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TWO ROMAN INSCRIPTIONS FROM JIBOU, SĂLAJ COUNTY

Abstract: In 2025, restoration works on the Reformed Church of Jibou revealed two Roman inscriptions embedded within its southern buttresses. The church itself, first mentioned in 1460 and later passing to the Reformed community, has undergone numerous renovations, which likely facilitated the reuse of ancient materials. The two inscriptions are believed to have originated from Porolissum, a major Roman center near Jibou. The first, carved on limestone, is a fragmentary votive and construction text that follows established dedicatory formulas, suggesting the restoration of a sanctuary under the Severan dynasty. The second, a marble fragment, points to a taurobolic altar dedicated to Magna Mater, an extraordinary find given the rarity of marble in Dacia. Both pieces highlight the circulation and reuse of Roman monuments in later medieval contexts. Their integration into the church masonry predates antiquarian collecting, testifying to practical, rather than scholarly, reuse.

Keywords: *Roman Dacia, epigraphy, Porolissum, Roman religion, Dacia Porolissensis.*

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THE CHURCH IN JIBOU

The two inscriptions were (Fig. 1/a-b) uncovered in 2025, embedded in the outer wall of the Reformed Church at Jibou, Sălaj County.¹ The church is composed of a western tower, a rectangular nave articulated by buttresses, and a chancel terminating in a polygonal apse, likewise flanked by buttresses, to which a southern portico was later added. The earliest indirect reference to the building dates from 1460. It came into the possession of the Reformed community in the 1550s. The edifice was twice devastated, in 1658 and 1705, before undergoing a massive restoration in 1749 under the patronage of István Wesselényi and his wife, Polixénia Daniel. Subsequent major campaigns of renovation took place in 1772, 1879, 1887, and 1892.²

During the restoration works performed in 2025, the exterior plaster of the church's southern façade was removed. This intervention revealed, *in situ* within the masonry of two buttresses, three fragmentary epigraphic monuments, two of which date to the Roman period and constitute the focus of the present study (Fig. 1/c-d). The precise chronology of the integration of these epigraphic monuments into the buttress masonry cannot be established, but it is most likely that they were reused during one of the renovation campaigns noted above, probably in the second half of the 15th century.³ The two

¹ The church stands in the town center, at 1 Decembrie 1918 Street, no. 15, just south of the road junction with Libertății Street and 1 Mai Street. We would like to thank our colleagues Dan Culic (DJC Sălaj) and Emődi Tamás (SC Restitutor Pro SRL) for drawing our attention to these finds.

² POP/COCIŞ 2019, 284.

³ We warmly thank our colleague Dr. Ciprian Firea (Institute of Archaeology and History of

inscriptions may have been transported from one of the two Roman sites near Jibou, namely Tihău or *Porolissum*. As will be shown below, the complex nature of the two Roman texts, decisively favors *Porolissum* as their source. It should also be noted that this important military and civilian center had been known since the 18th century,⁴ serving as a quarry for building material. Moreover, the Wesselényi-Teleki family of Jibou owned properties in this area, from which they assembled an important archaeological collection.⁵ However, the manner in which the two epigraphic fragments were worked and set into the church masonry, as well as the fact that they were subsequently covered with plaster, suggests that these interventions occurred before the antiquarian phase of archaeological collecting.

INSCRIPTION NO. 1 (Fig. 2/a)

Votive and construction inscription, limestone; parallel-sided-shaped block, lower left corner cut. Preserves faint traces of line 1, left halves of lines 2–3, and a single letter trace from what is considered the final line. The epigraphic field was framed by borders, which were flattened for reuse as a building block. This intervention is evident for the left border and also very likely for the lower border.

Dimensions: 30 × 51 cm.

Writing: well executed letters, approximately 4.5 cm high; line 2: *hedera* between letters O and E; curious dividing mark between I and C. It is certain that the first letters of lines 2 and 3 are V and N, aligned on the same vertical axis to the right of the former border. Equally certain is that in line 3, E is followed by an I and not a T; to be compared with the T in line 2.

The fragment belongs to a broad category of votive and construction inscriptions, which record that a sanctuary, long fallen into ruin, consumed by fire or destroyed by the violence of enemies (*vetustate dilapsum, conlapsum, vi ignis consumptum*, etc.), was restored by a benefactor or a military unit. It is expected that the text will follow a formula similar to that of a construction inscription from *Porolissum*. Discovered by Constantin Daicoviciu in 1939 during excavations at the Temple of Bél, it was submitted for publication to his friend Artur Stein.⁶ Like the inscription from Jibou, it was carved on a limestone slab. The text of this reads as follows:⁷

Art Cluj-Napoca) for providing the reading of another inscription, written in Gothic characters, discovered on the same façade and bearing the date 1471/1474. Our colleague will also publish a dedicated study addressing all the medieval and Renaissance elements uncovered on this occasion.

⁴ GUDEA 1989, 33.

⁵ The collection began to be assembled in the late 19th and early 20th centuries. Gróf Teleki Domokos conducted an initial excavation at *Porolissum* as early as August 1907, donating all finds to the Wesselényi-Teleki family. Later, in 1958, Anna Teleki contributed a significant portion of this collection to the newly founded County Museum of History and Art in Zalău, where it became a central component of the museum's general holdings, see TELEKI 1908, 260; VERESS 1983; GUDEA 1989, 23, 37; HEGYI/KOVÁCS 2012; FÁBIÁN 2020.

⁶ STEIN 1944, 63; STEIN 1945, 3–4, fig. 1 (photo); For details regarding the circumstances of discovery, see DAICOVICIU 1953, 268 not mentioned in OPREANU/TALOŞ 2020, 102.

⁷ From the extensive literature on the subject, we may refer to AE 1977, 666; PISO 1980, 277–280; AE 1980, 755; GUDEA 1989, 762, no 10; PISO 1993,

*Pro salute [I]mp(eratoris) M(arci) Aur[eli(i)]
Antonini Aug(usti) pii fel(icis) deo
patrio Belo n(umerus) Pal(myrenorum) sagit(tariorum) tem-
plum vi ignis consumptum
5 pecunia sua restituer(unt) dedi-
cante [[C(aio) ?] I[ul(io) Sept(imio) Cast ?]ino]
co(n)s(ulari) III Daci[ar(um) M(arco) ?] Ulpio Victore
proc(uratore) Aug(usti) prov[inc(iae) Por]ol(isensis) cura agen-
te T(ito) Fl(avio) Saturn[ino (centurione) le]g(ionis) V
Mac(edonicae) p(iae) c(onstantis).*

We are dealing with one of the most important texts concerning both the military life and organization of Dacia, as well as Palmyrene religion, while using the following pattern: the name of the deity; the dedication *pro salute Imperatoris*; the name of the benefactor, who is also the subject of the sentence; the building and its condition, functioning as a direct object in the accusative; and, mandatory, the predicate, which may be followed by the circumstances of the votive act – for example, the dedicatory, the person or unit who carried out the work, the source of funding, the possible dating through the ordinary consuls, etc., which are all optional elements.

Let us consider to what extent this formula can be applied to the inscription from Jibou. In the second part of line 1, we may expect the accusative [*templum*], preceded by the nominative name of the benefactor or of the unit that carried out the operation. Working backwards, in the lost lines we would find the dedicatory formula *pro salute Imperatoris*, preceded by the name of the deity to whom the sanctuary belonged. There is no reason to doubt the reading *dilapsum* or *conlapsum* after line 2. However, a two-letter space remains at the end of the line, where we see the beginning of an adverb continuing in line 3 – *de | nuo*. This indicates that the work was carried out anew, from a fresh beginning,⁸ a formula frequently encountered in inscriptions of this type.⁹ Following this adverb is the dative pronoun *ei*, referring to the deity to whom the sanctuary belonged. Not only was the sanctuary restored, but also an annex connected to it by the conjunction *c[um]*. We can invoke multiple possibilities, such as *cum columnis, cum porticibus, cum adyto, cum scalis*, etc., but the exact term cannot be determined. This missing text fills the second half of line 3 and possibly part of line 4. If, as we suspect, this is the last line of the inscription, it contains a predicate such as *fecit, refecit, or restituit*, together with a circumstance such as *pecunia sua fecit*. Considering all of the above, fragment no. 1 may be read as follows (Fig. 2/b):

[-----]
[*pro salute Imp(eratoris)* ---]
[...]*aq* [--- *templum*(?)
vetustat[e dilapsum de]
nuo ei c[um ---]
[--- *restituit*(?) ---].

179, no 10; REUTER 1999, 529–530, no 148; ILD I 663; CARBÓ GARCÍA 2010a, 912–913, no 213; GOREA 2010, 144; HD-005830; EDCS-09300004.

⁸ See Oxford Latin Dictionary, Oxford 1968, 517: *dēnuō < de novo*.

⁹ AE 1904, 21 = ILAlg I 3875 = ILS 9374 (Ain Berda): --- *ponti[b]us denuo fac[t]is* ---; CIL VIII 16411 = ILTun I 1568 = AE 1927, 36 (Turris Rutunda): --- *pro salute Imp(eratoris)* --- *templum de[lapsum] denuo sua pecunia fecerunt cum columnis ornatis* ---; CIL XIII 5373 = ILS 4598 (Vesontio): --- *templum et porticus vetustate conlapsum denuo de suo restituit* ---.

The temple may have been located, like the one dedicated to Bél, in the *vicus militaris*, but just as well in the *municipium Septimum*.¹⁰ As for the date of the temple's reconstruction, the formula of the inscription points rather to the period beginning with the reign of Commodus, and especially to the Severan dynasty.¹¹ Most likely, as in the case of the temple of Bél, it belongs to the reign of Caracalla (A.D. 212–217).

INSCRIPTION NO. 2 (Fig. 3)

Fragment of a marble slab, lower central part of the inscribed field, reused as a building block. Five letters of the last line of the inscription are preserved, while a significant part of the inscribed field remained unused. We must stress the fact that at *Porolissum* marble was difficult to obtain and was employed only for artefacts of exceptional importance, or was brought here in the form of small finished items.¹²

Dimensions: 35 × 25 cm.

Writing: the letters measure 5–5.5 cm. The first question we raised was whether this might be a medieval inscription. After a thorough examination of the letterforms, we concluded that they can hardly be medieval and instead display the shapes and features of Roman provincial script. For example, one may note the exaggerated extension of the lower bar of L and the absence of a crossbar in A. An attempt to identify traces of a letter in the fracture on the left yielded no result. As for the fracture on the right, it can be stated with certainty that A was not followed by any vertical hasta. For this reason, we can rule out a name such as *Policarpus*, which in any case was correctly spelled *Polycarpus*.¹³ On the other hand, the letter A may have been followed by an M with an oblique left hasta, as was customary in Roman script.

The most straightforward reading would be *[apost]olica* or *[cat(h)]olica*. However, as these terms were not in use before the 4th century AD, a provenance from Dacia in this case must be excluded. Equally unsuitable is the adjective *anabolicus*, -a, -um, which refers to the transport on the Nile of various goods required by the Romans.¹⁴ A more plausible solution may be sought in the realm of religion.

The *taurobolium* was a ritual specific to Magna Mater (Cybele) and Attis, promoted to a prominent position within the official Roman religion during the reign of Antoninus Pius.¹⁵ It is not the term *taurobolium* itself that could be

¹⁰ For the timing of the separation of the two entities, see PISO 2001, 228–257; PISO 2005, 475–485; cf. OPREANU/LĂZĂRESCU 2016, 116–118.

¹¹ See EDCS.

¹² MÜLLER *et alii* 2012, 75–76, 109–114.

¹³ For *Polycarpus* (= Πολύκαρπος) see PAPE 1884, 1225–1226. We have not considered certain extremely rare names from other regions, such as *Mocolica*, see CIL V 450 = Inscrīt X/3, 143 (Piquentum): *Mocolica* | *Moliavi* *f(ilia) | Pepa an(norum) LXV[...]*. It would be difficult to account for the presence of such uncommon names in the final line of a marble inscription from *Porolissum*.

¹⁴ Vop., Aur. 45, 1: *Vectigal ex Aegypto urbi Romae Aurelianu vitri, chartae, lini, stupuae atque anabolicas species aeternas constituit; Ulp., Frg. Vat. 137: Anabolicarii a tutelis curationibusque habent vacationem*; see ThesLL I, 13; W. Kubitschek, RE 1/1 (1894), 2016. Alternative meanings such as *anabolium* (ἀναβολεύς, ἀναβολαῖα) – surgical implement (Mau, RE I/1 (1894), 2016) – or ἀναβολεύς – «one who assists another in mounting (a horse)» (Droysen, RE I/1 (1894), 2015–2016) – deserve just as little attention.

¹⁵ From the extensive literature on this subject, see H. Oppermann, RE VA1 (1934), 161–21; GARCÍA y BELLIDO 1967, 42–63; DUTHOY 1969; HENIG

included in the Jibou inscription, but rather the adjective *[taurob]olica[m]*, derived from it. For the highly complex and deeply meaningful sacrifice of the bull, a special altar was used, presumably of very large dimensions, such as that mentioned, for example, in an inscription from Vesunna:¹⁶

*Numinib(us) Aug(ustorum)
et Magn(a)e Matri deum
Aug(ustae) L(ucius) Pompon(ius) Sext(i)
Pompon(ii) Paterni
sacerdot(is) Arens(is) fil(ius) Quir(ina)
Paternus aram taurob(olicam)
posuit dedicavit-
que.*

From what is known concerning the *taurobolium*, it should be noted that this sacrifice was performed for the *numina Augustorum* as part of the imperial cult.¹⁷ But what is striking in the case of the Jibou inscription is the use of marble (a material seldom attested at *Porolissum*), the placement of the term under discussion at the end of the text, as though only the predicate *fecit* or *dedit* were missing, as well as the large area of unused space within the inscribed field. We may therefore venture, with some justification, to suggest that we are dealing with a slab belonging to such an altar. In this specific case, the reading may be proposed as follows:

[-----]
[aram taurob]olica[m(?)] *fecit(?)*.

In this case, the name of the benefactor would have appeared in the preceding line, and the altar would have been dedicated *pro salute Imperatoris or numinibus Imperatorum*. Given that only five letters were available, the proposed solution should be considered more as an epigraphic exercise rather than as a certainty.

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1984, 100; ALVAR 2008, 63–73, 361–292; CARBÓ GARCÍA 2010 b, 67–68, with further reading suggestions.

¹⁶ CIL XII 11042 = ILS 9278 = AE 1957, 226 (Vesunna / Périgueux); to be compared with CIL II 5260 (Aug. Emerita): *aram tauroboli sui nataliciorum redditi*. For such an *ara taurobolica* see SCHUDDEBORN 2009, 232, 235.

¹⁷ For this relation, see FISHWICK 1991, 393–394.

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a



b

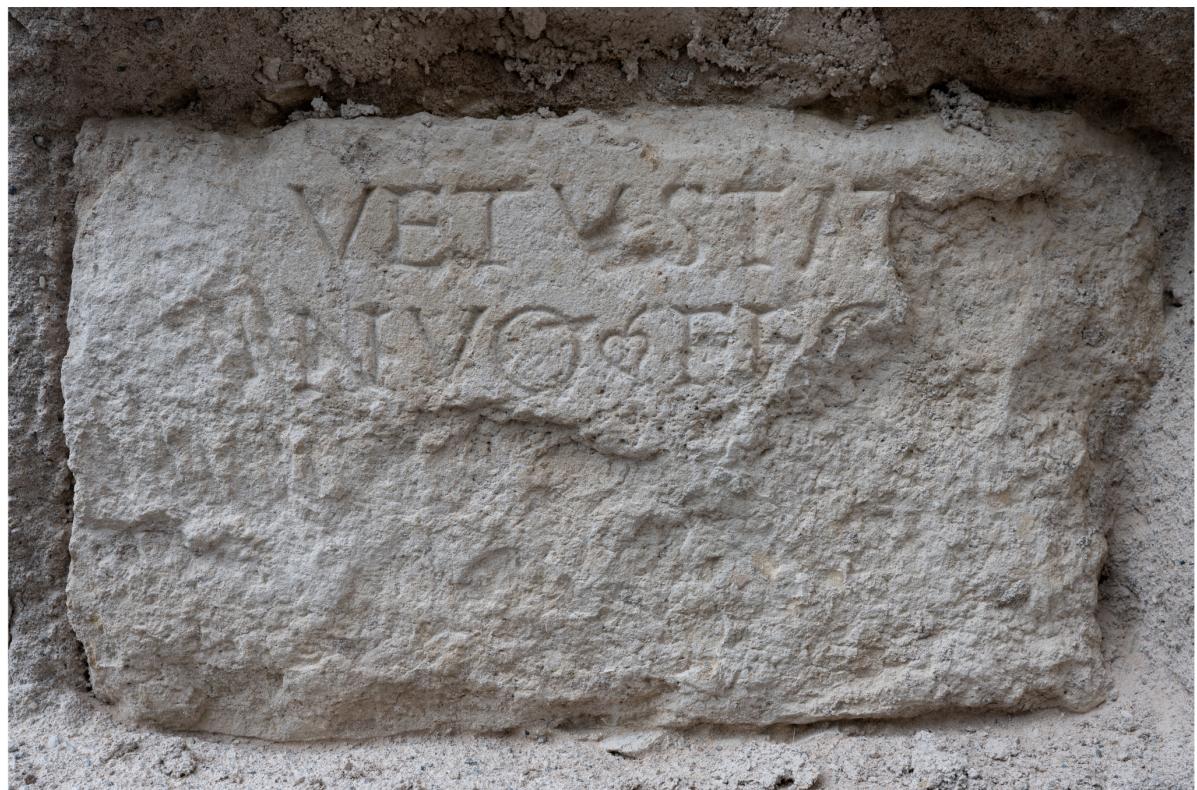


c



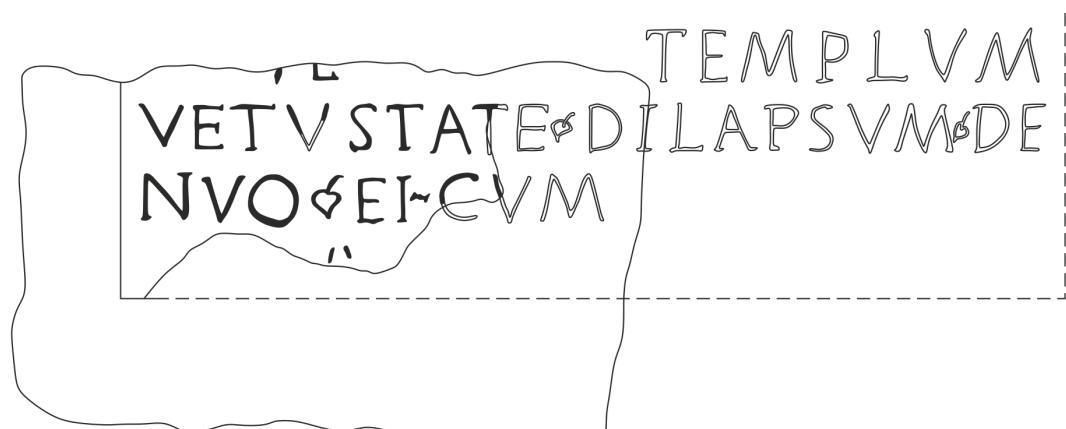
d

Fig. 1.



a

0 20 cm



b

0 20 cm

Fig. 2.



0

20 cm

Fig. 3.