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**Actele colocviului internațional *Receptarea Romei și a
Imperiului Roman în cultura română contemporană*
(Iași, 14-16 noiembrie 2024)**

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SIGLE ȘI ABREVIERI / SIGLE E ABBREVIAZIONI*

<i>ActaMN</i>	<i>Acta Musei Napocensis</i> , Cluj-Napoca.
<i>AIIAI</i>	<i>Anuarul Institutului de Istorie și Arheologie „A. D. Xenopol”</i> , Iași.
<i>AISC</i>	<i>Anuarul Institutului de Studii Clasice</i> , Cluj.
<i>ANRW</i>	<i>Ausstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung</i> , Berlin-New York.
<i>AȘUI.Istorie</i>	<i>Analele Științifice ale Universității „Alexandru Ioan Cuza” din Iași</i> , S.N., Istorie.
<i>BSAS</i>	<i>Bulletin de la Société archéologique de Sousse</i> , 1903-
<i>CCSL</i>	<i>Corpus Christianorum. Series Latina</i> , Turnhout, 1953 sqq.
<i>CSEL</i>	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> , Vienna-Leipzig, 1860 sqq.
<i>DACL</i>	<i>Dictionnaire d'archéologie chrétienne et de liturgie</i>
<i>EDR</i>	<i>Epigraphic Database Rome</i> .
<i>GCS</i>	<i>Die griechischen christlichen Schriftsteller der ersten (drei) Jahrhunderte</i> , Leipzig-Berlin.
<i>PCBE</i>	<i>Prosopographie chrétienne du Bas-Empire</i> , éd. par A. Mandouze et al., 4 voll., Paris-Rome 1982-2013.
<i>PIR</i>	<i>Prosopographia Imperii Romani. Saec. I.II.III</i> .
<i>PL</i>	<i>Patrologia Latina</i> .
<i>RRMAM</i>	D. French, <i>Roman Roads and Milestones of Asia Minor</i> , Vol. III, British Institute at Ankara, 2012-2016.
<i>SAI</i>	<i>Studii și Articole de Istorie</i> , București.
<i>SC</i>	<i>Sources Chrétiennes</i> , Paris-Lyon.
<i>SCIVA</i>	<i>Studii și Cercetări de Istorie Veche și Arheologie</i> , București.
<i>TD</i>	<i>Thraco-Dacica</i> , București.
<i>ThLL</i>	<i>Thesaurus linguae Latinae</i> .

* Cu excepția celor din *L'Année Philologique* și *L'Année Épigraphique* / Escluse quelle segnalate da *L'Année Philologique* e *L'Année Épigraphique*.

A NEW VOTIVE ROMAN INSCRIPTION FROM ROGATICA DEDICATED TO LIBER PATER (EAST DALMATIA)

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Keywords: *Rogatica, Dalmatia, inscription, Liber Pater.*

Abstract: *Recently, in the riverbed of the Rakitnica River in Rogatica, during the construction of the embankment, a monument with an inscription in Latin was noticed, which originates from the immediate surroundings and was brought with the remaining large pieces of stone. It is a Roman votive inscription dedicated to the Roman deity Liber Pater. In addition to analyzing inscriptions and Roman deities revered in the territory of Rogatica, the paper also discusses the status of this settlement in the Roman epoch.*

Cuvinte-cheie: *Rogatica, Dalmatia, inscripție, Liber Pater.*

Rezumat: *O nouă inscripție romană votivă de la Rogatica dedicată lui Liber Pater (Dalmatia estică). Recent, în albia râului Rakitnica din Rogatica, în timpul lucrărilor de construcție a digului, a fost descoperit un monument cu o inscripție în limba latină, care provine din zona imediat înconjurătoare și a fost adus împreună cu alte bucăți mari de piatră. Este vorba despre o inscripție votivă dedicată divinității romane Liber Pater. Pe lângă analiza inscripției și a zeilor romani venerați pe teritoriul localității Rogatica, lucrarea abordează și statutul acestei așezări în epoca romană.*

Recently, in the bed of the Rakitnica River in Rogatica, during the construction of embankments, a monument with a Latin inscription was noticed, which comes from the immediate surroundings and was brought there with the remaining large pieces of stone.¹ It is a Ro-

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¹ The paper is a result of the research carried out at the Institute for Balkan Studies at the Serbian Academy of Sciences and Arts, funded by the Ministry of Science, Technological Development and Innovation of the Republic of Serbia, based on the Agreement on the Implementation and Financing of Scientific Research Work in 2025, no. 451-03-136/2025-03 dated 27 January 2025. The special gratitude for

man votive inscription dedicated, as we will analyze later, to the Roman deity Liber Pater. Namely, the entire area of today's Rogatica in the Republic of Srpska, in the Roman times, was densely populated and was located in the east of the province of Dalmatia, within the territory of the municipality in Skelani, an urban center whose name and character we know today. This is the *Municipium Malvesiatium*.² In science, there are still conflicting opinions about the rank of the Roman settlement in the vicinity of Rogatica due to an inscription that was found a long time ago and which announces the name of the decurion of the colony of *Ris – c(oloniae) Ris(ini), Titus Claudius Maximus*.³ Although it initially made sense to imagine a Roman colony on the territory of Rogatica,⁴ it is not realistic and scientifically acceptable today.⁵ Namely, based on the analysis and data presented by contemporary authors in their papers, inscription that could indicate the existence of another colony in eastern Dalmatia near *Domavia* should be read and understood in a more global sense. The decurion mentioned in the text comes from the colony of *Risinium*, or Risan, on the coast of the Adriatic Sea in the Bay of Kotor.⁶ This claim, in addition to epigraphic, historical, and linguistic support, is further confirmed by the knowledge of a very diverse network of Roman terrestrial communications in Dalmatia since the Augustan epoch and the time of the governor of the province, *Publius Cornelius Dolabella*.⁷

These so-called Dolabella's communications, or roads, connected Dalmatia's littoral belt with the province's interior, rich in various ores. Therefore, it is unsurprising and should not be considered an exception if an individual from Risan finds labor in the province's east. What kind of work could have been is best evidenced by the very character of the interior of the province of Dalmatia, which is predominantly mining, as it was then and today. Rogatica itself belonged to the administrative territory of the municipality of eastern Dalmatia in Ske-

images and publication rights I own to Mr. Željko Petković, head of firefighter station in Rogatica.

² Bojanovski 1968: 241–262; Грбич 2014: 154–155.

³ *CIL* III 2766b = 8369 = 12748; *ILJug* 1571: col *Ris*(---).

⁴ Patsch 1909, 182–183.

⁵ Alföldy 1962: 363–364; Alföldy 1965, 141; Лом 2010: 288.

⁶ Petrović 2015: 74–77.

⁷ Velleius Paterculus II, 125: *vir simplicitatis generosissimae*; Rendić-Miočević 1968: 63–73; Petrović 2015: 29–32.

lani, i.e., the *Municipium Malvesiatium*.⁸ The territory of the Roman municipium in Skelani was located between the mining districts of *Domavia* and *Argentaria* (Srebrenica)⁹ and the mining district with the center in Komini (*Municipium Splonum?*), whose *vicus metallorum* was located in Kolovrat.¹⁰

Let us go back to the epigraphic monuments from the territory of Rogatica. About 12 Roman inscriptions from this area have been published and scientifically processed.¹¹ The inscription that we bring fits into the expected image of the cults that are respected in that territory, as well as with the ethnic structure of the population of this part of the province of Dalmatia.

The votive monument with the inscription we publish in this text is made of local sandstone and contains the text in Latin in four lines. The monument's height is 66.5 cm, the width is 42 cm, and the height of the letters is 5 cm. The text of the inscription reads:

LIBERO
PATRI
M ULP DEX
V S L M

Libero | Patri | M(arcus) Ulp(ius) Dex[ter] | u(otum) s(oluit) l(ibens) m(erito).

Translation: To Liber Pater. Marcus Ulpus Dexter voluntarily fulfilled his vow.

⁸ Bojanovski 1988, 177–192; Rogatica belonged most probably to the territory of *municipium Malvense* in today's Skelani on the Drina River, Лома 2010: 297; Грбић 2014, 142, n. 387.

⁹ Petrović 2015:120–123.

¹⁰ Loma 1997: 185–230.; Mirković 2013.

¹¹ AE 2014, 1029; AE 2017, 1132; AE 2017, 1133; CIL III, 2766b (p 1035, 2256) = CIL III, 8369 = CIL III, 12748 = ILJug-03, 1571 = AE 2009, +1028; CIL III, 8366 (p 2127) = ILJug-03, 1566 = AE 2009, +1028; CIL III, 8367 (p 2127, 2256) = ILJug-03, 1567 = AE 1939, 303 = AE 2009, +1028; CIL III, 8368 = CIL III, 12747 = ILJug-03, 1568 = AE 2009, +1028; CIL III, 12754 = ILJug-03, 1570 = AHB, 129 = AE 2009, +1028; CIL III, 14616 = AE 2009, +1028; CIL 17-04, *43 = ILJug-02, 1029; ILJug-02, 623 = ILJug-03, 1569 = AHB, 123 = AE 2009, +1028; ILJug-02, 624 = AE 1976, 533 = AE 2009, +1028.

The name of the dedicator of the inscription by *Marcus Ulpus Dexter* refers to the *tria nomina*, which indicates a person who acquired Roman civil rights in the epoch of Trajan.¹² The inhabitants of Rogatica were, based on well-known inscriptions, primarily individuals with the *nomen Aelius* or *Ulpus*. As some researchers correctly conclude in their scientific papers, the inhabitants of Rogatica were, based on well-known inscriptions, primarily individuals with the *nomen Aelius* or *Ulpus*. While the *Aelii* can be interpreted as natives, the *Ulpii* are associated with the settlers in this territory who were settled to strengthen the Romanized structure of the population and the need for human resources imposed by various, above all, mining activities.¹³ The deity Liber, in our case with the attribute Pater (Father), also appears on other known epigraphic monuments in the territory of Rogatica.¹⁴ It is a Roman deity revered mainly in the Roman Danube provinces and Dalmatia. It is an autochthonous pre-Roman deity of nature, soil fertility, and vegetation that entered the Roman pantheon in the Romanized sense and is worshipped as the Roman god Liber. It is known that in the epoch of Roman civil wars between Pompey and Caesar, the temple of Liber Pater was erected in the famous town of Narona (Vid near Metković), at the mouth of the Neretva River into the Adriatic Sea. It was made by the freedman *Publius Annaeus Epicaudus, quaestor*, as the inscriptions say.¹⁵

Two votive monuments to Liber are known from Rogatica to this day: the first is dedicated to Liber and Libera and was erected by *Tiberius Claudius Antonius*. The second monument was erected by a veteran of an unknown military unit, *Publius Aelius Clemens*, and is dedicated to *Liber Bacchus* due to the apparent connection with wine as a sublime product of rich and fertile soil overgrown with vines.¹⁶ The name *Publius Aelius Clemens* is also mentioned in another inscription

¹² The name Marcus Ulpus Dexter is also confirmed on other inscriptions such as: *CIL* X, 03124a, although each one concerns a different person with the same names.

¹³ About the cults related with mining activities such as Liber (Bacchus, Dionysus) see, Dušanić 1999: 130.

¹⁴ Ferjančić & Samardžić 2014: 471–477.

¹⁵ Ferjančić & Samardžić 2014: 473; *CIL* III, 1784 = *CIL* I, 2289 (p 1112) = *AE* 2008, +1030; Alföldy dates the inscriptions mentioning the officials of the *conventus* in Narona in the middle of the first century BC, Alföldy 1965, 134.

¹⁶ *CIL* III, 8367 (p 2127, 2256) = *ILJug*-03, 01567 = *AE* 1939, 00303 = *AE* 2009, +1028.

from Rogatica dedicated to Jupiter, with the title *duovir*, and both monuments can be associated with the same dedicant.¹⁷ On the known inscriptions from Rogatica, another member of the same *Clemens* family is mentioned, who played a significant role in the local Roman administration. It is about *Publius Aelius Clemens iunior*, son of the aforementioned dedicator and veteran, who performed high duties, *IIvir* and *quinquennalis*.¹⁸

Namely, let us deal with the cult of Liber itself and the reason why we deal now with three dedications to this Roman deity on the territory of Roman Rogatica so far, which is certainly not one of the most suitable for growing vines and wine production and is not mainly known for the fertility of the land itself. The dominant attributes of Liber as the deity of nature and soil fertility do not have to relate exclusively to arable land, i.e., to the soil surface itself. The cult of Liber, in our case, should be interpreted in a broader sense, so we must also count on the riches of the underworld, minerals, rocks, metals, and mineral resources located below the earth's surface. Arable land, on the other hand, draws its quality and potential from its internal composition. In this way, one can explain the striking popularity of the cult of Liber in the ore-rich areas in the vicinity of today's Rogatica.¹⁹ After all, similar examples of respect for Liber as a mining deity can be found in the iron mines of Domavia (silver mines of Pannonia and Dalmatia), Pannonia (*Ferrariae Pannonicae*), on the Rudnik mountain in the Upper Moesia mining district of the *Danuvii ripa* in *Tricornum*, then in Dacia (*Alburnus Maior*, *Ampelum*).²⁰ Therefore, it is correct to understand that the cult of Liber was associated with natural resources, not only in the agrarian but also in the mining sense, and that it was also respected by individuals involved in mining operations and the exploitation of minerals, *metallarii*.

We hope that future discoveries will complete our current picture of the Roman deities revered on the territory of Roman Rogatica

¹⁷ CIL III, 8366 (p 2127) = *ILJug*-03, 01566 = AE 2009, +1028.

¹⁸ *ILJug*-02, 624 = AE 1976, 533 = AE 2009, +102.

¹⁹ Dušanić 1999: 130–131.

²⁰ Ljubija: CIL III, 13240 = *ILJug*-01, 161 = AE 1958, +65; Singidunum: *IMS* I, 16 = AE 1910, 172 = AE 1911, +165; Donji Branetići: *IMS* I, 170; *Ampelum*: CIL III, 1303 = AE 2021, 1089A. See also the inscription from *Municipum Malvesiatium*: *ILJug*-03, 1531.

and that we will learn new and numerous details about the character of this place in the Roman epoch.

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