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for Tourism and Hospitality (JAAUTH)**journal homepage: <http://jaauth.journals.ekb.eg/>**Silvanus the Neglected god  
Lord of Woods**

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**ARTICLE INFO Abstract****Keywords:**Silvanus;  
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God Silvanus was considered one of the ancient Roman gods. The word Silvanus in Latin language means forest, or woods. Silvanus is the deity of the countryside. He had some features of Faunus, the god of animals and in the same time he was frequently depicted as a countryman. At first, Silvanus was the ghost of the untouched forest that bordered the city, possessing a hint of the unknown's threat. Moreover; Silvanus was described by some scholars as wild and unpredictable god, much common as the deities of the nature. His main concern was directed to the nature, and specifically cared with wild nature included all its raw beauty and aggressive brutality.

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**The Meaning of the Name**

The meaning of the name is unknown, according to many concepts it may be driven from the Latin word *sanctus* which means sacred or divine<sup>1</sup>, in other words it refers to the sacred place. Another opinion refers the name to the possessed land of the gens *Sanxuna*<sup>2</sup>.

The English word "savage," is a contemporary emulation of Silvius, originated from this current Romance languages' preservation of the link between savanna and wilderness/wildness<sup>3</sup>. They maintained that Silvanus is not adjectival in form because it is

<sup>1</sup>P. F. DORCEY, *The Cult of Silvanus. A Study in Roman Folk Religion*, Leiden, New York, 1992, p.1-2.

<sup>2</sup>P. F. DORCEY, p. 11.

<sup>3</sup>D., NEČAS; KR., VUKOVIĆ, "Rudra- Shiva and Silvanus-Faunus: Savage and Propitious", *Journal of Indo-European Studies*, Vol, 39, p. 102.

directly derived from the word *silva*. Because of this, the god's name is not a denigration of Mars or any other god<sup>4</sup>.

According to ancient believes and the roots of this deity, must be a Roman god<sup>5</sup>, The deity was revered in Silvia as early as Cato's<sup>6</sup> time, and for centuries afterward, woodlands were connected to him<sup>7</sup>.

The rural cult of Silvanus is performed to defend animals. Only Cato describes Silvanus's rituals during the Republic era, connecting him to Mars and stating that the ceremony is (They are able to use it instead of oxen). It is notable for being carried out in the forest with offerings of meat, wine, fat, and grain.

### The Forms of Silvanus

God Silvanus was depicted in a human form as naked man wearing sandal and had the sign of shepherd tools. Pan-Silvanus (It bears a strong resemblance to the Greek deity Pan, a bearded, adult male with goat-like legs, horns, pointed ears, and an often ithyphallic appearance), the first type, has a quantitative dominance.

One very interesting relief depicts<sup>8</sup> a moving masculine figure and is weathered and torn. The guy looks to be dancing or moving in some other manner to his left. He has long hair, horns on his head, a bearded face, and hairy thighs. Because this is how he was often displayed on Dalmatian votive monuments, the figure depicted in scholarly literature is invariably titled Silvanus<sup>9</sup>.

There are two fundamental models that are utilized to visualize Silvanus. Typically, these are called "Youthful" and "Pan-Silvanus". There is a notable geographical difference between Pan-Silvanus and "Youthful Silvanus", with the former found mostly in coastal regions and the latter in the hinterland and in Liburnia<sup>10</sup>. In his view, "Pan-Silvanus" would stand in for the native deity, while "Youthful" Silvanus would be the one who visually resembles the original Italian Silvanus. Even if "Pan-Silvanus" still predominates in coastal regions and "Youthful" Silvanus is more common in the interior<sup>11</sup>.

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<sup>4</sup>Roman deity of the countryside. Though he appears to be of ancient provenance, there is no evidence of him before the Augustan era. Nevertheless, he was highly revered in the western and Danubian provinces under the empire, as seen by the more than 1,100 inscriptions that mention him. As suggested by his name, he was mostly connected to agriculture and forestry, with herding and hunting playing a minor role. He is occasionally associated or confused with \*Faunus and \*Pan in ancient literature, although he does not possess their prophetic powers or irrational personalities. Rather, he often manifests as a benevolent anthropomorphic deity in inscriptions and monuments, perhaps joined by feminine deities called Silvanae or Nymphae. In certain locations (e.g. southern France) it seems that he kept his totally Roman nature in some places (southern France, for example). Although several collegia were established in Silvanus' honor, he never enjoyed a public cult in Rome or the provinces.

<sup>5</sup>In Latin literature, the Greek god Silenus blended with Silvanus. Pan is the Greco-Roman deity of meadows, woodlands, and shepherds. He was sometimes identified with god Dionysius as both gods related to the wine.

<sup>6</sup>Marcus Porcius Cato (born 234 bc, Tusculum, Latium [Italy]—died 149) Roman statesman, orator, and the first Latin prose writer of importance. He was noted for his conservative and anti-Hellenic policies, in opposition to the phil-Hellenic ideals of the Scipio family.

<sup>7</sup>P. F. DORCEY, *The Cult of Silvanus. A Study in Roman Folk Religion*, Liden, New York, 1992, p. 10.

<sup>8</sup>According to Icy Sedgwick, 2023.

<sup>9</sup>Lj. PERENIC, "Is it Really Silvanus", Zagreb, p.55.

<sup>10</sup>Liburnia in ancient geography was the land of the Liburnians, a region along the northeastern Adriatic coast in Europe, in modern Croatia.

<sup>11</sup>D. DZINO, *Ibid.*, p. 265.

The most common visual representation of him was an elderly, bearded man holding a falx, a gardening sickle, a dog, and a pine tree, branch, or cone. Silvanus was seen with female companions; nevertheless, the majority of these depictions come from Dalmatia<sup>12</sup> and Pannonia<sup>13</sup>. Female companions typically occur in triads<sup>14</sup>, such as Greek goddess triads or the Matres<sup>15</sup>.

In central Dalmatia, the religion of Pan appears to be an appropriate cultural interface mediating cultural interaction between the native people and Greek invaders. It could offer shared cultural icons and points of reference, but not always rites or symbols that have the same meaning or significance across cultures. While there are no inscriptions honouring Pan in Dalmatia, it is conceivable that he appears on certain pictures, maybe carved before the Italians arrived in Salona. Especially the images of Roman altars that aren't typically seen there, such the rock-cut reliefs of "Pan-Silvanus" from Kozjak and Klis<sup>16</sup>.

Kozjak and Klis, is a small stronghold fortress built by the ancient Illyrian tribe Dalmatae, to a role as royal castle and seat of many Croatian kings, to its final development as a large fortress during the Ottoman wars in Europe, Klis Fortress has guarded the frontier, being lost and re-conquered several times.

The god's qualities include a goat, *pedum* a shepherd's staff with a hook, *syrinx*, pan-pipes, and less commonly, a dog, which is the only identifiable emblem of Silvanus.

Silvanus is depicted by himself however he does occasionally appear alongside Diana and the nymphs (Sylvanae), either dancing actively or by sitting and playing the *syrinx* for them<sup>17</sup>.

The rites, dedications, and reliefs attest to the followers' need to openly declare their cult membership and the specific role that the cult plays in their communities<sup>18</sup>.

One of the most significant gods of the Roman Empire is revealed to be Silvius. More inscriptions honoring Silvanus exist, "Monument: A white marble altar (h. 0.65; w. 0.30; d. 0.23), with a focus on top (not basis, as in CIL). A patera is on the right, while a jug is on the left. The back of the altar is essentially completed. While it is dented on the left in the back, it is otherwise in quite decent shape. • Text: h. 0.31; w. 0.18; inscribed area on front face, within a molded frame.

Only in the final four lines do we see triangle interpuncts. Although they added more regular interpuncts, Ligorio and Matal provided correct transcriptions. Line 9 features a ligature of NI at the end of the line; unlike to some previous editions, the I in Minicio has not been accidentally missing<sup>19</sup>.

"This was set aside as a gift for Silvanus and the Lares association through the agency of his friends by Tiberius Claudius Fortunatus, the emperor's freedman. He also dedicated it and gave a feast to officials, four in number, on the first of August in the consulship of Gaius Minicius Fundanus and Gaius Vettennius Severus."

<sup>12</sup>Dalmatia is one of the four historical regions of Croatia, alongside Central Croatia, Slavonia and Istria, located on the east shore of the Adriatic Sea.

<sup>13</sup>Pannonia was a province of the Roman Empire bounded on the north and east by the Danube, coterminous westward with Noricum and upper Italy.

<sup>14</sup>D. DZINO, "The Cult of Silvanus : Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 263.

<sup>15</sup> Matres or Matronae (litt. "Mothers"): ancient deities, venerated in northwestern Europe. People sacrificing.

<sup>16</sup>D. DZINO, "The Cult of Silvanus : Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 270.

<sup>17</sup>D. DZINO, *Ibid.*, p. 265.

<sup>18</sup>D. DZINO, *Ibid.*, p. 270.

<sup>19</sup>Ashmolean Monumental Latin Inscriptions; AshLI 13 C3-14 DEDICATION TO SILVANUS, ROME p. 41-42.

Customs the majority of Silvanus ceremonies are performed on a hilltop, crowned by a stand of old oak trees<sup>20</sup>. Offerings are made in accordance with Silvanus's worship, but they are never made of blood; instead, a wooden object needs to be ceremoniously shattered and buried—never burnt.

Apart from Rome and the province of Pannonia, Silvanus even relinquishes primary prominence to Jupiter in some regions; one such territory is Dacia, where Silvanus had great popularity<sup>21</sup>.

Ancient historians used to contend that starting in the sixth century BCE, the pagan religious customs of Greece and Rome were nothing more than a façade upheld by a ruling class that no longer believed in them beyond their use in maintaining the common people in subservience. In reality, paganism appears to have played a significant role in the functioning of Roman cities and communities as late as the second or third century CE, maintaining the authority of the ruling class<sup>22</sup>.

Silvanus maintained a secret, largely agrarian religion that was subsequently extended to the Roman provinces. In the later Roman understanding, Greek Pan was linked to both divinities<sup>23</sup>.

As of yet, there is no proof that societies associated with the Central Dalmatian civilization worshipped an indigenous deity like Silvanus prior to the Roman occupation. The contemporary discoveries point to highly localized religious traditions, and nothing is known about the sacral life of those communities. Previous research suggested that stone reliefs featuring Silvanus are replicas of previous woodcarving practices<sup>24</sup>.

The challenge of defining the god's persona during this era may have arisen from his longstanding belief as an ethereal spirit that has not yet been fully realized in human form. An animistic period is suggested by references to Silvani in literature and on inscriptions. The early Republic's cult's evolution is still unclear because no contemporary literary references can be found until the Middle Republic; inscriptions and iconography first appear in the imperial era and 39 B.C., respectively<sup>25</sup>.

The lack of knowledge and the fact that Silvanus was never given a public monument, temple, celebration, or procession suggests that the god was not popular with the aristocratic or rich classes at this time. However, Silvanus remained a significant figure in the private religious lives of common people, over which the state found no need to impose its will about which the historical sources are largely silent<sup>26</sup>. It was noticed that although this God was neglected and other rustic divinities appeared but Silvanus was still had its effect on people.

### **The Cult of the God**

The Silvanus religion was popular among the impoverished, freedmen, slaves, warriors, and indigenous people who did not fit into the wealthy social circles of their communities. It

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<sup>20</sup>An oak is a hardwood tree or shrub in the genus *Quercus* of the beech family. They have spirally arranged leaves, often with lobed edges, and a nut called an acorn, borne within a cup. The genus is widely distributed in the Northern Hemisphere; it includes some 500 species, both deciduous and evergreen.

<sup>21</sup>D. ATHENAEUM, Vol, 66, 1988, p. 131.

<sup>22</sup>J. NORTH, "The Religious History of the Roman Empire", 2017.

<sup>23</sup>D., NEČAS; KR., VUKOVIĆ, "Rudra- Shiva and Silvanus-Faunus: Savage and Propitious", *Journal of Indo-European Studies*, Vol, 39, p. 100.

<sup>24</sup>D. DZINO, " The Cult of Silvanus : Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 267.

<sup>25</sup>P. F. DORCEY, *The Cult of Silvadus. A Study in Roman Folk Religion*, Liden, New York, 1992, p. 13.

<sup>26</sup>P. F. DORCEY, *The Cult of Silvadus. A Study in Roman Folk Religion*, Liden, New York, 1992, p. 13.

was necessary for the younger generations to have symbols that would allow them to actively negotiate their cultural and social distinctions as well as convey the aesthetics, identity, and power dynamics of their communities<sup>27</sup>.

The Roman people were very elegant and different, they were very classy and selective and that was very clear in choosing their worshipped gods, they didn't accept small gods but they prefer the great gods. Moreover they inserted the gods in the society classes and light was focused on low class gods for the poor and low class people<sup>28</sup>.

Silvanus is a god, whose religion was highly limited to a specific group of people, or to put it another way, the very low class of slaves and freedmen<sup>29</sup>. The Roman nobility and aristocracy did not pay much attention to this god, and the majority of historians removed him from their country's calendar.

This god was immensely famous in Roman paganism since he was the second most important god after Jupiter<sup>30</sup>. The Italian gods or deities were gradually restored to their legal rightful place in the Roman pantheon<sup>31</sup>. The Cult of Silvanus chronicles the cult's beginnings, growth, and eventual repression. Like nature itself, Silvanus is described by some as wild and unpredictable, typical of nature deities. His main interests lie in nature itself, especially in the wild, in all its raw beauty and ferocious brutality. He doesn't give a damn about keeping society in check, is furious with anybody who jeopardizes the wilderness, and doesn't give a damn about the schemes of humans or other gods<sup>32</sup>.

He harbors a particular dislike for anyone who utilize fire recklessly or with the aim to do harm. Many people who reside in the Fey wild are familiar with Silvanus as Skerrit, who is mostly revered by Satyr, Centaurs, and other naturally inclined fey and fey-related species. Skerrit appears to his clerics as woodland creatures that exhibit strange behavior when his priests go on their regular fictitious hunts. He may and frequently will use plants and animals from the forest as temporary slaves to further his agenda.

He is very concerned about preserving the natural cycle of life, which is the balance between development and decay, water and drought, fire and ice, in nature. This is his belief system, and he doesn't show emotion when it comes to its importance, which makes some people think he's cold-blooded even if he cherishes life in general.

We look closely at Silvanus's character as a Roman god and his association with local deities in the provinces. Some opinions mentioned the close features of both god Silvanus and god Mars<sup>33</sup>.

Many scholars believed that Silvanus, an indigenous deity of Dalmatia, was represented as the Greek Pan in visual form but was given the name "Silvanus" via *interpretatio Romana*. This viewpoint is still prevalent in scholarship today, despite differences in interpretation. Previous research, viewed Dalmatian Silvanus as a thin layer of Graeco-Roman culture on the pre-existing indigenous religion. The significance of negotiating between native and

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<sup>27</sup>D. DZINO, "The Cult of Silvanus: Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 270.

<sup>28</sup>P. F. DORCEY, *Ibid.* p. 3.

<sup>29</sup>*Ibid.*, p. 3.

<sup>30</sup>P. F. DORCEY, *Ibid.*, p. 1-2.

<sup>31</sup>*Ibid.*, p. 5.

<sup>32</sup>World Anvil, "Silvanus, God of Wild Nature", 2022.

<sup>33</sup>The Sun, Moon, and the five brightest planets were among the seven brilliant things in the sky that the Romans were aware of. They gave them names based on their most revered deities. The god of battle, Mars, was revered highly by the Romans, who were excellent fighters. This deity of battle inspired the name of Mars, the red planet.



Greek-Roman or Roman cultural traditions in this worship has been recognized in more recent publications. Regardless of how he was portrayed and revered, Silvanus in Dalmatia and Pannonia was initially an Italian deity accepted by the people<sup>34</sup>.

Female friends show up in triads, as Greek goddess triads, although Silvanus's religion was never integrated into Rome's public cults and never really took off among the elite, it was immensely popular outside of Italy. The Silvanus worship is one of the most well-liked imperial cults in Pannonia, Dalmatia, Dacia and Moesia, North Africa, and Spain because of the abundance of inscriptions and pictorial depictions<sup>35</sup>.

Diana<sup>36</sup>, sometimes known as the "nymphs," is the partner of this kind of Silvanus. The »nymphs<sup>37</sup>« that escort both varieties of Silvanus are occasionally depicted wearing remarkably unique attire, which may very well be a reflection of regional women's attire.

Diana, Silvanus's companion in Dalmatia, is most commonly portrayed as a hunter in Graeco-Roman garb, however she is occasionally rendered in line with native visual sensibilities. Silvanus is joined by a female deity in the relief who is depicted in accordance with native visual aesthetics but lacks Diana's typical characteristics. On a relief, the same goddess is seen with two female companions. Given that this area has the highest number of dedicatory inscriptions to Diana, it is likely that this female deity was worshipped as Diana<sup>38</sup>.

Scholars, however, believed that Silvanus' appeal is only appropriate for males. It shall contend that although women were not as prominent and involved in the divinity's religion as males were, they were undoubtedly drawn to him. The underrepresentation of women in society is not unique in and of itself, and it does not always indicate that there is a sexual taboo<sup>39</sup>.

Few other Roman cults were wholly controlled by one sex, while several deities possessed features that appealed to either masculine or feminine taste, or they prohibited men and women from participating at specific times or locations. For instance, males (even the Pontifex Maximus) were not allowed to enter the inner sanctuary of the temple of Vesta in the Roman Forum or the Diana shrine on the Vicus Patricius in Rome, nor were women permitted to offer sacrifices to Hercules at the Ara Maxima Six<sup>40</sup>. We learn about the exclusion of men and women from some cults but not from others from the Greek world." Because of this, some have proposed that the exclusionary practice was linked to the deity rather than its honour<sup>41</sup>.

The places where Silvanus worshipers chose to worship their deity depended on their perspective of their cultural traditions and how comfortable they felt, whether it was in an enclosed cave or an open area in a rural hinterland.

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<sup>34</sup>D. DZINO, "The Cult of Silvanus: Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 261-262.

<sup>35</sup>D. DZINO, *Ibid.*, p. 263.

<sup>36</sup>In classical mythology, Diana is a daughter of Jupiter and Leto and Apollo's twin sister. She is the virginal and youthful moon goddess and the goddess of hunting. She is usually depicted in the open countryside, accompanied by her devoted nymphs.

<sup>37</sup>One of a numerous class of lesser deities of mythology, conceived of as beautiful maidens inhabiting the sea, rivers, woods, trees, mountains, meadows, etc., and frequently mentioned as attending a superior deity. 2. a beautiful or graceful young woman.

<sup>38</sup>D. DZINO, "The Cult of Silvanus: Rethinking Provincial Identities in Roman Dalmatia", Sydney, 2019, p. 267.

<sup>39</sup>P., F., DORCEY, "The Role of Women in the Cult of Silvanus", *Numen*, Vol, XXXVI, p. 143.

<sup>40</sup>The great altar of unconquered Hercules, (Latin: Hercules Invicti Ara Maxima), stood in the Forum Boarium of ancient Rome, it was the cult center of Hercules in Rome, predating the circle Temple of Hercules.

<sup>41</sup>P., F., DORCEY, "The Role of Women in the Cult of Silvanus", *Numen*, Vol, XXXVI, p. 143.

It is confirmed by modern religious history that Silvanus and Roman Faunus are two sides of the same god. Based on a number of parallels, for the Indo-European similarity between the Vedic Rudra/Shiva and Faunus/Silvanus. Both of them have names that are meant to be understood in this way: Faunus/Shiva is auspicious and beneficial, whereas Silvius/Rudra is wild and ferocious<sup>42</sup>.

The divine role of Rudra and Silvanus/Faunus as guardians of livestock is the second link between them. Invoked as the "lord of the cattle," Rudra is prayed to for protection from danger as well as for health and benefits<sup>43</sup>.

## Conclusion

Silvanus was described by some as wild and unpredictable, typical of nature deities.

His main concerns were with nature itself, and more especially with wild nature in all its raw beauty and violent brutality. Having little regard for preserving a healthy balance with society and harbouring resentment against people who pose harm to wild areas. He was unaffected by the schemes of other gods or men.

He was passionate in preserving the natural cycle of life, which includes the relationships between fire and ice, water and drought, as well as development and decay. He was emotionally aloof when it came to the importance of this, viewing it as his doctrine. He was especially hostile at anybody who intentionally or recklessly utilized fire to cause destruction.

Among other forest goods he gets in rituals are "wild sesame, wild wheat, milk of dears, in short, things growing wild or originating from the forest" in addition to what is left over from the sacrifice to other gods.

Silvanus's faith included both druids and clerics, however the latter were more prevalent depending on the region because of their unwavering concentration on the wild without regard for balance. Rarely, but nevertheless, halfling druids may be seen worshiping him more than the nature deity of their own pantheon. He was also revered by a few hermits, rangers, barbarians, and those living in the jungle.

The rural cult of Silvanus is performed to defend animals. It is notable for being carried out in the forest with offerings of meat, wine, fat, and grain. The inscriptions left by "rangers, foresters," attest to Silvanus' veneration as the guardian of livestock and shepherds throughout the imperial era.

Early in the second century B.C., the elder Cato made reference to the exclusion of women from a sacrifice offered to both Mars and Silvanus for the protection of farm animals. This is the first evidence of a prohibition on women in Silvanus' cult.

Three guardian deities are called upon in a rite described by Augustine to stop Silvanus from bothering a woman and her new-born child. To prevent Silvanus from entering the home and abusing the mother, three men would beat the threshold with an axe and a pestle after the infant was born and then sweeps it with a broom.

Latin inscriptions that essentially restate Cato's ban bear witness to Silvanus' threat against women. Notably, there is another tale in which Faunus uses myrtle sticks to beat Fauna, who

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<sup>42</sup>D., NEČAS; KR., VUKOVIĆ, "Rudra- Shiva and Silvanus-Faunus: Savage and Propitious", *Journal of Indo-European Studies*, Vol, 39, p. 100.

<sup>43</sup>D., NEČAS; KR., VUKOVIĆ, "Rudra- Shiva and Silvanus-Faunus: Savage and Propitious", *Journal of Indo-European Studies*, Vol, 39, p. 103-104.

is said to be either his wife or his daughter, to death. It is also worth noting that Faunus<sup>44</sup> and Silvanus were associated with Pan, the person who causes fear, in the later Greek interpretation. This is likely due to the fact that both characters have a frightening quality and are associated with cattle and their dwellings.

It's noteworthy to notice that only women may enter her religion, whereas males can only access Silvanus'. This creates another fascinating comparison in terms of cult, similar to the spatially opposed cults of kind Faunus and savage Silvanus. Roman legend presents her in a variety of ways as Faunus.

According to the researcher it could be concluded that Silvanus character was changed because of specific circumstances related to environmental and weather changes. The features of the god were completely changed from a kind god who was generally keen about the two genders males and females as well as pregnant women and newly born babies, to a savage god who used to attack women and in particular pregnant ones and used to abuse their new babies<sup>45</sup>.

The continuity between the Greek and the Roman civilizations is obvious although their gods are different in behaviours, but sometimes they were considered the same figures. However in the Greek civilization god Pan was considered the protector god of Amalthea who was caring about the newly born Zeus, on the other hand, in the Roman civilization god Silvanus was considered a savage who used to attack pregnant women and the newly born babies, and according to scholars both gods Pan and Silvanus are considered the same form in two different cultures.,

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- Lj. PERENIC, "Is it Really Silvanus", Zagreb.

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<sup>44</sup>Roman deity Faunus, also known as the "Kindly One," was connected to forests and woodlands, where he served as a flock guardian. Usually, he was portrayed as a hybrid between a goat and a human. Faunus and the Greek deity Pan, who had a similar appearance, were becoming more and more confused by the start of the second century BCE. He was honored with two celebrations, known as Faunalia, one held in the temple on the island in the Tiber on February 13 and the other on December 5. The villagers entertained themselves with dancing and offered him primitive gifts. An oracular god. Dreams or unearthly voices emanating from holy woods gave him insight into the future, which he could then forecast. He was regarded as a highly skilled musician as well.

<sup>45</sup>That was very strange and odd, as according to the features of the god and specially the ancient Egyptian gods they gave great care to the babies as we had a lot of examples like Hathor who hide Horus the child in the marches of the Delta. God Bes who was care about the women and helping them during labor (child birth) in the presence of Ta-wrt to reduce their pain.



- Marcus Porcius Cato (born 234 bc, Tusculum, Latium [Italy]—died 149) Roman statesman, orator, and the first Latin prose writer of importance. He was noted for his conservative and anti-Hellenic policies, in opposition to the phil-Hellenic ideals of the Scipio family.
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## الإله سيلفانوس المهمل

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#### الملخص

يعتبر الإله سيلفانوس أحد آلهة الرومان القدماء. وكلمة سيلفانوس في اللغة اللاتينية تعني الغابة، أو الغابة. سيلفانوس هو إله الريف. كان لديه بعض سمات فاونوس، إله الحيوانات، وفي نفس الوقت كان يُصوّر كثيرًا على أنه مواطن. في البداية، كان سيلفانوس شبح الغابة البكر التي تحد المدينة، وكان لديه لمحة من التهديد المجهول. علاوة على ذلك؛ وصف بعض العلماء سيلفانوس بأنه إله بري لا يمكن التنبؤ به، وهو شائع جدًا مثل آلهة الطبيعة. كان اهتمامه الرئيسي موجّهًا إلى الطبيعة، وكان يهتم بشكل خاص بالطبيعة البرية بما في ذلك جمالها الخام ووحشيتها العدوانية. وفقًا للمعتقدات القديمة وجذور هذا الإله، يجب أن يكون إلهًا رومانيًا، وكان الإله يُقدس في سيلفيا منذ زمن كاتو، ولقرون بعد ذلك، ارتبطت الغابات به. القوى. كانت صورته الرمزية قادرة على التحكم في أي عدد من الحيوانات ومخلوقات الغابة بصوت صوته. يمكنه أيضًا جعل النباتات تنمو أو تتقلص بأي معدل يريده. يمكن لكلا الشكلين الرمزيين الخاصين به إلقاء تعويذات من أي مجال أو مدرسة سحرية.

#### معلومات المقالة

#### الكلمات المفتاحية

سلفانوس؛  
المعبود الشعبي؛  
الديانة الشعبية.

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