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VOLUME I



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*These proceedings are dedicated to the memory of
C. Sebastian Sommer,
dear friend and colleague,
man who dedicated his entire life to the Roman limes.*

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The Cult of God Mithras on Roman Danube Limes in Pannonia Inferior and Moesia Superior*

ABSTRACT

The existence and practice of the cult of the god Mithras, as well as the existence of mithraea, have been confirmed in the localities on Danube Limes in Lower Pannonia and Upper Moesia. In this paper, an update of already known and published epigraphic and archaeological monuments will be presented, along with the new findings, its interpretation in the local, regional context, with the emphasis on the iconography of the monuments, which in some monuments exhibits certain not often seen traits and details (like for example attribute of pedum or attribute of flagellum carried by dadophores). We shall discuss the possible ways of diffusion of the cult and locations of the workshops and try to resolve some of the questions about dedicants' identity, in the light of the hypothesis established in earlier literature that the main carriers of the cult were soldiers and military personnel in Roman army on Danube Limes in Lower Pannonia and Upper Moesia. We will also emphasize the significance of certain iconographic particularities characteristic for the Mithras' cult in the territories of the Central Balkans' Roman provinces which can be perceived also in some of the material found in Limes localities and try to interpret them in the light of other, so far known analogies in other Roman provinces.

KEY WORDS: UPPER MOESIA, CULT, MITHRAS, ARMY, DANUBE LIMES

Different cults of Asia Minor and Syrian origin have been confirmed so-far on numerous localities in Danube Limes territory of Pannonia Inferior and Moesia Superior most prominent being the cult of god Iuppiter Dolichenus, gaining respect as among autochthonous population as well as among Roman-

ized inhabitants as well.¹ But even more popular deity among the military, but also civilian population, was the cult of god Mithras, whose first confirmations in the shape of the votive monuments and votive icons are known from the 2nd century. The analysis of epigraphic and archaeological monuments in the context

*The article results from the project: Romanization, urbanization and transformation of urban centres of civilian and military character in the Roman provinces in the territory of Serbia (no. 177007), financed by the Ministry of Education, Science and Technological Development of the Republic of Serbia.

¹The Asia Minor and Syrian cults that have been confirmed so-far on the localities of Danube Limes in Pannonia Inferior and Moesia Superior are the cults of: Magna Mater, Attis, Iuppiter Dolichenus, Iupiter Turmasgades, Iuppiter Melanus, Iuppiter Cidiessus, Zeus Okkomenos, Zeus Ezzaios, Zeus Synenos, Sabazius, Mên, Artemis of Ephesus, Dea Syria and Sol Invictus, Gavrilović Vitas 2010.

of Mithraic dedications, dedicants, iconography of tauroctony scene and discussing the possibilities of sacred topography of a mithraeum, ritual practices and the process of initiation through seven Mithraic grades were encompassed in the process of interpretation of the so-far known Mithraic monuments from Limes area in Pannonia Inferior and Moesia Superior. Particularly, the focus in this paper is on the most important finds and *mithraea* from mentioned territory, as to less known Mithraic monuments and temples from Limes localities.

The god Mithras, Iranian god of light, Creator of the Universe, was a solar deity whose cult was the last to penetrate western parts of Roman Empire from the Hellenized East. However, very soon god Mithras attained many worshippers in almost all Roman provinces, particularly in Rhine and Danube area. As a warrior against Evil, god Mithras was an excellent *exemplum* to follow for soldiers and military officials, with alluring hope of salvation and rebirth contained in the theology of the cult. The abundance of epigraphic and archaeological material in the territory of Danube Limes in Pannonia Inferior and Moesia Superior confirms the popularity which god Mithras enjoyed in the localities in aforementioned area. The votive monuments dedicated to god Mithras were found in the Pannonia Inferior localities like: Sremska Mitrovica (Sirmium),² Ilok (Cuccium), Petrovaradin (Cusum),³ Budapest (Aquincum),⁴ Dunaujvaros (Intercisa)⁵ and Surduk (Ritium).⁶ In the province Moesia Superior, epigraphic testimonies were found in the localities Arčar (Ratiaria), Smederevo (some monuments originally being brought from Viminacium to Smederevo

and used as *spolia*), Singidunum, Viminacium and Prahovo (Aquae).⁷ Votive relief icons of god Mithras were, however, found in abundance, as in Limes area, but also in the interior of the provinces as well, confirming the wide diffusion of the cult among indigenous inhabitants as well. In the majority of the votive monuments, god Mithras is venerated by the epithet *Invictus*, as the deity under whose protection the dedicant and his family put themselves.⁸ The most frequent consecration formulas are *Deo Invicto Mithrae* and *Deo Soli Invicto Mithrae*. In a few monuments, like in the case of a votive altar from Aquincum or monument from Ritium, beside the epithet *Invictus*, Mithras has also the epithet *Sacrum*, which underlines his sanctity and the grandeur of the divinity. As for the dedicants, their origin and their social status, the analysis of dedicants' names and professions showed that majority of dedicants were soldiers, like in the case of *hastatus* from the votive monument found in Viminacium,⁹ veterans, even one *nauclerus*, commander of a ship – again from the votive monument from Viminacium.¹⁰ Other professions of the dedicants include *vestiarius*, clothes dealer from the monument found in Smederevo but originally from Viminacium (we already mentioned that some of the monuments were transferred from Viminacium to Smederevo and used as *spoliae*) and a *magistrate* – again from the monument found in Smederevo.¹¹ Dedicant of the votive monument from Ratiaria is also a magistrate Marcus Cocceius Valens.¹² However, there is only one votive monument, found in Petrovaradin (Cusum), whose dedicant could be a Mithras' *sacerdos* – the abbreviation *sac*, could be read as *sacerdos* but also as *sacrum* and since on the wider territory of Cusum there are no other confirmations of

²ZPE-198–302, 303; *Lupa* 5710, 5711.

³CIL 3 3260.

⁴CIL 3, 3383, 3475, 3476, 3479, 3480, 3481, 3482. 10467; *AE* 1937, 198; *AE* 1910, 127; *AE* 1982, 808; *AE* 1990, 814, 815, 818, 819, 820; *TitAq*-01, 266; *AE* 2004, 1133; *CIL* 3, 10466, 14343, 14347.

⁵CIL 3 10309; *AE* 1908, 51; *RIU*-05, 1092. A votive altar dedicated to god Mithras, but without any dedication, only the bust of the god Sol, *Lupa* 8060.

⁶CIL 3 15138.

⁷*AE* 1966, 344; *IMS* II, n. 29, 30, 31, 32, 34, 308; *IlJug* 7; *IlJug* 483. We should mention a votive altar found in the locality Karataš (Dijana) with two letters D M, which could be read as *Deo Mitrae*, Mirković 2015, 93, n. 40.

⁸The epithet *Invictus* encompasses the braveness, strength, invincibility and triumph of the god in question, which's name the epithet accompanies. Besides god Mithras' name, in Moesia Superior the epithet *Invictus* stands only beside the name of god Hercules, Gavrilović 2014, 19–20, cat. no. 1, 13 with bibliography.

⁹*IMS* II, 32.

¹⁰*IMS* II, 31.

¹¹*IMS* II, 30.

¹²*AE* 1966, 342.

the god's cult, if the inscription from Cusum was really dedicated by Mithras' priest, it would make a single dedication of this type, dedicated by the god's priest.¹³

As for the votive icons dedicated to god Mithras, among numerous finds with "bull-slaying scene" known as *tauroctony* in the icons' center, where the cloaked Mithras with Phrygian hat is stabbing the bull, accompanied by torchbearers Cautes and Cautopates, busts of Sol and Luna in the upper corners of the scene and different animals around the deity, we can differ the icons which represented high quality works with elaborated iconography, which reflects solid artisan's knowledge of the cult's theology and icons which were custom local artifacts of average quality and uniform iconography, serially produced. The majority of so far discovered votive icons contain only the scene of tauroctony, while rare examples include upper and lower register, where different scenes from Mithras' mythology narrative are represented.

Sculptural and statuary finds are quite rare, but among them, some are really exquisite in the direction of knowing better the iconography of main protagonists of Mithras cult. In that context it is important to mention the head of god Mithras or Cautes from Aquincum (Fig. 1) or the statue of a dog from Intercisa.¹⁴ An impressive find is represented in a sculptural composition from Symphorus and Marcus' mithraeum in Aquincum, known as mithraeum IV, where god Mithras is flanked with his two torchbearers who instead of torches, hold shields in their hands (Fig. 2).¹⁵ A solid quality work is represented by a fragmented statue of Cautopates, also found in Aquincum. All these finds were discovered in the sanctuaries of god Mithras - *mithraea*, among which some *mithraea* like Symphorus and Marcus mithraeum from Aquincum, were discovered inside the walls of the camp, next to the house where the military tribune lived.¹⁶ This particular position of the mithraeum, known for its rich finds, confirms already presumed active senatorial participation in the Mithras'



Fig. 1 - Head of Mithras or Cautes (?)
(Photo: Ortolf Harl 2006, <http://lupa.at/8367>)

cult in the city, which was based on the numerous dedications offered by the senatorial commanders to the god.¹⁷ Archaeological material, 15 votive monuments dedicated to the god Mithras and so far confirmed five mithraea in Aquincum, imply that senatorial commanders were very involved in the practicing and maintaining of the god's cult, continually embracing local practice of Mithras' worship.

Deeper knowledge about the Mithras' cult doctrine is implied also with round stones found in the mithraeum of Symphorus and Marcus from Aquincum, which re-

¹³CIL 3 3260; CIMRM 2, 248, no. 1841; Cumont 1896, n. 320; The votive altar dedicated to god Mithras was found at the locality Petrovaradin (Cusum) around 1690. year. The word *sacerdos* which could stand for the abbreviation *sac* isn't the ultimate solution, because it can also stand for the epithet *sacrum*, Zotović 1973, 41, no. 53.

¹⁴<http://lupa.at/11079>

¹⁵CIMRM II., n. 1791; Clauss 2001, 45–46;

¹⁶Szabo 2018, 106; Varheliy 2010, 145–146.

¹⁷Varheliy 2010, 145–146.

present seven spheres¹⁸ and preserved fresco painting, which is quite rare and so far known only from mithraea in the localities Dura Europos, where hunting scene is preserved, Hawarti and few mithraea in Italy, as also again from Symhorus and Marcus' mithraeum in Aquincum, where some fragments of line painting were found.¹⁹ In Moesia Superior, however, so far no traces of fresco painting were found in presumed *mithraea*. Mithras' cult had many worshippers in the locality Intercisa, which is confirmed with the remains of the god's sanctuary and with a Mithras' relief which represents a kind of archetype of the *Mithras tauroktonos* depictions, the original scheme characteristic for Italian and Pannonian representations of tauroctony, which sharply differs from the Balkan, Dacian and German depictions of the scene, with their own original iconography.²⁰ However, a votive icon found in Horreum Margi represents a close analogy to the icon from Intercisa which is very interesting because of the diffusion of the Mithras' cult in Moesia Superior.

As for Sirmium, the capital of the Roman province Pannonia Inferior, four votive monuments dedicated to god Mithras were found so-far, of which two altars were dedicated by the decurion C. Iulius Italicus for the restoration of the god's sanctuary.²¹ Both votive altars were found in the area of the northern periphery of the forum, where also votive altars dedicated to the Mother of the gods, god Sylvanus, the representation of a scene from the myth about Artemis/Diana and Actaeon and a relief ceramic handle of a patera with the image of the goddess Luna, were found. The very place of the monuments' discovery is near the point of the intersection of the two main city communications and it is certain that there, in the area of the north periphery of the Sirmium city forum, from the second half of the 2nd to the middle of the 3rd century, the temples of deities Diana/Luna, Magna Mater, Silvanus and god Mithras, existed.²²

Judging by the inscriptions from the votive monuments and the cult objects in connection with the god Mithras found in Moesia Superior Danube Limes centers, like Ratiaria, Singidunum and Viminacium, the deity was favored among the persons in military service, but also ordinary citizens and inhabitants. As many authors agree, the god was at first rooted in the army, but soon gained his followers among the civilians too - from the inscription dedicated by Gaius Iulius Valens, veteranus of the legion VII Claudia, we find out that Mithras' temple which existed in Viminacium was restored (the inscription is dated to the second half of the 2nd century).²³ Gaius Iulius Valens served in the governor's office in Viminacium, at the end of his prosperous career he became a decurion of the city and repaired the mithraeum at his sole expense.²⁴ On approximately half of the votive monuments found in Moesia Superior Danube Limes area, Mithras' dedicants were in a military service, like already mentioned *hastatus* Claudius Diogenes from the legion VII Claudia (Fig. 3) or Valerius Liberalis, a soldier of legion VII Claudia. All these dedicants were probably initiated as soldiers into the Mithras' cult and when they retired, as we can see from the votive monument of Gaius Iulius Valens from Viminacium, they acted as multipliers in their civilian surroundings. Other professions of Mithras' dedicants included administrative personnel, tradesmen, artisans, freemen etc. Chronologically, the majority of Mithras epigraphic monuments and votive reliefs from Pannonia Inferior and Moesia Superior Limes area are dated from the second half of the 2nd century and to the 3rd century (Fig. 4). In certain cases, we can be more precise, like for example in the case of the mentioned votive altars from Sirmium, on which Sirmium is mentioned as *colonia*, so we can date the monuments from the middle of the 2nd century onwards or as in the case of the votive monument from Viminacium (found in Smederevo, Fig. 6), where the colonial status of the city is also mentioned and therefore the monument dates from the period after the 238. year. How well or not were

¹⁸In mithraeum from Aquincum, four stone pine-apples, seven sandstone altars (presenting spheres), eleven balks in stone (found in the northern part of the temple) and twelve stone balls found in the central aisle, were found, CIMRM II, n. 1772. These finds are similar to single examples from Lamaesis, Santa Prisca and *Castra Peregrinorum mithraea* in Rome, Clauss 2001, 126.

¹⁹Elsner (with previous bibliography) 2001, 277–279; Dirven 2016, 17–33; Gawlikowski 1999, 197–204; CIMRM II, n. 1767.

²⁰Toth 1997/1998, 535–537.

²¹Mirković 1999, 94, n. 5 no. 1, no. 2; Ferjančić, Vujović, Davidović 2016, 303–304.

²²Popović 2008, 119–134; Popović 2012, 26–29.

²³*CIL* 3 14217; *IMS* II, n. 308; Ferjančić 2008, 289, n. 361.

²⁴Clauss 2001, 36.



Fig. 3 - Votive altar from Viminacium
(Photo: Ortolf Harl 2018, <http://lupa.at/5426/photos/1>)



Fig. 4 - Fragmented votive relief of Mithras, Viminacium
(Photo: Ortolf Harl 2018, <http://lupa.at/29799/photos/2>)

the followers and initiates in Mithras cult in Danube Limes localities in Pannonia Inferior and Moesia Superior Limes area acquainted with the cult doctrine, ritual practices and initiation grades, we can't presume, because unlike for example Dura-Europos graffiti from

which we see that the initiates of a Mithraeum were named with their Mithraic grades or unlike Virunum, where the membership-list of deceased members of the Mithras' cult was saved in an inscribed plaque, we have no written proofs of Mithras' initiates whatsoever from any locality.²⁵

In Singidunum, in western suburb of lower part of Kalemegdan Fortress, on the northern part of the area of *canabae legionis*, a mithraeum with a dromos was found, built in a cave, of total length of 10.7m, 2m wide and of 4,3m height in the middle of the cave.²⁶ In the interior of the cave, six fragmented votive altars were found, of which one was dedicated to god Mithras and one to the goddess Nemesis, while in the *dromos* two votive icons with the scene of tauroctony (Fig. 5), along with the fragments of ceramics and terra sigilata, one bone pin and one glass bracelet, were discovered. Discovered votive icons represented the Danube horsemen and the Thracian horseman. It is clear that in some moment the cave was adapted into a mithraeum and used as a sanctuary of the god. Analogous to the discovered mithraeum in Singidunum, we may presume that the dimensions of the sanctuaries in Moesia Superior Limes area, which probably existed in the localities Ratiaria, Viminacium, Aquae, Diana and Tekija, were not large and could have receive maybe 30 or little more Mithras' followers. Off course, that had nothing to do with the real number of worshippers, which is implied by the abundant epigraphical and archaeological material confirmed in Limes area. In that context, we shall return to already mentioned fragmented votive icon from the locality Horreum Margi - during the excavations of Roman municipium Horreum Margi in 1990., a fragmented marble Mithras' votive icon was found (width 57cm, height 35 cm).²⁷ In upper missing register, scenes from Mithras' life were probably presented, while in lower register below the scene of tauroctony, is a field for a votive inscription. Judging by the dimensions of the relief icon, it could have been a central icon in mithraeum which existed in Horreum Margi. Votive icon's iconography is solved in a rare way, since the scene of tauroctony was composed inside of a triangular shape, similar to the votive relief from Intercisa mithraeum. The votive icon from Horreum Margi is

²⁵Clauss 2001, 139.

²⁶Бојовић 1977-1978, 139-140.

²⁷Васић 1991, 379-385.



Fig. 5 - Votive icon from mithraeum in Kalemegdan fortress (Бојовић 1977-1978, Т. II, 1)



Fig. 6 - Votive icon from Smederevo (Photo: <http://virtuelnimuzejdunava.rs/pocetna/reljef-mitre.i-62.125.html>)

dedicated by Aurelius Aquila, soldier in the military unit with the honorary title *Gordiana*, which could be the VII legion Claudia, since its presence is confirmed in the locality Horreum Margi. The epithet *Gordiana* was given after Gordian the third and since he reigned between 238. and 244, that would probably be the time frame in which the votive icon could be dated. The modeling of the tauroctony scene in triangular shape, flanked with vegetable ornament (palm?) in Horreum Margi icon, suggests deeper symbolism with eastern origin connotation. Both symbols, the triangle and tree of life imply the principles of divine and celestial, but also earthly life and there is also the connection with pithagorean meaning.²⁸ The votive icon from Horreum Margi is stylistically most similar to the votive icon from locality Tekija (Transdierna), which implies the possibility that both icons were made in some local workshop which produced this type of icons during the fifth decade of the 3rd century. However, the Tekija' votive icon represents the work of much better quality (dim. width 57cm, height 34cm) and represents a rare Mithras' find with upper and lower register, which unfortunately is damaged (the lower register is missing, Fig. 7).²⁹ The narrative in upper register of Tekija Mithras' votive icon consists of the following scenes: image of a bull in a boat, figure of a bull in front of an altar, image of seven altars which symbolically represent seven planets, the figures of a ram, a dog and a he-goat on the run, two shepherds in oriental dresses and a figure of semi lying Ocean.³⁰ The other Mithras' votive icon found also in the locality Tekija, dated to the 3rd century, a solid provincial work, is rare because of two details in the context of the images of Cautes and Cautopates – Cautes is represented not passively, but holding a bull's tail and Cautopates is holding not only a torch, but also an ear of wheat.³¹ Holding of an ear of wheat in Cautopates left hand, represents a rare detail as a pedum in Cautopates' hand in a votive icon from Singidunum and on a votive icon from Vimina-cium, where both dadophors hold pedum. As an attri-

²⁸Ibid.

²⁹Зотовић 1973, 74, н. 96; Few more votive icons of this type are known from localities Biljanovac, Sisak and Janjevo, Zotović 1966, 6.

³⁰Fragmented marble votive relief icon of god Mithras, with the central scene of *tauroctony*, found in locality Tekija (Transdierna), represents one of the provincial reliefs of the highest quality. This type of Mithras' votive icons belongs to the type III of L.A. Campbell typology of composition of the reliefs, where the relief is divided into three fields of composition, among which a main scene of *tauroctony* is in the middle and is much wider than the upper and lower register. This type of reliefs is well known not only in Roman province Moesia Superior, but also in Moesia Inferior and Dacia territory. As A. Cermanović-Kuzmanović points out, since the upper part of the Mithras' votive icon was used as *spolia* in the walls of the fort from 3rd-4th century, the icon itself can be dated to the end of the 2nd or the beginning of the 3rd century, Цермановић-Кузмановић 1972, 147–151; Campbell 1968, 1–2; Зотовић 1973, 74, н. 96.

³¹Зотовић 1973, 74–75, н. 97.



Fig. 7 - Votive icon from Tekija (Transdierna) (Photo of National museum Belgrade: <http://www.narodnimuzej.rs/antika/zbirka-djerdap-rimski-period/>)

bute replacing a torch in dadophors' hands, a pedum is frequently seen on Mithras' votive icons from Thracia, Dacia and Moesia Inferior, but also in the area of the Rhine Limes. The bull's tail is represented as an ear of wheat, which is a unique detail among the votive icons from Moesia Superior Limes localities, unlike from the finds discovered in the western Moesia Superior where this detail is frequently seen. Another rare iconographic detail on the second icon from Tekija is the *dorsuale*, ritual ribbon which is represented over the bull's back before the sacrificing of the bull, which is known in a few other Mithraic reliefs from Bologna, Sarmigezetusa and Oltenia.³² Two figures of Mithras' mistae before the tripod are represented on the fragmented marble votive icon from Viminacium, similarly as in the votive icon from the mithraeum in Konjic, where Mithras' misti are also shown.³³ Here, vessels with snake-like applications, produced from the middle of the 2nd throughout the whole 3rd century in Viminacium, like big pots with medallions around which

a snake is applied, were found at several locations at Viminacium and some of them were probably used as ritual vessels in the Mithraic ritual practices.³⁴

Also, so far unique find of a Mithras' votive icon was discovered in a Jupiter Dolichenus' sacrum in the locality Brza Palanka (Egeta), with other epigraphic and archaeological cult monuments connected to the cult of Jupiter Dolichenus.³⁵ The find of Mithras' votive icon in *dolicheneum* allows the hypothesis that in its vicinity, a mithraeum also existed, analogue to localities in other Roman provinces like Rome, Poroissum, Carnuntum etc., where a mithraeum and a dolicheneum were found situated close one to the other.³⁶ Unlike the other oriental cults, like the cult of Magna Mater or the cult of Sol Invictus,³⁷ the cult of god Mithras was never included into the official cults of the Roman state and as the powerful opponent to the Christianity, particularly after the edict of Theodosius the first in 394. year, when it publicly disappeared for good. However, there is an urgent need for the revision of all so-far known cult objects and newly found artefacts in connection with Mithras' cult from Moesia Superior, in the light of the contemporary interpretations and more thorough knowledge about the cult of this romanised oriental deity with numerous dedicants and worshippers during the period of the late antiquity.

Abbreviations

CIL

Corpus inscriptionum Latinarum

CIMRM

Corpus Inscriptionum et Monumentorum Religionis Mithriacae, II, Hague 1960

IMS

Inscriptions de la Mésie Supérieure, I, II, III/2, IV, V,

³²Mastrocinque 2017, 38.

³³Зотовић 1973, 32, n. 38.

³⁴Raičković, Redžić, Milovanović 2006, 69–76; Raičković 2007.

³⁵Гавриловић Витас 2019, 189–206; Gavrilović Vitas 2020.

³⁶So far known localities where sanctuaries of god Iupiter Dolichenus and god Mithras were confirmed, approximately close one to the other, are: Doliche and Dura-Europos in Syria, Rome (Aventine), Poroissum in Dacia, Carnuntum and Brigetio in Pannonia Superior, Stockstadt and Saalburg in Germania Superior and probably Virinum in Noricum (two mithraea are mentioned on the inscriptions from votive monuments), Schwarzer 2012, 172

³⁷Here we are referring to the introduction of the Syrian god Sol Invictus, who was introduced to Rome in 2nd century and worshipped (starting from the emperor Hadrian to Commodus, Septimius and Alexander Severus, but mostly Elagabalus), not old indigenous Roman god of sun, whose cult existed for many centuries, Halsberghe 1972, 46–47.

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Rezime

Pored kulta boga Jupitera Dolihena, koji je brojao najviše poklonika na dunavskom Limesu Donje Panonije i Gornje Mezije, najpopularniji kult od drugog do četvrtog veka je bio kult boga Mitre. Obilje epigrafskog i arheološkog materijala sa lokaliteta Sremska Mitrovica (Sirmium), Ilok (Cuccium), Petrovaradin (Cusum), Budimpešta (Aquincum), Dunaujvaros (Intercisa) Arčar (Ratiaria), Smederevo, Singidunum, Viminacium i Prahovo (Aquae), svedoče o izuzetnoj popularnosti kulta iranskog boga svetla. Votivne ikone božanstva, sa centralnom scenom tauroktonije (ubijanje bika od strane Mitre, u prisustvu dadofora Kautesa i Kautopatesa, bisti Sola i Lune i životinja – pas, zmija, gavran..) uglavnom predstavljaju serijske proizvode, retko sa gornjim i donjim registrom u kojima su prikazani mitološki narativi iz kulta boga Mitre.

Skulpturalni i statuarni nalazi u vezi sa kultom Mitre su vrlo retki, poput glave Mitre ili Kautesa iz Akvinkuma ili fragmentovane statue psa iz Intercise. Među votivnim ikonama uobičajene kanonizovane ikonografije, se po svojoj ikonografiji i kvalitetnim stilskim odlikama izdvajaju nalazi iz Čuprije (Horreum Margi)

i Tekije (Transdierna). Analiza epigrafskih spomenika je ukazala na dedikante većinom vojna lica, ali i vernike među običnim stanovništvom. Iako je konstatovano više epigrafskih i arheoloških kulturnih spomenika, saznanja samog stanovništva o teologiji kulta, religijskoj praksi i inicijaciji u kult, i dalje ostaju u domenu nagađanja.

Pored konstatovanih svetilišta boga Mitre – mitreja u Akvinkumu, Inercisi itd., postojanje mitreja se pretpostavlja i na više lokaliteta u Gornjoj Meziji kao što su Arčar, Singidunum, Viminacium, Prahovo, Karataš, Tekija, Brza Palanka. Većina spomenika kulta boga Mitre na dunavskom Limesu Donje Panonije i Gornje Mezije se može datovati od druge polovine 2. veka i u 3. vek.

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