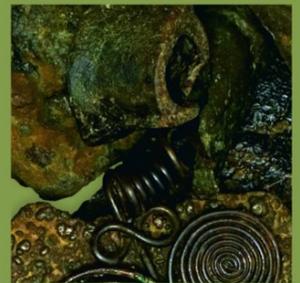


DISSERTATIONES ARCHAEOLOGICAE

ex Instituto Archaeologico Universitatis de Rolando Eötvös nominatae



Ser. 3. No. 2. | 2014

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Budapest 2014

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Some notes on the rings with sacred inscriptions from Pannonia*

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Abstract

More than a hundred rings bearing inscriptions are known from the territory of Roman Pannonia. Among these close to 30 artefacts can be regarded as rings displaying inscriptions of religious significance. Besides the *Silvanus* rings, well-known to the archaeological research, some new groups of rings featuring sacred inscriptions can be distinguished according to the dedications. The aim of this paper is to analyse these objects and their religious backgrounds with the help of some archaeological, epigraphical and literary sources and to point out some of the questionable observations of the earlier research.

Rings with sacred inscriptions

From the territory of Pannonia, more than a hundred inscribed rings are known to the scholarly research. Most of these inscribed objects bear the name of their owner, sometimes in retrograde scripture, corresponding to the practical usage of finger rings, i. e. as the tools of personal identification for their respective owner.¹ Some other rings contain inscriptions wishing good health and fortune,² while others can be interpreted as so-called fidelity rings.³

A distinct group is formed by the finger rings featuring religious inscriptions. Rings depicting *christogrammata*⁴ should not be included here, since such symbols were not used exclusively for reflecting the religious preferences of the wearer, but rather as a mere decorative motif or a sign expressing loyalty towards the Christian emperor.⁵ The magical gems⁶ should also be excluded from this group, as in those cases not necessarily the ring, but the gem *per se* was the item with the religious connotation. Rings that may be interpreted as artefacts used during magical practices must also be counted among the rings with religious inscriptions.⁷

There are surprisingly few written sources concerning the usage of finger rings as votive offerings,⁸ but none of them mentions inscribed rings. Such votive rings were most probably deposited in the temples or shrines of the corresponding deities,⁹ and – as archaeological finds also suggest – were generally made of precious metals.¹⁰

* I would like to extend my sincere gratitude towards Ádám Szabó (Hungarian National Museum / University of Pécs) for his generous help provided during the course of my work.

1 FOURLAS 1971, 76–82; TÓTH 1986, 18–20; FACSÁDY 2009, 29–30; cf. Plutarchos, *Sulla*, 3; Plutarchos, *Pompeius*, 80; Iuvenalis 13, 136–139; Plinius minor, *Epistulae*, 10, 84, *Historia Augusta, vita Hadriani*, 26.

2 e. g. TÓTH 1979, 160, Nr. 5, Abb. 2, 5; FACSÁDY 2009, Kat. 54 = TitAq 1431; FÜRKÖH 2011, 114.

3 NOLL 1974, 241–243.

4 SPIER 2007, 184–186.

5 TÓTH 1997, 365; TÓTH 2008, 55; NEMÉNYI 2014 – Rings displaying the name of Jesus Christ should be handled similarly to the rings displaying *christogrammata*.

6 For a summary, see BONNER 1950; MICHEL 2004; ENTWISTLE – ADAMS 2011; NAGY 2013.

7 SZABÓ (manuscript).

8 KROPP 2008, 3.2/76. = AE 1983, 633 (Bath/UK); CIL II, 326 (Peñaflor/E).

9 KROPP 2008, 3.2/76. v. 1.: „*Basilia donat in templum Martis anulum argenteum (...)*” – cf. RIB 2422.36–40.

10 See below.

a.) *Silvanus rings* (Cat. 1–12)

The first group of rings with sacred inscriptions are formed by the so-called Silvanus rings,¹¹ which are exclusively known from the territory of Pannonia so far. Apart from 11 rings (Cat. 1–11), possibly another fragment from Zurndorf (A) (Cat. 12) can be defined as a Silvanus-ring.¹² Silvanus was one of the most popular deities in Roman Pannonia, and his various aspects represented various indigenous gods.¹³ These rings can be dated to the late 3rd – 4th centuries AD,¹⁴ and all of them are either made of gold or silver. They are usually simple, polygonal rings bearing their inscriptions (dedicated to Silvanus) on the hoop. Some of these inscriptions invoke Silvanus Viator (Cat. 1–3, 8–9, 11), a chthonic-psychopompic aspect¹⁵ of the deity, which is undoubtedly related to the fact, that the only two rings of this type with known contexts were found in graves.¹⁶ However, since not all these rings are dedicated to Silvanus Viator, and most of the rings are from unknown contexts, it is uncertain if all the rings should be interpreted as sepulchral objects. For example, the Silvanus-ring from Scarbantia (Cat. 4) bears the dedicatory formula *v(otum) l(ibens) m(erito) s(olvit)*, suggesting a votive dedication,¹⁷ rather than sepulchral usage or a dedication for the underworld.¹⁸ Based on the typological and epigraphical analogies, the extension of the letters S S to the inscription as *S(ilvano) s(acrum) or S(ancto) S(ilvano)* seems plausible, but other possibilities could also be taken into consideration. The two Silvanus rings from known contexts (Cat. 3, 8) are from graves and they both feature the dedication to Silvanus Viator, while other Silvanus rings, containing a dedicatory formula or the term „*votum*” (Cat. 1, 4, 5, 7), are usually only dedicated to Silvanus without any closer denomination of the deity’s aspect,¹⁹ i. e. we can only interpret the rings dedicated explicitly to Silvanus Viator as sepulchral rings or rings with dedication to the underworld, while the other Silvanus rings, with uncertain dedication (or with uncertain solution for their inscriptions) could only be regarded as votive rings, since their exact archaeological contexts are unknown.

b.) *Nixus rings* (Cat. 13–17)

There are a total of five rings known from Pannonia that are dedicated to the Nixus,²⁰ out of which four (Cat. 13–16) were found in Carnuntum. Outside Pannonia, only one specimen is known from a 3rd century AD silver hoard found near Rembrechts (D)²¹ (Fig. 1a). Besides the finger rings, the Nixus are rarely mentioned in any kind of inscriptions: the name of the deities only occurs on an altar from Aquileia²² and on a graffito from Mauer an der Url (A).²³ The graffito is inscribed on a ceramic jug, and was found in a woman’s grave;²⁴ its reading is the following: *NIXIBVS SANCTIS PRO SALVTE CO(n)STVTES*. The inscription of the small altar

11 For a summary with all the earlier literature see TÓTH 1978; TÓTH 1989; SZABÓ 2010.

12 FbÖ 27 (1988), 302, Abb. 461 (Zurndorf/A),

13 DORCEY 1992, 14–32; TÓTH 2004, 62–72.

14 HENKEL 1913, 219–221.

15 TÓTH 1978, 96–97; BORHY – SZÁMADÓ 2003, 53; SZABÓ 2010, 223–228.

16 KRASKOVSKÁ 1974, 28, Obr. 20 (Gerulata, Grave 25); BURGER 1962, 118, 13. kép (Bogád, Grave 12).

17 WISSOWA 1912, 381–382.

18 cf. SZABÓ 2008, 165–166.

19 In one instance, the ring is dedicated to *Silvanus Silvester* (Cat. 10).

20 The noun *nixus*, *nixus*, *masc.* (meaning childbirth and labour) is a derivative of the the deponent verb *nitor*, *niti*, *nixusum* (meaning: leaning onto something, to strain oneself, to be in labour, to give birth).

21 NOLL 1985, 159, Abb. 1.

22 AE 1934, 238.

23 AE 1975, 671.

24 SAŠEL KOS 1999, 188.

from Aquileia can be read as *NIXIBVS / LVCINIS / [---]PARIA / [---]S*, while G. Brusin proposed the following solution:²⁵ *NIXIBVS / LVCINIS / [CAE]PARIA / [---]S*. The inscription of the altar is sometimes published²⁶ – erroneously – as *NIXIBVS [ET] LVCINIS*, suggesting that it was dedicated for separate deities. The small size of the altar prompts for a simple dedicatory formula, the extension of the last line is probably the following: *NIXIBVS / LVCINIS / [CAE]PARIA / [V(otum) L(ibens) M(eritis)] S(olvit)*. Thus the term *Lucinae* can be regarded as an epitheton for the Nixus, emphasizing their role as goddesses helping childbirth and labour.²⁷

The following line from Ovidius' *Metamorphoses* (9, 294) is also related to the cult of the Nixus: „*Lucinam Nixusque pares clamore vocabam.*” Based on this quote, some scholars argued that there were two Nixus,²⁸ but we must note, that the adjective „*par, paris*” means „equal” or „similar”, while as a noun (meaning: „a pair of something”) it is neuter (but then the *pluralis accusativus* should be „*paria*”) or less often masculine (meaning: „a company of something”²⁹). Thus it is not evident from the cited line of the *Metamorphoses*, if there were two Nixus or if they were masculine or feminine deities.³⁰

In conclusion we can state that the interpretation of the Nixus are far from problematic – it cannot be decided with certainty if they were feminine or masculine deities (however, the altar from Aquileia hints that they should be regarded as female goddesses) or if there were two or three Nixus. Their role as deities helping labour and childbirth, as well as their connection with Iuno Lucina is quite obvious. Similar deities helping childbirth could be most probably related to the nourishing mother-goddesses (*Matres* or *Matronae*)³¹ that were worshipped all over the Roman Empire. Such cults were prevalent in the Celtic and Germanic areas of the Empire, but they had Mediterranean (and probably Indo-European) origins as well³² – the worship of the *Nutrices*³³ around Poetovio could be mentioned as a possible Pannonian parallel.

c.) *Matres rings* (Cat. 18–19)

Only two rings (dated to the 3rd – 4th centuries AD) from Pannonia bear dedication to the *Matres*, but the number of rings with similar dedications are also small from the other parts of the Roman Empire.³⁴ The inscription of one of the Pannonian rings (Cat. 19) is written in retrograde scripture, which suggests that it was not used as a votive ring, but as a signet ring. The inscription heavily utilizes ligatures, rendering the interpretation as a sacred object even more uncertain. The *Matres* rings can also be connected to the worship of the mother-goddesses, similar to the *Nutrices* of Poetovio.³⁵ The cult of the *Nutrices* in Pannonia – aside from the worship of the Nixus and the *Matres* – is regionally isolated (i. e. to the vicinity of Poetovio) and unique, but an altar mentioning *Matres Matronae* is also known from Poetovio:³⁶ *MAT(ribus) / MATRON(is) / QVI(n)TO COMIOS S(o)LV(i)T*. Another altar

25 BRUSIN 1934, 86, Nr. 10.

26 KENNER 1989, 892–893; ŠAŠEL KOS 1999, 188.

27 NOLL 1985, 159; ŠAŠEL KOS 1999, 188.

28 KENNER 1989, 892–893.

29 cf. Ovidius, *Fasti*, 3, 526 – here the same word is used explicitly meaning “company”.

30 NOLL 1985, 159–162; KENNER 1989, 892–894; ŠAŠEL KOS 1999, 188–189.

31 See above.

32 cf. STAUFFER 1984, 1457–1466.

33 Šašel Kos 1999, 187–192.

34 RIB 2422.9, 2422.22(?), 2422.28

35 ŠAŠEL KOS 1999, 153–192.

36 AE 1982, 793.

from Lugdunum³⁷ contains the dedication *MA/TRONIS ET MATRIBVS / PANNONIORVM ET/ DELMATARVM*. As we have mentioned above, the cult of the Matres were prevalent mainly in the Germanic (and to a lesser extent in the Celtic) areas of the Roman Empire,³⁸ but their cult had undoubtedly some Mediterranean origins as well.³⁹ Nevertheless, the two mentioned altars and the two Pannonian rings dedicated to the Matres attests that their cult was also present in Pannonia, at least in the vicinity of the Amber Road.

d.) Rings dedicated to the traditional Roman deities (Cat. 20–22)

While numerous examples of inscribed rings dedicated to the gods of the traditional Roman pantheon are known from the northwestern provinces of the Roman Empire,⁴⁰ only three of such rings can be mentioned from Pannonia.

In the inscription of a golden ring from Intercisa (Cat. 20), we can recognize the dative form *Iovi – TAME / IOVI / TA*. The words "TAME (...) TA" could perhaps be interpreted as the vulgarized form⁴¹ of „da me (...) da” (i. e. „Da me, Iovi, da!”),⁴² thus suggesting a votive use of the ring. Another silver ring from Carnuntum (Cat. 21) bears the inscription *IOV(i)*. Rings dedicated to Iuppiter are well-known from other parts of the Roman Empire as well⁴³ (Fig. 1b).

A bronze ring from Brigetio (Cat. 22) displays the inscription *MI*,⁴⁴ which was interpreted by L. Borhy as the vocative case of the possessive pronoun *meus, mea, meum*,⁴⁵ but based on some analogies from Germania⁴⁶ (Fig. 1d–e), we must consider other readings of the inscription as well, such as *MI(nervae)* or less likely *MI(rcurio)*.⁴⁷

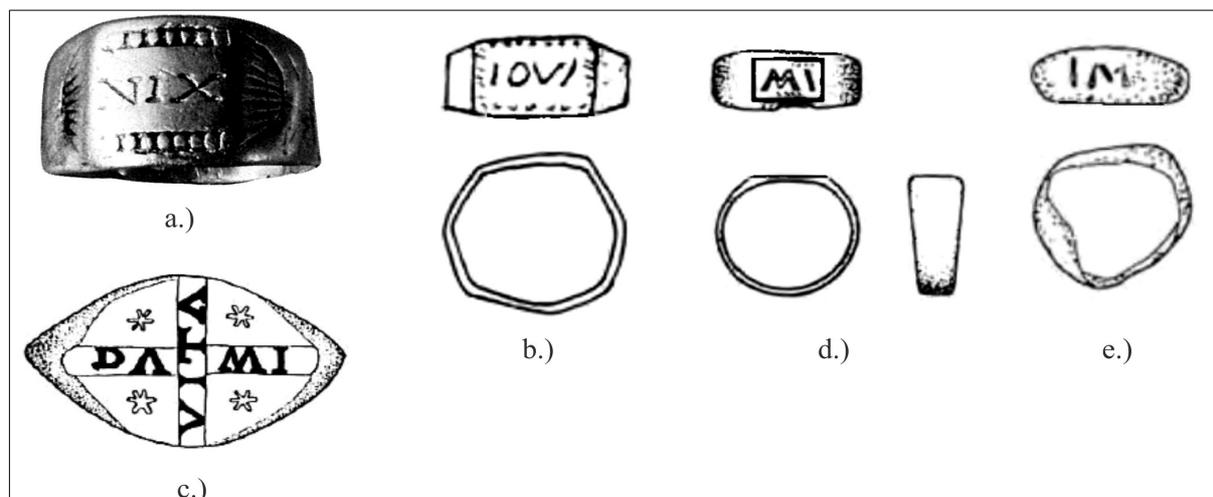


Fig. 1. a. Rembrechts (D) – *NIX(ibus)* (NOLL 1985, Abb. 1); b. Großprüfening (D) – *IOVI* (PFAHL 2012, Nr. 149); c. London (UK) – *DA MI / VITA* (RIB 2422.75); d. Eching-Berghofen (D) – *MI(nervae?)* (PFAHL 2012, Kat. Nr. 156); e. Wallheim (D) – *MI(nervae?)* (PFAHL 2012, Kat. Nr. 150).

37 CIL XIII, 1766 = ILS 4794.

38 ŠAŠEL KOS 1999, 188.

39 STAUFFER 1984, 1457–1463.

40 Britannia: RIB 2422.20, 2422.23, 2422.26, 2422.29–30; Germania: Pfahl 2012, Nr. 21–23, 27–28, 32–37, 149–150, 154–160.

41 cf. RIB 2422.75 (Londinium/UK) – *DA MI / VITA*. (2nd century AD) – Considering the Britannian analogy (Fig. 1c), we could read the inscription of the ring from Intercisa as „Ta me {IO} vital”, but that would not give any plausible explanations for the interpretation of the letters {IO}.

42 For the palatalisation of the *d* and *t* consonants in vulgar Latin, see FEHÉR 2007, 384–387.

43 PFAHL 2012, Nr. 19: *IOVI OPTIM(o)*, Nr. 21: *I(ovi) O(ptimo) V(oti) C(ompos)*, Nr. 149: *IOVI*.

44 cf. PFAHL 2012, Nr. 150: *IM* – the reading suggested by S. Pfahl is *IVN(oni)*.

45 BORHY – SZÁMADÓ 2003, 53.

46 PFAHL 2012, Nr. 156. – *MI(nervae)*, Nr. 33–36, Nr. 157–160: *MIN(ervae)*, Nr. 37: *MINE(ervae)*.

47 cf. PFAHL 2012, Nr. 27. – *MII(rcurio)*.

e.) Rings with other sacred inscriptions (Cat. 23–28)

A distinct group is formed by some Pannonian inscribed rings with unparalleled, uncertain or even apparently incomprehensible readings. The inscription of a silver ring from unknown Pannonian provenance (Cat. 23) was held undecipherable by E. Tóth, however he could read the word *votum* on the ring.⁴⁸ A more complete reading can be suggested as the following: *ENQ+I IVLIV(s) VOTV(m) POSVI<t?>*, implying an unambiguously votive usage.

Two other silver rings (Cat. 24–25) from unknown provenance feature apparently meaningless inscriptions, which are usually regarded as undecipherable by scholars.⁴⁹ Some inscribed rings from Britannia (Fig. 2) may bring us closer to the interpretation of the Pannonian rings. The rings from Britannia⁵⁰ constitute a coherent group from an archaeological and epigraphical aspect: four polygonal bronze rings, whose segments bear the same seven incised letters, but in different order. The rings were most probably made in the same place, and contain the randomly mixed up letters of the very same inscription. One of the Britannian rings was found in a Romano-Celtic shrine,⁵¹ (Fig. 2a) which further corroborates the assumption, that these rings should be regarded as objects of religious importance with sacred inscriptions. R. P. Wright argued⁵² that the original inscription contained the name of a deity (*Couxssius?*), and that its letters were mixed up in different permutations for religious reasons. The apparently random sequence of letters on the Pannonian rings may also be interpreted in the likeness of the Britannian rings, i. e. as mixed up letters, originally forming the name of a deity or a votive formula.⁵³

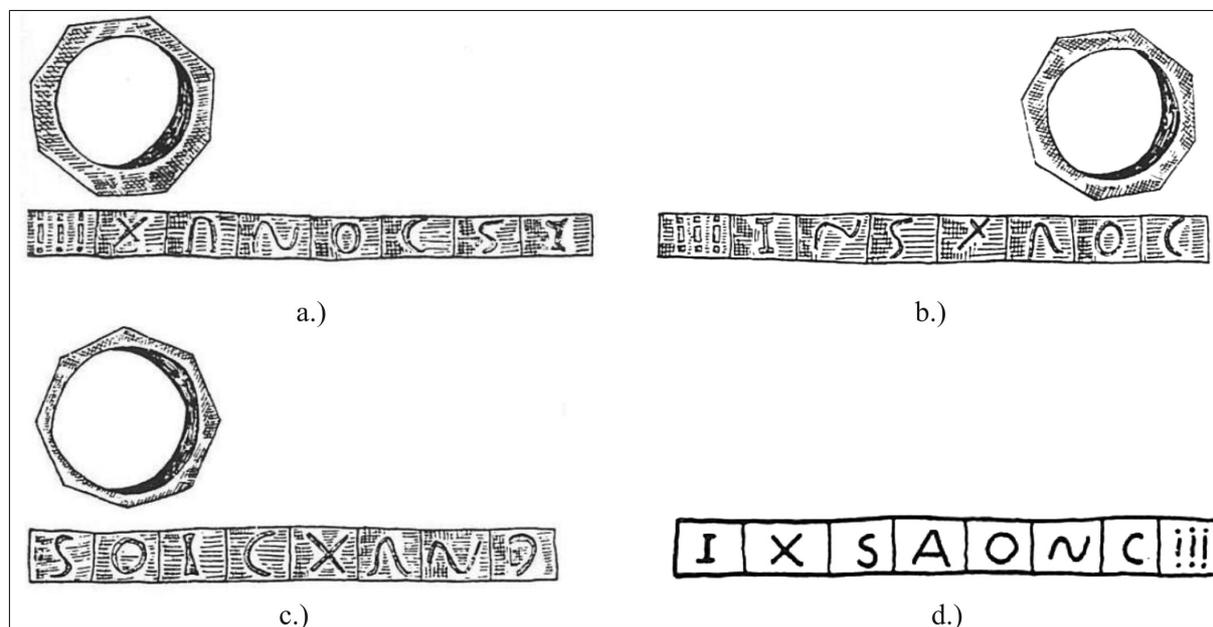


Fig. 2. a. Henley Wood (UK) – XANOCSE (RIB 2422.54); b. Owslebury (UK) – INSXAOC (RIB 2422.55); c. Owslebury (UK) – SOICXAN (RIB 2422.56); d. Caistor St. Edmund (UK) – IXSAONC (RIB 2422.53).

48 TÓTH 1980, 139. Nr. 29.

49 TÓTH 1980, 139. Nr. 28: *ADERCNE*; SZABÓ 2011, 108, No. 2: *SNTIGMION(?)*.

50 RIB 2422.53 (Caistor St. Edmund/UK): *IXSAONC*; RIB 2422.54 (Yatton/UK): *XANOCSE*; RIB 2422.55 (Owslebury/UK): *INSXAOC*; RIB 2422.56 (Owslebury/UK): *SOICXAN*.

51 WRIGHT 1970, 311.

52 WRIGHT 1970, 312.

53 Note that the letters of the silver ring bearing the inscription *ADERCNE* (Cat. 24.) can form the word "deae".

Another silver ring that was found in Értény (H) (*Cat. 26*) features a hardly readable inscription, mainly due to its poor condition. E. Tóth suggested⁵⁴ the reading *DA[---] EG[---] IA[-] EGET XC*, albeit at least one Greek („Γ”) letter is also recognizable on the ring, thus we suggest the following reading: *[---] ++ SΛΓEW(?) + [---]*. The uncertainty of the reading of the inscription renders the interpretation of the ring as a religious object highly hypothetical. Two other rings, one from unknown Pannonian findspot (*Cat. 27*) and one from Cibalae (*Cat. 28*) do not contain *de facto* inscriptions, but rather a series of signs, whose closest parallels are *charaktêrés* implemented during magical practices. According to the various sources of ancient magic, such rings could have been used for performing divination or preparing *defixiones*.⁵⁵

Conclusions

Rings with sacred inscriptions are represented in Pannonia by a relatively few objects, however such objects are of great importance in the study of Roman religion – Pannonian rings with sacred inscriptions can be divided into five groups. The so-called *a.) Silvanus rings* (*Cat. 1–12*) are being considered by the scholarly research as rings with sepulchral functions, albeit their exact usage can not always be specified with certainty based on their inscriptions, since only two rings are known from a closed context. *b.) The Nixus rings* (*Cat. 13–17*) and *c.) the Matres rings* (*Cat. 18–19*) were dedicated to goddesses related to childbirth and nourishment. Such goddesses are rarely and isolately attested on other kinds of inscriptions in the territory of Pannonia. Among the *d.) rings dedicated to the traditional Roman deities* (*Cat. 20–22*), we can mention two rings dedicated to Iuppiter and perhaps one to Minerva or Mercurius. *e.) Other rings with sacred inscriptions* (*Cat. 23–28*) include rings that may be interpreted as magical objects (*Cat. 27–28.*) and rings displaying apparently random letter sequences (*Cat. 24–25*), which could be regarded as sacred inscriptions, based on some Britannian parallels.

Catalogue

a.) Silvanus rings

1. Silver ring (Fig. 3)

Findspot: Unknown (NE-Transdanubia)
Dimensions: D = 2,8 cm
Inventory: Hungarian National Museum
Inv. No.: –
Literature: SZABÓ 2010, 223–228.
Datation: 4th century AD
Inscription: *SILVANI ° VOTI RIESI*.

2. Silver ring (Fig. 3)

Findspot: Unknown (Pannonia)
Dimensions: D = 2,6 cm
Inventory: Hungarian National Museum
Inv. No.: RR 2010.4.1.
Literature: SZABÓ 2011, 107, No. 1, 1. kép a–d.
Datation: 4th century AD
Inscription: *ŞILVANO VIAŦORI*

3. Silver ring (Fig. 3)

Findspot: Gerulata (Rusovce/SK)
Dimensions: D = 3 cm
Inventory: n/a.
Literature: TÓTH 1978, 91, Nr. 1, Abb. 1.
Datation: First half of the 4th century AD
Inscription: *V(oco) SILVANVM VIATOREM*

4. Golden ring (Fig. 3)

Findspot: Scarbantia (Sopron/H)
Dimensions: D = 2,1 cm
Inventory: Hungarian National Museum
Inv. No.: RR 39/1909.
Literature: TÓTH 1978, 92, Nr. 2, Abb. 2–3; TÓTH 1979, 166, Nr. 13, Abb. 7, 13.
Datation: First half of the 4th century AD
Inscription: *S(ilvano) S(acrum) VRSINI(us) V(otum) L(ibens) M(erito) S(olvit)*

⁵⁴ TÓTH 1980, 140, Nr. 30.

⁵⁵ SZABÓ (manuscript).

5. Golden ring (Fig. 3)

Findspot: Savaria (Szombathely/H)
 Dimensions: D = 2,3 cm
 Inventory: Hungarian National Museum
 Inv. No.: RR 18/1909.
 Literature: TÓTH 1978, 92, Nr. 3, Abb. 4; TÓTH 1979, 166, Nr. 12, Abb. 6, 12.
 Datation: First half of the 4th century AD (?)
 Inscriptions: *VOTVM SILVANO*

6. Silver ring (Fig. 3)

Findspot: Keszthely-Fenekpuszta (H)
 Dimensions: D = 2,1 cm
 Inventory: n/a.
 Literature: TÓTH 1978, 92, Nr. 4, Abb. 5–6.
 Datation: 4th century AD
 Inscription: *S(anc)TE SILVANE*

7. Silver ring

Findspot: Unknown (Veszprém c./H)
 Dimensions: n/a
 Inventory: n/a.
 Literature: TÓTH 1978, 92, Nr. 5.
 Datation: 4th century AD
 Inscription: *SILVANO [v]OTVM*

8. Silver ring (Fig. 3)

Findspot: Bogád (H)
 Dimensions: D = 1,9 cm
 Inventory: n/a.
 Literature: BURGER 1962, 118; TÓTH 1978, 92, Nr. 6, Abb. 7.
 Datation: 4th century AD
 Inscription: *SI[^]LV[^]ANO VIATORI*

9. Silver ring (Fig. 3)

Findspot: Iovia (Alsóhetény/H)
 Dimensions: D = 2,5 cm
 Inventory: Hungarian National Museum
 Inv. No.: RR 84.11.1.
 Literature: TÓTH 1989, 114, Nr. 1, Abb. 1, 6.
 Datation: 4th century AD
 Inscription: *SILVANO VIATO(ri)*

10. Silver ring (Fig. 3)

Findspot: Unknown (Pannonia)
 Dimensions: D = 2,2 cm
 Inventory: Hungarian National Museum
 Inv. No.: RR 87.4.1.
 Literature: TÓTH 1989, 114, Nr. 2, Abb. 1, 1.
 Datation: 3rd century AD
 Inscription: *[Si]LVA[n(o)] SILV(estris)*

11. Silver ring (Fig. 3)

Findspot: Brigetio (Komárom/H)
 Dimensions: D = 2,6 cm
 Inventory: Klapka György Múzeum
 Inv. No.: 2003.SL.1.1.
 Literature: BORHY – SZÁMADÓ 2003, 53, Kat. 73.
 Datation: 4th century AD
 Inscription: *VOTV(m) SILVANO V(?) M(?) VI[atori?]*

12. Silver ring fragment (Fig. 3)

Findspot: Zurndorf (A)
 Dimensions: 1,6×0,7 cm
 Inventory: n/a
 Literature: FbÖ 27 (1988), 302, Abb. 461.
 Datation: 4th century AD
 Inscription: *[Silva]NI[---?]*

b.) Nixus rings

13. Silver ring fragment (Fig. 3)

Findspot: Carnuntum (Bad Deutsch-Altenburg/A)
 Dimensions: 1,5 × 1 cm
 Inventory: Private collection (Kunsthistorisches Museum, Inv.-Nr.: VII.1028.)
 Literature: NOLL 1985, 159, Abb. 2.
 Dating: 1st – 4th century AD
 Inscription: *NIX(ibus)*

14. Golden ring (Fig. 4)

Findspot: Carnuntum (Bad Deutsch-Altenburg/A)
 Dimensions: D = 1,7 cm
 Inventory: Museum Carnuntinum
 Inv. No.: 11.905.
 Literature: NOLL 1985, 160, Abb. 3.
 Datation: n/a
 Inscription: *N•I•X•(ibus) | V•O•T(um)*

15. Silver ring fragment (Fig. 4)

Findspot: Carnuntum (Bad Deutsch-Altenburg/A)
 Dimensions: 1,8 × 2 cm
 Inventory: Private collection
 Literature: NOLL 1985, 161, Abb. 4.
 Datation: 2nd – 3rd century AD
 Inscription: *NIX(ibus)*

16. Silver ring (Fig. 4)

Findspot: Carnuntum (Petronell/A)
 Dimensions: D = 1,9 cm
 Inventory: n/a
 Literature: FbÖ 30 (1991), 302, Abb. 945.
 Datation: 2nd – 3rd century AD
 Inscription: *NIX(ibus)*

17. Silver ring (Fig. 4)

Findspot: Mannersdorf (A)
Dimensions: 2,5 × 2 cm
Inventory: Private collection
Literature: NOLL 1985, 162, Abb 5.
Datation: 2nd – 3rd century AD
Inscription: *NIX(ibus)*

c.) Matres rings

18. Silver ring (Fig. 4)

Findspot: Andau (A)
Dimensions: D = 2,1 cm
Inventory: n/a
Literature: FbÖ 37 (1998), 746, Abb. 431.
Datation: 4th century AD
Inscription: *MATR(ibus)*

19. Golden ring (Fig. 4)

Findspot: Unknown (Pannonia)
Dimensions: D = n/a
Inventory: Hungarian National Museum
Inv. No. RR 108/1886.
Literature: TÓTH 1979, 158–160, Nr. 4, Abb. 2, 4.
Datation: 3rd – 4th century AD
Inscription: *M^AT^R(i)S (?)* or
M^AT^R(ibu)S(?)

d.) Rings dedicated to the traditional Roman deities

20. Golden ring (Fig. 4)

Findspot: Intercisa (Dunaújváros/H)
Dimensions: D = 1,25 cm
Inventory: Hungarian National Museum
Inv. No.: RR 62.417.21.
Literature: TÓTH 1979, 158, Nr. 1, Abb. 1, 1.
Datation: 2nd century AD
Inscription: *TAMEIIOVIITA*

21. Silver ring (Fig. 4)

Findspot: Carnuntum (Bad Deutsch-Altenburg/A)
Dimensions: D = 2,6 cm
Inventory: n/a
Literature: FbÖ 27 (1988), 308, Abb. 596.
Datation: 2nd – 3rd century AD
Inscription: *IOV(i)*

22. Bronze ring (Fig. 4)

Findspot: Brigetio (Komárom/H)
Dimensions: D = 1,8 cm
Literature: BORHY – SZÁMADÓ 2003, 53, Kat. 72.
Inventory: Klapka György Múzeum
Inv. No.: 992.SZ.227.1115.
Datation: 2nd – 3rd century AD
Inscription: *MI(nervae?)*

e.) Rings with other sacred inscriptions

23. Silver ring (Fig. 4)

Findspot: Unknown (Pannonia)
Dimensions: D = 2,25 cm
Inventory: Hungarian National Museum
Inv. No.: RR 10/1882.1.
Literature: TÓTH 1980, 139, Nr. 29, Abb. 7.
Datation: 3rd – 4th century AD
Inscription: *ENO+I IVLIV(s) VOTV(m) POSVI<t?>*

24. Silver ring (Fig. 4)

Findspot: Ismeretlen lh. (Pannonia)
Dimensions: D = 2,1 cm
Inventory: Hungarian National Museum
Inv. No.: RR 63.1.14.
Literature: TÓTH 1980, 139, Nr. 28, Abb. 6;
HAINZMANN – VISY 1991, 112, Kat.-Nr. 150.
Datation: End of 3rd century – 4th century AD
Inscription: *ADERCNE*

25. Silver ring (Fig. 5)

Findspot: Ismeretlen (Pannonia)
Dimensions: D = 2,5 cm
Inventory: Hungarian National Museum
Inv. No.: RR 2010.4.2.
Literature: SZABÓ 2011, 108, No. 2, 2. kép a–c.
Datation: 3rd – 4th centuries AD
Inscription: *SNTIGMION(?)*

26. Silver ring (Fig. 4)

Findspot: Értény–Barnahát (H)
Dimensions: D = n/a
Inventory: Hungarian National Museum
Inv. No.: RR 225/1873.5.
Literature: TÓTH 1980, 140, Nr. 30.
Datation: 4th century AD (?)
Inscription: *DA[---] EG[---] IA[-] EGET XC*
(TÓTH 1980) or *++ SATEW(?) + [---]*

27. Silver ring (Fig. 5)

Findspot: Unknown (Pannonia)
Dimensions: D = 2,6 cm
Inventory: Hungarian National Museum
Inv. No.: RR 2010.4.3.
Literature: SZABÓ 2011, 109, No. 3, 3. kép a–c.
Datation: 3rd – 4th centuries AD
Inscription: *III XK (charaktér) AIYNA • AI/IIK•*

28. Silver ring (Fig. 5)

Findspot: Cibalae (Vinkovci/HR)
Dimensions: D = 2,4 cm
Inventory: Arheološki muzej u Zagrebu (lost)
Literature: MIGOTTI 1997, 16–17, G.4.
Datation: 3rd – 4th centuries AD
Inscription: 12 *charaktérés*

Abbreviations

- AE = L'Année épigraphique
CIL = Corpus Inscriptionum Latinarum
ILS = Inscriptiones Latinae Selectae
FbÖ = Fundberichte aus Österreich
RIB = The Roman Inscriptions of Britain
TitAq = Tituli Aquincenses

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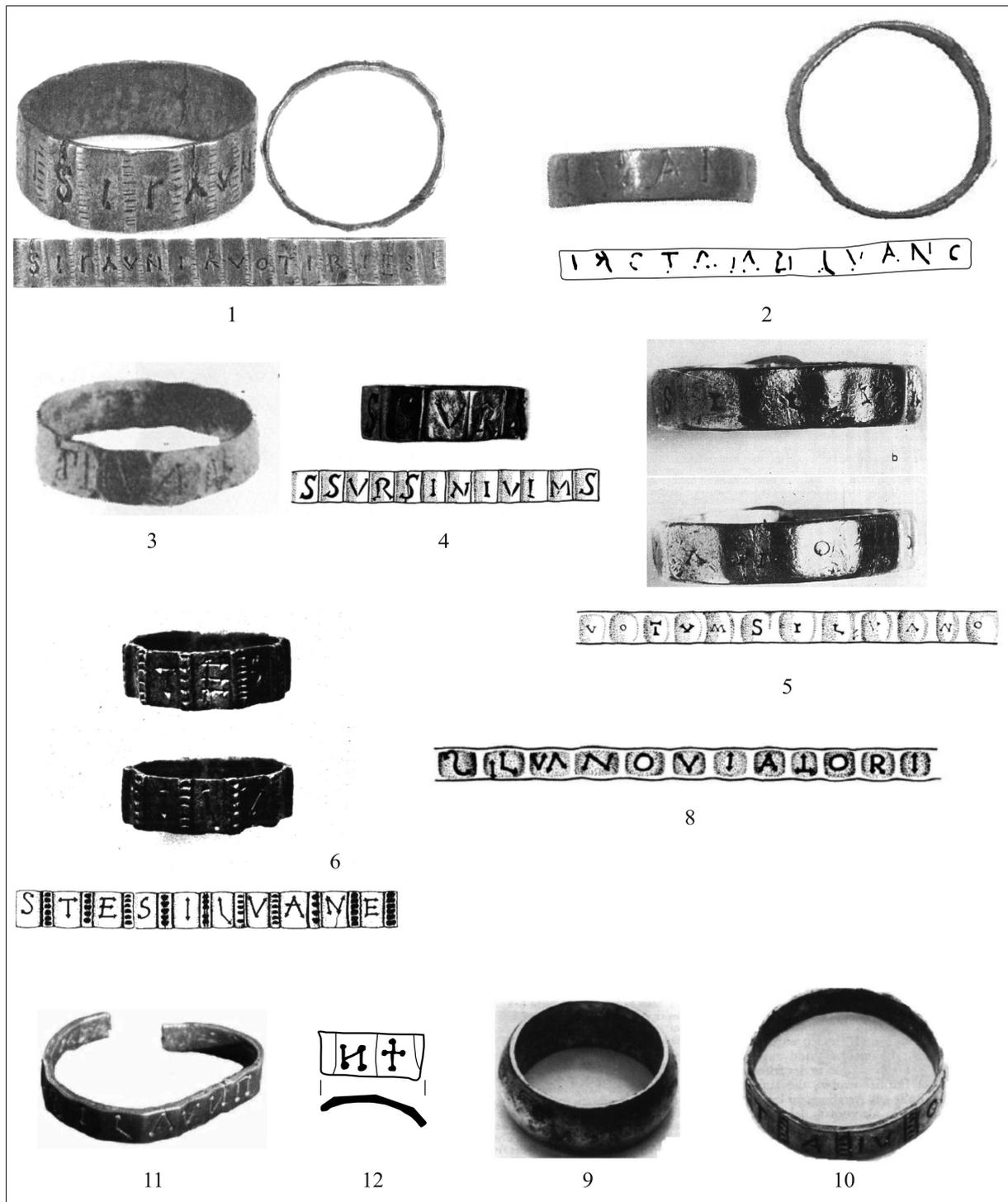


Fig. 3. Cat. 1–6, 8–12.

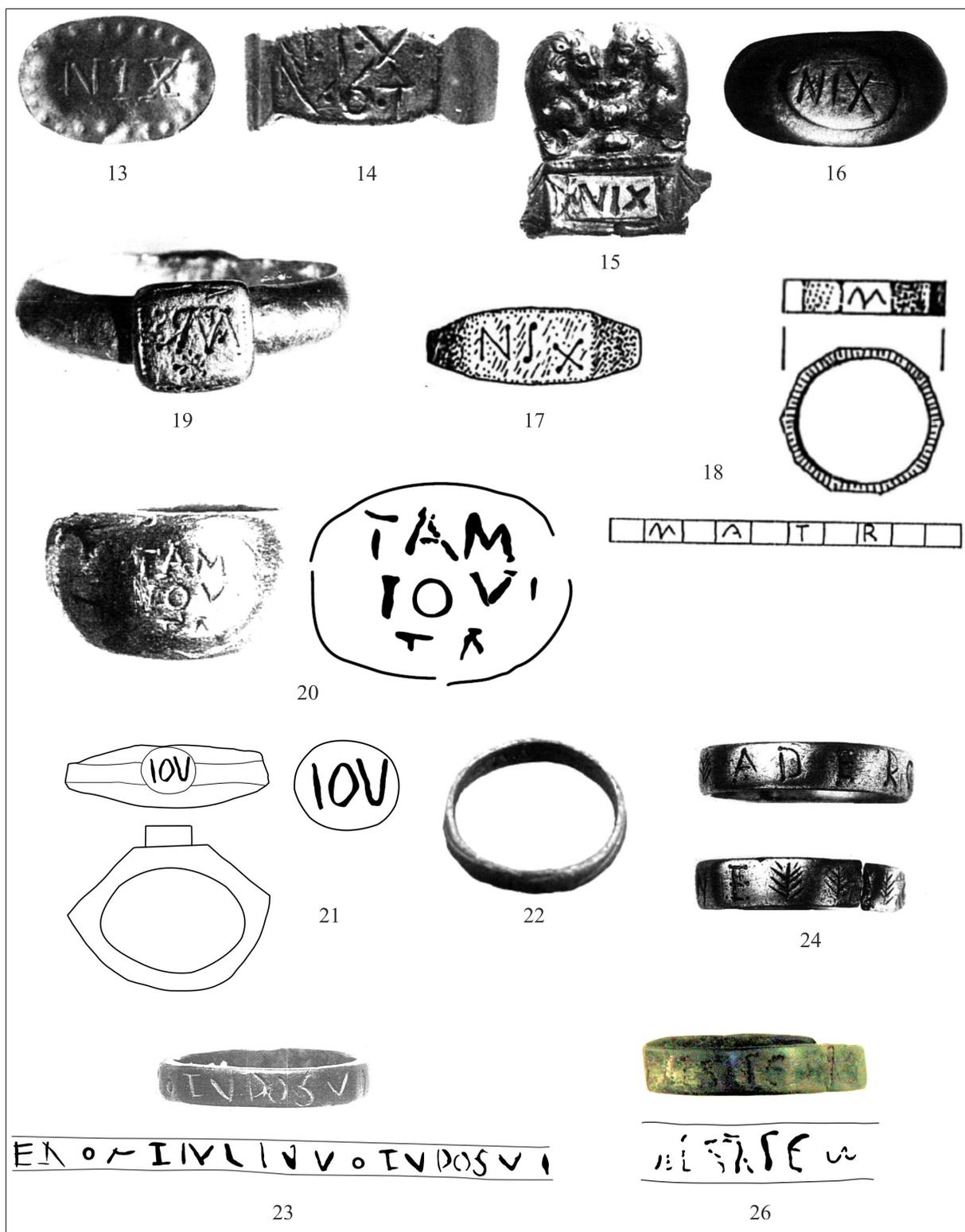


Fig. 4. Cat. 13–24, 26.

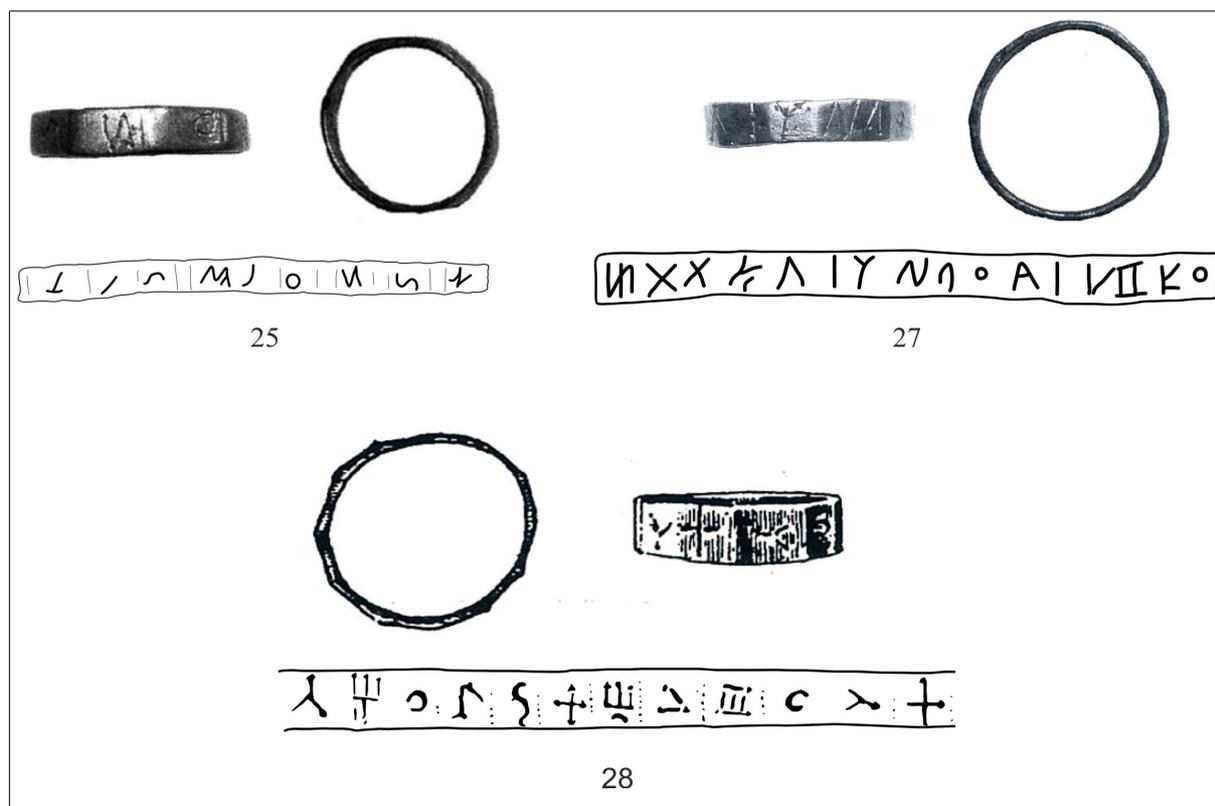


Fig. 5. Cat. 25, 27–28.