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NEW AND REVISED ROMAN INSCRIPTIONS FROM SREM

Abstract: The paper presents new and revised Roman inscriptions from modern Srem in Serbia. Unpublished material includes four votive monuments from Surduk and Sremska Mitrovica. The altar from Surduk (Rittium) was dedicated to Hercules. The invocation *Herculenti* instead of *Herculi* is related to the hypercorrection of the hero's name from *Hercules* to *Herculens*. Sremska Mitrovica (Sirmium) has yielded three fragmentary altars. One was dedicated to Jupiter Optimus Maximus and Terra Mater, another to Jupiter Optimus Maximus or Mithras. The term *pro salute* on the third monument implies that it was erected for the welfare of an emperor.

Revised inscriptions include monuments from Zasavica and the site Kaluđerske Vodenice. The epitaph from Zasavica records an officer of the legion *III Gallica* which was stationed in Syria. He served in the detachments of the army from eastern provinces that were on their way to Germania. The expedition force was assembled by Severus Alexander in preparation for a campagin against the Germanic tribes on the Rhine. The tombstone from Kaluđerske Vodenice was erected by a freedwoman Mastia for her patrons. Their names are lost, except for Gresa, daughter of Dasmenus, who belonged to the native population of southeastern Pannonia.

Key words: Srem, Sirmium, Rittium, Roman inscriptions, Hercules, Jupiter Optimus Maximus, Terra Mater, legio *III Gallica*

Several unpublished epigraphic monuments from modern Srem have been brought to our attention recently. One altar was discovered in Surduk, while three fragmentary votive monuments originate from Sremska Mitrovica. The revised inscriptions include an epitaph from Zasavica and a tombstone from the site Kaluđerske vodenice between Sremska Mitrovica and Manđelos. Modern Srem belonged to the province of Pannonia and, since 106 AD, Pannonia Inferior. Two major urban centres in the region

Fig. 1 a) The altar from Surduk dedicated to Hercules, b) inscription field (Documentation of National Museum of Serbia)

Сл. 1 a) Жртвеник из Сурдука посвећен Хераклу, b) натписно поље (документација Народног музеја Србије)

were Sirmium (Sremska Mitrovica) and Bassianae (Gradina near Donji Petrovci). Sirmium was probably a veteran colony, established by Vespasian or Domitian (Mirković 2004, 147–148; Mirković 2017, 27–29; Ferjančić 2024, 13–17). Bassianae were a Hadrianic municipium, while Caracalla raised the town to the rank of a colony (Milin 2004, 255–256; Ferjančić and Pelcer Vujačić 2024, 507).

NEW INSCRIPTIONS

1. Votive altar of limestone, with moulded base and capital. On the capital, simple *acroteria* and a triangle between them on the front side and simple *acroteria* on the back side. The *acroteria* on the front side and the left one on the back side are broken away. The right side of the die is damaged. The left corner of the base is chipped off and the right side of the base is damaged. Dimensions: H. 73 cm, W. 24 cm, Th. 30 cm. Inscription field: H. 33 cm, W. 22 cm, Th. 20 cm. Letter height: 5.5 cm in lines 1–3, 4.5 cm in l. 4. The letters are irregular and negligently cut (figs. 1a, 1b).

The altar, currently in possession of Miloš Mandić from Belgrade, was found in Surduk. It was bought thirty years ago from a peasant who had discovered it while ploughing his field. The village of Surduk on the right bank of the Danube is identified with Roman Rittium. The remnants of the settlement and fortress are located on the site of Gradina on the elevated bank of the river (Dautova Ruševljan i Vujović, 2006: 62; Đorđević 2007: 73–74).

The inscription on the altar, consisting of four lines, is as follows:

Deo
Her-
cule-
nti.

The altar was dedicated to the Greek hero Hercules. The dative *Herculenti* comes from the nominative *Herculens*. The insertion of *-n-* before the final *-s* in the hero's name is regarded as a hypercorrection. The omission of *-n-* from *-ns-* was common in Latin inscriptions since the third century BC (Väänänen 2006: 64, no. 121). Attempts at correcting it often led to inserting an *-n-* where it did not belong (Mann 1971: 223, n. 10; Barnett 2007: 722; Quirk 2017: 351). Hence *Hercules* was erroneously changed to *Herculens*. It should be mentioned that the *Appendix Probi*, compiled between the third century AD and fifth century AD (Quirk 2017: 350), notes: *Hercules non Herculens* (*Appendix Probi* 19).

The invocation *Herculenti/Herclenti* instead of *Herculi* is not frequent in epigraphic evidence of the Roman Empire. The fragmentary altar from High Rochester (Bremenium) in Britannia is noteworthy because it contains the same text as the monument from Surduk: *Deo / Hercu/lenti* (*RIB* 1264). Dedicators' names and usual expressions pertaining to the setting up of the monument (e.g. *votum solvit libens merito*, *donum dedit*) are missing in both cases. Other attestations of the invocation *Herculenti* include inscriptions from Rome, Hispania Tarraconensis, Germania Superior, Dalmatia, Dacia and Moesia Inferior. The altar found in Rome was erected during Hadrian's reign, on the occasion of the promotion of Marcus Ulpius Martialis from the rank of *decurio* in the *equites singulares Augusti* to that of centurion in the legion *I Minervia*. Hercules is invoked with Jupiter, Juno and Campestres (*CIL* VI 31158 = *ILS* 2213).[1] The fragmentary altar from Tardesillas in Hispania Tarraconensis was dedicated by a father whose name is not preserved for his son Caius (Jimeno 1980: 46–47, no. 30).[2] The monument from Germania Superior was erected by a detachment of the cohort *II Asturum equitata pia fidelis* which worked in the quarries in the vicinity of modern Brohl (*CIL* XIII 6793 = Matijević 2010: 49–51, no. 7).[3] It is dated to the reign of the Flavian dynasty or Trajan (Alföldy 1968: 193, no. 87). On the altar from Tropaeum Traiani in Moesia Inferior Hercules bears the epithet *Ripensis* revealing that he was worshipped as protector of the Danubian limes and its troops. The monument, erected by a veteran Iulius Valerius, is dated to the end of the third century AD or to the beginning of the fourth century AD (Popescu 1976: 186–187, no. 172).[4] The monument found in Apulum in Dacia was dedicated during the second century AD by a Greek *peregrinus* Gorgias (*IDR* III/5/1, 90).[5] The fragmentary altar from Dalmatia was discovered in

1 *I(ovi) O(ptimo) M(aximo) / Iunoni / Herclenti (!) / Campestribus /*[5] *M. Ulp(ius) Martialis / ex decurione / factus 7(centurio) ab / Imp(eratore) Caesare / Hadriano /*[10] *leg(ionis) I Miverv(i)ae / voto succepto (!) / d(onum) d(edit).* Cf. Irby-Massie 1996, 295, 298, no. 7.

2 *] / Caio filio / suo H(e)rcule/nti v(otum) s(olvit) l(ibens) m(erito).*

3 *Herclenti / vexelatio (!) c/o(ho)rtes (!) II Astur(um) / votum retuli(t) /*[5] *L(?) laet(a) lib(en)s.*

4 *Iul(ius) Val(erius) ex / bur(gariis) vet(eranus) / Herc(u)le/nti Ripe(n)/*[5]*si [e]x vot(o) / pos(u)it.* Gostar 1972: 486 has suggested a later date – end of the fourth century AD or beginning of the fifth century AD.

5 *Herculent[i] / Gorgias Po/sidonius e[x] / visu p(osuit).*

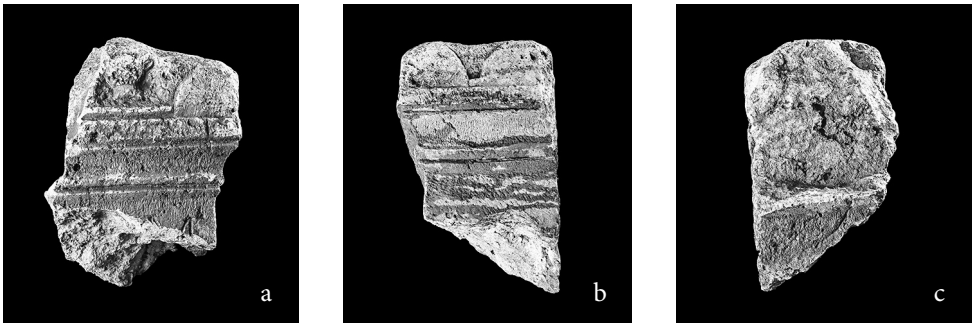

Fig. 2 Fragment of the altar from Sremska Mitrovica: a) front side, b) right side, c) left side (Documentation of National Museum of Serbia)

Сл. 2 Фрагмент жртвеника из Сремске Митровице: а) предња страна, b) десна страна, с) лева страна (документација Народног музеја Србије)

the vicinity of Glamoč identified with the Roman municipium Salvium (Škegro 1997: 97, no. 83).[6]

The cult of Hercules was extremely popular in western and Danubian provinces of the Roman Empire, including the Pannonias. The Greek hero had many guises and functions. He was worshipped by the Roman army as victor and protector. Dedicators of Hercules' altars in Pannonia Inferior, for instance, were mostly soldiers (Mócsy 1962: 732). The Greek hero was regarded as patron of stonemasons and traders. He was also a healing deity and protector of thermal waters and springs. His cult is therefore attested in spas and healing centers of the Roman provinces. Hercules was revered as protector of travellers who watched over roads and crossroads. Sometimes he was assimilated to indigenous deities with the same traits or functions. Such cases in Gallia and Alpes Graiae, for example, are revealed by the epithets *Illunnus*, *Andossus*, *Toliandossus* and *Graius* (Toutain 1907: 400–411; Jaczynowska 1981: 650–658; Gavrilović 2014: 52–61).[7] Hercules Magusanus and Hercules Deusoniensis, revered in Germania Superior and Germania Inferior, are regarded by modern scholars as indigenous gods identified with the Greek hero (Genèvrier 1986: 371–378; Jaczynowska 1977: 412–420; Petermandl and Spickermann 2022: 81–96).

2. Upper right part of a votive altar of limestone, with moulded capital. On the capital, simple *acroteria* and a head of an unidentified animal (possibly a bull) between them on the front side and simple *acroteria* on the right side. The left part of the capital is broken away. Most of the die is missing, only its upper right corner is preserved. Dimensions: H. 43 cm, W. 31 cm, Th. 28 cm. Inscription field: H. 8 cm, W. 28 cm, Th. 23 (figs. 2a–c).

The fragment was discovered by Danilo Ljevnaić in 2014 in Sremska Mitrovica, in Ratarska street 17–21, in the pile of discarded soil dug during construction works. It was donated with fragments no. 3 and 4 to the National Museum of Serbia. It is kept

6 *Herculenti / Aureliu(s) / Das/sto (sic!) Triti pos(uit) / [- - -.*

7 *Hercules Illunnus Andosus*: *CIL* XII 4316 = *ILS* 4536 Narbo, Gallia Narbonensis. *Hercules Toliandossus*: *CIL* XIII 434 = *ILS* 4535 Saint-Elix, territory of the Ausci, Aquitania. *Hercules deus Andossus*: *CIL* XIII 226 = *ILTG* 56 Lungdunum Convenarum, Aquitania. *Hercules Graius*: *CIL* XII 5710 Tarantasia, Alpes Graiae; *AE* 1991: 1184 Axima, Alpes Graiae.

Fig. 3 Fragment of the altar from Sremska Mitrovica dedicated to Jupiter Capitolinus and Terra Mater: a) front side, b) right side (Documentation of National Museum of Serbia)

Сл. 3 Фрагмент жртвеника из Сремске Митровице, посвећен Јупитеру Капитолинском и Мајци Земљи: а) предња страна, b) десна страна (документација Народног музеја Србије)

in the Collection of Roman and Medieval epigraphic and anepigraphic monuments, inv. no. 22_172.

The preserved part of the inscription is as follows:

[- - -] M
- - - - - -

The first line could be restored as *[I(ovi) O(ptimo)] M(aximo)* or *[S(oli) I(nvicto)] M(ithrae)*.

3. Upper part of a votive altar of limestone, with moulded capital. On the capital, a partially preserved rosette. On the right side of the altar, a partially preserved eagle with spread wings, holding a wreath in its beak. Most of the die is missing, only its upper part is preserved. Dimensions: H. 47 cm, W. 39 cm, Th. 49 cm. Inscription field: H. 12 cm, W. 37 cm, Th. 47 cm. Letter heights: 6 cm; E in the first line 4.5 cm. Triangular hederae in the first line (figs. 3a, 3b).

The fragment was discovered in Sremska Mitrovica with inscriptions no. 2 and 4 and donated to the National museum of Serbia. It is kept in the Collection of Roman and Medieval epigraphic and anepigraphic monuments, inv. no. 22_173.

The preserved part of the inscription is as follows:

[I(ovi) O(ptimo)] M(aximo) et Ter-
[rae Ma]tri
- - - - - -

The fragment is the first monument dedicated to Jupiter Optimus Maximus and Terra Mater found in Sirmium. In Pannonia, the two deities are invoked together in Aquincum (*TitAq* 927) and Sopianae (*RIU* 971). An altar dedicated probably to Jupiter Optimus Maximus and Terra Mater was discovered in modern Domnesti in Dacia as well (*AE* 1967, 388 = Gostar 1966, 175–176).[8] On several monuments from the Danubian and Balkan provinces Jupiter Optimus Maximus and Terra Mater are invoked with

8 For other interpretations of the text see commentary accompanying *ILD* 804.

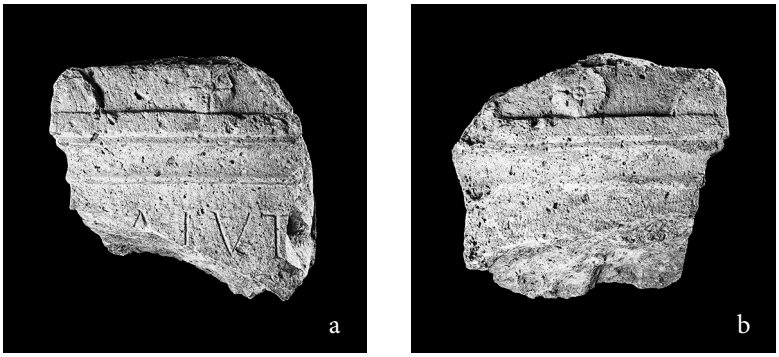

Fig. 4 Fragment of the altar from Sremska Mitrovica with the expression *pro salute*: a) front side, b) left side (Documentation of National Museum of Serbia)

Сл. 4 Фрагмент жртвеника из Сремске Митровице, са изразом *pro salute*: а) предња страна, b) лева страна (документација Народног музеја Србије)

other deities – Juno (*TitAq* 193 from Aquincum in Pannonia Inferior), Juno Regina and Minerva (*ILD* 175 from modern Denta in Dacia), Liber (*CIL* III 13240 from modern Ljubija in Dalmatia), Liber Pater and Libera (*TitAq* 194 from Aquincum in Pannonia Inferior; *IMS* I 16 from Singidunum in Moesia Superior). The connection of Terra Mater and the deities of the Capitoline triad in Pannonia might be regarded in light of her role as protectress of the soil of certain regions and the whole province (Gesztelyi 1981: 449–450).

The worship of Jupiter Optimus Maximus, supreme god of the Roman pantheon, is well attested in Sirmium. His cult was also widespread in other towns and regions of Pannonia, where votive monuments were for the most part erected by soldiers of the Roman army and magistrates and officials of the Roman state (Móscy 1962: 730). The predominance of military men is clearly visible in Sirmium. The dedicators of Jupiter's monuments were mostly soldiers, officers and veterans of the Roman army (Mirković 2017: no. 8, 12, 15, 17–19, 21, 57–60, 62–72, 74–92, 94, 95, 97, 98, 100–111, 113–116, 118–127, 129–132, 134). Several monuments were erected by members of the civilian population (Mirković 2017: no. 9–11, 13, 14). One altar was dedicated by a decurion of the colony of Sirmium (Mirković 2017: no. 16). In contrast to Jupiter Optimus Maximus, Terra Mater is attested on a single inscription from Sirmium. A fragmentary altar dedicated to her *pro salute vicorum* was discovered with monuments no. 2–4 published in this paper (Džamtovski 2025: 53–73). Terra Mater was particularly revered in the north African and Danubian provinces of the Roman Empire. She was worshipped as an agrarian deity, connected with the fertility of fields, sowing and harvesting. She also gave and sustained plant, animal and human life and all living beings returned to her womb after they died. In Dalmatia, Moesia Superior and Dacia, Terra Mater was revered in mining districts. As a fertility goddess she was connected with the mineral wealth because metals and stones were considered as gifts of nature. Terra Mater was presumably regarded as a patroness of miners and their activities as well (*LIMC* VII-1, 879; Gesztelyi 1981: 446–451; Dušanić 1999: 130–133; Sanader 1996: 127; Beu-Dachin, Cupcea and Cociş 2021: 170–171).

Fig. 5 Funerary slab from Zasavica (taken from: https://lupa.at/26353, Sremska Mitrovica – Muzej Srema; photo: Ortolf Harl 2016 März)

Сл. 5 Надгробна плоча из Засавице (преузето са: https://lupa.at/26353, Sremska Mitrovica – Muzej Srema; фото: Ortolf Harl 2016 März)

4. Upper part of a votive altar of limestone, with the moulded capital. On the capital, simple *acroteria* and rosettes between them on the front and left side. Both rosettes are preserved, as well as the left *acroterium* on the front side. Dimensions: H. 31 cm, W. 36 cm, Th. 38 cm. Inscription field: H. 15 cm, W. 33 cm, Th. 33 cm. Letter heights: 6.5 cm (figs. 4a, 4b).

The fragment was discovered in Sremska Mitrovica with inscriptions no. 2 and 3 and donated to the National museum of Serbia. It is kept in the Collection of Roman and Medieval epigraphic and anepigraphic monuments, inv. no. 22_174.

The preserved part of the inscription is as follows:

[Pro s]alut[e]
- - - - - -

Judging by the formula *pro salute*, the altar was probably dedicated for the welfare of an emperor.

REVISED INSCRIPTIONS

5. Slab of limestone, consisting of eight pieces. Dimensions: H. 64 cm, W. 128 cm, Th. 15 cm. Inscription field in a partially preserved moulded frame. Letter heights: 4.5–4 cm. Small letter O, measuring 2.5 cm, at the end of the sixth line (fig. 5).[9]

The slab was found in the nature reserve Zasavica on the right bank of the Sava, approximately 8.5 km upstream from Sremska Mitrovica. It is currently kept in the Museum of Srem in Sremska Mitrovica, inv. no. A/5759. Several sites in Zasavica have yielded architectural remains and finds from the Roman period. Remains of buildings

9 Photograph: lupa.at/26353.

were discovered at Vrbica u straži and at Bisage (foundations of a two-apse building, possibly a bath). Other finds from Zasavica include bronze coins, pottery fragments and animal bones (Đorđević 2007: 39).

The partially preserved inscription on the slab, consisting of six lines, is as follows:

D(is) M(anibus)
C(aio) Antonio Victor[i] q(uondam) opt(ioni)
spei leg(ionis) III Gallic(ae) qui vixit
ann(is) XLVIII Trahenti (!) origine
DEISTA civitat[e -3?-]ASS curan(te)
[.]an+ Prot[o -5?-] col(lega?) amico.

The proposed reading differs from the one published by Mirković (Mirković 1990, 633; Mirković 2017: 159–160, no. 49).[10] At the end of second line, she restored the rank as *op[t(ioni)]*. The vertical stroke of the T is clearly visible after P so the reading should be *opt(ioni)*. In the fourth line, the third *I* in *XLVIII* was ommitted. The letters SS after the lacuna in the fifth line were preceded by an A. The lower part of its second slanting stroke is visible on the stone, so the reading should be *]ASS*. At the end of the fifth line, Mirković read the noun *curam*. It appears, however, that the last letter in the line was actually an N, so the term should be *curan(te)*. According to Mirković, the nomen *Ant(onius)* at the beginning of the sixth line was preceded by a lost praenomen. It is not certain that the letter T followed the preserved AN. Mirković presumed that the inscription consisted of seven lines and proposed *[posuit?]* in the seventh line. The restoration is possible, but far from certain.

The forty-eight year old Caius Antonius Victor served in the legion *III Gallica*. His rank of *optio spei*, recorded in the second and third lines, denotes an *optio* qualified for the promotion to centurionate (Watson 1969: 79). The legion *III Gallica* was stationed in Syria since Augustus' reign (Dabrowa 2000: 309–310). The presence of its officer in the region of Sirmium or in the town itself must be related to its participation in one of the two campaigns in the western reaches of the Roman Empire. A detachment of *III Gallica* took part in Trajan's Dacian campaign in 105–106 AD. During the reign of Severus Alexander, after the second war with Persia waged from 231 to 234 AD, detachments of units stationed in the eastern provinces, comprising soldiers of *III Gallica*, were sent to Germania. This relocation of forces is connected with the emperor's preparations for a campaign against the German tribes that threatened the limes on the Rhine. The march route of eastern detachments most likely led through Viminacium (Dabrowa 2000: 310–312).[11] The chronological frame suggested for the monument from Zasavica points to the time of Severus Alexander. Comparing Victor's epitaph with the other inscriptions from Sirmium, Mirković has concluded that its date is not prior to the end of the second century AD and not posterior to the beginning of the third century AD (Mirković 1990: 635). It seems plausible, therefore, that the detachments of the units from the eastern provinces passed through Sirmium

10 Cf. *AE* 1990, 856; Lőrincz 2002: 118, no. 11.

11 Viminacium has yielded the epitaph of Valeria Hilara, wife of Marcus Aurelius Timon, centurion of the legion *III Gallica* (*IMS* II 85). The epithets *Severiana Alexandriana* in the unit's name reveal that it was erected under Severus Alexander.

on their way to the Rhine border.[12] Caius Antonius Victor died in the city and was buried there by his friend Protus.

The origin of Caius Antonius Victor was recorded in the fourth and fifth line of his epitaph. The partially preserved data is confusing and almost impossible to interpret in a satisfying manner. The expression *Trahenti origine* at the end of the fourth line offers no clues, since the toponym *Trahens/Trachens* or *Trahentis/Trachentis* is not attested in epigraphic and other sources (cf. Mirković 1990: 633–634). Several parallels come to mind if it pertained to a region, first of all Cilicia Tracheia i.e. Rough Cilicia in Asia Minor, encompassing the slopes of the Taurus and the coastal area in the western part of Cilicia (Talbert et al. 2000: Map 66, C4). Tracheia was the name of the rugged region in the south of Tauric Chersonese, i.e. Crimea (Talbert et al. 2000: Map 23, G4). The area around the Seleucia ad Calycadnum in Cilicia Tracheia was called Tracheotis in Roman times (Talbert et al. 2000: Map 66, D4). Trachonitis was a rugged region in southern Syria identified with the modern basalt lava region of Lejja (Talbert et al. 2000: Map 69, D4). The name of the community, village or town of Victor's origin was presumably recorded at the beginning of the fifth line. Unfortunately the letters *DEISTA*, preceding the word *civitate*, provide no clues for its identification.[13] The final element of Victor's *origo* was recorded in the fifth line, after the term *civitate*. The sequence ASS is certain but hard to interpret. Since it was preceded by three or four letters, one possibility would be *Lal]ass(eorum)*, already tentatively suggested by Mirković (Mirković 1990: 635). Lalasseis were a tribe living in Cilicia Tracheia in the upper Calycadnus valley. Their main settlement was the city of Ninica/Claudiopolis (Syme 1986: 162–163; Marek 2010: 414; Marek 2016: 331; Talbert et al. 2000: Map 66, C3). If Lalasseis were really mentioned in the fifth line of Victor's epitaph, could the term *Trahenti* in the preceding line denote simply a man originating from Cilicia Tracheia?

The epitaph of Caius Antonius Victor was erected by his friend and fellow officer. His military status is revealed by the term *collega* in the sixth line. The name of Victor's friend could not be restored with certainty. The sequence *[.]AN+* could have comprised an abbreviated praenomen, which is lost, and a nomen beginning with *An-* (for these *nomina* see: Solin, Salomies 1994, 15–18; *OPEL* I 105–137). If the third preserved letter in the sixth line was a T, it might have been *Ant(onius)* or *Ant(istius)*. However, the sequence *[.]AN+* could also be interpreted as part of a nomen. The cognomen of Victor's friend and colleague started with *Prot-*. We have opted for the name *Protus*, but other possibilities should be considered as well, for example Latin *Protectus* or Greek *Protogenes* (for these and other names see: Kajanto 1965: 77, 355; Solin and Salomies 1994: 386; *OPEL* III 168).

6. Fragment of a tombstone, broken on all margins. The inscription field was flanked by columns. The one on the left is partially preserved. Below the inscription

12 Mirković 1990, 635 envisaged the possibility that Caius Antonius Victor was part of Severus Alexander's entourage. However, she suggested another explanation of his presence in Sirmium. Victor could have been in the retinue of Iunius Maximus, tribune of the legion *III Gallica*, who was tasked with relaying the news of Lucius Verus' victory over the Parthians to Rome.

13 Mirković 1990: 640, n. 13 tentatively suggests *de Ista(eorum) civitat[e - -]*, noting that the proposed reading points to the region on the border of Lycaonia and Phrygia.

Fig. 6 Fragmentary tombstone from Kaluđerske Vodenice (after: Mirković 1971: Pl. XI, 1)

Сл. 6 Фрагментован надгробни споменик из Калуђерских воденица (према: Mirković 1971: Pl. XI, 1)

field, partially preserved relief of a grape-vine with heart-shaped leaves sprouting from a kantharos. Dimensions: H. 98 cm, W. 128 cm, Th. 23 cm. Letter height: 5–4 cm (Mirković 1971: 80, no. 74; Mirković 2017: 218, no. 244; cf. Душанић 1995: 40, бр. 23) (fig. 6). The monument was not seen by the authors.

The fragment was discovered in 1961 at the site Kaluđerske Vodenice, between Sremska Mitrovica and Manđelos. Kaluđerske Vodenice were situated on the road connecting Sirmium and the fortress of Bononia on the Danubian limes. A test-pit at the site has revealed the road foundation consisting of fragments of tiles, loose stones and pebbles at the depth of 30 cm. A Roman necropolis was observed near Kaluđerske Vodenice (Милошевић 1988: 122–123).

The preserved text, consisting of six lines, is as follows:

\- - - - - -
us obitis [et]
Gresae Dasm[eni]
vivae patron[is]
bene merentib[us]
Masti(a?) liberta
posuit.

The proposed reading differs from the one published by Mirković in minor details. She presumed that the VS at the beginning of the first line was preceded by an erased B – *[b]us*. The name in the fifth line was given as *Masti*.

The tombstone was erected by a freedwoman for her patrons. Gresa was the only one still alive at the time, the names of the deceased ones are not preserved. Gresa belonged to the native population of southeastern Pannonia.[14] She bore an Illyrian name

14 The name *Gresa* is not frequent in epigraphic evidence of the Roman Empire. It is attested in Latium (*CIL* XIV 4218 from Aricia), Moesia Superior (*IMS* I 122 from Sopot on Kosmaj) and in Dalmatia (*ILJug* 1612 from Stranjani, in the form *Cresa*). Cf. *OPEL* II 171 noting the instances from Pannonia and Moesia Superior.

(Mayer 1957: 152; Alföldy 1969. 213), which belongs to the Delmato-Pannonian onomastic group connected to the Pannonian tribes in the valley of the Sava and the Delmatae (Grbić 2016: 58). The name of her father *Dasmenus* is Pannonian (Grbić 2016, 61), attested among the Azali (*CIL* XVI 97 from Brigetio), Cornacates (*CIL* XVI 2 from Sirmium) and Breuci (*CIL* XIII from Rigomagus). Gresa was not a Roman citizen. Her status is revealed by her onomastic formula consisting of a personal name and patronymic in genitive, which was characteristic for peregrines (Bruun 2015: 801).

The freedwoman who buried her patrons was probably called Mastia. The name *Mastius* as a cognomen is recorded on two inscriptions from Numidia (*CIL* VIII 6751 from Tiddis; *AE* 1989: 875 from Lambaesis). It was borrowed from Libyan or Phoenician onomastic repertoire (Le Bohec 1989, 208).

The new Roman inscriptions from Srem represent a small but welcome addition to the epigraphic corpus of Pannonia. Together with the revised monuments, they expand our knowledge on the history of the area and the cults worshipped in Sirmum and on the Danubian limes.

Translated by Snežana Ferjančić

ABBREVIATIONS / СКРАЋЕНИЦЕ

AE

L'Année épigraphique, Paris: Presses universitaires de France.

CIL

Corpus Inscriptionum Latinarum, Berolini: Academia litterarum regia Borussica.

IDR

Inscripţiile Daciei romane / Inscriptiones Daciae Romanae, Bucureşti: Editura Academiei republicii socialiste România, 1975–.

ILD

C. C. Petolescu, *Inscripţii latine din Dacia*, Bucureşti: Editura Academiei Române, 2005.

ILJug

Inscriptiones Latinae quae in Iugoslavia inter annos MCMII et MCMXL repertae et editae sunt, Situla 25, Ljubljana: Narodni muzej, 1986.

ILS

H. Dessau, *Inscriptiones Latinae selectae* I–III, Berolini: apud Weidmannos, 1892–1916.

ILTG

P. Wuilleumier, *Inscriptions latines des Trois Gaules*, Paris: Centre national de la recherche scientifique, 1963.

IMS

Inscriptions de la Mésie Supérieure I, II, III/2, IV, VI, Beograd: Centre d'études épigraphiques et numismatiques, Faculté de philosophie, Université de Beograd, 1976–1995.

LIMC

Lexicon Iconographicum Mythologiae Classicae, Zürich – München: Artemis Verlag.

OPEL

Onomasticon provinciarum Europae Latinarum I-IV, Budapest – Wien: Archaeolingua Alapítvány – Forschungsgeselleschaft Winer Stadarchäologie, 1994–2002.

RIU

Die römischen Inschriften Ungarns, Budapest: Akadémiai kiadó; Amsterdam: Adolf M. Hakkert; Bonn: Dr. Rudolf Habelt, 1972–2001.

TitAq

Tituli Aquincenses I-V, Budapest: Pytheas, 2009–2021.

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НОВИ И РЕВИДИРАНИ РИМСКИ НАТПИСИ ИЗ СРЕМА

РЕЗИМЕ

У раду су објављена четири нова епиграфска споменика из Срема, којима су додата још два ревидирана натписа. Нови налази потичу из Сурдука, који се идентификује с римским утврђењем Ритијумом, и из Сремске Митровице, тј. Сирмијума. У Сурдуку је пронађен жртвеник посвећен Хераклу (сл. 1a, 1b). Име грчког хероја забележено је у дативу као *Herculenti*. Реч је о хиперкорекцији, која је настала у настојању да се исправи изостављање слова *n* из групе *ns*. Тако је номинатив *Hercules* погрешно промењен у *Herculens*. Датив *Herculenti* релативно је редак на епиграфским споменицима из Римског царства. Посведочен је у Риму, те у провинцијама Тараконској Хиспанији, Горњој Германији, Далмацији, Дакији и Доњој Мезији. Посебно треба издвојити жртвеник из Британије јер садржи исти текст као споменик из Сурдука. Наведено је само име божанства, без података о дедиканту или карактеристичних формула које би се односиле на подизање жртвеника (на пример, *votum solvit libens merito, donum dedit*).

Из Сирмијума потичу три фрагментована жртвеника, која се чувају у Народном музеју Србије. Одломак натписа (сл. 2a–c) вероватно је био посвећен Јупитеру Капитолинском (*Iovi Optimo Maximo*) или Митри, који је назван *Sol Invictus Mithras.* На другом фрагменту (сл. 3a, 3b) призивају се Јупитер Капитолински и Мајка Земља (*Terra Mater*). Та два божанства се први пут помињу на истом споменику у Сирмијуму. Култ Јупитера Капитолинског, врховног бога римског пантеона, веома је добро посведочен у тој флавијевској колонији. Дедиканти споменика су махом официри, војници и ветерани римске војске. Мајка Земља је посведочена на још једном споменику из Сирмијума. Реч је о фрагменту жртвеника посвећеног за добробит села (*pro salute vicorum*). Фрагментовани жртвеник (сл. 4a, 4b) био је, судећи према формули *pro salute*, вероватно посвећен за здравље, тј. добробит неког цара.

Два ревидирана натписа потичу са територије Сирмијума. Први је епитаф Гаја Антонија Виктора (сл. 5), нађен у Засавици, где су на неколико локалитета откривени архитектонски остаци и покретни налази из римског периода. Виктор је као подофицир (*optio spei*) служио у легији *III Gallica*, која је од Августове владавине била стационирана у Сирији. Његово присуство у Сирмијуму или околини треба повезати с припремама Севера Александра за рат против Германа на рајнском лимесу после 234. године. На путу ка Германији, вексилације састављене од јединица стационираних у источним провинцијама, укључујући и легију *III Gallica*, прошле су кроз Виминацијум у Горњој Мезији, а чини се сасвим вероватним и кроз Сирмијум. Гај Антоније Виктор преминуо је у том граду или у његовој околини. Надгробни споменик поставио му је пријатељ и подофицир, чије име не може са сигурношћу да се прочита. Његов *nomen* је можда гласио *Antonius* или *Antistius*, а когномен *Protus*.

Подаци о пореклу Гаја Антонија Виктора, забележени у четвртом и петом реду његовог епитафа, не могу потпуно да се растумаче јер је текст на неколико места нечитак или оштећен. Топоним *Trahens/Trachens* или *Trahentis/Trachentis* није посведочен

у епиграфским и другим изворима. Заједницу, чији је назив наведен на почетку петог реда, није могуће идентификовати. Део текста после речи *civitate* у истом реду је одломљен, затим следи група ASS. Будући да испред ње недостају три или четири слова, могућа допуна би била *Lal]ass(eorum)*. *Lalasseis* је назив племена које је живело у Кршевитој Киликији (*Cilicia Tracheia*), на горњем току Каликадна. Његово главно средиште било је Ниника/Клаудиополис.

Други ревидирани натпис нађен је на локалитету Калуђерске воденице, који се налазио на римском путу од Сирмијума ка Бононији на дунавском лимесу. Реч је о надгробном споменику који је ослобођеница Мастија подигла својим патронима (сл. 6). Од њихових имена сачувано је једино име Гресе, док су остала изгубљена. Греса је, судећи према њеном имену и имену њеног оца *Dasmenus*, припадала домаћем становништву југоисточне Паноније. Њена ономастичка формула, састављена од личног имена и патронимика у генитиву, била је карактеристична за перегрине и доказује да Греса није имала римска грађанска права. Ослобођеница која је подигла споменик њој и другим патронима звала се вероватно Мастија. Име *Mastius* је као когномен посведочено у Нумидији, а потиче из либијског или феничанског ономастикона.