

Le monument qu'on publie dans cet article provient de la localité éponyme, qui s'étend à 1,5 km au Nord du village de Pcinja, au Sud de Kumano. Il a été transporté au Musée archéologique en 1930, mais depuis précieusement, et sous de telles conditions, ce n'est pas connu. Il s'agit d'un autel en calcaire (83 x 57 x 32 cm) portant une inscription latine, dédiée à la Triade Capitoline par un soldat romain à l'empereur Néron. Le relief de l'autel représente le dieu Asclépios, le dieu de la guérison, et deux autres divinités, un dieu et une déesse, qui sont probablement des divinités locales.

F. Kralj, Belgrade, dont le père avait obtenu le droit de cité probablement en entrant dans l'armée pendant le règne de l'empereur Néron, ne pouvait pas être un soldat romain par naissance, mais seulement par l'apport impérial. Le titre *commodus* apparaît dans l'inscription.

AN ALTAR TO THE HEALER GODS AND THE GENIUS OF IUPPITER DOLICHENUS

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An altar found at Prizren/Yugoslavia and published by N. Vulić in 1931 is of a certain interest for the religion of Iuppiter Dolichenus, yet it failed to find its way into the collections of monuments concerning this religion.¹ The altar is made of white marble (58 × 28 × 23 cm), its right upper corner is broken off, but otherwise it is well preserved. On its front side, the monument carries a relief of three gods and an inscription (Plate 1):

Vulić's Reading

As-
clep[i]-
o
So[li?]
Heracli Ti. Su-
rus et pro
genio Dol(i)cen[i],
paterno deo et geni[o]
cortis votum libies (= libens) p(osuit).

Revised Reading

As-	[Teles-	Hy-]
clep[i-	phoro	giae]
o		
So[- - -]		
Heracliti (filius), Su-		
rus, et pro		
Gen(io) I(ovis) O(ptimi) Doliceni		
paterno deo et Geni(o)		
cortis votum libies f(ecit).		

'To Asclepius, [Telesphorus and Hygia.] So [————] Surus, son of Heraclitus, to the Genius of Iuppiter Dolichenus the Best, the god of his father(land), and to the Genius of the cohort(?), gladly fulfilled his vow.'

The name of Asclepius is written on the upper left corner of the altar, above the relief of the god. Since there are two more deities represented, a child in a hooded cloak and a woman, they must be the companion gods of Asclepius, namely Telesphorus and Hygia. Their names, once written above their figures are now broken away.² The Association of the Dolichenian cult with Asclepius and Hygia or Salus is known from two other monuments, and our altar constitutes additional evidence that Iuppiter Dolichenus was also a healer god.³

The spelling GENIO DOLICENI is a contrived artifice, leading one to read *Genio* and at the same time *Gen(io) I(ovis) O(ptimi)*.⁴ A similar ruse is found in an inscription from Lauriacum/Noricum to the Genius of Iuppiter Dolichenus: GENIOMD, i. e. *Gen(io) I(ovis) O(ptimi) M(aximi) D(olicheni)*.⁵ On the Prizren altar, the god's title *M(aximus)* may have been omitted in order to improve the effect of the artifice. The Genius of Iuppiter Dolichenus is known from one more altar and from a graffito⁶ and a recent find has shown that not only Roman gods, but even the Syrian Iuppiter Heliopolitanus had a cult to their Genius.⁷ It thus appears that the genuine Roman view of the Genius as a god's essence, or power, was freely adopted by the oriental religions as they spread through the empire.⁸ Our altar, then, adds significantly to the not always fully recognized importance of the cult of the Genius in the religion of Iuppiter Dolichenus.⁹

The words *paterno deo* seem to qualify the Genius of Iuppiter Dolichenus as the home god of the dedicant whose name *Surus* would also designate him as a Syrian. This is however, not an absolutely reliable inference, for *Paternus* or Iuppiter *Paternus* is rather frequently worshipped in western Illyricum and hence may mean here an independent god.¹⁰ Likewise, *Surus* may be a Celtic name without reference to Syria.¹¹

Equally uncertain is the meaning of the Genius *Cortis*. It may mean the Genius of an auxiliary cohort stationed in the area to fight the endemic highway robbers: the find spot, on the northwest slope of the forbidding Skaron (Šar Planina) mountains is where the boundaries of the provinces of Dalmatia, Epirus, Moesia, and Macedonia met, and since the road from Dalmatia to Moesia was here joined by a track coming up from Lychnidus on the via Egnatia, a military road station guarded the site with *beneficarii* on duty.¹² Alternatively, the Genius *Cortis* is to be identified with Iuppiter *Cortalis*, a civilian deity also widely worshipped in western Illyricum.¹³

If the Genius of an auxiliary cohort was meant, the dedicant is likely to have been an active soldier, perhaps of *cohors I Aurelia Dardanorum*, and he somehow saw no need to identify his unit, possibly because the altar was placed in a temple belonging to members of the cohort.¹⁴ If the dedicant was indeed from Syria, and the Genius of Iuppiter Dolichenus was his native god, then he would be the first Commagenian soldier known to worship Iuppiter Dolichenus, for until now we had no evidence to support the assumption that the spread of this religion was due to the missionary zeal of Commagenian soldiers.¹⁵

¹ Published in *Spomenik 71*, 1931, 133 no. 322. The altar is missing in P. Merlat, *Répertoire des inscriptions et monuments figurés du culte de Jupiter Dolichenus*, Paris-Rennes, 1951, nor is it taken into account by L. Zotović, *Les cultes orientaux sur le territoire de la Mésie supérieure* (= EPRO 7), Leiden, 1966 or by M. Speidel, *The Religion of Iuppiter Dolichenus in the Roman Army*, (= EPRO 63), Leiden, 1978.

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my attention to this monument. The plate is owed to the Skoplje Museum where the altar is now preserved.

² This is the certainly correct observation by A. Mócsy, *Gesellschaft und Romanisation in der römischen Provinz Moesia Superior*, Amsterdam, 1970, 83, n. 47. Mócsy also restored the patronymic of the dedicant as given here, but it remains possible that the dedicant's name was *Ti(berius) Surus* and that the Sun and Heracles are invoked — for their being worshipped together see M. Nilsson, *Geschichte der griechischen Religion II* (= *Handbuch der Altertumswissenschaft V. 2. 2*), 3rd. ed., München, 1974, 439 f. For Heraclitus see the parallels *CIL III*, 633 IV 8; 781, 8; and

I^DR II, 15. If the philosopher was meant, the first name of our dedicant may have been Socrates, cf. *Anth. Pal.* VII, 363 and *ILS*, 4299.

The last letter of the text, according to the photograph, seems to be an F, even though Vulčić's *p(osuit)* would make good sense. The letter E in *libies* is a mistake for the palaeographically similar N: in cursive script both are written with two vertical dashes.

³ Merlat, *I. c.* no. 37 and no. 290; for *Salus* see *RIB* 1113 = Merlat, no. 273. Cf. P. Merlat, *Jupiter Dolichenus, Essai d'interprétation et de synthèse* (= *Publications de l'institut d'art et d'archéologie de l'Université de Paris*, vol. 5), Paris, 1960, 140 f.

⁴ R. Noll, *Anzeiger für die Altertumswissenschaft* 16, 1963, 190—192 (review of Merlat, *I. c.*); *AE* 1975, 668. E. Weber, *Neue Weihinschriften aus Carnuntum, Römisches Österreich* 2, 1974, 111—122, esp. n. 15. See also below, note 13.

⁵ *AE* 1975, 668. See also E. Weber, *Neue Weihinschriften aus Enns und Umgebung, Jahrbuch des oberösterreichischen Musealvereines* 110, 1965, 209—216, no. 6.

⁶ *CIL* III, 4401 and *AE* 1975, 668. Merlat, *Répertoire* no. 231 adds the doubtful example of *CIL* VI, 30931. Dr. Weber/Wien informs me that there is another instance, still unpublished, found at Mauer an der Url.

⁷ *AE* 1974, 496. For the *Genii* of Roman deities see L. Cesano, *Genius*, in: E. de Rugiero, *Dizionario Epigraphico* vol. 3, 1922, 449—481, esp. p. 479 ff; for *Genii* of military deities see M. Speidel and A. Dimitrova-Milceva, *The Cult of the Genii in the Roman Army and a New Military Deity, ARNW* II, 16 (1978) 1542—1555, esp. p. 1547 f.

⁸ In view of the many Roman deities with a cult of their *Genii*, including even abstract concepts such as *Sacramentum*, *Virtutes*, *Pax*, it is not likely that the Greek and oriental view of the *Genius* (*Daimon*) as the son and messenger of a god is meant. For this Greek view surviving in Roman times see e. g. Augustinus: *Genius est deorum filius* (quoted after W. F. Otto, *Genius, RE* 7, 1910, 1155—1170, esp. col. 1169, 54 ff.); see also Nilsson, *I. c.* 211 ff; 255 ff; 407; 539 ff, and *ILS*, 4294. Only if this Greek view of the *Genius* as the son and messenger of god would be meant here, might one consider three boyish bronze statuettes in Berlin and Straubing to represent the *Genius* of Iuppiter Dolichenus, cf. H. G. Horn, *Sensation aus Straubing, Paraderüstung — geraubt und vergraben, Kölner Römer-Illustrierte* 2, 1975, 125 ff.

The two Berlin statuettes are illustrated by Merlat, *Répertoire*, pl. 37, 3 and 38, but rightly doubted *ibid.* no. 362.

⁹ Merlat in his *Essai de synthèse* gives no consideration to the *Genius* of Iuppiter Dolichenus.

The *et pro* of our text remains unusual: Latin dedications, according to information obtained from the redaction of the *Thesaurus Linguae Latinae*, München, do not use the preposition *pro* for deities. The closest parallel I could find is *RIB* 1700: *Pro domu divina et Numinibus Augustorum Volcano sacrum vicini Vindolandenses curam agente* [— — —] *o* [— — —] *v(otum) s(olverunt) l(ibentes) [m(erito)]*. Here the *Numina* are deities but perhaps also the *domus divina*?

¹⁰ M. Mirković, *Inscriptions de la Mésie supérieure*, vol. 1, Belgrade, 1976, p. 49. Cf. *Inscr. Més. sup.* IV, nos. 19—23. Independent god: Mócsy, *I. c.* 245. Home god: Mirković, *ibid.*; for the equivalent *patrius deus* see e. g. U. Schillinger-Häfele, *Vierter Nachtrag*, etc., *Ber. RGK* 58, 1977, no. 44.

¹¹ For the name *Surus*, mostly Celtic, but sometimes designating Syrians see e. g. M. Speidel, *Eagle-Bearer and Trumpeter, Bonner Jahrbuch* 176, 1976, 123—163, esp. p. 130 f; see also the parallel *IG Bulg* 1590; for the name *Surus* in general see G. Alföldy, *Die Personennamen in der römischen Provinz Dalmatia* (= *Beiträge zur Namenforschung NF, Beiheft* 4), Heidelberg, 1969, 303; Ph. Leveau, *Un cantonnement de tribu au sud-est de Caesarea de Maurétanie: la borne de Sidi Bouzid, Revue des Etudes Anciennes* 76, 1974, 293—304, esp. p. 296; see also N. Duval (ed.) *L'onomastique latine, Colloques internationaux du CNRS no. 564*, Paris, 1977, index p. 508. A number of examples for patronymics other than praenomina, as in our case, can be found in D. van Berchem, *Le diplôme militaire de la Bibliothèque Bodmer, Museum Helveticum* 36, 1979, 101—110 — they do not necessarily prove that the father lacked Roman citizenship.

¹² Vulčić, *I. c.* no. 321: *I(ovi) O(ptimo) M(aximo), P(ublius) Ael(ius) Ing(enuus), b(ene)ff(iciarius) leg(ionis) VII Cl(audiae), v(otum) s(olvit) l(ibens)*. *Prizren* is not marked on the *Tabula Imperii Romani* K 34 Sofia (Ljubljana, 1976), but the road junction is (quadrant V, d).

¹³ Thus M. Mirković, *Die neuen Inschriften aus dem Gebiet des römischen Limes in Moesia Superior, Živa Antika* 15, 1966, 381—395, esp. p. 392 (= *AE* 1971, 427 f.); dito: Mócsy, *I. c.* 245, and *ILYug.* 537. If so, one may even consider the reading *Gen(io) I(ovis) Cortis*.





¹⁴ For the cohort see P. Petrović, *Inscr. Mes. Sup. IV*, Belgrade 1979, p. 31 f; for its use against the robbers: Mócsy, *l. c.* 194 ff, and idem, *Pannonia and Upper Moesia*, London, 1974, 195.

¹⁵ See M. Speidel (above, note 1) 7; however, a prefect of *cohortes II Flavia Commagenorum* dedicated an altar to Iuppiter Doli-

chenus: *AE* 1911, 35, cf. Merlat, *Répertoire*, 31 and a civilian from Seleucia-Zeugma in southern Commagene is known as a dedicant to the god, cf. *AE* 1972, 385. For Orientals in the Moesian army see Mócsy, *Pannonia* 154; cf. M. Speidel, *Legionaries from Asia Minor*, *ANRW* II, 7 (1980) 730—746.

VEČNI GENIJ JUPITRA DOLIHENSKEGA

Povzetek

Avtor korigira in komentira posvetilno besedilo iz 2. stoletja na žrtveniku iz Prizrena (hranjenem v muzeju v Skopju), ki ga je objavil N. Vulić v *Spomeniku* 71 (1931) n. 322, in ki se v prevodu glasi: *Asklepiju*, [*Telesforu in Higiji*]. *So*—[*Surus* (Sirec?), *Heraklitov sin*, je rade volje izpolnil zaobljubo Večnemu Geniju Jupitra Dolihenskega, bogu svoje domovine, in Geniju kohorte. Boštva, ki jim je žrtvenik posvečen, so prikazana v reliefu (glej sliko).

Najdišče leži v območju, kjer se stikajo meje rimskih provinc Dalmacije, Mezije, Epira in Maekdonije, mimo vodi cesta, ki prihaja iz severne Mezije (npr. iz mesta *Municipium Dardanorum*), in pelje do magistrale *Via Egnatia* (do mesta *Lychnidos*-Bitola). Pokrajina je gorata — Prizren leži za hrbtom Šar Planine (*Scardus mons*) — in bogata; ogrožali so jo *latrones*. Promet so varovali *beneficarii* in prejkone tudi neka pomožna kohorta, ki jo tekst neprecizno omenja, najbrž *cohortes I Aurelia Dardanorum*. Neprecizno jo omenja najbrž zato, ker je bil žrtvenik prejkone postavljen v svetišču samem, ki je pripadalo kohorti. Vojak, ki ga je posvetil, je doslej prvi poznani vojak iz Komagene, ki je počastil zaščitnika svoje dežele. Tudi *Večni Genij* Jupitra Dolihenskega se tu prvič omenja.