The first expert archaeological excavations of ancient Sirmium in 1882 were initiated by a chance-find from 1875, when two sepulchral slabs on which the martyr Synerotes is mentioned were discovered. On these epitaphs the name of the Sirmian martyr, a gardener executed on February 25th 305 because of an objection that the wife of an officer from the Emperor’s Guard was entering his garden,1 appears in the framework of two formulas: …ad beatu[m] Synerot[em] martire[m] (!) … and … ad dominem Synerotem…2 The slabs were found north-west of Mitrovica, not far from the location of Majurska Bara or na Vrbici, in the region of the northern city-necropolis of Sirmium. As a result, the existence of the Basilica of St Synerotes was confirmed and, at the beginning of the ninth decade of the 19th century, Hytrek confirmed the suppositions regarding its location in the northern necropolis (fig. 1). During the campaigns of 1882/83 he discovered a one-nave basilica, with dimensions of 19.30 x 30.30 m, and an apse on its western side and produced its plan.3 However, the remnants of this building have been destroyed, and after the recent analysis

1 Zeiller 1918, 87–88.
2 CIL III, 10232, 10233; Ljubij 1883, 19; Hytrek 1894, 5; Bruusimid 1909, 188–189, br. 393, 394.
3 Hytrek 1894, 5, Pl. I.

* This article is the result of the projects: Romanisation, urbanisation and transformation of urban centres of civil, military and residential character in Roman provinces in the territory of Serbia (no. 177007, I. Popović); City life in Antiquity: The expansion of cities and urban civilisation in the Balkans and the neighbouring areas from the Hellenistic to the Late Roman period (no. 177005, S. Ferjančić) funded by the Ministry of Education, Science and Technological Development of the Republic of Serbia.
of Htyrek’s plans, of the presented dimensions of the building and of the inscriptions on the sepulchral slabs, the conclusion was made that this was a three-nave basilica with its apse to the east (fig. 2). During his excavations in 1882/83, Htyrek also discovered the part of a necropolis with graves of different construction and with numerous sepulchral slabs. On one of them is written: \textit{Syner}t\textit{otis ma}rt\textit{ryris}... In the second half of the 20\textsuperscript{th} century, the necropolis was researched again on two occasions: during the protective excavations in 1960/61 and during the revising excavations, on a larger scale, conducted in 1969/70. The goal of these researches was to define the area of the Early Christian cemetery and its relationship to the earlier pagan necropolis. 332 graves of different constructions were researched, most of them orientated in the direction east-west, with incinerated deceased persons.

5 Brunšmid 1909, 190, br. 395.
6 The excavations were performed by the Regional Institution for the Protection of Cultural Monuments in Novi Sad, under the direction of dr Olga Brukner.
7 The excavations were executed in the framework of the Yugoslav-American archaeological project, directed by dr Vladislav Popović and dr Edvard Oshenschlager.
Unfortunately, a great number of the grave structures was devastated and, during the Turkish period, certain parts of land have been moved from one location to another. The fragmented tombstones with the Christian symbols and inscriptions, one in Greek (inv. 191), discovered in 1969, and the other in Latin (inv. 666), found in 1970, are the only testimonies that the deceased were Christians, because the surrounding finds, which were, probably, part of the grave inventory, did not yield any data regarding the religious orientation of the buried persons. According to the field documentation, the tombstones were found south of the position where the basilica was standing, the first at the depth of 0.61 m (trench IV, excavation J), and the other one at the depth of 0.70 m (trench XI, excavation N). The tombstone with the Greek inscription was discovered in a layer with mixed Roman ceramics and bricks, and the one with the Latin inscription was built into a wall completed and repaired in a later (Turkish?) period, built in the area around the southern portico of the basilica (fig. 3). It was placed above eight devastated skeleton graves and one grave of an incinerated person. Both sepulchral slabs, deposited in the Museum of Srem in Sremska Mitrovica, are today more damaged but, since they were photographed during the excavations and immediately after them, in 1969 and 1971, their appearance at the moment of discovery is known, and a large part of the text, especially of the one in Latin, can be reconstructed.

1. White marble slab, broken into five fragments (inv. 666/1970). Dimensions: 47 x 28 x 2.50 cm. The right and lower parts of the slab are missing. The inscription consists of nine, for the most part, partially preserved lines. Their varying length (lines 8 and 9 are somewhat shorter than lines 1–7) presents certain difficulties concerning the reconstruction of the text, particularly the first line. However, the number of missing letters at the beginning of lines 1–5 is easily established, since line 7 is preserved in its entire length. Letter height:

We assume that both inscriptions were supposed to be published in the framework of the corpus of the Early Christian epigraphic monuments of Sirmium, edited by dr Petar Petrović for the IX volume of the edition Sirmium, whose editors were supposed to be Vladislav Popović and Noël Duval. After the premature death of V. Popović in 1999, the editor of this publication became N. Duval, but it still remains unpublished, for many objective and subjective reasons.
4.5 cm. Incised above the first line is a cross with an extended descending arm and the apocalyptic letters $A$ and $\Omega$ under the transversal arm. To the left of the cross, is a double heart shaped *hedera* (fig. 4). The text reads as follows:

$[\pm 1 ? M]arturiu[\text{s}]$ $p$incerna / $[\text{C}]onstanti / $[\text{I}]nperatori[s] (!) $qui vixsit (!) $an/n$ $una cu/m matron/a $sua $M/a[r]turiu[\text{s}]$. The name of the deceased, in lines 1 and 2, should be restored as $[M]arturiu[\text{s}]$, i.e. Martyrius. The alteration of the Greek vowel $U$ with the Latin $U$ was quite common in the Danubian and Balkan provinces of the Roman Empire.\textsuperscript{10} The name Martyrius/Martyria is already attested in Pannonia Inferior. It is recorded (in the form Martoria) on a Christian epitaph from Cibalae, dated to the beginning of the fourth century AD.\textsuperscript{11} One should also note that Martyrius/Mαρτυρίος is comparatively frequent in Christian inscriptions throughout the Roman Empire. The Latin form is found in Transpadana in northern Italy, as well as in the western (Hispania, Gallia Belgica) and Balkan (Moesia Inferior) provinces.\textsuperscript{12} The Greek form is attested in Sicily, Achaia, Crete, Cyrene, Thrace and the coastal regions of Asia Minor.\textsuperscript{13} Considering the uneven length of the lines, the name Marturis could have been preceded by one or two letters. Consequently, the name of the deceased might be restored as $[F]lavius ? M]arturiu[\text{s}]$. The name Flavius is often attested among high civil and military officials in Late Antiquity.\textsuperscript{14}

Lines 2–5 reveal Marturis’ occupation and provide crucial chronological information for the dating of his epitaph. The word incised in line 2, following the letter $S$ at the beginning, was undoubtedly $p$incerna. Pin
cerna, meaning “cup-bearer”, is considered a late formation, borrowed from the Greek language. It does not

\textsuperscript{10} Mihăescu 1978, 183–184, § 130.
\textsuperscript{11} *ILJug* 283.
\textsuperscript{12} *OPC* III 177. For Moesia Inferior see: *AE* 1977, 765.
\textsuperscript{13} http://clas-lgpn2.classics.ox.ac.uk/name/Mαρτυρίος (03/08/2015).
\textsuperscript{14} Mócsy 1964, 257–263.
appear in literary sources before the fourth century AD.\textsuperscript{15} The term \textit{pincerna} is recorded on two pieces of epigraphic evidence, in addition to the funerary inscription of Marturius from Sremska Mitrovica. An epitaph of a thirty-year old cup-bearer by the name of Antilocus, dated to the fourth century AD, was discovered in Rome.\textsuperscript{16} A fragmentary inscription from Assisi in Umbria mentions a slave (his name is not preserved) who was \textit{pincerna princeps}, i. e. the chief cup-bearer, of his master, Lucius Didius Communis.\textsuperscript{17} Dated to the first century AD,\textsuperscript{18} the fragment seems to provide the earliest attestation of the term \textit{pincerna} in epigraphic evidence.

As a cup-bearer, Marturius attended upon the emperor Constantius II, whose name is recorded in line 3 of the inscription. Considering the length of the lines, it seems highly unlikely that he served one of his brothers (Constantine II or Constans), or even Constantine himself. Written in genitive, the names \textit{Constantinus} and \textit{Constans} would have been divided between lines 3 and 4 – \textit{Constanti/ni} and \textit{Constanti/s}. However, there is no space for two or three letters at the beginning of line 4. Only one letter is missing, and it must be an I, followed by the partially preserved N of the word \textit{imperatoris}. Consequently, it seems quite certain that Marturius attended upon Constantius II. Sirmium was the emperor’s main military base during the struggle against the usurper Magnentius and during the campaigns against the Quadi and the Sarmatae. Constantius Gallus, the son of Constantine’s half brother Iulius Constantius, was appointed \textit{Caesar} in Sirmium, on March 15, 351 AD.\textsuperscript{19} Constantius II waited in Sirmium while his army marched to meet Magnentius’ forces at Mursa.\textsuperscript{20} After the decisive battle, which took place on September 28, 351 AD, Constantine’s son resided in Sirmium at least until the last days of May 352 AD. During his sojourn in the city, he issued three edicts, on February 26, May 12 and 27, 352 AD respectively.\textsuperscript{21} Constantius II returned to Sirmium in October 357, planning to wage war against the Quadi and Sarmatae, who were pillaging the provinces of Valeria, Pannonia Secunda and Moesia Superior.\textsuperscript{22} The city served as the emperor’s headquarters during the campaigns against the barbarians from the autumn of 357 AD to the spring of 359 AD. His presence there is attested by various edicts, issued between October 17, 357 AD and May 28, 359 AD.\textsuperscript{23}

The word \textit{imperatoris} in lines 4 and 5 was written with an N instead of an M. The form \textit{imperator} is attested in the Danubian provinces of Noricum, Dacia and Moesia Inferior.\textsuperscript{24} The form \textit{vixsit}, written in line 5 instead of \textit{vixit}, is frequently found in Christian inscriptions.\textsuperscript{25}

\begin{footnotesize}
\begin{enumerate}
  \item Heraeus 1915, 14–15; Bartelink 1979, 215; Traina 1997, 298.
  \item \textit{CIL} VI 9798=\textit{ILCV} 596. For the dating see: EDB28775, 09/07/2015 (A. Rocco).
  \item \textit{CIL} XI 5436=\textit{AE} 2010, 935.
  \item EDR025386, 03/03/2006 (G. Asdrubali Pentiti).
  \item Kienast 2004, 318.
  \item Seeck 1964, 198–199.
  \item Amm. Marc. XVI 10, 21. For the date see: Seeck 1964, 204.
  \item Noricum: \textit{CIL} III 5720. Dacia: \textit{CIL} III 1394 (Germisara). Moesia Inferior: \textit{AE} 1922, 70 (Ulmetum); 1924, 148 (Histria).
  \item \textit{ILCV} Indices, p. 608–609, s. v. \textit{vivo} III.
\end{enumerate}
\end{footnotesize}
Lines 7–9 contain the formula *una cum matrona sua*. The expression *una cum*, meaning “with”, is recorded on inscriptions from the Danubian and Balkan provinces (Pannonia, Dalmatia, Moesia). The words *matrona sua* refer to Marturius’ wife. *Matrona*, meaning „wife, spouse” is already recorded on the famous funerary inscription from Sirmium, set up in the basilica of St. Iraeneus by a certain Macedonius and his wife (*matrona*) Ammes, daughter of Evenatus. It is also attested by Iraeneus by a certain Macedonius and his wife (*matrona*) Ammes, daughter of Evenatus. It is also attested in Christian inscriptions. The name of Marturius’ wife, beginning with the letters MAN at the end of line 9, might be restored in various ways (e.g. *Manilia, Mania, Mansuetia* etc.).

2. Fragment of white marble slab (inv. 191/1969). Dimensions: 17.5 x 9.5 cm at the moment of the discovery, today 17.3 x 5.5 cm. The inscription consists of seven partially preserved lines, incised around a stauromegist (Christogram) in two concentric circles, with the apocalypses letters A and Ω beneath the transversal arm of the cross. The first Α in line 5 is preceded by two leaf-shaped hederae. Letter height: 2.8–3 cm. The preserved text reads as follows:

\[
\begin{align*}
\text{[ ... ]} & \quad \varepsilon  \xi \iota \varsigma \iota \varepsilon \nu \gamma \iota \varepsilon \nu \kappa \varepsilon \ [\ ... \ / \ ... \ ] \\
\text{[ ... ]} & \quad \alpha \pi \o\theta \nu \varsigma \kappa [\ ... \ / \ ... \ ] \alpha \nu \tau \nu \alpha \nu \Lambda \zeta \mathrm{OA} [\ ... \ / \ ... \ ] \ \alpha \omega \tau \nu \ \ [\ ... \ / \ ... \ ] \ \mathrm{AE} \chi \ [\ ... \ / \ ... \ ].
\end{align*}
\]

Traces of unidentifiable letters are visible in line 1, before and after Μ, at the ends of lines 2, 3, 5 and 6. At the beginning of line 3, there is a stroke that might have belonged to an E or Σ and at the beginning of line 7, a trace of an Α or an Α. The words *ἐκμετάλλευσιν* in the second line and *ἀποστόλησις* in the third line reveal that the fragment belonged to a funerary inscription. In line 2, behind εκμετάλλευσιν, one would expect the term *ἐπιτ”, followed by a number. The verb *ἀποστόλησισκω* in the present tense, instead of the aorist *ἀπέστηκεν*, is recorded on two inscriptions, found in Moesia Superior and Gallia Lugdunensis respectively. The letters –αντον, in line 4, could be interpreted as the ending of an aorist participle of some verb (e.g. *ποιήσαον*) or the genitive *πάντων* or *πάντων* of the pronoun *πάς*, *πάσα*, *πάν* or *πάντας*, *πάσας*, *πάνα*, *πάναν*. Since the inscription the cup-bearer of Constantius II is mentioned, the tombstone confirms the information from written sources about the important role which this city played during the rule of this emperor. During his long stays in this city, Constantius II initiated its further building and also the repairing of the road to Italy, to which bears witness a milestone from Sirmium. Moreover, the numismatic finds also show his building activity in the space of the palatial complex, especially his adding of the supporting wall around the circular construction (mausoleum, temple?), since in the filling of the negative of this wall, in 2014, coins minted by Constantius II were found. Given that he spent almost two years in Sirmium, it is logical that the Emperor took measures to reconstruct the palace in which he stayed with his suite, to which also belonged his cup-bearer Marturius, buried in the city’s northern necropolis. The cup-bearer (*pincerna*) was a slave whose duty was to mix wine, to pour it into cups and to serve them to the persons at the table. Usually, this was a young man, chosen because of the elegance of his movements, and he attracted attention by his appearance and clothes – his hair falling down on his shoulders and wearing a short tunic. As the sepulchral slab shows, the cup-bearer of Constantius II was a Christian who died in Sirmium and was buried next to the Basilica of St Synerotes in the northern necropolis. However, because today the remains of this basilica do not exist, and the graves around it are devastated, the question remains as to whether this sacral structure was built during the rule of Constantius II or it already existed before him. The first supposition seems more probable, because the analysis of archaeological and numismatic material, in the first instance bricks with the stamps of military units, from the excavations of the Basilica of St Iraeneus in the eastern necropolis, points to the possibility that this sacral structure was also built during the reign of this emperor. In any case,
the formulas *ad dominum Synerotem*,\(^{36}\) i.e. *ad beatum Synerotem*,\(^{37}\) from two inscriptions from the Basilica of St Synerotes, find their parallel in the formulas from the inscription in basilica domini nostri Erenei,\(^{38}\) from the Basilica of St Iraeneus, and *[In domo beati]ssimae dominae nostre Anastasie* - - -, from the Basilica of St Anastasia, which was, maybe, located next to the northern city-wall.\(^{39}\)

Erecting basilicas dedicated to local martyrs is completely in accordance with the religious politics of Constantius II, who adopted a harsh attitude towards paganism, forbidding, with his laws from 353 and 356, not only the nightly sacrifices, but also the very worshipping of pagan idols.\(^{40}\) On the other hand, after his victory over Magnentius in 350, the Emperor spent the winter of 351/52 in Sirmium, falling under the influence of the bishop Valens of Mursa, who preached Arianism. Since Constantius II became a fervent advocate of the Arian heresy, numerous local prelates followed him. Between 351 and 358, in Sirmium, four ecclesiastical synods took place, some of them organised by the Emperor himself. At them, with the help of the bishop Valens of Mursa, Ursacius of Singidunum and the newly elected Sirmian bishop Germanius, Arianism prevailed.

The struggles between the adherents of the Nicaean dogma and Arius’ heresy also continued in 359, when the so-called *Fourth Sirmian Formula* was issued, which was intended to be a compromise solution for both opposed sides, but, according to the Emperor’s will, the decision of the majority was changed. So, at the Synod in Constantinople in 360 the basis of faith was formulated by the Arian bishops Valens and Ursacius.\(^{41}\)

The tumultuous activity of the Church in Sirmium during the reign of Constantius II was one of the reasons why the Pannonian metropolis was, in the eyes of the entire Christian world, the *head of Illyricum* (caput Illyrici), as recorded in the documents of the ecclesiastical synod held in Aquileia in 381.\(^{42}\) It is logical that

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36 *CIL* III, 10233.
37 *CIL* III 10252.
38 Duval 1979, 83–84, fig. 6; Поповић 2003, 262, сл. 2; Popović 2013, 107, Cat. 79.
39 Popović, Ferjančič 2013, 101–114; Popović 2013, 107, fig. 38.
40 Stein 1968, 145.
41 Stein 1968, 145–146; Mirković 2006, 121–123.
42 *PG*, 16, col. 913.
the activities of the Church dignitaries were followed by the erection or reparation of the sacral structures dedicated to the local martyrs, who were, according to their names, of Greek origin. Around the martyria were built the necropolises of the early Christians, with the oldest graves in the churches themselves and immediately in front of their entrances. But, since the basilicas of St Synerotes and of St Iraeneus were built on the sites of earlier pagan necropolises, in both cases the earlier graves were protected by the vaulted constructions by which the walls of the newly built sacral structures over bridged them.\(^43\) According to the inscriptions, the dedicants of the tombstones on the oldest Christian graves in the Basilica of St Iraeneus, the wife and the father in law of the deceased, Ammes and Evenatus, were Orientals,\(^44\) while Artemidora, the deceased woman buried in the western portico of the Basilica of St Synerotes, was of Greek origin. Unfortunately, since the monument with the Greek inscription around the Christogram in the double circle (inv. 191/1969) was discovered in the disarranged layer south of the Basilica of St Synerotes (fig. 5), we can only assume that the grave on which it was placed was somewhat more to the north, i.e. closer to the Basilica.

The Christian symbols on two sepulchral slabs from the necropolis of St Synerotes were represented in different ways. On the epitaph of the cup-bearer of Constantius II, Marturius (\ldots[p]lincerna / [C]onstanti(i) / [i]nperatori/[s] (\ldots), a cross was represented, on which the lower part of the vertical arm is longer than the upper one, and below the horizontal arm, as if they are hanging from it, the letters A and Omega are represented. The symbol conceived in this way represents the cross which is rising up, i.e. the cross raised on Golgotha, which is, without doubt, an allusion to Christ and his victory over death. Such a cross is also incised in the upper left corner of the sepulchral slab of the exorcist Ursacius (\ldots[U]rs[acius] / [h]us exorcis[ta] / \ldots),\(^45\) found at the necropolis of St Iraeneus. The apocalyptic letters, alpha and omega, hung on the horizontal arms of the cross on the tombstone of the cup-bearer Marturius, symbolise Christ as “the beginning and the end”, in accordance with his words from the Book of Revelation, in which Christ, in three places, in three variants (1:8, 21:6, 22:13), pronounces: “I am Alpha and Omega, the beginning and the end, the first and last”. The same meaning is also conveyed by the symbols from the other two Sirmian monuments, one gilded bronze fibula, found in the northern part of the palatial complex,\(^46\) and one marble plate–architectural element from the imperial palace.\(^47\) On them, the vertical arm of the cross is bent in such way that it forms the Greek letter rho, while on the plate, two crossed lateral arms are added to the vertical arm. The cross with the vertical arm in the shape of the letter rho and with the crossed lateral arms, between which are the letters A and Omega, the symbol above which is represented as a cross in a circle, is also engraved on the fragmented marble sepulchral slab, lavishly decorated with vegetal ornaments, the tree of life and vines, but with the heavily damaged inscription, of which only the letters IS (fig. 6) survive. This slab was also discovered at the necropolis of St Synerotes, in 1970 (inv. 1323/1970). On the sepulchral slabs from the same necropolis, those mentioning St Synerotes, discovered in the 19th century, the same symbol is also standing between the letters A and Omega, just as on the monument from the periphery of the eastern city necropolis, erected by Aurelia Urbica (Aurelia Urbic[a] \ldots) for her husband Flavius Martinianus (Fla[vio] Martiniano)

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43 Jeremić 2006, 124, fig. 8, 11, 12.
44 Jarak 2011, 61.
47 Popović 2013, 111, Cat. 77; Popović 2014, 271–272.
48 *CIL* III, 10232, 10233; Ljubić 1883, 19; Hytrek 1894, 5; Brunšmid 1909, 188–189, br. 393, 394.
and for her daughter Inaca (Inaeca dulcissima flliae mater).\(^{49}\) Both versions of the cross, with or without crossed lateral arms, represent the monogram cross or Christogram, the composite picture of the cross and two letters of the word Christos. As such, the cross itself represents the letter chi, while its upper bent arm forms the letter rho. The monogram cross on which are hanging the letters A and Omega, is also engraved on the tombstone with the Greek text, discovered at the necropolis of St Synerotes. On this sepulchral slab the Christian symbol is placed inside the two engraved concentric circles, analogous to the fragmented specimen from the same necropolis, found as late as 1871.\(^{50}\) The engraved circles around the Christogram can be perceived as a simplified representation of the laurel wreath. Since a wreath was the symbol of victory, and the laurel leaves of which it was made symbolised the imperial power, on the late ancient monuments the Christogram was often represented inside the wreath, as in the case of an archivolt from the imperial palace in Sirmium.\(^{51}\) The simplified version of this representation, the Christogram in a circle, is also used very often on the monuments from this period. It appears on the sepulchral slab mentioning the Basilica of St Iraeneus,\(^{52}\) on the above-mentioned monument of the exorcist Ursacius from the same necropolis,\(^{53}\) as well as on the monument of deacon Macarius (Macarius diaconus...) from the unknown site in Sirmium.\(^{54}\) For a chronological definition of the monuments with this symbol, it is important to mention that the oldest sepulchral slabs with the representation of a Christogram, combined with the letters alpha and omega, are registered on the graves in Trier, dated to the period just after 320, while in Rome they appear in 323.\(^{55}\) These tombstones in relief mark the terminus post quem for the execution of the relief tombstones from Sirmium, while the terminus ante quem is marked by the phenomenon of burials intra muros, during the third decade of the 5th century, as a result of the impending Hunnic invasion, which resulted in the destruction of the city in 441/42.\(^{56}\) Considering the historical circumstances and the archaeological context, we think that the dating of the monuments mentioning St Synerotes to the end of the 4th or the beginning of the 5th century and to the end of the 5th or to the 6th century, is unacceptable.\(^{57}\)

The archaeological material discovered in the vicinity of the slab with the Greek inscription is not chronologically sensitive, while in the layer around the monument decorated with the vegetal ornaments were found a glass cup and a fragmented lacrimarium, with forms characteristic of the 4th century, along with a bronze bulbiform fibula of the type Keller 3 A / Pröttel 3/4 A, which is dated to the period from 330 to 380.\(^{58}\) The greatest number of finds of these fibulas in Pannonia comes from graves with coins from the period of rule of Constantius II.\(^{59}\) Under the sepulchral slab with the Latin inscription, around the existing graves, were found two bronze coins of Constantine (306–324) and two of Licinius (311–324), five blue glass beads in the shape of polyhedron, and next to the skull of one skeleton was placed a bulbiform bronze fibula of type Keller 2 A / Pröttel 2 A/B,\(^{60}\) dated to the period between 310 and 350,\(^ {61}\) or between 300 and 340.\(^ {62}\) These objects from the graves registered under the sepulchral slab with the Latin inscription, approximately define the time of these burials. However, since the sepulchral slab was placed for Marturius, the cup-bearer of Constantius II, the erection of this monument can be dated with more precision to the period when this emperor and his escort stayed in Sirmium, in the winter of 351/52, or between 357 and 359, when Constantius II spent more time in the Pannonian metropolis, twice celebrating his victory over the Sarmatae. This confirms the supposition that the tombstones of a Christian character from the necropolis of St Synerotes and, probably, also from the necropolis around the martyria dedicated to St Iraeneus and St Anastasia, were erected during and immediately after the middle of the 4th century, and not during the 4th–5th or 5th–6th century, as was previously suggested.\(^ {63}\) On the other hand, if we accept the supposition that the apse of the Basilica of St Synerotes was in the east, and

\(^{49}\) Brunsmid 1909, 177–178, br. 376.

\(^{50}\) Brunsmid 1909, 194, br. 406.

\(^{51}\) Jeremić 1993, Cat. 34; Popović 2013, 113, Cat. 78; Popović 2014, 272–275.

\(^{52}\) Duval 1979, 83–84, fig. 6; Popović 2003, 262, sl. 2; Popović 2013, 107, Cat. 79.


\(^{54}\) CIL 10235; Brunsmid 1909, 183, br. 385.

\(^{55}\) Schwenden 2006, 151, Cat. 103 (Trier); Giuliani 2005, 240–241, Cat. 60, 61 (Rome).

\(^{56}\) Popović 1987, 95–129.

\(^{57}\) Damjanović 2014, 510–512.


\(^{59}\) Keller 1979, 38.


\(^{61}\) Keller 1979, 35.

\(^{62}\) Pröttel 1991, 357.

\(^{63}\) Damjanović 2014, 510–512.
not in the west, as Hytrek supposed, the graves on whose monuments was engraved the name of the martyr were in the west porch of the basilica, at its entrance, and they were, probably, somewhat older than the grave of the cup-bearer Marturius, whose sepulchral slab was registered around the area of the south porch of the basilica, this would define the terminus post quem for dating of the monument with the mention of the name of St Synerotes to the period around 350. However, while the tombstone of the cup-bearer Marturius can, with relative certainty, be dated to the sixth decade of the 4th century, for other monuments from the Early Christian period there are no closer chronological points of reference. Still, a conclusion can be made that the Christian symbols engraved on them, the cross, the cross in a circle, the monogram of Christ and the Christogram in a circle, appear simultaneously during the middle-second half of the 4th century, and that on some monuments these variants are combined. It seems that an exception is one monument discovered before 1871, on which are mentioned the names *Iuvenianus* and *Constantianus*. The Chrystian symbol above the text on this slab consists of a cross whose upper arm is, on both sides, bent in the shape of the letter *rho*, forming a heart-shaped element, under which the small letters *A* and *Ω* are flanked by pigeons. By its iconographic solution, based on the pigeons on both sides of the cross, this Christian symbol could represent the earlier phase of the depiction of the Christogram, which finds its parallels on some monuments from Trier. However, since the exact place and circumstances of discovering this monument are unknown to us, the question still remains as to whether this is a monument somewhat older than the others discovered in Sirmium, or if it is a product of a craftsman who was working under the influence of the stone-carving workshop in Trier.

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65 *CIL* III 6446=10238, Brunsmid 1909, 182, br. 384.
66 Schwinden 2006, 151, Cat. 103.
SOURCES:


ABBREVIATIONS:

AE ................................................. L’Année épigraphique, Paris
CIL ............................................... Corpus Inscriptionum Latinarum
EDB ............................................... Epigraphic Database Bari. Inscriptions by Christians in Rome (3rd–8th cent. CE), http://www.edb.uniba.it
EDR ............................................... Epigraphic Database Rome, http://www.edr-edr.it
IG .................................................. Inscriptiones Graecae


SEG ............................................... Supplementum Epigraphicum Graecum, Leiden

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