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**UDK: 904(497.5)''652'':29**

**292.21**

**726.1.032.7(497.5)**

Izvorni znanstveni članak  
*Original scientific paper*

Primljeno:  
Received:

18. prosinca 2007.

## CARSKI KULT U ASERIJI

### *THE IMPERIAL CULT AT ASSERIA*

#### *Apstrakt*

*Oko 6 km istočno od Benkovca, a oko 1 km južnije od današnjeg sela Podgrađa, diže se gradina na kojoj se nalazila Asseria, jedno od najistaknutijih središta antičke Liburnije.*

*Na ovom je prostoru rimska antika djelovala punom silinom svoje civilizacijske i političke misije. U rimskim se provincijama javljaju mnogi spomenici koji su u uskoj vezi s carskim kultom, gdje postaju izraz lojalnosti mjesnog stanovništva.*

*Kataloški i u kontekstu nalaza obrađeno je 6 spomenika direktno i indirektno vezanih uz štovanje carskoga kulta u Aseriji.*

*Ključne riječi: Aserija, carski kult, latinska epigrafija*

#### *Abstract*

*Some 6 km east of Benkovac, and around 1 km to the south of the present day village of Podgrađe, stands a hillfort that was the site of Asseria, one of the most important centers of Roman Liburnia.*

*The Roman state was able to carry out to the full extent its civilizational and political missions in this region. Many monuments appear in the Roman provinces that are closely connected to the imperial cult, where they represent an expression of the loyalty of the local population.*

*Six monuments directly and indirectly related to the worship of the imperial cult in Asseria are analyzed in catalogue form and in the context of finds.*

*Key words: Asseria, latin epigraphy, imperial cult*

Oko 6 km istočno od Benkovca, a oko 1 km južnije od današnjeg sela Podgrađa, diže se gradina na kojoj se nalazila *Asseria*, jedno od najistaknutijih središta antičke Liburnije /Sl. 1/.<sup>1</sup> Već u predrimsko doba bila je to značajna i prilično prostrana gradina, dok se u rano rimsko doba razvila u grad “klasičnog” tipa, a stanovnici su joj bili *immunes*, odnosno oslobođeni od plaćanja tributa. Imunitet je vjerojatno najkasnije stekla u vrijeme Augusta, a municipalno uređenje s civitetom također vrlo rano.

Gospodarski razvitak Liburnije počiva na jakoj pomorskoj tradiciji te na napretku zemljoradnje, usponu stočarstva i iskorištavanju šuma. Arheološka istraživanja pokazala su da je u Liburniji kontinuitet središnjih naselja dominantna pojava. Njihovo municipalno uređenje ovisilo je o različitim okolnostima. U pojedinim liburnskim općinama izrazita je

Some 6 km east of Benkovac, and around 1 km to the south of the present day village of Podgrađe, stands a hillfort that was the site of *Asseria*, one of the most prominent centers of Roman Liburnia /Fig. 1/.<sup>1</sup> In the pre-Roman period it was already a important and fairly extensive hillfort, while in the early Roman period it developed into a city of the “classic” type, and its inhabitants were *immunes*, meaning spared from paying tribute. This immunity was probably acquired at the latest in the Augustan period, and municipal status with civic rights must also have been granted very early.

The economic development of Liburnia was based on a strong maritime tradition, along with advances in agriculture, success in stock-breeding, and the exploitation of forests. Archaeological research has shown that in Liburnia the continuity of central settlements was the dominant feature. Their municipal status depended on various circumstances. Individual

<sup>1</sup> Prva su sondažna istraživanja na Aseriji vršena 1835., a sustavna arheološka istraživanja započeo je Archäologisches Institut in Wien 1898. i nastavio u prvim godinama 20. stoljeća. Ta su istraživanja objavljena: H. LIEBL – W. WILBERG, 1908, 17-88. Radovi na Aseriji obnovljeni su 1998. revizijom arheoloških istraživanja antičkog foruma na položaju srednjovjekovne crkve Sv. Duha, srušene u Domovinskom ratu. Godine 1998. započela su sustavna arheološka istraživanja pod vodstvom **dr. sc. Ivo Fadića**, tada muzejskog savjetnika Arheološkog muzeja u Zadru, danas ravnatelja Muzeja antičkog stakla u Zadru. Sustavna su arheološka istraživanja izvedena dosada u deset kampanja.

<sup>1</sup> The first excavations at Asseria were performed in 1835, and systematic archaeological investigation was begun by the Archäologisches Institut in Vienna in 1898, and continued during the first years of the 20<sup>th</sup> century. These excavations are published: H. LIEBL – W. WILBERG, 1908, 17-88. Investigation began again at Asseria in 1998, with a revisory excavation of the Roman forum at the site of the medieval church of the Holy Spirit, demolished in the Homeland War. Systematic archaeological excavations began in 1998 under the direction of **Ivo Fadić**, PhD, then museum advisor in the Archaeological Museum in Zadar, and now the director of the Museum of Ancient Glass in Zadar. Ten campaigns of systematic archaeological excavation have been carried out so far.



Sl. 1. Zračna fotografije Aserije

*Fig. 1. Aerial photograph of Asseria.*

dominacija domorodačke elite koja, unatoč stjecanju civiteta, njeguje etničke pređaje i kultove.

Stara središta na prirodno branjenim položajima uglavnom ostaju unutar zacrtanog perimetra bedema, postupno se preuređujući pod utjecajem rimskog urbanizma.<sup>2</sup> Sva su naselja predrimskog postanka, nijedno nije osnovano ili počelo egzistirati u rimsko vrijeme. Glavno svetište i trg (forum)

Liburnian districts saw a distinct domination by an indigenous elite, which continued to profess ethnic traditions and cults despite acquiring civil rights.

The ancient centers on naturally defensive positions mainly remained within the previous perimeters of their ramparts, gradually reorganizing under the influence of Roman urban planning.<sup>2</sup> All of these settlements are of pre-Roman origin, not a single one was founded or began to exist in the Roman period.

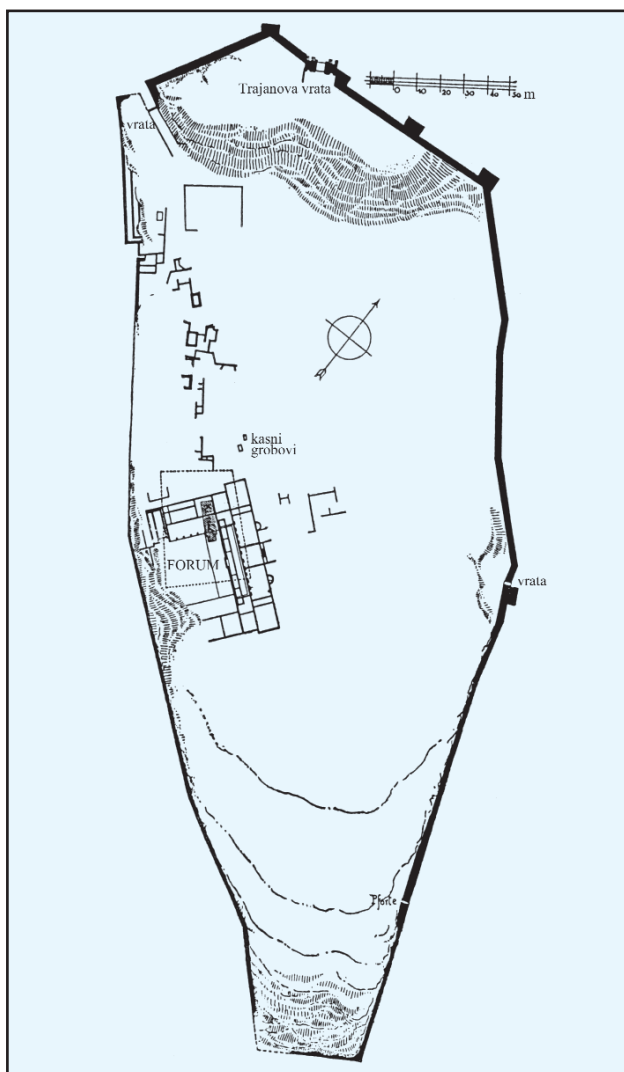
<sup>2</sup> Za razliku od južnih dijelova Dalmacije (Ilirika) u Liburniji su se razvili gradski centri neovisno o grčkoj kolonizaciji. Posrednji grčko-helenistički utjecaji uočljivi su opet posebno kod fortifikacija: SUIĆ 1963, 82-94.

<sup>2</sup> In contrast to more southerly parts of Dalmatia (Illyricum), urban centers developed in Liburnia independently of Greek colonization. Indirect Greek-Hellenistic influences can, however, be noted, particularly in the fortifications: SUIĆ 1963, 82-94.



zadržavaju pre-drimske pozicije, a mahom preživljava i raniji sistem ulica.<sup>3</sup>

Tlocrt Aserije izrađen je već nakon istraživanja Arheološkog instituta u Beču krajem 19. i početkom 20. st. /Sl. 2/. Gradska dominanta s forumom nalazila se negdje po sredini uzdužnog pravca, na najvišoj apsolutnoj razini naselja, uz sam jugozapadni perimetar zidina /Sl. 3/. Bio je širok oko 28 metara, a prema kompoziciji i smještaju toliko je mogao biti i dugačak. Forum svakako nije srazmjeran prostranstvu i veličini naselja (oko 450x150 metara). S oba boka foruma dizao se dosta dubok trijem, a vjerojatno je imao krilo i na trećoj strani, uz gradski bedem.<sup>4</sup>



Sl. 2. Tloris Aserije (prema H. LIEBL - W. WILBERG, 1908, Bb. 19, Fig. 2)

*Fig. 2. Plan of Asseria (from Liebl-Wilberg 1908).*

The main temple and square (forum) retains the pre-Roman position, and the earlier layout of streets survived to a great extent.<sup>3</sup>

The plan of Asseria had already been drawn up after the excavations of the Archaeological Institute of Vienna at the end of the 19<sup>th</sup> and beginning of the 20<sup>th</sup> century /Fig. 2/. The main center of the city with the forum was located somewhere in the middle of the main lengthwise street, at the highest absolute height of the settlement, just along the very southwestern perimeters of the walls /Fig. 3/. It was around 28 meters wide, and according to the composition

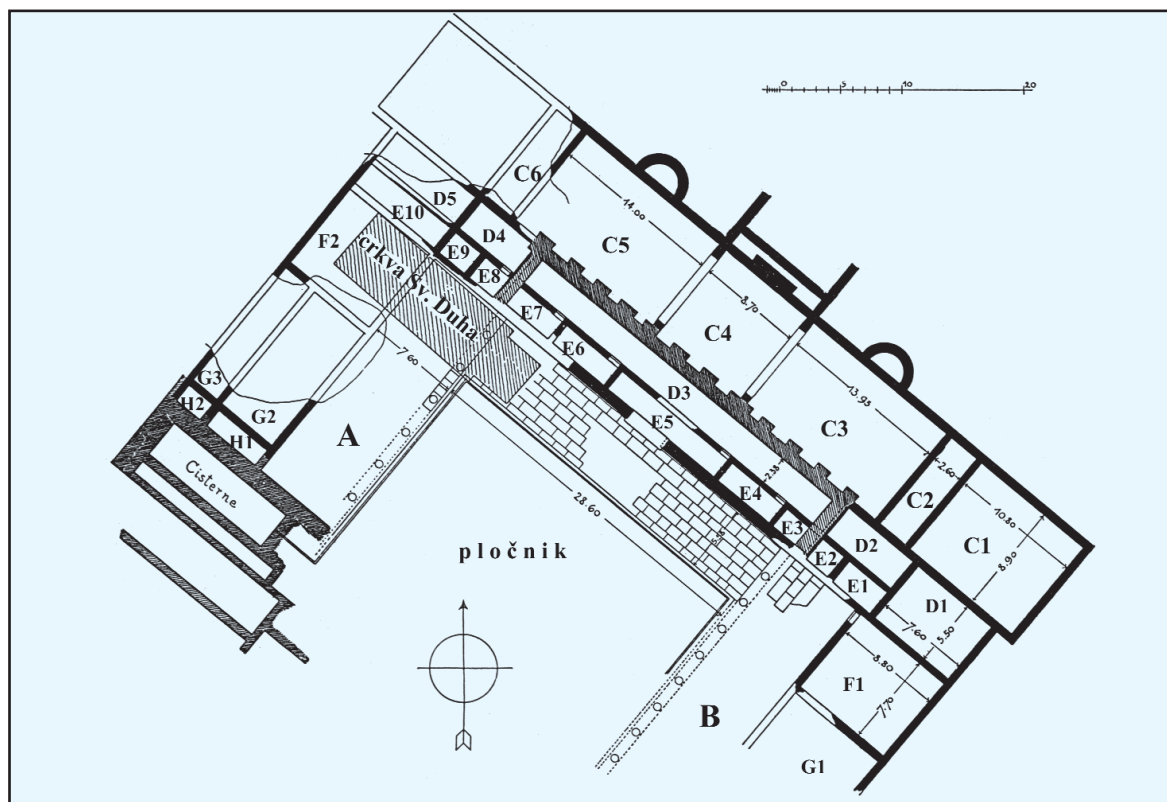
and location it could have been equally long. The forum was definitely not proportional to the extent and size of the settlement (ca. 450 x 150 meters). A quite deep arcade was erected on both flanks of the forum, and it probably also had

<sup>3</sup> SUIĆ 1965, 163-177.

<sup>4</sup> LIEBL-WILBERG 1908, 45-53; CAMBI 2003, 51-54.

<sup>3</sup> SUIĆ 1965, 163-177.





Sl. 3. Forum Aserije (prema H. LIEBL - W. WILBERG, 1908, Bb. 45-46, Fig. 24)  
Fig. 3. Plan of the forum of Asseria (from Liebl-Wilberg 1908).

Gradnja trijemova spominje se na natpisi-  
ma.<sup>5</sup> Gradsko svetište nalazilo se vjerojatno  
u središtu sjeveroistočnog krila, koje je  
uklonila naknadna izgradnja cisterne, dok  
su ostale građevine bile namijenjene potre-  
bama municipalne uprave. Jedna je prostori-  
ja zasigurno služila i za kult careva. Postojanje  
kurije svjedoči jedan otkriveni natpis.<sup>6</sup>

Kako je već spomenuto, gradsko  
svetište (hram) nalazilo se u središtu sjeveroistočnoga  
krila foruma. Na nekom ne

a wing on the third side, by the city walls.<sup>4</sup> The  
construction of the arcades is mentioned on  
the inscriptions.<sup>5</sup> The city temple was probab-  
ly located in the middle of the northeastern wing,  
which was removed by the later construction  
of a cistern, while the other structures were  
intended for the requirements of the municipal  
government. One area was certainly assigned  
to the imperial cult. The existence of a curia is  
known from one discovered inscription.<sup>6</sup>

<sup>4</sup> LIEBL-WILBERG 1908, 45-53; CAMBI 2003, 51-54.

<sup>5</sup> CIL 3, 15026-15027; LIEBL-WILBERG 1908, 61-62; MEDINI 1969, 60-61, br. 23-24; KURILIĆ 2004, 41-71.

<sup>5</sup> CIL 3, 15026-15027; LIEBL-WILBERG 1908, 61-62; MEDINI 1969, 60-61, br. 23-24; KURILIĆ 2004, 41-71.

<sup>6</sup> CIL 3, 15024; LIEBL-WILBERG 1908, 62; MEDINI 1969, 59, br. 21.

<sup>6</sup> CIL 3, 15024; LIEBL-WILBERG 1908, 62; MEDINI 1969, 59, no. 21.

najjasnije definiranom položaju kod središnjih prostorija na sjeveroistočnoj strani foruma otkrivena su tri ulomka jednoga bogato profiliranog arhitrava, koji označava završetak gradnje nekog poblize neoznačenog objekta (vidi katalog broj 1, Sl. 4).<sup>7</sup> Natpis bilježi munificijenciju visokoga gradskog magistrata (*II vir quinquennalis*) i flamera božanskoga Klaudija (*flamen divi Claudii*), koja se datira u vrijeme neposredno nakon smrti cara Klaudija i povezuje se s gradnjom nekog objekta vezanoga uz održavanje carskoga kulta. Arhitrav je mogao pripadati nekomu manjem objektu, npr. trabeaciji malog svetišta *in antis*, koji se mogao nalaziti negdje na sjeveroistočnoj strani foruma. Posebno štovanje diviniziranog cara Klaudija dovodi se u vezu s postizanjem municipalnog ranga Aserije u doba njegove vladavine (vladao od 41. do 54. god. poslije Kr.). Uobičajeno je da se na čelu carskog kulta nalazio *flamen* i ponegdje i njegova supruga, *flaminica*.

Monumentalnost žrtvenika s Vučicom i Romulom i Remom, te scenama žrtvovanja, svjedoči nam da je on u Aseriji morao biti podignut negdje na javnom mjestu, da se radi o spomeniku javnoga karaktera, spomeniku koji je vezan uz štovanje carskoga kulta (vidi katalog broj 2, Sl. 5, 6 i 7).<sup>8</sup>

<sup>7</sup> BULIĆ 1903, 197-198; LIEBL-WILBERG 1908, 69-70, BR. 12; MEDINI 1969, 59-60, br. XXI; ILJug 1986, 392, br. 2833; KURILIĆ 1999, II, AK 2709; GLAVIČIĆ 2002, 212, br. 81; GLAVIČIĆ 2003, 429; KURILIĆ 2004, 49-51, br. 3; KURILIĆ 2006, 14-19, br. 3.

<sup>8</sup> GIUNIO 2003, 133-155; GIUNIO 2005, 219-221.

As was mentioned, the city temple was located in the center of the northeastern wing of the forum. At some not very clearly defined position by the central room on the northeastern side of the forum were discovered three fragments of a richly moulded architrave marking the conclusion of constructing some nearby unspecified structure (see catalogue no. 1, Fig. 4).<sup>7</sup> The inscription notes the munificence of a high-ranking city magistrate (*II vir quinquennalis*) and flamen of the divine Claudius (*flamen divi Claudii*), which is dated to the period immediately after the death of the emperor Claudius and is connected to the building of some structure related to the imperial cult. The architrave could have belonged to some small structure, such as the trabeation of a small temple *in antis*, that could have been located somewhere on the northeastern side of the forum. The specific worship of the deified emperor Claudius denotes a connection with the granting of municipal rank to Asseria during his reign (he ruled from AD 41 to 54). It is usual that the imperial cult was headed by a *flamen*, and sometimes his wife, a *flaminica*.

The monumental nature of the altar with the She-Wolf and Romulus and Remus, and the scenes of sacrifice, prove that it must have been erected somewhere in Asseria in a public place, and that it was a monument of public character, a monument that was related to the worship of the imperial cult (see catalogue no. 2, Fig. 5, 6, and 7).<sup>8</sup> Its position in the

<sup>7</sup> BULIĆ 1903, 197-198; LIEBL-WILBERG 1908, 69-70, no. 12; MEDINI 1969, 59-60, no. XXI; ILJug 1986, 392, no. 2833; KURILIĆ 1999, II, AK 2709; GLAVIČIĆ 2002, 212, no. 81; GLAVIČIĆ 2003, 429; KURILIĆ 2004, 49-51, no. 3; KURILIĆ 2006, 14-19, no. 3.

<sup>8</sup> GIUNIO 2003, 133-155; GIUNIO 2005, 219-221.

O položaju u okviru foruma Aserije ili drugdje možemo zasada samo spekulirati.

Na području rimske provincije Dalmacije sačuvana su jedina tri prikaza mita o Vučici s Romulom i Remom, sva tri otkrivena na području južne Liburnije, prostoru između rijeka *Tedanius* (Zrmanja) i *Titius* (Krka), na najurbaniziranijem prostoru rimske provincije Dalmacije.<sup>9</sup> Na ovom je prostoru rimska antika djelovala punom silinom svoje civilizacijske i političke misije.

Natpisom na liburnskom nadgrobnom spomeniku (cipusu) otkrivenom kod glavnih gradskih vratiju 1911. god. spominje se *Iulia Tertulla* kao *sacerdoti Divae Augustae*, odnosno svećenica božanske Auguste, carice Livije (katalog br. 3, Sl. 8 i 9).<sup>10</sup> Služba svećenice božanske Auguste dokaz je pripadnosti Julije Tertule samom društvenom vrhu Aserije.<sup>11</sup> Ženama se imenovanjem na neku uglednu svećeničku službu odavala čast i priznavao utjecaj u društvu.

<sup>9</sup> To su: jedinstvena reljefna srebrna fibula polukružna oblika s mitološkim prikazom Vučice koja doji blizance, Romula i Rema (dužine 4,3 cm, širine 2,7 cm. Težina 16,75 gr.), čuva se u Arheološkom muzeju u Zadru, inv. br. 969. Slijedi zabatno polje ukrašeno reljefom rimske Vučice otkriveno u Ivoševcima kod Kistanja, gdje se nalaze ostatci rimskoga vojnog logora – *castrum*, te kasnijeg municipija *Burnum*. GIUNIO 2003, 143-146, gdje se navodi i ostala literatura.

<sup>10</sup> FADIĆ 1990, 253-254, br. 5, tab. 2:4; FADIĆ 1990a, 715 i d.; KURILIĆ 1999, II, AK 2785; KURILIĆ 2006, 10-12, br. 1.

<sup>11</sup> *Diva Augusta - Livia Drusilla*, treća je supruga cara Augusta. Umrula je 29. god. poslije Kr., divinizirana 42. god. poslije Kr. u vrijeme cara Klaudija.

framework of the forum of Asseria or elsewhere can at present merely be conjectured.

The only three depictions of the myth of the She-Wolf with Romulus and Remus in the Roman province of Dalmatia were discovered in the region of southern Liburnia, in the region between the *Tedanius* (Zrmanja) and *Titius* (Krka) Rivers, the most highly urbanized area of the Roman province of Dalmatia.<sup>9</sup> In this area the Roman state was able to expand to the full extent its civilizational and political missions.

An inscription on a Liburnian funerary monument (cippus) discovered by the main city gates in 1911 mentions *Iulia Tertulla* as *sacerdoti Divae Augustae*, a priestess of the divine Augusta, the empress Livia (catalogue no. 3, Fig. 8 and 9).<sup>10</sup> The office of priestess to the divine Augusta is proof that Julia Tertulla belonged to the very highest social class at Asseria.<sup>11</sup> Women were honored and their influence in society was recognized with the appointment to some distinguished priestly service. It is possible, however, that they

<sup>9</sup> These are: a unique silver relief fibula of semicircular form with a mythological image of the She-Wolf suckling the twins, Romulus and Remus (length 4.3 cm, width 2.7 cm, weight 16.75 gr.), Archaeological Museum in Zadar, inv. no. 969. The other is a pediment field decorated with a relief of the Roman She-Wolf discovered at Ivoševci near Kistanje, where the remains of a Roman military camp – *castrum*, and the later municipium of *Burnum* are located. See GIUNIO 2003, 143-146, for further citations.

<sup>10</sup> FADIĆ 1990, 253-254, no. 5, pl. 2:4; FADIĆ 1990a, 715 ff.; KURILIĆ 1999, II, AK 2785; KURILIĆ 2006, 10-12, no. 1.

<sup>11</sup> *Diva Augusta - Livia Drusilla*, was the third wife of the emperor Augustus. She died in AD 29, and was deified in AD 42 during the reign of the emperor Claudius.



Međutim, moguće je da su sudjelovale u brizi samo oko kulta carica. Tako na još jednom liburnskom nadgrobnom spomeniku (cipusu) nalazimo evidenciju sudjelovanja žena u carskom kultu. Cipus je otkriven u arheološkim istraživanjima 2006. god. kao spolija u kasnoantičkome obrambenom zidu (katalog br. 4, Sl. 10 i 11).<sup>12</sup> Komemorirana osoba je *Baebia Saturnina*, spomenik joj za života podiže prijateljica i *sodali Iulia Iadestina*. Riječ *sodalitas* označava vjersku udrugu ljudi koji se okupljaju radi zajedničkih žrtvovanja i bogoslužja vezano uz carski kult.<sup>13</sup> Možemo gotovo sa sigurnošću pretpostaviti da su i *Baebia Saturnina* i *Iulia Iadestina* bile članovi iste udruge, koja je vodila brigu o štovanju kulta carica. To je sigurno bila velika počast, osobito u manjim romaniziranim zajednicama.

Na ulomku spomenika kojemu je oblik nemoguće odrediti nalazi se natpis [- -]SAE[- -] / [- -]AVG[- -] / Sl. 12/.<sup>14</sup> AVG možemo čitati na mnogo različitih načina, kao vlastita imena ili pak kao službe *augur*, [*VI viro*] *Aug (ustalis)* i sl. Dok se u Italiji početkom principata natpisi augustalskih sevira susreću vrlo često ne samo u kolonijama nego i u municipijima, za provinciju Dalmaciju u cjelini iznesena je teza da su kolegiji augustalskih sevira egzistirali

participated in events to do with the cult of the empress. Yet another Liburnian funerary monument (cippus) offers evidence for the participation of women in the imperial cult. The cippus was discovered in archaeological excavations 2006 as spolia in a late Roman defensive wall (catalogue no. 4, Fig. 10 and 11).<sup>12</sup> The commemorated individual was *Baebia Saturnina*, and the monument was raised to her in her lifetime by her friend and *sodali Iulia Iadestina*. The word *sodalitas* denotes a religious association of people who gather together for sacrifices and ceremonies related to the imperial cult.<sup>13</sup> It is possible to hypothesize almost with certainty that both *Baebia Saturnina* and *Iulia Iadestina* were members of the same association responsible for the worship of the cult of the empress. This certainly must have been a great honour, particularly in smaller Romanized communities.

A fragment of a monument whose shape cannot be determined bears the inscription [- -]SAE[- -] / [- -]AVG[- -] / fig. 12/.<sup>14</sup> AVG can be read in many varied ways, as a personal name, or standing for the office of *augur*, [*VI viro*] *Aug (ustalis)*, and so forth. While in Italy at the beginning of the Principate inscriptions of *severi Augustales* can be found very frequently not merely at colonies, but also in municipia, the theory was advanced for the entire province of Dalmatia that

<sup>12</sup> FADIĆ 2006, 91, kat. br. 1.

<sup>13</sup> DESSAU 1877, 205-221. *Sodales Augustales* bili su članovi zbora koji je 14. god. poslije Kr. osnovan za bogoslužje *gentis Iuliae*. Carevi, koji su bili uvršteni među bogove, i kasnije su dobili svoja udruženja, primjerice iz Epidaura *sodali Titiensi*: CIL 3, 1741.

<sup>14</sup> CIL 3, 15029; KURILIĆ 1999, II, AK 2563.

<sup>12</sup> FADIĆ 2006, 91, cat. no. 1.

<sup>13</sup> DESSAU 1877, 205-221. *Sodales Augustales* were members of an association founded in AD 14 for worship of the *gentis Iuliae*. Later emperors, who were also declared gods, also received their associations, such as from Epidaurus, *sodali Titiensi*: CIL 3, 1741.

<sup>14</sup> CIL 3, 15029; KURILIĆ 1999, II, AK 2563.

isključivo u rimskim kolonijama.<sup>15</sup> Epigrafski materijal ne ide u prilog takvoj tezi.<sup>16</sup>

U rimskim se provincijama javljaju mnogi spomenici koji su u uskoj vezi s carskim kultom, koja najčešće ih podižu *seviri Augustales*, spomenici koji se podižu *pro salute et reditu imperatoris*. Češći i učestali su *seviri augustali (sex vir Augustalis)* koji se javljaju na više natpisa. Bili su to redovito pripadnici oslobođenog staleža, kojima je nisko društveno podrijetlo priječilo dobivanje magistratura ili članstvo u gradskom vijeću.<sup>17</sup> Obavljali su izborna zvanja, a nakon isteka mandata ulazili su u poseban zbor Augustala (*corpus Augustalium*). Obnašali su svećeničke funkcije posvećene štovanju kulta carske osobe, podrijetlo nije bilo važno, ali je preduvjet bio imetak, s obzirom na prilične troškove koje je augustalska sevirska služba zahtijevala.<sup>18</sup> Pojavljuju se paralelno s institucijom carskoga kulta 12. god. prije Kr. Pripadanost kolegijima koji su se brinuli o obavljanju i održavanju carskoga kulta

collegia of *seviri Augustales* existed exclusively in Roman colonies.<sup>15</sup> The epigraphic material, however, does not support such a theory.<sup>16</sup>

In the Roman provinces many monuments appear that are in close connection to the imperial cult, which are most often erected by *seviri Augustales*, monuments that are raised *pro salute et reditu imperatoris*. More frequent and common are *seviri Augustalis (sex vir Augustalis)* who appear on several inscriptions. These were regularly members of the freedman caste, whose lowly social origins prevented them from acquiring the status of magistrates or membership in town councils.<sup>17</sup> They carried out their elective duties, and after their term was up, they entered into a special assembly of Augustales (*corpus Augustalium*). They filled the priestly function dedicated to the worship of the cult of imperial individuals, their origin was not of importance, but a precondition was wealth, considering the extensive outlay of expenses required by this office.<sup>18</sup> They appear parallel with the institution of the imperial cult in 12 BC.

<sup>15</sup> ALFÖLDY 1965, 78.

<sup>16</sup> Scardona: ILJug 1963, 77, br. 200; Aenona: CIL 3, 2978; Senia: CIL 3, 3016, 3017.

<sup>17</sup> Kao oznaka njihove službe na natpisima se susreću titule *IIIIII vir, IIIII vir Augustalis* ili samo *Augustalis*. Osnovno o Augustalima: ROSS TAYLOR 1914, 231-253; ROSS TAYLOR 1975; HOFFMAN LEWIS 1955; DE RUGGIERO 1961, 824-877; CLAUSS 2001; FISHWICK 2002; ...

<sup>18</sup> Funkcija augustalskog sevira je *honor* u trajanju godine dana i pristup u nju naplaćivao se putem donacije (*summa honoraria*). O određenju visine *summae honorariae* i o pogodnosti kandidata za ovu funkciju odlučivalo je gradsko vijeće - *ordo decurionum*.

<sup>15</sup> ALFÖLDY 1965, 78.

<sup>16</sup> Scardona: ILJug 1963, 77, no. 200; Aenona: CIL 3, 2978; Senia: CIL 3, 3016, 3017.

<sup>17</sup> The titles *IIIIII vir, IIIII vir Augustalis* or simply *Augustalis* are found on inscriptions as markers for their office. For basic information on the Augustalis: ROSS TAYLOR 1914, 231-253; ROSS TAYLOR 1975; HOFFMAN LEWIS 1955; DE RUGGIERO 1961, 824-877; CLAUSS 2001; FISHWICK 2002;

<sup>18</sup> The function of augustalan sevir was an *honor* that lasted a year and donations were made to attain it (*summa honoraria*). The amount of the *summae honorariae* and the privilege of candidacy for this function were decided by the city council - *ordo decurionum*.

ubraja se u počasne naslove u municipalnom krugu. Kolegiji je imalo šest članova (*sevirati*) i starali su se o službenom carskom kultu.

Sljedeći je spomenik koji spominjem indirektno vezan uz carski kult. Radi se brončanom medaljonu s likom Faustine Mlađe, žene cara Marka Aurelija iz Aserije, umrloj 175. god. poslije, nakon čega je divinizirana (katalog br. 6, Sl. 13 i 14).<sup>19</sup> Prikaz na reversu upućuje na zaključak da je medaljon poslužio za darivanje prigodom proslave Nove godine. Rimljanima je to bio jedan od omiljenih blagdana za koji je usko bio vezan običaj darivanja različitih prigodnih predmeta. Za medaljone koji su se darivali karakteristično je da nose prikaze koji simboliziraju različite dobre želje.<sup>20</sup> Sreća, nada i obilje koji su ovdje simbolično prikazani, te goli dječak s klasjem koji upućuje na plodnost zemlje, očigledno odražavaju dobre želje koje su se upućivale za Novu godinu. I ona, kao i njezina majka Faustina Starija, supruga Antonina Pija (umrla 141. god.), bile su nositelji kulta s posebno izabranim svećenicama. U njihovu čast formirala se i institucija zvana *puellae Faustinae*.<sup>21</sup>

<sup>19</sup> PAUSCH 1932, 415-416; ŠEPAROVIĆ 2002, 122-141; ŠEPAROVIĆ 2004, 105-115. Iz Zadra potječu ulomak arhitrava i ulomak žrtvenika kao svjedočanstva štovanja kulta carice: GIUNIO 2005a, 168-169, gdje se navodi i starija literatura.

<sup>20</sup> GNECCHI 1912, 41 i d.; TOYNBEE 1944, 45 i d.

<sup>21</sup> Car Antonin Pije osnovao je nakon smrti supruge, 141. god. poslije Kr., karitativnu organizaciju *puellae Faustinae* za kćerke siromašnih Rimljana. DIDDLE UZZI 2005.

Membership in collegia that took care of the performance and maintenance of the imperial cult was counted among the honorary titles in the municipal circle. The collegia had six members (*sevirati*) who were guardians of the official imperial cult.

The next item cited is indirectly connected to the imperial cult. It is a bronze medallion from Asseria with an image of Faustina the Younger, the wife of the emperor Marcus Aurelius, who died in AD 175, after which she was deified (catalogue no. 6, Fig. 13 and 14).<sup>19</sup> The depiction on the reverse indicates that the medallion served as a gift during the New Year's celebration. This was one of the favorite holidays of the Romans, and was closely connected to the custom of giving various suitable presents. Medallions used as gifts characteristically bore images symbolizing various good wishes.<sup>20</sup> Happiness, hope, and abundance are symbolically portrayed, along with a naked boy with an ear of grain referring to fertility, and all evidently express good wishes desired for the New Year. The younger Faustina, like her mother Faustina the Elder, the wife of Antoninus Pius (died AD 141), was the subject of a cult with specially chosen priests. In their honor, the institution called *puellae Faustinae* was formed.<sup>21</sup>

<sup>19</sup> PAUSCH 1932, 415-416; ŠEPAROVIĆ 2002, 122-141; ŠEPAROVIĆ 2004, 105-115. A fragment of an architrave and a fragment of an altar come from Zadar as proof of worship of a cult of empresses: GIUNIO 2005a, 168-169, where earlier texts are cited.

<sup>20</sup> GNECCHI 1912, 41 ff.; TOYNBEE 1944, 45 ff.

<sup>21</sup> The emperor Antoninus Pius founded after the death of his wife in AD 141 a charitable organization *puellae Faustinae* for the daughters of poor Romans. DIDDLE UZZI 2005.



Veliko značenje carski kult dobiva u provincijama, gdje postaje izraz lojalnosti mjesnog stanovništva. U doba Carstva sva su žrtvovanja i zavjeti (*sacrifices et vota*) bili u vezi s likom cara.<sup>22</sup>

U Liburniji je carski kult od početka bio organiziran na etničko-regionalnom načelu i u njega su bili uključeni svi pripadnici liburnskog plemena preko svojih rodovskih prvaka, koji su se vjerojatno jednom godišnje okupljali u Skardoni (*Scardona*) da bi odali počasti vjerskoga karaktera caru i carskoj obitelji. U Skardoni je postojala *ara Augusti Liburnorum* kao žarište kulta o kojem se brinuo *sacerdos ad aram Augusti Liburnorum*.<sup>23</sup> Sudski konvent (*conventus iuridicus*) bio je sudište mjerodavno za peregrinske zajednice u provinciji, to jest za zajednice koje nisu imale municipalnog uređenja niti su bile u sudskom djelokrugu nekoga susjednog municipija.<sup>24</sup> Liburnske su peregrinske zajednice direktno potpale pod jurisdikciju konventa sa sjedištem u Skardoni, zajedno s japodskim zajednicama. Zajednice ujedinjene u konventu djelovale su zajednički u održavanju vjerskih svetkovina, poglavito carskoga kulta, a u određenim slučajevima, kao na primjer u

The imperial cult gained great importance in the provinces, where it became an expression of the loyalty of the local inhabitants. In the period of the Empire, all sacrifices and vows (*sacrifices et vota*) were related to the figure of the emperor.<sup>22</sup>

In Liburnia, the imperial cult was organized from the beginning according to ethnic-regional principles, and all members of the Liburnian tribes were involved in it through their clan leaders, who probably gathered once a year at Skradin (*Scardona*) to pay honor to the religious identity of the emperor and the imperial family. An *ara Augusti Liburnorum* existed at Scardona as the focal point of the cult, which was attended to by a *sacerdos ad aram Augusti Liburnorum*.<sup>23</sup> The judicial convent (*conventus iuridicus*) was the court responsible for the peregrine community in the province, meaning those communities that had no municipal organization and that were not under the jurisdiction of some neighboring municipium.<sup>24</sup> The Liburnian peregrine communities were directly under the jurisdiction of the judicial convent with its seat at Scardona, together with the Iapodian communities. The communities united in the convent acted together in holding religious celebrations, especially of the imperial cult, and

<sup>22</sup> CANKIĆ - RÜPKE 1997; ROSS TAYLOR 1975; FISHWICK 1978, 1201-1253; FISHWICK 1990, 121-130; FISHWICK 2002, 291-309; ...

<sup>23</sup> CIL 3, 2810: *T(ito) Turra[nio] / T(iti) f(ilio) Ser(gia) Seda[to] / decurioni II[viro] / Scardonis sacer[doti] / ad aram Aug(usti) Lib[urn(or)] / huic ordo Scardo[nitan(or)] / statuam decre[vit] / Iulia Sex(ti) f(ilia) Maxima / inpensa remi[ssa] / d(e) s(ua) p(ecunia) f(ecit) l(oco) d(ato) d(ecreto) d(ecurionum)*.

<sup>24</sup> SCHULTEN 1961, 1189-1200.

<sup>22</sup> CANKIĆ - RÜPKE 1997; ROSS TAYLOR 1975; FISHWICK 1978, 1201-1253; FISHWICK 1990, 121-130; FISHWICK 2002, 291-309; ...

<sup>23</sup> CIL 3, 2810: *T(ito) Turra[nio] / T(iti) f(ilio) Ser(gia) Seda[to] / decurioni II[viro] / Scardonis sacer[doti] / ad aram Aug(usti) Lib[urn(or)] / huic ordo Scardo[nitan(or)] / statuam decre[vit] / Iulia Sex(ti) f(ilia) Maxima / inpensa remi[ssa] / d(e) s(ua) p(ecunia) f(ecit) l(oco) d(ato) d(ecreto) d(ecurionum)*.

<sup>24</sup> SCHULTEN 1961, 1189-1200.

Liburniji, i kulta konventa. Lokalni municipalni magistrat Skardone preuzeo je u ovom slučaju čast vjerskog predstavnika svih liburnskih zajednica ujedinjenih u poštivanju carskoga kulta. Zajednički je svećenik liburnskih općina biran vjerojatno prema rotacijskom principu iz svih većih zajednica.<sup>25</sup>

U ranom principatu rimska je politika imala interes spriječiti udruživanje provincijalnih zajednica po bilo kojem, sudskom i administrativnom pogledu. Unatoč tome, u sastancima predstavnika više provincijskih zajednica i u raspravama o zajedničkim problemima ležao je začetak provincijalnih skupština. U provincijama se tako formiraju skupštine (*concilia*) po vjerskoj osnovi.<sup>26</sup> U zapadnim provincijama nije bilo vjere ni kulta koji bi ujedinio veliki broj zajednica u jedinstvenu udругu, kao što je to bilo u grčkim gradovima. Prva formalna organizacija te vrste pojavljuje se u tri Galije, kada Druz saziiva predstavnike njihovih *civitates* na zbor u Lugdunumu (današnji Lyon u Francuskoj), gdje je posvećena *Ara Lares Augusti* 1. kolovoza 12. god. prije Kr.<sup>27</sup> Tom je prilikom

<sup>25</sup> Poznat je još jedan svećenik carskoga kulta na nivou skardonitanskog konventa, rodom iz Senije. *Lucius Gavius Optatus, sacerdos Liburnorum*, obnovio je svetište Libera u Senju: GABRIČEVIĆ 1956, 53-56; ILJug 1963, 87, br. 247; MEDINI 1969, 51; ZANINOVIĆ 1984, 246; GLAVIČIĆ 1994, 62-63; GLAVIČIĆ 2002, 162, br. 32.

<sup>26</sup> SHERWIN-WHITE 1939, 162-174.

<sup>27</sup> DEININGER 1965, 21-24, 99-107; ROSS TAYLOR 1975, 186; FISHWICK 1978, 1204-1210. Utjecaj helenističkih monarhija uvjetovao je u Rimu i Italiji poštivanje cara Augusta kao genija (on se svim snagama opirao svojoj divinizaciji za života), pa je onda njegova predstava stavljena zajedno s obiteljskim bogovima Larima.

in certain situations, such as in Liburnia, of the cult of the convent itself. The local municipal magistrate of Scardona in this case would assume the honor of being the religious representative of all the Liburnian communities united in worshipping the imperial cult. The common priest of the Liburnian districts was probably chosen using a rotating system among all larger communities.<sup>25</sup>

In the early Principate, Roman policies were oriented to an interest in preventing the unification of provincial communities in any judicial or administrative sense. Despite this, the meetings of the representatives of several provincial communities and discussions about mutual problems laid the foundations for provincial assemblies. In this manner, councils (*concilia*) were formed on a religious basis in the provinces.<sup>26</sup> In the western provinces there was no religion or cult that would unite a large number of communities in a unified association, as was the case in the Greek cities. The first formal organization of this type appeared in the three parts of Gaul when Drusus called the representatives of their *civitates* to an assembly at Lugdunum (present day Lyon in France), where the *Ara Lares Augusti* was consecrated on the 1<sup>st</sup> of

<sup>25</sup> One more priest of the imperial cult at the level of the Scardona convent is known. *Lucius Gavius Optatus, sacerdos Liburnorum*, originally from Senj, renovated the temple of Liber in Senj: GABRIČEVIĆ 1956, 53-56; ILJug 1963, 87, no. 247; MEDINI 1969, 51; ZANINOVIĆ 1984, 246; GLAVIČIĆ 1994, 62-63; GLAVIČIĆ 2002, 162, no. 32.

<sup>26</sup> SHERWIN-WHITE 1939, 162-174.

utemeljen provincijalni carski kult. Kult augustejskih božanstava i samoga živog Augusta proširio se vrlo brzo po svim ostalim provincijama. Provincijalne su se skupštine u svom središnjem interesu, održavanju carskog kulta, preklapale sa sistemom sudskih provincijalnih konvenata tamo gdje su konventi postojali. U Liburniji je održavanje carskoga kulta organizirano inicijativom zainteresiranih pripadnih općina na nivou skardonitanskog konventa, u čijem se službenom centru Skardoni za Tiberijeve vladavine *civitates Liburniae* okupljaju u duhovnom i financijskom pogledu kako bi podigle spomenik članu carske obitelji.<sup>28</sup>

August in 12 BC.<sup>27</sup> The provincial imperial cult was founded on this occasion. The cult of the Augustan deities and the living Augustus spread very rapidly throughout the other provinces. The provincial assemblies in their central interest, observing the imperial cult, overlapped with the system of judicial provincial convents in those areas where such convents existed. In Liburnia, the celebration of the imperial cult was organized through the initiative of interested affiliated districts at the level of the Scardonan convent, in whose official center of Scardona during the reign of Tiberius the *civitates Liburniae* gathered together in the spiritual and financial sense to erect a monument to a member of the imperial family.<sup>28</sup>



Sl. 4. Arhitrav s munificijencijom L. Kaninija Frontona, flamera božanskog Klaudija (kat. br. 1)

Fig. 4. An architrave noting the munificence of L. Caninius Fronto, flamen of the divine Claudius (cat. no. 1)

<sup>27</sup> DEININGER 1965, 21-24, 99-107; ROSS TAYLOR 1975, 186; FISHWICK 1978, 1204-1210. The influence of the Hellenistic monarchies predicated the worship of the emperor Augustus as Genius in Rome and Italy (he violently opposed his deification while alive), and hence his worship was placed together with the gods of family, the Lares.

<sup>28</sup> CIL 3, 2808. See n. 23.

<sup>28</sup> CIL 3, 2808. Vidi bilješka 23.



## Katalog

1. Bogato profilirani arhitrav izrađen od sivo-žučkastog vapnenca /Sl. 4/. Natpis se čuva u Arheološkom muzeju u Zadru, inv. br. KAG64. Visine je 35 cm, dužine 279 cm, debljine 19 cm. Natpis je isklesan na središnjoj ravnoj traci iznad koje je bogato raščlanjena profilacija, istaknuta prema vani. Ispod natpisne trake izrađene su dvije fascije, bočne strane profilirane su na isti način kao i prednja, što dokazuje da je arhitrav sačuvan u cijelosti. Natpis glasi: *L(ucius) Caninius T(iti) f(ilius) Cl(udius) tribu Fronto II vir flamen divi Claudii II vir quinq(uennalis)* (visina slova 6 cm). Natpis se datira u početak druge polovice 1. st. poslije Kr. (iza smrti cara Klaudija 54. god.).

2. Monumentalni žrtvenik s prikazom Vučice koja doji Romula i Rema na prednjoj strani, te na bočnim stranama s prikazima vođenja bika na žrtvovanje i prikazom libacije /Sl. 5, 6 i 7/. Otkriven 11. 11. 1999., inv. br. KAG05 Arheološkog muzeja u Zadru. Privremeno je smješten u prostoru Zavičajnog muzeja na Kaštelu u Benkovcu. Žrtvenik je visine 86 cm, širine 112 cm, dubine 74 cm, a izrađen je od vapnenca.

## Catalogue

1. A richly moulded architrave made of yellowish-grey limestone (fig. 4). The inscription is in the collection of the Archaeological Museum in Zadar, inv. no. KAG64. Height 35 cm, length 279 cm, depth 19 cm. The inscription is carved on the central flat band below the protruding richly indented moulding. Below the inscription band are two fasciae, the lateral sides are moulded in the same manner as the front, proving that the architrave is completely preserved. The inscription reads: *L(ucius) Caninius T(iti) f(ilius) Cl(udius) tribu Fronto II vir flamen divi Claudii II vir quinq(uennalis)* (height of the letters 6 cm). The inscription is dated to the beginning of the second half of the 1<sup>st</sup> century AD (after the death of the emperor Claudius in AD 54).



Sl. 5. Monumentalni žrtvenik s prikazom Vučice koja doji Romula i Rema, prednja strana (kat. br. 2)  
Fig. 5. A monumental altar with a depiction of the She-Wolf suckling Romulus and Remus, front side (cat. no. 2).

2. A monumental altar with a depiction of the She-Wolf suckling Romulus and Remus on the front, and depictions of leading a bull to sacrifice and making a libation on the sides (fig. 5, 6, & 7). It was discovered 11 November 1999, inv. no. KAG05 of the Archaeological Museum in Zadar. It is temporarily housed in

the Regional Museum in Benkovac. The altar was made of limestone; height 86 cm, width 112 cm, depth 74 cm. The upper side of the

Gornja strana žrtvenika ima fino isklesan rubnjak širine 12 cm, dok je sredina grubo abocirana (žrtvenik je imao na gornjoj strani dodatak, tjeme žrtvenika, kao što je vjerojatno imao i bazu na kojoj je počivao). Stražnja je strana fino, brižljivo isklesana.



Sl. 6. Desna bočna strana žrtvenika - prikaz vođenja bika na žrtvovanje  
 Fig. 6. Right side of the altar - an image of leading a bull to sacrifice.

Na prednjoj strani monumentalnog žrtvenika u polju omeđenom dvostrukom profilacijom djeca sjede ispruženih nogu ispod trbuha Vučice. Jedno je od djece frontalno okrenuto, drugo bočno, rukama dodiruju Vučicu, te su im glave okrenute prema gore kako bi dohvatili dojku. Shematski je prikazana podloga na kojoj stoji grupa. Cijeli prikaz u cjelini nije pretjerano detaljiziran.

altar has a finely worked edge of 12 cm, while the middle is coarsely worked (the altar had an additional element on the upper side, which probably also had a base on which it rested). The rear side is finely and carefully carved.



Sl. 7. Lijeva bočna strana žrtvenika - prikaz čina libacije  
 Fig. 7. Left side of the altar - a depiction of the act of libation.

On the front side of the monumental altar in a field bordered by double moulding, the children sit with extended legs below the belly of the She-Wolf. One child is turned frontally, the other sideways, touching the She-Wolf with their hands, and their heads are turned upwards to reach the breasts. The base on which the group stands is schematically depicted. The entire scene is not particularly detailed.



Na lijevoj bočnoj strani žrtvenika u polju omeđenom dvostrukom profilacijom prikazana je scena privođenja bika na žrtvovanje. Središnji je lik viktimarija (*victimarius*), žrtvenog sluge koji je imao zadatak privoditi žrtvu. Na desnoj bočnoj strani žrtvenika u polju omeđenom dvostrukom profilacijom prikazana je scena čina libacije (*libatio*).<sup>29</sup> U sredini reljefa prikazan je četvrtasti žrtvenik s profiliranim tjemenom i bazom. Lijevo od žrtvenika postavljen je "svećenik" *en face*, odjeven u togu s *velatio capitis* uobičajen pri žrtvovanju. Desno od žrtvenika smješten je svirač frule odjeven u tuniku. Postavljen je u poluprofilu, blago okrenut na lijevo prema žrtveniku. Žrtvenik se datira u polovicu 2. st. poslije Kr.

3. Liburnski nadgrobni spomenik (liburnski cipus) tzv. aserijatske skupine s jednostavnom prstenastom bazom na dnu cilindrična tijela izrađen je od vapnenca /Sl. 8/.<sup>30</sup> Sačuvana je visina cipusa 137 cm, promjer baze 63 cm. Na donjem i gornjem dijelu cilindričnog trupa nalazi se dvostruka profilacija i



Sl. 8. Liburnski cipus Julije Tertule, svećenice božanske Auguste (kat. br. 3)

Fig. 8. The Liburnian cippus of Julia Tertulla, priestess of the divine Augusta (cat. no. 3)

On the left side of the altar in a field bordered by double moulding, a scene of leading a bull to sacrifice is depicted. The central figure is the *victimarius*, the sacrificial servant who had the task of leading the victim. On the right side of the altar in a field bordered by a double profiling, a scene of the act of libation (*libatio*) is depicted.<sup>29</sup> A square altar with a moulded crown and base is depicted in the center of the relief. To the left of the altar is a "priest" *en face*, dressed in a toga with the *velatio capitis* usual in sacrifices. To the right of the altar is a flute player dressed in a tunic. He is placed in half-profile, slightly turned to the left towards the altar. The altar is dated to the middle of the 2<sup>nd</sup> century AD.

3. A Liburnian funerary monument (Liburnian cippus) of the Asserian group with a simple ringed base at the bottom of the body is made of limestone /fig. 8/.<sup>30</sup> The preserved height of the cippus is 137 cm, the diameter of the base 63 cm. The upper and lower parts of the cylindrical body have double moulding and floral ornamentation (densely arranged leaves). The upper part of the dome (covered by

<sup>29</sup> *Libatio* označava žrtvu ljevanicu. *Libamen* ili *libamentum* je ono što se u slavu bogovima izlije ili prospe na žrtvenik.

<sup>30</sup> Čuva se u Arheološkom muzeju u Zadru, inv. br. 425 (st. inv. br. 227, 44).

<sup>29</sup> *Libatio* denotes pouring a sacrifice. *Libamen* or *libamentum* is what is poured or scattered on the altar in honor of the gods.

<sup>30</sup> In the collections of the Archaeological Museum in Zadar, inv. no. 425 (old inv. no. 227, 44).

vegetabilni ornament (gusto složeno lišće). Gornji dio kalote (prekrivene skvamama) ko i šišarka nisu sačuvani, a nedostaje i desni dio natpisnog polja i stražnji dio tijela. Na dnu spomenika uklesana je grančica s tri ovalna lista s jedne strane i pet izduženih listova s druge strane reljefa. Natpisno polje omeđeno je dvostrukom profilacijom (dimenzija 48,5x47

cm) /Sl. 9/. Natpis glasi: *Iuliae Turi / f(iliae) Tertul[lae?] / sacerdoti] / Divae A[ug(ustae)] / Arrunti[a - f-] Severa ma[tri?] /* (visina slova u prvom retku 6 cm, u drugom i trećem 4,5, četvrtom 4, petom 3,5 i šestom retku 3,2 cm). Cippus se datira u prvu polovicu 1. st. poslije Kr. (iza 42. god. poslije Kr.).

4. Liburnski nadgrobni spomenik (liburnski cippus) tzv. aserijatske skupine s jednostavnom prstenastom bazom na dnu cilindričnog tijela izrađen je od vapnenca /Sl. 10/. Sačuvane je visine 128 cm, promjer baze 56 cm. Nedostaje mu mali dio baze cilindričnog tijela i šišarka. Na



Sl. 9. Liburnski cippus Julije Tertule, svećenice božanske Auguste, detalj natpisa

Fig. 9. The Liburnian cippus of Julia Tertulla, priestess of the divine Augusta, detail of the inscription.

squamae), and the pine-cone top, are not preserved, and the right part of the inscription field and the back section of the body are missing. A branch with three oval leaves on one side and five elongated leaves on the other side is carved at the base of the cippus. The inscription field is bordered by a double moulding (dimensions 48.5 x 47 cm) /fig. 9/. The inscription reads:

*Iuliae Turi / f (iliae)*

*Tertul[lae?] / sacerdoti] / Divae A[ug(ustae)] / Arrunti[a - f-] Severa ma[tri?] /* (height of the letters in the first row 6 cm, in the second and third rows 4.5cm, fourth 4 cm, fifth 3.5 cm, and sixth row 3.2 cm). The cippus is dated to the first half of the 1<sup>st</sup> century AD (after AD 42).



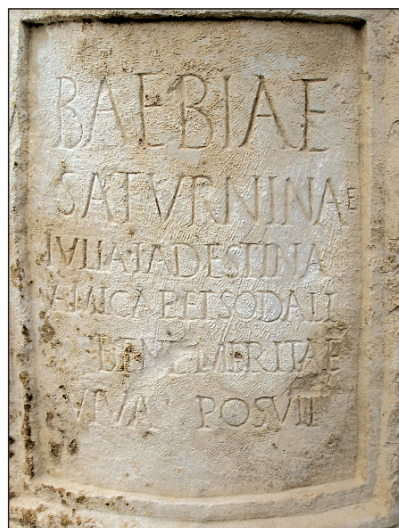
Sl. 10. Liburnski cippus Baebije Saturnine, sodali (kat. br. 4)

Fig. 10. The Liburnian cippus of Baebia Saturnina, sodali (cat. no. 4)

4. A Liburnian funerary monument (Liburnian cippus) of the Asserian group with a simple ringed base at the bottom of the cylindrical body is made of limestone /fig. 10/. The preserved height is 128 cm, the diameter of the base 56 cm. A small part of the base of the cylindrical body and the pine-cone top are missing. The upper and lower parts of the



donjem i gornjem dijelu cilindričnog tijela nalazi se dvostruka profilacija. Kalota je prekrivena s pet redova skvama. Natpisno je polje omeđeno dvostrukom profilacijom (dimenzija 34 x 25 cm) /Sl. 11/. Natpis glasi: **Baebiae / Saturninae / Iulia Iadestina / amicae et sodali / bene meritae / viva posuit** (visina slova u prvom retku 5,6 cm, u drugom 3, trećem 2, četvrtom, petom i šestom retku oko 2 cm). Cipus se datira u drugu polovicu 1. i 2. st. poslije Kr.



Sl. 11. Liburnski cippus Bebije Saturnine, *sodali*, detalj natpisa

Fig. 11. The Liburnian cippus of Baebia Saturnina, *sodali*, detail of the inscription.

cylindrical body have double moulding. The dome is covered by five rows of squamae. The inscription field is bordered by double moulding (dimensions 34 x 25 cm) /fig. 11/ The inscription reads: **Baebiae / Saturninae / Iulia Iadestina / amicae et sodali / bene meritae / viva posuit** (height of the letters in the first row 5.6 cm, the second 3 cm, the third 2 cm, and the fourth, fifth, and sixth rows ca. 2 cm). The cippus is dated to the second half of the 1<sup>st</sup> century and the 2<sup>nd</sup> century AD.

5. Ulomak spomenika od vapnenca kojemu je oblik nemoguće odrediti. Otkriven je u Aseriji 1899. god. tijekom iskopavanja /Sl. 12/.<sup>31</sup> Sačuvane je visine 21 cm, dužine 21 cm, debljine 14.5 cm. Sačuvani dio natpisa glasi: [- - -]SAE[- - -] / [- - -]AVG[- - -] (visina slova od 5,5 do 6,5 cm). Stražnja je strana grubo zaravnjena.



Sl. 12. Ulomak natpisa neutvrđenog oblika (kat. br. 5)

Fig. 12. A fragment of an inscription of undetermined form (cat. no. 5)

5. A fragment of a monument of limestone whose form could not be determined. It was discovered at Asseria in 1899 during excavations /fig. 12/.<sup>31</sup> The preserved height is 21 cm, length 21 cm, depth 14.5 cm. The preserved part of the inscription reads: [- - -]SAE[- - -] / [- - -]AVG[- - -] (the height of the letters from 5.5 to 6.5 cm). The rear side is coarsely levelled.

<sup>31</sup> Čuva se u Arheološkom muzeju u Zadru, inv. br. 336.

<sup>31</sup> In the collections of the Archaeological Museum in Zadar, inv. no. 336.

6. Brončani medaljon (*strena*) s likom Faustine Mlađe, žene cara Marka Aurelija.<sup>32</sup> Medaljon je promjera 7,5 cm (promjer središnjeg dijela 4,3 cm), težine 125,82 g. Središnji je dio s obje strane ispunjen reljefnim prikazom obrubljenim kružnim rebrastim nazubljenim zadebljanjem.



Sl. 13. Medaljon carice Faustine, avers (kat. br. 6)  
Fig. 13. A medallion of the empress Faustina, obverse (cat. no. 6)

Na aversu medaljona prikazano je poprsje carice Faustine Mlađe okrenuto nalijevo /Sl. 13/. Preko ramena ima prebačen ogrtač. Kosa joj je oblikovana u frizuru koja se sastoji od više nizova uvojaka i pundže karakteristične za antoninsko doba. Uokolo prikaza teče legenda **FAVSTINA AVGVSTA**. Na reversu medaljona prikaza je personifikacija sreće, božica Fortuna /Sl. 14/. Do pasa gola mlada žena sjedi na prijestolju držeći rog izobilja u desnoj ruci, te kormilo koje

<sup>32</sup> Otkriven je 1932. god. u slučajno otkrivenomu paljevinskom grobu, čuva se u Muzeju hrvatskih arheoloških spomenika u Splitu.

6. A bronze medallion (*strena*) with the figure of Faustina the Younger, the wife of the emperor Marcus Aurelius.<sup>32</sup> The medallion is 7.5 cm in diameter (the diameter of the central section 4.3 cm), weight 125.82 g. The central part on both sides is filled with a relief image bordered by a circular ribbed indentation.



Sl. 14. Medaljon carice Faustine, revers  
Fig. 14. A medallion of the empress Faustina, reverse

ted thickening. The obverse of the medallion shows the bust of the empress Faustina the Younger turned to the left /fig. 13/. A cloak is tossed across her shoulder. Her hairstyle consists of several rows of curls and a bun characteristic for the Antonine period. The legend **FAVSTINA AVGVSTA** surrounds the image. On the reverse of the medallion is depicted the personification of good fortune, the goddess Fortuna /fig. 14/. A young woman naked to the waist sits on a throne holding a

<sup>32</sup> It was discovered in 1932 in a chance find of a cremation grave; in the collections of the Museum of Croatian Archaeological Monuments in Split.

naslanja na kuglu, u lijevoj ruci. Na glavi joj je diadem, a preko nogu ima prebačen ogrtač. Ispred nje stoji dječak pružajući joj klasje. Iza nje nalazi se stup s profiliranim vrhom na kojemu je kipić personifikacije nade *Spes*.

horn of plenty in the right hand, and a helm leant on a globe in the left hand. On her head is a diadem, and a cloak is thrown over her legs. A boy stands before her offering an ear of grain. Behind her is a column with a moulded top and a statue of the personification of hope, *Spes*.

### **Kratice / Abbreviations**

AI - Archaeologia Iugoslavica, Beograd

ANRW - Aufstieg und Niedergang der römischen Welt, Berlin-New York

AV - Arheološki vestnik, Ljubljana

BASD - Bullettino di archeologia e storia dalmata, Split

CIL 3- Th. Mommsen, Corpus inscriptionum latinarum, consilio et auctoritate Academiae litterarum regiae Borussicae editae, vol. III pars posterior: Inscriptiones Asiae provinciarum Europae Graecarum Illyrici latinae, Berlin 1873 (Suppl. 1902 i 1903)

GCBI - Godišnjak Centra za Balkanološka ispitivanja Akademije nauka i umjetnosti Bosne i Hercegovine, Sarajevo

ILJug 1963. - A. i J. Šašel, Inscriptiones Latinae quae in Iugoslavia inter annos MCMXL et MCMLX repertae et editae sunt, Situla, 5, Ljubljana

ILJug 1986. - A. i J. Šašel, Inscriptiones Latinae quae in Iugoslavia inter annos MCMII et MCMXL repertae et editae sunt, Situla, 25, Ljubljana

JÖAI - Jahreshefte des Österreichischen Archäologischen Instituts, Wien

JRS - Journal of Roman Studies, London

Klio - Klio. Beiträge zur Alten Geschichte, Berlin

MDAI - Mittheilungen des Deutschen Archäologischen Instituts. Römische Abteilung, Mainz

OA - Opuscula Archaeologica, Zagreb.

RFFZd - Radovi Filozofskog fakulteta u Zadru, Razdio povijesnih znanosti, Zadar

TAPA - Transactions of the American Philological Association, Baltimore

VAHD - Vjesnik za arheologiju i historiju dalmatinsku, Split

ZPE - Zeitschrift für Papyrologie und Epigraphik, Bonn.



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