

AKTI VIII. MEĐUNARODNOG KOLOKVIJA O PROBLEMIMA RIMSKOG PROVINCIJALNOG UMJETNIČKOG STVARALAŠTVA

AKTEN DES VIII. INTERNATIONALEN KOLLOQUIUMS ÜBER PROBLEME DES PROVINZIALRÖMISCHEN KUNSTSCHAFFENS

THE PROCEEDINGS OF THE 8TH INTERNATIONAL COLLOQUIUM ON PROBLEMS OF ROMAN PROVINCIAL ART

LES ACTES DU VIII^{ÈME} COLLOQUE INTERNATIONAL SUR LES PROBLÈMES DE L'ART PROVINCIAL ROMAIN

ZAGREB 5.-8. V. 2003.

RELIGIJA I MIT KAO POTICAJ RIMSKOJ PROVINCIJALNOJ PLASTICI

RELIGION UND MYTHOS ALS ANREGUNG FÜR DIE PROVINZIALRÖMISCHE PLASTIK

RELIGION AND MYTH AS AN IMPETUS FOR THE ROMAN PROVINCIAL SCULPTURE

LA RELIGION ET LE MYTHE COMME INSPIRATION POUR LA SCULPTURE ROMAINE PROVINCIALE

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Odsjek za arheologiju Filozofskog fakulteta u Zagrebu
Sva prava pridržana

Nakladnik
Golden marketing-Tehnička knjiga
Jurišićeva 10, Zagreb

Za nakladnika
Ana Maletić

Sunakladnici
Odsjek za arheologiju Filozofskog fakulteta Sveučilišta u Zagrebu
Arheološki muzej, Zagreb

Recenzenti
prof. dr. sc. Aleksandar Durman
prof. dr. sc. Tihomila Težak Gregl

Motiv na naslovnici
Reljef Dijane kipara Maksimina iz Prološca kod Imotskog. Arheološki muzej – Split
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UREDNICI
MIRJANA SANADER
ANTE RENDIĆ MIOČEVIĆ

SURADNIK
DOMAGOJ TONČINIĆ

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RELIEFS AND SCULPTURES OF DEITIES AND MYTHOLOGICAL REPRESENTATION AS DETERMINING FACTORS OF THE SPIRITUAL LIFE IN ANTIQUE ISTRIA

BY VESNA GIRARDI-JURKIĆ

On the Istrian peninsula a large number of the epigraphs, some interesting bronze figurines and a considerable collection of stone sculptures were found through archaeological excavations. All of them prove well known Roman and orientalizing Roman pantheon. One must pay special attention to the small bronze and stone sculptures, because of their specific artistic expression and style, which are complementary with the numerous epigraphs nominating gods, goddesses, and mythological representations from classic mythology.¹

In the region of Istria, especially *Ager Polensis*, local indigenous deities were worshiped until the Roman occupation of Istria in 177 B.C. They still existed during the Roman Empire and were represented exclusively on epigraphs and votive dedications. Until now, we have not found traces of indigenous deities in sculpture or relief representation from the Roman period.²

An exception to this vacuum of art expression of the autochthonous cults could be the female deity of fertility, the supreme deity from *Nesactium*, from the 5th C.

B.C. This prehistoric deity of fertility is a unique figural representation in stone of the autochthonous goddess.³ My proposal is that she may be *Eia*. The name of *Eia* can be found in *Nesactium*, *Pola* and *Duocasteli* (Dvigrad) – which means only in the south of Istria, on the *Ager Polensis*.⁴ As the sculptures – female deity of fertility and the ithyphallic male – a rider – make a unity – the rider can be considered as the numen *Melosokus*.⁵ He is the unique known male autochthonous god in Istria. This name appears only around *Nesactium* – Krnica as pure *Melosokus* or *Melosocus* Augustus, while the third monument of *Melosokus* was written in Greek letters.⁶ My proposal is that perhaps the sculpture unity could be a representation of autochthonous *Eia* and *Melosocus*, who until today were known after the votive epigraphs only.⁷

We must pay attention on the worshipping of the cult of *Nimphas* and *Silvanus* – which have their roots in the cult among the Illyrians in the Balkans, but are not well known in Istria. The single relief of *Nimphas*, lead by *Silvanus*, came from Koper (Slovenia), but after A. Degrassi found in *Pinquentum* (Buzet) in the north

¹ A. Degrassi, *Culti dell'Istria preromana e romana*. *Adriatica praehistorica et antiqua*. *Mischellanea Gregorio Novak dicata* (Zagreb 1970) 615–632. – V. Jurkić, *Izbor antičke kulturne plastike na području Istre*. *Materijali* 12. IX kongres arheologa Jugoslavije – Zadar 1972 (Zadar 1976) 209–223. – V. Girardi Jurkić, *Arte plastica del culto come determinante l'esistenza dei culti romani e sincretici nella regione istriana*. *Atti del Centro di ricerche storiche* 5, 1974, 7–33.

² V. Jurkić, *Kontinuitet štovanja antičkih kultova u periodu učvršćivanja kršćanstva u Istri*. *Arh. Vestnik* 30, 1979, 208–217. – V. Girardi Jurkić, *La continuità dei culti illirici in Istria durante il periodo romano*. *Atti del Centro di ricerche storiche* 14, 1984, 7–24. – V. Jurkić, *Autohtoni kultovi u odnosu prema helenističkoj i grčko-rimskoj religiji u antičkoj Istri*, *Jadranski zbornik* 12, 1982–1985 (1985) 273–286.

³ V. Jurkić, *Rasprostranjenost kulta Magnae Matris na području Istre u rimsko doba*. *Histria Arch.* 3/1, 1972, 41–76. – V. Jurkić, *The Cult of Magna Mater in the region of Istria*. *Živa Ant.* 25/1–2, 1975, 285–298. – J. Vermaseren, *Corpus cultus Cybelae Attidisque*, 4, Italiae – Aliae provinciae, Leiden 1978, 100 no. 250. – V. Jurkić, *Kultovi plodnosti na području antičke Istre*. *Zbornik radova* 26. sastanka Naučnog društva za historiju zdravstvene kulture Jugoslavije (Rijeka 1978) 37–47. – S. Kukoč, *Histarska plastika u kontekstu umjetnosti jadranskog područja od 7. do 5. st.p.n.e.* *Radovi* (Zadar) 13, 1987, 75 sqq.

⁴ P. Sticotti, *A proposito di un timpano figurativo di Nesazio*. *Atti e memorie della Società di Archeologia e Storia Patria* 22, 1905, 203–223. – Girardi Jurkić (note 2) 7–24.

⁵ Degrassi (note 1) 617. – Girardi Jurkić (note 1) 6. – V. Girardi Jurkić, *I risultati delle recenti indagini scientifiche ed archeologiche in Istria nel contesto della sua posizione storico-culturale di confine tra l'Oriente e l'Occidente*. *La Venetia nell'area Padano-Danubiana*. *Le vie di comunicazioni* (Padova 1990) 448.

⁶ R. Matijašić, *Novi rimskodobni grčki natpis iz južne Istre*. *Obavijesti* 32/1, 2000, 44–50. – R. Matijašić, *Nalaz antičkog natpisa u kraškoj jami*. *Godišnjak muzealaca i galerista Istre* 6, 2000, 8–10.

⁷ Girardi Jurkić (note 2) 15. – V. Jurkić, *Autohtoni kultovi u odnosu prema helenističkoj i grčko-rimskoj religiji u antičkoj Istri*, *Jadranski zbornik* 12, 1982–1985 (1985) 279. – M. Šašel Kos, *Pre-Roman divinities of the eastern Alps and Adriatic*, *Situla* 38, 1999, 74.

Istria.⁸ The second marble relief representing the Silvanus and Nymphes is from Pula, but completely elaborated in hellenistic style, as many fine decorations (Sergius Arch, large and small roman theatres, Augustus' Temple) found in Pula from the 1st C.B.C.–1st C.A.D.⁹

We can trace two types of Silvanus in Istria. An Italic one, with male feet and pedum, and another one with goat's feet. Both of them, carved in relief, were found in Pinquentum (Buzet) in the north of Istria.¹⁰ On the other hand, from the other parts of Istria (Pula–Štinjan, Šandalja–Valtura, Kanfanar–Putinji, Veli Mlun–Buzet, Čepić), we can only find the cult of Silvanus on the votive aras as in *Albona* (Labin).¹¹

The cult of *Priapus*, the symbol of fertility, is represented on a relief found in Kopar, and one ithyphallic herma from the same region. Most interesting is the rustic cipus from Istria (unknown finding) deported in the museum of Pula with the relief of Priapus with an oriental hat. As funeral Priapus is traced on the decoration of the mausoleum in Pula, after M. Mirabella Roberti. Priapus is the god of abundance, vineyards and agriculture, not only of phy sic love¹². One small bronze statuette is found in the vicinity of *Albona* (Labin), from one villa rustica.

The other distinguished god, represented in stone relief only, is the supreme god *Jupiter* from Pula, nominated as *Jupiter Victor*. After B.F.Tamaro this relief of the bearded Jupiter could be from the Capitolium of Pula (found in its vicinity)¹³. Other reliefs of Jupiter are



FIG. 1 ISIS – FORTUNA, SAVUDRIJA, 1ST – 2ND C.A.D., INVT.NUM. A 4629, IN THE ARCHAEOLOGICAL MUSEUM OF ISTRIA IN PULA.

⁸ A. Degrassi, *Inscriptiones Italiae, Regio X/III, Histria septemtrionalis*, 92, 2.

⁹ Jurkić (note 1) 214. – Girardi Jurkić (note 1) 13 fig. 20. – Š. Mlakar, *Iz inventara svjedočanstva o kazališnom životu u antičkoj Puli (From the inventory of the Evidences of Theatrical Life in classical Pula)*. In: *Antički teatar na tlu Jugoslavije (Théâtre antique sur le sol de la Yugoslavie)*. Actes de l'Assemblée scientifique du 14 au 17 Avril 1980 (Novi Sad 1981) 91–108. – K. Džin, *Helenistički utjecaj na oblikovanje i dekoraciju slavoluka Sergijevaca u Puli (Hellenistic influences on the form and decoration of the Arch of the Sergii in Pula)*. *Jadranski zbornik* 14, 1990–1991, 11–32; K. Džin, *Dekoracija Augustovog brama u Puli (Decoration on the Augustus Temple in Pula)*. *Histria Antiqua* 4, 1998, 139–146.

¹⁰ V. Girardi Jurkić, *Monumenti romani sul territorio di Pinquente e di Rozzo*. *Atti del Centro di ricerche storiche* 8, 1978, 9–38. – R. Matijašić, *Piquentinski skulptorski krug. U povodu jednog novog nalaza u Buzetu*. *Buzetski zbornik* 6, 1983, 133–145. – R. Matijašić, *Buzetski Silvan – novi nalaz iz sjeverne Istre*. *Arh. Vestnik* 36, 1985, 187–195.

¹¹ Th. MOMMSEN, *Corpus inscriptionum Latinarum auxilio et auctoritate Academiae Litterarum regiae Borussicae editum*, III, Berlin 1874, n. 424. – M. Mirabella Roberti, *Nuove iscrizioni di Pola e dell'agro*. *Epigraphica* 3, 1939, 282. – Girardi Jurkić (note 1) see notes pp. 36; 37 fig. 19. – A.–J. Šašel, *Inscriptiones quae in Jugoslavia inter annos MCMLX et MCM-LXX repertae et editae sunt*, *Situla*, 19, Ljubljana 1978, nn. 2902; 2911.

¹² Girardi Jurkić (note 1) 13 fig. 18.

¹³ B. Forlati Tamaro, *Inscriptiones Italiae, X/I, Pola et Nesactium*, Roma 1947, n. 13. – Degrassi (note 1) 622. – Girardi Jurkić (note 1) 7 n. 25a.



FIG. 2 MAGNA MATER, NESACTIUM, 1 ST C.A.D., INVT. NUM. A 5748, IN THE ARCHAEOLOGICAL MUSEUM OF ISTRIA IN PULA



FIG. 3 ACHELOUS, SMALL ROMAN THEATRE, MID 1 ST C.A.D., INVT.NUM. A 125, IN THE ARCHAEOLOGICAL MUSEUM OF ISTRIA IN PULA



FIG. 4 ACHELOUS, PULA, 2 ND – 3 RD C.A.D., INVT. NUM. A 8724, IN THE AUGUSTUS TEMPLE IN PULA

perhaps from the Forum of Pula, but represented as Jupiter Amon, only. We have two groups of the same god with some differences in the elaboration of the head. The first one of the so called altar from the 1st-2ndC. A.D., and the second group from the 3rdC.A.D. These are the only relief representations, with the exception of one small bronze statuette from Nesactium¹⁴. We can follow the cult of Jupiter on a large number of votive inscriptions where he appears as *Jupiter Optimus*

Maximus Aeternus Augustus (Sorna near Poreč), *Jupiter Conservator* (two finds from Pula) mostly from the Augustus period. *Jupiter Optimus Maximus* from southern Istria (Vodnjan-Galižana, Štinjan, Pula), and from *Rotium* (Roč) in the north of Istria and *Jupiter Depulsor*, as the oriental influence from Pola and *Jupiter Victor* from Žminj in the central Istria, again.¹⁵

The two female goddesses represented in small bronze statuettes are *Isis Fortuna* from *Siparis* (near

¹⁴ Girardi Jurkić (note 1) 7–8 Pl. I fig. 2 – M.C. Budischovsky, *Jupiter-Amon et Meduse dans les forums du Nord de l'Adriatique*. *Aquileia Nostra* 44, 1973, 204. – G. Fischer, *Das römische Pola* (München 1996) 19. – V. Girardi Jurkić, *Egipatski kultovi u ozračju antičke Istre (Egyptian Cults in the atmosphere of antique Istria)*. *Katalog Arheološkog muzeja Istre* 59 (Pula 2001) 10; 11.

¹⁵ A. Degrassi, *Inscriptiones Italiae, Regio X/II, Parentium*, Roma 1934, n. 192. – G. Forlati Tamaro, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, nn. 8,9,10,11,12,13,15,652. – A. Degrassi, *Inscriptiones Italiae, Regio X/III, Histria septemtrionalis*, Roma 1936, n. 123.

Savudrija) and Loron near *Parentium* – the unity of roman Fortuna and Egyptian Isis.¹⁶

On the other hand, the pure cult of **Fortuna** or **Isis** found in Istria means that the first one, on the votive inscriptions from *Ruginium* (Rovinj) and the second northward from *Capris* (Kopar). The divinization of Isis, as Isis Augusta, can be seen in *Aemonia* (Novigrad).¹⁷

The cult of **Hercules**, nevertheless, is not the supreme god, but is one of the most significant divinity on the southern part of the *Ager Polensis*. He is beloved as the patron of the colony of Pola – incorporated in its name as *Colonia Iulia Pola Pollentia Herculeana* on the inscription from the 2ndC.A.D. – and is still the oldest representation we have of him on the top of the Hercules gate, dated to about 50 B.C. The other representation of Hercules we can trace among the stone sculptures as the old man (the stone had) and small bronze statuettes from Pula and Tujan near *Castrum Vallis* (Bale)18.

The cult of **Magna Mater** has been stated in sculpture and on the inscriptions. The beautiful marble female statue from *Nesactium* sitting on the throne, with a snake near her foot, can be the symbiosis with the cult of Ceres – the cult of fertility that is well known from *Nesactium*.¹⁹ We also have one inscription from Pula pointing to the cult of Magna Mater.²⁰ Together

with the cult of Magna Mater appears the cult of **Attis** alone, as a sculpture, and the funeral Attis on reliefs – all of them elaborated in a good classical manner from Pula.²¹

The cult of **Minerva** is stated only in one nice bronze statuette from *Promontorium Pollaticum* (Premantura) and in the clay bust from the cinerary grave in Pula.²² The cult of Minerva was proved on the inscriptions to Minerva Polensis from Pula and Minerva Flanatica from *Parentium* (Poreč).²³ But some stone sculptures have been not found yet.

The cult of **Venus** was proved by two nice marble statues from Pula as Venus Anadyomene and reposing Venus. One small bronze statuette from Kringa, in the centre of Istria near Pazin, shows Venus with tresses.²⁴

It is very interesting that we can follow the worship of Venus in “*interpretatio romana*” as the autochthonous goddess **Iria**. Iria was mentioned on the bronze votive inscription like Iria Venus near the river *Arsia* (Raša) on the frontier to the Liburnia.²⁵

The cult of **Mercurius** was worshiped in Katoro near *Humagum* (Umag). But the only trace of this is one small bronze statuette from *lararium*.²⁶

Latin **Liber** or Greek Dionysos was well known and represented all over Istria. It is normal, because a great number of vineyards were cultivated in the Roman period. Even Plinius the Elder is speaking

¹⁶ A. Degrassi, *Salvore, scoperta d'antichità romane*, in: Scritti vari di Antichità 2, 1962, 881–884. – Girardi Jurkić (note 1) 8 fig. 9 – V. Girardi Jurkić, *Kultovi plodnosti na području antičke Istre*. Zbornik radova 26. sastanka Naučnog društva za historiju zdravstvene kulture Jugoslavije (Rijeka 1978) 41. – Girardi Jurkić (note 14) 12–14. – B. Portulano/V. Kovačić, *Bronzetto di Iside-Fortuna*. In: F. Tassaux/ R. Matijašić/V. Kovačić, Loron (Croatie). Un grand centre de production d' amphores à huile istriennes (I^{er}–IV^e S. P. C.) (Bordeaux 2001) 268–270 fig. 1

¹⁷ B. FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, n. 640.

¹⁸ A. Frascchetti, *La "Pietas" di Cesare e la Colonia di Pola*. Annali del seminario di studi del mondo classico – Archeologia e storia antica 5, 1983, 77–102. – V. Jurkić, *Pula from its Beginnings*. In: Pula – a City to measure (Pula 1985) 24–52. – G. Fischer, *Das römische Pula* (München 1996) 5–15. – V. Girardi Jurkić, *Pula-Pola*. In: *Ciudades Antiguas del Mediterráneo* (Barcelona 1998) 146–149. – P. Sticotti, *Il culto di Ercole a Pola*, Archeografo Triestino ser. 3 4(32), 1908, 233–239. – Jurkić (note 1) 211. – Girardi Jurkić (note 1) 8–9. – M. Sanader, *O kultu Herakla u Hrvatskoj*. In: *Rasprave o rimskim kultovima* (Zagreb 1999) 23. – A. Starac, *Herkulova vrata*. In: *Arheološka istraživanja 1997.–1998.* – Pula, iza Herkulovih vrata. Katalog Arheološkog muzeja Istre 60 (Pula 2001) 21–22.

¹⁹ Degrassi (note 1) 625. – V. Jurkić, *Rasprostranjenost kulta Magnae Matris na području Istre u rimsko doba (The spreading of Magna Mater's Cult in the region od Istria during Roman Times*. *Histria Arch.* 3/1, 1972, 41–76. – V. Jurkić, *The Cult of Magna Mater in the region of Istria*. *Živa Ant.* 25/1–2, 1975, 285–298. – V-Girardi Jurkić, *Kultovi plodnosti na području antičke Istre*. Zbornik radova 26. sastanka Naučnog društva za historiju zdravstvene kulture Jugoslavije (Rijeka 1978) 42–43 Pl. I fig. 2

²⁰ B. FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, n. 155.

²¹ V. Jurkić, *Skulptura Atisa iz Pule. Nov prilog poznavanju Atisovog kulta*. *Jadranski zbornik* 11, 1978, 175–188. – Jurkić (note 1) 212 Pl. II fig. 1–4.

²² A. Gnirs, *Vorrömische und römische Funde nächst der Porta Gemina in Pola*. *Mitt. K. K. Central-Comm. Baudenkmale* 5, 1906, 197–208. – Girardi Jurkić (note 1) 10 fig. 11 note 41; 44. – V. Girardi Jurkić, *Promontore antica*, 9, *Atti del Centro di ricerche storiche*, 5, Trieste-Rovigno 1978–1979, 259, fig. 1 – V. Girardi Jurkić, *L'Istria in epoca romana*. In: *Archeologia ed arte dell'Istria. Monografie i katalozi 1* (Pula 1985) 80 fig 188. – K. Džin, *Catalogue of objects from the Antique and the Late Antique*. In: *The Magic Istria* (Pula 2000) 47–61 n. 150.

²³ B.FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, nn. 158, 159, 160. – A.DEGRASSI, *Inscriptiones Italiae, Regio X/II, Parentium*, Roma 1936, n. 194. – A. Degrassi, *Minerva Flanatica*. In: *Scritti vari di Antichità (Venezia-Trieste 1962)* 875.

²⁴ Girardi Jurkić (note 1) 11 fig. 7 and 14. – Jurkić (note 1) 213 Pl. IV fig. 2; 4. – Džin (note 22) 54; 55 nn. 151; 155.

²⁵ B.FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, nn. 25, 241. – Girardi Jurkić (note 2) 14 Pl. XXIV fig. 24. – M. Šašel Kos, *Pre-Roman divinities of the eastern Alps and Adriatic*. *Situla* 38, 1999, 70.

²⁶ Girardi Jurkić (note 1) 11 fig. 12 – V. Girardi Jurkić, *L'Istria in epoca romana*. In: *Archeologia ed arte dell'Istria. Monografie i katalozi 1* (Pula 1985) 81 fig 191. – Džin (note 22) 55 n. 153.

about Istrian vine (“nobile vino Pucinum”) in *Naturalis Historiae* 3, 126. Some inscriptions nominating Liber were found in *Parentium* (Poreč), Vrsar and Ližnjan on the south of Istria as well as in Albona.²⁷ In Vižinada, in the western part of Istria, a relief decorated with the head of Dionysus and the panther was excavated.²⁸ But we have still one representation of Liber in full statue from Pula and some bronze statuettes. We can see the large scale of his interpretation from the youth as Dyonisos Tersiphoros (Kopar) to the old aged man on the reliefs and sculptures from Pula and *Nesactium*.²⁹

The oriental cult of **Achelous** was stated with only two reliefs from Pula, from the 1st and 3rd C.A.D., but of not so good an execution as the monuments mentioned before.³⁰

The other oriental cult found in Istria is the cult of **Mithra** from Pula – he appears on the votive slab as Mithra – Sol in the relief of a male person. The evidence of Mithra worshipping is the votive inscription from *Atinianum* (Štinjan).³¹

The unique representation of tauroctony is on the relief of Mithra killing a bull with all of her well known attributes – a scorpion and a snake. One *spelaum* is

supposed to be on the central hill of Pula, the oldest part of *Pola*.³²

At last, the cult of **Victoria**, as a decorative element, must be interesting as a symbol of Victory represented in the Hellenistic relief on the Sergius Arch in Pula. Victoria is also represented in a bronze and plombe statuette from Pula from the 1st to 3rd C.A.D.³³

The representation of **Gorgones** as an apothropaic symbol on funeral monuments and public buildings is very frequent all over the Istria.³⁴

* * *

In this very short survey and with just a small selection of the artistic representation of the divinities in Istria, we must state that we have not found a large number of artistic monuments of deities and mythological beings in Istria, especially in comparison with the rather considerable number of inscriptions nominating gods, goddesses and mythological representations.

But in spite of this, we can state that these artistic achievements can support the proof of the existence of the well known official roman, Greco-Roman and oriental pantheon.

DR. SC. VESNA GIRARDI-JURKIĆ

UNIVERSITY OF ZAGREB

INTERNATIONAL RESEARCH CENTRE FOR ARCHAEOLOGY BRIJUNI-MEDULIN

5, CARRARA ST.,

HR – 52100 P U L A

VESNA.GIRARDI-JURKIC@PU.HTNET.HR

²⁷ Th. MOMMSEN, *Corpus inscriptionum Latinarum auxilio et auctoritate Academiae Litterarum regiae Borussicae editum*, III, Berlin 1874, n. 3046. – A. DEGRASSI, *Inscriptiones Italiae, Regio X/II, Parentium*, Roma 1936, n. 2. – Degrassi (note 1) 624. – B. FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, n. 585. – M. Zaninović, *Liberov natpis iz Vrsara*. In: *Arheološka istraživanja u Istri. Znanstveni skup Poreč, 22.–26. rujna 1994. Izdanja Hrvatskog Arh. Društva 18 (Zagreb 1997)*. 137–141.

²⁸ P. Sticotti, *Epigrafi romane d'Istria*. *Atti e Mem. Soc. Istriana Arch.* 24, 1908, 233. – A. DEGRASSI, *Inscriptiones Italiae, Regio X/II, Parentium*, Roma 1936, n. 232. – Degrassi (note 1) 624. – F. Tassaux, *Les dieux Augustes en Istria*. In: *Arheološka istraživanja u Istri. Znanstveni skup Poreč, 22.–26. rujna 1994. Izdanja Hrvatskog Arh. Društva 18 (Zagreb 1997)* 79.

²⁹ A. Gnirs, *Pola. Ein Führer durch die antike Baudenkmäler und Sammlungen* (Wien 1915) 136 n. 34. – L.F.Tonini, *Quattro bronzzetti da Nesazio*. *Atti e Mem. Soc. Istriana Arch.* n.s. 19, 1966, 24–35 Pl. III n. 3. – Girardi Jurkić (note 1) 11. – Jurkić (note 1) 213 Pl. V nn. 2; 4. – G. C. Manasse, *La decorazione architettonica romana di Aquileia, Trieste, Pola* (Aquileia 1978) 158 Pl. 58 n. 3.

³⁰ Gnirs (note 29) 52 n. 109. – Girardi Jurkić (note 1) 13 fig. 21. – Jurkić (note 1) 214 Pl. VI n. 1; 4. – Š. Mlakar, *Antički teatar na tlu Jugoslavije*. *Katalog (Novi Sad 1979)* 137 kat. n. 168c. – Girardi Jurkić (note 14) 15–16.

³¹ B. FORLATI TAMARO, *Inscriptiones Italiae, Regio X/I, Pola et Nesactium*, Roma 1947, n. 16. – Degrassi (note 1) 626. – Girardi Jurkić (note 1) 13–14 note 57.

³² Sticotti (note 28). – Gnirs (note 29) 68 n. 36. – Girardi Jurkić (note 1) 13–14.

³³ K. Džin, *Helenistički utjecaj na oblikovanje i dekoraciju slavoluka Sergijevaca u Puli (Hellenistic influences on the form and decoration of the Arch of the Sergii in Pula)*. *Jadranski zbornik* 14, 1990–1991, 18–19 Pl. V nn. 1; 2. – Girardi Jurkić (note 1) 14 fig. 23. – Jurkić (note 1) 214 Pl. V n. 1.

³⁴ V. Jurkić, *Meduze na reljefima Arheološkog muzeja Istre*. *Histria Arch.* 1/1, 1970, 22–43 Pl. I–IX.

