

# HRVOJE POTREBICA

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## ***SIGNA ET LITTERAE* – Pregled radova o kulturnim i religijskim fenomenima u prapovijesti i antici na hrvatskome povijesnom prostoru (1946–2006)**

### ***SIGNA ET LITTERAE – Database on cult and religious phenomena in prehistory and antiquity on the Croatian historical area (1946–2006)***

Autor donosi iscrpan pregled radova o kulturnim i religijskim fenomenima u prapovijesti i antici na hrvatskome povijesnom prostoru koji su objavljeni od 1945. do 1999. Uz to analizira stanje spomenute bibliografije u Hrvatskoj, uzroke toga stanja i citiranja u međunarodnim objavama te daje prijedloge i smjernice za dalje djelovanje. Svi prikazani radovi popraćeni su osnovnim bibliografskim podacima i sažetkom na stranome jeziku.

**Ključne riječi:** bibliografija, kultovi, religija, prapovijest, antika, Hrvatska

**Keywords:** bibliography, cults, religion, Prehistory, Antiquity, Croatia

#### *Uvodna razmatranja i analiza stanja*

Već u uvodu rada koji je pod sličnim naslovom objavljen u prošleme zborniku projekta<sup>1</sup> istaknuta su dva osnovna problema za koja se pokušalo ponuditi rješenje. Kakva je situacija danas nakon šest godina? Iako se hrvatski autori znatno više citiraju u radovima sa spomenutom tematikom u stranim publikacijama, još uvijek se često događa da nisu dovoljno citirani ili uopće nisu citirani usprkos nizu relevantnih radova kojima su se strani autori pri razmatranju pojedinih problema obavezno morali poslužiti. Međutim sve je rjeđa pojava da se u stranim publikacijama hrvatski autori ne navode, a njihovi rezultati prezentiraju kao neovisna otkrića. I oni malobrojni slučajevi u kojima je to evidentno više svjedoče

<sup>1</sup> H. Potrebica: "Pregled radova o kulturnim i religijskim fenomenima u prapovijesti i antici na hrvatskom povijesnom prostoru", u M. Miličević Bradač (ur.), *Znakovi i riječi – Signa et litterae: zbornik projekta "Protohistorija i antika hrvatskog povijesnog prostora"*, Zagreb, 2002, 123–195.

o autorovu nepoznavanju literature s naših prostora, a samo u rijetkim slučajevima možemo ustvrditi da su se autori sigurno služili djelima naših znanstvenika, a ipak ih nisu naveli u bilješkama ili literaturi.

Očigledno je da su i strani autori i izdavači uočili nepotpunost sintetskih radova koji se bave problematikom kultova i religijskih fenomena na regionalnoj ili europskoj razini, a uzrok je tomu nepoznavanje relevantnoga materijala s naših prostora. Kako bi popunili te praznine, strani autori su često preuzimali podatke u sekundarnim citiranjima, bez prave provjere i navođenja originalnih autora, što je prikupljenu građu činilo nepotpunom i nesustavnom, a samim time i loše interpretiranom. Bila je to posljedica svojevrsne komunikacijske barijere kojom je hrvatska znanstvena javnost bila odijeljena od međunarodne. Toga su bili svjesni i strani i domaći autori koji su često pribjegavali načelu dvostruke objave, odnosno rezultate istraživanja objavljujivali su na hrvatskome u domaćim časopisima, a iste rezultate bi na kojemu od europskih jezika prezentirali u stranim publikacijama. To je jasno ukazivalo na to da su autori pretpostavljali kako postoje dvije različite čitalačke publike: domaća, koja uglavnom ne prati svjetsku literaturu i strana, kojoj je naša literatura zbog raznih razloga nedostupna.

Najvažniji je uzrok tomu svakako bio jezik, što sam već u prošleme radu istaknuo kao najveći problem. Međutim u proteklih se pet godina upravo na tome polju može primijetiti najveći napredak. Nekoliko naših časopisa počelo je izlaziti u standardnoj dvojezičnoj formi, a prošireni sažeci na stranim jezicima postali su standard u našoj periodici i to potpuno odgovara razvojnim smjericama kakve sam predložio u prošleme radu s ovom temom.<sup>2</sup> Dvojezičnost (ili čak višejezičnost) pojavljuje se kao standardni pristup pri objavi monografskih djela, a u zbornicima s međunarodnih skupova velik broj radova domaćih autora izlazi u integralnome obliku na stranim jezicima uz veće sažetke na hrvatskome. No iako je situacija sada puno bolja, raniji radovi naših autora pisani su isključivo na hrvatskome, uz mali ili nikakav sažetak na kojemu od europskih jezika. Kako vrlo malo stranih stručnjaka vlada našim jezikom, bez odgovarajućih sažetaka ne mogu odrediti radove kojih ih tema zanima ili im je potrebna u njihovu znanstvenome radu. Sažeci omogućuju uvrštavanje brojčanih podataka, tabela, slika i crteža u odgovarajući kontekst, dajući na taj način određenu iskoristivost i članku pisanomu na jeziku koji čitatelj ne poznaje. Upravo zato tematski bibliografski pregledi poput ovoga postaju sve značajniji jer veliki korpus teže dostupnih radova, pogotovo onih starijih, približavaju potencijalnim korisnicima.

Iako i na tome planu možemo primijetiti značajna poboljšanja, zbog nedostupne se literature naša znanstvena produkcija još uvijek ne upotrebljava u međunarodnoj praksi. Naklade većine naših znanstvenih izdanja još su uvijek male, a distribucija uglavnom bazirana na sustavu razmjene koji ne odražava pravu razinu interesa. Kao posljedica neredovitoga i uvelike zakašnjeloga izlaska publikacija gube se već uspostavljeni kontakti, odnosno smanjuje se količina strane literature koja razmjenom dolazi u naše stručne knjižnice. Takva situacija stručnjacima iz inozemstva dodatno otežava praćenje naše literature, čini objavljenе radove manje aktualnima i tako smanjuje relativnu vrijednost članaka. Zbog istih razloga naših časopisa nema u međunarodnim korpusima citiranja; ne može ih se pronaći ni kao sekundarno citiranu literaturu koja je uglavnom dostupna jer se može pronaći jednostavnim pretraživanjem pomoću sve prisutnijih elektroničkih medija. Takvo stanje, dakako, pogoduje korištenju podataka iz djela naših autora bez poštivanja svih znanstvenih normi.

<sup>2</sup> *Ibid.*, 124–125.

Kao pozitivnu tendenciju svakako treba istaknuti i sve češću praksu organiziranja međunarodnih znanstvenih kolokvija koji sustavno i zaokruženo pokrivaju određena znanstvena područja ili specifične teme. Zbornici radova s takvih skupova uključuju i strane i domaće autore i kompenziraju nedostatak velikih sintetičnih djela o pojedinim područjima. Bilo bi korisno da se pri uređivanju takvih zbornika za pojedine teme – kad god je to moguće – načine bibliografski pregledi slični ovomu kako bi čitatelji zainteresirani za specifično područje mogli pronaći i onu važnu literaturu koju ne navode autori pojedinih priloga.

Ne treba zanemariti ni velik doprinos popularnih izdanja koja ciljaju na širu publiku i na taj način, upravo kroz djelovanje naših znanstvenika, uvode na ovaj prostor međunarodnu znanstvenu i širu javnost.

Iako je očito da je hrvatska znanstvena produkcija u proteklih šest godina doista krenula u smjeru koji su sugerirali zaključci analize u prošleme radu o ovoj temi, u nekim aspektima ima još prostora za poboljšanja. Veća zastupljenost hrvatskih autora u priznatim međunarodnim časopisima svakako podiže kvalitetu domaće znanstvene produkcije i skreće pažnju međunarodne javnosti na znanstveni potencijal naše zemlje, ali za znanstveno profiliranje naše znanstvene sredine, kao i za formiranje mladih znanstvenika u skladu s modernim standardima, još je važnije prenošenje tih iskustava na znanstvene i stručne časopise. Bez stvaranja i kontinuiranoga razvoja vlastitoga debatnog prostora ne može se ostvariti dinamično znanstveno okruženje koje je osnovni preduvjet za formiranje i stalno preispitivanje dugoročnih strategija istraživanja, a jedino one dovode do značajnih rezultata.

Pomaci u uređivačkoj politici znanstvenih publikacija posljednjih su godina značajno smanjili izolaciju našega znanstvenog prostora. No iako je forma naših publikacija uglavnom prilagođena međunarodnim standardima, potrebno je pooštriti i dosljednije primjenjivati ista načela u aspektima koji se odnose na znanstveni aparat individualnih radova. Stoga je potrebno neprestano podizati standard kvalitete prihvaćenih radova, a postignute vrijednosti zadržati u kontinuitetu izlaženja.

Zasad se najmanji pomak zapaža u uređivačkoj politici jer joj nedostaje jasnije profiliranje. Smatram da bi nešto jasnije i uže oblikovanje tematske strukture naših časopisa moglo kompenzirati nedostatak specijaliziranih časopisa kakvi postoje na međunarodnome tržištu, a za koje je naša zemlja možda ipak premala. Preciziranje teme omogućilo bi bolju koordinaciju istraživačkih ciljeva, a naši časopisi mogli bi postati priznati znanstveni forum za razmatranje određenih problema, i to ne samo zbog adekvatne prezentacije rada naših autora, nego i zbog privlačenja relevantnih i kvalitetnih radova inozemnih stručnjaka koji se bave zadanom problematikom.

### *Svrha i načela rada*

Šest godina nakon objavljivanja pregleda radova o kulturnim i religijskim fenomenima u zborniku *Znakovi i riječi* možemo reći da je naša znanstvena produkcija, barem što se tiče kultova i religijskih fenomena, krenula u pozitivnome smjeru. Tomu je, nadam se, u određenoj mjeri pridonio i prethodni bibliografski pregled, a značajan su doprinos svakako zbornici projekata poput *Znakova i riječi*. To potvrđuje i činjenica da je danas gotovo nemoguće nabaviti primjerak toga zbornika. Zbog toga i zbog molbi mnogih kolega smatrali smo da ovom prilikom ipak treba otisnuti i prošireno izdanje bibliografskoga pregleda u integralnome obliku. Kako sam već naveo u prošleme bibliografskom pregledu, ovaj

projekt nije zamišljen kao bibliografija u čisto bibliotekarskome smislu, nego kao pregled radova koji čine zaokruženu cjelinu u tematskome, vremenskome i prostornome smislu. Takav je projekt bilo nužno jasno ograničiti da bi ostvareni rezultati bili što kompaktniji, pa su zato određeni jasni okviri, forma i kriteriji odabira prikazanih radova. U prošleme sam ih radu ukratko objasnio u poglavlju *Svrha rada i principi djelovanja*, pa ih ovaj put neću ponavljati.<sup>3</sup> Cilj je bio dati brzu, sažetu i potpunu informaciju o radu, a ne predstaviti sve rezultate i spoznaje koje donosi sam rad. Nijedna jedinica ne zamjenjuje predstavljani rad, nego upućuju na njega.

Nažalost, još ne postoji elektronička verzija ovoga pregleda u formi baze podataka u kojoj bi svaki rad činio jedan slog. Osim široke, trenutačne i trajne dostupnosti prednost je uspostave takve baze podataka i mogućnost ugrađivanja sustava ključnih riječi, što bi itekako olakšalo pretraživanje i učinilo bazu višestruko korisnom. Stoga se nadam da je ovo posljednja verzija pregleda u pisanome obliku i da će se uskoro pojaviti u elektroničkoj formi.

Ovaj prošireni pregled radova tiskan je zbog dvaju razloga: prvo, zato što elektronička verzija još nije dostupna i drugo, zato što je značajno nadopunjen u odnosu na prošli pregled. Pregled se sastoji od jedinica iz preko devedeset pet različitih stranih i domaćih časopisa i raznih drugih periodičkih, zborničkih i monografskih publikacija. Time smo korpus pregledanih publikacija u odnosu na prošli pregled gotovo udvostručili. Najveći problem i dalje ostaju radovi u stranim, slabije poznatim i teško dostupnim publikacijama, oko čega bi najviše mogli pomoći sami autori. Još se veći pomak vidi u broju radova uključenih u pregled: ima ih više od četiristo, što je za 60% više nego u prethodnome pregledu radova.<sup>4</sup> Ako uzmemo u obzir da je proteklo samo šest godina od posljednjega objavljivanja, postaje jasno kolika je građa koja je predmet pregleda i koliko je ona važna. I broj autora uključenih u pregled povećao se za više od 60%. Dakle ovo izdanje pregleda uključuje radove sljedećih autora:

ABRAMIĆ, Mihovil	CAMBI, Nenad
BABIĆ, Ivo	CECI, Francesca
BALEN-LETUNIĆ, Dubravka	CIUCCARELLI, Maria Raffaella
BATOVIĆ, Šime	ČAČE, Slobodan
BEGOVIĆ DVORŽAK, Vlasta	ČOVIĆ, Borivoj
BENAC, Alojz	ČUČKOVIĆ, Lazo
BILIĆ-DUJMUŠIĆ, Siniša	D'INCA, Chiara
BOJANOVSKI, Ivo	DAMIANI, Isabella
BRUSIĆ, Zdenko	DEGMEDŽIĆ, Ivica
BUDISCHOVSKY, Marie-Christine	DEGRASSI, Attilio
BUGARSKI, Anemari	DEPALMAS, Anna
BULAT, Mirko	DIMITRIJEVIĆ, Stojan
BUZOV, Marija	DIZDAR, Marko

<sup>3</sup> *Ibid.*, 125–127.

<sup>4</sup> Zahvaljujem kolegici A. Tonc koja mi je oko toga puno pomogla.

DOBRUNA-SALIHU, Exhlale	KOŠČEVIĆ, Remza
DOMIĆ KUNIĆ, Alka	KOVAČ, Leonida
DRECHLER-BIŽIĆ, Ružica	KOVAČIĆ, Vladimir
DURMAN, Aleksandar	KUKOČ, Sineva
DVORŽAK SCHRUNK, Ivančica	KUNTIĆ-MAKVIĆ, Bruna
DŽIN, Kristina	KUŠAN, Dora
ERCEGOVIC, Slavica	LACHIN, Maria Teresa
FADIĆ, Ivo	LIPOVAC VRKLJAN, Goranka
FERRI, Naser	MAJNARIĆ-PANDŽIĆ, Nives
FILIPOVIĆ, Slavica	MARASOVIĆ, Jerko
FISCHER, Jutta	MARASOVIĆ, Katja
FORENBAHER, Stašo	MARASOVIĆ, Tomislav
GABRIČEVIĆ, Branimir	MAREKOVIĆ, Sara
GABROVEC, Stane	MARIJAN, Boško
GAVELA, Branko	MARIJANOVIĆ, Brunislav
GIOVANNINI, Annalisa	MARIN, Emilio
GIRARDI-JURKIĆ, Vesna	MARKOVIĆ, Zorko
GIUNIO, Kornelija A.	MARŠIĆ, Dražen
GLAVIČIĆ, Miroslav	MATIJAŠIĆ, Robert
GOTOVAC, Vedrana	MEDINI, Julijan
GROSSI, Maria Cristina	MELLACE, Valeria Silvia
GUNJAČA, Zlatko	MENCHELLI, Simonetta
HÖGER, Miroslav	MIGOTTI, Branka
HROBAT, Katja	MIHOVILIĆ, Kristina
HRŠAK, Vladimir	MIKL CURK, Iva
ISKRA-JANOŠIĆ, Ivana	MILETIĆ, Željko
IVČEVIĆ, Sanja	MILIĆEVIĆ BRADAČ, Marina
JADRIĆ, Ivana	MINICHREITER, Kornelija
JAKOVLJEVIĆ, Goran	MIRDITA, Zef
JELIČIĆ, Jasna	MIŠKIV, Jasna
JELIČIĆ-RADONIĆ, Jasna	MLADIN, Josip
JOVANOVA, Lenče	NARDELLI, Bruna
JURIŠIĆ, Mario	NIKOLANCI, Mladen
JURKOVIĆ, Miljenko	OLUJIĆ, Boris
KAISER, Timothy	PALLOTTINO, Massimo
KATIČIĆ, Radoslav	PANCIERA, Silvio
KATIĆ, Miroslav	PASQUINUCCI, Marinella
KIRIGIN, Branko	PAŠKVALIN, Veljko

PAVIŠIĆ, Ivančica	SWOBODA, Roksanda Maria
PAVLOVIĆ, Ivo	ŠARIĆ, Ivan
PEDIŠIĆ, Ivo	ŠAŠEL KOS, Marjeta
PERINIĆ-MURATOVIĆ, Ljubica	ŠEGVIĆ, Marina
PEROJEVIĆ, Snježana	ŠEŠELJ, Lucijana
PETRU, Sonja	ŠIMIĆ, Jasna
PIFFFIG, Ambros Josef	ŠKEGRO, Ante
PINTEROVIĆ, Danica	ŠOŠTARIĆ, Renata
POCHMARSKI, Erwin	TASSAUX, Francis
POTREBICA, Hrvoje	TEŽAK-GREGL, Tihomila
RADIĆ ROSSI, Irena	TOMAS, Helena
RAKNIĆ, Željko	TOMIČIĆ, Željko
RATKOVIĆ, Antun	TOMORAD, Mladen
RAUNIG, Branka	TUDOR, Dumitru
RENDIĆ-MIOČEVIĆ, Ante	URANIĆ, Igor
RENDIĆ-MIOČEVIĆ, Duje	VIDRIH PERKO, Verena
RODÁ, Isabel	VINSKI, Zdenko
ROSADA, Guido	VINSKI-GASPARINI, Ksenija
SANADER, Mirjana	VOJVODA, Pavo
SELEM, Petar	VOMER GOJKOVIČ, Mojca
SHEK BRNARDIĆ, Teodora	VULIĆ, Nikola
SIMONI, Katica	ZANINOVIĆ, Marin
SLAPŠAK, Božidar	ŽANIĆ-PROTIĆ, Jasna
SORDI, Marta	ŽIŽEK, Ivan
STARAC, Alka	ŽUPANČIĆ, Matej
STIPČEVIĆ, Aleksandar	ŽUPANEK, Bernarda
SUIĆ, Mate	

Budući da se u proteklih pet godina popis značajno proširio, jasno je da nije konačan. Kao što je već rečeno, u ažuriranju unosa radova puno bi mogli pomoći sami autori.

Unatoč manjemu porastu radova vezanih uz prapovijesna i protopovijesna razdoblja, tematika je uglavnom ostala vezana uz antičke kultove, što smo i očekivali.

## PREGLED RADOVA

### ABRAMIĆ, Mihovil

“Reljef Dioskura iz Narone”

“A relief of Dioscuri from Narona”

*Vjesnik za arheologiju i historiju dalmatinsku* 54, Split, 1952, pp. 120–126.

EN

In 1951, a relief has been recovered in the village of Vid, on the location of ancient Narona. Relief represents two horsemen, one on each side of an altar with a pine-cone on top of it. Both horsemen are naked. They wear only a pointed cap. Each of them in one hand holds reins and in other hand a small wreath. Behind their horses, on both sides, there are scaly snakes with big heads. These horsemen are interpreted as Dioscuri, Castor and Pollux, sons of Zeus and Leda. The author discusses general characteristics of the cult of Dioscuri and gives examples from Croatia and other countries that show that this cult has been widely spread in all social classes and that it survived in changed and hidden forms even in the age of Christianity.

### ABRAMIĆ, Mihovil

“Tyche (Fortuna) Salonitana – Grb starodrevnoga grada Salone”

“Tyche (Fortuna) Salonitana – Coat of arms of the ancient town of Salona”

*Vjesnik za arheologiju i historiju dalmatinsku* 52 (1935–49), Split, 1950, pp. 279–289, 328–329.

EN

The author analyses a stone relief found in 1930 on the site “Pet Mostova” (Five Bridges), in Solin. It represents a woman, dressed in hyton (leaving right shoulder and breast naked), with a crown in the shape of town walls. Her left arm leans on a barrel with corn ears and in her right arm she holds vexillum (flag) with five letters M.I.V.S.F. The author interprets the figure the personification of the ancient town of Salona and reads the inscription as M(artia) I(ulia) V(aleria) S(alona) f(elix). A small pillar with the inscription FELIX / SALON was found at the same site. The author interprets it as another proof of his hypothesis.

### ABRAMIĆ, Mihovil

“Novi votivni reljefi okonjenih božanstava iz Dalmacije”

“Neue Votivreliefs berittener Gottheiten aus Dalmatien”

*Vjesnik Hrvatskog arheološkog društva* 18–21 (1937–1940), (*Serta Hoffilleriana*), 1940, pp. 297–307.

DE

Veröffentlicht Reliefe, die im Archäologischen Museum in Split aufbewahrt werden (7 aus Salona, 1 aus der Umgebung von Županjac, und 1 aus der Umgebung von Ljubuški).

### BABIĆ, Ivo

“Egipatski utjecaji u Dioklecijanovoj palači”

“Egyptian influences in Diocletian’s palace”

*Vjesnik za arheologiju i historiju dalmatinsku* 96, Split, 2003 (2004), pp. 709–734.

EN

Egyptian influences in the architecture of Diocletian’s palace are particularly evident in the capitals shaped in the form of palm leaves. The author suggests that the polygonal temple was dedicated to the goddess Isis.

**BALEN-LETUNIĆ, Dubravka**

“Perle s tri lica pronađene na području Like”

“‘Three-faces’ beads found on the area of Lika”

*Vjesnik Arheološkog muzeja u Zagrebu* III/23, Zagreb, 1990, pp. 41–54.

EN

In the collection of the Archaeological Museum in Zagreb there are beads of, so called, “three-faced” type. They are made of glass paste and have cylindrical shape with plastic representations of three human faces. The author gives a review of origin, distribution and use of these beads, and also discusses their possible symbolic and magical meaning. She thinks that the examples found on the area of Lika are product of the Pontic workshops. On the grounds of the same or very similar beads found on Pont, as well as in the Eastern and Central Europe, these beads are dated in the 3rd – 2nd century B.C. This datation is also supported by the analysis of the grave 127 of necropolis I from Kompolje that had one of these beads.

**BATOVIĆ, Šime**

“Istarska kultura željeznoga doba”

“The culture of Histri in the Iron Age”

*Radovi Filozofskog fakulteta u Zadru*, vol. 26, Razdio povijesnih znanosti, 13 (1986/1987), Zadar, 1987, pp. 5–74.

EN

This work is a short survey of the culture of the tribe of Histri in the Iron Age. Among other cultural phenomena, the author gives a summary of their burial customs and religion. The fundamental level of their religion is based on devotion to sun and fertility. The majority of their deities are female (Boria, Eia, Ica, Iria, Sentona, Trita, Seixomnina, Leucitica, Nebres) just as it is the case in the culture of Liburni. That suggests some pre-Indo-European religious elements. There is also mention of god Melosocus and also widespread cult of Silvanus. Important element of their culture was also religious art visible on stelae, large sculptures, vessels, symbols used in decoration, small figurines of bronze, clay and bone representing deities and animals.

**BATOVIĆ, Šime**

“Dalmatska kultura željeznoga doba”

“The culture of Dalmati in the Iron Age”

*Radovi Filozofskog fakulteta u Zadru*, vol. 25, Razdio povijesnih znanosti 12 (1985/1986), Zadar, 1986, pp. 5–60.

EN

This work is a short survey of the culture of the tribe of Histri in the Iron Age. Among other cultural phenomena, the author gives a summary of their burial customs and religion. Large number of altars dedicated to Silvanus-Aegipan and Diana suggest that the worship of deities related to shepherds, woods, cattle and hunting has been very strong in this area even in pre-Roman times. Although there is almost no information on their religious life, some symbols suggest that fertility and worship of sun have been important concepts in the culture of Delmati.

**BATOVIĆ, Šime**

“Pokapanje pokojnika u Smilčiću i kult mrtvih u neolitu Dalmacije”

“The burial ritual in Smilčić and the cult of the dead in the Neolithic of Dalmatia”

*Arheološki radovi i rasprave* 4–5, Zagreb, 1967, pp. 263–298.

EN

The author finds that relation to the dead is the same in the Neolithic of Dalmatia and in the rest of the Mediterranean: there are no necropolises, even individual burials are rare or missing, and the special attention is paid to the particular parts of human body, primarily the skull. All that suggests that the



cult of the dead was fundamentally similar in this area. It seems that considering the cult of the dead in Dalmatia, we have to treat separately isolated skulls and individual bones, and complete burials, both in case of adults and children. This shows that the spiritual life in the Neolithic Dalmatia was quite heterogeneous and greatly influenced by agriculture.

### **BATOVIĆ, Šime**

“Problem kulta phallosa u danilskoj kulturi”  
“The problem of the phallus cult in the Danilo Culture”  
*Diadora* 4, Zadar, 1968, pp. 5–52.

EN

A class of the funnel-shaped objects of the Danilo Culture are called phalloi. Their upper part is roller-like, the lower is broadened into a hollow conic stand. The top is variously modeled. They are always ceramic. There is no clear evidence that those objects of Danilo culture represent phallus cult. They can neither be connected with the four-legged vases, nor with children offerings. They are symbolic figurative representations and may represent male deities of fertility cult in the Danilo Culture, as well as in the Butmir and Vinča Cultures. Here, these objects had the most flourishing and specific development, but they can also be found in other cultures. It seems that prototype came from the Middle East region across Greece.

### **BATOVIĆ, Šime; KUKOČ, Sineva**

“Grobni humak iz ranoga brončanog doba u Podvršju”  
“The Early Bronze Age burial mound from Podvršje”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 27, *Razdio povijesnih znanosti* 14 (1987/1988), Zadar, 1988, pp. 5–64.

EN

It belongs to the third phase of the Cetina Culture. It contains objects partly inherited from the Copper Age that reached this area with the Indo-European migrations or came here from the Baden, Vučedol, Ljubljana and Vinkovci Culture. There are also influences from the area of the Bell-Cup Culture as well as from Italy. Among other things the authors discuss some religious or magical objects that were found there (stone brassards, circular bone pendant...) as well as some interesting aspects of burial ritual starting with incineration.

### **BATOVIĆ, Šime**

“Odnosi Dalmacije i Grčke u neolitu”  
“Relationships between Dalmatia and Greece in the Neolithic”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 6, *Razdio historije arheologije i historije umjetnosti* 3 (1964/1965–1966/1967), Zadar, 1969, pp. 5–44.

EN

Among other things, the author mentions some religious concepts that traveled in both directions between Greece and Dalmatia in the Neolithic. These are four-legged vessels, antropomorphic figurines and zoomorphic figurines with a recipient on their back. Some motifs (spiral and meander) also appeared in the Neolithic of Greece rather abruptly. Perhaps this was also influence from the area of Dalmatia that came together with cult vessels.

### **BEGOVIĆ DVORŽAK, Vlasta; DVORŽAK SCHRUNK, Ivančica**

“The Cult of Neptune and Venus on Brijuni”  
“Kult Neptuna i Venere na Brijunima”  
*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 191–204.

EN

The area of temples in the Verige bay on Brijuni islands, Istria, Croatia, comprises three temples positioned in a semicircle, with the fronts turned towards the sea. The southern is attributed to Neptune with certainty, the northern to Venus, while the attribution of the middle temple is uncertain. All temples are dated according to the finding of the coin of the Emperor Claudius.

### **BENAC, Alojz**

“Napomene uz problematiku prahistorijske nekropole u Bezdanjači”  
 “Some remarks considering the prehistoric necropolis in the Bezdanjača Cave”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/26–27, 1994, pp. 21–24.

EN

The author gives a few remarks considering problems connected with the necropolis of the Middle and Late Bronze Age in the Bezdanjača Cave near Vrhovine in Lika. His discussions are primarily concerned with burial ritual and religion of prehistoric population of that region.

### **BENAC, Alojz**

“Tragovi kulturnog sahranjivanja u neolitu Jadranske oblasti”  
 “Traces of ritual burials in the Neolithic of the Adriatic region”  
*Diadora* 2, Zadar, 1962, pp. 5–12.

EN

The author points out three aspects of ritual burials in the Neolithic of this area. The first one is that all human remains from this period have been found inside settlement (regardless of the type of settlement). The other phenomenon obviously present in this area is the skull cult. The author relates it with the cult of ancestors and practice of secondary burials. The third characteristic feature is child burials that are interpreted as sacrifices for fertility and prosperity. All of these phenomena have their parallels or roots in the Mediterranean.

### **BILIĆ-DUJMUŠIĆ, Siniša**

“Excavation near cape Ploča near Šibenik”  
 “Iskopavanja kod rta Ploča nedaleko Šibenika”  
*I Greci in adriatico, 2. Hesperia: Studi sulla grecità di Occidente* 18 (ed. L. Braccesi, M. Luni), Roma, 2004, pp. 123–140.

EN

The excavations on the Cape Ploča near Rogoznica (Šibenik), Croatia, from 1996 to 1998, brought to light the remains of small Greek sanctuary of the Hellenistic period. The cape has been connected with the promunturium Diomedis, a place mentioned by Elder Pliny, *Nat. hist.* 3, 141, by the historian Ivan Lučić Lucius in the 17th century. It is probable that the sanctuary had been founded by the Greek Iseans in the late 4th century, on the point that was dangerous for navigation.

### **BOJANOVSKI, Ivo**

“Novi spomenici Silvanove kulturne zajednice s Glamočkog polja”  
 “Nouveaux monuments représentant la communauté cultuelle de Silvain provenant de ‘Glamočko polje’”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/10–11, 1977–1978, pp. 115–132.

FR

Les nouveaux reliefs de la communauté cultuelle de Silvain provenant de “Glamočko polje” ont été trouvés à Vrba près de Glamoč lors des fouilles de la basilique paléo-chrétienne. Le plus important de ces trois reliefs est celui où Silvain est représenté en compagnie des nymphes et d’une autre divinité masculine. Après avoir analysé la dernière statue, l’auteur est enclin d’y reconnaître Hercule. La présence de cette divinité à côté de Silvain et dans une telle communauté cultuelle assez étendue,

indique une différenciation de plus en plus importante des spécificités culturelles de Silvain et son rapport avec les cultes des divinités de même origine. Étant donné la similitude des trois reliefs de Vrba, l'auteur considère que quelque part à proximité du sanctuaire de cette localité se trouvait l'atelier d'un maître qui sculptait ces reliefs pour le sanctuaire.

### **BRUSIĆ, Zdenko**

“Naselje iz starijeg neolitika na Vrbici kod Bribira”  
“The Early Neolithic settlement at Vrbica near Bribir”  
*Diadora* 16–17, Zadar, 1995, pp. 1–50.

EN

The author presents the pottery and lithic material from the Early Neolithic site at Vrbica near Bribir that he excavated in 1973. The emphasis is on the lithic material, especially on a unique, mushroom shaped idol. This Thessalo-Greek idol is dated in 6000 B.C. and represents the earliest import from Greece. Beside that it shows the direction of spreading of the Neolithic motifs and technologies, and dates this site into the earliest phase of the Early Neolithic with impresso decorated pottery on the eastern coast of the Adriatic.

### **BUDISCHOVSKY, Marie-Christine**

“Les cultes orientaux. Aquilée et leur diffusion en Istrie et en Vénétie”  
“Orijentalni kultovi u Akvileju i njihovo širenje po Istri i Venetu”  
*Antichità Altoadriatiche, Atti delle Settimane di Studi aquileiesi* 12, Udine, 1977, pp. 99–123.

EN

The author discusses presence of Oriental cults in Aquileia and their distribution in the regions of Istria and Veneto.

### **BUDISCHOVSKY, Marie-Christine**

*La diffusion des cultes isiaques autour de la mer Adriatique. I. Inscriptions et monuments*  
*Širenje Izidinoj kulta oko Jadranskog mora. I. Natpisi i spomenici*  
Leiden, 1977.

EN

The author describes and comments on monuments and inscriptions related to the cult of Isis in the region of Adriatic.

### **BUGARSKI, Anemari**

“Ikonografija i specifičnost reljefa Mitrinog kulta obrađenih s dvije strane”  
“Iconography and specific features of the double-sided reliefs of the Mithras' cult”  
*Diadora* 18–19 (1996–97), Zadar, 1997, pp. 221–242.

EN

Mithraic reliefs with representations on both sides are rare. So far we know of ten such monuments, and four of these were found in the Roman province of Dalmatia: Gardun, Zadar, Konjic and Banjevac. The author discusses iconographic features of obverses of those reliefs, but special attention is paid to the reverses that contain important elements for analysis of the liturgy of the cult of Mithra.

### **BULAT, Mirko**

“Spomenici Mitrinog kulta iz Osijeka”  
“Monuments of the Mithras' cult from Osijek”  
*Osječki zbornik* 7, Osijek, 1960, pp. 5–12.

EN

The author describes following monuments of the Mithras' cult from the Museum of Slavonia in Osijek: 1. a fragment of a simple votive tablet showing Sol's bust, part of Mithra's cloak and part of one of his attendants. Presumably it comes from one of the workshops the Noric-Pannonian circle of stone-cutters; 2. the upper part of an ara devoted to Mithras that was found on the site of Roman town of Mursa just as the previous fragment; 3. a fragment of a marble votive tablet of the Danubian type of Mithraic monuments with the main scene represented in a medallion. The author also mentions another stone fragment from Osijek that could be connected with the Mithras' cult, as well as marble relief with Mithraic scenes and inscription that came here from Surduk, near Belgrade. There is also a stone with inscription DEO AETERNO from Osijek that is kept in the Archaeological Museum in Zagreb.

### **BULAT, Mirko**

“Kasnobrončanodobni depo iz Poljanaca na Savi”  
 “The late Bronze Age hoard from Poljanci upon Sava”  
*Osječki zbornik* 14–15, Osijek, 1973–75, pp. 3–56.

EN

There is no information on the context of the find. The article deals with 370 bronze objects divided in several groups (arms, tools, jewelry, amulets, ornament, fragments of vessels, semi-products and raw material). There are three amulets. The first one is a miniature celt, connected with the cult of axe. This is very old religious concept connected with the deities of thunder. The second one is leaf-shaped tin amulet with arms in the shape of duck's head on the sides. The symbol of water birds has widely distributed in the Late Bronze Age and connected with the cult of the sun. It has many analogies in the whole Middle Europe. The third small amulet has analogy in the Hallstatt necropolis Lijevo Bara near Vukovar. A group of clay statuettes from the same period came from the same village in the Archaeological Museum in Zagreb. This hoard also contained a fragment of a bronze vessel with some kind of pictographic inscription. The hoard is attributed to some traveling craftsman and it is dated at the end of the Ha A1 period (around 1100 B.C.).

### **BULAT, Mirko**

“Novi votivni reljefi Dionisa iz Dalja i Osijeka”  
 “Neue Votivreliefs des Dionysus aus Dalj und Osijek”  
*Osječki zbornik* 21, Osijek, 1962, pp. 5–50.

DE

Der Autor ist der Meinung, daß die Platte aus Dalj in irgendeiner kleinen Kultstätte “sub divo” in dieser auch heute noch reichen Weingegend sein könnte, während jene aus Osijek zu einem kleineren Tempel eines verwandten östlichen mystischen Kultus nebst der Straße nach Poetovio gehören könnte. Beide Platten konnte ein lokaler Meister nach einem besseren Model aus Thrakien Anfang des 3. Jahrhunderts hergestellt haben. Zu dieser Zeit kamen Thrakier und Orientaler auf verschiedene Art und Weise hierher, Träger verschiedener orientalen und thrakischen Kulte und Einflüsse. Der frühere verwandte Liber - Kultus kann mit früheren Italiener kolonisten und deren Nachkommen verbunden werden. Das Ende des Dionysos - Kultus machte auch physisch das Ende dessen Träger, in der großen Katastrophe, die Pannonien im Jahre 260 traf.

### **BULAT, Mirko**

“Bakrene sjekire u Muzeju Slavonije”  
 “Haches en cuivre du Musée de la Slavonie”  
*Osječki zbornik* 8, Osijek, 1962, pp. 5–36.

FR

Dans la deuxième partie de l'article l'auteur s'occupe de la trouvaille d'une hache à lames croisées faite près d'Osijek don't le manche massif est décoré de trois sortes de dessins incisés: en forme de

losanges, de tresses et des lignes en zigzag. Comme tous ces dessins se trouvent aussi sur la céramique de Vučedol l'auteur attribue cette hache-qui pourrait représenter un symbole du culte de la déité de la lumière et de l'éclair répandu en Asie occidentale – à la civilisation de Vučedol d'autant plus que cette civilisation emploie la hache comme motif ornemental. L'extension des dessins mentionnés ci-dessus et du culte de la hache peuvent être rattachés à la diffusion des ancêtres des peuples indoeuropéens venus de l'Orient.

### **BULAT, Mirko**

“Spomenici kulta Kabira iz Osijeka”

“Monuments of the Kabiri Cult from Osijek”

*Osječki zbornik* 22–23, Osijek, 1997, pp. 21–32.

EN

The author discusses 9 different monuments from the area of Osijek: two marble figurines of Venus, two male clay figurines, fragment of the upper part of ritual vase made of clay, lead plate with the image of Danubian Horsemen, marble plate with figural relief, limestone plate with figural relief and a rough sandstone block with shallow figural relief. Those monuments could be related to Kabiri, ancient deities of Thracian and Phrigian area. They are dated from the end of the 2nd to the beginning of the 4th century A.D. and probably related to the Thracian colonists that came to Pannonia. Only the vase can be attributed to some workshop in Mursa, while other objects are probably products of some Eastern workshops

### **BULAT, Mirko**

“Dva nova rimska natpisa u Muzeju Slavonije”

“Deux nouvelles pierres romaines avec inscriptions”

*Osječki zbornik* 7, Osijek, 1960, pp. 5–12.

FR

Au cours des dernières années le Musée de la Slavonie a acquis deux nouvelles pierres romaines avec des inscriptions: l'une fait partie d'un autel des sacrifices en l'honneur de Jupiter, trouvée à Osijek; l'autre pierre est la partie gauche inférieure d'un autel des sacrifices ou d'une base de statue en l'honneur de Mars vouée à la santé d'un empereur inconnu. Celle-ci fut trouvée sur la colline nommée Dragojlov brijeg près de Kneževi Vinogradi au nord d'Osijek.

### **BULAT, Mirko**

“Novi rimski natpisi iz Osijeka”

“New Roman inscriptions from Osijek (Mursa)”

*Osječki zbornik* 20, Osijek, 1989, pp. 31–52.

EN

The author publishes 14 monuments discovered between 1976 and 1988. There are four dedications to Jupiter among which two probably stood in the temple of Capitoline Triad (reliefs and dedication to Minerva and Juno). There is one dedication to Silvanus Domesticus and one possible dedication to Mithras. Four inscriptions are from funerary stelae and four other could not be interpreted because the inscriptions are poorly preserved.

### **BULAT, Mirko; PINTEROVIĆ, Danica**

“Novi rimski natpisi iz Osijeka”

“New Roman inscriptions from Osijek (Mursa)”

*Osječki zbornik* 11, Osijek, 1967, pp. 87–100.

EN

The authors publish ten Roman monuments with inscriptions. Among these there are two altars dedicated to Jupiter (one from the time of the reign of Severi and one from the 2nd century A.D.), one dedicated to Capitoline Triad, one dedicated to Hercules, one dedicated to Liber (from the 3rd century), and one rather rare example of altar dedicated to Terra Mater that can be dated in the transition between the 2nd and the 3rd century A.D.

### **BULAT, Mirko; PINTEROVIĆ, Danica**

“Novi rimski natpisi iz Osijeka i okolice”

“New Roman inscriptions from Osijek (Mursa) and its surroundings”

*Osječki zbornik* 13, Osijek, 1971, pp. 101–120.

EN

The authors publish 8 monuments. Among these the most important is group of three altars dedicated to Jupiter by consular beneficiaries that probably stood in the temple of Jupiter. All of them are dated in the second half of the 2nd century A.D. An inscription on a white marble pedestal is dedicated to Silvanus Augustus (local god Silvanus identified with Jupiter). The important information on the spreading of Oriental cults is the inscription found on a statue pedestal dedicated to Jupiter Dolichenus that has been found in Klisa near Osijek. There is also a small marble altar dedicated to Jupiter Fulgurator or Fulminator found near the village Kopacevo. The last two monuments are front piece of a sarcophagus and a fragment of an honorary inscription that probably stood on some sort of public building.

### **BUZOV, Marija**

“Rimski kultovi u Sisciji”

“Roman Cults in Siscia”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 263–276.

EN

On the basis of data on altars, tombstones, inscriptions, spell tablets and a large number of statues, votive pendants and so on, the author shows the cults present in ancient Siscia. Alongside the standard Roman pantheon, the evidence suggests that Mithra and Silvanus were particularly popular.

### **CAMBI, Nenad**

“Silvan – Atis, primjer kultnog sinkretizma”

“Sylvanus – Attis, An example of cult syncretism”

*Diadora* 4, Zadar, 1968, pp. 131–142.

EN

A roughly carved relief was found in Pridraga, near Novigrad, not far from the ancient Jader. It shows a bearded man in aedicula, dressed in tunica with long sleeves that covers him only to the navel, leaving his belly and genitals naked. He has a Phrygian cap and holds a syrinx in the right and a serpent in the left hand. There is also a he-goat. Syrinx, he-goat, beard and phallus are attributes of Silvanus, while Phrygian cap and especially the specific short tunica can be attributed to Attis. The serpent is a symbol of magic and healing. It is an example of a very profound syncretism that caused radical alterations on both cults. The relief has been made in the 3rd century A.D. or later.

### **CAMBI, Nenad**

“Dvije skulpture iz antičkog Aequuma”

“Two ancient sculptures from Aequum”

*Vjesnik za arheologiju i historiju dalmatinsku* 74, Split, 1980, pp. 27–46.

EN

Two sculptures were found in ancient Aequum (Čitluk near Sinj in Dalmatia). The first statue represents a goddess sitting on a throne ornamented by winged griffins. The right hand is missing and the left one holds cornucopia. After detailed analysis the author determined this deity as Bona Dea or more probably Fortuna. The other statue represents goddess Roma (as indicated by the inscription) in a standing position. The author analyzes the features of its strange iconography: strange dress, basket under her arm that can be interpreted as acerra (incense box), and keys at her waist that are typical attribute of the priestess as key holder of the temple. He finds it most unusual. Both statues are products of the same workshop from the late 2nd or early 3rd century. This is an important proof of the presence of the cult of Roma in Dalmatia.

### **CAMBI, Nenad**

“Personifikacije godišnjih doba na spomenicima Salone”

“Personifications of seasons on the monuments from Salona”

*Vjesnik za arheologiju i historiju dalmatinsku* 62/1960, Split, 1967, pp. 55–78.

EN

In the age of Hellenism, seasons (as temporal concept) were identified with mythological horas (personifications of vegetation). At the end of the 1st century A.D. a new iconographic concept of seasons has been developed. Winged boys (eroti) were introduced, instead of girls, for the same purpose. They were the most popular in the 3rd century A.D. The author analyses 21 monuments from Salona divided into three groups (Large sepulchral monuments, sarcophagi, and monuments of small dimensions).

### **CAMBI, Nenad**

“Kip Afrodizijske Afrodite iz Dalmacije”

“Statuette of Aphrodisian Aphrodite from Dalmatia”

*Opuscula archaeologica* 23–24 (SPORTVLADISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 127–132.

EN

The statuette was already published by C. Fridrich in 1897. M. Abramić was not aware of that and he also published drawings of the statuette kept in the Archaeological Museum in Split and misinterpreted it as Hecate. Based on analogies from Aphrodisias and Vienna, and some previous opinions, the author argues that this is one of few examples of the Aphrodisian Aphrodite in the Roman west. The presence of the statuette in Salona should be connected with craftsmen from Aphrodisias who worked on the Diocletian's palace, but were also active elsewhere in Dalmatia. The size of the statue suggest private rather than public cult. It was produced sometimes after the reign of Hadrian and prior to the Tetrarchy.

### **CAMBI, Nenad**

“Enonska Venera Anzotika”

“Venus Anzotica from Aenona”

*Diadora* 9, Zadar, 1980, pp. 273–280.

EN

The author discusses some iconographic and stylistic features of the statue of Venus with Priapus that was found in 1938 at the entrance to the harbor of Nin (Aenona). Two inscriptions found in the vicinity illustrate gradual merging and identification of the autochthonic cult of the Liburnian goddess Anzotica with the Roman goddess Venus. One of these inscriptions mentions only Anzotica that at that point still had characteristics of Liburnian mother-goddess of all creation, while the other already mentions Venus Anzotica. The statue is dated, by the second inscription, in the 1st century A.D. The author thinks that it hasn't been the main statue in the sanctuary because it is only 100.5 centimeters high, and there must have been an older statue in the sanctuary at the time when this one was made.

### CAMBI, Nenad

“Ženski likovi s krunom u obliku gradskih zidina iz srednje Dalmacije. U povodu jednog novog nalaza”

“Female figures with the crown in the shape of town walls from the central Dalmatia. On the occasion of a new find”

*Vjesnik za arheologiju i historiju dalmatinsku* 65–67, Split, 1963–65, pp. 55–71.

EN

The Archaeological Museum in Split recently acquired a bronze female head with the crown in the shape of town walls that almost certainly comes from Solin. The author discusses other finds of that type from the same area and concludes that they don't necessarily represent Tyche, female town patron. He claims that some of these monuments represent Cybele and others cannot be interpreted just on the ground of one attribute (the crown). There is only one arch segment with relief that can be surely attributed as Tyche. The author analyses its iconography and style characteristics in comparison to other examples elsewhere. He also suggest different datation – the beginning of the 4th century A.D.

### CAMBI, Nenad

“Nove potvrde egipatskih kultova u antičkoj provinciji Dalmaciji”

“New proofs of the presence of the Egyptian cults in the antique province of Dalmatia”

*Vjesnik za arheologiju i historiju dalmatinsku* 65–67, Split, 1963–65, pp. 85–112.

EN

The author analyses in detail the sarcophagus of Aurelius Satrius and Aurelia Maxima from Solin, the alabaster bust of Isis from Naron, and the ceramic bust of Serapis kept in the collection of the Franciscan monastery in Sinj. There are eighteen (or if we dismiss uncertain ones, sixteen) larger monuments in the antique province of Dalmatia that have some attributes of the Egyptian cults. If we take in consideration all archeological objects, and not just the large ones, their number increases to 70 or 80. That proves that Dalmatia was a province with broad distribution of the Egyptian cults. The people who brought these cults here were from the eastern provinces.

### CAMBI, Nenad

“Kairos”

“Kairos”

*Radovi Filozofskog fakulteta u Zadru*, vol. 20, Razdio društvenih znanosti 9 (1980/1981), Zadar, 1982, pp. 7–14.

EN

The relief of Kairos found in Trogir was published more than fifty years ago by M. Abramčić. He suggested datation in the 1st century B.C. because he thought that it was made in Trogir and the town was founded at the end of the 3rd century. Based on stylistic analysis, the author claims that the relief is not just a copy of Lizip's original, but a high quality product of an Athenian workshop from the end of the 4th or early 3rd century B.C. It is probably work of some highly skilled Lizip's pupil and it probably served as plating for a pillar base. The fact that it has been found in a house of an old noble family suggests that it could have been brought from some place other than Trogir.

### CAMBI, Nenad

“Svetište (Augusteum) u Oneu (Oneum)?”

“A sanctuary (Augusteum) in Oneum?”

*Radovi Filozofskog fakulteta u Zadru*, vol. 35, Razdio društvenih znanosti 22 (1995/1996), Zadar, 1997, pp. 71–82.

EN



The inscription in question was found long time ago above Omiš, on the site of Illyrian and Roman Oneum. It was misinterpreted and lost. Recently it was rediscovered and properly interpreted. It is consecrated to divus Augustus and goddess Roma. A marble head of the emperor Tiberius was also found in the vicinity. Both of these finds probably suggest the presence of a sanctuary consecrated to August, goddess Roma and Genius loci (Augusteum).

### **CAMBI, Nenad**

“Krist i njegova simbolika u likovnoj umjetnosti starokršćanskog perioda u Dalmaciji”

“Christ and symbolism of Christ in the Early Christian art in Dalmatia”

*Vjesnik za arheologiju i historiju dalmatinsku* 70–71, Split, 1977, pp. 57–106.

EN

This is a thorough analysis of Christ symbolism on a number of the Early Christian monuments. The author divides them in three groups: 1. realistic (Christ among apostles, a bust of Christ in the center of the XP monogram, Christ standing on the snake and basilisk), 2. allegories (Good Shepherd, pastoral scenes), 3. symbolical (Agnus Dei, cross as a symbol for Christ, fish). For each of these groups the author gives a thorough stylistic and iconographic analysis based on concrete examples. There is also a catalogue of these monuments. Summary of this paper has been published in French in *Disputationes Salonitanae*, 1/1970, Split, 1975.

### **CAMBI, Nenad**

“Jupiter Amon na dva spomenika iz Arheološkog muzeja u Splitu”

“Jupiter Amon on two monuments in the Archaeological Museum in Split”

*Gunjačin zbornik*, Zagreb, 1980, pp. 51–58.

EN

The author discusses two monuments with representation of Jupiter Amon. The first is stone head in high relief that is according to stylistic characteristics dated into the time of Severi. The second object is bronze phalera that is dated in the first half of the 1st century AD.

### **CAMBI, Nenad**

“Posveta prostilnoga hrama u Dioklecijanovoj palači”

“The dedication of the prostyle temple in Diocletian’s palace”

*Radovi Filozofskog fakulteta u Zadru*, vol. 37, *Razdio povijesnih znanosti* 24 (1998), Zadar, 1999, pp. 27–40.

EN

After the analysis of all iconographic and stylistic elements of the temple, the author concludes that the temple must have been of pantheistic nature which is in accordance with Diocletian’s religious reform.

### **CAMBI, Nenad**

“Sepulkralni spomenici antropomorfnog karaktera kod Ilira”

“Anthropomorphic Illyrian sepulchral monuments”

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 105–118.

EN

The largest concentration of such monuments was found in Istria, especially around Nesactium, and in western Bosnia, mostly around Bihać. The analysis of those monuments show that indigenous population kept the form of their burial monument until the Roman times, when new forms of burial monuments were introduced into this area. However, anthropomorphic form of sepulchral monuments is not a specific Illyrian feature.

### **CAMBI, Nenad**

“Bilješka o japodskim urnama i sarkofazima”

“A Short Note about Japodian Urns and Sarcophagi”

*Senjski zbornik* 30, Senj, 2003, pp. 97–108.

EN

The sarcophagus of Titus Flavius Marcelus discovered in Prozor in Lika, due to the shape, has best comparison in the Japodic urns. The contemporary use of urns and sarcophagi is another proof that the Japodes practiced both rituals, inhumation and incineration.

### **CAMBI, Nenad**

“Attis or Someone else on Funerary Monuments from Dalmatia?”

“Atis ili netko drugi na pogrebnim spomenicima iz Dalmacije?”

*Romanisation und Resistenz in Plastik, Architektur und Inschriften des Imperium Romanum. (Akten des VII Internationalen Colloquium über Probleme des provinzialrömischen Kunstschaffens Mainz)*, Mainz, 2003, pp. 511–520.

EN

On funerary monuments from Dalmatia, particularly from Tilurium, there are depictions of two figures in antithetical symmetry, wearing oriental clothes. These figures are usually interpreted as representing Attis, and thus sign of an early presence of a religion from Asia Minor in Dalmatia. However, the author shows that those on military monuments actually represent defeated oriental soldiers, while those on altars and sarcophagi represent shepherds in oriental clothes.

### **CAMBI, Nenad**

“Glava božice iz Isse (Vis, otok Vis)”

“Head of a goddess Artemis from Issa (Vis, the island of Vis)”

*Grčki utjecaj na istočnoj obali Jadrana* (ur. N. Cambi, S. Čače, B. Kirigin), Split, 2002, pp. 591.

EN

The author analyzes the bronze head of a statue representing the goddess Artemis from Issa., which shows close similarities with the later Roman copy, known as the Diana from Versailles. The original is dated to the late 4th century BC.

### **CAMBI, Nenad**

“Mitrički Aion iz Jadera”

“Mithraic lion headed god from Jader (Zadar)”

*Diadora* 21, Zadar, 2003, pp. 101–119.

EN

The analysis of a fragment of a large stone pillar with a lion’s head proves that the depiction is that of a leontocephalic Mithraic Aion (Cronos), a mixture of a winged man with a leonine head. This leonine headed deity appeared only in Mithraic cult areas. This monument confirms the existence of an enormous Mithraic shrine in Iader.

### **CECI, Francesca**

“La deposizione della moneta nella tomba: continuità di un rito tra paganesimo e cristianesimo”

“Prilaganje novčića u grob: kontinuitet i prekid grobnog rituala između poganskog kulta i kršćanstva”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 407–416.

IT

L'avvento e il diffondersi del cristianesimo in tutti i ceti della società romana non ha eliminato del tutto le pratiche pagane, di cui alcune continuano la loro esistenza ma con un significato nuovo. Tra queste si trova anche la pratica della deposizione di una o più monete nelle cattedombe, nelle tombe intorno alle chiese, nelle necropoli urbane e quelle nel perimetro urbano.

**CIUCCARELLI, Maria Raffaella; MENCHELLI, Simonetta; PASQUINUCCI, Marinella**

“Culti della acque e romanizzazione nel Piceno meridionale”

“Kultovi i romanizacija u južnom Picenu”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 417–426.

IT

Attraverso l'analisi dell'evoluzione dei culti legati all'acqua dall'età del Ferro all'età romana, si cerca di investigare il processo della romanizzazione nell'area dell'Italia centrale affacciata sul mare Adriatico compresa tra gli fiumi Tenna e Tronto. Particolare rilievo è dato ai monumenti votivi raffiguranti teste maschili capite velato, e pure alle terrecotte architettoniche dai santuari.

**ČAČE, Slobodan**

“PROMUNTORIUM DIOMEDIS (Plin. Nat. hist. 3,141)”

“PROMUNTORIUM DIOMEDIS (Plin. Nat. hist. 3,141)”

*Radovi Filozofskog fakulteta u Zadru*, vol. 35, Razdio društvenih znanosti 22 (1995/1996), Zadar, 1997, pp. 21–44.

EN

Recently the author found traces of pre-Roman sanctuary at promontory Ploča, south of Rogoznica. The majority of finds that have been found so far belong to the 3rd and 2nd century B.C. The author discusses the name of the promontory (promuntorium Diomedis) mentioned by Plinius the Elder and tries to establish the antique source of that particular information. He also discusses the information on cult of Diomedus on the eastern coast of the Adriatic, especially in connection with important points along the sailing routes. The mixture of unknown local cults and Greek mythology is especially important in considering the nature of that cult. The analogy with Timaeus suggests that this sanctuary was supposed to guarantee safety for a number of nearby harbors.

**ČAČE, Slobodan; ŠEŠELJ, Lucijana**

“Finds from the Diomedes Sanctuary on the Cape Ploča: New Contributions to the discussion about the Hellenistic Period on the East Adriatic”

“Nalazi iz Diomedovog svetišta na rtu Ploča: novi prilozi raspravi o helenističkom razdoblju na istočnom Jadranu”

*Illyrica antiqua: ob honorem Duje Rendić-Miočević. Radovi s međunarodnoga skupa o problemima antičke arheologije*. Zagreb, 6. – 8. XI. 2003. (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 163–186.

EN

The excavations on the Cape Ploča (Ražanj, south of Rogoznica, Šibenik), according to Plin. NH III 141, called in antiquity promuntorium Diomedis, revealed the remains of a Hellenistic sanctuary. The cult place existed from the end of the 4th to the mid 1st century BC. An enormous quantity of pottery fragments, a number of gems, small metal objects and coins were found. There are more than 500 pottery fragments bearing Greek graffiti. They belong to votive pots offered to Diomedes whose

name was attested 30 times. The preserved names of the dedicants are almost all Greek. From a votive formula X kai hoi synnautai attested 11 times, it could be presumed that the shrine was visited mainly by the crews of the ships sailing along the east Adriatic. The promoters and patrons of the Diomedes cult on this place could be Greek Isseans; their important role in the Adriatic commerce of the period is well known.

### ČOVIĆ, Borivoj

“Umjetnost kasnog bronzanog i starijeg željeznog doba na istočnoj jadranskoj obali i u njenom zaleđu”

“The art of the Late Bronze Age and the Early Iron Age in on the eastern Adriatic coast and in hinterland”

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 7–40.

EN

In this synthetic work, the author discusses different forms of art expression in the area of the eastern Adriatic coast and in hinterland. He also briefly discusses religious connotations of some of those monuments.

### ČUČKOVIĆ, Lazo

“Prehistorijske glinene figurine sjeverozapadne Hrvatske”

“Prehistoric clay figurines from the northwestern Croatia”

*Izdanja HAD-a 14 (Arheološka istraživanja u Podravini i kalničko bilogorskoj regiji)*, 1990, pp. 73–76.

EN

This is a short review of figurines found in the area and brief discussion on few aspects of that phenomenon. The figurines are dated in the periods from the Neolithic to the Early Iron Age. The most interesting piece is figurine from Marić Gradina dated in the Early Iron Age.

### D'INCA, Chiara

“Iuno Feronia in Histria”

“Juno Feronija u Istriji”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 351–370.

IT

Nel quadro della documentazione epigrafica relativa alla penisola istriana, si segnala la dedica di Barbia Secunda, che offre e consacra a Giunone Feronia aedem, signum, porticus. Si aprono questioni storiografiche relative ai motivi di una dedica di tanto impegno edilizio a Villanova; della scelta di una divinità come Iuno Feronia; della presenza della gens Barbia anche in quei luoghi. Attenzione particolare è rivolta ai vari aspetti del culto di Iuno Feronia.

### DAMIANI, Isabella

“Raffigurazioni a carattere simbolico-religioso nell’età del bronzo nella penisola italiana”

“Brončanodobni simboličko-vjerski prikazi na području talijanskog poluotoka”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 479–488.

IT

Le manifestazioni legate al rito e al culto durante l’età del bronzo in Italia, come nel resto dell’Europa, non presentano caratteri monumentali. Permangono i riti legati alla sfera ctonia localizzati all’interno

di cavità naturali e artificiali, come negli ambienti ipogei nel sud-est italiano. Parallelamente, si affermano offerte di manufatti di bronzo (spade, fibule, ecc.) alla sommità di vette e all'interno di specchi e corsi d'acqua.

### **DEGMEDŽIĆ, Ivica**

“Rimske geme iz Siska sa simbolima zodijaka”  
“Roman gemas with Zodiac signs from Siscia”  
*Tkalčićev zbornik*, Zagreb, 1958, sv. 2, pp. 23–34.

EN

There are four gemas with signs of Pisces, Leo, Cancer, and Capricorn. The author discusses the material of which they were made (chrysolite, nicolo paste, and glass paste) and the production process (they were all ring-stones), as well as their magical and symbolic meaning.

### **DEGMEDŽIĆ, Ivica**

“Egipatska figurica nađena u Osijeku”  
“Le shaouabti de Mursa – Osijek”  
*Osječki zbornik* 4, Osijek, 1954, pp. 147–148.

FR

En 1954 on a trouvé à Mursa – Osijek, en fouillant des fondements, le shaouabti, l'objet égyptien bien connu. C'est une terre cuite bleu-verdâtre à lignes bleu sombre, représentant un homme à mains croisées sur la poitrine avec un houe dans sa main droite. Les hiéroglyphes sous les mains sont peu lisibles. Transporté ici d'Égypte à l'époque romaine, probablement par les militaires.

### **DEGRASSI, Attilio**

“Culti dell'Istria preromana e romana”  
“Kultovi Istre u predrimskom i rimskom razdoblju”  
*Adriatica praehistorica et antiqua. Miscellanea Gregorio Novak dicata*, Zagreb, 1971, pp. 615–638.

EN

Overview of pre-Roman and Roman cults in Istria based on archaeological and epigraphic monuments.

### **DEPALMAS, Anna**

“Luoghi di culto e santuari della Sardegna nuragica”  
“Kulturna mjesta i svetišta nuraške Sardinije”  
*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 39–48.

IT

Nell'ambito della protostoria italiana, la Sardegna di età nuragica riveste un ruolo importante per quanto riguarda la documentazione sulla sfera del sacro, ed è l'unica regione che ha restituito strutture monumentali identificabili come edifici realizzati appositamente per il culto.

### **DIMITRIJEVIĆ, Stojan**

“Idoloplastika u lasinjskoj kulturi”  
“Idols in the Lasinja Culture”  
*Godišnjak ANUBiH XIII*, Centar za balkanološka ispitivanja 11 (Alojz Benac SEXAGENARIO DICATVM), Sarajevo, 1976, pp. 59–84.

EN

The author divides the statuettes of the Lasinja Culture in seven typological groups. He discusses genesis of those idols and relationship between the Lasinja Culture and its immediate predecessors. As the result of that analysis the author offers chronology of this phenomenon.

### DIZDAR, Marko

“Groblje latenske kulture u Zvonimirovu – Prilog poznavanju pogrebnih običaja i vjerovanja Tauriska u Podravini”

“The latenian Graveyard in Zvonimirovo – A Contribution to the Knowledge of Tauriscan Burial Customs and Beliefs in the Drava Valley”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 85–98.

EN

The research of the incineration graves on the site Veliko polje in Zvonimirovo brought to light data about the social structure of the community of Celtic Tauriscs. The social status is thus reflected in the burial gifts. The graves without anthropological remains attest the existence of symbolic graves of men with weaponry gifts.

### DOBRUNA-SALIHU, Exhlale

“Štovanje Silvana i Dijane, Libera i Libere u Dardaniji”

“Worshiped Silvan and Diana, Liber and Libera in Dardania”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 223–232.

EN

On the basis of iconographic and epigraphic monuments of the Roman era, the author gives an overview of the worship of Silvan and Diana, Liber and Libera in Dardania. The monuments devoted to these deities are spread out in the whole region. As well as in other Illyrian regions, the cult of these deities is a Roman interpretation of the autochthonous Illyrian deities.

### DOBRUNA-SALIHU, Exhlale

“Newly discovered funerary monument in Kosova presenting the funeral ritual among the Dardanians in the Roman period”

“Novi nalaz nadgrobnog spomenika s Kosova s prikazom rimskodobnoga pogrebnog rituala kod Dardanaca”

*Illyrica antiqua: ob honorem Duje Rendić-Miočević. Radovi s međunarodnoga skupa o problemima antičke arheologije. Zagreb 6. – 8. XI. 2003.* (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 199–208.

EN

In this paper a funerary monument from the 3rd c. AD is dealt with. It was found in the central part of Dardania – in Kosova. Because of its shape and relief it can be considered a very interesting monument. The carved figures depict the ritual of a burial, with the deceased in the centre. Thus it provides a picture of the burial customs in Dardania in the Roman period. As such it is unique in Dardania and very rare among similar monuments of the entire Balkans and the Danubian area. Among the Balkan Illyrians such a funerary scene can be found only in the Japodic territory (the prehistoric Japodic urns).

### DOMIĆ KUNIĆ, Alka

“Askos iz Mitreja u Jajcu (Uz poseban osvrt na mitraizam kao na imitaciju kršćanstva)”

“An askos from a Mithraeum in Jajce with special reference on Mithraism as an imitation of Christianity”

*Arheološki radovi i rasprave* 13, Zagreb, 2001, pp. 39–102.

EN

The metal askos found in the 1930 in the Mithraeum of Jajce provides the opportunity to address Mithraism as a western mystery cult, judged as an imitation of Christianity. The author shows many correlations between Mithraism and Christianity, and uses analogies with Christian rites in order to understand the function of the askos.

### **DOMIĆ-KUNIĆ, Alka**

“Proročanstva, znamenja, snovi (praznovjerje na primjeru careva iz dinastije Julio-Klaudijevaca)”

“Prophecy, portents, and dreams (superstition in the case of the emperors of the Julio-Claudian dynasty)”

*Opuscula archaeologica* 23–24 (SPORTVLADISSERTATIONUMMARINOZANINOVIC DICATA), Zagreb, 2000, pp. 405–416.

EN

The will of gods could be learned in a legal way through prophecy. In certain circumstances even emperors asked for advice from oracles. Some emperors themselves had the gift of prophecy (e.g. Augustus and Tiberius). In questions of state importance the sibylline books were primarily consulted. They contained remedia, description of ceremonies with which a threat indicated by some portent could be averted. The reading of auspices and haruspices were a further two methods for enquiry into the will of gods. Certain events were accompanied by portents (*omina*, *prodigia*). The more importance of a given event, the more numerous the signs. Portents did not represent destiny or an unchangeable process, but neither was an answer to them a guarantee of a favorable result. In the end everything depended on the will of gods. The divination of fate on the basis of observing the movements of the heavenly bodies was foreign to the Roman concept of the worship of gods. Although the state often prosecuted astrologers, they were popular among all classes of society. The interpretation of dreams was considered to be the most widespread form of natural prophecy. It was believed that dreams offered a short vision into future. Magic was variously appraised in the course of time: during the early and middle Republic, the Romans considered what were later to be classified as magic to be entirely normal religious practice.

### **DRECHLER-BIŽIĆ, Ružica**

“Nekropola brončanog doba u pećini Bezdanjači kod Vrhovina”

“Das bronzezeitliche Graberfeld in der Hohle Bezdanjača bei Vrhovine”

*Vjesnik Arheološkog muzeja u Zagrebu* III/12–13, Zagreb, 1979–80, pp. 27–78.

DE

Die Nekropole in der Höhle Bezdanjača bei Vrhovine wurde im Jahre 1960 entdeckt, die Forschungsarbeiten begannen im Jahre 1965. Im Grossen und Ganzen kann man damit rechnen, dass hier etwa 200 Personen beigesetzt wurden. In der Höhle, die nach inneren Konfiguration eine ideale Grabstätte darstellt, eine Art Katakomben, blieben die Gräber und die Beilagen darin unberührt, wie auch die wertvollen Spuren des Kultus und des Begrabnisrituals, das während der Beisetzung pflichtgemäss erfüllt wurde. Ingesamt sind fünf Kultstätten erhalten. Einer Schüssel aus Keramik neben dem Kopf des verstorbenen befanden sich ganz in der Nähe kleine Feuerstellen, auf denen Reste zerbrochener Gefässe, gespitzte Holzstäbchen, die an der Spitze angebrannt waren, Stücke von Ocker u. a. Die Nekropole ist in zwei zeitlich verchiedene Horizonte geteilt: Horizont I - die Stufen Br C und einen Teil der Br D, und Horizont II - die jüngsten Phasen Br D und der Übergang zur Ha A ( Nach der mitteleuropäischen Chronologie von Reinecke).

### **DURMAN, Aleksandar**

“Vučedolska terina i Orion”

“The Vučedol terrine and Orion”

*Opuscula archaeologica* 23–24 (SPORTVLADISSERTATIONUMMARINOZANINOVIC DICATA), Zagreb, 2000, pp. 1–9.

EN

The article outlines the perception of the world in the Vučedol Culture as it can be derived from the incised and encrusted ornament on the most typical receptacle of that culture - the terrine. Clearly organized decoration concept suggests the ritual character of those vessels. Particularly important is the horizontal line placed above the carinated part of the pot. The line marked the horizon and is crucial for the origin of the Vučedol world view. The line of the classical Vučedol culture gradually became a centimeter broad strip that remained decoration rule for all small terrines until the end of the Vučedol Culture. The only two signs that could also be placed centrally across the ridge, in the position of the horizon line, are symbols of the Sun and of the constellation of Orion. While the Sun indicates daily struggle between the darkness and the light, Orion symbolizes transition from the winter season to the spring/summer season.

### **DURMAN, Aleksandar**

Vučedolski hromi bog: zašto svi metalurški bogovi šepaju?  
The lame God of Vučedol: why do all Gods of metallurgy limp?  
*Gradski muzej Vukovar*, Vukovar, 2004, 64 p.

EN

Besides the development of metallurgy in the Middle East and in Europe from the beginning of the fourth millennium B.C., the author analyzes and explains the myths associated with the gods of metallurgy.

### **DURMAN, Aleksandar**

“Ljudska žrtva na Vučedolu”  
“Human sacrifice at Vučedol”  
*Vukovar* (ur. Josip Bratulić, Alfred Pal), Zagreb, 2001, pp. 241–245.

EN

The article discusses the ritual character of human sacrifice, connected to the rare celestial event during the period of the Vučedol culture on the eponymous locality.

### **DURMAN, Aleksandar**

“The meaning of Vučedol settlement burial”  
“Značenje vučedolskih ukopa unutar naselja”  
*IV. Škerljevi dani*, Ljubljana, 2004.

EN

In spite of the fact that, along with individual graves, in Vučedol culture collective burials (of two to eight persons) have also been established. The unusual positions in which all of the buried individuals were found, their mutual disposition in collective graves, as well as the unusual attention devoted to the burials, prove that they were not placed in their respective locations randomly but must have been connected with some collective ritual, and that they bear distinct features of human sacrifice.

### **DURMAN, Aleksandar**

“Celestial symbolism in the Vučedol culture”  
“Nebeska simbolika u vučedolskoj kulturi”  
*Documenta Praehistorica* 28, Ljubljana, 2001, pp. 215–226.

EN

The article presents the Vučedol culture conception of the world, as shown on their vessels, particularly the terrines and the vessels developed from them – referred to as censers. They had more a ritual than a practical role. Particular attention is drawn to the pot with the calendar image.



### **DŽIN, Kristina**

“The Cult of Sabasius in Pula”

“Kult Sabazija u Puli”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 345–350.

EN

The finding of the Sabasius votive bronze hand (1994/95) indicates that the cult of Sabasius was venerated in Pula, and that there was a sacellum on the west side of the forum. The cult of Sabasius in Pula is associated with the cults of Magna Mater, Attis, Jupiter Amon and Dionysus, to which it was particularly related.

### **DŽIN, Kristina**

“Dekoracija Augustovog hrama u Puli”

“Decoration on the Augustus Temple in Pola”

*Histria Antiqua* 4/1998, Pula, 1998, pp. 139–146.

EN

The concept and artistry of the decoration suggests that the construction of the temple began in 30ies BC. and lasted even after the dedication which took place in the period between 2nd BC and 14th AD. The temple was built of the local limestone by Oriental master builders.

### **FADIĆ, Ivo**

“Merkur boca iz Arheološkog muzeja Istre u Puli”

“Glass recipient with the god Mercury’s relief impression – Mercury bottles”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 205–212.

EN

The author describes the glass bottle with the relief representation of Mercury on the bottom. Mercurius found on the bottles of a self-standing group, can be interpreted on the basis of different aspects. One of the aspects is the presence of Mercury as the god of commerce and profit. The other, more acceptable aspect, is that pharmacologists accepted Mercury as their patron god.

### **FERRI, Naser**

“Uloga pripadnika rimske vojske u širenju novih kultova u Gornjoj Meziji”

“The role of the Roman army members in spreading of new cults in the Upper Moesia”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 233–240.

EN

One of the key missions of the Roman army was to preach and spread out the new cults. On the basis of epigraphic facts, the author attests the presence of official cults - mostly those of the Gods Jupiter, Junona, Minerva, Mars, Mercury, Diana, Hercules and Neptune, Libre and Libera, but also those of local divinities – Andinus, Dardania, Zbeltiurdud, Tatto.

### **FERRI, Naser**

“Štovanje lokalnih božanstava od strane pripadnika rimske vojske na području Dardanije”

“Worshipping of local deities among the Roman soldiers in Dardania”

*Opuscula archaeologica* 27, Zagreb, 2003, pp. 451–454.

EN

Besides bringing novelties, the Romans accepted from the local population, among other things, the worship of local divinities, such as local versions of the cult of Jupiter, Dea Dardanica, Deus Andinus and other. These cults continued to be respected even almost half a century after the proclamation of Christianity as the official religion of the Roman state.

### FERRI, Naser

“Two votive altars dedicated to egyptian divinities discovered in Zllakuqani close to Peja in Kosovo”

“Dvije votivne are posvećene egipatskim božanstvima iz Zlakućana pokraj Peći na Kosovu”

*Illyrica antiqua: ob honorem Duje Rendić-Miočević. Radovi s međunarodnoga skupa o problemima antičke arheologije. Zagreb 6. – 8. XI. 2003.* (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 263–268.

EN

From the finds recovered in the village of Zllakuqan, Klina municipality, Peja region, the only material that provides sufficient data for analysis is the epigraphic material, namely two marble altars with a text dedicated to an oriental divinity.

### FISCHER, Jutta

“Nezakcijska prahistorijska skulptura”

“Prehistoric sculptures from Nesactium”

*Materijali. Povijesno društvo Istre 3*, Pula, 1998, pp. 28, 75–76.

EN

Short insight in main features of monumental prehistoric sculptures from Nesactium.

### FISCHER, Jutta

“Die vorrömischen kulpturen von Nesactium”

“Nezakcijska prapovijesna skulptura”

*Hamburger Beiträge zur Archäologie 11*, Hamburg, 1984, 9–98.

EN

Extensive study of monumental prehistoric sculptures from Nesactium, their artistic origin, and religious background.

### FISCHER, Jutta

“Statuen-Stelen aus Nesactium”

“Nezakcijska prapovijesna skulptura”

*Historia Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju 2*, Pula, 1996, pp. 69–74.

EN

The author discusses monumental sculptures discovered in Nesactium claiming that they are result of strong cultural relations between Istria and italia in the Late Hallstatt period.

### FORENBAHER, Stašo; KAISER, Timothy

“Spila Nakovana: an Illyrian Sanctuary from the Hellenistic Period”

“Spila Nakovana: ilirsko svetište iz helenističkog razdoblja”

*Hommage to Milutin Garašanin* (ur. N. Tasić, C. Grozdanov), Beograd, 2006, pp. 571–582.

EN

Nakovana Cave provides us with a rare opportunity to investigate an undisturbed ritual site. In this paper the authors discuss the evidence that could prove that this cave was an Illyrian sanctuary, the character of the ritual activities, and the place of the site within its wider spatial and temporal context.

**FORENBAHER, Stašo; KAISER, Timothy**

“Nakovana Cave: an Illyrian ritual site”  
“Spila Nakovana: ilirsko ritualno mjesto”  
*Antiquity* 75, York, 2001, pp. 677–678.

EN

The first chamber of the cave was found to contain a very dense surface scatter of Hellenistic potsherds, concentrated around a single large stalagmite. This stalagmite with its phallic shape, was clearly the focus of ritual activity, and may be interpreted as an image symbolizing the divine protector of the shrine, with obvious iconographic associations of masculine fertility, potency, and other traditional male-related qualities such as warrior strength and prowess. The exceptional preservation of the Nakovana cave shrine provides a rare opportunity for the study of prehistoric ritual and religion.

**FORENBAHER, Stašo; KAISER, Timothy**

*Spila Nakovana: Ilirsko svetište na Pelješcu: an Illyrian Sanctuary on Pelješac Peninsula*  
*Spila Nakovana: an Illyrian Sanctuary on Pelješac Peninsula*  
Biblioteka Posebna izdanja, V.B.Z., Zagreb, 2003, 138 p.

EN

The authors present the finds and the first interpretations of excavations in Nakovana Cave on Pelješac peninsula. The site represents an Illyrian sanctuary of the Hellenistic period.

**GABRIČEVIĆ, Branimir**

“Značenje ascije na antičkim nadgrobnim spomenicima. U svjetlu epigrafičke analize glagola “deasciare” (“exacisciare”)”  
“Signification of l’ascia sur les monuments funéraires antiques”  
*Arheološki radovi i rasprave* 1, Zagreb, 1959, pp. 299–309.

FR

En partant de l’analyse épigraphique du verbe deasciare ou exacisciare, l’auteur essaie d’éclaircir le problème connu et assez difficile de la signification de l’ascia sur les monuments funéraires antiques. Pour l’exécution d’une telle pierre tombale l’ascia convenait particulièrement bien, étant donné qu’elle était aussi l’un des outils du tailleur de pierre. Il en résulterait que la première action de gratter (asciare) symbolise la mise en évidence du droit de propriétaire du tombeau, et la deuxième action (deasciare) représente l’annulation du premier acte et la mise en évidence du nouveau droit de propriété acquis ultérieurement de quelque manière que ce soit. L’auteur pense donc que la représentation de l’ascia symbolise l’action sous-entendue dans le verbe asciare, c’est à dire la mise en évidence du droit de propriété du tombeau, cette maison éternelle (domus aeterna) et la prière du défunt de respecter son droit à la paix éternelle (quies, securitas aeterna).

**GABRIČEVIĆ, Branimir**

“Elementi mazdejskog vjerovanja na jednom natpisu iz Solina”  
“Éléments mazdéens dans une inscription de Salone”  
*Vjesnik za arheologiju i historiju dalmatinsku* 54, Split, 1952, pp. 51–54.

FR

L’auteur entreprend l’explication de l’inscription CIL III 8686 et il n’est d’accord avec aucune des interprétations données jusqu’à présent des mots stellam et fructifer (-um? -am?). En partant de la su-

position que les deux offrandes votives devaient être en relations étroites, l'auteur essaie d'expliquer le mot fructifer par la croyance mazdéenne qui est l'un des fondements du culte de Mithra et il trouve que, d'après cette croyance, c'est la Lune qui est "fructifère". Le donateur a donc offert au sanctuaire du dieu l'effigie de la Lune. Quant au mot stellam c'est, dans l'opinion de l'auteur, le soleil (Sol) qui, avec la Lune, figure sur les monuments consacrés au culte de Mithra. Cette dernière supposition est confirmée par le fait que, dans les images du culte de Mithra provenant du village Mocici, le soleil (Sol) n'est pas représenté sous forme humaine, mais simplement sous la forme d'une étoile à sept branches.

### GABRIČEVIĆ, Branimir

"DEUS LAETUS"

"DEUS LAETUS"

*Vjesnik za arheologiju i historiju dalmatinsku* 54–59. Zbornik radova posvecenih M. Abramicu I, Split, 1954–1957, pp. 136–138.

FR

Dans le Musée archéologique de Split se trouve un fragment de relief provenant de Salone, sur lequel – outre une partie de la représentation figurée – sont conservées les premières lettres de la dédicace, c'est à dire, DEO LAET... En suggérant DEO LAT(o) l'auteur émet l'opinion qu'il s'agit du dieu Liber, qui – du moins en Illyricum – était aussi connu sous le nom de Laetus.

### GABRIČEVIĆ, Branimir

"Kult žrtvenog pepela u Saloni"

"The cult of the sacrificial ashes in Salona"

*Vjesnik za arheologiju i historiju dalmatinsku* 61, Split, 1963, pp. 111–118.

EN

The author discusses a specific stone altar from the collection of the Archaeological Museum in Split. The altar has central opening on the back side that was probably closed with small metal doors. On the top of the altar there is a shallow vessel carved in the same stone block. The shape suggests that it probably stood against the wall. The opening contained the ashes of sacrifice. The religious idea that stood behind it is that after the first, original sacrifice has been made, there was no need to slaughter and burn any more animals. Following sacrifices were replaced by lighting a symbolic fire. Burning of different incenses was supposed to revive the holy power of the first sacrifice. That religious concept is very similar and enough and probably connected to the later phenomenon of the early Christian cult of martyrs.

### GABRIČEVIĆ, Branimir

*Studije i članci o religijama i kultovima antičkog svijeta*

*Papers on religions and cults of the antique world*

Biblioteka suvremenih pisaca, 81, Književni krug, Split, 1987, 321 p. + tables I–XIV.

EN

The book is a collection of papers written over period of thirty years. Some of them were published in different journals and books, or presented on the scientific colloquia, some are improved versions of already published papers, and there are also papers that were previously unpublished. The book consists of seven thematic sections: I. SUN AS SOURCE OF RELIGIOUS WORLD CONCEPT 1. Solar concept of the soul in the Illyrian religion 2. An example of syncretism of Christianity and solar cult II. CULT OF SACRIFICIAL REMAINS 3. The cult of sacrificial ashes in Salona III. RELIGION AND CULT OF DIONYSUS 4. Dionysus - myth and being (unpublished) 5. Joyous god (expanded version of paper Deus Laetus) IV. MITHRAS - PERSIAN DEITY 6. Mithraism - mythology and theology (unpublished) 7. Fragments of Mithraic sculptures from the Archaeological Museum in Split (unpublished) 8. On Mithraic inscriptions in the National Museum in Sarajevo 9. Liturgical meaning

of depiction on the obverse of the Mithraic cult image from Konjic 10. Ostendere cryphios 11. Elements of Mazdaic beliefs on an inscription from Salona V. BURIAL CULT 12. The meaning of ascia on the antique burial monuments 13. Jewish community in Salona 14. Previously unknown grave protection formula VI. DIVINE CULT OF THE EMPEROR 15. Peristil of the Diocletian's palace in Split as cult area VII. CHRISTIANITY 16. The oldest Christian oratory in Salona 17. Christianity in Illyricum before the arrival of Slavs

### **GABRIČEVIĆ, Branimir**

“Antička nekropola u Sinju”

“The necropolis from the period of antiquity in Sinj”

*Vjesnik za arheologiju i historiju dalmatinsku* 76, Split, 1983, pp. 5–102.

EN

The author publishes 19 graves from the first century A.D. that were accidentally discovered in Ruduša, western outskirts of Sinj, in 1970. The subject of this article are six grave stones. Three of them have simple inscriptions in poor Latin with some Illyrian names. The circle is dominant motif on these monuments. The author gives a thorough analysis of astral symbolism on the antique grave stones. He claims that in this case, the motif of circle is not just a decorative element, but still has the primordial meaning of the solar symbol that it used to have in prehistory and protohistory. The solar cult had an important role in the spiritual world of Illyrians. The author interprets carvings on the monuments from Ruduša as magical substitution of the head of the deceased with the solar symbol. This has been, so far, unknown element in the religious system of Illyrians.

### **GABROVEC, Stane**

“Umetnost Ilirov v prazgodovinskem obdobju na področju severozahodne in severne Jugoslavije”

“The Illyrian art in the area of northwestern and northern Yugoslavia”

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 7–40.

EN

In this synthetic work, the author discusses different forms of Illyrian art expression in northwestern and northern area of former Yugoslavia. He also briefly discusses religious connotations of some of those monuments.

### **GAVELA, Branko**

“Minerva Eirénophoros iz Konavala”

“Minerva Eirénophoros from Konavli”

*Zbornik radova Narodnog muzeja* 4, Beograd, 1964, pp. 115–126.

EN

The author publishes a Roman sculpture of Minerva that has been found in the village of Pridvorje, in Konavli, near Dubrovnik.

### **GIOVANNINI, Annalisa**

“Divinità femminili ad Aquileia”

“Ženski kultovi u Akvileji”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 377–396.

IT

Due piedi in marmo dal Museo Archeologico Nazionale di Aquileia per il tipo di calzatura indossato, il sandalo, si riconducono alle immagini di divinità femminili. In base agli studi del fermaglio in forma di foglia d'edera, sarebbe riportabile al culto isiaco. Si potrebbe trattare di immagini statuarie di una sacerdotessa, oppure della stessa dea.

**GIRARDI-JURKIĆ, Vesna**

“Autohtoni kultovi i njihov odnos prema grčkoj i grčko-rimskoj religiji u antičkoj Istri”  
 “Autochthone cults and their relationship with Greek and Greco-Roman religion in the antique Istria”  
*Jadranski zbornik XII (1982–1985), Pula – Rijeka, 1985, pp. 273–286.*

EN

The phenomenon of the prehistoric cults is best seen in the area of Pola, especially in Nesactium: fertility cult, deities with two faces – Janus bifrons, ithyphallic horseman. We can see archaic Greek and Italic, Etruscan, influences. In the connection with the Greek and Roman religion, the chthonic fertility cult is manifested through the syncretized Italic, Greek and Oriental deities (Bona Dea, Terra Mater, Hera Domina, and Isis Fortuna). The relationship between autochthone and Roman cults is manifested in syncretistic forms of deities (interpretatio Romana) with apelative ‘Augusta’ (Eia Augusta, Ika Augusta, Melosocus Augustus).

**GIRARDI-JURKIĆ, Vesna**

“Meduze na reljefima Arheološkog muzeja Istre u Puli”  
 “The Medusa on the reliefs of the Archaeological Museum of Istria in Pola”  
*Histria archaeologica I/2, Pula, 1970, pp. 29–54.*

EN

Beside the analysis of iconography and style of all reliefs with the Medusa motif from the collection of the Archaeological Museum of Istria in Pola, the author gives an insight in “the fear theory” that explains the source and origin of the Gorgonae myth. All of these representations belong to the classic Roman realistic art of the imperial period (the 1st and 2nd century A.D.).

**GIRARDI-JURKIĆ, Vesna**

“Arte plastica del culto come determinante l’esistenza dei culti romani e sincretici nella regione istriana”  
 “Kultna plastika kao dokaz postojanja rimskih i sinkretističkih kultova u Istri”  
*Atti di Centro di Ricerche Storiche – Rovigno V, Trst – Rovinj, 1974, pp. 7–33.*

EN

The author analyses cult sculptures as evidence for existence of Roman and syncretistic cults in Istria.

**GIRARDI-JURKIĆ, Vesna**

“The Cult of Magna Mater in the Region of Istria”  
 “Kult Magne Mater u Istri”  
*Živa antika XXV/1–2, Skopje, 1975, 285–298.*

EN

The author discusses already known as well as some recently found monuments related to the cult of Cybele and Atys in Istria. The names of dedicators in this region are usually oriental and mostly male which is not the case in other parts of the Roman Empire.

### **GIRARDI-JURKIĆ, Vesna**

“Rasprostranjenost kulta Magnae Matris na području Istre u rimsko doba”  
“The distribution of Magna Mater’s cult in the region of Istria in Roman times”  
*Histria archaeologica* III/1, Pula, 1972, pp. 39–76.

EN

In the first part of the article, the author explains the origin and history of Magna Mater’s cult. Detailed review of sites and analyses of cult manifestations show that there were three larger centers in Istria where this cult was rather strong: Trieste (a temple and whole hierarchy of priests), Pola (the existence of collegium dendrophorum), and Nesactium (two sculptures – Atys and Magna Mater). The isolated votive inscription from Jasenovik doesn’t point to the existence of actual sanctuary, but proves that Cybele has been worshiped also in the central Istria. In addition to this article there is a catalogue of monuments with photographs and distribution map.

### **GIRARDI-JURKIĆ, Vesna**

“Izbor antičke kultne plastike na području Istre”  
“A review of antique cult monuments from Istria”  
*Materijali* XII, Zadar, 1976, pp. 209–223.

EN

Beside the significant number of altars and votive inscriptions that mention Roman, autochtone and Oriental deities there is a relatively small number of monuments with figurative representations. These sculptures of stone and bronze are dated in the period between the 1st and 3rd century A.D. The inscriptions and monuments prove the presence of following Roman cults in Istria: Hercules, Jupiter, imperial cult, Ceres, Minerva, Venus, Apollo, Mercury, Liber, Dionysus, Silenus and Satires, Diana, Priapus, Victory, Roma. These monuments also mention following Oriental deities: Mithra, Sol, Hathor, Acheolus, Attis. Local deities are represented with Eia, Nymphs and Silvanus, Histria, Boria, Nebres, Trita, Sentona, Ika, Aitica, Iutossica, Seixomna Leucitica. There are also many examples of syncretism of local and Roman deities (Silvanus Augustus, Eia Augusta, Iria Venus...), as well as of the Roman and Oriental deities (Isis Fortuna, Jupiter Amon, Jupiter Depulsor...).

### **GIRARDI-JURKIĆ, Vesna**

“Kontinuitet štovanja antičkih kultova u periodu učvršćivanja kršćanstva na području Istre”  
“Continuity of worship of the Roman cults in the period of strengthening Christianity in the area of Istria”  
*Arheološki vestnik* XXX, Ljubljana, 1979, pp. 208–217.

EN

In the 3rd and the beginning of the 4th century (up to the Theodosius edict in 392) there are some pagan cults that survived in this specific area: Jupiter, Minerva, Venus, Mithras, Sol, Magna Mater, Flora, Nemesis, Silvanus – Italian variant, Terra Histria, Melosokus... The reason for that partially lies in the autochtone Illyrian beliefs that in symbiosis with Roman cults became a strong religious unit that Christianity couldn’t easily overcome.

### **GIRARDI-JURKIĆ, Vesna**

“Skulptura Atisa iz Pule (Nov prilog poznavanju Atisovog kulta)”  
“The sculpture of Attis from Pola (A new contribution to the knowledge on the Attis cult)”  
*Jadranski zbornik* X (1976–1978), Pula – Rijeka, 1978, pp. 173–188.

EN

The statue without head has been accidentally found on a hill outside the town perimeter. The high quality of work suggests the existence of rather wealthy religious community. It is the only statue of real-life size representing Attis that has been found in Istria so far. The fact that it has been sculpted from all sides suggests that it freely stood in the open space. That is another proof for existence of the Magna Mater sanctuary somewhere on the outskirts of ancient Pola. The statue is dated in the end of the 2nd century A.D.

### **GIRARDI-JURKIĆ, Vesna**

“Kontinuitet ilirskih kultova u rimsko doba na području Istre”

“The continuity of the Illyrian cults in Roman times in Istria”

*Jadranski zbornik XI (1979–1981), Pula – Rijeka, 1983, pp. 147–172.*

EN

The author gives a review of Illyrian and syncretized Illyrian and Roman deities worshiped in Roman times in Istria (Eia, Trita, Histria, Terra Histria, Boria, Nebres, Sentona, Iutossica, Aitica, Ica, Iria, Minerva Flanatica, Seixomnina Leucitica, Malosocus, etc.). Votive dedications to the Illyrian deities in Roman age suggest that the autochthone population of Istria (the tribe of Histri) kept their religious tradition through the seven centuries of Roman domination.

### **GIRARDI-JURKIĆ, Vesna**

“Autohtoni kultovi u odnosu prema helenističkoj i grčko-rimskoj religiji u antičkoj Istri”

“Autochthonous cults in relation to Hellenistic and Greek-Roman religion in Istria”

*Jadranski zbornik XII (1982–1985), Pula – Rijeka, 1985, pp. 273–286.*

EN

The author discusses relation of autochthonous cults to Greek and Roman religion in Istria. It seems that in Roman age the autochthone population of Istria kept their religious tradition.

### **GIRARDI-JURKIĆ, Vesna**

“La continuità dei culti Illirici in Istria durante il periodo Romano”

“Kontinuitet ilirskih kultova u rimsko doba na području Istre”

*Atti di Centro di Ricerche Storiche – Rovigno XIV, Trst – Rovinj, 1983–1984, 7–24.*

EN

The author gives a review of Illyrian and syncretized Illyrian and Roman deities worshiped in Roman times in Istria (Eia, Trita, Histria, Terra Histria, Boria, Nebres, Sentona, Iutossica, Aitica, Ica, Iria, Minerva Flanatica, Seixomnina Leucitica, Malosocus, etc.). Votive dedications to the Illyrian deities in Roman age suggest that the autochthone population of Istria (the tribe of Histri) kept their religious tradition through the seven centuries of Roman domination.

### **GIRARDI-JURKIĆ, Vesna**

*Duhovna kultura antičke Istre I. Kultovi u procesu romanizacije antičke Istre*

*The spiritual culture of Roman Istria I. Cults in the Process of Istria's Romanization*

Seriya Duhovna kultura antičke Istre, Školska knjiga, Zagreb, 2005, 296 p.

EN

In the process of romanization of the istrian peninsula, the cults are a clear sign of social and religious relations between the autochthonous population and the Roman colonists. The major cult centres were Pola, Parentium and Nesactium.

### **GIRARDI-JURKIĆ, Vesna**

“Culti e riti di Pola antica e del suo agro”

“Kultovi i rituali antičke Pule i njenog agera”



*Atti di Centro di Ricerche Storiche – Rovigno XXXIV*, Rovinj, 2004, pp. 3–32.

IT

L'articolo tratta dei culti romani, greco-romani, orientali, indigeni e sincretici celebrati nella Pola antica e nell'ager Polese dal I. sec. a.C. fino al IV. sec. d.C. Vi si menzionano i luoghi di culto accertati e quelli presunti tali, i templi e i larari di Pola, le ville rustiche e i centri artigianali dell'agro.

### **GIRARDI-JURKIĆ, Vesna**

“Antički hramovi na forumu u Nezakciju”

“Kultovi na području rimske Istre”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 2, Pula, 1996, pp. 81–90.

EN

Conservation work on Roman capitolium in Nesactium (1978-1982) carried out by the author resulted with detailed insight in history of construction and reconstruction of three temples (A, B and C) which were discovered on that site. The most southern temple “A” is the oldest and went through many changes, while the other two were constructed in the period of Flavian emperors.

### **GIRARDI-JURKIĆ, Vesna**

“Antički hramovi na forumu u Nezakciju”

“Kultovi na području rimske Istre”

*Materijali. Povijesno društvo Istre* 3, Pula, 1998, pp. 39–40, 87–89.

EN

The author shortly presents results of the conservation work that she carried out on Roman capitolium in Nesactium (1978-1982) which gave insight in history of construction and reconstruction of three temples discovered on that site.

### **GIRARDI-JURKIĆ, Vesna**

“Kultovi i vjerovanja rimske Pule”

“Cults and Beliefs in Roman Pula”

*Pula 3000 Pola: prilozi za povijesnu sintezu. Zbornik radova* (ur. Attilio Krizmanić), Pula, 2004, pp. 89–100.

EN

The inhabitants of Colonia Iulia Pola came from different parts of the empire. That multiethnicity had impact on religious beliefs, as demonstrated on numerous monuments.

### **GIRARDI-JURKIĆ, Vesna**

“Dva centra carskog kulta rimske Istre”

“Two centres of the Imperial Cult in Roman Histria”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 4, Pula, 1998, pp. 23–36.

EN

The author describes wide variety of autochthonous female deities and only one male deity of that kind. Many Roman, Greek and Oriental deities were also introduced in region of Istria very early. Beside all this cults, at the beginning of the Christian era the Imperial Cult was introduced and firmly rooted in Istria.

### **GIRARDI-JURKIĆ, Vesna**

“Cults in Roman Istria”

“Kultovi na području rimske Istre”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 17–38.

EN

Cults represent an essential part of the research of social, economic and cultural relations of the Roman population in Istria. They are also indicators of the development level of political, spiritual and social democracy and tolerance in various historical periods of Roman domination in the peninsula of Istria (Croatia) from the second century BC until the fifth century AD.

### **GIRARDI-JURKIĆ, Vesna**

“Autochthonous and syncretized deities in Roman Istria”

“Autohtona i sinkretizirana božanstva antičke Istre”

*Illyrica antiqua: ob honorem Duje Rendić-Miočević. Radovi s međunarodnoga skupa o problemima antičke arheologije. Zagreb 6. – 8. XI. 2003.* (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 275–282.

EN

An uniquely high percentage of female autochthonous and autochthonous syncretized deities, with a syncretized male god Melosocus, can be found in Roman Istria from the 1st to IVth century. The ratio between the male indigineous cults (7%) and female ones (93%) points to the great supremacy of the female over male cults in Istria, which can indicate to matriarchal reminiscence of Histrian and Liburnian population in Proto-Roman and Roman period.

### **GIUNIO, Kornelija A.**

“Terakotna glava boginje iz Nina”

“Terracotta head of a goddess from Nin”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 115–122.

EN

The author discusses the terracotta head of a goddess found in Nin (currently in private possession in Šibenik). The author claims that the head represents goddess Hera and that it is the product of the late Greek (Hellenistic) art from the 3rd century BC.

### **GIUNIO, Kornelija A.**

“Spomenik s likom Jupitera iz Zadra”

“A monument with the image of Jupiter from Zadar”

*Diadora* 16–17, Zadar, 1995, pp. 189–200.

EN

This article discusses a cylindrical monument with a representation of a seated Jupiter in high relief, kept in the Archaeological Museum in Zadar since 1922. The monument has been originally found in Zadar and has been presented to the museum as a gift. However, the exact location of the find remains unknown. In addition to description and dating of the monument (the 1st century A.D.), the article gives basic characteristics of the cult and iconography of Jupiter, along with a brief review of all monuments in Liburnia that are dedicated to or represent Jupiter.

### **GIUNIO, Kornelija A.**

“Carski kult u Zadru”

“The imperial cult in Zadar”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 167–178.

EN

The imperial cult acquired great importance in provinces, where it became a sign of the loyalty of the local population. Many monuments were erected, mostly by seviri Augustales, pro salute et reditu imperatoris. Several finds in Zadar attest to the veneration of the emperor and the members of the imperial family.

### **GIUNIO, Kornelija A.**

“Iader – svećenici grada živih u gradu mrtvih”

“Iader – the priests of the city of the living in the city of the dead”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 285–294.

EN

The subject of the paper is the mention of priests on tombstone monuments of the Roman colony Iader. The title pontifex has been recorded as the most respectable one, and other titles mentioned are that of priest, the college of VI viri Iulialis and sex viri Augustales. Also mentioned are the augustales, and a probable priest of Cibeles cult, an archigallus.

### **GIUNIO, Kornelija A.**

“Kult Merkura – boga trgovine u rimskoj provinciji Dalmaciji”

“The cult of Mercury – god of trade in the Roman province of Dalmatia”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 12, Pula, 2004, pp. 141–148.

EN

God Mercury is equivalent to the Greek god Hermes, and shows similarities with the Etruscan Turms. Mercury is messenger of gods and god of trade, god of merchants, profit and abundance. The cult of Mercury in the territory of the Roman province of Dalmatia is one of the oldest Greek-Roman cults. Epigraphic data on the cult of Mercury are relatively rare, and are found mostly in the territory of central Dalmatia. Illustrations are even rarer.

### **GLAVIČIĆ, Miroslav**

“Natpisi antičke Senije”

“The inscriptions from Roman Senia”

*Radovi Filozofskog fakulteta u Zadru*, vol. 33, Razdio povijesnih znanosti 20 (1993/1994), Zadar, 1994, pp. 55–82.

EN

In this paper the author analyses 22 inscriptions from the Roman Senia which give important information on the municipal status of the settlement, its institutions, administration and officials, and among other things on Roman and other cults present in that town. The inscriptions also give partial insight in the ethnic and social structure of the population. The inscriptions are public (6), votive (7) and sepulchral (9). The excavations confirmed some of this information: the presence of curia, baths and sanctuaries of Magna Mater, Diana, Liber, Mithras and Serapis. Three inscriptions mention the priests: two of them were Augustales and the third was sacerdos Liburniae. The inscriptions are dated from the transition from the 1st century B.C. to the 1st century A.D., to the period between 239 and 241 A.D.

**GLAVIČIĆ, Miroslav**

“Kipić božice Dijane iz Kampora na otoku Rabu”

“The statuette of the goddess Diana from Kampor on the island of Rab”

*Radovi Filozofskog fakulteta u Zadru*, vol. 36, Razdio povijesnih znanosti 23 (1997), Zadar, 1998, pp. 33–43.

EN

The marble statuette of the goddess Diana is part of the museum collection of the island of Rab. The iconographic elements indicate that this statuette, belong to the most frequent group of representations of Artemis/Diana, the huntress, in the art of antiquity. It has origin in Hellenistic art, but this example is dated into the beginning of the 3rd century. It confirms the presence of the cult of Diana on the island of Rab and also indicates continuity of the sacred site on the location of present monastery of St. Euphemia in Kampor.

**GLAVIČIĆ, Miroslav**

“Kult Libera u antičkoj Seniji”

“The Cult of Liber in the ancient Senia”

*Senjski zbornik* 29, Senj, 2002, pp. 5–28.

EN

The author describes and analyzes the finds that testify the presence of the cult of Liber in ancient Senia – epigraphic monuments, depictions and a temple in the town periphery.

**GLAVIČIĆ, Miroslav**

“Mithräen sub divo in den Dörfen Vratnik und Prozor bei Otočac (Arupium)”

“Mithreum sub divo in the village Vratnik and Prozor near Otočac (Arupium)”

*Ptuj v rimskem cesarstvu. Mitražem in njegova dob* (ur. M. Vomer-Gojkovič, N. Kolar), Ptuj, 2001, pp. 221–231.

DE

Zwei Widmungsinschriften in der Nähe von der Kirche des hl. Michael im Dorfe Vratnik, wo sich die Zweigstelle des Zollamtes aus Senia befand (neben einer wichtigen Verkehrs-Kommunikation mit großem Verkehr von Senia aus nach dem Innenland), beweisen das Bestehen eines Mithräums. Neben der erwähnten Kommunikation, in der Nähe von Arupium (Prozor bei Otočac) wurden zwei Widmungsinschriften mit Darstellung des Kultes des Mithras, der den Stier tötet - Mithras Tauroctonus - (Altar im cpilnik-Feld und Rajanov Grič im Dorfe Čovići) entdect, und auf das Bestehen mindestensnoch eines Opfersteins weisen Funde der dem Gott Mithras gewidmeten Inschriften hin, sowie des Reliefs mit Darstellung der Taurobolie (Sinac). Ein Überblick des Terrains ermöglichte uns festzustellen, daß die Opferstätten “sub divo” errichtet waren, d.h. es war die Kennzeichnung des durch Anpassung zusätzlich eingerichteten Terrains ausgenutzt, damit es der Umgegend der Höhle ähneln könnte. Durch Vermittlung der Orientalen aus Senia erscheint Mithraismus auf diesem Gebiet Mitte des 2. Jahrhunderts (Vratnik), und im Laufe des 3. und 4. Jahrhunderts wurde er auf dem Gebiet des Arupium bewiesen.

**GOTOVAC, Vedrana**

“Antički žrtvenik s dva natpisa iz Omiša”

“The antique altar with two inscriptions from Omiš”

*Radovi Filozofskog fakulteta u Zadru*, vol. 31, Razdio povijesnih znanosti 18 (1991–1992), Zadar, 1993, pp. 53–61.

EN

Two votive inscriptions have been carved on this altar at different times. The first inscription is official dedication to August and Roma probably set up by town authorities or some institution. It is dated to

the reign of Tiberius (the 1st century A.D.). The second inscription is private and local dedication to the protector of the place (*Genio loci*) made by a woman of Illyrian/Liburnian origin. It is dated to the second half of the 2nd century.

### **GOTOVAC, Vedrana**

“Silvanov žrtvenik iz Vašarovina”

“An altar dedicated to Silvanus from Vašarovine”

*Radovi Filozofskog fakulteta u Zadru*, vol. 30, Razdio društvenih znanosti 17 (1990–1991), Zadar, 1992, pp. 51–20.

EN

An altar dedicated to Silvanus was found in small village of Vašarovine, near Livno. It is twelfth dedication to this Illyrian deity discovered so far in the central area of the Illyrian tribe of Delmati. The inscription is also interesting from the paleographic point of view (*scriptura vulgaris*). Based on onomastic elements and epithet Augustus that has been attributed to Silvanus, the altar is dated to the 3rd century A.D.

### **GROSSI, Maria Cristina; MELLACE, Valeria Silvia**

“Roma, via Portuense: la necropoli di Vigna Pia, strutture e rituali”

“Rim – via Portuense: nekropola Vigna Pia, grobni objekti i obredi”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 397–406.

IT

Le necropoli hanno una grande importanza per la ricostruzione di determinati fenomeni storici e sociali del mondo antico. Il gran numero di ritrovamenti e la varietà delle tipologie funerarie permettono di analizzare le problematiche legate al rapporto con la concezione della morte, a livello ideologico e archeologico. Un recente rinvenimento effettuato a Roma, lungo la via Portuense, ha restituito un'interessantissima area sepolcrale.

### **GUNJAČA, Zlatko**

“Reljef Silvana Messora iz Ridera”

“The relief of Silvanus Messor found at ancient Rider”

*Vjesnik za arheologiju i historiju dalmatinsku* 70–71, Split, 1977, pp. 177–186.

EN

This is the second representation Silvanus from this site. The representation is characteristic for the area of Delmati. There are two groups of attributes: the first group that belong to the primal deity that ensured successful cattle breeding (*syrix*, domestic animals – dog and he-goat), and the second group taken from different Roman deities and later associated with Silvanus (Italic Silvanus – sickle, Liber – bunch of grapes, Priapus – ithyphalcy). The author claims that primitive treatment and poor quality of the relief suggest that it was cut by an indigenous shepherd or peasant from Rider. It seems that despite romanization, Delmati continued to regard their god Silvanus to be the top of the pantheon.

### **HÖGER, Miroslav**

“Ein ägyptisches Denkmal im Osijeker Museum”

“Jedan egipatski spomenik u osječkom muzeju”

*Osječki zbornik* 1, Osijek, 1942, pp. 22–25.

DE

Der Stein sei in Osijek-oberstadt gefunden. Unter gewissen Umständen köes historisch möglich sein. Darüber später. Die linke von den drei Gestalten repräsentiert die Göttin Nephtis. Die mittlere Gestalt stellt den Gött Osiris. Die dritte Gestalt repräsentiert die Göttin Isis. Solche Stelen, zu denen

auch unsere gehört, waren damals schon eine Art Nachahmung, und den Steinmetzen, die der Schrift vollkommen unkündig waren, konnten sehr leicht Fehler unterlaufen. Diese Art von Stelen diente ausschliesslich im Götterdienst, aber zu jener Zeit waren sie nur auf den Privategebrauch beschränkt und aus Votivgründen errichtet. Direkte Beziehungen zwischen Ägypten und Pannonien haben nicht bestanden, doch in der helenistischen Periode war der Osiris-Kult modern, populär und im ganzen Imperium Romanum bekannt geworden, daher könnte der Stein von einem röm. Söldnern nach Mursa gebracht worden sein.

### **HOTI, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

“Novi nalazi konsekrativnih rogova na Vučedolu”  
 “New Finds of Consecrational Horns on Vučedol”  
*Opuscula archaeologica* 14, Zagreb, 1989, pp. 33–42.

EN

Two saddle-formed altars (“Horns of Consecration”) have been found during the excavations on the site Vučedol - Streim Vineyard from 1984 to 1989. One of those has been fully reconstructed. Those cult objects are known from the other sites of the Vučedol culture, as well as from the finds that belong to the other European prehistoric cultures. The development of that object can be followed from the early Neolithic of the Middle East, to the Bronze Age when they have been spread almost through the whole Old World. It seems that their cult significance and meaning haven’t been significantly changed in that process.

### **HOTI, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

“Vučedol – Streimov vinograd: magijski ritual i dvojni grob vučedolske culture”  
 “Vučedol - Streim Vineyard: the magical ritual and the twin grave of the Vučedol Culture”  
*Opuscula archaeologica* 17, Zagreb, 1993, pp. 183–204.

EN

Twin grave no. 3 (V-87) on the site Vučedol - Streim Vineyard was covered by a large vessel without decoration (so called, pithos) that was turned upside down. This grave illustrates another feature of spiritual life of the bearers of the Vučedol culture that is characteristic of autochthonous, old-European population and their religions. These religions are present in the very complex culture that has many characteristics of the Indo-European newcomers, but there is also (primarily) continuity of the religion of the old-European population in the late Eneolithic.

### **HOTI, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

“Vučedol Culture and the question of prehistoric roots of some traits of the Greek religion”  
 “Vučedolska kultura i pitanje prapovijesnih korijena nekih aspekata grčke religije”  
*Sveti mesta na Balkanite. Zbornik. Meždunarodnij univerzitetski seminar za balkanističnu proučavanija i specializacii pri JZU “Neofit Rilski”, Blagoevgrad, 1996, pp. 288–296.*

EN

The paper presents a brief discussion on several problems mostly concerning symbolic connection between the Goddess, bull and horns.

### **HOTI, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

“Jedna posuda vučedolske kulture s posebnim obzirom na cjevaste vaze”  
 “A vessel from the Vučedol Culture with special reference to tubular vases”  
*Opuscula archaeologica* 15, Zagreb, 1991, pp. 25–45.

EN

A fragment of a cylindrical vessel has been found on the site Vučedol - Streim Vineyard in 1985. Comparison with similar examples from prehistory, Minoan Crete, civilizations of the Middle East, as

well as from the Classical period of Greece, suggests that this vessel could have had similar function. It served for libations, probably sacrificed to the chthonic deities.

### **ISKRA-JANOŠIĆ, Ivana**

“Brončani kipić Dijane iz Vinkovaca”

“A bronze statuette of Diana from Vinkovci”

*Arheološki radovi i rasprave* 13, Zagreb, 2001, pp. 33–37.

EN

The statuette of the goddess Diana recovered in Vinkovci, features classic attributes of a protectress of the hunt, animals, forests and fields.

### **IVČEVIĆ, Sanja**

“Koštane preslice s prikazom Afrodite u Arheološkom muzeju u Splitu”

“Bone distaffs with depictions of the goddess Aphrodite in the Archaeological Museum in Split”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 473–480.

EN

There are four bone distaffs with depiction of the goddess Aphrodite in the Archaeological Museum in Split. They have been previously misinterpreted as cosmetic sticks. The author argues that these are cult objects with apotropaic properties. Their primary function was protection of women. Similar finds are present in the area of Pannonia and Moesia. They are dated in the 3rd and 4th century AD.

### **IVČEVIĆ, Sanja**

“Carske statue s Visa”

“The Emergence and Development of the Imperial Cult in Issa”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 4, Pula, 1998, pp. 75–84.

EN

The portraits of Roman emperors found on the island Vis - ancient Issa – attest the presence of an imperial cult. The veneration of the emperor was of great importance first in the expansion of Roman influences, and later as a sign of loyalty.

### **JADRIĆ, Ivana**

“Ulomak kratera s votivnim natpisom iz Aserije”

“A fragment of a krater with a votive inscription from Asseria”

*Asseria* 3, Zadar, 2005, pp. 53–73.

EN

A fragment of a krater with a votive inscription, carrying the name of Proculus, known from a grave monument, and reliefs characteristic for the cult of Dionysus, testify the veneration of the god Liber among the local liburnic population.

### **JAKOVLJEVIĆ, Goran**

“Antropomorfna figura iz naselja vinkovačke kulture u Orovačkim vinogradima kraj Bjelovara”

“The anthropomorphic artefact from the Vinkovci-culture settlement in Orovački vinogradi in the light of the appearance of animism at the transition from the Neolithic to the early Bronze age”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 49–56.

EN

An artefact depicting a human form up to half its shoulders, with marked facial traits and outlines of clothes, jewellery and symbols worn on its naked body, found at the settlement site Orovački vinograd near Bjelovar may shed some light on the appearing of animism at the transition from the Neolithic to the early Bronze age, as well on cultural connections between the Mediterranean and the Pannonian area.

### **JELIČIĆ, Jasna**

“Heraklov žrtvenik i ostali nalazi u Segetu Donjem kod Trogira”

“The altar consecrated to Hercules and other finds from Seget Donji near Trogir”

*Vjesnik za arheologiju i historiju dalmatinsku* 75, Split, 1981, pp. 97–104.

EN

In the course of the recent construction works in this area, beside some other interesting finds, among which an inscription consecrated to Magna Matris must be mentioned, workers found an altar consecrated to Hercules by Publius Plotius, the centurion of the 7th legion of the Roman army (CPF), sometimes in the middle of the 1st century B.C. Hercules has been patron deity of soldiers and stone masons. It seems that this centurion has been in charge of the famous quarry at Seget Donji. When this article has been already finished, the workers of the same company brought to light another altar consecrated to Hercules. It has been found in the quarry itself and it is somewhat later than the first one.

### **JELIČIĆ-RADONIĆ, Jasna**

“Krstionički sklop salonitanske katedrale”

“Baptistry of the Salona’s cathedral”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 109–122.

EN

Discussion on the liturgical aspects related to the architecture of the baptistry of the Salona’s cathedral.

### **JOVANOVA, Lenče**

“Colonia Flavia Scupinorum – western necropolis, grave forms and rituals”

“Colonia Flavia Scupinorum – zapadna nekropola, grobne forme i rituali”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 193–206.

EN

The article presents the newest findings from the western necropolis of Skupi, a Roman necropolis with biritual burial. Among other problems discussed here is the defining of burial rituals and an attempt of connection with a certain grave form, with the aim of ethno-cultural identification.

### **JURIŠIĆ, Mario**

“Ukopi životinja na Vučedolu”

“Animal Burials on Vučedol”

*Opuscula archaeologica* 14, Zagreb, 1989, pp. 17–31.

EN



The recent excavations at the site Vučedol - Streim Vineyard discovered a number of animal burials. The frequency of the animal burials in Carpathian Basin grows from the beginning to the end of the Copper Age. That phenomenon is connected with the beginnings of the social differentiation, increase in the importance of cattle farming and hunting, and the rise of following cults. The situation on Vučedol represents one of the highest points of that process.

### **JURKOVIĆ, Miljenko**

“O arhitekturi hrvatske države 9. stoljeća”

“On the architecture of the Croatian state of the 9<sup>th</sup> century”

*Izdanja HAD-a 15 (Arheološka istraživanja u Kninu i Kninskoj krajini)*, 1992, pp. 65–73.

EN

The article deals with the research methodology applied on the Pre-Romanesque art on the eastern coast of the Adriatic. It has been established that in the 9th century the eastern Adriatic is not an homogenous artistic area and that the architecture in the Croatian state and the Byzantine theme of Dalmatia differs. These differences have roots in different liturgical systems of the two states. On the grounds of analyses already given elsewhere, the author gives a chronological review of the 9th century architecture in Croatian state with the relatively reliable dated examples.

### **KATIĆ, Miroslav**

“Antropomorfna posuda sa sinkretističkim prikazom Silena-Besa iz Visa”

“Anthropomorphic vessel with syncretistic depiction of Silenus-Bes from Vis”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 101–108.

EN

Description and interpretation of syncretistic depiction of Silenus-Bes on an anthropomorphic pottery flask discovered at necropolis Mrtvino on the island of Vis.

### **KATIČIĆ, Radoslav**

*Illyricum mythologicum*

*Illyricum mythologicum*

*Antibarbarus*, Biblioteka Hitoria, Zagreb, 1995, 424 p.

EN

The book is collection of a number of analytical papers that discuss the role of Illyricum in Greek and Roman mythology. Some of papers were previously published in foreign languages and some are published here for the first time.

These are:

1. Danubian area and Adriatic in the epic by Apollonius of Rhodes
2. Illyricus fluvius
3. Three old Balkan nomina sacra
4. Jonius Illyrian
5. Liburnian islands in works of Roman and Greek writers
6. Illyro-Apeninica
7. Enheleans
8. Antenor at the Adriatic
9. Diomed at the Adriatic
10. Son of Heracles, Chilo, at the Adriatic
11. Asop's daughter Korkyra on the island of Korčula

### KIRIGIN, Branko

“Nalaz rimskih natpisa i reljefa kod Škripa na otoku Braču”

“New discovery of Roman inscriptions and reliefs near Škrip on the island of Brač”

*Vjesnik za arheologiju i historiju dalmatinsku* 72–73, Split, 1979, pp. 129–142.

EN

The author publishes two inscriptions and three reliefs found in 1974 during the building of a new road between Splitska and Škrip on the island of Brač. The first votive ara has been dedicated to Jupiter by centurion Titus Flavius Pompeius who was the supervisor of production of stone material for the amphitheatre of Salona (cca. 170 A.D.). The second ara is dedicated to Asclepius and it is also dated in the Severian age. Two reliefs of Heracles (along with previously known examples) prove that this deity was especially worshiped in the quarries of Škrip. The first relief is dated in the 3rd century A.D. Fragment of a relief representing Satyr and Nymph suggest that beside quarries, winegrowing has been very important element of economy of this island. The monument is dated in the first half of the 3<sup>rd</sup> century.

### KIRIGIN, Branko

“Novosti o Grcima u Dalmaciji”

“New data on Greeks in Dalmatia”

*Godišnjak Centra za balkanološka ispitivanja ANUBiH XXXII*, Sarajevo, 2002, pp. 363–383.

EN

Among other proofs of contact between the Aegean and the Adriatic, the author analyzes two hellenistic sanctuaries: that dedicated to Diomedes on Cape Ploča and the cave sanctuary in Nakovana on Pelješac.

### KIRIGIN, Branko; ČAČE, Slobodan

“Archaeological Evidence for the Cult of Diomedes in the Adriatic”

“Arheološki dokazi Diomedova kulta na Jadranu”

*Hesperia* 9, Rim, 1999, pp. 63–110.

EN

The article brings new interpretation of the Diomedean cult on the Adriatic.

### KOŠČEVIĆ, Remza

“Merkurove statuete iz Siscije”

“Figurines of Mercury from Siscia”

*Prilozi Instituta za arheologiju u Zagrebu* 15–16 (1998–1999), Zagreb, 1999, pp. 21–28.

EN

The paper deals with two interesting bronze statuettes of mercury. The first one is of Mercury alone, while the other one shows Mercury along with a woman. Both of them are from Sisak, they are privately owned and the exact location of the find is unknown. They are dated in the 2nd and the 3rd century AD.

### KOŠČEVIĆ, Remza

“Razmatranja na temu jedne specifične vrste arheološkog materijala”

“Considerations on a Specific Category of Archaeological Artefacts”

*Prilozi Instituta za arheologiju u Zagrebu* 21, Zagreb, 2004, pp. 55–65.

EN

The article considers the position of archaeology regarding erotic artefacts from Antiquity. These artefacts can be connected with mystery cults and veneration of chthonic deities.

### **KOVAČ, Leonida**

“Nezakcijski kult – simboličke forme i njihove transformacije od 6. st. pr. n. e. do 6. st. n. e.”  
“The Nesactium Cult – symbolic forms and their transformations from the 6th cent. B.C. to the 6th cent. A.D.”

*Histria archaeologica* 22–23, Pula, 1993, pp. 44–116.

EN

The article accepts the opinion that the Nesactium stone fragments date from the last decades of the 6th century and, possibly, the 5th century B.C. The author doesn't believe that the graphic signs on the monuments from Nesactium are merely decorative and he also doesn't see any qualitative difference between figurative and abstract motifs. The article attempts to prove that these statues had some religious meaning and function in the cult, and that each motif symbolizes a particular mythic concept. There are some fundamental analogies between the cult and rituals practiced in the protohistorical Nesactium and the cults practiced in the period of the Roman rule. Taking in consideration the eschatological and sotheriological character of the Christianity, whose cult objects that have been found in Nesactium are dated between the middle of the 5th and the first decades of the 6th century, the article shows the continuity of symbolic forms with their transformations and modifications in the period from the 6th century B.C. and the 6th century A.D.

### **KOVAČIĆ, Vladimir**

“Porečki Herkules”  
“Hercules from Poreč”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 371–376.

EN

During the archaeological excavations in the historical nucleus of the city of Poreč, a small sculpted head, made of bone, representing Hercules, was discovered in a waste dump. The author gives two interpretations of the object's function.

### **KUKOČ, Sineva**

“Grčki simboli u ilirskom svijetu”  
“Greek symbols in the Illyrian world”

*Opuscula archaeologica* 22, Zagreb, 1998, pp. 7–26.

EN

The paper analyses iconography and symbolism of scenes depicted on belt plates found in Prozor (Croatia), Ošanići (Bosnia and Herzegovina), and in necropolis near Ošanići (Monte Negro). All scenes have three basic symbolic structures: a) winged Gorgone/Sun, b) the Tree of Life and c) warrior/hero. Those scenes don't show the Greek myth but Illyrian “story”. They communicate with the Greek world only on the level of general messages and borrowed symbols. Two horsemen were identified as Castor and Pollux. The idea of immortality also appears in every scene. Plates are dated into 2nd century BC.

### **KUKOČ, Sineva**

“Solarni aspekti Meduze Gorgone u helenizmu”  
“Solar aspects of Gorgona Medusa in Hellenism”

*Radovi Filozofskog fakulteta u Zadru*, vol. 35, *Razdio društvenih znanosti* 22 (1995–1996), Zadar, 1997, pp. 1–20.

EN

The author interprets the radiant and winged figure shown on Hellenistic belt buckles found in Prozor in Lika (Croatia), Ošanići in Hercegovina (Bosnia and Herzegovina) and Gostilje (Montenegro) as Gorgona-Medusa and tries to prove its solar character. The belt buckles are dated in the 2nd century B.C.

### KUKOČ, Sineva

“Antropomorfni privjesak tipa Prozor”  
 “Anthropomorphic pendants of the Prozor type”  
*Diadora* 16–17, Zadar, 1995, pp. 51–80.

EN

This article analyses the iconographic and ideological concept of the Iapodian anthropomorphic pendants of the Prozor type from the 6th and 5th century B.C. This variant with bird heads, formed in a “*potnia theron*” scheme represents a continuation of the iconographic process from the end of the Bronze and the beginning of the Iron Age, when earlier symbols of the Urnfield Culture were synthesized in a “Mediterranean manner”: a) the sun (wheels, birds, bird boats), and b) anthropomorphic figures. Along with decorative aspects these pendants have possible symbolic function. They contain a concept of a firm connection of an anthropomorphic (divine?) entity and birds, symbolizing the cycles and permanence of nature. This is close to the solar symbolism of the Urnfield Culture and the very concept of universal fertility (*potnia theron*).

### KUKOČ, Sineva

“Eros i Tanatos na stelama Daunije”  
 “Eros and Thanatos on the Daunian stelae”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 33, Razdio povijesnih znanosti 20 (1993–1994), Zadar, 1994, pp. 15–32.

EN

The analysis of the iconographic and semantic structure of Daunian stelae with erotic scenes confirms the following: a) the symbolism of Daunian figurative art, b) its exclusive dependence on Daunian mythology, and c) distinctive Daunian presence in the Adriatic iconographic *koinê* of the 6th and 5th century B.C. Daunian Eros and Thanatos are two distinctly separated phenomena that are also inseparably intertwined in the mythological and religious notion of the whole – of life.

### KUKOČ, Sineva

“Simboli religijskog identiteta u japodskom funeralnom kultu”  
 “Symbols of religious identity in Japodian funeral cult”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 29, Razdio društvenih znanosti 16 (1989–1990), Zadar, 1990, pp. 143–154.

EN

On the basis of analysis of a representative scene from a Japodian urn from Golubić, the author discusses the problem of identification of concrete symbolic pattern (horseman, anthropomorphized bird, four-legged monster) in Japodian funeral cult, as well as the problem of explaining a symbolic structure within protohistoric cultural context in ‘Illyrian’ and part of the peri-Adriatic cultural circle. Polisemy, imprecision and incompleteness of that symbolic syntax is determined by the structure of the ‘archaeological culture’ that is the most unpreserved in its most spiritual aspects, and by the general nature of the iconographic structure. The author interprets the scene as the Last Journey.

### KUKOČ, Sineva

“Histarska plastika u kontekstu umjetnosti jadranskog područja od 7. do 5. stoljeća pr.n.e.”  
 “The sculpture of Histri in the context of art of the Adriatic area in the period from the 7th to the 5th century B.C.”

*Radovi Filozofskog fakulteta u Zadru*, vol. 26, *Razdio povijesnih znanosti* 13 (1986–1987), Zadar, 1987, pp. 75–112.

EN

The Histrian sculpture is just a part of the Adriatic complex of monumental sculpture from the period between the 7th and the 5th century B.C. The autochthonic figurative component is dominant in process of creative transformation of Greek and Etruscan iconographic and stylistic standard. Its origin is dated at the end of the 6th, or perhaps in the course of the 5th century B.C. This sculpture, just as the other examples from the Iron Age Europe, is predominantly of religious, mostly funerary character.

### **KUKOČ, Sineva**

“Prizori banketa u periadriatičkom svijetu u protopovijesti”  
“Images of banquets in the peri-Adriatic protohistoric world”  
*Diadora* 12, Zadar, 1990, pp. 5–46.

EN

This article analyses iconographic, stylistic and semantic structure of the contents of banquet representations in the contexts of the individual peri-Adriatic regions (Daunia, Bologna, Iapodia, the situla complex area); and of the genesis and evolution of related Mediterranean systems (Greece, Etruria, Orient). Although the peri-Adriatic banquet scene iconographically corresponds to basic Mediterranean feast forms of the first millennium B.C., it has certain distinctive regional elements. These scenes are: a) a condensed artistic transposition of certain social ideas and values (particularly visible in the situla art), b) a structure that theorized the deceased, primarily in terms of the ethnic aspect that clearly reflects the relation of the given community towards the phenomena of life and death, and c) a figural fragment of concrete eschatological concept. It all corresponds to the symbolical sphere of fertility, underworld and hereafter.

### **KUKOČ, Sineva**

“Simboličke strukture u Japodskom funeralnom kultu”  
“Symbolic structures in Japodian funerary cult”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 30, *Razdio društvenih znanosti* 17 (1990–1991), Zadar, 1992, pp. 5–20.

EN

The author discusses iconographic and semantic structure of the banquet scene with a fish from a Japodian urn found in Ribič, near Bihać, in the context of the whole Japodian funerary figurative art represented by the urns of north-western Bosnia, and in the context of familiar comparative material (primarily Daunian funerary art).

### **KUKOČ, Sineva**

“Žrtva u japodskom kultu mrtvih”  
“Sacrifice in the Japodian cult of the dead”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 31, *Razdio društvenih znanosti* 18 (1991–1992), Zadar, 1993, pp. 1–24.

EN

On the ground of the libation scenes shown at the Japodian urns and other relevant factual material, the author discusses the funerary sacrifice, the funerary ritual as a whole, and eschatological concept in the Iapodian community. There are following moments in the Iapodian funerary practice and beliefs: libation sacrifice, banquet, procession of women, procession of warriors on horses, and the Last Journey. The eschatological concepts of the Iapodi suggest the following: (a) positive effect of water, as sacrificial substance, on deceased and his soul, (b) departure of the deceased to the other world through the aquatic or earthly (above or underground) spheres, (c) concept of a soul as specific hybrid (duality) of the material and the spiritual, and (d) the existence of the category of immortality, probably envisioned in the heavenly spheres.

### KUKOČ, Sineva

“Kontinuitet solarne simbolike kod Japoda”  
 “The continuity of Iapodic solar symbolism”

*Radovi Filozofskog fakulteta u Zadru*, vol. 36, Razdio povijesnih znanosti 23 (1997), Zadar, 1998, pp. 9–22.

EN

The sun in the Japodic mythological structure holds central celestial position. The symbolic scenes depicted on belt plates from Prozor (radiating Sun-Medusa) probably have their origin in earlier representations (ornaments and pectorals) and much older symbolical structure. The strength of autochthonous solar cult is reflected in two kinds of representations: completely autochthonous and those with obvious Hellenistic influences.

### KUKOČ, Sineva

“Žrtvovanje konja na Jadranu u Iliriku”  
 “Illirian Horse Sacrifices on the Adriatic”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 10, Pula, 2003, pp. 57–64.

EN

The article gives a reconstruction of sacrificial horse burials in the Illyric territory, dedicated to the autochthonous deity, the horselike Neptune. Particular attention is given to the symbolic link between horse and water, and between horse and Sun/fire.

### KUKOČ, Sineva

“Ptica i konj u solarnoj dinamici svijeta”  
 “Bird and Horse in solar Dynamics of the World”

*Opuscula archaeologica* 27, Zagreb, 2003, pp. 243–250.

EN

The iconography of Japodic and Liburnic pectorals with ornaments in the shape of horse heads is derived from the symbolic “bird-wagon” raffigurations, typical for the Late Bronze age period. Inherent to both is the aspect of solarly.

### KUKOČ, Sineva

“Sveti prostor arhaične Histrije”  
 “Sacral space of the archaic Histria”

*Glasje* 13–14, Zadar, 2003, pp. 52–60.

EN

The spatial disposition gives an insight in the understanding of sacral space (and time) in archaic Histria. The conclusion presented here is that the sculpture of a horseman and a mother with a child shows a Histrian myth of a divine male-female couple.

### KUKOČ, Sineva

“Štovanje Binda Neptuna”  
 “The cult of Bindo Neptune”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 125–134.

EN

The author analyzes the “chief” indigenous cult of eastern Iapodia documented in the Roman-era shrine in the region of Bihać (Privilica), specifically the character of the sacrifice, the symbolic value of the

sacrificial animal, and the theonym with the root bind-. The Iapodic Bindo is the ruler of waters, as well as of fire in waters, therefore he is the prime mover of large cycles, essential for the community.

### **KUNTIĆ-MAKVIĆ, Bruna**

“Žrtvenik iz Varvarije posvećen božici Izidi”

“L’autel de Varvaria, consacré à la déesse Isis”

*Arheološki radovi i rasprave* 8–9, Zagreb, 1982, pp. 151–158.

FR

Les divinités auxquelles on consacre les petits autels de sorte sont en plupart indigènes. Les dédicataires sont souvent les femmes. L’autel ici publié porte la consécration à la déesse Isis de la part de raecia Marcella, membre de la famille liburnienne des Raecii. L’autel peut être daté de la première moitié du IIe siècle de notre ère. Tout cela, avec l’autel ici publié et dédié assez tôt à Isis de la part d’une indigène de la famille romanisée, prouve que les Liburniens ont pu très tôt accepter le culte oriental féminin, tel que celui d’Isis, à travers l’influence de la romanisation, devenant eux-mêmes les propagateurs du culte sur leur territoire.

### **KUNTIĆ-MAKVIĆ, Bruna**

“Kako preseliti hram? Scripta et effusiones 1. Plin. Epist. X, 49 (58; 61) i 50 (59; 62)”

“Comment transférer le sanctuaire? Plin. Ep. X, 49 (58; 61) et 50 (59; 62) Scripta et effusiones 1.”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 115–122.

FR

Deux parmi les lettres “archéologiques” du corps épistolographique de Pline le Jeune relèvent la situation contemporaine (2e décennie du 2e siècle) autour de l’agora de la cité de Nicomédie en Bithynie. L’élargissement de la place principale suscita le problème avec le temple très ancien de la Grande Déesse qui, situé sur la position trop basse par rapport à la construction nouvelle, devait être réédifié ou transféré ailleurs. Les lettres contiennent beaucoup d’informations utiles à la recherche archéologique et à l’histoire du droit. Ces données précieuses sont souvent transformées, substituées par les commentaires au lieu d’être traduites, corrompues ou complètement anéanties par les traducteurs. On le prouve par la comparaison de la version originelle avec les traductions françaises, allemandes, serbes et anglaises. Le sanctuaire de Cybèle à Zadar, fouillé par M. Suic en 1963., a pendant le 3e siècle subi le même changement comme le sanctuaire de Nicomédie. Le culte a été transféré d’un sanctuaire souterrain non loin au sud-ouest de forum dans les parties inférieures du péribole de capitulum. Les lettres pliniennes aident à comprendre que le déménagement à Zadar a très probablement été provoqué par la construction de la basilique sévérienne le long du porche méridional de forum.

### **KUNTIĆ-MAKVIĆ, Bruna**

“Ljepokosa Korkira”

“Korkyra with beautiful hair”

*Izdanja HAD-a 20 (Arheološka istraživanja na području otoka Korčule i Lastova)*, Zagreb, 2001, pp. 169–182.

EN

The myth of Korkyra, nymph with beautiful hair, who was abducted by Poseidon and settled on Black Korkyra (present island of Korčula) as presented by Apollonius of Rhodes indicate actual situation on the island in the antiquity. When Greek colonists first arrived (probably Cnidians in the 6th century BC), it was easy for them to identify local goddess as Aphrodite, patron goddess of Cnid. The inscription from Potirna on the island of Korčula (CIL III 3066 = 10083) indicates that already in the early Empire there was a temple and statue of Venera Pelagia. It is important to notice that although the name of the goddess is Roman, but her attributes and some other characteristics are definitely Greek.

### **KUNTIĆ-MAKVIĆ, Bruna**

“Les lieux sacrés: la continuité entre la protohistoire, l’antiquité païenne et chrétienne”

“The holy places: continuity from protohistory to antiquity and Christianity”

*Sveti mesta na Balkanite. Meždunarodniet univerzitetski seminar za balkanistični proučvanie i specializaciji pri UZU “Neofit Rilski”, Blagoevgrad, 1996, pp. 281–287.*

EN

The author discusses few examples of such continuity from Croatia (mostly Salona (Solin) and Varvaria (Bribir)).

### **KUNTIĆ-MAKVIĆ, Bruna**

“VADICA, APLI FILIA VIVA FECIT”

“VADICA, APLI FILIA VIVA FECIT”

*Predci i predteči – mitove i utopii na Balkanite, Blagoevgrad, 1997, pp. 434–440.*

EN

Using the example of an inscription, the author discusses some specific features of the Liburnian area and continuity of some cultural and religious features, especially concerning the important role of women in the society and continuity of local deities (mainly goddesses).

### **KUNTIĆ-MAKVIĆ, Bruna**

“Carski kult u rimskim literarnim izvorima”

“The imperial cult in Roman literary sources”

*Materijali: prilozi za povijest i kulturu Istre 9, Pula, 1997, pp. 23–24, 65–66.*

EN

The article discusses the value of Roman military sources as aid in archaeological research, with examples.

### **LACHIN, Maria Teresa**

“Mito e culto nell’ Histria romana: alcuni dati dalla produzione iconografica”

“Mit i kultovi u rimskoj Histriji: činjenice proizašle iz ikonografskih nalaza”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju 13, Pula, 2005, pp. 337–344.*

IT

L’Histria si presenta come un campo d’indagine particolarmente interessante per un’ analisi storica dei processi di adozione e di sincretismo, da parte delle popolazioni autoctone, del pantheon greco-romano. Attraverso l’analisi dell’ iconografia si dimostra come essa possa offrire dati significativi per la ricostruzione del sentimento religioso del mondo antico.

### **LIPOVAC VRKLJAN, Goranka**

“Mitraička kulna slika iz Umljanovića”

“Mithraic relief from Umljanovići”

*Prilozi Instituta za arheologiju u Zagrebu 13–14 (1996–1997), Zagreb, 1999, pp. 49–60.*

EN

A relief depicting taurochtony was found built in the wall of a house in the village of Umljanovići near Drniš. The author analyses particular iconographic elements according to the doctrine system of



Mithraic mystery and gives stylistic and chronological interpretation of that relief. Since the village of Umljanivici is located on the foot of the hill just opposite to the alleged municipium Magnum, near the road that connected Salona and Burnum, the author assumed that the relief once stood in the mithraeum of the mentioned municipium Magnum. This is one of the 42 sites with Mithraic finds from the Roman province of Dalmatia.

#### **LIPOVAC VRKLJAN, Goranka**

“Naselja rudonosnih prostora rimske Dalmacije i Panonije. Nekoliko pitanja o prisutnosti istočnih kultova”

“Settlement with metallurgical activity in Roman Dalmatia and Pannonia. Some questions about Oriental cults”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 11, Pula, 2003, pp. 361–376.

EN

The stronger presence of the Mithraic cult in the Drina valley (Argentaria) is seen as the result of a strong presence of the Roman administration, from whose ambient came the majority of the cult's followers. The opposite is the area of northwestern and central Bosnia.

#### **LIPOVAC VRKLJAN, Goranka**

“Prilog čitanju sadržaja i kompozicije donjih polja konjičke tauroktonije”

“A Contribution to the Understanding of the content and composition of the bottom fields of the Konjic Tauroctony”

*Prilozi Instituta za arheologiju* 19, Zagreb, 2002, pp. 131–141.

EN

In the sense of composition and content within the corpus of Mithraic monuments, the two-sided Konjic cult picture (CIMRM II, 1865) represents a unique example.

This particularly relates to the Banquet presentation on the back, with all the initiation grades participating. Even though the question of iconography of the second grade, Nymphus, in the shape of a lion beneath the clina – an initiate wearing a lion's skin – as B. Gabričević suggests, or in the same shape with a hyena sign, as favored by Miletić, has not been solved without further doubts, the author considers the opinion that all the grades are being represented in parallel to be the only logical interpretation. It is suggested an interpretation of the presentation of the Transitus in the lower side fields of the Konjic relief.

#### **LIPOVAC VRKLJAN, Goranka**

“Mithraic Centers on the Road Communications in Croatia (Parts of Roman Dalmatia, Pannonia Inferior, Pannonia Superior and Histria): The Example of Mursa”

“Mitrički centri na cestovnim komunikacijama u Hrvatskoj (dijelovi rimske Dalmacije, Donje Panonije, Gornje Panonije I Histrije): primjer Murse”

*Archaeologia Poetovionensis* 2, Ptuj, 2001, pp. 233–250.

EN

Mithraic monuments in present-day Croatia are mostly located in important urban centres, and alongside Roman road communications. The examples listed in the article are Mursa, Siscia, Salona and others.

#### **LIPOVAC VRKLJAN, Goranka; MILETIĆ, Željko**

“Reljef Dijane iz Ridera”

“Relief of Diana from Rider”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 155–164.

EN

The authors deal with the stone fragment with a cult image found in the village of Danilo Gornje, on the site of the Roman Rider, and kept in the County Museum in Šibenik. The iconographic analysis of partly preserved relief and its composition scheme shows that it is classical Greek-Roman type of Diana the Huntress, although some details are still not clear.

### **LIPOVAC, Goranka (= LIPOVAC VRKLJAN, Goranka)**

“Mitra – Mithra u svjetlu izvora”

“Mitra – Mithra in the light of sources”

*Prilozi Instituta za arheologiju u Zagrebu* 7, Zagreb, 1990, pp. 65–71.

EN

Mithras is a unique religious phenomenon mentioned already in the 14th century B.C. Mithras is specific because he was noted in three different religious systems: Hinduism, Zoroastrianism and in mystic Roman Mithraism. However, since 14th century B.C. there are large chronological gaps in his presence and geographical distribution. Considering the first examples of Mithras monuments, we can name Iran (Persia in the time of the rise of the Empire) as the land of origin of that cult. However, it wouldn't be justified to consider the whole of our knowledge of the deity Mithras exclusively in that segment of time and space, since we find that deity on larger cultural and geographical area over longer period with all its specific characteristics. His Persian period will surely be the most important and crucial in understanding of the Roman Mithras, since, even in the new environment, it still keeps Persian connotations of the God of Light.

### **MAJNARIĆ-PANDŽIĆ, Nives**

“O porijeklu srednjobrončanodobne antropomorfne plastike u jugoslavenskom Podunavlju”

“On the origin of the Middle Bronze Age anthropomorphic figurines in the Danubian area of Yugoslavia”

*Opuscula archaeologica* 7, Zagreb, 1982, pp. 47–60.

EN

The recent find of the Mycenaean idol, “the Lady of Philakopi”, on the Island of Melos suggested some new approaches considering the problems of origin and dating of the anthropomorphic figurines from the middle Bronze Age that were found in the middle Danubian area. Distinct features of iconography and style connect “the Lady of Philakopi” with the idol from Kličevac which raises the question of origin, dating and meaning of the idols from Dubovac-Žuto Brdo Culture. Of course, there is no doubt that the anthropomorphic figurines from the middle Bronze Age that were found in the middle Danubian area were of the local origin. We can only talk about impulses from the Aegean and Mycenaean area that were not restricted only on idols, but can also be seen in other aspects of religious and material culture.

### **MAJNARIĆ-PANDŽIĆ, Nives**

“The Burial Rites of the Bronze Age and the Iron Age in Croatia”

“Pogrebni običaji brončanog i željeznog doba u Hrvatskoj”

*Sahranjivanje u bronzano i gvozdeno doba* (ur. Nevenka Bojović i Miloje Vasić), Narodni muzej Čačak – Arheološki institut Beograd, 2003, pp. 41–60.

EN

This paper reviews basic burial rites in the Bronze Age and the Iron Age on the territory of Croatia.

**MARASOVIĆ, Jerko; MARASOVIĆ, Katja; PEROJEVIĆ, Snježana**

“Kultne građevine Dioklecijanove palače u Splitu”  
“Cultural edifices of the Palace of Diocletian in Split”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 427–436.

EN

In the central part of the Palace of Diocletian in Split there are four cultural edifices within two cultural spaces, with a wall around them-temenos. On the basis of a thorough analyses the authors outline new hypothesis on the original layout of the temenos walls and cultural edifices.

**MARASOVIĆ, Tomislav; MARASOVIĆ, Jerko**

“Antički Dijanin hram i ranosrednjovjekovna crkvice sv. Jurja na rtu Marjana”  
“The Roman temple of Diana and the small early medieval church of St. George on the promontory of Marjan”

*Vjesnik za arheologiju i historiju dalmatinsku* 61, Split, 1963, pp. 122–133.

EN

The results of the archaeological excavations on the western promontory of the Marjan peninsula performed in 1954 and 1955 showed that cella of the Roman temple consecrated to Diana (that is shown on *tabula Peutingeriana*) is not in the structure of the small church of St. George, but that remains of that temple lies just beside the southern wall of the church. It also established that the small church of St. George has been built in the early Middle Ages, probably in the 9th century, and that originally it was a single nave building with semicircular apse, and probably barrel-shaped ceiling.

**MARIJAN, Boško**

“Nalaz dijela obredne posude na Gradini u Prenju kod Stoca”  
“Piece of the ritual vessel found on the site of Gradina in Prenj near Stolac”

*Opuscula archaeologica* 16, Zagreb, 1992, pp. 49–56.

EN

A foot of the ritual vessel in the shape of the animal (bull's) head has been found on the site of Gradina in Prenj near Stolac. It was a part of the altar that stood on four feet and had a rectangular recipient. It probably served in rituals of libation in connection with the Neolithic cult of fertility.

**MARIJANOVIĆ, Brunislav**

“Neki aspekti pokapanja u neolitiku Dalmacije”  
“Some aspects of burial customs in the Neolithic of Dalmatia”

*Radovi Filozofskog fakulteta u Zadru*, vol. 33, *Razdio povijesnih znanosti* 20 (1993–1994), Zadar, 1994, pp. 1–14.

EN

The author tries to explain the total absence of Neolithic necropolises in Dalmatia as the evidence of special attitude towards dead. The find from the block 64 at Smilčići represents a partial and secondary burial with specific restrictions undertaken in order to protect the community from the spell or damage that the deceased might possibly do. Large number of partial finds of human skulls can also be traces of the primary and secondary treatment of the dead. The author claims that exposure of the dead body has been far more used burial custom in the Neolithic of Dalmatia, than simple inhumation.

**MARIN, Emilio**

“Neke značajke rimske sakralne arhitekture na istočnom Jadranu”  
“Some Characteristics of Roman sacral architecture on the eastern Adriatic”

*Vjesnik za arheologiju i historiju dalmatinsku* 70–71, Split, 1977, pp. 155–176.

EN

In this article, the author primarily deals with the Roman temples. In the first part, he gives a review of currently known temples and inscriptions that suggest the existence of Roman sanctuaries. He analyses Roman sacral architecture of 28 towns on the eastern coast of the Adriatic (from Aquileia in the north, to Corcyra Nigra in the south). In the second part of the article, he gives a general architectural analysis of such objects. Among other things he claims that the tripartite concept that is widely accepted in this area is, in fact, inherited traditional scheme of three celas, transformed and repeated in a new manner. He also claims that some pre-Roman traditions can be seen in the position of the temples in the frame of the urbane structure. The transformation of these objects into the churches didn't happen before the 5th century.

### MARIN, Emilio

“O antičkim kultovima u Naroni”

“On the antique cults in Narona”

*Izdanja HAD-a 5 (Dolina rijeke Neretve od prehistorije do ranog srednjeg vijeka)*, Split, 1980, pp. 207–212.

EN

There are no proofs of any sacral architecture, but there is one site that will probably be confirmed as the temple of the Capitoline Triad in the future excavations. There are many Latin inscriptions with religious content that mention Jupiter, Liber and Libera, Aesculapus. Some other inscriptions mention Mercury, Fortuna, Diana, Venus, Juno, Dioscures, Saturn, Mars, Ceres, Neptune, Genio Plebis, Izis, Mithra... One of the inscriptions suggests the existence of the Augusteum in Narona. There is also one inscription that mentions nymphs on a relief that represents three nymphs with Satir-Pan-Silvus. However, the author is not sure that this relief comes from Narona, and regardless of that fact concludes that there were no Illyrian cults in Narona. He claims that Illyrians in Narona practiced Roman cults and that these cults are proof of the urbane status of Narona that dominated over broad rural area.

### MARKOVIĆ, Zorko

“Pogrebni običaji i društveno raslojavanje u neolitu, eneolitu i početku brončanog doba sjeverne Hrvatske”

“Burial customs and social differentiation in Neolithic, Eneolithic and the beginning of the Bronze Age of the northern Croatia”

*Podravski zbornik '85*, Koprivnica, 1985, pp. 157–167.

EN

On the grounds of burial customs, the author shows the development of social differentiation and social change through the period from around 5000 B.C. to the 19th century B.C. (C14 dates).

### MARŠIĆ, Dražen

“Reljef Silvana i nimfi i ulomak predromaničkog zabata iz crkve sv. Ante i Roka u Podstrani kod Splita”

“Relief of Silvanus and Nymphs and a fragment of the pre-Romanesque gable from the church of St. Anthony and Rochus in Gornja Podstrana near Split”

*Radovi Filozofskog fakulteta u Zadru*, vol. 33, *Razdio povijesnih znanosti* 20 (1993–1994), Zadar, 1994, pp. 109–120.

EN

The cult image of Silvanus and Nymphs is built in the front wall of the church of St. Anthony and Roche in Gornja Podstrana near Split. That monument (together with some other Roman spolia) proves the existence of antique Silvanus sanctuary near, or on the very spot of the church. The pre-Romanesque gable is built in the rear end of the same church. Such continuity of the cult place may suggest the existence of an Early Christian church on the same spot.

### **MARŠIĆ, Dražen**

“Ikonografski tip nimfa sa školjkama”

“Iconographic type of Nymphs with shells”

*Vjesnik Arheološkog muzeja u Zagrebu* III/30–31, 1998, pp. 103–124.

EN

The paper analyses five fragments of cult images found in Salona and its ager, representing nymphs with shells in their laps. The author discusses the origin of the iconographic prototype and the time of its creation. He claims that such representations were derived from the image of Aphrodite with a shell, probably at the late Hellenistic period. Beside the shell, the clothes also suggest such attribution. The cloak that slowly slides over the hips is characteristic of the half-dressed types of Aphrodite, and such cloak is visible on two reliefs found in Salona. On two of the above mentioned five examples the representations of Silvanus are still visible and his presence on the other three monuments could also be presumed. The Silvanus is of Greek iconography (Pan). It shows that this image, although of the foreign origin, was clearly fitted to the iconographic group of Silvanus and nymphs that is characteristic of our area. Such reliefs were put on different springs, fountains or wells (nymphae fontanae).

### **MARŠIĆ, Dražen**

“Tri Silvanova žrtvenika iz Salone”

“Three altars dedicated to Silvanus from Salona”

*Radovi Filozofskog fakulteta u Zadru*, vol. 36, Razdio povijesnih znanosti 23 (1997), Zadar, 1998, pp. 45–67.

EN

The article deals with three altars dedicated to Silvanus that were recently found in Salona. They are dated in the period from the second half of the 1st century to the 3rd century BC (two of them in the period of the late Principate and one in the period of the early Principate). The second part of the article is comparative analysis of the epigraphic dedications to Silvanus from Salona and from the area of Delmatae regarding epithets and dedicants. In the Salona area the most frequently used epithet is Augustus and most of the dedicants are incerti. In the Delmatae area the dominant epithet is Silvestris and the dedicants are almost exclusively Delmatae. The elements of the anthropomorphic Italic iconography of Silvanus cannot serve as evidence for nonexistence of pre-Roman roots.

### **MATIJAŠIĆ, Robert**

“Buzetski Silvan – novi nalaz iz sjeverne Istre”

“Silvanus from Buzet – a new find from northern Istria”

*Arheološki vestnik* XXXVI, Ljubljana, 1985, pp. 187–194.

EN

The author describes stone monument representing Silvanus discovered in Buzet.

### **MATIJAŠIĆ, Robert**

“Kamena arhitektonska dekoracija hramova u Nezakciju”

“Architectural stone ornaments on the Nesactium temples”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 2, Pula, 1996, pp. 91–110.

EN

Description and determination of different architectural stone ornaments attributed to the Nesactium temple complex.

**MATIJAŠIĆ, Robert**

“Un nuovo Laecanius dall’Istria meridionale, una nuova dedica votiva in greco al dio Melosocus da Carnizza d’Arsa”

“A new Laecanius from Southern Istria, a new greek votive inscription to the god Melosocus from Krnica”

*Aquileia Nostra* 72, Aquileia, 2001, pp. 342–348.

EN

The article presents two new finds of votive inscriptions dedicated to the god Melosocus, both found in Krnica, Istria.

**MATIJAŠIĆ, Robert; TASSAUX, Francis**

“Liber et Silvanus”

“Liber et Silvanus”

*Les cultes polythéistes dans l’Adriatique romaine* (ur. Francis Tassaux), Bordeaux, 2000, pp. 64–117.

FR

Liber et Silvanus sont a la fois deux dieux de la fecondite et deux divinites agraires

**MEDINI, Julijan**

“Mitrički reljef iz Banjevaca”

“Mithraic relief from Banjevci”

*Diadora* 8, Zadar, 1975, pp. 39–88.

EN

The remains of this relief have been found in 1972 by workers who were building the road between the places Pirovac and Stankovci. Typological and iconographic analysis of this monument puts it at the end of the 2nd or at the beginning of the 3rd century. The members of this cult were primarily slaves or former slaves of Oriental origin. The existence of Mithraic community in the inlands of Liburnia at the beginning of the 3rd century at latest, suggests the possibility that Liburnians also took part in this cult. This relief has been destroyed and the sanctuary has been transformed into the church sometimes after 313 A.D., maybe even before the end of the 4th century. These fragments document final victory of Christianity over Mithraism – the image of Mithra in the scenes of tauroctonia and holly feast have been destroyed, while the images that were less characteristic (or less similar to Christian ritual) were left unharmed and put to secondary use.

MEDINI, Julijan

“Salonitanski arhigalat”

“The archigallus of Salona”

*Radovi Filozofskog fakulteta u Zadru*, vol. 20, Razdio društvenih znanosti 9 (1980–1981), Zadar, 1982, pp. 15–28.

EN

The function of archigallus is the highest priest in the hierarchy of the cult of Magna Matris. He also has the functions of a prophet and leader of religious community on a certain area. The only evidence of the existence of the archigallus in Salona is the inscription of Lucius Barbunteius Demetrius. After the careful epigraphic analysis, the author supports the opinion of M. Suić that Demetrius was in office just for 17 (and not 58) years. He also claims that the office of the Salonitan archigallus has been established immediately after the metroic reforms of Antonine, i.e. in 160 or 161 A.D. The jurisdiction of that office extended significantly over the municipal bounds of Salona (maybe not only over the province of Dalmatia, but also over Pannonia and Moesia Superior). Salonitan archigallus has been operative in the 3rd and the greater part of the 4th century A.D.

### **MEDINI, Julijan**

“Spomenik Atisova kulta iz Medvide”  
“The monument of Attis cult from Medvida”

*Radovi Filozofskog fakulteta u Zadru*, vol. 16, *Razdio društvenih znanosti 7* (1976–1977), Zadar, 1977, pp. 195–206.

EN

A stone head attributed to Attis has been accidentally found in Medvida (Roman Hadra) in 1969. It is a rustical work of a local workshop. The head belonged to the mourning Attis (*Attis tristis*) type of statue. Forty small holes around its head that probably served for putting flowers, fruits, green branches and grain stalks during spring festivities, suggest purely cult purpose of the statue. The Magnae Matris cult reached Liburnia through slaves and other people of Oriental origin. This monument proves that beside larger centers like Aseria and Burnum this cult has also been strongly present in Hadra in the middle of the 2nd century A.D.

### **MEDINI, Julijan**

“Rimska i orijentalne religije na istocnoj obali Jadrana”  
“The Roman and Oriental religions on the eastern coast of the Adriatic”

*Materijali XII*, Zadar, 1976, pp. 185–207.

EN

The author gives a short review of Roman and Oriental cults on the eastern coast of the Adriatic. Among Roman cults the Imperial cult, cult of Capitoline Triad, Jupiter, Junona, Minerve, Janus, Venus, Ceres, Saturn, Diana Fortuna, Mercury, Neptune, Hercules, Liber and Silvanus are discussed in separate chapters, but the author also mentions some other cults that were present on our coast but in lesser amount. The most important Oriental cults were those of Magna Mater and Mithras. In conclusion, the author claims that the majority of proofs for the existence of these cults come from the urban areas on the coast, while they became scarcer in the inlands. There is also a phenomenon of contamination of Illyrian deities with Roman, and later Oriental deities (*interpretatio Romana*). The Roman and Oriental religions were dominant element in the religious consciousness of the antique society on the eastern coast of the Adriatic. There were some specific features caused by the economic, social and cultural development of this area.

### **MEDINI, Julijan**

“Kult Apolona Likijskoga u Jaderu”  
“The cult of the Lycian Apollo in Jader”

*Diadora 5*, Zadar, 1970, pp. 131–146.

EN

The author deals with the lost fragment of an altar dedicated to the Lykian Apollo. Since there were no precise data on the place of the find, after the methodological analysis author concludes that in the area of Kolovare, outside the urbane core of the antique Zadar, but still within the area of the town, there was a small sanctuary consecrated to the Lykian Apollo. The inscription is dated in the end of the 1st and the first half of the 2nd century A.D. The sanctuary existed up to the 4th century A.D. but the tradition of the sacred place and the sacred area around spring lasted to the Middle Ages.

### **MEDINI, Julijan**

“Kult Silvana u makarskom primorju”  
“Cult of Silvanus in the area of Makarska”

*Vjesnik za arheologiju i historiju dalmatinsku 65–67*, Split, 1963–65, pp. 127–135.

EN

Two reliefs of Silvanus have been found in the area near Makarska. They are almost identical to those found in the central area of the Illyrian tribe of Delmati. That proves that in prehistory and Roman period, the region from the river Cetina to the river Neretva has been inhabited by Delmati.

### MEDINI, Julijan

“Le culte de Cybele dans la Liburnie antique”

“Kibelin kult u antičkoj Liburniji”

*Etudes Préliminaires aux Religions Orientales dans l'Empire Romain* (EPRO), 68, 2, Hommages a M. J. Vermaseren, Leiden, 1978, pp. 732–756.

EN

The author discusses presence and specific features of the cult of Cybele in ancient region of Liburnia.

### MEDINI, Julijan

“Metroačka religija u Aenoni”

“Metroic religion in Aenona”

*Radovi Filozofskog fakulteta u Zadru*, vol. 28, Razdio povijesnih znanosti 15 (1988–1989), Zadar, 1989, pp. 19–32.

EN

On the basis of analysis of characteristics and content of a decorated stone fragment found in the bases of the medieval church of St. Cross the author establishes the only trace of Metroic sanctuary built in Aenona in the period from the end of the 1st century up to the first decade of the 2nd century A.D. It was situated within its urban area, most likely near forum. The earlier finds of Metroic character are head of stone sculpture of Atys that could have been placed within the supposed sanctuary and a group of bronze applications in the shape of Atys' head (this is the largest concentration of such finds on the territory of the Roman Empire). The new discovery within the context of the earlier ones enables us to follow the development of Metroic religion in Aenona.

### MEDINI, Julijan

“Prilog poznavanju i tumačenju ikonografije božice Dijane u Iliriku”

“On the identification and interpretation of the iconography of the goddess Diana in Illyricum”

*Radovi Filozofskog fakulteta u Zadru*, vol. 23, Razdio društvenih znanosti 10 (1983–1984), Zadar, 1984, pp. 17–28.

EN

The goddess Diana is represented in Illyricum in four iconographic types. The first, a Greco-Roman iconography, shows Artemis-Diana in a hunter's attire accompanied by a hound and a deer. In inland areas, particularly among the Delmatae, this iconographic type also denoted the autochthonous deity of the woodlands and hunting. Another type, also of Greco-Roman provenance, shows Artemis-Diana with a crescent moon and holding a torch. In this form it is equated with the moon goddess Hecate. The third type is completely autochthonous (2 reliefs from Glamocko polje). Diana appears with two Silvanae (secondary female deities) and an autochthonous deity Sylvanus. The fourth type is represented only with the relief from Rider and it shows Diana with Sylvanus and Mercury as the figure of Artemis elafebole.

### MEDINI, Julijan

“Aplike u obliku Atisove glave iz rimske provincije Dalmacije”

“Appliqués in the form of Attis' head from the Roman province of Dalmatia”



*Radovi Filozofskog fakulteta u Zadru*, vol. 25, *Razdio povijesnih znanosti* 12 (1985–1986), Zadar, 1986, pp. 109–124.

EN

The usual interpretation of appliquéés in the form of a youth with a Phrygian cap as Attis is justified with two examples from Nin (Aenona) that are ornamented with small dots that form parallel lines or letters (L, S, T, etc.). These dots probably represent Attis' tiara decorated with stars that is mentioned in a few literary sources, and represent Attis as heavenly deity. These appliquéés are usually found in pairs as the inventory of urn graves, and probably were part of some religious object of undefined form and purpose (maybe boxes). It is highly possible that figures of lamenting Attis, usually found on grave stones, also had religious character. They were connected with the vision of afterlife based on the eschatological characteristics of metroic doctrine and were not just the expression of pain and grief over deceased. There were several production centers on the eastern and northern Adriatic and these objects are dated in the second half of the 2nd and in the 3rd century, possibly a bit earlier.

### **MEDINI, Julijan**

“Mithriaca Jadertina”

“Mithriaca Jadertina”

*Radovi Filozofskog fakulteta u Zadru*, vol. 24, *Razdio povijesnih znanosti* 11 (1984–1985), Zadar, 1985, pp. 61–72.

EN

The author discusses two Mithraic reliefs from Roman Jader. The first one is wider than 1 meter and belongs to the group of the largest movable Mithraic reliefs in Dalmatia. It is work of a provincial workshop and has all characteristics of classical sculpture. It is dated in the middle of the 2nd century A.D. The second relief shows the influences of the Pannonian-Noricum regions on the development of Mithraism in Jader. It belongs to the most eastern group of Mithraic reliefs with a motive on the back. It is dated in the 3rd century A.D. Since both of these reliefs were actively used in cult as ritual pictures, it seems that in the 3rd century there were two Mithraic temples and communities in Jader.

### **MEDINI, Julijan**

“Metroaca Burnensia”

“Metroaca Burnensia”

*Diadora* 7, Zadar, 1974, pp. 255–284.

EN

Two bronze appliquéés in the shape of Attis' head (one is dated in the middle or the second half of the 2nd century and the other in the 3rd-4th century AD) were found at Burnum, a military camp of the 11th legion that from the times of Trajanus belonged to the Roman municipality. The part of forum that was used for the cult (co called, “Capitolium”) underwent a significant reconstruction in the time of Antoninus Pius. In that reconstruction the central apsidal sanctuary used for the emperors cult was changed, and two ediculas were added at the edges of the façade of “capitolium”. The western with the frieze with motives from Metroac myths and the eastern with the motives from the myth about Venus and Adonis. The rituals were practiced in the main sanctuary and ediculae and could be seen by all people standing on the pavement. This formed some sort of sub divo sanctuary that could be separated from the southern part of forum. The strong connection between metroic religion and the emperor's cult was one of reasons that it lasted up to the 4th century A.D.

### **MEDINI, Julijan**

“Sabazijev kult u rimskoj provinciji Dalmaciji”

“Sabazius' cult in the Roman province of Dalmatia”

*Vjesnik za arheologiju i historiju dalmatinsku* 74, Split, 1980, pp. 67–88.

EN

The cult appeared at Jader and Aenona only at the beginning of the 2nd century A.D., after the spreading of Magna Mater's religion which proves the construction of metroon at Jader. In the 2nd century A.D. the cult of Jupiter Sabazius was syncretized with the cult of Serapis. From Jader Sabazius' cult spread to Liburno-Roman Aenona where at the end of the 2nd or at the beginning of the 3rd century A.D. the cult was contaminated by the autochthonous god Iicus. Certain characteristics in the nature and cult of this autochthonous divinity of fertility, which also might have been the protector of the deceased, favored such a contamination. The members of Sabazian congregation in Dalmatia were people from eastern Roman provinces: freedmen, slaves, merchants, craftsmen and soldiers some of which were of Thracian origin. The author also analyzes an unique press-model from Jader for production of naiskos shaped plaques with Sabazius' figure, that has great significance for studying certain aspects of Sabazian religion and cult.

### **MEDINI, Julijan**

“Spomenici s Atisovim likom na području sinjske krajine”

“The monuments representing Attis from the Sinj region”

*Izdanja HAD-a 8 (Cetinska krajina od prethistorije do dolaska Turaka)*, 1984, pp. 107–126.

EN

There are five such monuments. Three monumental stellas from Tilirium (from the 1st century A.D.) represent a specific group. The author analyses these monuments and proves that the motif of mourning Attis has metroac character. That connects the mentioned stellas with other two monuments with Attis representations from the area of Sinj, as well as with the relief from the metroac sanctuary in Burnum. He also discusses the motif of porta Inferi on the stellas of Roman soldiers.

### **MEDINI, Julijan**

“Neki aspekti razvoja antičkih religija na području Japoda”

“Some aspects of development of the antique religions on the area of Japodi”

*Izdanja HAD-a 1 (Arheološka problematika Like)*, 1975, pp. 85–95.

EN

There were great differences in the development of the antique cults between the southwestern and eastern part of the Japodi territory. Some of the deities were accepted in one, but not in the other area (Hercules, Nymphs, genius of the place in southwest; Diana, Liber, Libera, Silvanus (Silvestris), Bindus-Neptune in the east). There were also differences between these two areas in treatment of the same cult and in acceptance of its cultic values (Jupiter), as well as in preserving the actual or somewhat changed aspects of pre-Roman religions. The influence of oriental religions was also present in rather strong and important Mithraism and in one bronze statuette that could be attributed to the cult of Isis. The symbiosis of the religion of Japodi and the Roman religion began in the second half of the 1st century A.D. in the eastern part of the Japodi area.

### **MEDINI, Julijan**

“Epigrafički podaci o munificijencijama iz antičke Liburnije”

“Epigraphic data concerning munificences and other public buildings in Liburnia”

*Radovi Filozofskog fakulteta u Zadru*, vol. 6, Razdio historije arheologije i historije umjetnosti 3 (1964–1965, 1966–1967), Zadar, 1969, pp. 45–74.

EN

The author gives a detailed analyses of munificence and other public buildings in Liburnia based on inscriptions found in this area. Among others, there are some inscriptions that mention buildings of sacral character. The general characteristic of such monuments is that the amount of money spent on them is never mentioned in these inscriptions.

### **MEDINI, Julijan**

“Zavjetni žrtvenik iz Galovca”

“Votive altar from Galovac”

*Radovi Filozofskog fakulteta u Zadru*, vol. 26, Razdio društvenih znanosti 13 (1986–1987), Zadar, 1987, pp. 125–140.

EN

The author discusses the altar dedicated to Liber Pater, Junones and Sylvanus, recently discovered in Galovac. Those deities were worshiped as special cult community (Concilium deorum) because of their generative characteristics. Although it is an imported phenomenon, some aspects have been changed: Sylvanus has anthropotheriomorphic iconographic form (characteristic for Greek or Dalmatian area), and not anthropomorphic form that is characteristic for Cisalpine Gaul, the homeland of the dedicator. This altar is the extreme eastern point of the penetration of the cult of Junones outside its native region (Eastern parts of Cisalpine Gaul). It is dated in the 2nd century A.D.

### **MEDINI, Julijan**

“Latra – dea Neditarium”

“Latra – dea Neditarium”

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 223–244.

EN

Latra falls in very important group of autochthonous female deities in the area of Illyrians that probably has roots in Neolithic and Eneolithic fertility cults. It was main deity of Nedites, but it was also an important deity in the rest of Liburnian area. The author distinguishes five phases in development of that cult.

### **MIGOTTI, Branka**

“Dalmacija na razmeđu Istoka i Zapada u svjetlu međusobnog odnosa jaderske i salonitanske ranokršćanske crkve”

“Dalmatia on the watershed between East and West in the light of the relationship between the Jadertine and the Salonitan Early Christian churches”

*Vjesnik Arheološkog muzeja u Zagrebu* III/24–25, 1992, pp. 163–182.

EN

If we concentrate on the area between the rivers Zrmanja and Cetina, the question of political and cultural circumstances in Late Roman Dalmatia that stood on the border between the East and West could be understood within the frame of internal relations between the Jadertine (Jader, present Zadar) and Salonitan (Salona, present Solin near Split) churches. That is, between Liburnia (the area between the rivers Zrmanja and Krka) and central Dalmatia (the area between the rivers Krka and Cetina). This article deals with some important aspects of life, differences and inclinations of these two Early Christian communities considering ecclesial and political relations, hagiography, typology of sacral buildings, liturgy, dogma, artistic church inventory etc.

### **MIGOTTI, Branka**

“Sol Iustitiae Christus est. (Origenes) Odrazi solarne kristologije na ranokršćanskoj građi iz sjeverne Hrvatske”

“Sol Iustitiae Christus est Elements of Solar Christology in the Early Christian objects from the northern Croatia”

*Diadora* 16–17, Zadar, 1995, pp. 263–292.

EN

This paper deals with the theoretical aspects of Solar Christology, with particular emphasis on the permeation of Solar and Christian theology, culminating in the identification of the divinized sun (Sol

Invictus) with Christ. In the Holy Scripture and patristic literature Christ is either predicted to be, or described as the Sun of Justice (Sol Iustitiae). Religious affinities of Constantine, with special emphasis on his hesitations concerning the cults of Sol and Christ, are discussed as well. The author also presents a number of the Early Christian objects reflecting the iconographical models of Solar Christology, expressed in terms of a cross or a Christogram on a circular field, or other motives common to both Solar religion and Christianity (swastika, cock, eagle). Outstanding example is a tomb fresco depicting allegory of resurrection by means of two peacocks next to a vase. Vivid astral symbolism is attached not only to the Christogram in the circle that dominates the scene, but also to the sun- and starlike features above the peacocks.

### **MIGOTTI, Branka**

“O religijskom odnosu prema štovanju mrtvih u pretkršćanskoj antici”  
“Religious attitude towards the cult of the dead during Classical Antiquity”  
*Diadora* 15, Zadar, 1993, pp. 205–222.

EN

The paper deals with the relationship between worship of gods and the cult of the dead during Classical Antiquity. This phenomenon is frequently observed throughout the Roman empire in the form of cultural and topographic unity of temples and cemeteries. A number of sites in Dalmatia have been analyzed where the remains of Roman graves, votive inscriptions, altars, fragments of reliefs and possibly temple architecture have been found in the same archaeological context. The mentioned analysis seem to indicate that the religious attitude towards the dead is just another, although hidden, aspect of the continuity between the pagan and Christian civilizations.

### **MIGOTTI, Branka**

“Od kulta Sola do kršćanstva u Varaždinskim Toplicama (Aquae Iasae)”  
“From the cult of Sol to Christianity in Varaždinske Toplice (Aquae Iasae)”  
*Radovi Filozofskog fakulteta u Zadru*, vol. 37, Razdio povijesnih znanosti 24 (1998), Zadar, 1999, pp. 51–88.

EN

Aquae Iasae was an important medical, traffic, trade and cult centre in the province of Pannonia Superior in the 1st - 4th century AD. It consisted of thermae with basilica, forum with nymphaeum and the temple dedicated to the Capitoline triad. There was also a number of trade and resident complexes.

The paper attempts to prove that the Christianity appeared in Aquae Iasae already in the period of Constantine the Great. That probably caused the reconstruction of the thermal basilica for the Christian cult use already in the beginning of the 4th century, while the narthex was added in the second half of the 4th century.

### **MIGOTTI, Branka**

“Pannonian altars – a reinterpretation”  
“Panonski oltari – nova interpretacija”  
*Hortus Artium Medievalium* 12, Motovun – Zagreb, 2006, pp. 239–242.

EN

The so-called Pannonian altars are customarily taken to represent items of early Christian church furniture. Although typical of the Roman province of Pannonia, they appear sporadically in other parts of the Empire (Dalmatia, Hispania). “Pannonian altars” are discussed here in view of their probable non-Christian origin and use as monopodium-type tables in civil and religious settings ( triclinia, gardens, shrines) of the 2nd and 3rd centuries.

### **MIGOTTI, Branka**

“The Iconography of the Dioscuri on a Sarcophagus from Siscia”

“Ikonografija Dioskura na sarkofagu iz Siska”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 277–286.

EN

Analyzed here is a peculiar and unparalleled iconography of the depiction of the Dioscuri on a sarcophagus from Siscia (first half of the 3rd century). The peculiarity from the fact that instead of the common weapons the youths each carry a standard of the vexillum type. An iconological analysis of all the components of the picture establishes their respective association with the Imperial cult. The fact that the sarcophagus' owner was an augustalis corresponds with the attitude read into the picture of the Dioscuri holding vexilla, that namely not the idea of the profession or the wealth of an augustalis was shown, but religious role and social status.

### **MIHOVILIĆ, Kristina**

“Sceptar iz Nezakcija”

“Scepter from Nesactium”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 1–9.

EN

Among numerous important finds from tomb 12/I in Nesactium (Vizače) there is an object that was determined as scepter. It has parallel in Bologna in the female grave San Vitale 777, dated into the 8th century BC. The scepter/key in female graves represents the importance of the deceased who was, according to the symbols present on the object, connected with the paleo-Mediterranean deity potnia theron, mistress of life that holds the key of the Universe. Venetian version of that deity was goddess Reitia. We do not know the name of her Histrian counterpart.

### **MIHOVILIĆ, Kristina**

“Životinjske glave s istarskih prahistorijskih prijelada”

“Teste animali sugli alari preistorici istriani”

*Izdanja HAD-a* 11 (*Arheološka istraživanja u Istri i Hrvatskom primorju* 2), 1987, pp. 15–20.

IT

Nel saggio vengono esaminate in breve le teste animali plastiche in ceramica, reperte a Corridico, Vermo, Pola e Nesazio. Secondo le dimensioni e la sezione quadrata della nuca o del collo, rappresentativo parti di alari. Oggetti simili, variamente datati, sono noti nelle cerchie culturali vicine, dell'Italia settentrionale e della Dolenjska, ma anche da territori più lontani, nella Francia meridionale e nella Bulgaria. Molto spesso vengono posti in un arco di tempo molto ampio, dalla prima età del ferro fino alla romanizzazione. Per gli oggetti istriani ho proposto una datazione nel periodo dell'arte delle situe, dal Ha C2 al Ha D 2/3.

### **MIKL CURK, Iva**

“Religious and Magical Beliefs, Funeral Gifts and Writing – a few Details from the Roman Period in the Northern Adriatic hinterland”

“Religijska i magijska vjerovanja, grobni prilozi i napisi”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 311–322.

EN

The selection of gifts in a group of Roman-period necropolises in today Slovenia, newly reestimated, can be interpreted as a record of beliefs, especially concerning the after-life world. Writing-tools as gifts and objects bearing individual inscriptions are seen as signs of cultural connections, with writing as part of the worship of gods of the underworld or the magical practice in areas in which literacy was not widespread.

### MILETIĆ, Željko

“Astronomski sadržaj na mitričkom motivu ubijanja bika”

“The astronomic content in the Mithraic iconographic scene of bull-slaying”

*Radovi Filozofskog fakulteta u Zadru*, vol. 33, Razdio povijesnih znanosti 20 (1993–1994), Zadar, 1994, pp. 93–108.

EN

The author gives a review of interpretations that see the bull-slaying scene as a star map. The figures in that cult image represent the equatorial constellations based on two celestial circles - equator and eclipse. Only the front part of the bull's body represents the constellation of Taurus, while the other part symbolizes the eclipse. The author claims that the cult image represents a very ancient symbol of struggle between lion and bull, in which Mithras replaced Leo constellation.

### MILETIĆ, Željko

“Mitričko putovanje duše”

“Mithraic journey of the soul”

*Diadora* 18–19 (1996–97), Zadar, 1997, pp. 195–220.

EN

The author compares planetary sequences on the Mithraic cult iconographic representations to initiation stages in the mysteries. He believes that the concept of the journey of the soul corresponds to the Celsum's symbolism and discards interpretation involving seven worlds and cyclical reintegration of souls. He also believes that the complex iconography of the “lion-headed” or “snake-wrapped” deity, who seems to be controlling the journey of souls, is result of its different positions within the process. Mithraists believed in the decay of the earthly body and there was strong connection between the elements of water and the psyche.

### MILETIĆ, Željko

“O darovima s mitričkog natpisa CIMRM 1876 iz Salone”

“On gifts from the Mithraic inscription CIMRM 1876 from Salona”

*Radovi Filozofskog fakulteta u Zadru*, vol. 36, Razdio povijesnih znanosti 23 (1997), Zadar, 1998, pp. 69–78.

EN

The words *stellam et fructifer(-)* appear on the Mithraic inscription CIMRM 1876 from Salona. The author cites existing explanations concerning the meaning and the appearance of those gifts. The author proves that Cautopates, Luna and Perseus (figures from the mythological, eschatological and liturgical levels of Mithraic religion) are connected with symbols having astral (star, moon, sickle, rooster tail) and fruit bearing (plough, sickle, sheaf of wheat, rhyton) meaning and that the dedicator chose his gifts within this symbolic and iconographic repertoire.

### MILETIĆ, Željko

“Religijski život u Naroni”

“Religious life in Naroni”

*Izdanja HAD-a 22 (Arheološka istraživanja u Naroni i dolini Neretve. Zn. skup Metković, 6.–9. listopada 2001.)*, Zagreb, 2003, pp. 215–219.

EN

Autochthonous deities are rare in the Naronia area, testifying to an early romanization. The most important cult are those of Liber, Jupiter, followed by that of Mercury, Cerera and Saturn.

### MILETIĆ, Željko

“Čežnja duše za vlažnošću tijela”

“The Desire of the Soul for the Moisture of the Body”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 10, Pula, 2003, pp. 119–123.

EN

The author discusses the cosmological aspect of the Mithraic cult, whose followers believed that the soul travels through the cosmic spheres, finally reaching the Milky Way. The importance of the tauroctony scene and the simbological meaning of the crater recipient are also connected to the cosmology of the cult.

### MILETIĆ, Željko

“The Nymphus Grade and the Reverse of the Mithraic Cult Icon from Konjic”

“Štupanj nymphusa i poledina mitričkog prikaza iz Konjica”

*Archaeologia Poetovionensis* 2, Ptuj, 2001, pp. 283–288.

EN

The feast depicted on the reverse side of the icon from Konjic shows two deities, Mithra and the Sun, and the members of the fifth grade. The hypothesis presented here is that the animal figure shown in the scene represents a hyena, simbolic rrepresentation of a nymphus , second grade believer.

### MILIĆEVIĆ BRADAČ, Marina

*Klaudijan, Otmica Proserpine – Claudianus, De raptu Proserpinae*

*Claudian, The abduction of Proserpine*

Biblioteka Latina et Graeca, Radovi XLI, Zagreb, 1997, p. 267.

EN

The book contains: translation of Latin epic in hexameters, biography of the poet Claudius Claudianus from the 4th century, and the analysis of the myth and its development to the period of the Late Antiquity. The author also discusses the appearance and destruction of sanctuaries of Demeter and Proserpine in Eleusis in the 4th century.

### MILIĆEVIĆ BRADAČ, Marina

“Treatment of the Dead on the Eneolithic Site of Vučedol, Croatia”

“Postupanje s mrtvima na eneolitičkom nalazištu Vučedol u Hrvatskoj”

*The Archaeology of Cult and Religion* (ed. P. Biehl, F. Bertemes, H. Meller), *Archaeolingua*, Budapest, 2001, 209–218.

EN

The author describes burial customs documented on the site of Vučedol. One very rich double burial was discovered already in 1938, and named “Married Couple’s Grave”. Nine more graves were discovered in course of new excavations on that site 1984-1990. Six of those were individual burials, one burial was double, one triple, and one contained as much as seven individuals. All burials were found within the settlement. Although all noted burial rituals are extremely elaborate and precise, they are all different. It seems that either we are dealing with one but extremely complicated ritual that has not repeated any of its features yet; or the burial ritual at this site had no universal convention at all.

### **MILIĆEVIĆ BRADAČ, Marina**

“Of deer, antlers, and shamans”

“O jelenima, rogovima i šamanima”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 7–42.

EN

Paper deals with the sacrificial burial of a deer from the Late Enolithic site of Vučedol-Gradac. Data from other cultures and contexts identify this particular sacrifice as shamanistic, connected with the metallurgical activity at the site of Gradac, which acts as acropolis for the Vučedol elite.

### **MILIĆEVIĆ, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

*Rimski kalendar*

*Roman calendar*

Biblioteka Latina et Graeca, Radovi VIII, Zagreb, 1990, 145 p.

EN

The book gives synthetic analysis on origins and function of the Roman calendar. It consists of three main parts which are further subdivided: 1. Introduction 2. Reconstruction - literary sources - calendar on stone monuments (names of months, litterae nundinales, litterae hebdomadales, litterae lunares, kalende, none, ides, marks of days, feriae) - reconstruction of calendar - calendar in Roman provinces 3. History - history of the Roman calendar - festivities of the Roman calendar

### **MILIĆEVIĆ, Marina (= MILIĆEVIĆ BRADAČ, Marina)**

“Tum Stygio regi nocturnas inchoat aras (VERG. Aen. 6.252)”

“Tum Stygio regi nocturnas inchoat aras (VERG. Aen. 6.252)”

*Opuscula archaeologica* 11–12, Zagreb, 1987, pp. 99–130.

EN

In classical times Greeks offered sacrifices to the chthonic deities during the night on the altars made for this particular occasion from beaten earth. Since the chthonic deities of the classical world, in fact, have their origin in the gods of agriculture and fertility of the Mediterranean Neolithic, it is possible that the ritual consecrated to them also represents a reminiscence of the prehistoric rituals. The proofs for that can be found on the prehistoric sites in the Middle East, from Çatal Hüyük in Anatolia, to the level of the Vučedol culture in Vinkovci (Croatia) and levels of Baden and Kostolac cultures on the site Vučedol.

### **MILIĆEVIĆ, Marina (= MILIĆEVIĆ BRADAČ, Marina.)**

“A girl picking flowers from Stabiae”

“Djevojka koja bere cvijeće iz Stabija”

*Opuscula archaeologica* 18, Zagreb, 1994, pp. 115–132.

EN

Famous picture depicting a girl picking flowers from Stabiae has been an object of discussion for years. Through the comparison with other wall paintings, reliefs and paintings on vases, it can be concluded that this is probably a copy of an original dating c. 330. BC and represents Persephone picking flowers immediately before Pluto abducted her.

### **MILIĆEVIĆ-BRADAČ, Marina**

“The living, the dead, and the graves”

“Živi, mrtvi i grobovi”



*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 53–62.

EN

The author discusses several important conceptual features of burial ritual. The paper concentrates on two general patterns of interment in Old World prehistory: burial inside the settlement, under the house floors or in pits, and the dead isolated in landscape under visible burial mounds. These two practices are seen as signs of different worldviews.

### **MILIĆEVIĆ-BRADAČ, Marina**

“Vučedolska golubica kao posuda”

“The Dove from Vučedol as a vessel”

*Opuscula archaeologica* 26, Zagreb, 2002, pp. 71–98.

EN

The Vučedol Dove was found in a pit belonging to the same period as the pit with the reindeer sacrifice and the grave of the “Married couple”. These finds are associated with the Founders’ megaron. The elements (bird, reindeer, metallurgy) are connected with shamanism, which practiced the use of hallucinogenic beverages. That could be the purpose of the vessel known as the Vučedol Dove.

### **MILIĆEVIĆ-BRADAČ, Marina**

“Greek mythological horses and the world’s boundary”

“Grčki mitološki konji i granice svijeta”

*Opuscula archaeologica* 27, Zagreb, 2003, pp. 379–392.

EN

Greek mythological horses, like Arion, Pegasus, Xanthus, Skyphius and others, show direct and indirect connection with water of any kind. This particular connection between horses and water would not stem from the notions of vegetation and fertility, but from the idea that water is the border between the world of the living and the Otherworld. The horse was psychopompos who carried the soul of the deceased across the border, and he also carried the shaman during his ecstatic journey.

### **MILIĆEVIĆ-BRADAČ, Marina**

“The transfer of symbols and meanings: the case of the ‘horns of consecration’”

“Prijenos simbola i značenja: slučaj ‘konsekrativnih rogova’”

*Documenta Praehistorica* 32, Ljubljana, 2005, pp. 187–196.

EN

Sir Arthur Evans first used the term “horns of consecration” in 1901. Since then they have been interpreted in various ways as Moon idols (Mondidole), boat models, pot stands, loom stands, spit supports, and fire supports. Most, however, can be seen as abstracted bull’s horns. Abstraction should have taken place in Anatolia or northern Mesopotamia, and “horns of consecration” spread very early, appearing, as already defined symbols in various cultural settings. The question is whether they stood for the same set of ideas wherever they appeared, or if meaning varied from one cultural setting to another.

### **MINICHREITER, Kornelija**

“Ranoneolitički ukopi i pogrebni običaji u naseljima starčevačkog kulturnog kompleksa”

“Early Neolithic burials and funerary customs in settlements of the Starcevo Culture Complex”

*Prilozi Instituta za arheologiju u Zagrebu* 15–16 (1998–1999), Zagreb, 1999, pp. 5–20.

EN

Beside the Starčevo Culture, the Starčevo Culture Complex of the Southeastern Europe consists of the Koros Culture in eastern Hungary, the Cris Culture in Romania, the Cavdar-Kremikovci-Karanovo Culture in Bulgaria, and the Anzabegovo-Vršnik Culture in Macedonia. Chronologically it covers Early and Middle Neolithic. So far, 486 settlements of that complex were discovered, and human skeletons were found in 69. Twenty-one of those belong to the Early Neolithic, that is to phases Monochrome and Linear A (= Protostarčevo I-II = Starčevo I-II) of the Starčevo Culture. In the Early Neolithic settlements burials are located within settlements in pits or pit-dwellings. All are buried in contracted position and if they have any grave goods these are pottery vessels, stone tools, altars, amulet and ochre. In some cases skeletons were missing heads or faces. Mass graves are rare and in most of the cases one to four persons are buried in the same pit-dwelling. The only case of secluded ritual-burial area within the Early Neolithic settlement has been discovered in Slavonski Brod. The article deals with this phenomenon in general and with the particular site in Slavonski Brod.

### MINICHREITER, Kornelija

“Zoomorfna idoloplastika obredno-ukopnog prostora starčevačkog lokaliteta na Galovu u Slavonskom Brodu”

“Zoomorphic idols of the Starčevo ceremonial and burial area site at Galovo, Slavonski Brod”

*Prilozi Instituta za arheologiju u Zagrebu* 13–14 (1996–1997), Zagreb, 1999, pp. 7–22.

EN

The zoomorphic idol artifacts of the Starčevo Culture are the least frequent group of cult artifacts, so every new find is very important. The finds from Galovo are even more valuable because they were found within a ceremonial and burial area. These artifacts confirm some elements of religious concepts of the early Neolithic communities in the territory of Croatia.

### MINICHREITER, Kornelija

“Reljefni prikaz ženskog lika na posudama starčevačke kulture”

“Relief images of female figures on Starčevo Culture vessels”

*Prilozi Instituta za arheologiju u Zagrebu* 17, Zagreb, 2000, pp. 5–16.

EN

Among the numerous pottery vessels from the 66 documented Starčevo settlements in Croatia, only four have been found with images in shallow relief of female figures with raised arms in a praying position. In the first phases of the Starčevo Culture (from Monochrome to Linear B) and in the first phases of the Koros Culture, represented female figures are rather uniform and quite different from the representations in later phases. The figures are depicted with applied bands decorated with finger impressions (the examples from Slavonski Brod and Vinkovci). They are extremely simplified, without any sexual attributes, and with one or two arms raised in prayer. It indicates that in the early Neolithic, prayer to the forces of nature for a good crop and fertile stock was the most important aspect of religious life, on which their survival depended. In the later phases (from Linear B to Spiraloid B) those figures no longer emphasize prayer and the most important aspect becomes fertility and birth indicating new belief and growing importance of the Great Mother cult.

### MINICHREITER, Kornelija

“Kultni predmeti starčevačke kulture u sjevernoj Hrvatskoj”

“The cult objects of the Starčevo Culture in northern Croatia”

*Prilozi Instituta za arheologiju u Zagrebu* 9, Zagreb, 1992, pp. 7–22.

EN

This article for the first time deals with the cult objects of the Starčevo Culture in the northern Croatia. So far 16 cult objects have been discovered: animal figurines, altars, cult lamp and amulet. They belong to the stages linear A, B, and C, and to the stage spiraloid B. The ground plans of the settlements

of the Starčevo Culture with the exact locations of the finds are given together with the analysis of the cult objects. The largest number of these objects is altars with a rectangular recipient and we can follow their development through all stages of the Starčevo Culture. The analysis of the cult objects discovered so far, suggests that altars and figurines are of the local origin, while the altar of the cult of Mother Goddess has been made locally after the older examples that have been found in Vojvodina.

### **MINICHREITER, Kornelija**

“Arhitektura obredno-ukopnog prostora starčevačkog naselja u Slavanskom Brodu”

“Architecture of ritual-burial area of Starčevo settlement in Slavonski Brod”

*Osječki zbornik* 24/25, Osijek, 2001, pp. 9–22.

EN

During the 1997 research campaign a ritual-burial area has been discovered in Slavonski Brod. The area, ascribed to the Starčevo culture, was divided with circular fences from the rest of the settlement, dated to the early phase of the Starčevo culture (Linear A),

### **MINICHREITER, Kornelija**

“Zadubravlje – kulturni predmeti u naselju starčevačke kulture”

“Zadubravlje – Cult Objects in the Starčevo Culture”

*Prilozi Instituta za arheologiju u Zagrebu* 22, Zagreb, 2005, pp. 5–24.

EN

Certain clay objects discovered in the inventory of the pit houses and open areas of the early Starčevo Culture settlement in Zadubravlje testify to the rich spirituality of the oldest agrarian populations of the southern Pannonian zone, who best personified their mythic world and reverence of their deities in figurative art. The 25 remaining cult objects include: altars/censers, sacrificial vessels, rhytons and anthropomorphic and zoomorphic sculptures. Although this type of archaeological material is abundant, its interpretation is in many ways still ambiguous. Each new discovery of cult objects in early Neolithic settlements constitutes a valuable contribution to the knowledge of the first beliefs of humans that natural phenomena could be placed under their control within the limits of their own power, even though nature could not be completely comprehended. By imagining beings that control nature, and by prayer and sacrifice, man attempted to interpret the world in which he lived and to survive.

### **MINICHREITER, Kornelija**

“Ukopi stanovnika u naseljima starčevačke kulture u Hrvatskoj”

“Burials in the settlements of Starčevo culture in Croatia”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 63–72.

EN

During the Neolithic, agricultural communities considered the Earth, the Sun and rain deities. The cult of the earth was especially developed as earth was venerated as a female creature – the great mother – the original parent. The deceased, buried in the sleeping position, thus returned to mother earth when buried. It is visible on the example of Slavonski Brod that burial sites were especially venerated and there were probably rituals performed on different occasions during the year.

### **MINICHREITER, Kornelija**

“Žrtvenici i idoli starčevačkog naselja na ‘Galovu’ u Slavanskom Brodu”

“Altars and Idols of the Starčevo Settlement on Galovo in Slavonski Brod”

*Prilozi Instituta za arheologiju u Zagrebu* 19, Zagreb, 2002, pp. 11–30.

EN

Not only within the Starčevo culture, but also within the entire Neolithic Starčevo culture complex, the most significant and famous cult artifacts were altars and figural plastic. Up until lately it was believed that these artifacts

were characteristic of the late Neolithic – the Vinča culture – but extensive investigations of Starčevo settlements in the past two decades have radically changed this picture of their forms, development and role in the early Neolithic period. The function of the altars has not been entirely clarified so far. Yet it is safe to say that in the pit-dwellings they served as house altars, and with the deceased as their personal objects. The altars found in Slavonski Brod may be classified in two basic groups: ordinary and zoomorphic altars. Most probably a particular form of altars served exclusively for particular rites or sacrifices devoted to particular forces.

### **MIRDITA, Zef**

“Kultovi plodnosti antičke Dardanije i neke specifičnosti u odnosu na slične kultove u antičkoj Istri”

“Fertility cults in ancient Dardania and some specific features in relation to similar cults in Istria”

*Materijali. Povijesno društvo Istre* 3, Pula, 1983, pp. 37, 84–85.

EN

The author discusses fertility cults in ancient Dardania in relation to similar cults in Istria.

### **MIRDITA, Zef**

“Egipatski kultovi na području antičke Dardanije”

“Egyptian cults in the area of Roman Dardania”

*Zbornik Mirjane Gross (U povodu 75. rođendana)*, Zavod za hrvatsku povijest Filozofskog fakulteta u Zagrebu, Zagreb, 1999, pp. 37–42.

EN

On the basis of the epigraphic material and sculpture the author discusses presence of Egyptian cults (Antinous, Isis and Serapis) in the area of Dardania in the Roman period.

### **MIRDITA, Zef**

“Kult Mitre na području Dardanije”

“The Mithraic cult in Dardania”

*Opuscula archaeologica* 23–24, Zagreb, 1999, pp. 481–486.

EN

The article considers the nature and the function of the Mithraic cult. On the basis of the finds of a mithraeum in Biljanovce-Derven and the coins discovered in it, the author concludes that the presence of the Mithraic cult in Dardania dates back to the II century AD.

### **MIRDITA, Zef**

“Prisutnost orijentalnih kultova na području Dardanije”

“The presence of oriental cults in Dardania”

*Vjesnik Arheološkog muzeja u Zagrebu* 3/34, Zagreb, 2001, pp. 37–58.

EN

The author begins by considering religious syncretism which was present in both Greek and Roman religion, explaining the difference between theological and practical syncretism. The presence of oriental cults, their distribution and characteristics are analyzed on the basis of epigraphic material.

### **MIŠKIV, Jesenka**

“Rimska paradna potkoljenica iz Slavonskog Broda”

“A Roman parade cnemidae from Slavonski Brod”

*Izdanja HAD-a 16 (Arheološka istraživanja u Slavanskom Brodu i Brodskom Posavlju)*, 1993, pp. 71–82.

EN

The cnemidae has been accidentally found in the river Sava in 1975. It is made of bronze tin and it had also been silvered. The dominating ornament is god Mars shown as a young nude man with Corinthian helmet, spear, shield and cloak. In eight fields around him there are some interesting scenes, mostly from the myth of Hercules but there is also one scene with hunting goddess Diana. The author also analyses the deities that appear on the weapons and try to answer what is the religious background for that.

### **MLADIN, Josip**

“Iskapanje ilirskog tumula u Osoru na otoku Cresu”

“Die Ausgrabung des illyrischen Tumulus in Osor auf der Insel Cres”

*Jadranski zbornik IV*, Rijeka – Pula, 1960, pp. 211–240.

DE

Auf Grund dieser kurzen Darstellung des Tumulus und der Grabbeigaben können wir schliessen, daß der Tumulus in Osor in der Zeit zwischen Ha B und spätestens Ha C in Gebrauch war. Im Hinblick auf die Typen der Gegenstände aus den Gräbern, die Art der bestattung in Hockstellung und die Architektur der Gräber selbst, brachte diese Ausgrabung des Tumulus nicht Neues was nicht schon aus der Geschichte der Liburnen bekannt war. Wir betrachten aber doch, daß das grösste Ergebniss, das bei dieser teilweisen Aufdeckung des Tumulus erzielt wurde, die Feststellung des Totenkultes und der Bestatungsriten ist.

### **NARDELLI, Bruna**

“Terakotna plastika u Arheološkome muzeju u Splitu”

“The Terracotta Sculptures in the Archaeological Museum Split”

*Vjesnik za arheologiju i historiju dalmatinsku* 92, Split, 2000, pp. 35–124.

EN

The paper presents 99 terracotta figurines. The collection of the Archaeological Museum Split is the largest such collection in Croatia. All objects were found in Solin and on the islands of Hvar and Vis. For the most of them there are no data on the context of the find. The general characteristic of the collection is iconographic diversity and it covers the period between the 5th century BC and the 3rd century AD. In the Greek collection following deities were recognized: Arthemis, Nike, Aphrodite, Silenus and Menadae, Dionysus and Ariadne, Eros and Psyche, Cybele, and Dionysus. Among figurines that belong to the Roman period only those representing Venus and Minerva could be safely determined.

### **NARDELLI, Bruna**

“Divinità maschili sulle gemme dalmate del Museo Archeologico di Venezia”

“Muška božanstva na dalmatinskom dragom kamenju iz Arheološkog muzeja u Veneciji”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 213–222.

IT

Dall’analisi della collezione di pietre incise rinvenute nel territorio dell’antica Iader si può dedurre che gli schemi iconografici presenti sulle gemme zaratine riportano evidenti tipologie e riferimenti alla religione romana; la religiosità presente in Liburnia corrispondeva al modello dell’Italia antica.

### NIKOLANCI, Mladen

“Kulturni život u Saloni i rimskoj Dalmaciji”

“The cultural life in Salona and in the Roman province of Dalmatia”

*Vjesnik za arheologiju i historiju dalmatinsku* 82, Split, 1989, pp. 143–156.

EN

Among other things the author discusses different evidences of religious life in the ancient Salona, especially traces of Oriental religions. All that suggest diverse and picturesque cultural atmosphere in the city.

### NIKOLANCI, Mladen

“Jedna izgubljena Izida iz Salone”

“Une Isis de Salone, perdue”

*Vjesnik za arheologiju i historiju dalmatinsku* 65–67, Split, 1963–65, pp. 113–126.

FR

Au Musée archéologique de Split est conservé un document en latin qui, d’après l’écriture et le papier, pourrait être daté autour de la transition du XVIIIe au XIXe siècle et même un peu plus tôt. On y trouve décrite une nouvelle trouvaille archéologique de cette époque à Salone: une statue en bronze que l’auteur du texte désigne comme représentant Junon, mais il crée une catégorie spéciale de Junon salonitaine. En réalité, le châle avec franges que la statue porte sur les épaules indique qu’il s’agit d’Isis ou, plus exactement, d’une contamination hellénistique avec Héra-Junon. On peut supposer que les porteurs de cultes et constructeurs du temple de cette Isis de Salone n’étaient pas seulement les membres d’un groupe ethnique d’Égyptiens à Salone – certainement peu nombreux – groupe qui doit être supposé d’après le caractère orthodoxe des statuette de bronze et des shaouabti de Salone, mais qu’il devait s’agir d’un cercle d’adorateurs d’Isis beaucoup plus large et économiquement fort, d’après ce que l’on sait de la diffusion intensive des cultes d’Isis et de Sérapis à travers l’Empire romain.

### OLUJIĆ, Boris

“Japodski svijet mrtvih”

“Iapodic world of the dead”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 63–84.

EN

Discussion on Iapodic burial customs.

### OLUJIĆ, Boris

“Liberov kult na području rimske provincije Dalmacije”

“The cult of Liber in the Roman province of Dalmatia”

*Latina et Graeca* 35, Zagreb, 1990, pp. 3–30.

EN

Paper deals with different aspects and monuments of the cult of Liber in the Roman province of Dalmatia.

### OLUJIĆ, Boris

“Bogovi su na nebu, sa svijetom sve je u redu. Neki religijski aspekti kulta Jupitera Dolihenskog”

“Gods are on the sky and everything is all right with the world. Some religious aspects of the cult of Juppiter Dolichenus”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 119–124.

EN

The authors discuss certain aspects of the worshipping of Jupiter Dolichenus, primarily the presence of very old Mesopotamian and Syrian religious elements, first of all the myth of a young god who struggles against the forces of chaos to establish order on Earth. Particular attention is given to the carriers of this cult in the Roman Dalmatia and their role in the political and economic life.

### **OLUJIĆ, Boris**

“Grob kao znak i poruka. O japodskim pogrebnim običajima”

“The grave as a sign and a message – about the funeral rites of the Japodes”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 73–84.

EN

The text gives a summary of all Japodian burial customs in the period from the beginning of the Japods, in the first years of the 1st millennium BC until the inclusion of the Japods into the Roman system of provinces, during the 1st century BC and the 1st century AD.

### **PALLOTTINO, Massimo**

“Etruščanska knjiga Zagrebačke mumije – značenje te povijesna i lingvistička vrijednost dokumenta”

“Il libro etrusco della mummia di Zagabria – Significato e valore storico e linguistico del documento”

*Vjesnik Arheološkog muzeja u Zagrebu* III/19, Zagreb, 1986, pp. 1–8.

IT

Il testo delle bende della mummia di Zagabria e il più lungo testo etrusco trovato sino ad ora. E questo infatti l'unico esempio di liber linteus, libro di tela di lino, sopravvissuto dall'antichità ed una delle più antiche attestazioni di confezione libraria a codex, sostitutivo del volumen o rotolo. Trovato in Egitto, il libro può essere stato portato o fatto venire dall'Etruria da immigrati etruschi. Trattandosi di un libro religioso (rituale), e ipoteticamente immaginabile che sia servito agli usi del culto di una comunità straniera impiantata in territorio egiziano. Ne può del tutto escludersi l'ipotesi che il libro sia stato scritto localmente, nell'ambito della supposta comunità etrusca, con un testo derivato da un originale proveniente dalla madrepatria o comunque ispirato a formule tradizionali. Grazie anche alla scoperta di questo manoscritto, che risale a un periodo fra il III e il I secolo a.C., parlando degli Etruschi non si può parlare solo di una civiltà delle tombe, delle terracotte o degli ori, ma anche e soprattutto di una civiltà del libro.

### **PANCIERA, Silvio**

“Comunità religiose e formule funerarie salonitane. A proposito di una nuova epigrafe”

“Comunità religiose e formule funerarie salonitane. A proposito di una nuova epigrafe”

*Rivista di archeologia Cristiana* 35, Roma, 1959, pp. 81–86.

DE

Der Verfasser ist der Meinung, dass hier zwei Inschriften in Frage stehen und nicht eine, wie früher angenommen wurde (B. Gabricevic).

### **PANCIERA, Silvio**

“Deasciare – Exacisciare – Exasciare”

“Deasciare – Exacisciare – Exasciare”

*Latomus* 4/19, Bruxelles, 1960, pp. 701–707.

DE

Über die Bedeutung des Ascia-Symbols auf antiken Grabmälern mit besonderer Berücksichtigung eines neuen Denkmals aus Salona, das von B. Gabricevic, 1959, veröffentlicht wurde.

### PAŠKVALIN, Veljko

“Osvrt na duhovnu tradiciju Ilira i o njihovom autohtonom spomeniku”  
 “Rückblick auf die geistige Tradition der Illyrer und über ihre autochthonen Denkmaler”  
*Vjesnik za arheologiju i historiju dalmatinsku* 86, Split, 1994, pp. 101–111.

DE

Eine Sicht oder ein Aspekt der Erforschung der Grabdenkmaler in den zentralen Teilender römischen Provinz Dalmatien und Pannonien (heutiges Bosnien und Herzegowina) ist auch die Aufdeckung der geistigen Tradition oder Kultur bei den Völkern/Stämmen, die während der römischen Besatzung in den genannten Gebieten lebten, und das waren die Illyrer. Ein kurzer Überblick über die Grabmal der romanisierten Illyrer in den Gebieten Bosniens und der Herzegowina deckt die Unterschiede in der geistigen Tradition der Illyrer und das Fehlen eines gemeinsamen “panillyrischen” Grabdenkmals auf.

### PAVIŠIĆ, Ivančica

“Duhovni život nositelja kulture polja sa žarama”  
 “Spiritual life in the Urn graveyard culture”  
*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 57–72.

EN

In the late Bronze age, the religious beliefs were mostly adressed towards natural powers, especially the fire and sun cults. Common to all was the solar cult, which manifested itself in many different scene depictions, notably those of waterfowl. Hoards in the Sava-Drava valley are specific to this type of culture, and we can view them in the light of ritual burials as offerings to gods or viatica.

### PAVLOVIĆ, Ivo

“Olovne votivne pločice Podunavskih konjanika iz zbirke Muzeja Đakovštine Đakovo”  
 “Lead votive plaques of the Danube-basin riders from the Museum of Đakovo collection”  
*Osječki zbornik* 27, Osijek, 2004, pp. 57–64.

EN

In the surrounding area of Đakovo three votive plaques have been found that depict the content of a mystical cult of the Danube-basin riders. The majority of authors agrees upon the presumption that they preceed monotheism in course of religious synchretism and are the evidence of immortality of the souls and resurrection, the belief that had its place not only in Mithras religion but also in the Danube-basin riders cult.

### PEDIŠIĆ, Ivo

“Reljef Silvana iz Čulišića”  
 “A relief of Silvanus from Čulišić”  
*Diadora* 14, Zadar, 1992, pp. 265–278.

EN

The author analyses a relief of Silvanus from Čulišić near Skradin, and on the basis of tree, syrinx, pedum and dog relates it to the example from Zadar. It is seventh such example in the Liburnian area. The author also discusses similarities and differences in the cult image of this god in Liburnian and Delmataean region.

### PEDIŠIĆ, Ivo

“O Jupiterovu kultu u Skardoni”  
 “Sul culto di Giove a Scardona”



*Vjesnik za arheologiju i historiju dalmatinsku* 86, Split, 1994, pp. 183–200.

IT

Aggiunti ai tre monumenti dedicati pure a Giove e riscoperti anteriormente compongono insieme una raccolta di addirittura sei monumenti votivi dedicati a questa divinità antica. Nell prime due are era usata una formula onomastica di due membri. La prima di queste è una ara che risale alla fine del primo o all'inizio del secondo secolo, mentre la seconda va datata alla fine del secondo secolo. Il terzo monumento risale alla fine del secondo o alla prima metà, al più tardi alla metà del terzo secolo. L'autore è plausibile l'ipotesi che il dedicante di quest'ara, probabilmente un militare o veterano (non per nulla al nome di Giove era aggiunto il nome di Marte), fosse appartenuto alla popolazione autoctona.

### **PERINIĆ, Ljubica**

“O zavjetnom natpisu Minervi”

“Votive inscription to Minerva”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 417–424.

EN

The greatest number of inscriptions in Pannonia was dedicated to Jupiter as Optimus Maximus, whether alone or with other divinities. Those inscriptions often include Juno and Minerva. The worship of Minerva was officially related to certain ranks (corriculari, tubicini, and imuni), but judging from inscriptions, it seems that her cult was spread beyond the Roman army. Eight monuments dedicated to Minerva were registered in Croatia, and there are more figural depictions than inscriptions. A small altar made of brick and dedicated to Minerva was discovered in 1977, in Vinkovci in the complex of buildings of the religious character next to the Roman granary. It seems that it was a votive monument in the temple of the Capitoline triad that was later demolished in the process of building of a Christian shrine. The altar can be dated to the end of the 3rd or the very beginning of the 4th century.

### **PERINIĆ-MURATOVIĆ, Ljubica**

“Kult Binda Neptuna u vojsci”

“The cult of Bindus Neptunus in the Roman army”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 135–142.

EN

After a short overview of the Roman military religion basics, this paper deals with three votive inscriptions dedicated to Bindus Neptunus from the site of Golubić near Bihać in Dalmatia's hinterland. With new reading suggested for two of them, the author indicates the possible way in which the local cults entered the unofficial religion of the Roman army.

### **PERINIĆ-MURATOVIĆ, Ljubica**

“Vojnički kultovi u Mursi”

“Military cults in Mursa”

*Vjesnik Arheološkog muzeja u Zagrebu* 36, Zagreb, 2003, pp. 97–112.

EN

The analysis of thirteen votive inscriptions, between surely military ones and those of uncertain character, supports the hypothesis of the existence of a military camp in Osijek.

### **PFIFFIG, Ambros Josef**

“K heuristici Zagrebačke lanene knjige”

“Towards the heuristics of the Linen Book of Zagreb”

*Vjesnik Arheološkog muzeja u Zagrebu* III/19, Zagreb, 1986, pp. 9–16.

EN

On the grounds of numerous variants in orthography, differences on parallel places in the text and incompleteness, the author claims that *Liber Linteus* is not an official liturgical codex, but later private transcription, or an inscription made after dictate and with no real understanding of the essence of the original. The other argument in support of that claim is that official liturgical or sacred books were always, either burned, or buried on some sacred place, to be saved from profanization, and *Liber linteus zagabiensis* was torn in strips and used as bandages for a mummy. The conclusion is that this *liber linteus* has never been in service in a temple. This incomplete copy of a religious book has probably been in a library of some antique collector and somehow ended up as used merchandise and was probably sold to some taricheut. This doesn't make it less important. It just suggests that linguists should be more careful in their studies of this document.

### **PINTEROVIĆ, Danica**

“Nepoznata Slavonija”

“The unknown Slavonia”

*Osječki zbornik* 14–15, Osijek, 1975, pp. 123–166.

EN

The author discusses the Roman monuments from the part of Slavonia that until recently has been relatively unexplored. Some of these monuments have religious character. The sepulchral monument from Brusnik has elements of Oriental religion (cult of Serapis). One of the inscriptions published in CIL III and now lost, has been found in Slavonski Brod and mentions Jupiter Dolichenus (a very rare attribute). It is dated between 211 and 217 A.D. A relief votive tablet made of white marble has been found in Gračanica. It is connected to syncretistic deities with elements from cults of Mithras, Sol, Cabiri, Dioscuri, Cybele and Demeter. Such reliefs are very rare (they are usually made of lead). An altar with dedication to Sol written in red paint has been found in Podvrško. The existence of two sanctuaries has been confirmed in Daruvar, Roman *Aquae Balissae* – health resort and administrative center of the tribe of Iasi. The first sanctuary is dedicated to Jupiter Dolichenus (three altars with such dedications have been found on the same spot) and dated at the beginning of the 3rd century B.C. The second sanctuary belonged to Silvanus and nymphs (three altars with inscriptions and one with a relief) and has probably been connected with hot springs. An inscription dedicated to Nemesis (dated at the end of the 2nd or the beginning of the 3rd century) has also been found in Daruvar, as well as stone sculptures of Jupiter and Icarus.

### **PINTEROVIĆ, Danica**

“Mursa za dinastije Severa”

“Mursa at the time of Severian dynasty”

*Osječki zbornik* 7, Osijek, 1960, pp. 23–42.

EN

Among other things, in this thorough analysis of Severian era, with special concern of Pannonia, the author tries to establish connection between the Severian dynasty and the presence of Oriental cults in Pannonia. Considering some opinions that Septimius Sever preferred cults of his African home, the author also points out relatively large number of monuments dedicated to Hercules that maybe belonged to the sanctuary in Mursa reconstructed on the occasion of Sever's campaign from 202 A.D.

### **PINTEROVIĆ, Danica**

“Geme s terena Murse”

“Roman gemae from Mursa”

*Osječki zbornik* 9–10, Osijek, 1965, pp. 25–60.

EN

Among other things, the author discusses motives and style of this small group of Roman gemae (33). The motives were mostly taken from the Greek art (Phidias' work), but the Greek gods were simplified in Italic manner. The development of syncretistic religions is reflected with figures of deities from Oriental religions. Gemae also had magical purpose and meaning.

### **PINTEROVIĆ, Danica**

“O rimskoj bronci u arheološkoj zbirci osječkog muzeja”  
“Roman bronze objects in the archaeological collection of the Museum of Slavonia”  
*Osječki zbornik* 9–10, Osijek, 1965, pp. 77–104.

EN

This article continues the series of articles on the same subject published in *Osječki zbornik* 4 and 8. This time the author publishes objects for which the information on place, time, or circumstances of find doesn't exist. There are decorative parts of bronze vessels and other objects, statuettes of animals, and a few statuettes of Roman deities: Apollo, Heracles, Lar, Eros. All these deities were worshiped in private house sanctuaries of Roman citizens of Mursa.

### **PINTEROVIĆ, Danica**

“Da li je u rimskoj koloniji Mursi postojala sinagoga?”  
“Was there a synagogue at Mursa?”  
*Osječki zbornik* 9–10, Osijek, 1965, pp. 61–76.

EN

From the inscription found at Mursa and first published at 1960 we may conclude that a synagogue existed in Mursa. The older one has been established in the course of the 2nd century when, under Hadrian's reign and in the following decades, Mursa began to flourish as a Roman colony. This one was already in ruins at the beginning of the 3rd century, during the reign of Septimius Severus and son, and had to be rebuilt from the ground up. The Jewish community must have been by that time large and influential if the presumed praepositus could have had the financial means to restore the old temple.

### **PINTEROVIĆ, Danica**

“Mursa u svjetlu novih izvora i nove literature”  
“Mursa in the light of new sources and literature”  
*Osječki zbornik* 11, Osijek, 1967, pp. 23–66.

EN

Among other things the author discusses some aspects of religious life in Roman Mursa. The only known cult of the autochthonous population is the cult of Aequorna, while Silvanus quickly accepted Roman style. There is also mention of two autochthonous river deities – Danuvius and Dravus. The author also mentions the existence of synagogue in the town. The analysis of inscriptions shows that Jupiter has been the most popular deity and suggests the existence of one or more temples dedicated to that god. The existence of some sort of sanctuary dedicated to Hercules is suggested by large number of his statuettes. Other cults that existed in Mursa are of Liber and Libera, Mars and Victoria, Tyche of the town of Mursa, Mercury, Venus, Amor, Higeia, Vertumnus... There was a strong cult of Mithra, and other Oriental cults are represented with Cybele, Sabazius, and maybe with some traces of Egyptian religion.

### **PINTEROVIĆ, Danica**

“Nove rimske skulpture u Muzeju Slavonije”  
“New Roman sculptures in the Museum of Slavonia”

*Osječki zbornik* 11, Osijek, 1967, pp. 67–86.

EN

The first one is the marble statue of Cybele. It proves that Mursa can be seen as some sort of centre of oriental cults because there are already proofs that Isis and Osiris, Mithra, Sabazius and other oriental deities were worshiped in Mursa. The second monument is the top part of a limestone tombstone. It consists of two lions and a woman's head between them. This could be just a symbolic decoration independent of any particular cult, but it could be also Terra Mater who is sometimes identified with Cybele. The last is the bronze statue of Jupiter represented as Fulgurator and Lord. It doesn't follow the ideals of Greek art. Mursa had at least one temple consecrated to this god that was the most popular deity in the Roman Empire.

### **PINTEROVIĆ, Danica**

“Nepoznati rimski natpisi iz Osijeka”

“Three unknown inscriptions from Osijek”

*Osječki zbornik* 16, Osijek, 1977, pp. 91–98.

EN

All three inscriptions are from the area of Mursa. The first one is on the upper part of a grave stone dated at the beginning of the 2nd century. It is kept in Osijek in a private collection. The second is a votive stone-plate with a vow to Mars made by libertus APOLAVSTVS for the victory of two emperors, probably Marcus Aurelius and Commodus. It is dated in the period of their joint reign (177 – 180 A.D.), and kept as well as the third inscription in the Archaeological Museum in Zagreb. The third one is dedication to DEO AETERNO, that could mean Jehovah. This could point out the possible position of synagogue in Mursa, and proves that even before its restoration there was an influential Jewish community in that Roman colony.

### **PINTEROVIĆ, Danica**

“Novi i neobjavljeni rimski kameni spomenici s terena Murse i okolice”

“New and unpublished Roman stone monuments from Mursa and surrounding area”

*Osječki zbornik* 6, Osijek, 1958, pp. 23–64.

EN

Some of the stone monuments that author mentions here can serve as evidence of existence of certain cults in Roman Mursa (present Osijek) and surrounding area. Beside their decorative purpose, hippocampuses and tritons, the Poseidon's company, represented on one stele (dated into the 2nd century A.D.), have also chthonic meaning and serve as chthonic symbols. Lions with ram heads in their claws on another stele (dated into the second half of the 1st or in the 2nd century A.D.) are connected with cult of Cybele. The relief of the daughter of Aesculapus and the goddess of health, Higiieia, belongs to the same period. The statues of Ganymede and Perseus belong also to the 2nd century A.D. We also find a stone statue of Tyche – the goddess protectress of the town, dated into the 1st century A.D. Two aras (one consecrated to Silvanus Domesticus and the other to Jupiter) are kept in the Franciscan monastery in Osijek.

### **PINTEROVIĆ, Danica**

“O rimskoj bronci s terena Osijeka i okolice”

“Roman bronze objects from Mursa and the surroundings”

*Osječki zbornik* 8, Osijek, 1962, pp. 71–152.

EN

There are two large groups of such objects: vessels and figurines. Beside some other purposes, figurines mostly represented gods and were kept in small house sanctuaries. Among these we find following deities: Apollo, Dionysus, Venus, Eros and Victoria. The only votive object in the collection is the

votive hand of Sabazius with the usual apotropaic apparatus. It is also another proof for the existence of Oriental cults in Mursa.

### **POCHMARSKI, Erwin; FILIPOVIĆ, Slavica**

“Eine Gruppe dionysischer Reliefs aus Mursa (Osijek)”

“Jedna skupina dionizijskih reljefa iz Murse (Osijeka)”

*Osječki zbornik* 22–23, Osijek, 1997, pp. 33–44.

DE

Bei den im November 1985 vorgenommenen Arbeiten zur Entfernung der Pfeilerreste im Bereich der römischen Brücke über die Drau wurden die Überreste von etwa 100 verschiedenen Reliefblöcken gefunden. Es wurden drei Grabbaublöcken mit dionysischen Reliefs bearbeitet, die vermutlich zu einem Grabbau gehörten. Die Darstellung der Satyr-Menade-Gruppe könnte man an das Ende des 2. und Beginn des 3. Jh.n.Ch. datieren.

### **POTREBICA, Hrvoje**

“Pregled radova o kulturnim i religijskim fenomenima u prapovijesti i antici na hrvatskom povijesnom prostoru”

“Database on cult and religious phenomena in prehistory and antiquity on the Croatian historical area”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 123–195.

EN

A concise review of papers and publications on cult and religious phenomena in prehistory and antiquity on the Croatian historical area, published in the period 1945-1999. Analysis of bibliography of cults and religious phenomena in Croatia and citation of Croatian authors in international publications. All presented publications include basic bibliographical data and abstract in one of European languages.

### **POTREBICA, Hrvoje**

“Voda u prapovijesnoj regiji”

“Water in prehistoric religion”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 10, Pula, 2003, pp. 103–117.

EN

Water is an element of great importance in almost all religions from prehistory to our times. It is frequently connected with the beginning of life, but it is also present in chthonic cults, contemporary as a barrier and a passage to the other world. The problem is finding traces of this important aspect in prehistoric religion.

### **POTREBICA, Hrvoje**

“Halštatski religijski fenomeni na tlu Hrvatske”

“Hallstatt religious phenomena in the area of Croatia”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 73–84.

EN

The largest amount of data concerning the Hallstatt religious phenomena is result of the exploration of necropolises and is related to grave assemblages, construction and ritual. In this context we can find traces of general religious concepts such as feasting. Another element is the double burial of warriors,

probably a reflection of the ancient concept of “brothers in arms”. In some cases distinctive female graves suggest the existence of a class of priestesses.

### **POTREBICA, Hrvoje**

“Greek Elements in the Religious Phenomena of the Eastern Hallstatt Circle”

“Grčki elementi u religijskim pojavama istočnog halštatskog kruga”

*BAR International Series 1378, Actes du XVI<sup>e</sup> Congrès de l’Union Internationale des Sciences Préhistoriques et Protohistoriques.*

Liege, Belgija, 02–08. 09. 2001, Section 12, The Iron Age in Europe, Oxford, 2005, pp. 29–36.

EN

In certain religious phenomena of the Early Iron Age cultures there are some elements traditionally connected with Mediterranean cultures, although those communities are located north of the area traditionally reached by the Greek influence. This paper deals with presence and origin of such elements within the complex of the Eastern Hallstatt Circle.

### **RADIĆ ROSSI, Irena**

“Sjećanje na vrijeme Tritona i Nereida: O vjeri i obredima na antičkim brodovima”

“Remembering the times of Triton and the Nereids: about religion and ceremonies on ancient ships”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 143–156.

EN

The author mentions deities present onboard ancient ships, starting from the name and figural appearance of the tutelary or divine protector to a series of objects and ceremonial or apotrophic significance. Among these are markings with the name of the ship, anchors with apotrophic images, large vessels for ceremonial purposes, tableware, candlelabres, small altars, models of temples and statuettes.

### **RAKNIĆ, Željko**

“Kulturna slika Silvana s područja Liburna”

“Silvanus from the territory of Liburnians”

*Diadora* 3, Zadar, 1965, pp. 85–90.

EN

The Illyrian shepherd-rural deity Silvanus has been honored by Illyrians in the same extent as important Roman deities. Silvanus was not only honored by the Illyrian tribe of Delmati, but also by Liburnians. In this area we can also see the unity and, in some extent identification, of some Illyrian deities with similar Roman gods and goddesses: Silvanus and Dionysus on the altar from Zadar, and the examples of interpretatio Romana - two autochthonic goddesses have been identified with Venus (Venus Ansoatica from Nin (Aenona) and Iria-Venus from Plomin (Flanona)).

### **RATKOVIĆ, Antun**

“Reljef Epone iz Koprna u Dalmaciji”

“Un relief d’Epone provenant de Koprno en Dalmatie”

*Diadora* 1, 1960, pp. 133–140.

FR

Le relief de Koprno, avec la figure cultuelle de la déesse celtique Epone, est la première représentation d’un tel relief en l’honneur de cette déesse dans notre pays. Epone est une divinité protectrice des

chevaux et du bétail. Il est très probable, que le culte d'Epone fût apporté chez nous par les soldats provenants de la Gaule ou de la région Danubienne.

### **RAUNIG, Branka**

“Japodski kameni sepulkralni i sakralni spomenici”

“The sepulchral and sacral stone monuments of Japodi”

*Izdanja HAD-a 1 (Arheološka problematika Like)*, 1975, pp. 45–56.

EN

The author divides these monuments in four groups: 1. a fragment of an idol or a funerary stele from Golubić (8th-7th century B.C.); 2. ten sepulchral monuments with figural scenes (motifs suggest 6th-5th century B.C., but finds put them in 1st century A.D.); 3. twenty eight urns with Latin inscriptions (1st-3rd century A.D.); 4. altars with Latin inscriptions from Privilica (1st-2nd century A.D.). Not even a single monument has been found in situ. She discusses stylistic and religious aspects of these monuments and tries to make some problems connected with their interrelation more clear. Sepulchral monuments with figural scenes and urns with Latin inscriptions have the same characteristic shape and ornament technique but the chronological gap of few centuries between them still cannot be explained. The altars have been raised by praeposites and princeps of Japodi and dedicated to Bindus the autochtone god of springs and waters that has been identified with Neptune.

### **RENDIĆ-MIOČEVIĆ, Ante**

“Uz dva Silvanova svetišta u okolici Salone”

“The two Silvanus sanctuaries in the vicinity of Salona”

*Arheološki radovi i rasprave 8–9*, Zagreb, 1982, pp. 121–140.

EN

The reliefs in Kozjak and Klis don't have any new iconographic elements. Their importance lies in their position: they are carved in the rock in pastoral landscape. The choice of such places for Silvanus sanctuaries is closely connected to the genesis and character of the Greek cult of Pan.

### **RENDIĆ-MIOČEVIĆ, Ante**

“Tri brončane statuete Silvana s područja Delmata”

“Three bronze figurines of Silvanus from the area of Delmatae”

*Vjesnik Arheološkog muzeja u Zagrebu III/8*, 1974, pp. 29–46.

FR

De nombreux musées et collections de Croatie renferment des collections de valeur de statuètes en bronze représentant les divinités différentes du panthéon gréco-romain. Cet exposé traite de trois petites statuètes en bronze de Silvan, trouvées dans une région habitée dans l'antiquité par les Delmates illyriens auxquels les monuments culturels de Silvain et de quelques autres divinités autochtones confèrent un caractère spécifique par rapport aux autres tribus illyriennes de la même origine. Dans le cas de nos statuètes il s'agit de deux catégories de monuments. Les statuètes du Musée de Split et de la collection franciscaine de Sinj proviennent d'ateliers autochtones et représentent le type classique de ce que l'on appelle le “Silven delmate”, auquel nous pouvons trouver beaucoup d'analogies sur les monuments de pierre de toute la région delmate. La troisième statuette appartient cependant à une catégorie de monuments importés et nous ne pouvons lui trouver d'analogies directes dans la plastique autochtone. À en juger par le nombre d'ailleurs petit de statuètes en bronze conservées et consacrées à Silvain, il semble que dans les lararia autochtones, ses statuètes soient relativement rares, et l'on peut supposer que ce mode de vénération “intérieure” de Silvain delmate n'était pas particulièrement répandu ce qui est absolument en harmonie avec le caractère spécifique de son culte.

**RENDIĆ-MIOČEVIĆ, Ante**

“Mramorna statua Dijane iz Siska”

“Statue en marbre de Diane de Sisak”

*Vjesnik Arheološkog muzeja u Zagrebu* III/14, Zagreb, 1981, pp. 11–24.

FR

Dans la riche collection du matériel archéologique appartenant à la famille de feu M. Pavletic de Zagreb, est un torse en marbre de petites dimensions représentant Diane (Artémis). Cette statue a été découverte à proximité de la gare ferroviaire à Sisak, après la première guerre mondiale. La statue de Diane de Sisak est un exemplaire typique de Diane (Artémis) chasseresse ou “Agrotere” ‘Agroterh (qui chasse sa proie). Selon les caractéristiques du style et le procédé de sculpture de la statue de Diane de Sisak, elle peut être datée - selon notre opinion - des environs de la fin du 1er ou du début du 2e siècle de notre ère, à l’époque de la réaffirmation de la sensibilité à l’égard des arts plastiques hellénistiques. La statue de Sisak a été importée dans la région de l’antique Siscia, où elle a été utilisée, très probablement, pour les besoins de quelque sanctuaire.

**RENDIĆ-MIOČEVIĆ, Ante**

“Minijaturna brončana kompozicija s likom Dijane iz Siska”

“The miniature bronze composition from Sisak with the figure of Diana”

*Vjesnik Arheološkog muzeja u Zagrebu* III/19, Zagreb, 1986, pp. 187–202.

EN

This piece is a part of private collection of the Pavletić family in Zagreb and it origins from Sisak (Siscia), probably from the river Kupa. In the centre of the composition is Diana (Artemis) who is wearing peplos and apotygya and on her head has Phrygian cap, crescent moon and some sort of yet unidentified horn-shaped attributes. On her right side is a tiny figure of a hound and on the other side there is an also tiny figure of a stag. The whole composition was probably the decoration of a receptacle or the decorative handle on the lid of a box. As the Phrygian cap and the crescent moon are ascribed to the oriental deities the third attribute on the Diana’s head is also of the same origin. The torches in her hands can be attributed just the same. The appearance of these attributes can be explained by deepening syncretistic cult relations between the “lunar” Diana (Artemis) and other deities of oriental origin. This is especially true of Hecate, who is often equaled with the Greek Artemis, and in Roman times with Diana, in various manners, both in literature and in art.

**RENDIĆ-MIOČEVIĆ, Ante**

“Područje Ridita u ilirskoj kultnoj plastici (s posebnim obzirom na neobjavljene spomenike)”

“The Illyrian cult sculptures in the area of Ridites (with special consideration of unpublished monuments)”

*Posebna izdanja ANUBiH* LXVII, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 119–132.

EN

The area of the tribe of Ridites, that is of Municipium Riditarium is very rich with different forms of Illyrian cult monuments. The author discusses group of previously unpublished monuments. Very important conceptual unit among those monuments are reliefs connected with the cult of Silvanus.

**RENDIĆ-MIOČEVIĆ, Ante**

“Les traditions autochtones dans les représentations culturelles figurées sur le territoire des Dalmates illyriens”

“Autochthonous traditions in representations of cult figures on the territory of the Delmates”

*Romanisation und Resistenz in Plastik, Architektur und Inschriften der Provinzen des*



*Imperium Romanum. Zbornik radova VII. međunarodnog kolokvija o problemima rimskog provincijalnog umjetničkog stvaralaštva. Köln 2.–6. 5. 2001, Mainz am Rhein, 2001.*

EN

The author analyzes 12 characteristic examples of relief representations of deities specific for the autochthonous tradition of Dalmatia – Silvanus, Diana, Nymphes. The raffigurations are characteristic for the coastal part of the territory of the Delmates. Special attention is given to sanctuaries, in particular to cult images engraved in rock.

### **RENDIĆ-MIOČEVIĆ, Ante**

“O kultu Jupitera i Junone na području Siska”

“About the cult of Jupiter and Juno in the Sisak area”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 241–262.

EN

In the Sisak area the veneration of deities from the Roman pantheon has been confirmed by finds of epigraphic monuments, especially stone altars, sculptures of stone and other material (metals, bone, ivory), and coins. The cult of Jupiter occupies the most important place. The paper shows various aspects of the Jupiter cult and mentions rare finds that witness the cult of Juno.

### **RENDIĆ-MIOČEVIĆ, Ante; ŠEGVIĆ, Marina**

“Religions and cults in South Pannonian regions”

“Religije i kultovi na prostorima južne Panonije”

*Religions and cults in Pannonia, Exhibition at Székesfehérvár, 15 May – 30 September 1996, Székesfehérvár, 1998, pp. 7–16 (12 fig.).*

EN

The largest number of dedications to Roman deities in Croatian part of Pannonia belongs to Jupiter, sometimes with some other deities and in different forms (Depulsor, Conservator, Mundinarius, Culminalis, etc.). The other deities of the Capitoline Triad, Iuno and Minerva appear in smaller number. Other deities noted in figural representations and inscriptions are Mercury, Fortuna, Apollo, Neptune, Mars, and some others. However, by all means the most popular deity in southern Pannonia and other Illyrian area was Silvanus and in spa centers there were also nymphs.

### **RENDIĆ-MIOČEVIĆ, Ante; PEDIŠIĆ, Ivo**

“Nouveaux temoignages epigraphiques du culte de Sylvain a Rider”

“Novi epigrafički spomenici Silvanovog kulta iz Ridera”

*Illyrica antiqua ob honorem Duje Rendić-Miočević: Radovi s međunarodnoga skupa o problemima antičke arheologije. Zagreb 6. – 8. XI. 2003.* (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 389–398.

EN

Description and discussion on new epigraphic monuments of the cult of Silvanus in ancient Rider.

### **RENDIĆ-MIOČEVIĆ, Duje**

“Još o medaljonu ilirskog plemena Jasi”

“Once Again on the Medallion of the Illyric Tribe of Jasi”

*Numizmatički vjesnik* 15 (1968), no. 26, Zagreb, 1968, pp. 31–37.

EN

The author considers this medallion to be a cult object inspired by the barbaric imitations of Macedonian and Roman coins. It certainly belongs to Roman period but it has no connection with the tribe of Jasi. It was found somewhere in the Samobor Hills.

### RENDIĆ-MIOČEVIĆ, Duje

“Da li je spelaeum u Močićima služilo samo Mitrijačkom kultu?”  
 “Was Mithraism the only cult that was practiced in spelaeum in Močići?”  
*Glasnik Zemaljskog muzeja u Sarajevu VIII, Sarajevo, 1953, pp. 271–276.*

EN

At first, it was just a shelter for Illyrian shepherds and their sheep. In vicinity there was also a fresh water spring. All of that made it an ideal place for a pastoral deity sanctuary and figure of Silvanus was cut into the stone at the very entrance. Later with the appearance of Mithraism it also became a Mithra's sanctuary and both deities continued to coexist at the same place and both communities considered this spelaeum as their sanctuary.

### RENDIĆ-MIOČEVIĆ, Duje

“Uz jedan novi izvor o kultu ilirskog Medaura”  
 “A new source on the cult of the Illyrian deity Medaurus”  
*Gunjačin zbornik, Zagreb, 1980, pp. 51–58.*

EN

Two inscriptions from Lambaesis in Numidia (CIL VIII, 2642 and 2581) were devoted to Medaurus, god-patron of the Illyrian town Risinium. It seems that this deity is counterpart to Aesculap, and mentioned inscriptions were found in the sanctuary complex dedicated to that Roman deity. However, the name of this deity is still absent on monuments from its area of origin (south Illyricum). Furthermore, in a cave in the southern Italy, near S. Maria di Leuca some dedications carved in rock mention names of two ships: Rhedon and Medaurus. The author tries to explain the nature of these names.

### RENDIĆ-MIOČEVIĆ, Duje

“Ilirske predstave Silvana na kulturnim slikama sa područja Delmata”  
 “Illyrian representation of Silvanus on the cult images from the area of Delmati”  
*Glasnik Zemaljskog muzeja u Sarajevu X, Sarajevo, 1955, pp. 5–40.*

EN

This is pivotal study on this subject. The author divides representations of Silvanus in four groups: Silvanus alone, Silvanus with nymphs, Silvanus with other deities, and Silvanus with nymphs and other deities. Each group is discussed in detail with appropriate examples.

### RENDIĆ-MIOČEVIĆ, Duje

“O akvejasejskoj epigrafskoj baštini i o posebnostima njenih kulturnih dedikacija”  
 “On the epigraphic heritage of Aquae Iasae and the peculiarities of its cult dedications”  
*Vjesnik Arheološkog muzeja u Zagrebu III/24–25, Zagreb, 1992, pp. 67–76.*

EN

The entire epigraphic heritage is connected with religious monuments. There is a wide range of ancient deities, as protagonists of all traditions, who are appealed to as health protectors, invoked by the sick or thanked to by those who recovered. Various deities of the highest rank (Juno, Minerva) are invoked, but the usual dedicatees are indigenous, local nymphs. The later frequently bear the attribute salutare, emphasizing their role and power. Most of the deities to whom the inscriptions were dedicated were female, with a few exceptions (Hercules, Polux, Sol). Dedicants were persons of the highest civil and/or military rank and their distribution in time shows the development and importance of Aquae Iasae.

### RENDIĆ-MIOČEVIĆ, Duje

“Problemi romanizacije Ilira s osobitim obzirom na kultove i onomastiku”  
 “Problems of Romanization of Illyrians With Special Consideration of Cults and Onomastics”

*Simpozijum o Ilirima u antičko doba, Posebna izdanja ANUBiH V, Centar za balkanološka ispitivanja 2, Sarajevo, 1967, pp. 139–156.*

EN

The author discusses consequences of the introduction of Roman cults and names, as well as burial ritual, on the autochthonous Illyrian population and their onomastics and sepulchral monuments.

### **RENDIĆ-MIOČEVIĆ, Duje**

“Dva antička signirana reljefa iz radionice majstora Maksimina”

“Two signed antique reliefs from the workshop of master Maximinus”

*Arheološki radovi i rasprave 4–5, Zagreb, 1967, pp. 339–356.*

EN

Two reliefs from antique Dalmatia are signed by master Maximinus. The first relief from Sovići, near Gruda in Herzegovina is especially interesting. It is a tombstone of a girl named Lupa who died in her twenty-second year. The monument represents her as a heroized creature in the form of a “sleeping nymph” into which, according to the widely spread antique beliefs, every deceased female is transformed, particularly a girl. The author suggests that she and her family were slaves that managed to accumulate some wealth by hard work and modest living. According to the style of her hair and to the stylistic characteristic of the second, older relief by the same master (a relief of Diana from vicinity of Imotski), the author suggests that the workshop of master Maximinus was active somewhere between the third and the fifth decades of the 2nd century A.D. reaching its climax somewhere at the close of the fourth decade when the magnificent tombstone for Lupa has been produced.

### **RENDIĆ-MIOČEVIĆ, Duje**

“Neki ikonografski i onomastički aspekti Silvanove ‘panonsko-iliričke’ kultne zajednice”

“Some iconographic and onomastic aspects of the Silvanus ‘Pannonian-Illyric’ cult community”

*Vjesnik Arheološkog muzeja u Zagrebu III/12–13, 1979–80, pp. 105–124.*

EN

The author analyses some onomastic and iconographic characteristics of the monuments of the Silvanus cult found on the area of Croatia that in antiquity belonged to the different Roman provinces (Pannonia, Dalmatia, Illyric). There are two different concepts of the cult of Silvanus: Silvanus silvester - the Silvanus of the woods, and Silvanus domesticus - the ‘domestic’ Silvanus. The first one came here as the part of the known Roman pantheon and the second one is the Pannonian autochthon deity. Monuments prove (e.g. the altar from Daruvar) that in this area, both aspects of the Silvanus cult merged and formed one rather indivisible religious unity.

### **RENDIĆ-MIOČEVIĆ, Duje**

“Glinena statueta Minerve (Atene) iz Solina”

“The clay statuette of Minerve (Athena) from Salona”

*Vjesnik za arheologiju i historiju dalmatinsku 54, Split, 1952, pp. 147–152.*

EN

In 1951, a small clay statuette (19 cm high) of Minerve has been found in the area of ancient Salona. The representation is one of the rare variants of famous Athena Promachos. The statue shows the characteristics of local, rustical art, as well as certain influences from the large statues of classical art. The author also discusses the importance of the cult of Minerva in Salona on the ground of other finds that represent that goddess.

### **RENDIĆ-MIOČEVIĆ, Duje**

“O jednom tipu ‘ilirskog’ nadgrobnog spomenika”

“About certain type of ‘Illyrian’ grave monument”

*Godišnjak ANUBiH* XIII, Centar za balkanološka ispitivanja 11 (*Alojz Benac SEXAGENARIO DICATVM*), Sarajevo, 1976, pp. 285–306.

EN

The author describes a grave monument called Adriatic-Illyrian cippus. Although it was present elsewhere in the antique world the name “Illyrian” is appropriate, of course, in cultural, historical, geographic and chronological, and not in generic, sense.

### RENDIĆ-MIOČEVIĆ, Duje

“Umjetnost Ilira u antičko doba”

“The Art of Illyrians in the Antiquity”

*Posebna izdanja ANUBiH* LXVII, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 65–81.

EN

The author discusses all aspects of Illyrian art in Greek and Roman period. Almost all monuments have some connection with cult and religion, whether autochthonous or Roman. The same is true of sepulchral monuments. This is an important synthetic work that provides basis for all further discussion of this subject.

### RODÁ, Isabel

“¿Cómo pueden descubrirse unas thermae? Entre el culto y el placer”

“Kako otkriti terme? Između kulta i užitka”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 13–16.

EN

One of the characteristic features of the Roman civilization were the thermae, private as well as public baths. They were not merely places of culture and body cult, but also sanctuaries of a health cult. The article gives the example of the thermal complex in Iluro near Barcelona.

### ROSADA, Guido

“Lares e culto dell’imperatore presso il foro di Nesactium?”

“Lares i carski kult na forumu u Nezakciju?”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 4, Pula, 1998, pp. 127–138.

IT

Per le caratteristiche strutturali e topografiche dell’ “pezzo I” nesaziense scoperto dal Puschi, nonché per le numerose testimonianze epigrafiche di divinità sincretiche istro-romane, potrebbe essere plausibile una identificazione del vano con un sacello riservato al culto o imperiale e/o dei lares indigeni o con un’aula sede di un collegium.

### SANADER, Mirjana

“Novi aspekti kulta božice Terra Mater”

“New aspects of the cult of the goddess Terra Mater”

*Opuscula archaeologica* 20, Zagreb, 1996, pp. 119–130.

EN

This article discusses inscriptions dedicated to the Roman goddess Terra Mater that were carved on nine altars discovered in the Ljubija and Bri(evo) region. A survey of scientific literature dealing with the cult of the goddess Terra Mater has shown that the worship of Mother Earth or “fertile land” in

the Roman religion did not occupy any central position, although her cult had a prominent place in imperial propaganda in certain periods.

**SANADER, Mirjana**

*Rasprave o rimskim kultovima*

*Treatises on Roman cults*

Mala knjižnica Matice hrvatske, Novi niz: kolo IX, knjiga 50, Matica hrvatska, 1999, 165 p.

EN

The book is a collection of papers published in different journals and books, or presented on the scientific colloquia. The book consists of following papers: 1. On the cult of Hercules in Croatia 2. Iconography of the Hercules images 3. Traces of the cult of Volcano in the Roman province of Dalmatia 4. New aspects of the cult of the goddess Terra Mater 5. On the origin of the cult of the deity Terra Histria.

**SANADER, Mirjana**

“Tragovi Vulkanova kulta u rimskoj provinciji Dalmaciji”

“Über die Spuren des Volcanuskultes in der römischen Provinz Dalmatien”

*Arheološki radovi i rasprave* 12, Zagreb, 1996, pp. 257–268.

DE

Das Hauptinteresse dieser Arbeit gilt dem Volcanus, einer sehr alten und verehrten römischen Gottheit, sowie der Ausbreitung bzw. Auswirkung seines Kultes in der römischen Provinz Dalmatiens. Die Analyse der antiken Quellen wie auch die Analyse bisheriger Arbeiten über den Volcanuskult in Rom und seinen Provinzen (einschliesslich und mit Bezug auf die hiesigen Funde), führen zur Konklusion, dass die Einwohner der südlichen Dalmatienküste diesen Kult gekannt und verehrt hatten. Ihre Verehrung galt Volcanus, dem mächtigen Herrn des zerstörenden Feuers. Sein Kult wurde auch zwischen den einheimischen, illyrischen Einwohnern verbreitet, worüber uns epigraphische Funde zeugen. In der nördlichen Teilen der Provinz Dalmatien sind bisher keine Zeugnisse gefunden worden, die Existenz des Volcanuskultes beweisen würden. Stattdessen sind zwei Motivtafeln bekannt, die über die Verehrung des Sedatus, einer pannonischen Gottheit, sprechen. Sedatus galt als Beschützer der Metallarbeiter. Es ist wohl bekannt, dass in den nördlichen Teilen der Provinz die Einwohner sich hauptsächlich der Metallverarbeitung widmeten. Unter diesem Aspekt kann man sedatus in die Beziehung zum Volcanus bringen, der, wie dies einige antiken Quellen sowie einige Wissenschaftler behaupten, auch als Gott der Schmiede und im weiteren Sinne auch als Gott der Metallurgie galt.

**SANADER, Mirjana**

“Zur Ikonographie der Herkules Darstellungen in Kroatien”

“Iconography of Hercules images in Croatia”

*Aktes des IV. Internationales Kolloquium uber die Probleme des Provinzialromischen Kunstschaffens, Situla* 26, Ljubljana, 1997, pp. 207–213.

EN

The paper deals with different aspects of iconography of Hercules. The catalogue comprises all known representations of Hercules on the territory of Croatia. The author discusses the meaning of certain iconographic characteristics within the structure of the Hercules cult. She also deals with specific features of that cult in the area of Croatia.

**SANADER, Mirjana**

*Kerber u antičkoj umjetnosti*

*Cerberus in the antique art*

LOGOS, Split, 1986, 170 pages + 245 figures (summary in German).

EN

Cerberus appears in the antique art in few specific contexts. The most important is iconography of Heracles' labors. It also appears in company of underworld deities like Had and Serapis. Since there was general belief that depiction of Cerberus had apotropaic function, such works of art were rather frequent. The earliest depictions of Cerberus date from the 6th century and appear in Greece. There are several versions: Corinthian Cerberus had one head, Attic Cerberus had two and Laconic Cerberus had three heads. Only version with three heads became popular throughout the antique world (Roman, Italic and Etruscan works). The second part of the book discusses four main groups of Cerberus representations. The first group is the representations of Hercules' deeds. The second group is the scenes from the underworld in which Cerberus does not take an active role but has a symbolic value. The representations of the third group show Cerberus in company of different deities while in the fourth group Cerberus is depicted alone and has apotropaic value. The last chapter of the book deals with the characters that appear in company of Cerberus. In the most cases it is Hercules, but there are also Athena, Hermes, Had and Persephone. The book also contains a catalogue with 249 units.

### **SANADER, Mirjana**

“O kultu Herkula u Hrvatskoj”

“On the cult of Hercules in Croatia”

*Opuscula archaeologica* 18, Zagreb, 1994, pp. 87–114.

EN

The Greek god Heracles used to be worshipped on the territory of Croatia and so did his Roman counterpart Hercules. The best proof of that is the numerous material evidence presented in this study in form of a catalogue. In times of Roman Empire the number of material evidence of the cult of Hercules grew substantially in comparison to the times of Greek colonization. Roman administration and soldiers were the main worshipers of the cult. Although the traces of the cult were found in almost all parts of Croatia, most of them were concentrated in large urban areas (Pola, Salona, Siscia) and quarries (the Island of Brač and Seget Donji). The existing inscriptions cannot, for the time being, throw any light on the attitude of the local population towards this god.

### **SANADER, Mirjana**

“O tipologiji Kerberovih prikaza u antičkoj umjetnosti”

“On typology of Cerberus representations in the antique art”

*Zbornik radova sa znanstvenog skupa Kulturna animalistika (Split 29. 09. 1997.)*, Split, 1998, pp. 104–108.

EN

The author gives a short review of state of research on this matter and suggests several main thematic groups depending on the context and function of Cerberus in different figural representations.

### **SANADER, Mirjana**

“Prikaz Kerbera na jednoj daunskoj nadgrobnoj steli”

“Darstellung des Kerberos auf einer Daunischer Grabstele”

*Opuscula archaeologica* 17, Zagreb, 1993, pp. 253–262.

DE

Im einstigen Gebiet der Daunier die das Land am Golf von Manfredonien bewohnten entdeckte man sehr originelle Grabstelen. Die Darstellungen auf den Stelen erzählen auf eindrucksvolle Weise Szenen aus den Begräbnisritzen und dem Totenkult. Auf einer ist die Darstellung des Hadeshundes Kerberos zu sehen. Daunische Künstler hatte das Ungeheuer mit drei Hundeköpfen dargestellt. Da die Stele geschädigt und Kerberos zum Teil unverkennlich ist, wird in diesem Text versucht, anhand der bishe-

rigen Erkenntnissen über die Kerberosikonographie die Dargestellungsart zu rekonstruieren. Darüber hinaus mit Hilfe der gleichen Methode der ikonographischen Vergleiche wird genaue Entstehungszeit dieser Stele auf das Ende des VI. Jhr. beziehungsweise den Anfang des V. Jhr. v. Ch. datiert.

### **SELEM, Petar**

“Stanje istraživanja sfingi carske palače u Splitu”

“The state of research of the sphinx statues in the imperial palace in Split”

*Adriatica praehistorica et antiqua. Miscellanea Gregorio Novak dicata*, Zagreb, 1971, pp. 291–332.

EN

So far, eight sphinx statues (whole or fragmented) were established within the Diocletian's palace in Split. The author discusses their function within the area of two crucial architectural units: peristilos and mausoleum.

### **SELEM, Petar**

“Boginja s tisuću imena. Neki aspekti pojave egipatskih bogova u dalmatinsko-panonskom krugu”

“The Goddess with Thousand Names. Some Aspects of Presence of Egyptian Deities in Pannonia and Dalmatia”

*Hrvatski znanstveni zbornik I*, Zagreb, 1971, pp. 291–326.

EN

The author discusses in detail the cults of Isis and Serapis. He also analyses the character of representations of some other Egyptian deities, such as Bes, Hippocrates, Anubis, Hermes-Thot, Nephertum, Sekhmet and Jupiter-Amon. Part of this article deals with shaouabtis and different amulets and in the conclusion the author analyses the character and interrelations of mentioned cults of Egyptian origin.

### **SELEM, Petar**

*Izidin trag, egipatski kulturni spomenici u rimskom Iliriku*

*The Trail of Isis, Egyptian cult monuments in the Roman province of Illyricum*

Biblioteka znanstvenih djela 96, Književni krug, Split, 1997, 237 p. (summary in French).

EN

This book is synthesis of many years of research in Eastern, especially Egyptian cults. The author explains specific characteristics of the traces of Egyptian deities found in the historic area of Croatia. He applied necessary systematic and analytic approach to specific subjects of research. The book reveals nature of the Egyptian cults in this area and discusses distribution of those cults in Hellenistic and Roman periods. There is also a thorough catalogue of all finds connected with the Egyptian religion in the area of the Roman provinces of Dalmatia and Pannonia (in the extent they included the historical area of Croatia). There are clear disproportions in the number of monuments in certain areas that indicate importance of certain centers and micro-regions. Perhaps the most valuable aspect of the book is the discussion on relationship between the Egyptian cults and local cults of the Illyrian population. The relationship between the people who practiced those cults is also analyzed. Many monuments were discussed considering their artistic value and the place of their origin.

### **SELEM, Petar**

“Inicijacijski prizor na fragmentu mitraičkog reljefa iz Murse”

“The initiation scene on the fragment of the Mithraic relief from Mursa”

*Opuscula archaeologica* 11–12, Zagreb, 1987, pp. 131–141.

EN

The article deals with the initiation scene on the fragment of the Mithraic relief from Osijek (Roman Mursa). The left figure is Pater, the highest stage of Mithraic initiation. The figure that kneels on the right is neophyte who takes part in the ritual of initiation. It is important to mention that he has been shown as a child: he is small, naked, with his finger raised to his mouth. This scene compared with other documents of the Mithraic cult (wall paintings from the mithraeum below the church of St. Maria Vetere in Capua and verses from the mithraeum below the church of St. Prisca in Rome) proofs that in the Mithraic initiation rituals neophyte symbolically died to be born, just like a child, in the new life in the light of consciousness. Therefore, the fragment from Osijek represents a valuable contribution to understanding of the mysterious Mithraic initiation rituals.

### SELEM, Petar

“Dvije brončane statuete egipatskih božanstava. Nove akvizicije Arheološkog muzeja u Zagrebu”

“Deux statuettes égyptiennes au Musée Archeologique de Zagreb”

*Vjesnik Arheološkog muzeja u Zagrebu* III/22, Zagreb, pp. 147–154.

FR

Parmi les nouvelles acquisitions du Musée Archeologique de Zagreb, on remarque deux statuettes égyptiennes en bronze: l'une représente le dieu Nefertoum, l'autre la déesse Bastet. Les deux statuettes sont des produits typiques des arts mineurs égyptiens de la Basse époque et de l'époque alexandrine et romaine. Il est cependant évident que les deux statuettes appartiennent à une certaine catégorie des objets qui ne restaient pas limités à l'Égypte même, mais qui participaient à la diffusion des idées dans les régions européennes de l'Empire romain.

### SELEM, Petar

“Egipatska teoforna imena na tlu Hrvatske”

“Egyptian theophoric names in Croatia”

*Opuscula archaeologica* 23–24 (SPORTVLA DISSERTATIONUM MARINO ZANINOVIC DICATA), Zagreb, 2000, pp. 109–114.

EN

So far, there are proofs for eight people with Egyptian theophoric names that lived in coastal towns and in immediate inlands of the Roman province of Dalmatia. Four of those names are derived from the name of Isis, three from Serapis and one from Apis. The paper discusses their inclusion in the Roman onomastic formula and the status of those people. Such names indicate presence of people of Egyptian origin in Dalmatian harbors, especially in Salona, Iader and in the areas that gravitated to these two centers.

### SELEM, Petar

“Mitraizam Dalmacije i Panonije u svjetlu novih istraživanja”

“New research in Mithraism of Dalmatia and Pannonia”

*Historijski zbornik* XXXIX (1), Zagreb, 1986, pp. 173–204.

EN

After the insight in state of research on this subject, the author further discusses some issues, especially those concerning tauroctonia and initiation symbols on figural representations, offering possibilities of reinterpretation and some new elements in picture of Mithraism based on new research results.

### SELEM, Petar

“Mithrin kult u Panoniji”

“The cult of Mithra in Pannonia”

*Radovi Instituta za hrvatsku povijest* 8, Zagreb, 1976, pp. 5–63.

EN



The paper presents a brief review of Mithra's cult in Pannonia and contains catalogue with descriptions and short interpretation of 132 monuments connected to that cult.

### **SELEM, Petar**

*Les religions orientales dans la Pannonie Romaine. Partie en Yougoslavie*  
*Eastern religions in the Roman Pannonia*

Etudes Préliminaires aux Religions Orientales dans l'Empire Romain (EPRO) 85, E. J. Brill, Leiden, 1980, XV + 293 p. + 44 pl.

EN

The book comprises of six chapters dedicated to different Egyptian deities (Mithra, Cybele and Attis, Jupiter Dolichenus, Sabazius, etc.). Each chapter has the same pattern: catalogue of epigraphic and figural monuments followed by information on ethnic origin and social status of the believers, on sanctuaries and names given to individual deities, on iconography and artistic value and stylistic characteristics of figural representations and finally on datation and distribution routes. This book presents valuable corpus of documentation as well as preliminary synthesis.

### **SELEM, Petar**

“Egipatski bogovi u rimskom Iliriku”

“Egyptian gods in the Roman Illyricum”

*Godišnjak Centra za balkanološka ispitivanja* ANUBiH IX/7, Sarajevo, 1972, pp. 5–104.

EN

This is one of the fundamental works on this subject. The paper comprises of two sections. The first is catalogue of monuments (26) with thorough description and interpretation of individual monuments. The catalogue is divided on coastal area, continental part of the Roman Dalmatia, and Pannonian area. The second part of the paper is discussion on nature of cults (Isis, Serapis, Osiris, minor deities, Jupiter-Amon, shouabtis and amulets) and people who practiced those cults (routes of distribution, customs officers, Roman officials, soldiers, citizens, Egyptians).

### **SELEM, Petar**

“Nekoliko zapažanja o difuziji egipatskih kultova po rimskoj Dalamaciji”

“Some remarks on the diffusion of the Egyptian cults in the Roman province of Dalmatia”

*Vjesnik za arheologiju i historiju dalmatinsku* 72–73, Split, 1979, pp. 79–92.

EN

1. Three objects from the collection of the Franciscan monastery in Sinj somewhat change the usual picture: a) Small bronze statue of Isis that was probably found somewhere in the western Bosnia. It is another proof for large diffusion of small Egyptian statues that were carried by individual travelers or merchants. These objects have magic meaning quite separate from their original religious content. b) Two shouabtis that probably origin from the site of Citluk (ancient Aequum). In the course of the 2nd century this town had close contacts with towns Ampelum and Apulum in Roman Dacia. There is a possibility that the Egyptian cults could have reached Aequum from these towns. 2. A small figure in the form of mummy that reminds us of shaouabti has been found on the island of Hvar. It could have come here in Hellenistic times, but it is more probable that it reached the island in Roman period and proves the existence of an Egyptian cult on this island. 3. A manuscript from the end of the 18th or the beginning of the 19th century that mentions a bronze sculpture of Isis in Salona is the only proof of its existence since it has been lost. The shields represented at the base of the monument suggest the connection between the Egyptian and Imperial cult. It is dated at the end of the 2nd century A.D.

### **SELEM, Petar**

“La découverte d'une statuette de Nefertoum à Hvar et le Problème de la diffusion des cultes égyptiens dans les îles de la Dalmatie moyenne”

“Pronalazak figurice Nefertuma na Hvaru i problem širenja egipatskih kultova na srednjodalmatinskim otocima”

*Hommages à Jean Leclant*, Institut français d’archéologie orientale, BdE 106/3, Paris, 1994, pp. 455–460.

FR

Les remarques que nous allons proposer se portent sur le fait que la ville fondatrice de Pharos fut l’île égéenne de Paros, donc un lieu de la Grèce insulaire. Et c’est précisément la Grèce égéenne, la Grèce insulaire, qui fut aux IV<sup>e</sup> et III<sup>e</sup> siècles la plaque tournante de la diffusion non seulement de la religion égyptienne proprement dite, mais aussi l’utilisation magico-religieuse et prophylactique des petits objets de provenance égyptienne. Remarquons par exemple la double présence de Nefertoum, une divinité presque entièrement absente du dossier de l’implantation égyptienne en Europe à l’époque romaine. Une notice manuscrite se référant à la publication de Š. Ljubic laisse à croire que quelques-uns des objets égyptiens de Hvar furent trouvés parmi le matériel hellénistique.

### SELEM, Petar

“Egipatski šauabtiji iz zbirke Carrara-Bratanić”

“Les shaouabti égyptiens de la collection Carrara-Bratanić”

*Vjesnik za arheologiju i historiju dalmatinsku* 65–67, Split, 1965, pp. 113–118.

FR

Nous pouvons aisément conclure que nos shaouabti proviennent, eux aussi, de régions proches de Salone, sinon de la ville elle-même. Dans leur ensemble, les statuettes de la collection Carrara-Bratanić rejoignent le niveau artisanal des meilleurs exemplaires de la collection du Musée. Il est absolument certain que par le seul fait de la présence des shaouabti de cette collection, nous voyons apparaître de nouveaux témoignages d’une importance extraordinaire qui révèlent le rayonnement tout à fait particulier jusqu’aux bords de l’Adriatique, des croyances en faveur dans la civilisation pharaonique.

### SELEM, Petar

“Egipatska božanstva u Arheološkom muzeju u Splitu”

“Egyptian deities in the Archaeological Museum”

*Vjesnik za arheologiju i historiju dalmatinsku* 61, Split, 1963, pp. 94–110.

EN

The author discusses provenience, quality of production and iconographic and stylistic characteristics of collection of 20 small religious objects of Egyptian origin kept in the Archaeological Museum in Split. Five bronze statuettes represent a sitting goddess breast-feeding a child. The child is Horus and the goddess-mother is the fusion of Isis and Hathor. There is also a small amulet made of enameled clay representing Isis that has obviously been made in Roman times. The largest number of statuettes (11) represents Osiris. Deities Bes, Nefertoum and Sekhmet are represented with one example each. On the grounds of eleven statuettes of Osiris and five statuettes of Isis-Hathor that represent the original Egyptian versions of these deities, the author claims that there a certain Egyptian community existed in Salone and surrounding area.

### SELEM, Petar

“Anubis na tlu Hrvatske”

“Anubis in the area of Croatia”

*Zbornik Mirjane Gross (U povodu 75. rođendana)*, Zavod za hrvatsku povijest Filozofskog fakulteta u Zagrebu, Zagreb, 1999, pp. 29–36.

EN

Egyptian deity, Anubis, the escort of the dead in the afterlife is present both in the Hellenistic and Roman period. It is incorporated in the cult of Isis and therefore spreads through the many provinces

of the Empire. Being connected with Hermes, he remains escort of the souls but he also acquires new characteristics of messenger between worlds of the living and of the death. There are six representations of that deity in the area of Croatia. Two are small amulet pendants that illustrate his prophylactic dimension. Two are figures in relief on votive altars. Especially interesting is the head with the Anubis mask represented on the ara from Sisak. Finally, two depictions are on Gnostic gemas where this deity appears in syncretistic form of Hermes-Anubis.

### **SELEM, Petar**

“Egipatski šauabtiji i amuleti u Arheološkom muzeju u Splitu”

“Egyptian shaouabti and amulets in the Archaeological Museum in Split”

*Vjesnik za arheologiju i historiju dalmatinsku* 63–64, Split, 1969, pp. 125–144.

EN

The author gives a catalogue of shaouabti and amulets kept in the Archaeological Museum in Split and discuss their iconographic and stylistic characteristics as well as their provenience and production quality. The analyses of nine shaouabti and five different amulets (three of those are udjat – amulets in the form of eye, and the other two represent Horus and Anubis) suggest that in the period from the 1st to the 4th century A.D., in Salona and in the area that gravitates to it, there was an Egyptian ethnic group. According to the rather uniform and very modest quality of production of these shaouabti, the position of this group hasn't been very high on the social scale.

### **SELEM, Petar**

“Aspekti teatralizacije u kultu Kybele i Attisa”

“Les aspects scéniques du culte de Cybèle”

*Antički teatar na tlu Jugoslavije. Saopštenja sa naučnog skupa*, Novi Sad, 1981, pp. 187–195.

FR

Parmi les cultes d'origine orientale, celui de Cybèle et d'Attis démontre une des plus fortes tendances vers la théâtralisation. La musique et la danse étaient intimement liées aussi bien à la légende métroaque qu'aux pratiques cultuelles. Nombreux sont les monuments figurés où les deux divinités apparaissent en liaison avec divers instruments de musique et la danse d'Attis se situe dans le centre même de l'histoire sacrée. D'autres documents nous confirment que le culte micrasitique était particulièrement apprécié à Siscia où existait aussi un collège des dendrophores. La pratique théâtrale en général y était aussi bien enracinée comme le prouve l'inscription funéraire de l'acteur qui “mourrit dans sa carrière tant de fois, mais jamais comme celle-ci”.

### **SELEM, Petar**

“Egipatska umjetnost na tlu Hrvatske”

“Egyptian art in Croatia”

*Glasnik UNESCO (Faraonski Egipat)* 41, Paris – Zagreb, 1988, pp. 39–42.

EN

It is a brief overview of the material remains from the area of Croatia that could be connected with the Egyptian art.

### **SELEM, Petar**

*Egipat. Mumije otvaraju usta*

*Egypt. Mummies open their mouth*

Ultra 3, Zagreb 1998, p. 64.

EN

The opening mouth ritual was the final step in mummification, but also in the making of human sculptures. The ritual is associated with the idea of the life-creating breath. It also symbolizes the passing into afterlife.

### SELEM, Petar

“Ikonografija lika Harpokrata na spomenicima hrvatskog prostora”

“Iconography of Harpocratus on monuments from Croatia”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 85–100.

EN

In Croatia, Harpocratus, Egyptian deity of Hellenistic period, appears mostly on small personal or household object of protective and/or votive character. An interesting example is gema from Burnum.

### SELEM, Petar

“Quelques indices sur les relations entre les divinités autochtones et orientales en Dalmatie romaine”

“Naznake o odnosima epihorskih i istočnih božanstava u rimskoj Dalmaciji”

*Illyrica antiqua ob honorem Duje Rendić-Miočević: Radovi s međunarodnoga skupa o problemima antičke arheologije*. Zagreb 6. – 8. XI. 2003. (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 425–432.

FR

Quelques indices sur les relations entre les divinités autochtones et orientales en Dalmatie romaine.

### SHEK BRNARDIĆ, Teodora

“Svećenička udruženja u starom Rimu”

“Religious associations in ancient Rome”

*Latina et Graeca* 35, Zagreb, 1990, pp. 99–102.

EN

The author lists and describes different religious associations in the age of ancient Rome.

### SIMONI, Katica

“Srebrna žlica iz Siska”

“Ein Silberloffel aus Sisak”

*Vjesnik Arheološkog muzeja u Zagrebu* III/21, Zagreb, 1988, pp. 79–86.

DE

Den silbernen Löffel aus Sisak haben wir nach sicheren Analogien mit Löffeln aus dem Schatz in Desana um das Jahr 500 und bis in die erste Hälfte des 6. Jahrhunderts datiert, wie auch der bekannte ostgotische Schatz datiert wird. Die silbernen Löffel des 5.-7. Jahrhunderts ihren Prototyp in antiken Löffeln haben, und sich aus ihnen entwickelt haben, wie eine Reihe von antiken Grabfunden von Silberloffeln beweist. Über den Gebrauch dieser silbernen Löffel sind die Meinungen geteilt. Einige nehmen an, dass die christlichen Symbole auf den Löffeln ein Beweis dafür sind, dass sie in der eucharistischen Liturgie Verwendung fanden. Andere dagegen sind der Meinung, dass die christlichen Symbole auf den Löffeln kein Beweis für ihren Gebrauch im christlichen Gottesdienst sind und bekräftigen diese Behauptung mit der Tatsache, dass christliche Symbole auch an anderen profanen Gegenständen, und sogar auf Waffen vorkommen.

**SLAPŠAK, Božidar; HROBAT, Katja**

“Detecting ritual landscape in oral tradition: the case of Rodik-Ajdovščina”

“Sagledavanje obrednog prostora u usmenoj tradiciji: slučaj Rodik-Ajdovščina”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 301–310.

EN

The authors suggest that, in cases such as Rodik-Ajdovščina (Slovenia), oral traditions show the survival of non-Christian, partly Christianized beliefs and rituals. The tradition of Rodik can thus demonstrate the problem of ritual landscapes related to archaeological sites. Here discussed are three figures of folklore tradition, in their locational and archaeological context.

**SORDI, Marta**

“A proposito di un’iscrizione di Salona”

“Über eine in Solin gefundene Inschrift”

*Rivista di filologia e di istruzione classica* 39/89, fasc. 3, Torino, 1961, pp. 301–308.

DE

Über eine 1954 in Solin gefundene Inschrift, in der 3 Kirchengemeinschaften: ...ani, Iudaei und Christiani erwähnt werden. Die Autorin ist nicht mit den bisherigen Interpretationen dieser Inschrift (B. Gabricevic und S. Panciera), nach denen die Endung ...ani als [pag]ani ergänzt werden sollte, einverstanden, sondern schlägt vor, es als [Rom]ani zu ergänzen.

**STARAC, Alka**

*Augustov hram*

*The Temple of Augustus*

Kulturno-povijesni spomenici Istre 8, Pula.

EN

Small (47 pages), richly illustrated (22 photos) booklet which briefly describes all aspects of the Temple of Augustus in Pola.

**STIPČEVIĆ, Aleksandar**

“Monumentalna praistorijska plastika iz Istre”

“Monumental prehistoric sculpture in Istria”

*Republika* 1, Zagreb, 1961.

EN

The author discusses monumental prehistoric sculptures discovered in Istria, mainly in Nesactium.

**STIPČEVIĆ, Aleksandar**

Kultni simboli kod Ilira

Illyrian cult symbols

*Posebna izdanja ANUBiH* LIV, Centar za balkanološka ispitivanja 10, Sarajevo, 1981, 204 p. + 36 tab.

EN

This book is systematization of extensive archaeological, anthropological, ethnological and historical material. The first part of the book deals with the structure of Illyrian symbolism and discusses symbolical meaning of geometric ornaments, solar, lunar and fire symbols, chthonic, funerary and fertility symbolism, fantastic animals as symbols, amulets and number symbolism. The second part of the book is an extensive study in origin and development of Illyrian symbolism. There are symbols of pre-Illyrian (Mediterranean origin), Egeo-Cretan symbols, as well as symbols that came from steppes,

Greece, Italia, or East. There are also symbols of Celtic origin and special chapter is dedicated to the Illyrian symbolism in the Roman period. The third part of the book deals with remains of Illyrian symbolism in cultures that later inhabited this area.

### STIPČEVIĆ, Aleksandar

*Iliri – povijest, život, kultura*

*Illyrians – history, life, culture*

Školska knjiga, Zagreb (11974; 21989, 31991), 203 p.

EN

The first synthesis on Illyrians covers all aspects of their life: art, history, religion, linguistics, costume, material culture, economy, warfare, everyday life... Chapter VII. under the title "Spiritual Life", among other things (language, art, and literacy) deals with religious phenomena and burial ritual.

### STIPČEVIĆ, Aleksandar

"Simboličko značenje zmije na iliro-grčkom novcu"

"Symbolical meaning of serpent on Illyrian and Greek coins"

*Godišnjak ANUBiHXIII*, Centar za balkanološka ispitivanja 11 (*Alojz Benac SEXAGENARIO DICATVM*), Sarajevo, 1976, pp. 245–252.

EN

The serpent appears in a number of symbolic structures.

On the island of Pharos it represents the Illyrian community (as opposed to he-goat that represented Greeks). On the coins of Greek colonies Dyrhachion and Apollonia as well as on the coins of the town of Olympae, the serpent is in association with the cult of Aesculap and his wife Hygeia that was very popular in different form among Illyrians. Coiled serpent on the coins of the town of Aman-tia probably has chthonic and protective meaning, while on the coins of the tribe of Labeates snake appears as decoration on prow of the ship.

### STIPČEVIĆ, Aleksandar

"Religiozni simbolizam prapovijesne monumentalne plastike iz Nezakcija"

"Religious symbolism of the prehistoric monumental sculptures from Nesactium"

*Materijali. Povijesno društvo Istre* 3, Pula, 1983, pp. 27, 74.

EN

The author briefly discusses monumental sculptures discovered in Nesactium from the point of view of the Illyrian religious symbolism.

### STIPČEVIĆ, Aleksandar

"Religiozni simbolizam prapovijesne monumentalne plastike iz Nezakcija"

"Religious symbolism of the prehistoric monumental sculptures from Nesactium"

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 2, Pula, 1996, pp. 65–68.

EN

The author discusses monumental sculptures discovered in Nesactium from the point of view of the Illyrian religious symbolism.

### STIPČEVIĆ, Aleksandar

"Kult heroiziranog pokojnika u ilirskoj religiji"

"The cult of heroic ancestors in Illyrian religion"

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 215–222.

EN

The author discusses features of this very important cult among Illyrians. Such cult is best documented in Greek mythology. Among Illyrians this cult is documented primarily with “princely graves”. That reflects important social changes in the Early Iron Age that were followed by significant changes and introduction of almost deified heroes in religious and cult concepts.

### **SUIĆ, Mate**

“Iz mediteranske baštine jadranskih Ilira”

“From the Mediterranean heritage of the Adriatic Illyrians”

*Radovi Filozofskog fakulteta u Zadru*, vol. 4, *Razdio historije arheologije i historije umjetnosti 2* (1962–1963), Zadar, 1966, pp. 44–58.

EN

The author describes different phenomena that originate from the pre-ethnic periods and that are especially present in the ancient Liburnian society. One of these phenomena is the privileged position of women in Liburnian society. It can be seen in Liburnian epichoric cults since all deities of Illyrian names are female (Anzotica, Ica, Iria, Jutossica, Sentona). The neighboring Histrians probably had deities of similar character (Boria, Nebres, Ica). All these goddesses of fecundity and fertility are in a way Magna Mater of a particular territorial unit (civitas). This phenomenon is clearly represented on the sculpture of Venus – Anzotica found at Nin (Aenona), where the male partherus (the principle of male fertility) drastically subordinated to Anzotica itself.

### **SUIĆ, Mate**

“Orijentalni kultovi u antičkom Zadru”

“The Oriental cults in antique Zadar”

*Diadora 3*, Zadar, 1965, pp. 91–128.

EN

There are proofs for the existence of a number of Oriental cults in Zadar: Mithraism, cults of Isis and Serapis, Cybele, Liber and Libera, Zeus Amon and Gorgon. There are also traces of very important rituals of taurobolia and cryobolia that were originally connected with the cult of Attis and Cybele, but from the 3rd century A.D. onwards it connects almost all cults and has the character of the public, official cult. That can be proved by remains of the altar for that purpose of the forum of Zadar. It also illustrates the phenomenon of syncretism for which there are many examples (e.g. Dedication to Isis and Serapis and to Liber and Libera in the same inscription). The author claims that all of these cults were concentrated around forum and capitolium in Zadar after its reconstruction in the 3rd century A.D. when the whole spiritual atmosphere in the Empire changes.

### **SUIĆ, Mate**

“Novo o Kairosu”

“Du nouveau sur Kairos”

*Vjesnik za arheologiju i historiju dalmatinsku* 54–59, Zbornik radova posvećenih M. Abramicu I, Split, 1954–1957, 1–5.

FR

Pour certains, Kairos marche sur le tranchant de la lame, pour d'autres il équilibre la balance qui est posée sur la lame; d'après Chimairios, Kairos tient l'épée de la main droite et c'est avec la lame qu'il établit l'équilibre, ce qu'illustre notre spécimen. D'après ce qui précède, notre trouvaille représente, pour l'instant, la seule confirmation connue de cette troisième variante concernant la fonction de l'attribut inséparable de Kairos.

### SUIĆ, Mate

“Liburnski nadgrobni spomenik (“Liburnski cipus”)  
 “Liburnian sepulchral monument (“Liburnian cipus”)  
*Vjesnik za arheologiju i historiju dalmatinsku* 53, Split, 1952, pp. 59–97.

EN

Liburnian cipus is a type of monument that was in use in the 1st, 2nd and partially 3rd century A.D. on strictly limited area that was also the area of the Illyrian tribe of Liburni. It seems that it was also the area of origin of that tribe. Cipus represents the house of the dead and imitates the house of the living. That concept, grave-house, is very old in this area. The form of cipus developed from stone grave mounds, and its concept can be connected with central stone-built objects that are usual in the area of Mediterranean.

### SUIĆ, Mate

“Tato – Ilirski deus Patrius”  
 “Tato – Illyrian deus Patrius”  
*Starinar* XI/1960, Beograd, 1961, pp. 93–98.

EN

The author suggests a new reading of the inscription on a relief of a ‘Thracian Horseman’ found in Bulješevci in southern Serbia. It is a votive inscription dedicated by the soldier of the 7th legion of the Roman army. By means of onomastic analysis, the author proves that the inscription is dedicated to a Roman interpretation (interpretatio Romana) of an Illyrian deity of parents and ancestors in general – Tato, or Taton. If we could connect that deity to the figure on relief, that would throw more light on the concept of the ‘Thracian Horseman’ in general.

### SWOBODA, Roksanda Maria

“Denkmäler des Mater-Magna-Kultes in Slowenien Und Istrien”  
 “Spomenici kulta Magne Mater u Sloveniji i Istri”  
*Bonner Jahrbücher* 169, Bonn, 1969, pp. 195–207.

DE

Katalogische Beschreibung von 21 Denkmälern aus verschiedenen Lokalitäten in Slowenien und Istrien (Ig, Emona, Celeia, Poetovio, Pola, Karlovic, Portorož, Koper).

### ŠARIĆ, Ivan

“Japodske urne u Lici”  
 “Urns of Iapodi in the area of Lika”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/9, 1975, pp. 23–36.

EN

The author deals with two examples of Iapodic urns - one from Široka Kula and one from Komići. Both of them have inscriptions with Iapodic names in Roman onomastic formula. The second one has also some drawings (dolphin and horse with wagon and a man on it. Among other things, author discusses the symbolic and religious meaning of these drawings. Both urns are dated in the second century A.D.

### ŠARIĆ, Ivan

“Tri antička spomenika s otoka Lopuda”  
 “Trois monuments antiques provenant de l’île de Lopud”  
*Izdanja HAD-a* 12 (*Arheološka istraživanja u Dubrovniku i dubrovačkom području*), 1988, pp. 111–118.

FR



Les monuments sont des fragments romain en pierre, trouvés fortuitement lors de travaux de conservation des petites églises pre-romanes Saint-Jean et Saint-Nicolas. Une partie de stèle funéraire romaine, un fragment d'image du culte de Mithra et un fragment de relief de sarcophage antique ont été découverts. Le fragment de la représentation du culte de Mithra est une partie de composition en relief assez grande qui représentait une scène de sacrifice du taureau sacré. L'étendue et la popularité du culte de Mithra dans cette région sont dues certainement à l'influence d'Epidaure d'où ce culte s'est propagé sur son territoire.

### ŠARIĆ, Ivan

“Kamene urne u Lici”

“Stone urns from Lika”

*Izdanja HAD-a 1 (Arheološka problematika Like)*, 1975, pp. 57–74.

EN

The article deals with stone urns with the Latin inscriptions. On the grounds of their shape and ornaments the author discusses some aspects of the burial ritual of Japodi and suggests that these urns represented some kind of family tombs and the symbolic abode of the deceased.

### ŠAŠEL KOS, Marjeta

Pre-Roman Divinities of the Eastern Alps and Adriatic

Predrimška božanstva istočnih Alpa i Jadrana

*Situla 38*, Narodni muzej Slovenije, Ljubljana, 1999, 227 p.

EN

Monograph on Pre-Roman Divinities of the Eastern Alps and Adriatic includes data relevant to some Croatian territories, especially the eastern Adriatic coast. The book covers following themes: From Fons Timavi to Aecorna in Savaria: Epichoric and Imported Divinities, The Goddess Aucorna in Emona, Historian and Liburnian Goddesses, Matres Magnae in Saloniae - a Note, Savus and Adsalluta, Iuppiter Depulsor - a Norican Deity?, The World of Local Divinities from Celeia and Its Territory, and Nutrices Augustae Deae.

### ŠEGVIĆ, Marina

“Rimski grob u Topuskom”

“The Roman grave from Topusko”

*Vjesnik Arheološkog muzeja u Zagrebu* III/12–13, Zagreb, 1979–1980, pp. 125–150.

EN

This single female grave has been accidentally discovered in 1976. Among other rich grave goods there is a group of beautiful amber objects of the highest artistic value (naturalistic vine leaves with figural scenes on one side, shell, spinner, dice, buttons). The author claims that these objects (as well as other similar finds) are connected with the cults of chthonic deities, maybe with the cult of Liber and Libera. The grave is dated in the end of the second and the beginning of the third century A.D.

### ŠEGVIĆ, Marina

“Žrtvenik Libera i Libere u Topuskom”

“L'autel de Liber et Libera à Topusko”

*Vjesnik Arheološkog muzeja u Zagrebu* III/14, Zagreb, 1981, pp. 67–72.

FR

L'autel de Liber et Libera est découvert sur le versant sud de la colline “Babicevo brdo” à Topusko. Caius Catullinus Firmus, le bénéficiaire consulaire, a fait élever l'autel et l'avait dédié au couple divin italique, à Liber et à sa parèdre Libera. Comme cette région était depuis des anciens temps l'endroit

où l'on honorait des dieux domestiques des forêts, des eaux, des sources thermales ayant les noms indigènes: Vidasus et Thana, iconographiquement proches des dieux Silvain et Diane, c'est-à-dire de Liber et Libera, nous estimons que ce monument de chez nous pourrait témoigner d'une double interprétation romaine du couple divin domestique pannonien des champs et la fertilité, Vidasus et Thana, une fois vu dans la variante de Silvain et Diane, et une autre fois comme Liber et Libera. Dans ce contexte l'autel à Liber et Libera fut élevé par notre beneficiare du 2<sup>me</sup> siècle de n.e., et de cette manière il a bien concilié ses croyances étant Italique et militaire à la fois, avec des coutumes du pays où il faisait son service militaire.

### ŠEGVIĆ, Marina

“Antički kultovi u Sisku i Topuskome”

“The antique cults in Sisak and Topusko”

*Izdanja HAD-a 10 (Arheološka istraživanja na karlovačkom i sisačkom području)*, 1986, pp. 95–102.

EN

The author analyses the epigraphic sources and remains of monuments considering the cults in Sisak and Topusko and compares that material with the results of studies in topography and communications in this border area between the Roman provinces of Dalmatia and Pannonia. There are significant differences in the development of these two centers. In Sisak we can find the traces of practicing all cults of the Roman pantheon, official and syncretistic, as well as the oriental and autochthonous cults. In Topusko, the element connected with the traditional life of the local population is much more emphasized. That is particularly visible in practicing cults of deities of the local pantheon and identifying those deities with the similar from the Roman religious system (*interpretatio Romana* - Vidasus, Thana, Silvanus, Liber, Libera, and other familiar deities). While Sisak develops as the real metropolis of the Pannonia Superior with all characteristics of the Roman city, Topusko becomes a specific settlement, healing resort and sanctuary near the thermal springs, with the obvious tendencies of gravitating to the neighboring Dalmatia.

### ŠEGVIĆ, Marina

“Fortuna iz Topuskog”

“Fortune from Topusko”

*Arheološki radovi i rasprave 12*, Zagreb, 1996, pp. 283–289.

EN

Liberta Domitia Pusilla set up an altar dedicated to Fortuna (*Fortuna Augustae*). The name of this *liberta* is the gentilicium of the renowned Roman family Domitia, widespread in the East, resulting from early romanization of the eastern provinces, and it frequently occurs in Pannonia Superior. Such dedications and vows to Fortuna are uncommon in the Croatian part of Pannonia. This inscription is the only one of the kind found so far in Topusko, while several specimens have been found in Varaždinske Toplice (*Aquae Iasae*). The altar is of a widespread Pannonian type and the inscription is dated to the 2<sup>nd</sup>-3<sup>rd</sup> century A.D.

### ŠEGVIĆ, Marina

“Pannonico-delmatica: A question of Continuity”

“Pannonico-delmatica: A question of Continuity”

*Predci i predteči – mitove i utopii na Balkanite*, Blagoevgrad, 1997, pp. 427–433.

EN

The author gives evidence for strong cultural and religious continuity in the area of Pannonian and Illyrian tribes that was clearly visible even in the Late Roman and early Byzantine period. It is especially true of different autochthonous deities that appear in syncretistic contexts or in *interpretatio Romana*.

### ŠIMIĆ, Jasna

“Brončanodobna antropomorfna plastika u sjeveroistočnoj Slavoniji i Baranji”  
“Anthropomorphe Plastik aus der Bronzezeit im nordöstlichen Slawonien und Baranja”  
*Osječki zbornik* 20, Osijek, 1989, pp. 9–30.

DE

Die anthropomorphe Plastik der Mittelbronzezeit, die sich im nordöstlichen Slawonien und Baranja meldet, macht mit derjenigen aus der südlichen Batschka und den zwei Exemplaren aus dem westlichen Syrmium die westliche Gruppe der anthropomorphen Plastik des Donaugebietes. Sie entstand im Rahmen der Bijelo Brdo – Dalj Gruppe des Komplexes der pannonischen inkrustierten Keramik, nebst Wirkung der ägäischen Einflüsse aber auch des alten spätneolithischen Erbes der Vucedol-Kultur, das bis zum Anfang der Mittelbronzezeit lebte. Diese Gruppe der Statuetten ist die älteste innerhalb der Idoloplastik der Bronzezeit im Karpaten-Donaugebiet. Die ältesten Exemplare charakterisiert der flache Rumpf und die realistische Darstellung des Schmucks und der Bekleidung, ausgeführt durch kannelierte und eingedruckte Motive, oft weis inkrustiert. Die jüngeren Formen erhalten eine glockige Form am unteren Teil, der oft hohl ist, und der realistische Stil läßt vor dem ornamentalen immer mehr nach.

### ŠKEGRO, Ante

“Trački konjanik iz Kreševa”  
“Thrakischer Reiter aus Kreševo (Bosnien und Herzegowina)”  
*Opuscula archaeologica* 16, Zagreb, 1992, pp. 49–56.

DE

Ein Bruchstück eines Votivmedaillons in Rliefform mit der Darstellung eines thrakischen Reiters aus der Archäologischen Sammlung des Franziskanerklosters in Kreševo stammt aller Wahrscheinlichkeit nach aus der mittelbosnischen Region, wo sich im Altertum die wichtigsten römischen Straßen kreuzten und wo sich neben dem römischen Zentrum Aquae S... ein gebirgiges Jagdrevier befand. Das Denkmal kann in das erste Viertel des 3. Jhs. datiert werden und weist auf die Existenz der Anhänger des Kults der thrakischen Gottheit im Binnenland der römischen Provinz Dalmatien.

### ŠOŠTARIĆ, Renata; DIZDAR, Marko; KUŠAN, Dora; HRŠAK, Vladimir; MAREKOVIĆ, Sara

“Comparative Analysis of Plant Finds from Early Roman Graves in Ilok (Cuccium) and Šćitarjevo (Andautonia), Croatia: A Contribution to Understanding Burial Rites in Southern Pannonia”  
“Komparativna analiza biljnih ostataka iz ranorimskih grobova iz Iloka (Cuccium) i Šćitarjeva (Andautonia), Hrvatska: prilog poznavanju pogrebnih običaja u južnoj Panoniji”  
*Collegium Antropologicum* 30, Zagreb, 2006, pp. 429–436.

EN

A comparative archaeobotanical analysis of the plant remains from the Early Roman incineration graves in Ilok and Šćitarjevo shows the existence of a complex burial ritual, but at the same time enables a better understanding of the agriculture and trade of the 1st/early 2nd century AD in southern Pannonia. The lentil (*Lens culinaris*) and the other fruit remains were non-carbonised and mineralised, which means that they were placed in the grave in fresh, dried or cooked form as food for the deceased (belief in an immortal soul), as remains of the funerary feast, or as a sacrifice to the gods.

### TASSAUX, Francis

“Augustovska božanstva u Istri”  
“Les dies augustes en Istrie”

*Izdanja HAD-a 18 (Arheološka istraživanja u Istri)*, Zagreb, 1997, pp. 77–84.

FR

La majorité des divinités indigènes en Istrie romaine sont augustes. C'est un phénomène pour l'apparition duquel on peut se référer à l'autel d'époque tibérienne, dédié à Bona Dea Heia Augusta, élevé par Calpurnia dans l'île de Pag, et dont la disparition pourrait être datée avec la dernière dédicace qui se situe dans l'époque de Sévère Alexandre. A défaut d'une interprétation traditionnelle satisfaisante de ce phénomène (acte de loyalisme, attitude conventionnelle) et ayant présent qu'il émane essentiellement des meuleux populaires, on peut croire que les dédicants voulaient augmenter l'efficacité de la divinité en sollicitant en même temps la surhumanité de l'Empereur. Le phénomène est aussi l'expression d'une romanisation particulièrement réussie de l'Istrie, ou les dédicants aux divinités indigènes portent souvent une dénomination latine.

### TEŽAK-GREGL, Tihomila

“O problemu idoloplastike u badenskoj kulturi (Povodom najnovijeg nalaza na Vučedolu)”

“Zum Problem der Idolplastik in der Badener Kultur (Anlässlich des neusten Fundes aus Vučedol)”

*Opuscula archaeologica* 13, Zagreb, 1988, pp. 11–21.

DE

Im Jahre 1988. entdeckte man auf der Fundstelle Weinberg Streim in Vučedol zwei ausgezeichnete Tonidole der Badener Kultur. Sie sind flach modelliert mit betonten Schultern und Hüften. Am oberen Teil befindet sich ein Loch zum Aufsetzen des Kopfes. Als der Kopf in keinem Fall der solchen Badener Tonfiguren gefunden wurde, vermutet man daß er aus einem organischem Stoff (vielleicht aus Holtz) modelliert war. Einen verwandten Typ der Flachidole mit dem Loch zum Kopfaufsetzen kennen wir auch aus dem Bereich der Černavoda III Kultur welche der klassischen Baden-Kultur vorangeht. Solche Idole sind meistens mit dem Kult der Fruchtbarkeitsgöttin verbunden. Das ist ein uralter mediterranischer Kult kennzeichnend für die neolithischen land wirtschaftlichen Kulturen.

### TEŽAK-GREGL, Tihomila

“Prilog poznavanju neolitičkih obrednih predmeta u sjevernoj Hrvatskoj”

“Contribution to the knowledge about Cult objects in the Neolithic of Northern Croatia”

*Opuscula archaeologica* 27, Zagreb, 2003, pp. 43–49.

EN

The article analyzes a new find of a quadrangle altar with animal heads on the angles from the Starčevo site in Cernička šagovina. The find initiated a new discussion about these type of artefacts in Starčevo culture, their origin and evolution, and the presence or absence of influences from Vinča culture.

### TOMAS, Helena

“Votive inscriptions in Linear A”

“Votivni zapisi na Linear A pismu”

*Znakovi i riječi – Signa et litterae: zbornik projekta “Protohistorija i antika hrvatskog povijesnog prostora”*, Hrvatska sveučilišna naklada, Zagreb, 2002, pp. 43–62.

EN

Paper discusses votive inscriptions in the Bronze Age Cretan Linear A script still undeciphered. Votive inscriptions on libation tablets, votive cups, a ladle, a figurine, axes, silver pins and a golden ring, are continuous texts and should offer some ideas on the syntax of the language as well as of the ritual context in which they were used.

### **TOMIČIĆ, Željko**

“Brončana statueta Herkula iz okolice Goričana u Međimurju”  
“The Bronze Statuette of Hercules from the Vicinity of Goričan in Međimurje”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/15, 1982, pp. 15–28.

EN

Beside the valorization of the statuette, the author discusses the position of micro-region of Međimurje in traffic communication in antiquity. In connection to these problems he also discusses some aspects of the Hercules cult. By typological estimations, the statuette could be dated to the reigns of Antonine emperors, i.e. to the second century A.D.

### **TOMORAD, Mladen**

“Egyptian cults in major Roman fleets”  
“Egipatski kultovi u rimskoj floti Mizena i Ravene”  
*Illyrica antiqua ob honorem Duje Rendić-Miočević: Radovi s međunarodnoga skupa o problemima antičke arheologije. Zagreb 6. – 8. XI. 2003.* (Editorin–chief Mirjana Sanader), Zagreb, 2005, pp. 441–450.

EN

The Roman fleets were one of the main gateways for diffusion of Egyptian cults into the Roman world, and both merchant and war fleets had a significant role in that diffusion. The Egyptian goddess Isis and her Hellenistic husband Serapis had a very important role in religious practice in the Roman fleet.

### **TUDOR, Dumitru**

“Nuovi monumenti sui cavalieri danubiani”  
“New monuments of the cult of Danubian Rider”  
*Dacia* 4, Bucurest, 1960, pp. 333–362.

EN

Among 47 monuments, the author discusses a group of monuments from the province of Dalmatia (6 from Salona and 1 from Delminium) and one monument that possibly comes from Brigetio.

### **TUDOR, Dumitru**

“Corpus monumentorum religionis Equitam Danuviorum (CMRED)”  
“Corpus monumentorum religionis Equitam Danuviorum (CMRED)”  
*I. Monuments*, E. J. Brill, Leiden, 1969, pp. 137.

DE

Enthält katalogische Beschreibung der Votivtafeln, die den Donaureiter darstellen. Es werden auch alle bis jetzt bekannten Exemplare vom Territorium ex-Jugoslawiens angeführt.

### **URANIĆ, Igor**

“Pogrebna stela Min-Nakhta u Arheološkom muzeju u Zagrebu”  
“The Min-Nakht funerary stele in the Zagreb Archaeological Museum”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/23, Zagreb, 1990, pp. 183–190.

EN

On the example of stele no. 589 from the Archaeological Museum in Zagreb, the author deals with the problems of funerary steles in Egypt. He discusses writing rules for the ritual formulae in the cult of the dead and also gives an translation of the text with commentary.

**URANIĆ, Igor**

“Prilozi o skarabejima srca u Arheološkome muzeju u Zagrebu”

“A contribution to the study of the heart scarabs in the Zagreb Archaeological Museum”

*Vjesnik Arheološkog muzeja u Zagrebu* III/24–25, 1992, pp. 249–262.

EN

Scarabs were used for numerous magical purposes. Heart-scarabs are the most impressive among amulets of this kind. They are much bigger and fabricated with much more care than the others. They were one of the most popular amulets among those dedicated to the dead in Ancient Egypt and had a very important function in the Egyptian cult of the dead. Almost all of them bear the inscription from the XXX. chapter of the “Book of the Dead”. However, their symbolism is extremely complex and often difficult to understand. In the collection of the Archeological Museum in Zagreb, beside a great number of small scarab amulets, there are also fifteen good examples of the heart-scarabs.

**URANIĆ, Igor**

*Ozirisova zemlja*

*The Land of Osiris*

Školska knjiga, Serija Lucius, Zagreb, 2005, 265 p.

EN

The monograph explains the development of egyptian mythology and world view, but also the influence of Egypt on the culture and philosophy of the western civilization.

**URANIĆ, Igor**

“Book of the dead Papyrus Zagreb 601”

“Knjiga mrtvih Papirus Zagreb 601”

*Studien zur Altägyptischen Kultur* 33, Hamburg, 2005, pp. 357–371, Taf. 1–6.

EN

Different The Book of the Dead versions from the late Egyptian period, provide a very precious evidence of development of ancient Egyptian religious thought. In the case of Papyrus Zagreb 601 we deal with one specific example of hieratic funerary text consisting of seven BD chapters dedicated to Idjedtu-Khonsukheper inhabitant of the ancient city of Thebes and the wab-priest of Amon.

**URANIĆ, Igor**

“Sedam brončanih kipova Harpokrata”

“Seven Bronze Statues of Harpocrates”

*Vjesnik Arheološkog muzeja u Zagrebu* 3/XXXVI, 2003, pp. 191–198.

EN

Among the deities that appear during the Hellenistic period in Egypt is Harpocrates. It is actually a hellenistic adaptation of the god Horus from the oldest pharaonic tradition. Harpocrates is one of the new forms of Horus developed during the Hellenistic period.

**VIDRIH PERKO, Verena; VOMER GOJKOVIČ, Mojca**

“Pijenje vina i kult boga Libera i nalazi iz Poetovije”

“Wine and the cult of God Liber in Poetovio”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 323–332.

EN

The first part of the paper gives a short description of the culture of wine-drinking in ancient Rome, and the exclusion of women from it. The second part deals with vessels and faucets that illustrate the local production of wine, confirmed by the inscriptions dedicated to the god Liber.

### **VINSKI, Zdenko**

“Krstoliki nakit epohe seobe naroda u Jugoslaviji”  
“Cross-shaped jewelry from the Great Migration period found in Yugoslavia”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/3, 1968, pp. 103–168.

EN

This is an interpretative review of all finds of the cross-shaped jewelry dating from the Great Migration period that were found on the area of the former Yugoslavia. In this typological discourse author also gives the short history and religious background for this phenomenon.

### **VINSKI-GASPARINI, Ksenija; ERCEGOVIĆ, Slavica**

“Ranosrednjovjekovno groblje u Brodskom Drenovcu”  
“The early medieval cemetery at Brodski Drenovac”  
*Vjesnik Arheološkog muzeja u Zagrebu* III/1, 1958, pp. 129–161.

EN

The cemetery (32 graves) has been excavated in 1952 and 1953 and belongs to the Avaro-Slavic culture. It is dated in the first decades of the 9th century A.D. Among other archaeological features of this site, the authors describe some very interesting and specific burial customs that suggest unusual burial rituals.

### **VOJVODA, Pavo**

“Prilog čitanju starohrvatskih simbola”  
“A contribution to the interpretation of early Croatian symbols”  
*Izdanja HAD-a 15 (Arheološka istraživanja u Kninu i Kninskoj krajini)*, Zagreb, 1992, pp. 141–144.

EN

In the Museum of Croatian Archaeological Monuments in Split there are two object of yet undetermined purpose. They are made of deer antler with engraved images of a tree between two animals. One was discovered in the mounted warrior grave 161 from the early Croatian cemetery at Ždrijac near Nin, and the other was most probably found at the early Croatian cemetery at Ivoševci near Knin. The article suggests the Christian rather than pagan (shamanistic) interpretation of these symbols.

### **VULIĆ, Nikola**

“Trački konjanik i druge ikone iz antičkog doba”  
“Der thrakische Reiter und andere Ikonen aus der Antike”  
*Spomenik Srpske kraljevske akademije* 98/1941–1948, Beograd, 1948, pp. 281–318.

DE

Bringt 113 römische Denkmäler aus verschiedenen Lokalitäten in Serbien, Mazedonien und Kroatien.

### **ZANINOVIĆ, Marin**

“Neki aspekti Augustova kulta u Dalmaciji”  
“Some aspects of the Augustus’ cult in Dalmatia”  
*Histria Antiqua* 4/1998, Pula, 1998, pp. 37–44.

EN

Augustus' deification was part of a complex process that started with Caesar, but was based on much older traditions. It is generally taken that the deification of Augustus began on August 1, 12 BC, when Drusus consecrated the altar to him in Lungdunum. He also installed a special sacerdos for the Imperial Cult. In Dalmatia the cult of Augustus was practiced in all major centers, especially in colonies, but also in municipalities. It was characterized by collegia of augustales, generally, a group of six (seviri augustales). Forum temples in colonies and municipalities were centers of the cult. Publius Cornelius Dolabella, famous governor of Dalmatia from AD 14 to 20, was the first legatus pro praetore Divi Augusti et Ti. Caesaris Augusti. Appointed by Augustus as chief magistrate and military commander, he definitely played a major role in spreading and strengthening of the Imperial Cult in Dalmatia. He made Epidaurus the centre of the official cult of the province.

### ZANINOVIĆ, Marin

“Dionizijska posuda s Hvara”

“The askos with Dionysian scene from Hvar”

*Prilozi povijesti umjetnosti u Dalmaciji* 21, Fiskovićev zbornik, Split, 1980, pp. 49–60.

EN

At the end of the last century an askos was found in a grave in Hvar. Today it is part of a private collection in Paris. The Dionysian scene on it is the exact replica of the scene on the Borghese crater in Louvre and crater found on the sunken ship near Mahdia in Tunisia. An identical askos was found in Thermes in Uzbekistan, on the border with Afghanistan, in the area of ancient Kushan-Bactrian state. The vases were made in Pergamese workshops. Because of the relief with eight sacrificial attributes on the lower part of the vase, it is dated in the 1st century AD. The relief is an almost identical replica of the sacrificial attribute frieze on the architrave on the divine Vespasianus and Titus temple on the Roman Forum. The Dionysian tradition was always strong on the island of Hvar because it was a wine growing centre. The Greek polis Pharos minted its own coins in the 4th century BC with Dionysus' head obverse and his cantharos was on the reverse of the coin.

### ZANINOVIĆ, Marin

“Štovanje Libera na istočnom Jadranu”

“Il culto di Libero sull'Adriatico Orientale”

*Posebna izdanja ANUBiH LXVII*, Centar za balkanološka ispitivanja 11 (*Simpozijum Duhovna kultura Ilira*), Sarajevo, 1984, pp. 245–252.

IT

Il culto del dio popolare antico della vigna e della fertilità è presente in molti posti sulla costa orientale dell'Adriatico. Così a Histria dove è stato onorato nella sacella che si trovano nei posti dove erano villae rusticae. A Senia importante porto per il retroterra iapodica, secondo un'iscrizione che era dedicata a Liber pater e secondo un ritrovamento di una statua attribuita alla stessa divinità, si può presumere l'esistenza del suo santuario. Senia era un centro importante per il commercio e si trasportava il vino delle vicine isole d'Arba, di Crexa e Curicta verso l'interno della provincia. A Iader (Zadar – Zara) il culto è attestato nel sincretismo con le Iside e Serapide. A Salona, capitale della provincia Dalmazia abbiamo parecchie iscrizioni dedicate a Liber e anche delle statue e dei rilievi. L'argo salonitano era anche un centro importante per la produzione vinicola. Così troviamo l'iscrizione d'un negotiator vinarius, CIL III 2131. Nella vicina isola di Brazza, antica Brattia, abbiamo due dediche a Liber. Una con l'interessante epiteto Torcle(n)si, CIL III 3093 = 10100, Škrip. Lo stesso epiteto troviamo in un'altra dedicazione della località di Žrnovo sull'isola di Korcula (Curzola, antica Corcyra nigra), CIL III 3065 = 10082. Le tradizioni dionisiache sono molto antiche sull'isola di Hvar (Lesina, antica Pharia) dove Pharos, fondazione paria del quarto secolo a. C. conia le monete con la testa di Dioniso e con l'uva e cantharo al reverso. Sulla costa meridionale della stessa isola, a Zavala, anche oggi la località dove si produce un ottimo vino locale, sul sito di una villa rustica romana abbiamo trovato il rustico rilievo della dea Libera nell'atto della libazione. Anche a Narona, antico emporio per il commercio con l'interno cetrare illirico il dio Liber era molto onorato e aveva un tempio nell'età repubblicana. Un'altro tempio era costruito dai militari vicino ili loro castrum a Bigeste a una ventina



di chilometri da Narona. Il culto di Liber praticavano tutti i ceti della popolazione e come la sua popolarità era forte tra la gente nativa possiamo dire che in questa divinità abbiamo anche aspetti d'un culto autoctono della fertilità espressa nel culto di questo antico dio italico.

### ZANINOVIĆ, Marin

“Kult božice Dijane u Senji”

“Il culto di Diana a Senia”

*Senjski zbornik IX*, Senj, 1982, pp. 43–52.

IT

Due iscrizioni dedicate a Diana trovate di recente nell'antica Senia, porto della regione della Liburnia e della Giapidia hanno arricchito la nostra conoscenza dei culti in questo municipio liburnico. Fin'adesso abbiamo le dediche alle divinità orientali alla Cibele, al Mithra, al Sarapis ed al Liber pater. Nel centro della città, vicino alla cattedrale d'oggi sono stati trovati i resti del tempio della Magna mater – Cibele con due statue marmoree mutilate della dea. Nell'iscrizione dedicata al Liber pater si parla della ricostruzione della sua aedicula, che doveva trovarsi vicino all'edificio della Magna mater. Sul posto dove è stata trovata la seconda iscrizione nel medioevo si trovava la chiesa di San Giovanni Battista, proprio nelle vicinanze del presupposto tempio della Cibele, e questo secondo l'opinione dell'autore ci dà la possibilità di pensare all'esistenza di una aedicula o di un tempietto di Diana. I dedicanti della iscrizione sono di origine italica e Cariena gentilizio che troviamo per la prima volta nella provincia di Dalmazia è di origine italo-etrusca. Le iscrizioni si possono datare più probabilmente nel secondo secolo dopo Cristo.

### ZANINOVIĆ, Marin

“Liberov hram u Polacama na otoku Mljetu”

“Tempel des Liber Pater in Polace auf der Insel Mljet”

*Arheološki vestnik XLI*, Ljubljana, 1990, pp. 725–732.

DE

Gelegentlich der Konservierungs- und Reinigungsarbeiten an der frühchristliche Basilika aus dem 6. Jh., fand man in dem um das spätantike Grab eingebauten material eine Inschrift. Die Inschrift wurde im Auftrag von Vilicus Magnus zum Wohl des C. Balbinianus verfertigt. Bei dieser gelegenheit wurde der tempel mit dem Portikus, dem Liber Pater gewidmet, erweitert. Den Funden nach muß in der Bucht von Polace in der Antike ein Tempel bestanden haben, der dieser alten italischen Göttlichkeit, gerühmt sowohl an der östlichen Adria-Küste als auch im Inneren des Illyricums gewidmet war. Es besteht die Möglichkeit, daß der Tempel genau an der Stelle der Basilika stand, die ihn in sich schloß und ersetzt hat. Liber wurde besonders in der Kolonie Narona verehrt, wo ebenfalls sein Tempel stand, wie das auch im in der Nachbarschaft liegenden Lager Bigeste der Fall war. Auf der benachbarten Insel Korcula wurde eine Inschrift mit dem Epitheton Liber Torclensis entdeckt. Vermutlich war auch die Insel Melite ein Territorium der römischen Kolonie in Narona. Nach dem Ausbleiben des Pränomens, nach den epigraphischen Eigenschaften der Inschrift sowie nach der Schreibweise des Buchstaben L kann diese Inschrift in das 3. Jh. datiert werden. *Arheološki vestnik*, 41, Ljubljana 1990., pp. 725-732.

### ZANINOVIĆ, Marin

“Liberov natpis iz Vrsara”

“L'iscrizione di Liber a Vrsar (Orsera)”

*Izdanja HAD-a 18 (Arheološka istraživanja u Istri)*, Zagreb, 1997, pp. 137–141.

IT

L'iscrizione con la dedicazione a Liber e stata trovata nel luglio del 1992 durante i lavori di restauro sull'abside della chiesa di Santa Madonna a Marina a Vrsar (Orsara). La datazione e stata fissata nell'anno 107 con i consoli Sura e Senecione, cioe nell'eta traiana. Questo periodo e noto per

l'espansione di diversi collegia bacchici specialmente nelle parti orientali dell'impero. Nell'Histria una regione con una sviluppata viticoltura era popolare il culto di questa divinità, come sulla costa orientale adriatica, di cui sono note le dedichezioni, le statue ed i templi a Narona e nell'isola di Melita (Mljet).

### ZANINOVIĆ, Marin

“Tri antička reljefa sa Hvara”

“Three antique reliefs from the island of Hvar”

*Opuscula archaeologica* 6, Zagreb, 1966, pp. 15–24.

EN

Three reliefs were found and are kept on the Island of Hvar. The relief of Silvanus and the nymphs was most probably found on the site of a villa rustica near the village Dol. This compositional scheme is usual in the area of the tribe of the Delmatae. The relief was most likely carved in some local workshop on the island. The relief of Silvanus alone was found in the village of Svirče on the site of a villa rustica. It has almost identical analogies in Salona and it is probably the work of the same (Salonitan?) workshop. The relief of Libera has been found on in the village Zavala also near the site of the Roman villa. It proves the continuity of the Dionysian cult on the island. The author also analyses the ancient pantheon of central Dalmatian islands from the inscriptions and monuments.

### ZANINOVIĆ, Marin

“Siscia u svojim natpisima”

“Siscia in its inscriptions”

*Izdanja HAD-a 6 (Arheološka istraživanja u Zagrebu i njegovoj okolini)*, Zagreb, 1981, pp. 201–208.

EN

Around 60 inscriptions have been found in Siscia, 25 (almost half) of which are dedicated to various deities. They are very interesting because of Siscian pantheon and variety of social groups which dedicated them. There is a number of dedications to the official Roman pantheon (Jupiter, Juno, Sol, Genius of the place, Hercules) among which the state officials are usually connected with Jupiter. In this group we can include very interesting finds of two altar dedications to Ceres (in one of those she is connected with the state cult of Jupiter) that are also the only dedications to this goddess in Pannonia. That can be explained through the importance of Siscia in antique grain trade. The other group is connected with Orientals (merchants and soldiers) and represented by a number of dedications to Mithra and Isis, and we also have proofs of existence of the Cybele - Magna Mater cult. The third group that includes dedications to Silvanus (5 altars) and Liber (2 altars) is usually connected with the local population, slaves and servants.

### ZANINOVIĆ, Marin

“Kult Afrodite i Venere na tadašnjoj hrvatskoj obali”

“The Cult of Aphrodite and Venus on the Croatian Coast”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 157–166.

EN

When the Parians came to Pharos they brought along their cults as well, first and foremost that of Dionysus, depicted on coins. Closely linked to that is the cult of Aphrodite, which is attested on Pharos by two Greek inscriptions. In Roman times, the cult of Venus was present in larger centres with statues raffigurating her.

### **ŽANIC-PROTIĆ, Jasna**

“Antička brončana plastika iz Arheološkog muzeja u Splitu I.”

“Roman bronze sculpture from the Archaeological Museum in Split I.”

*Vjesnik za arheologiju i historiju dalmatinsku* 81, Split, 1988, pp. 21–32.

EN

This is the first part of the article dealing with the large collection of the Roman bronze sculptures kept in the Archaeological Museum in Split. This article also has catalogue of 40 small sculptures of Roman deities, geniuses and heroes. It also contains the statuettes of Oriental deities. Along with the description of each piece, the author gives datation, possible analogies and available literature where some of these sculptures were previously published.

### **ŽIŽEK, Ivan**

“Keramika s kulturnim motivima iz Poetovija”

“Ceramic vessels with cult motifs from Poetovio”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 13, Pula, 2005, pp. 333–336.

EN

The author describes cult vessels - jugs with three handles decorated with animal and vegetable ornaments, probably used in initiation rituals, as well as small sculptures with cult motifs, such as three kneeling young men in front of an altar, which may represent initiation to the Mithraic cult. Also mentioned are oil-lamps with relief decoration representing Heracles, Dionysus or satyr.

### **ŽUPANČIĆ, Matej; PETRU, Sonja**

“Merkur s Tinjana”

“Mercurio di Antignano”

*Izdanja HAD-a* 11 (*Arheološka istraživanja u Istri i Hrvatskom primorju* 2), Pula, 1987, pp. 119–126.

IT

Mercurio, il greco Ermete, protettore dei mercati, acquisisce nell'esemplare di Antignano, tramite la penna di ibis, una più particolare dimensione: nella rappresentazione ellenico-egizziana del congiungimento di Ermete con Thot egli incarna l'intelletto come nuova proprietà del dio onnisciente.

### **ŽUPANEK, Bernarda**

“Continuity and change: burial practice in Roman Emona”

“Kontinuitet i promjena: običaj sahranjivanja u rimskoj Emoni”

*Histria Antiqua: časopis Međunarodnog istraživačkog centra za arheologiju* 8, Pula, 2002, pp. 157–164.

EN

It has been a generally accepted belief that in the Roman town of Emona the burial practice of cremation had changed in favour of inhumation during late antiquity. The change was explained as the influence of Christianity on the burial practices from the beginning of the 3rd century onwards. The author, on the basis of a statistical analysis of Emona's northern cemetery, suggests that the changes in burial rites could be understood in terms of an increased social acceptability of inhumation.

## Strategija razvoja

Ovaj pregled radova o kulturnim i religijskim fenomenima u prapovijesti i antici na hrvatskome povijesnom prostoru predstavlja prvu fazu stvaranja kompleksne baze podataka koja će se moći dalje razvijati. Dosad su određeni tematski, prostorni i vremenski okviri koji će poslužiti kao jezgra baze, a zahvaljujući pregledu raspoložive literature prikupljen je velik broj unosa te su napisani odgovarajući sažeci. Tako je stvoren početni korpus podataka za elektroničku bazu.

Razvoj projekta trebao bi se usmjeriti na uspostavu temeljne elektroničke verzije ovoga pregleda koja bi se učinila dostupnom potencijalnim korisnicima putem interneta, uz minimalnu kontrolu pristupa. Na taj bi se način uspostavila stalno otvorena veza s čitateljima i korisnicima baze koji bi ukazivali na nove ili neuvrštene radove te ispravljali i nadopunjavali postojeće unose. Tako bi se maksimalno popunili okviri baze zadane prvom fazom i ona bi se u budućnosti jednostavno ažurirala unosom podataka o radovima iz novih izdanja. S obzirom na to da smo utvrdili kako je najveći problem nedostupnost i nedostatak sažetaka za starije radove, bazu će u budućnosti trebati proširiti na radove izdane u razdoblju od 1900. do 1945, pa čak i ranije. U kontaktu s korisnicima bazu će trebati opremiti adekvatnim alatima za pretraživanje, prilagoditi potrebama i ujednačiti po formi i sadržaju, a po potrebi i tematski proširiti.

\* \* \*

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