

## Abstracts

Ileana CHIRASSI COLOMBO, Sacer, sacrum, sanctus, religiosus. *Valutazioni e contraddizioni storico-semantiche*

The paper focuses on the semantics inherent in concepts such as *sacer sacrum, sanctus, sanctum* in Latin and the influence they had in European cultural and political life. Rudolph Otto dedicated to the “sacred” a well-known book titled *Das Heilige* 1917. Acknowledging the impossibility to exactly understand the notion of *sacer*, he chooses to translate it through *numinous*, from *numen*, a word that defines the impersonal manifestation of absolute Power. At the end of the fifties, Mircea Eliade introduced the term *hierophany* manifestation of the “sacred”, from the greek word *hieron*, to define something absolutely powerful that can reveal itself and may be at human disposal.

We assume that, in a historical perspective, the sacred does not exist as such but we must recognize it as a tremendously powerful device which can be used – as it has been used and it is still used – in different ways in human History.

Olivier DE CAZANOVE, *Ex voto anatomici animali in Italia e in Gallia*

A côté de la catégorie, amplement représentée dans le monde gréco-romain, des *ex voto* anatomiques reproduisant une partie du corps humain, il existe aussi, en petit nombre, des *ex voto* anatomiques qui figurent des membres et des organes d’animaux domestiques, essentiellement des bœufs, quelquefois des chevaux et d’autres espèces (ces *ex voto* ne doivent pas être confondus avec les représentations de viscères censément humains, mais qui reproduisent en fait des intérieurs d’animaux – catégorie tout à fait différente). Sont prises en considération ici les séries de Halatte (Gaule), de Pesaro, Capoue et d’autres lieux de culte de l’Italie romaine. On peut – dans une certaine mesure – rapprocher ces offrandes archéologiquement attestées de vœux et recettes de Caton pour la santé des

bœufs. Si ces deux ordres de témoignage se situent sur deux plans différents, ils aident à mieux comprendre, chacun à leur manière, le mécanisme du vœu. Ils montrent aussi que, dans la hiérarchie des êtres vivants, les bœufs de labour (et les autres compagnons domestiques de l'homme) se situent juste au-dessous de celui-ci, en tant qu'auxiliaires de son travail à la ferme.

Maria José STRAZZULLA, *Forme di devozione nei luoghi di culto dell'Abruzzo antico*

The paper is dealing with the forms of votive religion in a region of Italy, corresponding to the modern Abruzzo, which during ancient times had been inhabited by Italic people, such as Pretuzi, Vestini, Equi, Marsi, Peligni and Marrucini. It addresses chronological issues, (i.e., the onset of votive offerings, their relationship with cult places and sacred buildings, and the moment on their disappearance), problems related to the meaning to be attributed to the different types of supply (bronze, terracotta, pottery) and historical-ideological issues, particularly with regard to theme of the Romanization of the territory and of the adhesion of different social classes to a model of religious import. Finally, some examples illustrate the problem of the relationship between a votive offering and the worship of a particular deity.

Maria Chiara MONACO, *Senza templi, tra una casa e una bottega. Note di topografia del sacro nell'Atene di età classica*

The paper considers the mode of expression of the sacred places within the City of Athens showing that, contrary to common belief, the urban reality was characterized by extreme fragmentation of the presence of shrines scattered among private homes and installations craft (*ergasteria*). It also highlights how even the monuments of the sanctuaries were, as a matter of in fact, very different from what is generally supposed: basic elements were indeed not the temple, but rather altars, a space cut out (*temenos*) and possibly cult images.

Domenico PALOMBI, *Roma: culto imperiale e paesaggio urbano*

The Imperial cult is the most original element of Roman religion and the most important expression of the system of honors for the *princeps* and the other members of the *domus Augusta*. The cult of the *divi* had different shapes and Rome stood out from the

rest of Italy and Empire: in Rome, the mechanism of worship was characterized by a variety of places, forms, and situations. However in the *Urbs* the evaluation of the urban and monumental impact of this fundamental religious innovation is not always evident, and an investigation is required to deal with the lack of correlation between archaeological data and topographical documents about urban sanctuaries.

Giovanella CRESCI MARRONE, Margherita TIRELLI, *Il bosco sacro nel santuario di Altino: una proposta di lettura*

Within the context of the peri-urban sanctuary of Altinum, located in the 'Fornace' area, the archaeological remains of structures referring to the Roman period are examined. They can be dated from the first half of the I<sup>st</sup> century A.D. to the beginning of the III<sup>rd</sup> century A.D., and may belong to a sacred wood. On account of the evidence and parallelisms with similar sacred areas, an assessment of the religious practice performed in the Altinum sanctuary is proposed. This concerns, in particular, the delimitation of the sacred wood, the presence and ritual use of water, the quality and function of trees, the ritual precautions implied by their plantation, pruning and defunctioning, the quality of ex-votos, and the ownership of the sacred area.

Annapaola ZACCARIA RUGGIU, *Quale cristianesimo? L'iscrizione di Manasse a Hierapolis di Frigia (Turchia)*

The study of the inscription featuring Manasse's Prayer (first half of VI century A.C.) from the House of the Painted Inscription in Hierapolis, Frigia (Turkey), today raises some very interesting questions not only on the origin of Christianity in Asia Minor, but also on the path of the religious liturgy and of penitential prayer inside private homes. In this specific instance, the issue of the use of the small room where the inscription was found, and its relationship with the rest of a home that features several decorative details, is brought up again.

Annalisa DE FRANZONI, *Sulle tracce di Attis ad Aquileia*

The aim of this article is to highlight the issues concerning the interpretation of documents referring to *Attis* and his cult in Aquileia. The author focuses on two of the main problems in the study of archeological documentation: the over-reading of the image

and its function. The analysis of the iconographical components of the figure of *Attis* shows the extreme versatility of the image of the oriental sheperd and highlights how complex it can be to assign a name to that image without any advice provided by the context. Not each oriental sheperd does represent *Attis*; moreover, an image of *Attis* does not suffice to confirm the practice of his cult in one site.

Emanuela MURGIA, *Del buon uso delle fonti nell'archeologia del "sacro": il caso di Mithra ad Aquileia*

Le culte de Mithra à Aquileia est attesté par nombreux documents épigraphiques et archéologiques. Parmi les sources archéologiques on compte une série de lampes de l'antiquité tardive (Atlas X) qui représentent un personnage masculin avec une tunique courte, les bras levés et un "masque". Ce personnage est généralement interprété comme un "corax". Est-il possible que ce personnage soit un initié? Le but de cet article est de vérifier cette hypothèse.

Silvia TANTIMONACO, *La formula Dis Manibus nelle iscrizioni della Regio X*

Innerhalb der Epigraphik ist die Weihung an die Götter Manen (*Dis Manibus*) aufgrund ihres häufigen Gebrauches in den lateinischen Grabinschriften sehr bekannt. Wir möchten nun in diesem Aufsatz eine kurze Vertiefung über die linguistischen, chronologischen und funktionellen Aspekte dieser epigraphischen Formel vorstellen. Zu diesem Zweck werden wir uns an die Grabinschriften der *Regio X* zuwenden.

Lisa ZENAROLLA, *Il culto di Hercules e il rapporto con i sostrati etnico-culturali preesistenti: il caso dell'Italia nord-orientale*

Cet article a pour but l'examen du culte d'Hercule par rapport aux substrats ethnico-culturels de l'Italie du Nord-Est. Les cas de *Brixia* et *Verona* ont été choisis comme études grâce à la quantité et à la qualité de leur documentation archéologique et épigraphique.