

Religiozan način mišljenja prisutan je jako dugo i on je jedan od fenomena po kojem se čovjek razlikuje od ostalih zemaljskih bića. Svrha izložbe „Religije kamenog doba“ traganje je za njegovim pra-početcima, odnosno ranim manifestacijama simbolike i religije. Stoga se donosi izbor materijalnih dokaza takvog ponašanja u paleolitiku ili starijem kamenom dobu, mezolitiku ili srednjem kamenom dobu te neolitiku ili mlađem kamenom dobu, koji zajedno pokrivaju golem vremenski raspon od približno 3,3 milijuna godina do šest tisuća godina prije sadašnjosti. Na četrnaest izložbenih plakata predstavljene su teme koje obrađuju pojavu simbolike, religijska poimanja i ritualno ponašanje zajednica kamenoga doba na širem prostoru Europe i Bliskog istoka, s posebnom pažnjom usmjerenom i na domaći, hrvatski prostor. Za razdoblje paleolitika u vitrinama su izložene kopije svjetski poznatih primjera figurativne umjetnosti, dok mlađe kameno doba predstavljaju vrijedni nalazi dalmatinskog neolitika iz zbirki Arheološkog muzeja Zadar.



Prikaz bika u špilji Lascaux / Bull depiction in Lascaux cave
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Prapočetci religije udaljeni su desetcima tisuća godina od povijesnih pisanih izvora pa smo usmjereni na proučavanje arheoloških i paleo-antropoloških nalaza. Za razdoblje paleolitika oni u najvećoj mjeri uključuju tragove posmrtnih rituala i rituala koje možemo povezati s figurativnom umjetnošću. Premda su paleolitičke religije prakticirale ukopne rituale, magiju i šamanizam, teško je reći koliko je granica između materijalnog i duhovnog svijeta u poimanju tadašnjih ljudi bila čvrsta. Religija je tada dio općeg svjetonazora pa nije odvojena od ostalih životnih područja, a čovjek dio prirode koju dijeli s okolnim



Venera s nalazišta Willendorf, Austria
Venus from the site of Willendorf, Austria
foto / photo: Ivan Čondić

svijetom. Velika je pozornost usmjerenja k životinjama, jer bez njih nema opstanka. One nisu samo materijalni izvor hrane već imaju mitsku dimenziju, o čemu svjedoče mnogobrojni umjetnički prikazi. Simbolika i religija gornjeg paleolitika na taj se način najzornije očituju u špiljskoj umjetnosti i figurativnim prikazima životinja, a posebno ženskih figura, takozvanih paleolitičkih Venera. Umjetnici svoju djelatnost razvijaju do savršenstva, a vračevi ili šamani vjerljivo imaju posebni društveni status.

Neolitik se razvija u izmijenjenim okolišnim uvjetima i unutar posve novog društveno-gospodarskog okvira. U novije se vrijeme uzroci prijelaza na sjedilaštvo i proizvodno gospodarstvo pronalaze upravo u sferi duhovnog života kasnih lovačko skupljačkih zajednica. Čini se kako ključni element leži u načinu na koji je čovjek počeo promišljati svijet koji ga okružuje postavljajući sebe iznad pojavnje, materijalne stvarnosti, ali ispod posebnih, nadnaravnih bića koja su upravljala njegovim prosperitetom. Uz izmijenjeno poimanje čovjekove uloge u kontroliranju prirodnih procesa stvoren je novi religijski koncept izražen kroz bogati simbolički repertoar. Prve sjedilačke zajednice grade monumentalna zajednička svetišta i proizvode simbolično-umjetničke izrađevine poput ljudskih i životinjskih figurica ili kulturnih posuda raznih oblika. Koriste ih pri obavljanju obrednih radnji najvjerojatnije vezanih uz osiguranje plodnosti, te razrađuju složene ukopne prakse vezane za vjerovanja u zagrobni život i kult predaka.

Religija je kao bitno obilježje početaka modernog ponašanja, kojeg pratimo još od paleolitika, oduvijek usmjerena na ključna područja ljudskog postojanja. Poticala je funkcioniranje društva, dok su različita društvena zbivanja, primjerice promjene gospodarstva i razvoj tehnike, vidno utjecala na religiju što je zamjetno pri usporedbi paleolitika i neolitika.

The religious way of thinking has been present for a very long time and it is one of the phenomena that differentiate the man from all other earthly beings. The purpose of the exhibition Stone Age religions is to trace its origins, namely its early manifestations of symbolics and religion. Therefore, a selection of material evidence of such behavior in the Palaeolithic or Early Stone Age, Mesolithic or Middle Stone Age, and Neolithic or Late Stone Age is presented, which together cover a vast time span of approximately 3.3 million years to six thousand years before present. Fourteen exhibition posters present topics that address the emergence of symbolism, religious understanding, and ritual behavior of Stone Age communities across Europe and the Middle East, with particular focus on the domestic, Croatian space. The Palaeolithic period is represented by the copies of world-renowned specimens of figurative art exhibited in the display cases, while the Late Stone Age is represented by the valuable finds from the Dalmatian Neolithic period from the collections of the Archaeological Museum Zadar.

The origins of religion are separated by tens of thousands of years from the historical written sources, so the focus is on the study of the archaeological and paleoanthropological findings. The archaeological findings from the Palaeolithic period largely



Smilčić, figura medvjeda s posudicom na leđima, 4900. - 4000. pr. Kr.
Smilčić, bear figure with a vessel on the back, 4900 - 4000 BC
foto / photo: Ivan Čondić

include the evidence of funerary rituals and rituals which can be related to figurative art. Although the Palaeolithic religions practiced burial rituals, magic, and shamanism, it is difficult to say how strong was the boundary between the material and spiritual worlds in the minds of the people of that time. Religion was a part of the general worldview in that period, so it was not separate from other aspects of life, and man was a part of the nature which he shared with the surrounding world. Special attention was paid to animals, because without them there would be no survival. They were not only a material source of food, but they also had a mythical dimension, as evidenced by numerous artistic representations. The symbolism and religion of the Upper Palaeolithic are therefore most clearly manifested in cave art and figurative representations of animals, and especially in female figurines, the so-called Palaeolithic Venus figurines. The artists perfected their craft and the medicine-men or shamans probably had a special social status.

The Neolithic developed under changed environmental conditions and within a completely new socio-economic framework. More recently, the causes of the transition to sedentism and productive economy have been found precisely in the sphere of spiritual life of late hunter-gatherer communities. The key element seems to lie in the way in which man began to contemplate the world around him by placing himself above the manifesting, material reality, but below the special, supernatural beings that governed his prosperity. With a changed understanding of man's role in controlling natural processes, a new religious concept was created, expressed through a rich symbolic repertoire. The first farming communities built common monumental sanctuaries and produced symbolic artworks such as human and animal figurines or cult vessels of various shapes. They used them to perform ritual acts most likely related to fertility, and they elaborated complex mortuary practices related to the beliefs in the afterlife and the ancestral cult.

Religion, as an essential feature of the beginnings of modern behavior that we have been following since the Paleolithic, has always focused on key areas of the human existence. It encouraged the functioning of society and the various social developments, such as changes in the economy and the advance of technology, have had a significant impact on religion, which is noticeable in the comparison between the Paleolithic and the Neolithic.

Smilčić, riton na četiri noge, 5600. - 4900. pr. Kr.
Smilčić, four-legged rhyton, 5600 - 4900 BC
foto / photo: Ivan Čondić



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RELIGIJE KAMENOGLA DOBA STONE AGE RELIGIONS

