



INSTITUTE OF DOCTORAL STUDIES  
BABEŞ-BOLYAI UNIVERSITY CLUJ-NAPOCA

# THESIS

(Summary)

## The religious life of Tibiscum

PhD supervisor:

Acad. Mihai Bărbulescu

Candidate:

Lucia Carmen Traleş

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Word of thanks

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## Chapter I

### The Mediterranean world brought by the Romans to Tibiscum

#### A. The physical-geographical framework

From a physical-geographical point of view, the place where the Romans settled is located at the exit from the Caransebeș depression (Pl. I), which separates two mountain ranges, respectively the Southern Carpathians (Pl. II) to the east and the Banat Mountains to the east. west and are part of the Western Carpathians.

The ancient ruins are located on both sides of the Timiș River on an area of approximately 60 ha, being administratively part of two territorial units.

#### 1. Research history.

##### 1.a. First mentions of Tibiscum

The earliest mention of the river Timiș belongs to Herodotus in Histories (IV, 49) where he writes the following: “Three other great rivers *Atlas*, *Auras* and *Tibisis* descend from the peaks of the Haemus mountains and, taking it to the north, flow into Istru. ”

##### 1.b. Humanism and the first collections of antiquities

##### 1.C The pioneers of archeology at Tibiscum

Ortvay Tivadar did a field research in the summer of 1876 and placed the ancient ruins on either side of the Timiș River, near Jupa.

The initiator of the Romanian archeological researches from Tibiscum is the great scientist Vasile Pârvan.

#### B. Modern archaeological research

##### 1. Systematic archaeological investigations

##### 1. a. The Romanticism of Archeology at Tibiscum

1. b. The organization of the “noble pasture” in land destined for cultural goods

1. c. Certainties in archaeological documentation and research

Stage I: Banat Museum in Timisoara (1964-1976).

Stage II: Banat Museum in Timișoara (1977-1991) / West University of Timișoara (1992-2012) / County Museum of Ethnography and Caransebeș Border Regiment (1990-1996).

Stage III: County Museum of Ethnography and of the Caransebeș Border Regiment / West University of Timișoara / University of Ferrara / “Titu Maiorescu” Institute of Banat Studies Timișoara.

## **2. The Tibiscum camps**

### **2.a. The camp at Tibiscum – Jupa**

In the years 1922-1924 G.G. Mateescu and Ioan Boroș identify the precinct of the large camp with the dimensions of 230 x 170 m, after 1964 Marius Moga discovers inside the camp a fortification with the dimensions of 110 x 101 m.

Soldiers stationed at Tibiscum built the camp and laid the foundations of the civilian settlement. We know the following units: *Cohors I Sagittariorum*, the unit was stationed until 196/197; *Palmyreni sagittari* mentioned in the year 118, and in the years 159/160 they were organized in a *numerus Palmyrenorum Tibiscensium* as an irregular auxiliary unit that stationed until leaving the province; *Cohors I Vindellicorum miliaria c. R.* brought to Tibiscum after 165-167 where he will stay until the end of the province; Mauri pedites et equites which formed at Tibiscum after 155 *Numerus maurorum Tibiscensium*, and remained until they left the province..

### **2.b. The camp at Tibiscum-Iaz**

At Tibiscum-Iaz, the Traianu point (Fig. 7) was discovered in the first archaeological levels the defensive system of a fortified Roman settlement (camp or castellum) that extends over an area of 90 X 60 m.

## **3. Civil settlements**

### **3.a. The civil settlement of Tibiscum-Jupa**

Located to the north of the camp, the civil settlement consists of 11 partially unveiled buildings and the kardo maximus street plot paved with limestone slabs with a width of approx. 7 m.

### **3.b. The civil settlement of Tibiscum – Iaz**

Located at approx. 400 m east of the civil settlement from Jupa, in the Roman settlement from Iaz, three buildings were fully researched.

### **3.c Raising the Roman settlements from Tibiscum to the rank of municipium**

During the time of Septimius Severus, we witnessed the raising of the military vicus to the rank of municipality and the settlement of Tibiscum / Iaz built on the territory of Ulpia Traiane to be attached to that of Jupa.

## **Chapter II**

### **The religious life of Tibiscum reflected in the inscriptions**

#### **A. Romanian historiography on religious life in Roman Dacia**

The classification of the deities worshiped in Dacia was made according to their origin, the most widespread being the Greco-Roman deities, the Semitic, Persian, Celto-Germanic oriental cults, etc.

#### **B. The religious life of Tibiscum reflected in the votive inscriptions**

- 1. Public inscriptions;** 1.a. Votive column dedicated to Mars Augustus
- 2. Greco-Roman votive inscriptions;** 2.A Apollo; 2.b. Diana; 2.c. Jupiter; 2.d. Minerva; 2.E Liber Pater; 2.f. Silvanus Domesticus; 2. g. The geniuses of Tibiscum.
- 3. Semitic, Persian Oriental cults;** 3.a. I.O.M. Dolichenus; 3.B Deus Aeternus; 3.c Mithras.
- 4. Palmyrian deities;** 4.a. Dii Patrii; 4.b. Belus; 4.c. Malachbelus; 4. d) Deus Sol Ierhabol.

## **Chapter III**

### **A. Religious art**

#### **1. Introduction to religious art**

##### **1.a. Research history**

Given the state of research at Tibiscum, I set out to describe cult monuments, votive pieces and other religious-themed representations, starting with the presentation of the deities in the diiconsentes group, followed by the deities from the classical Greco-Roman pantheon, those spread in the south of the Danube "Danube Knights", and the foreign, Celto-Germanic, Thracian-Phrygian, Persian, Oriental. In the knowledge of the religious life from Tibiscum, a defining element on the adored deities is their manifestation in public, civic or private.

**B. Monuments of worship:** 1. The head of the statue of Jupiter; 2. The monuments of Mithras.

#### **C. Votive monuments**

a) Stone statuettes; 1. The statuary group of Liber Pater accompanied by Pan and the panther; 2. Statue group of Liber Pater accompanied by the panther; 3. Base of statuette with inscription probably representing Liber Pater

b) Stone reliefs; 1. Relief Jupiter and Diana; 2. Jupiter votive plaque; 3. Relief Venus; 4. Relief Diana; 5. Mercury relief; 6. Votive relief with unknown dedication (probably Apollo or Nemesis); 7. Plaques with the representation of the Danubian Knights; 8. Votive relief with the representation of the goddess Epona; 9. Votive relief with the representation of the goddess Epona.

c) Narrative relief; 1. The narrative relief with the representation of Hercules' works

d) Bronze statuettes; 1. Venera; 2. Venera; 3. Efeb nud.

#### **D. Other representations with religious content**

a). Bronze relief .; 1. Bronze tablet with the representation of the god Sabazius; 2. Bronze hand with the representation of the god Sabazius.

b). Terracotta: 1. Terracotta statuette, torso Venus; 2. Terracotta statuette Venus and Eros; 3. Stone pattern with the representation of the goddess Venus; 4. Mold after stone pattern with the representation of the goddess Venus; 5. Eros terracotta statuette; 6. Clay pattern with the representation of a Genius Cucullatus; 7. Clay statuette with the representation of the god Osiris.

c). Decorative pieces: 1. Fountain with the representation of a Nymph; 2. Bas-relief with the representation of a Nymph.

d). Gliptica: 1. Gem with the representation of the goddess Minerva; 2. Gem ring with the representation of the god Apollo; 3. Gem with the representation of Eros; 4. Gem ring with the representation of a Satyr.

e). Ceramic medallions: 1. Ceramic medallion with the representation of the god Mars; 2. Ceramic medallion with the representation of the god Sol; 3. Ceramic molding (imprint) with the representation of the god Sol.

f). Bronze vessel attachment: 1. Handcuff attachment with the representation of the Gorgona Medusa; 2. Apply with the representation of a Silen.

## **Chapter IV**

### **Roman temple at Tibiscum**

#### **A. Temple in Romans**

#### **B. Sacred buildings in Roman Dacia**

#### **C. Sacred constructions discovered at Tibiscum**

The problem of the existence of a place of worship (temple) has been raised since the excavations of the '70s by Marius Moga who in 1975 discovered a fragment of a marble votive altar in "research in the civil settlement near the temple?".

1. The building dedicated to the god Apollo discovered at Tibiscum - Pond (Obreja commune, Caraş-Severin county).

The temple dedicated to the god Apollo from Tibiscum is unique in that it is the only archaeological research in Dacia.

2. The sacred construction discovered at Caransebeş - Câmpul lui Corneanu.

3. Possible constructions that could be considered cult buildings: 3. a. Building III of the military vicus; 3.b. Building I in the camp; 3.c Building XVI of the military vicus.

Conclusions:

Archaeological research carried out so far, demonstrates the special role of the camp, the civil settlement and the municipality of Tibiscum two thousand years ago in Roman Dacia. All these discoveries join the numerous epigraphs, creations of provincial religious art, a temple dedicated to Apollo, which speak of the existence of an intense religious life to which the population who lived here contributed. We are talking about Roman settlers, soldiers coming out of the hearths of the troops of *Palmyra sagittarius*, soldiers from the troops of warlords or Moorish horsemen. All of them contributed to the development of a flourishing urban life that manifested itself at the intersection of roads between Dierna and Ulpia Traiana Sarmizegetusa under the auspices of deities who are part of the mosaic of ancient polytheism. Less than a hundred years after the founding of the first Roman settlements at Tibiscum, more precisely since the construction of the first camps, we see



unprecedented changes in urbanism in architecture, but also in the most important element that accompanied the daily, official religion and various forms. manifestations of religiosity.

All these elements provide a global and complex picture of what was the settlement founded on the banks of the river *Tibisis*.