014. For the Addenda of the BRRD (ABRRD) visit our website: <https://brrd2014.wixsite.com/brrd>.

[Digital Humanities projects](#) in classical studies – gives the possibility also for an advanced search for divinities, their epithets and worshippers too in Daciae, Moesiae and Pannonia Superior. It is a useful tool for students and scholars as well. By clicking on the link, one can write the name of the province (Dacia or others) and the name of the divinity, which gives a contextual list for each item.

The descriptions of the divinities are very short and are not mean to serve comprehensive religious studies. Our main aim was to offer a very basic and elementary knowledge for students and the greater public on Roman religion and classical iconography. This aim is served most eloquently by the illustrations of this book.

The pictures (more than 100 illustrations) represent in most of the cases some iconographic analogies found in the territory of Dacia or – when there is no figurative representation – inscriptions. Because the results of the CSIR projects focusing on Roman material of Romania are still not published, most of the pictures are from the monumental work of Ortolof Harl, the [Bilddatenbank Ubi Erat Lupa](#) (abbreviated as *lupa* in the text with the register number of the picture)² and from the digital catalogue of bronze statuettes of Roman Dacia³. Other photos are used from publications mentioned in the bibliography. In those cases, where we didn't mention a register number or reference, we used our own picture.

We hope, that this short and very pragmatic, colorful guide will be a helpful tool for pupils, groups, tourists visiting museums of Romania but also for students and the greater public, interested in Roman mythology and the religion of Dacia.

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² <http://lupa.at/about/open-data>. Last accessed: 28.02.2019.

³ http://www.cimec.ro/arheologie/Statuete_bronz/StatueteENG/. Last accessed: 8.03.2019.

⁴ The project was supported by a grant of the Romanian Ministry of Research and Innovation, through UEFISCDI, project no. PN-III-P4-ID-PCE-2016-0255.

ILLUSTRATED DICTIONARY OF ROMAN DIVINITIES ATTESTED IN DACIA

ABUDANTIA

Abundantia was a divine personification of abundance and prosperity. She was among the embodiments of virtues in religious propaganda that presents the emperor as the insurer of "Golden Age" and Pax Romana. In Dacia appears only on some figurative objects, mostly on gemstones used in private/ domestic contexts.

SEE: BRRD I.28, I.30, I.36, I.45.

ADRASTEIA

Is a divinity from Asia Minor, probably of Phrygian origin. She was considered to be the consort of Zeus; however, she was occasionally identified with Cybele, Nemesis and Artemis. She appears very rare in Dacia, attested only on a single epigraphic monument, probably related to the troops and merchants moved or dislocated from Asia Minor to Dacia.

SEE: BRRD I.36, I.88

AERACURA

AE 1990, 841

*Aer(e)cur(a)e / Ael(ius)
Sceno/ba(rbus) Ba(tonis?)
fil(ius) / v(otum) s(olvit)
l(ibens)*

In different provinces with Celtic substrum, we find divine figures with infernal character. Aeracura substitutes Proserpina, and it appears sometimes as the partner of Dis Pater, having as an attribute the fruit basket. She appears very rare in Dacia, possibly related to Italic or Dalmatian groups. A famous

inscription of Aeracura (Heracura) was attested in Alburnus Maior.

SEE: BRRD I.152, I.153, I.154, I.217

AESCULAPIUS

Is the Greek god of medicine; he was introduced in Rome through the Sybilline Books. He was associated with Apollo and Salus. He appears with the caduceus and snake as his attributes, many times paired with Hygeia and Telesphorus especially on inscriptions. He is attested in Colonia Sarmizegetusa with a rare geographical epithet, Pergamenus, proving the intensive relationship between the main Asklepieion from Pergamon and the healing centers of Dacia.

SEE ALSO: BRRD I.30, I.45, I.65, I.91, I.158, I.159, I.161, I.163, I.170, I.186, I.284, I.290, I.337, I.338, I.339, I.342, I.344, [II. 9. Romansiby1](#).



Sarmizegetusa (lupa 17600)



Apulum. Photo: Ota 2012

ANGELI

Angels (from αγγελῶς = messenger, Greek equivalent of the Hebrew מַלְאָכִים) are superhuman beings, who, on occasion, reveal God's will and execute His commands. They are mentioned very rare on Roman inscriptions. From Dacia there is only one inscription mentioning these spirits in Colonia Sarmizegetusa, probably related to the so called Hypsistarian groups.

SEE ALSO: I.10, I.48, I.66, I.67, I.68, I.88, I.103, I.109, I.113, I.116, I.216, I.220, I.264, I.313, I.314, I.364

AE 1914, 106

*Deo Aeterno et Iuno/ni et
Angelis / M(arcus) Procilius
Aphrodi/sius Aug(ustalis)
col(oniae) metropol(is) / et
Seximia Hermione / et
Procilia filia / colitoribus
d(ono) d(ederunt) p(osuerunt)*

ANUBIS

Egyptian divinity, the illegitimate son of Osiris and Naftis. He appears with the head of a jackal and body of a human. He ensured the passing from the earthly life in the afterlife, and conducted the souls through the underworld to Osiris. Although, popular in Isiac sanctuaries and presented on some monuments from the Danubian provinces, Anubis is attested very rare in Dacia, mostly on small sized, figurative representations (gemstones).

SEE: BRRD I.44, I.88, I.105, I.122, I.172, I.269, I.304

APIS

Egyptian divinity, the son of Re, represented as a bull with the solar disk between his horns, symbol



Porolissum. Photo: Deac 2012

of joy and happiness. His cult is strictly related to the Isiac cults in Roman times. Attested in Dacia only on small figurative representations, probably related to the domestic religion of Isiac worshippers.

SEE ALSO: BRRD I.44, I.88, I.105, I.122, I.172, I.269, I.304, [II.15](#).

APIUS DELMARUM

The interpretation of this divinity's name is problematic: Aptus/Apius Delm(arum,-ius). New research proves that this divinity comes from the Illyrian area, probably Dalmatia and it is worshipped as a god of the healing water. It was attested only once in the province of Dacia at Alburnus Maior (AE 2003, 1501): Apto Del/m(atarum) sacrum / Purtus / et German/us / v(otum) s(oluerunt) l(ibentes) / m(erito)

SEE: BRRD I.220, I.221, I.253, I.363



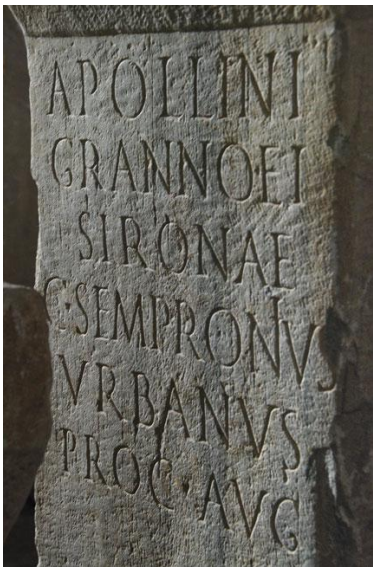
Apulum (lupa 11084)

APOLLO

Is the Greek divinity of light and the Sun, and one of the great Olympian deities. He is the son of Zeus (Jupiter) and Leto (Lona), his twin sister being Artemis (Diana). The Greek world worshipped him as the protector god of shepherds, and of cattle breeders, but had an oracular aspect too. His sacred animals and birds are the wolf, the raven, the rat and the dolphin. His main attribute is the lyre, which suggests a connection with music, dance, song, and poetry. His sacred plant is the laurel. This popular

divinity was worshiped in many forms in Dacia. A particular epithet – probably hiding an Illyrian divinity – was attested in Alburnus Maior (Apollo Pirunenos).

SEE ALSO: BRRD I.10, I.30, I.45, I.54, I.63, I.65, I.109, I.113, I.116, I.141, I.143, I.144, I.146, I.158, I.163, I.170, I.189, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, [II.21](#).



[Sarmizegetusa \(lupa 15169\)](#)

APOLLO GRANNUS

The divine pair of Apollo Grannus and Sirona is originally from the eastern regions of Gallia. He was first a solar deity, assimilated with Apollo with predominant healing aspects. He appears in Dacia only in colonia Sarmizegetusa and his provincial cult is strictly related to the period of Caracalla, who visited the sanctuary of the divinity.

SEE ALSO: BRRD I.10, I.109, I.113, I.116, I.152, I.153, I.154, I.217, I.313, I.314

ATLAS

Is one of the Titans. He took part in the war between the Titans and the Olympians (the Titanomachy). Defended by the later, he was punished by Zeus to hold forever on his shoulders the celestial sphere. According to another tradition, Atlas was turned into stone when Perseus revealed him the Medusa's head. In Dacia he appears on few figurative representations, probably not in votive/religious context.

SEE: BRRD I.30, I.35, I.36, I.45

ATTIS

Is a god from Asia Minor, of Phrygian origin, who was the son and consort of Cybele-Magna Mater. He appears as a young boy with



Napoca (?) lupa 21092

Phrygian cap or solar radius on his head. In Dacia he appears only on figurative, mostly funerary representations.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.91

CIL III 875

*Deo Azizo Bono P[uero
Conserva]/tori pro salutem(!)
dd(ominorum) n[n(ostrorum)
Valeriani et Gal]/lieni
Augg(ustorum) et Valerian[i
nobiliss(imi) Caesaris] / et
Corneliae Salonina[e Augustae
et] / leg(ionis) V Mac(edonicae)
III piae fid[elis ---] / Donatus
praef(ectus) leg(ionis) eiusde[m -
--] / templum ince(p)tum perfecit
V[---]*

AZIZOS

One of the celestial divinities from Edessa (under the name „Azisu”, meaning: the strong, fortis) is an Arabian god of the morning star. He is attested very often on inscriptions as Bonus Puer in Dacia. His cult and temple in Potaissa is one of the last attested manifestation of religious activity in the province.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91,

I.158, I.163, I.170, I.276, I.337, I.338, I.339, I.342, I.344

BADONES REGINAE

Celtic or Germanic goddesses (matronae). Their cult probably was one of the many local Mater cults or from the Germanias (Boduhennae lucus – Tacitus, Annales, IV. 73) or Britannia (Mons Badonicus). They are known in the whole Roman Empire only from a single inscription from Apulum, as an individual dedication of a woman.

SEE ALSO: BRRD I.36, I.169, I.170, I.153, I.155, I.216,

[Szabó 2014](#).



Apulum (lupa 11115)

BENDIS

In Thracian mythology she was worshipped as a goddess of the Moon, of the charms, of the night, of marriage, and the same time as a magician goddess. Her identification in Dacia based on some figurative monuments is very problematic.

SEE ALSO: BRRD I.29, I.30, I.36, I.216, I.242

BEL



Sarmizegetusa (lupa 19936)

Is the supreme divinity of the Palmyrenes, the sovereign of the universe, he created the sky and the earth. Initially, he was a divinity of Babylon, later adopted in Palmyra. In the 1st and 2nd centuries A. D. he was already occupying the main place in the cosmic triad from Palmyra, together with Iarhibol (solar divinity) and Aglibol (divinity

of the Moon). In Dacia he is known through inscriptions, worshiped by Palmyrian communities mostly from military, but rarely in civilian context too in Apulum, Porolissum, Tibiscum and colonia Sarmizegetusa.

SEE: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.124, I.151, I.216, [I.254](#), I.297, I.298, I.303, I.313, I.314, I.138, I.356, I.357

BEL BEL-HAMON

He is a divinity with African – punic - origins. Figurative monuments depict him alongside a lion, a bull or a ram, having the following attributes: a patera, the sickle, the „tree of life”, and various astral symbols. His epithets and attributes

determined the researchers to assign to the African Saturnus the character of a supreme, almighty and eternal god. It was attested only in Colonia Sarmizegetusa.

SEE: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.124, I.151, I.216, I.254, I.297, I.298, I.303, I.313, I.314, I.348, I.356, I.357

Rogo et peto primicere!

*tunc puellam Bariam taetrum
perdis. ego Sterio(?) modo
[qu]od conscio me.*

*reddere bes {vis}. exi cum visu!
peto et rogo primicere, reddas
mihi teretrum, n[a]m venet
Bessa volando, pecus alia mala
venet et tollet mihi cor[pus].*

P(erpe)t[ue] iaceas.

Gornea inscription

([Németh 2016](#))

BES

Originally an ancient Egyptian deity worshipped as a protector of households, and in particular, of mothers, children and childbirth. In the later Roman times he came to be regarded as the defender of everything good and the enemy of all that is bad, appeared also in magical contexts. In Dacia he is attested only on the Gornea inscription, in a magical context.

SEE ALSO: BRRD I.44, I.88, I.105, I.122, I.172, I.269, I.304

BONUS EVENTUS

*One of the oldest Roman personifications, Bonus Eventus („good event”) is listed as a divinity who presided over agriculture, paired with Lympha (Varro, *De re rustica* 1.1. 4 -6.). Represented as a young, nude male in act of a libatio, he became a symbol of the imperial propaganda and security. It appears only on inscriptions in Dacia.*

SEE: BRRD I.28, I.30, I.36, I.45

BRIGANTIA

Celtic goddess of victory, often associated with Victoria. Popular in Britannia, she appears only once in Roman Dacia on a relief in Apulum.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217



Apulum (lupa 19325)



Sarmizegetusa (Iupa 22112)

CAELESTIS-TANIT

Tanit, the polyadic goddess, who is Bel Hammon's paredra, becomes through interpretatio Iuno Caelestis. The emperor Heliogabal chooses the goddess as the consort of his god, Sol Elagabal of Emesa. She is well attested in Dacia by epigraphic

evidences. One of the inscriptions from colonia Sarmizegetusa mentions the construction of her sanctuary.

SEE ALSO: BRRD I.10, I.11, I.60, I.88, I.89, I.90, I.91, I.109, I.113, I.116, I.159, I.290, I.297, I.298, I.303, I.313, I.314, I.356, I.357

CAUTES

One of the two torchbearers of Mithras, represented usually in the left (east) part of the tauroctony or near the entrance of the sanctuary with upraised torch. In the so called „star-talk” it may represent the visible hemisphere and the ascending node (Anabibazon). He is attested on numerous figurative and epigraphic sources and even worshiped as a divinity inside of the Mithraic communities of greater civilian centers. His representation in the province (with the bucranium) is a specific, probably local invention.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.220, I.221, [II.37, Szabó 2015](#).



Apulum (Szabó 2015)



Apulum (lupa 17592)



Apulum (Szabó 2015)

CAUTOPATES

One of the two torchbearers of Mithras, represented usually in the right part (west) of the tauroctony or near the entrance of the sanctuary holding usually a downraised torch. In the so called „star-talk” it may represent the unvisible hemispere and the descending node (Kabibazon). He is attested on figurative and epigraphic sources and worshiped too as a manifestation of Mithras within the urban communities.

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.220, I.221, , [II.37](#).



Apulum



Sarmizegetusa (lupa 15151)

CAMPESTRES

Despite its Latin name, the Campestres – appeared usually in plural – are a group of female celtic divinities, protectors of the soldiers and of the military training field. They appear only on inscriptions in Dacia (CIL III, 7904): Eponab(us) et / Campestrib(us) / sacr(um) / M(arcus) Calventius / Viator |(centurio) leg(ionis) IIII F(laviae) F(elicis) / exerc(iator) eq(uitum) sing(ularium) / C(ai) Avidi Nigrini / leg(ati) Aug(usti) pr(o) pr(aetore) / v(otum) s(olvit) l(ibens) m(erito)

SEE: BRRD I.152, I.153, I.154, I.216, I.217

CERES

Ceres is the counterpart of the Greek goddess Demeter. She became the protector of agriculture, crops but also of marriage and the plebs. She appears with the kiste and cornucopia. The divinity is attested on figurative monuments in Dacia.

SEE ALSO: BRRD I.30, I.45, I.65, I.91, I.158, I.159, I.163, I.170, I.186, I.265, I.276, I.284



Dacia (lupa 15349)

CERNUNNOS

Jupiter Cernunnos is the result of the syncretism between Jupiter and the Celtic god Cernunnos. He was a funerary divinity, being also the protector of graves. He appears as a horned, bearded man, attested rarely in Dacia.

SEE: BRRD I.152, I.153, I.154, I.216, I.217.



Sarmizegetusa (lupa 13226)

CONCORDIA

Concordia is a divine personification which symbolizes the agreement and harmony that should rule among people. She appears with a cornucopia and a patera. The divinity is attested only on epigraphic sources in Dacia, mostly in colonia Sarmizegetusa, as part of the imperial cult and religious communication of the local elite.

SEE: BRRD I.28, I.30, I.36, I.45

CYBELE-MAGNA MATER

Her cult is the first “Oriental cult” adopted by the Romans, the goddess having its roots in Phrygia, and being worshipped in the sanctuaries of Pessinus and Ida. She is the guardian of the youth; she determined the fate of people, being also the master of the sky and of the earth. Her attributes are: lions, corona muralis sitting on a throne. From literary, epigraphic and figurative sources we know also the main festivals, priests (galli) and vestments of her worshippers and sacerdots. Originally from Asia Minor, she was brought to Dacia after 106 AD and appears on figurative and epigraphic monuments. No sanctuary of the divinity was attested archaeologically.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.159, [Szabó-Ota 2016](#).



Gherla (lupa 12377)



Apulum (lupa 19328)

DANUBIAN RIDER / DOMNA ET DOMNUS

Divinities with Balkan origins, the only ancient sources related to the cult of the so called Danubian Rider are represented by the bas-reliefs, which depict the main and secondary characters (two horses, a female goddess) and the sacred symbols of these

rider gods. The cult was very popular in Dacia, having only figural representations. In recent literature it was associated and identified as the cult of *Domnus et Domna*.
SEE ALSO: BRRD I.79, I.149, I.150, I.152, I.153, I.154, I.210, I.217, I.220, I.221 I.297, [Nemeti 2015](#), [Szabó 2017](#).

DANUBIUS

The divine personification of the River Danube. Represented as an old, bearded person it appears especially in the official iconography of the Trajanic period and worshipped in Pannonia, but it was attested in Dacia only on a mosaic, probably not from a votive context.

SEE: BRRD I.28, I.30, I.36, I.45, I.59

DAPHNE

She is one of the most famous Nymphs of the Greek mythology, known from several myths and literary sources (Ovidius, *Metamorphoses*, 1.452). Being envied by Apollo Phoebus, she was transformed in a laurel tree. In Dacia she appears on small figurative monuments.

SEE: BRRD I.30, I.35, I.36, I.45

DEA DARDANICA

AE 1972, 483

[Da]rdanic(a)e / [---]us
dec(urio) col(oniae) et
(A)el(ius) / [--- dec(urio)?
coll(oniae)(?) ex voto
posuerunt

The divinity has her origins in the Balkanic territories. She appears with a long chiton, with marsupium and labrys. The goddess is rarely invoked in Dacia, know only on epigraphic sources, like the one from Romula.

SEE ALSO: BRRD I.216.

DEA SYRIA

The divinity is Ba'al of Hierapolis' paredra. She is the goddess of fertility and water. The Syrian goddess was equalized and identified with Atargatis, but also with other Oriental divinities like Cybele, Dea Caelestis. In the Greco-Roman pantheon she was the counterpart of Hera, Demeter, Rhea, and Aphrodite-Venus. In Dacia she is



Apulum (lupa 11024)

attested only on inscriptions. One particular inscription (a base of a statuette) found probably in Drobeta (Dacia Malvensis) is dedicated in a Semitic language.

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.217, I.297, I.298, I.303, I.356, I.357

DEUS AETERNUS

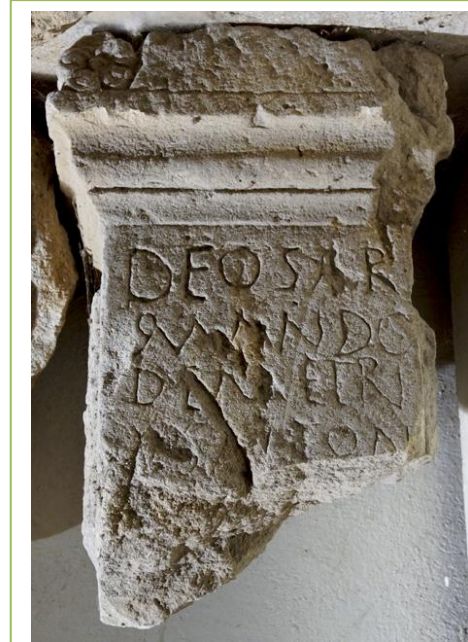
Is the „eternal” divinity, undamaged by the passing of time, without beginning or end. The equivalence with a certain Syrian Ba'al remains uncertain. The assimilation of the divinity with Iupiter Capitolinus, was a sign of religious appropriation and the henoteist tendencies of the 3rd century AD. He is attested only on inscriptions in Dacia. There was possibly a temple of Aeternus in Apulum.

SEE ALSO: BRRD I.10, I.11, I.60, I.88, I.89, I.90, I.91, I.109, I.113, I.116, I.216, I.220, I.221, I.297, I.298, I.301, I.303, I.313, I.314, I.356, I.357

DEUS SAROMANDUS

This mysterious epithet appears on only one inscription found in Micăsasa, hiding probably a Celtic or Germanic tribal god.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.220, I.221



Micăsasa (lupa 20931)

DII ARTANI

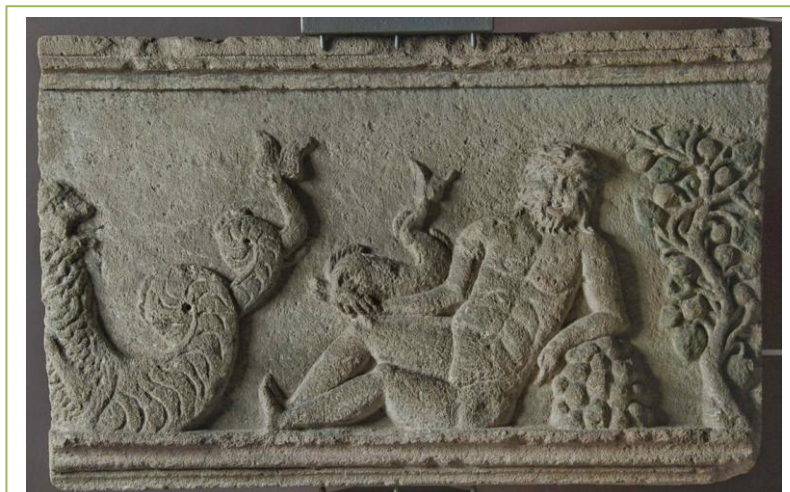
These anonymous gods are, in fact, according to the inscription from Alburnus Maior, the native gods of those who live in Kastellum Artum. In Dacia, the people of Artanes worshipped their native gods.

SEE: BRRD I.220, I.221, [I.253](#), I.363

DII AQUARUM

Personifications of diverse maritime and river-divinities, spirits. In provincial context they appear especially as representations of the main rivers.

SEE ALSO: BRRD I.28, I.30, I.45, I.59



Apulum (lupa 19315)

DII DAUADI

The so-called Δευάδαι played probably the same role in the Illyrian mythology as the satyrs in the Greek myths, interpreted as the spirits of the forests. They are attested very rare, in Dacia probably only once on an inscription from Alburnus Maior.

SEE ALSO: BRRD I.30, I.35, I.45, [I.253](#), I.363

DII MANES

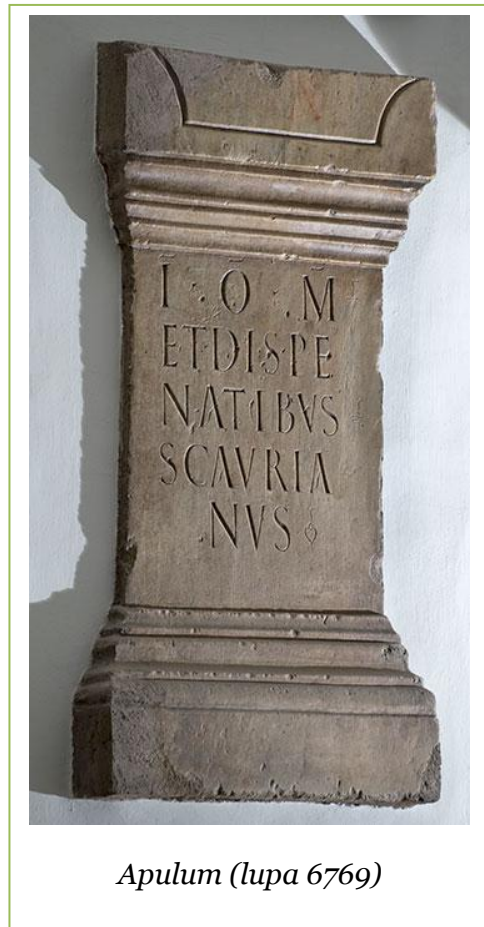
They represent the souls of the deceased. Under Greek influence they were assimilated with demones, the protective spirits of the family. Attested many times on funerary inscriptions in Dacia.

SEE: BRRD I.30, I.45, I.65, I.158, I.161, I.163, I.170, I.186, I.276, I.284

DII PENATES

Ancient Roman divinities, which surveyed the overall wellbeing of the family members and houses. They was attested in Dacia only on inscriptions, mostly related to colonists from Italia.

SEE ALSO: I.30, I.45, I.65, I.158, I.161, I.163, I.170, I.186, I.276, I.284, II.74.



Apulum (Iupa 6769)

DII PATRII

Under the generic name of dii patrii, the Palmyrians, for example, understood their native divinities, which formed the pantheon of Palmyra: Bel, Malagbel, Iarhibol or Aglibol. In Dacia, the usage of the formula dii patrii are associated with cultural or ethnic groups or persons from various provinces who worship their native gods far from home, as a cultural marker and religious traditionalism.

SEE ALSO: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.151, I.158, I.163, I.170, I.176, I.216, I.220, I.221, I.276, I.290, I.297, I.298, I.303, I.313, I.314, I.356, I.357, I.358

DIOSCURII

In the classical mythology, Castor and Pollux are represented as twin brothers, standing with horses, as their attribute. In many cases, they are represented as snakes. Castores appear also on epigraphic monuments, as acolytes of Dolichenus.

SEE ALSO: BRRD I.30, I.35, I.45, I.63



Ampelum (lupa 15275)

DIANA

As an ancient Italic divinity she was the protector of women, children and childbirth, being also the goddess of light and the moon. Only a later date she took Artemis' attributes (deer, arrow) becoming the goddess of hunting. In Dacia she appears on figurative and epigraphic monuments, often worshiped in Asklepieia. A particular divinity is Artemis Ephesia worshipped in [Apulum](#) in domestic contexts.

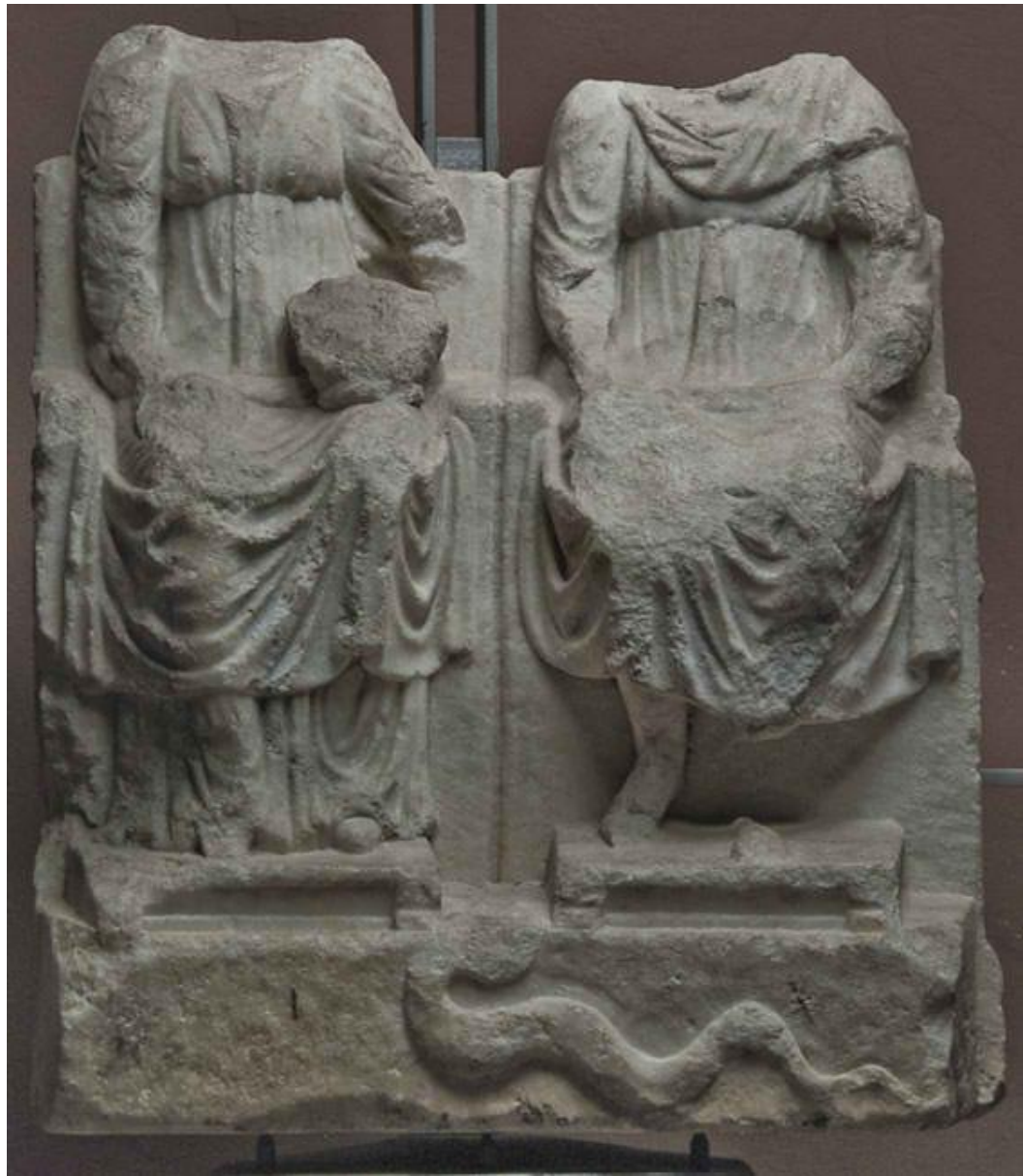
SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.91, I.109, I.113, I.116, I.158, I.159, I.161, I.163, I.170, I.189, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.78-94.



Dacia (lupa 17459)



Apulum (lupa 19225)



Apulum (lupa 19306)

DIS PATER-PLUTO

Is an ancient Italic divinity, the counterpart of Pluto in Greek mythology, the god of the underworld represented with a scepter. He frequently appears besides his consort, Proserpina. He appears on few epigraphic and figurative monuments in the province of Dacia, mostly in large urban centers, such as Apulum and Sarmizegetusa.

SEE ALSO: BRRD I.30, I.45, I.65, I.158, I.163, I.170, I.186, I.276, I.284, I.290, [II.95](#).

EPONA

Is a Gallo-Roman goddess, worshipped by cavalrymen from the Roman army, being the protector of horses and stables. We find her also in Dacia, attested on inscriptions and on reliefs. There might be several sacralised spaces dedicated to her, also in Apulum in the palace of the governors.

SEE ALSO: BRRD I.36, I.152, I.153, I.154, I.216, II.101-105.



Ocna Mureş (lupa 19293)



Sarmizegetusa (cimec.ro)

EROS

In Greek mythology he is the god of love (Cupido or Amor in Roman mythology), the son of Aphrodite (Venus). He is depicted as a beautiful child, sometimes winged, but sometimes under this appearance hides a dreaded god, even Aphrodite avoids her capricious son. In Dacia he appears only on small bronze and marble figurative monuments.

SEE: BRRD I.30, I.35, I.45, I.148, I.359

EUROPA

Greek mythological figure, known as a Phoenician princess abducted by Zeus in form of a bull. She appears only on figurative monuments in Dacia, probably not in votive context.

SEE: BRRD I.30, I.35, I.45

FAVOR

Ancient Etruscan or Roman divinity, personification of the „favour”, appeared many times with other personifications such like Victoria, Honos or Gloria (Martialis X, 50).

SEE: BRRD I.28, I.30, I.45, I.158, I.161, I.163, I.170, I.186, I.276, I.284

FENEBAI-BENEFAL

Pene Ba'al, „Face of Bel”, is in fact an ancient goddess similar to Atargatis, the paredra of Bel Hamon (worshipped in Palmyra, but also in Dacia like Bel Bel Hamon) in the Phoenician pantheon.

SEE: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.124, I.151, I.216, I.254, I.297, I.298, I.303, I.313, I.314, I.356, I.357

FONTES

Is the son of Ianus and Iuturna. He is worshipped as the god of rivers. He appears on inscriptions in Dacia, often associated with Aesculapius and his sanctuaries.

SEE: BRRD I.28, I.30, I.45, I.158, I.161, I.163, I.170, I.186, I.276, I.284



Apulum
(lupa 19345)

FORTUNA

Is the goddess of fortune and of the changing fate. Fortuna did not always bring a positive impact: she was sometimes doubtful (Fortuna Dubia); but she could also be „fickle fortune” (Fortuna Brevis), or even bad fortune (Fortuna Mala). Her attribute is the cornucopia. In Dacia she appears in figurative and epigraphic monuments.

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.91, I.93, I.109, I.113, I.116, I.158, I.159, I.161, I.163, I.170, I.189, I.228, I.229, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, I.346, II.106-109.

GANYMEDES

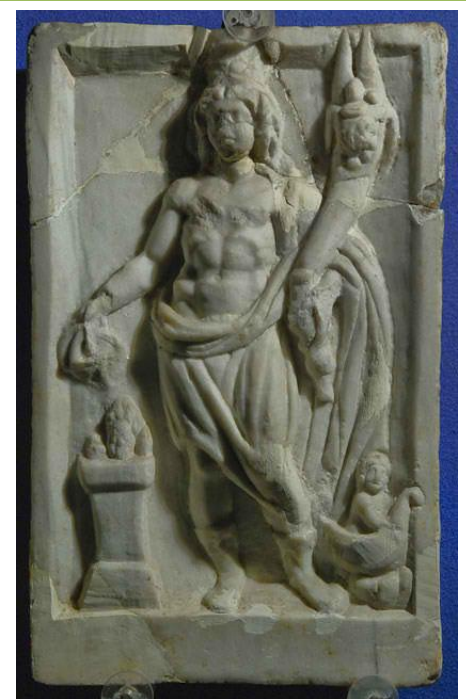
In the ancient world he was known for his unparalleled beauty. Once, when he was in the mountains with his father’s sheep, he was kidnapped by Zeus who took the shape of an eagle, and took him to Olympus, where he became the cupbearer of gods. In Dacia appears only on glyptica.

SEE ALSO: BRRD I.30, I.36, I.45, I.148, I.359

GENIUS

Each person, building, city, province, college had its own personal protector, named Genius. Is the protector of the family, the emperor and the state. He is depicted in a variety of stances. In Dacia are attested in form of various figurative and epigraphic monuments.

SEE ALSO: BRRD I.28, I.30, I.45, I.125, I.158, I.163, I.170,



Genius Nautarum from Apulum
(lupa 19332)

I.175, I.176, I.276, I.277, I.317, II.112-116.

GLYCON

Is a divinity from the northern area of Asia Minor, created by the famous religious “entrepreneur” Alexander of Abunoteichos. He took the shape of a great snake, with a human head. He is especially present in the cult of Aesculapius. It is attested especially on some inscriptions from Apulum, related to a dynamic ethnic community from Asia Minor.

SEE ALSO: BRRD I.11, I.36, I.60, I.88, I.89, I.90, I.91, I.309, II. 117-118.



Apulum (lupa 11184)



Apulum (detail of the snake)

HARPOCRATES

Egyptian god, the younger depiction of the god Horus, the son of Isis and Osiris. He was born after his father's death, and later on avenged it. He is depicted as a nude child, with a hand in his mouth. He is the symbol of sun and renewal. In Dacia he is attested on some small figurative monuments and might be part of private religious communication.

SEE ALSO: BRRD I.11, I.44, I.60, I.88, I.89, I.90, I.105, I.119, I.122, I.148, I.172, I.237, I.269, I.304, I.359, II.119-120, [Stefana 2013](#)

HEKATE



Apulum? (lupa 17500)

Is the Greek goddess of the crossroads and magic. In most cases she was depicted with three heads: of dog, snake, and horse. Usually, she is accompanied by two dogs, which are said to tend her. In Dacia she is worshipped as the goddess of charms

and remedies, known from some figurative and epigraphic monuments. There might be a sanctuary of the divinity in Apulum and Sarmizegetusa.



Sarmizegetusa (Szabo 2018)

SEE ALSO: BRRD I.10, I.30, I.36, I.45, I.65, I.73, I.158, I.163, I.170, I.186, I.216, I.284, II.121-127, [Szabó 2018](#).

HERCULES

The cult of Hercules is well represented not only in the Roman provincial statuary, but also in the epigraphic sphere. Hercules was worshipped as a military divinity, protector of the land's richness, of the thermal waters, as guardian of the houses' and of the family, but also as a protector of the slaves. He is also known as the divine hero who triumphed over death. In Dacia we find also his version of Hercules Magusanus, being a deity of Batavian origin, protector of the soldiers, worshipped especially in Germania Inferior. His various forms are attested in Dacia.

SEE ALSO: BRRD I.10, I.30, I.39, I.45, I.65, I.109, I.113, I.116, I.158, I.161, I.163, I.170, I.189, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.128-138, [Ciuta 2013](#).



Hunedoara? (lupa18054)



Apulum (Ciuta 2013)

HYGIA

Greek divinity, the daughter of Aesculapius, and she was worshipped as the goddess of health and cleanliness. She usually appears besides her father, being depicted with a snake in one hand, and a bowl in the other. She appears on figurative and epigraphic monuments in Dacia accompanied with Telesphorus and Aesculapius.

SEE ALSO: BRRD I.30, I.45, I.48, I.65, I.66, I.67, I.68, I.91, I.103, I.158, I.159, I.161, I.163, I.170, I.186, I.261, I.284, I.290, I.337, I.338, I.339, I.342, I.344, I.364, II.2, II.3, II.4, II.6, II.7, II.10, II.139.



Sarmizegetusa (lupa 19188)

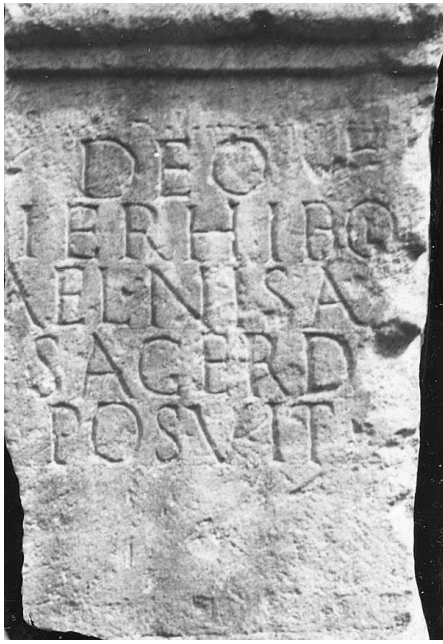
JANUS



Alburnus Maior (EDH 24918)

Is one of the oldest Roman divinities, and the only divinity which has not found a counterpart in Greek mythology. He was the god of beginnings and of passages. The Romans placed under his protection all projects and negotiations. In Dacia appears on figurative and epigraphic monuments especially in form of Janus Geminus in Illyrian (Dalmatian) communities.

SEE ALSO: BRRD I.30, I.36, I.45, [I.215](#), I.253, I.363, II.140.



Apulum (Iupa 11313)

IARHIBOL

The god was worshipped especially in Palmyra, where he formed a triad with Bel and Aglibol. In Dacia he did not have the same importance as in Palmyra, and he was worshipped as a solar god, in association with the cult of Bel. He is attested on figurative and epigraphic monuments in Dacia, especially in Apulum, where even his sacerdotēs are attested.

SEE ALSO: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.151, I.216, I.254, I.297, I.298, I.303, I.313, I.314, I.356, I.357, II.141.

ISIS

Is the sister and consort of Osiris, she was known in Egypt as a supreme divinity, protector of vegetation, and the goddess of fecundity. Later on she was identified with Demeter, Fortuna, Hekate. One of the most popular divinities in the Roman Empire, central figure of the so called Isiac cults. She appears on figurative and epigraphic monuments in Dacia. She might have had a sanctuary in Potaissa, Micia, Sarmizegetusa and Apulum too.

SEE ALSO: BRRD I.10, I.11, I.44, I.60, I.88, I.89, I.90, I.91, I.105, I.109, I.113, I.116, I.119, I.122, I.158, I.159, I.163, I.170, I.172, I.237, I.269, I.276, I.290, I.304, I.313, I.314, II.142-152, [Deac 2016](#).



Apulum (lupa 21973)



Micăsasa (Deac 2016)

IUNO

Is the consort of Iuppiter, and Hera is her counterpart in Greek mythology. She often bears the epithet Regina, which underlines the official character of her cult. She was also the protector of women, marriage, and birth. In Dacia appears on figurative and epigraphic monuments too.

SEE: BRRD I.10, I.30, I.45, I.65, I.91, I.109, I.113, I.116, I.158, I.159, I.163, I.170, I.186, I.255, I.276, I.284, I.290, I.313, I.314, II.155, II.164



Apulum (lupa 11676)

IUPPITER OPTIMUS MAXIMUS



Potaissa (lupa 9791)

The supreme god of the Roman pantheon, head of the Dii Consentes. He is the god of atmospheric phenomena and a protector god, later became one of those „dii militares” of the Romans, being the protector of the Roman army and the state. In inscriptions he is often named Iuppiter Optimus Maximus, but he bears also epithets like fulgurator, stator, conservator, defensor et tutator, custos, victor or depulsor. In Dacia appears in various epigraphic and figurative forms. Only one of the capitolia, the first one from Sarmizegetusa was attested archaeologically.

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.109, I.113, I.116, I.158, I.163, I.170, I.186, I.225, I.228, I.229, I.255, I.276, I.284, I.290, I.313, I.314, I.337, I.338,

I.339, I.342, I.344, I.346, II.153-167, [Ota 2015](#).



Apulum (lupa 17354)



Apulum

IUPPITER AMMON



Sarmizegetusa (lupa 17854)

Originally an Egyptian god, Ammon embodied the power of creation. He was invisible in front of men, but also in front of the other gods and goddesses. Slowly he started to be assimilated with Re, and he became the god of the Sun: Amon-Re. He is represented with a human head and goat horn. In Dacia he is represented on various figurative monuments.

SEE ALSO: BRRD I.11, I.44, I.60, I.88, I.89, I.90, I.91, I.105, I.122, I.172, I.216, I.269, I.276, I.290, I.304 , II.168-172.

IUPPITER APPENNINUS

A local, Italic divinity, Iuppiter Appenninus is known especially from literary and sporadic epigraphic sources as protector of travelers and safe travels. His sanctuary in Scheggia was famous in antiquity, as well as an altar dedicated to him in Arellano. The divinity was attested only on a single inscription in Călan, Dacia.

SEE: BRRD I.36, I.37, I.261.



Călan (lupa 17700)

IUPPITER DOLICHENUS



Arcobadara (cimec.ro)

Is a divinity that resulted from the syncretism of Iuppiter and Ba'al from Doliche (former Commagene kingdom, province of Syria, modern Dülük, Turkey). Iuppiter Dolichenus had therefore a cosmic character, universal power and he was considered to be an universal savior. Soldiers worshipped him as a god of victory, the merchants as god of success, the plebs worshipped him as god of salvation, the political leaders as a god who organized and ruled the world. He appears with Phrygian cap standing on a bull, holding a double scepter and thunder bolts. His animal is the eagle. In Dacia appears on various figurative and epigraphic monuments. His sanctuary from Porolissum and Mehadia was attested also archaeologically,

several others existed in Apulum, Sarmizegetusa and other settlements too.

SEE ALSO: BRRD I.11, I.53, I.60, I.63, I.88, I.89, I.90, I.91, I.141, I.143, I.144, I.146, I.158, I.163, I.170, I.216, I.276, I.290, I.297, I.298, I.303, I.337, I.338, I.339, I.342, I.344, I.345, I.356, I.357, II.173-206.

IUPPITER BALMARCOCDES

Is a god of Syrian origin, more precisely Phoenician. He was known as the patron of dance. In Dacia he was attested only on an inscription in Potaissa (CIL III 7680): [I(ovi) O(ptimo) M(aximo)] Bal(marcodi) et Iuno[ni ---] / [---]arius vet(eranus) leg(ionis) [-----]

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.216, I.297, I.298, I.303, I.356, I.357

IUPPITER BUSSUMARIUS

Is a divinity of Celtic origin, worshipped in Dacia by colonists from Galatia. After some opinions Iupiter Bussumarius is an ancestral deity of the Celtic pantheon, which, over time, was assimilated with Jupiter. In Dacia he appears on some epigraphic monuments and a possible statue fragment from Apulum.

SEE: BRRD I.88, I.152, I.153, I.154, I.213, I.217, I.218



Apulum (19351)

IUPPITER BUSSURIGIUS

Is a Galatian divinity known in the Roman Empire only through 3 inscriptions. He was probably of Celtic origin, just like Bussumarius and Tavianus. This rare divinity is attested only epigraphic in Dacia.

SEE: BRRD I.88, I.152, I.154, I.213, I.216, I.216, I.271, I.309



Apulum (lupa 12254)

IUPPITER CIMISTENUS

Is a divinity from Asia Minor, more precisely from Bythinia. He was associated with Iuppiter Optimus Maximus. In Dacia, where it was attested epigraphic sources, he bears a local epithet of origin. There might be a sanctuary of Cimistenus in Apulum.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.216, II.207-8.



Apulum (lupa 11366)

IUPPITER DEPULSOR

The cult appears also in Rome in the age of Claudius but it will be much more popular later, especially in Noricum and southern Pannonia, in the Poetovio region. It is possible the Iuppiter Depulsor is a Roman interpretation of a local Norican Celtic deity, which became later a general averter of evil. In Dacia he appears only on epigraphic monuments.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217

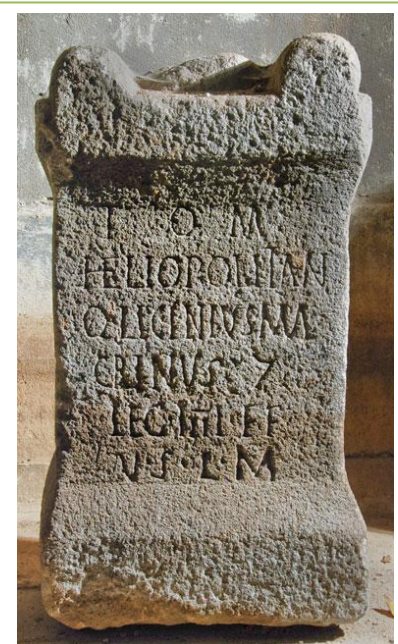
IUPPITER ERUZENUS

Eruzenus was the local protector god of Eriza, in Caria, north of Cibrya in Asia Minor. In the Roman times, it became a syncretic god, worshiped as a form of the Capitoline Iuppiter. Being a local deity, it was worshiped especially by the citizens of Eriza, colonized also in Dacia, where he appears on epigraphic monuments.

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.216

IUPPITER HELIOPOLITANUS

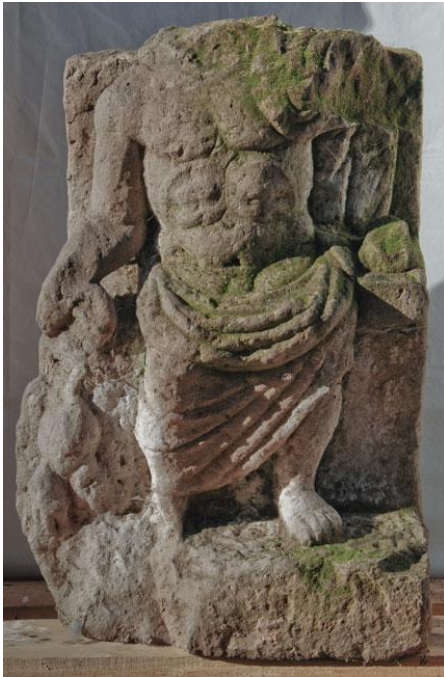
One of the most widespread Syrian gods, Heliopolitanus was a Ba'al of Baalbek, worshiped there as Hamado Hadad. A cosmic and saviour god, he became romanized with his Syrian partners (Semia-Atargatis) as a triad (Iuppiter-Venus-Mercurius Heliopolitanus). He was worshiped



Micia (lupa 11740)

especially by ethnic, Syrian communities. In Dacia he appears on epigraphic monuments.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.158, I.163, I.170, I.181, I.216, I.276, I.290, I.297, I.298, I.303, I.337, I.338, I.339, I.342, I.344, I.356, I.357, II.210-11.



Micia (lupa)

IUPPITER HIERAPOLITANUS

Ba'al of Bambyke, Hierapolis, Hierapolitanus became a romanized god in the II. century A.D. worshiped especially by Syrian communities. He was a protector and healing god of waters, member of the well known Syrian triad from Hierapolis (Lykianos, De dea Syria 48.). In Dacia appears on epigraphic monuments. His sanctuary was attested in Micia.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.158, I.163, I.170, I.181, I.216, I.276, I.297, I.298, I.303, I.356, I.357, II.212.

IUPPITER SUMMUS EXUPERANTISSIMUS

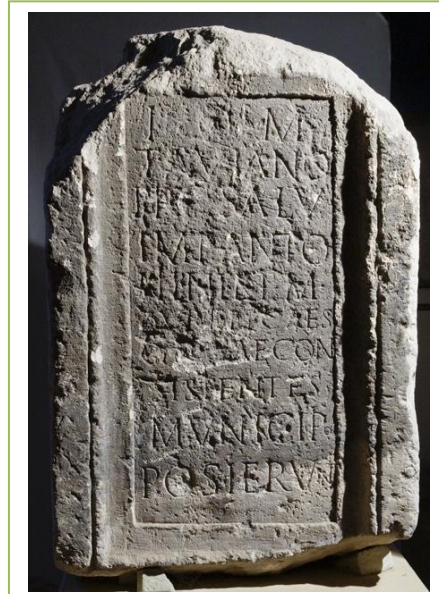
One of the divinities appeared as a result of the henoteist tendencies in the late II. century A.D, the rarely appeared Iuppiter Summus Exuperantissimus is still a problematic deity in the recent scholarship. After some opinions, it is a form of Deus Aeternus or Zeus Hypsistos. He appears on epigraphic monuments.

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.158, I.163, I.170, I.216, I.276, I.297, I.298, I.303, I.356, I.357

IUPPITER TAVIANUS

The local god of Tavium, which became later Romanized and worshiped as Iuppiter especially by the colonized population. He is one of the numerous deities from Galatia which appears in Dacia on epigraphic monuments, a prove of a dynamic Galatean colonist community in the province.

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.216, II.213.



Napoca (Iupa 20932)

IUPPITER ZBELSURDOS

Probably an arhaic Thracian deity, it became associated with the Greek Zeus and Roman Iuppiter Capitolinus, represented often with thunder. It appears many time with Iuppiter Sabasios. In Dacia it is attested on figurative and epigraphic monuments most notably in Drobeta and Apulum.

SEE ALSO: BRRD I.88, I.216, I.354, II.214-218, [Ota 2018](#).



Zbelsurdos from Apulum (lupa 19338)

IUSTITIA

Roman goddess and allegoric representation of the Justice. Being popular especially after Tiberius, Iustitia (the Greek Diké) was represented as a female divinity known especially from numismatic and epigraphic sources with balance and sword.

SEE: BRRD I.28, I.30, I.45, I.65, I.161, I.162, I.186, I.284

LAR, LARES

Archaic Roman guardian divinities and spirits (numen) with uncertain origin. Although their role is often identified with the sacra privata and domestic, household cults, their worship was much more widespread and diverse (Lares praestites, Lares compitalia, Lares Augusti). One of their tributes is the pileus, cornucopia and the patera. In Dacia they are attested on figurative and epigraphic monuments.

SEE ALSO: BRRD I.30, I.36, I.45, I.65, I.161, I.163, I.186, I.284, II.219-224.



Sucidava (cimec.ro)



Micia (cimec.ro)

LEDA

Greek mythological figure, symbol of motherhood. Contemporary of Heracles, the queen of Sparta was seduced by Zeus in the form of a swan. Among her offsprings

the most important are the Dioscurii, Helene and Klytaimnestra. In Dacia she appears on figurative monuments.

SEE: BRRD I.30, I.35, I.45, I.230

LETO (LATONA)

Leto (in the Roman mythology Latona) was one of the titanies, the bride of Zeus and the mother of Artemis and Apollo (Hes. theolog. 404-410). Known as the goddess of motherhood, modesty and also the protector of light and night, as her sister, Asteria. She represented usually with her infants as a matrona. She appears on epigraphic monuments in Dacia.

SEE ALSO: BRRD I.30, I.36, I.45, I.65, I.158, I.163, I.170, I.186, I.276, I.284



Apulum – decoration of an altar with Apollo, Leto and Diana (lupa 11114)

LIBER PATER (BACCHUS - DIONYSOS)

Liber Pater is the Roman name of the Greek god Bacchus-Dionysos, Olympian God of wine, vegetation and pleasure. Originally a member of the archaic Roman triad of fertility and agriculture (Ceres-Libera-Liber), he became worshiped as Liber Pater-Bacchus especially after 186 B.C. in Rome. Represented or as a bearded old man, or as a young boy, he usually is accompanied by the Satyrs and Menaides. One of the most venerated divinities in the Greco – Roman world, Liber Pater-Bacchus iconographical representation is one of the most divers in the Roman iconography. In Dacia he appears on various epigraphic and figurative monuments

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.109, I.113, I.116, I.158, I.161, I.163, I.170, I.182, I.186, I.276, I.284, I.290, I.313, I.314, II.226-269, [Schäfer 2014](#),.

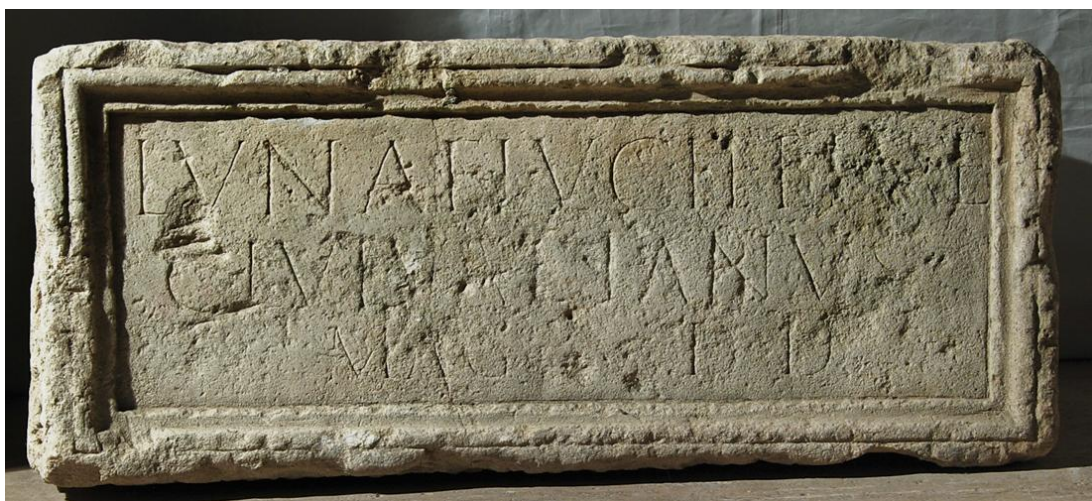


Liber Pater representations from his sanctuary in Apulum (lupa 19339/40/41)

LUNA (SELENE)

Selene was the Titan goddess of the moon. She was depicted as a woman either riding side saddle on a horse or in a chariot drawn by a pair of winged steeds. Her lunar sphere or crescent was represented as either a crown set upon her head or as the fold of a raised, shining cloak. She was associated with numerous goddesses, like Iuno Caelestis, Astra, Hesperus, Nyx, Aphrodite-Venus and appears in different aspects in the cult of Sol Invictus, Mithras and Iuppiter Dolichenus too. In Dacia she appears on some figurative and epigraphic monuments. On one particular inscription she appears as Luna Lucifera.

SEE: BRRD I.30, I.36, I.45, II.329



Apulum (lupa 19204)

MAELANTONIUS

The name of this mysterious god appears only in Alburnus Maior (AÉ 1990, 831) dedicated by probably two Illyrian habitants of the mining settlement, Dasas and Dazurius. Being a hapax legomemnon, it is hard to identify the god. It is possible, that it is an archaic Illirian divinity of waters and springs, or an epithet which replace the name of Neptunus.

SEE: BRRD [I.253](#), I.363



Sarmizegetusa (lupa 19983)

MALAGBEL

The worship of the god in Dacia was put in connection to his aspect of solar deity, a feature which manifests itself in Palmyra the city from where the god arrives in Dacia, where Malagbel was the most popular Syrian divinity. He is attested in several inscriptions, he has two temples for sure, and a collegium of Roman followers in colonia Sarmizegetusa, where the album of the worshippers was discovered.

SEE ALSO: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.124, I.139, I.151, I.181, I.216, I.254, I.297, I.298, I.303, I.313, I.314, I.348, I.356, I.357,

II.270.

MANAVAT

Is an Arabian deity, introduced in the Palmyrene pantheon. She appears only in Sarmizegetusa, together with Bel Bel Hamon, Fenebal and Malagbel; there they are mentioned as being Dii patrii; allegedly, the syncretism of these deities took place in Palmyra.

SEE: BRRD I.1, I.10, I.11, I.54, I.60, I.62, I.88, I.89, I.90, I.109, I.113, I.116, I.124, I.151, I.216, I.254, I.297, I.298, I.303, I.313, I.314, I.348, I.356, I.357

MARS

Originally an archaic Roman divinity of plants and fertility, in later times it became associated with the Greek Ares, son of Hera (Iuno) and Zeus (Iupiter), venerated as the father of Romulus and



Apulum

Remus (Ovid.Fasti 229-260.). One of the most popular male divinities in the Roman Empire, the god of the war, armies, civil order and courage appears in many local aspects and forms. In Dacia he is attested on epigraphic and figurative monuments.

SEE ALSO: BRRD I.30, I.45, I.65, I.158, I.163, I.170, I.276, I.284, I.290, I.337, I.338, I.339, I.342, I.344, II.271-273.

MARS SINGILIS

A local divinity from Baetica, known as a Celtiber „tribal” god or dii patrii, is known from from epigraphic evidence from colonia Sarmizegetusa.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217, II. 274.



Apulum (lupa 19215)

MARS TOUTATIS

Toutes (Teutes) was a Celtic tribal divinity, worshiped in pre-Roman Gaul and Britain, described first time by Lucanus (Bellum civile, II. 498-501). After the Roman conquer, the god (or gods) became associated with the healing and protecting aspect of Mars. In Dacia, this divinity is attested on some inscriptions as Toutaticus.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217, II.275-6.

MARSYAS

Greek mythological figure, this Phrygian satyr often represented in Roman religious art as a symbol of death. He is famous for his talent of composing melodies on flute (aulos) and his tragic contest with Apollo (Telestes, Fragment 805). In Dacia he is represented on some figurative monuments, however not necessarily in votive context.

SEE ALSO: BRRD I.30, I.35, I.45, II.277.

MATRONAE



Gesahenae from Napoca
(lupa 15110)

The Matres or Matrones were triadic female deities, representing various religious aspects and phenomena in the Celtic world. Originally in pre-Roman Gaul Dea Matrona was worshiped as the protector Goddess of the river Maine. In Dacia they are attested on some votive inscriptions. A particular form of the Matronae was attested in Napoca, worshiped there as Gesahenae, known mostly from the Rhineland.

SEE: BRRD I.152, I.153, I.154, I.202, I.203, I.216, I.217

MEDUSA

One of the three chthonic gods of an arhaic time, the only mortal Gorgones was a child of Phorkys and Keto. Represented in various ways, most commonly appears the head of the divinity, decorated with snakes or in a rosetta. In Dacia she attested on various figurative monuments, from non-religious contexts.

SEE ALSO: BRRD I.30, I.35, I.45, I.230, II.278.

MEN

Known in Roman times also as Mensis, he was a mystery God of Moon, fertility and protector of families and graveyards. His cult widespread especially in Asia Minor, ancient Greek cities but also in other parts of the Roman Empire. One of his main tributes is the crescent Moon and the Phrygian cap. In Dacia he is attested on some



Drobeta (cimec.ro)

epigraphic monuments and bronze statuettes. A particular form of *Men* (*Cilvastianus*) was attested in *colonia Sarmizegetusa* (IDR III/2, 267).

SEE ALSO: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.216, II.279-81.



Transylvania (cimec.ro)

MERCURIUS

One of the Dii Consentes, Mercurius is among of the most popular gods in the Roman Empire. Protector divinity of merchants, financial gains, commerce, messages and also the guide of the souls in the Afterlife (Psychopompos). Associated with the old Etruscan God Turms and the Greek Hermes, he will gain many epithets and forms after the Roman conquer of the Celtic world. His most well-known tribute is the caduceus. In Dacia he is attested on various figurative and epigraphic monuments.

SEE ALSO: BRRD I.10, I.30, I.39, I.45, I.65, I.109, I.113, I.116, I.158, I.163, I.170, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, [II.282-292](#).



Romula (cimec.ro)



Potaissa (cimec.ro)

METER TROKLIMENE

Similarly to Magna Mater Cybele, this mother goddess also came from Asia Minor being a protector and fertility goddess of a city. Her name appears only in Roman Dacia, a prove of a dynamic religious community in Apulum.

SEE: BRRD I.11, I.60, I.88, I.89, I.90, I.91, I.217

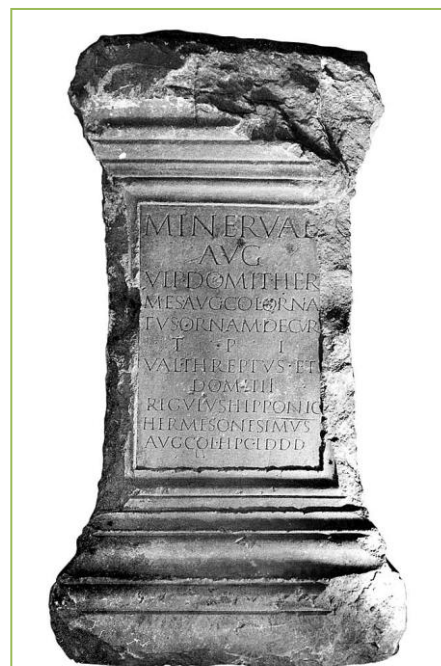
MINERVA

Originally an Italic goddess of the moon (Meneswa), worshiped by the Etruscans as Menrva, associated with the Greek Athena, daughter of Zeus (Iuppiter). Goddess of wisdom, war, art and culture, Minerva was worshiped as a member of the Capitoline Triad, one of the Dii Consentes. One of her tributes is the shield with the head of the Medusa and the globus with Victoria (Niké). In Dacia she is attested on various figurative and epigraphic monuments.

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.109, I.113, I.116, I.158, I.163, I.170, I.225, I.255, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.293-298.



Apulum (Iupa21974)



Sarmizegetusa (Iupa 10910)

MITHRAS

Divinity formed in Roman context, with Hellenistic and Persian influences. Being a mystery cult, it was worshiped only by initiated men from every level of the society. It had seven grades of initiations (corax, miles, nymphus, perses, leo, heliodromus, pater). He appears as a young divinity with a Phrygian cap, standing on a bull, looking towards Sol, killing it with a knife. In Dacia appears in various figurative and epigraphic monuments, having several sanctuaries in the province.

SEE ALSO: BRRD I.10, I.11, I.25, I.49, I.60, I.88, I.89, I.90, I.91, I.109, I.113, I.116, I.158, I.163, I.170, I.185, I.216, I.220, I.221, I.276, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.37, II. 299-363, [Szabó 2018](#).



Sarmizegetusa (lupa 19193)



Apulum (lupa 22046)



Apulum (lupa 17291)

MUSAE

The daughters of Zeus and Mnemosyne or - after a different literary tradition- the fruits of the Harmony. Singers and musicians of the Universe, they were philosophical concepts and personifications of nine arts and functions. Usually represented with their specific attributes as young girls, they often associated with the cult of Apollo. In Dacia some of them are represented on small, figurative monuments.

SEE ALSO: BRRD I.17, I.30, I.36, II.364, [Ardevan 2014](#).

NAON

This mysterious epithet appears in Alburnus Maior, probably hiding an Illyrian deity, possibly Neptunus, worshiped by the Illyrian miners as the protector of springs (AE 1990, 839).

SEE: BRRD I.97, [I.253](#), I.363

NANTOSUELTA

Celtic goddess of fertility, earth and fire, worshiped especially in Gallia. Often represented with the god Sucellus, her main attributes are a small house shaped object with two circular holes and the patera. In Dacia she appears on some figurative and epigraphic monuments.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217, [II.95](#), 365.

NEMESIS



Apulum (lupa 19292)

Both a Roman goddess and an abstract concept personifying divine vengeance and retribution, or crime punishing. Her most well known attribute is the wheel of fate, associated many times with Fortuna or Pax. In Dacia she appears on various figurative and epigraphic monuments often associated with the amphitheatres.

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.91, I.93, I.109, I.113, I.116, I.158, I.159, I.161, I.163, I.170, I.189, I.276, I.284, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.366-369.

NEPTUNUS

God of springs and waters with archaic Roman origin, later associated with the Greek Poseidon. His female companion is Salacia or Venilia. He was associated with numerous local deities in Dalmatian groups from Dacia (Bindus for example). In Dacia he appears on epigraphic and figurative monuments.

SEE ALSO: BRRD I.30, I.45, I.158, I.163, I.170, I.215, I.216, I.276, I.284, I.363, II.370-371.



Sarmizegetusa (Iupa 15342)

NYMPHAE

Secondary deities, daughters of Zeus (Iuppiter) spirits of countryside, woods and streams. There are several categories of them, like the Meliads, Naiads or Hamadryads. They played an important role in specific geographical regions,

especially those rich in springs and fountains. In Dacia they are attested on figurative and epigraphic monuments, most interestingly in Ad Mediam and Germisara, where might be associated with indigenous or Thracian divinities.

SEE ALSO: BRRD I.30, I.45, I.91, I.158, I.159, I.163, I.170, I.216, I.276, I.284, I. I.363, II.372-377.

OSIRIS



Apulum ([Moga 2004](#))

Ancient Egyptian god (Aser, Usire), king of the Afterlife, son of Geb and Nut, beloved husband of his sister, Isis, father of Horus. His cult was widespread also in the Hellenism and Roman times, where he became associated with Serapis, Pluto and other deities. He is represented as an embalmed mummy with the Egyptian crown. In Dacia he appears on small figurative



Romula ([cimec.ro](#))

monuments, serving probably the domestic religiosity.

SEE ALSO: BRRD I.10, I.11, I.44, I.60, I.88, I.89, I.90, I.91, I.105, I.109, I.113, I.116, I.122, I.158, I.159, I.163, I.170, I.172, I.269, I.276, I.290, [I.304](#), I.313, I.314, II.378-379.

PAN

Greek God of shepherds and flocks with an unclear genealogy (Homeric hymn 19), Pan (Faunus) is often presented as a twitchy, bearded man with horns, legs and tails of a go associated with the retinue of Bacchus (Liber Pater) or with the nymphs. In Dacia he appears on figurative monuments.

SEE: BRRD I.10, I.30, I.45, I.65, I.109, I.113, I.116, I.158, I.161, I.163, I.170, I.186, I.276, I.284, I.290, I.313, I.314, [Ota 2014](#).

PARCAE

The three Roman goddesses and sisters of Destiny (Destinies), identified with the Greek Moirai. Originally, they were the attendant spirits of childbirth. One presided over birth, one over marriage and the third over death. In Dacia appears on some figurative monuments, associated with the Asklepieia.

SEE ALSO: BRRD I.30, I.36, I.45, I.202, I.203, II.380-381.

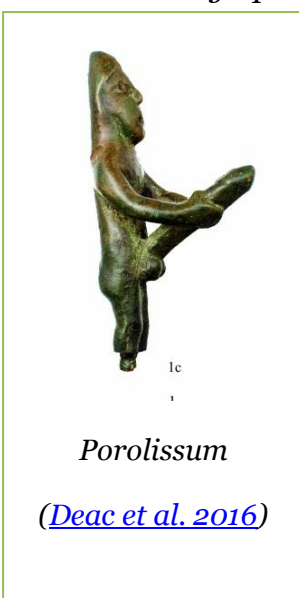
PERSEUS

Greek mythological hero, son of Zeus and Danae, he is one of the most well - known person from the classical mythology often depicted in the Roman iconography in the moment of killing the Gorgon-Medusa. In Dacia he appears on some figurative monuments, from non-religious contexts.

SEE: BRRD I.30, I.35, I.45, I.230

POMONA

The Roman nymph of fruit, symbol and personification of the seasons and fertility, often associated with his husband, Vertumnus. She appears on some figurative monuments in Dacia.



SEE: BRRD I.28, I.30, I.45

PRIAPUS

Was the rustic god of the bounty of the vegetable garden. He was also honoured as the protector of sheep, goats, bees, the vine and of all garden produce. Priapos was depicted as a

dwarfish man with an emphasized genitalia, which symbolised garden fertility. His head was crowned with a peaked Phrygian cap, belying his origin as a god native to the Mysian city of Lampsakos on the Hellespont. His cult was introduced into Greece and Italy. In Dacia he is attested on small figurative monuments related mainly to the fertility and on inscription as Priapus Pantheos. In Micia is attested as [Priapus-Serapis](#).

SEE: BRRD I.30, I.36, [Deac et al. 2016](#).

PROVIDENTIA

A Roman personification of a divine virtue, representing the ability to foresee and make provision. Worshiped as one of the Virtues, she often appear with Salus, Memoria, Intelligentia or Libertas. In Dacia she appears on some figurative representations.

SEE: BRRD I.28, I.30, I.45

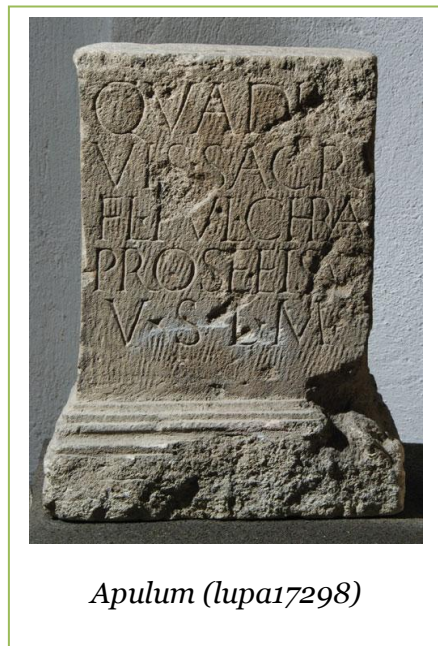
QUADRIVIAE

Celtic goddesses of crossroads, worshiped especially by ethnic communities and colonists came from Gallia or other Celtic regions. In Dacia they appear on some epigraphic monuments.

SEE ALSO: BRRD I.152, I.153, I.154, I.216, I.217, II.382.

ROMA

Originally an Amazonian -type genius of the fatherland mentioned by Ennius, Dea Roma in the imperial time became the symbol of the Urbs Aeterna represented in



various forms on coins and statues too, holding the palladium, the sacred statue of the city in her right hand. In Dacia she appears on epigraphic sources in Dacia.

SEE: BRRD I.28, I.30, I.45

ROSMERTA



Sarmizegetusa (lupa 15155)

Archaic Celtic goddess of fertility and abundance, often represented as the divine couple of Mercurius. Worshipped in Gallia, it became one of the most widespread Celtic divinity in the Roman Empire, represented with cornucopia and patera or money and caduceus. She appears on epigraphic monuments, in colonia Sarmizegetusa in a unique, Mithraic context (AE 1998, 1100): *Invicto / Mithrae / Marti Camulo / Mercurio / Rosmertae / Q(uitus) Axius Aeli/anus v(ir) e(gregius) / proc(urator) Aug[[g(ustorum)]] / Ioni*

SEE: BRRD I.152, I.153, I.154, I.216, I.217

SABASIOS

Originally a Phrygian god, he became associated in some Asian Greek cities with Bacchus – Dionysos, as the domesticator of oxen and yoking. His cult became very popular in Roman times, especially because of its mysteries and soteriological aspects. His sacred animal is the serpent. He often represented by his pantheistic hand. In Dacia he appears in form of some figurative and epigraphic sources.

SEE ALSO: BRRD I.11, I.33, I.60, I.88, I.89, I.90, I.91, I.158, I.163, I.170, I.216, I.276, I.302, II.383-386.

SALACIA

A Roman divinity of the sea, associated with Neptune. She was the personification of salt water and akin to Venilia, the divinity of coastal water, but distinct from her. In Dacia she appears on epigraphic monuments.

SEE: BRRD I.30, I.45, I.158, I.163, I.170, I.216, I.276, I.284, I.363

SALUS

An ancient Roman goddess (Livy, Ad Urbe, IX, 43) of security and well-being (welfare, health and prosperity) of both the individual and the state. She appeared especially on epigraphic and numismatic sources as a part of the Imperial cult and propaganda. She appears on epigraphic sources.

SEE: BRRD I.30, I.45, I.158, I.161, I.163, I.170, I.276, I.284

SATURNUS

Archaic Italian god, often associated with the Greek Kronos. God of time and viticulture, he was identified with many local African deities, especially with Ba'al from Carthage. His female couple was Caelestis (Tanit). In Dacia he appears on some epigraphic sources. There might be a temple of him in Potaissa.

SEE ALSO: BRRD I.30, I.45, I.65, I.158, I.161, I.163, I.170, I.276, I.284, II.387-388.

SEHNET

Known as Sekhmet in ancient Egypt, she was the archaic deity of war and healing, protector of warriors. Represented as a lion-headed woman, she was very popular in the military context also in Roman times. In Dacia she appears on some small figurative monuments.

SEE ALSO: BRRD I.44, I.88, I.122, I.172, I.269, I.304, II.389.

SERAPIS

Syncretic Graeco-Egyptian god, formed in the time of Ptolemy I. as a combination of Zeus and Osiris, the two main deities of the Greek and Egyptian pantheon. His iconography was established in the Hellenistic period, especially by the Alexandrian school (Bryaxis) representing the enthroned god with the modeus, sceptre and Cerberus. He often appears together with Isis or other chthonian deities. In Dacia he appears on figurative and epigraphic monuments.

SEE ALSO: BRRD I.10, I.11, I.44, I.60, I.88, I.89, I.90, I.91, I.105, I.109, I.113, I.116, I.119, I.122, I.158, I.159, I.163, I.170, I.172, I.237, I.264, I.265, I.269, I.276, I.290, I.304, I.313, I.314, II.151, II.390-394, [Stefana 2015](#).



Romula ([cimec.ro](#))

SPHINX

Known especially from the funeral art in the Greco-Roman art, the mythological figure of the Sphinx was a female monster with the body of a lion, the breast and head of a woman, eagle's wings and, according to some, a serpent-headed tail. In Dacia it's appear in form of some small, figurative monuments and in funeral contexts.

SEE ALSO: BRRD I.30, I.45, I.161, I.163, I.284, II. 395-398.

SIDERI

Illyrian divinity (or divinities) appeared only on inscriptions in Alburnus Maior. Some of the interpretations associate this deity with the cult of the Castores or with the Illyrian Menzana. .

SEE: BRRD I.253, I.363

SILVANUS

Ancient Roman god of forest, woods and wild beasts, oftenly associated with Pan and the Nymphs. He had numerous epithets and in many provinces-Gallia, Pannonia, Dalmatia- appears in various local aspects. He appears with a dog, holding in his hand the syrinx or a stick. In Dacia he appears on figurative and epigraphic monuments as one of the most popular divinities of the province.

SEE ALSO: BRRD I.30, I.45, I.65, I.158, I.161, I.163, I.170, I.276, I.284, I.290, I.337, I.338, I.339, I.342, I.344, II.399-408, [Tentea 2016](#).



Silvanus et Silvanae in Sarmizegetusa (lupa 15150)

SIRONA

In Celtic polytheism, Sirona was a goddess worshipped predominantly in East Central Gaul. A healing deity, she was associated with healing springs; her tributes were snakes and eggs. She was sometimes depicted with Apollo Grannus. In Dacia she appears only on epigraphic monuments in Sarmizegetusa (IDR III/2, 191):

*Apollini Granno / et Sironae dis prae/sentibus Q(uintus) Axius Aeli/anus v(ir)
e(gregius) proc(urator) Augg(ustorum)*

SEE: BRRD I.10, I.109, I.113, I.116, I.152, I.153, I.154, I.217, I.313, I.314, II.25

SOL AND SOL INVICTUS

Originally the allegoric personification of the Sun, Sol Indiges was an archaic Greek and Roman god. It is still unclear what is the real relation with Sol Indiges, Sol Elagabalus and the later Sol Invictus, and the other solar personifications appeared in the Mithraic or Dolichenian cults. In Dacia he appears in various figural and epigraphic sources.

SEE ALSO: I.10, I.11, I.60, I.88, I.89, I.90, I.91, I.109, I.113, I.116, I.158, I.163, I.170, I.216, I.220, I.221, I.276, I.290, I.313, I.314, I.337, I.338, I.339, I.342, I.344, II.409-413, [Wiegels 2013](#).



Apulum ([Wiegels 2013](#))

SORANUS

An archaic Sabine god, he was adopted by the Romans into their pantheon. Usually associated with Dis Pater or Apollo, he was a chthonian god, worshiped by the „hirpi Sorani“. His female partner was Feronia. He appears on some votive inscriptions in Dacia.

SEE: BRRD I.30, I.45

SPES

Roman goddess and personification of Hope Like Salus, Ops and Victoria, Spes was a power that had to come from the gods, in contrast to divine powers th resided within the individual such as Mens, Virtus and Fides. She appears only on some epigraphic monuments in Dacia.

SEE: BRRD I.28, I.30, I.45

SUCELLUS

Gallic god of agriculture, forests and vine, he usually is presented as a middle aged man, with a long handled hammer or olla and with a cloak over his right shoulder. He appears usually with Nantosuelta, his female couple. He appears on figurative and epigraphic monuments.

SEE: BRRD I.152, I.153, I.154, I.216, I.217, II.95

SULEVIAE

Known as the goddesses „who govern well”, the Suleviae were native Celtic divinities, worshiped by all social levels especially in Gallia, Noricum, Rome, Britain. Their cult is associated sometimes with the Matrones and Iunones. In Dacia they are attested only epigraphic.

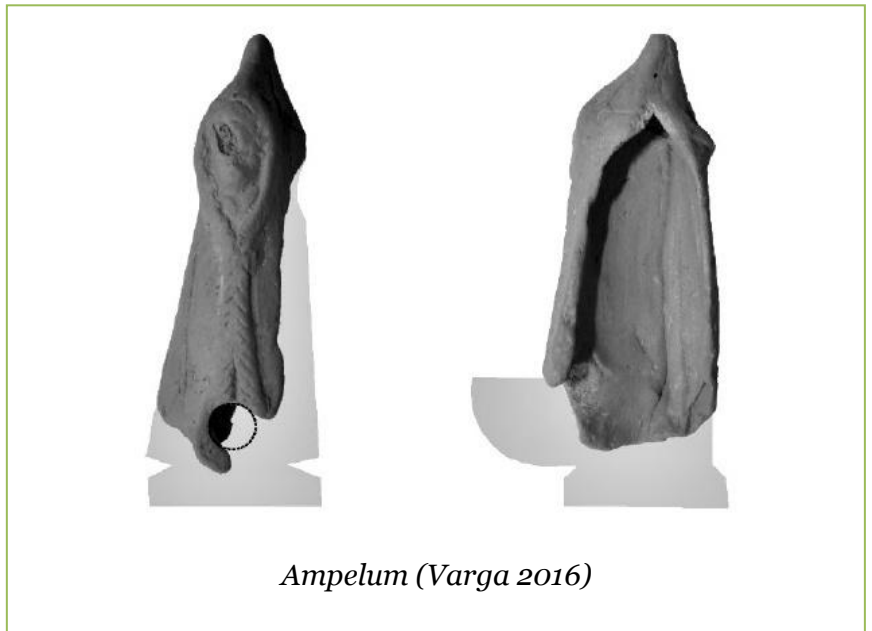
SEE: BRRD I.152, I.153, I.154, I.216, I.217

TELESPHORUS

Son of Asclepius, he was also a healing god, symbolized the recovery from illness. Originally a Celtic god, taken by the Gauls in Anatolia. He appears on some figurative monuments in Dacia, often associated with Aesculapius and Hygia.

SEE: BRRD I.30, I.45, I.65,

I.91, I.158, I.159, I.161, I.163, I.170, I.186, I.284, I.290, I.337, I.338, I.339, I.342, I.344, [Varga 2016](#).



TEMPUS BONUM



Alburnus Maior (lupa 15239)

A divine personification of the „good time” or favorable period of an emperor as an illusion to the mythological Golden Age of Cronos. This personification may represent the beginning of a new era or domination of an emperor. It was attested only epigraphically in Dacia.

SEE ALSO: BRRD I.28, I.30, I.36, I.45, II.414.

TERRA MATER

Originally an archaic Roman deity (known also as Tellus), she is one of Varro’s Di Selecti. Goddess of agriculture, fertility, she is often associated with Ceres.

In many cases, the ancient Roman goddess appears as a form of a local fertility deity. She was attested only on some votive inscriptions in Dacia, mostly related to mining settlements (salt or gold).

SEE: BRRD I.30, I.45, I.65, I.158, I.163, I.170, I.186, I.276, I.284

THANATOS

Greek personification of the Death (Roman Mors or Letus). He is represented as a young, nude boy with a sword, often associated with Eros or Hypnos. In Dacia he appears in funeral context or on few figural monuments.

SEE: BRRD I.28, I.30, I.36, I.45, I.214

THEOS HYP SISTOS

The „most high god”, Theos Hypsistos is one of the most representative divine figure of the religious and philosophical changes of the Empire in the II-III. century A.D. A result of the henoteist and later, monotheist tendencies appeared in the pagan communities in strong relation with Jewish and early Christian communities, this god appears especially in the Greek speaking part of the Empire. It will be popular in Dacia and the Balkan region, attested only on epigraphic monuments in colonia Sarmizegetusa.

SEE ALSO: BRRD I.10, I.11, I.60, I.88, I.89, I.90, I.91, I.109, I.113, I.116, I.216, I.220, I.221, I.297, I.298, I.301, I.303, I.313, I.314, I.356, I.357, II.415-417.

TITHOES-RE-HARMACHIS

Egyptizant, syncretic god, a representation of the three aspects of the ancient Egyptian Sun God. He was created in Alexandria and worshiped especially with Isis and Serapis. He appears on some small, figurative monuments.

SEE: BRRD I.44, I.88, I.105, I.122, I.172, I.269, I.304



Romula ([Boda-Szabó 2012](#))

TURMAZGADES

Known also as Turmasgades (Turmsgd') was a Ba'al from Commagene, later associated with the cult of Iuppiter. Represented usually in the form of an eagle, his iconography is very similar to other Orientalized gods, like Iuppiter Dolichenus, Elagabalos, Azizos. He appears on epigraphic and figurative monuments.

SEE ALSO: BRRD I.11, I.31, I.60, I.88, I.89, I.90, I.91, I.216, I.220, I.221, I.297, I.298, I.303, I.356, I.357. II.418-419.

THRACIAN RIDER/ HORSEMAN

In the literature the following denominations have been used: Thracian Rider, Thracian Hero, Hunter Rider, Thracian Rider, the divinity was not worshipped under a specific name, the epithet „Thracian” being generally used related to the origin of this cult. It represents a very widespread funerary and religious symbol among the Thracians, not being a unitary deity. The Thracian Rider incorporated multiple symbols (horse, dogs, rabbit altar fire, three, snake female divinity, conquered enemy), respectively personifications of some human and divine concepts. In Dacia he appears on various figurative monuments.

SEE ALSO: BRRD I.79, I.149, I.150, I.210, I.291, II.420-442, [Szabó 2016](#).



Apulum (lupa 19329)

TRIVIAE

Celtic goddesses of crossroads venerated especially by ethnic communities and colonists came from Gallia or other Celtic regions. In Dacia they appears only on epigraphic monuments.

SEE: BRRD I.30, I.45

VENUS

Originally an archaic Roman deity from Ardea, protector of vegetation and gardens or a mediating spirit of the prayer. In the 2nd century B.C. she was assimilate with the Greek Aphrodite. Later she was worshiped in almost every corner and social level of the Roman Empire as the goddess of love, sexual power and fertility. Her iconographical representations show an extremely rich variety. In Dacia appears on figurative and epigraphic monuments in civilian/domestic, military and funerary contexts too.

SEE ALSO: BRRD I.10, I.30, I.45, I.65, I.91, I.109, I.113, I.116, I.158, I.159, I.161, I.163, I.170, I.186, I.176, I.284, I.313, I.314, II.443-469, [Antal 2016](#).



Drobeta ([cimec.ro](#))



Potaiissa ([cimec.ro](#))

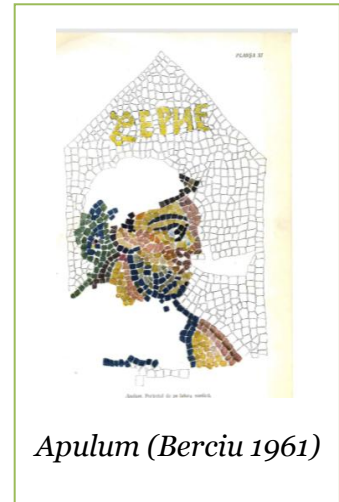


Sarmizegetusa
([cimec.ro](#))

VENTI

Daimons or divine personifications of the winds, known in Greek mythology as anemoi, the Venti are represented mostly as nude males with speeding horses. The most commonly represented Venti are: Boreas (N), Apeliotes (E), Notos (S), Zephyrus (W). In Dacia they appears only on a mosaic.

SEE ALSO: BRRD I.28, I.30, I.36, I.45, II.470.



VERTUMNUS

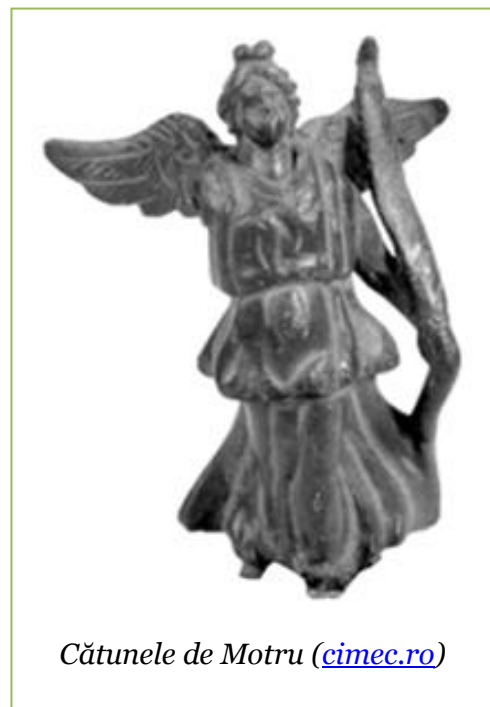
An archaic Etruscan deity, who had a statue in Rome in the Etruscan district of the city. He personified the idea of change and was a transformer. His love was Pomona. He was worshiped also as a protector of the vegetation and fruit trees. In Dacia appears probably on a figurative monument.

SEE ALSO: BRRD I.28, I.30, I.45, II.471.

VICTORIA

Ancient Roman divinity, with similar powers, as the Greek Niké, the personification of the glorious victory. Worshiped in various form and representation, she appears most commonly as a winged female deity. She is also associated with the cult of Bellona. She appears on various figurative and epigraphic monuments.

SEE: BRRD I.28, I.30, I.45, I.65, I.158, I.163, I.170, I.186, I.276, I.284, I.337, I.338, I.339, I.342, I.344.



VIRTUS

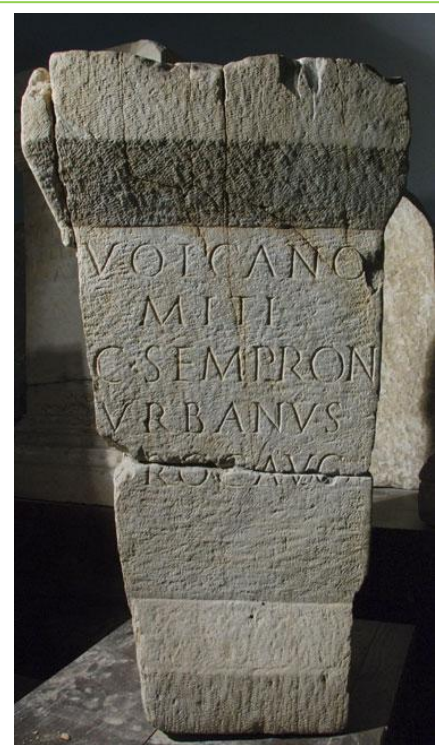
As the Greek Arete, Virtus was a personification of the military strength and virtue. She-or he-had a temple on Porta Capena in Rome, worshiped together with Honos, personification of the honour. Virtus also appears with Bellona on some inscriptions. In Dacia she appears only on epigraphic sources.

SEE: BRRD I.28, I.30, I.45

VULCANUS

An archaic Roman god, introduced by Titus Tius in Rome, he was worshiped on 23 August on a festival called Vulcanalia. Later he will be identified with Hephaestus. He is attested only on some votive inscriptions in Dacia, most particularly in colonia Sarmizegetusa.

SEE ALSO: BRRD I.30, I.45, I.65, I.158, I.163, I.170, I.186, , I.276, I.284, I.337, I.338, I.339, I.342, I.344, II.472.



Sarmizegetusa (lupa 15166)

ZAMANNISTHES

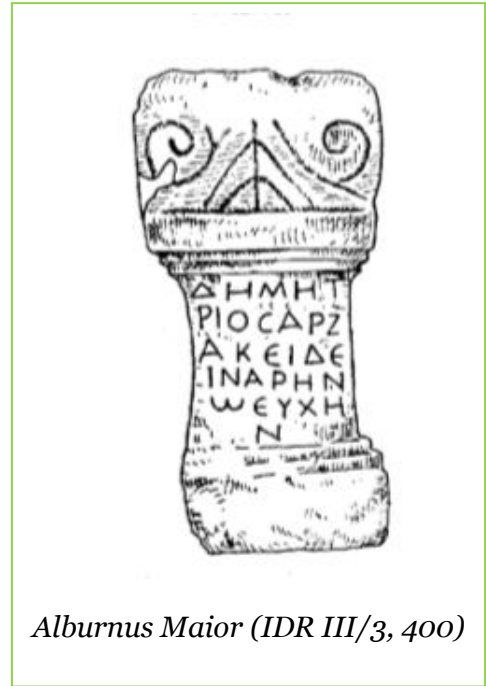
Collective divinities of unknown origin (probably from Asia Minor) they are attested as the gods of the soil on a single inscription from Arcobadara (Arcobara). The interpretation of the inscription is very problematic.

SEE ALSO: [Ardevan-Wollmann 2007](#).

ZEUS NARENOS

Local divinity from Asia Minor, probably from the city of Nara, Cappadocia or Galatia. Identified with the supreme god of the Greeks and then, with Iuppiter, he was worshiped especially by the microasian communities and colonists. In Dacia appears only on votive inscriptions, mostly in Alburnus Maior.

SEE: BRRD I.88, [I.253](#), I.363



Alburnus Maior (IDR III/3, 400)

ZEUS SARNENDENOS

God from Asia Minor, probably from Phrygia, known from very few inscriptions. He was worshiped by some colonists originated from Asia Minor in Alburnus Maior and Apulum.

SEE ALSO: BRRD I.88, [I.253](#), I.363, II.475.

ZEUS SITTACOMICUS

God from Asia Minor, probably from the locality of Sittacome. He was associated with the supreme god of the Greeks and Romans known only from one inscription in Dacia.

SEE: BRRD I.88

ZEUS SYRGASTOS

God from Asia Minor, Bythinia, where he appears especially in Tios, as a founder god of the city. Later he was identified with Iuppiter, worshiped also as Pateros. In Dacia known from only one inscription from Apulum.

SEE ALSO: BRRD I.88, II.476

MAJOR WORKS ON ROMAN RELIGION IN DACIA

