

AKTI VIII. MEĐUNARODNOG KOLOKVIJA O PROBLEMIMA RIMSKOG PROVINCIJALNOG UMJETNIČKOG STVARALAŠTVA

AKTEN DES VIII. INTERNATIONALEN KOLLOQUIUMS ÜBER PROBLEME DES PROVINZIALRÖMISCHEN KUNSTSCHAFFENS

THE PROCEEDINGS OF THE 8<sup>TH</sup> INTERNATIONAL COLLOQUIUM ON PROBLEMS OF ROMAN PROVINCIAL ART

LES ACTES DU VIII<sup>ÈME</sup> 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  
(snimio Tonći Seser, fotograf Arheološkog muzeja – Split)

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PROVINCIALE

UREDNICI  
MIRJANA SANADER  
ANTE RENDIĆ MIOČEVIĆ

SURADNIK  
DOMAGOJ TONČINIĆ

Zagreb, 2005.

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# FORTUNA-NEMESIS STATUES IN AQUINCUM

BY KRISZTINA SZIRMAI

One Fortuna-Nemesis,<sup>1</sup> three Fortuna statues<sup>2</sup> and other stone fragments of a Fortuna-Nemesis statue<sup>3</sup> may be found in the lapidarium of Aquincum.

1. One of the best known Fortuna-Nemesis statues is carved from limestone found during excavations at the Aquincum governor's palace.<sup>4</sup> (Fig. 1) The statue on a pedestal is 102 cm tall. According to the bibliography, the statue was found in about 20 pieces. When it was found, traces of various coloured paints could be seen. The hair was painted dark brown, the palla was painted red, the chiton white, the face, the arms and the griffin were skin coloured.<sup>5</sup> The Goddess is shown supported on her left leg, while she steps back with her right leg. The Goddess, with her noble figure, looks into the distance with her slightly raised head. She wears a diadem and a veil on the head of the Goddess. The hair of the Goddess is parted in the middle, and the forehead and face are horizontally framed by wavy locks of hair. Her hairstyle makes us remember the images of the Empress Julia Domna. It is kept in the Capitulum Museum in Rome.<sup>6</sup> The Fortuna Nemesis statue has a narrow forehead and almond shaped eyes. The eyelids were carved out and the pupils drilled. The statue has a straight nose. The face is oval with thick lips. The chin is a little full, almost round.

The Goddess is shown wearing a long, richly pleated chiton which reaches to the ground. Based on what is visible of the belt, the chiton was shown fastened beneath the breast with a thin belt. The sculptor also carved the folds of the pleats along the lower border of the chiton. A long palla is also visible on the top of the chiton. The right side of the palla is fastened by a round disk fibula. Above the knees on the right side, the palla is shown bulging out while the cloak (palla) is depicted slipping over the left arm. The palla hangs down from the outside of the left arm. G. ERDÉLYI has called attention to a technical peculiarity that the pleats were produced with a drill.<sup>7</sup> The Goddess holds a long, thin burning torch, which rests on the pedestal in her right hand. The torch is decorated densely with stipples and with narrow bands in two places. The sculptor carved sandals on the feet. The Goddess holds her left arm out horizontally from the elbow. In her palm she holds a symbolic globe of the earth. A bird-headed, winged griffin on the pedestal leans against a six spoked wheel by the left leg of the statue. The back of the statue is slightly carved.

Fortuna-Nemesis statue type from Aquincum represents the greatest Goddess of the world, the cosmos and the universe. This type of Nemesis is well

<sup>1</sup> Inv. No. 64. 11. 138. (BTM Aquincum Museum)

<sup>2</sup> Inv. No. 64. 11. 110., Inv. No. 64. 11. 142., Inv. No. 94. 10. 2. (BTM Aquincum Museum)

<sup>3</sup> Inv. No. 64. 11. 95. (BTM Aquincum Museum), Inv. No. 41. 1881. 7. (Hungarian National Museum)

<sup>4</sup> According to the notes of the excavation register, diary in 1951–1952 years excavations three fragments were found: a Goddess torso, a torch and a hand with a globe from the different rooms of the Governor's Palace.

<sup>5</sup> J. Szilágyi, *A római kori ásatások fontosabb eredményei Budapest területén és az Aquincumi Múzeum értékesebb gyarapodásai az 1951–1953-as években. Előzetes jelentés. (Wichtige Ergebnisse römerzeitlicher Ausgrabungen im Gebiet von Budapest und wertvolle Bereicherungen des Museums in den Jahren 1951–1953)*. Budapest Régiségei 16, 1955, 406.

<sup>6</sup> Franchi dell'Orto, *Das Antike Rom* (Firenze 1982) 84.

<sup>7</sup> G. Erdélyi saw it and wrote in her study, that the torch was fastened to the trunk by means of a stone peg. G. Erdélyi, *A római kőfaragás és szobrászat Magyarországon* (Budapest 1974) 126–127.

known also after the inscription from the Imperial period in Rome.<sup>8</sup> The statue was based on a Hellenistic style by its numerous attributes. A relief from Dura Europos depicts the Goddess with the wheel and the winged griffin below in the same way as the Aquincum statue.<sup>9</sup> Nemesis-Diana and Nemesis-Victoria types found from Carnuntum and from Virunum.<sup>10</sup> These statues are other types of the Fortuna-Nemesis statues from Aquincum. The Fortuna-Nemesis type can be shown on a crustulum (mold) from 2<sup>nd</sup> century in the collection in Aquincum.<sup>11</sup> The closest example to the Nemesis-Fortuna representation from Aquincum may be found on the Nemesis relief<sup>12</sup> from Andautonia.<sup>13</sup> On this relief, the winged griffin is carved by the right leg of the Goddess who holds a whip in her right hand. Among other things, the torch can also be recognized in her left hand and carved by her left leg also has a six spoked wheel. Based on the previously mentioned feature, the master who produced the Fortuna-Nemesis statue from Aquincum must have come from somewhere in the south.<sup>14</sup> This Nemesis-Fortuna statue from the first half of the 3<sup>rd</sup> century AD was made in an Aquincum workshop by a sculptor using technical peculiarities of different southern regions.

2. A Fortuna torso (Fig. 2) was found in the north eastern part of the Aquincum Military Town (canabae), close to the Governor's Palace in one of the buildings.<sup>15</sup> A small gilded marble Juno head was also found in this place.<sup>16</sup> The Fortuna statue is a bigger fragment, it is 90 cm tall. The Goddess is shown

resting on her right leg on the square pedestal while stepping forward with her left leg. The Goddess is depicted dressed in a richly pleated chiton with a scooped neckline. There is a narrow belt under her breast. Falling in front of the thighs, the cloth of the palla is shown slipping over her left arm and hanging down long on the statue's left side over left arm. The rich pleats of the palla were crisply carved so that a section of the wavy left edge of the palla can clearly be seen. The lower part of a paddle can be observed placed on a globe on the pedestal by right leg of the figure. A cornucopia ornamented with a narrow band and leaf motif may be seen on the left side of the Goddess by her upper arm. There are sandals carved on her feet. Traces of red paint can be observed on its left side. The back of the statue is not completely carved. The good quality statue represents a general type widely spread from the 3<sup>rd</sup> century AD.

3. The site of the second Fortuna torso is in the amphitheatre of the Civil Town in Aquincum.<sup>17</sup> The 41 cm tall figure stands on a rectangular pedestal and is depicted wearing a richly pleated short sleeved chiton which falls down to her feet, held by a narrow belt under her breast. The remains of the paddle on a globe on the right side of the figure can be recognized, showing that this a general representation of the Goddess Fortuna type statues. The back of the statue is only partly carved. The statue was made in the 2<sup>nd</sup> century AD.
4. This worse quality Fortuna torso carved from soft limestone comes from an unknown find location.<sup>18</sup>

<sup>8</sup> M. B. Hornum, *Nemesis, the Roman State and the Games* (Leiden, New York, Köln 1993) 236. No. 150.

<sup>9</sup> B. Schweitzer, *Dea Nemesis Regina*. Jahrbuch DAI 46 (1931), 207.

<sup>10</sup> W. Jobst, *Provinzhauptstadt Carnuntum* (Wien 1983) 103–104. – C. Gugl, *Nemesis in Virunum. Zwei neue Nemesis-Votivreliefs aus dem Amphitheater von Virunum*. Forum Archaeologiae 18/III, 2001, 1–9

<sup>11</sup> Inv. No. A 54. 4. 141 – BTM Aquincum Museum

<sup>12</sup> Thanks to the General Director Professor A. Rendić-Miočević for helping in connection with the mentioned stone.

<sup>13</sup> A. Rendić-Miočević, *Zagreb Prije Zagreba. Arheološka baština Zagreba od pretpovijesti do osnutka Biskupije 1094. godine (The Archaeological Heritage of Zagreb from Prehistory to the Foundation of the Bishopric in 1094)* (Zagreb 1994–1995) 118–119. – A. Rendić-Miočević/Šegvić, *Religions and cults in South Pannonian Regions*. In: J. Fitz (Ed.), *Religions and cults in Pannonia, Székesfehérvár 1998*. Szent István Király Múzeum Közleményei. A sorozat 33. sz. (Bulletin du Musée roi Saint Etienne – Seria A No. 33), 14. – Gugl (note 10) 1–9.

<sup>14</sup> G. Erdélyi, *A római kőfaragás és szobrászat Magyarországon* (Budapest 1974) 125–126.

<sup>15</sup> On the northeastern part of the Aquincum Military town (canabae) near to the Governor's Palace in Buvár street a part of another building was excavated with a room which contains 9 terrazzo floors and one with brick floor. The wall-paintings of 3 rooms can be reconstructed from the big amount frescos which found there. Some of the excavated rooms were provided with hypocaustum. Gy. Parragi, *A Folyamör ucai villa (Römische villa in der Folyamör gasse)*. Budapest Régiségei 28, 1991, 199–215. SZIRMAI 1998, 371–378.)

<sup>16</sup> K. Szirmai, *Porträts in Aquincum*. Katalog der Ausstellung (Budapest 1999) 25. Nr. Kat. 7.

<sup>17</sup> B. Kuzsinszky, *Az aquincumi amphitheátrum*. Budapest Régiségei 2, 1891, 121–122.

<sup>18</sup> P. Zsidi (Ed.), *Istenek, katonák, polgárok Aquincumban. Kiállítás az Aquincumi Múzeum megnyitásának 100–dik évfordulója alkalmából. (God, soldiers, citizens in Aquincum. An exhibition to celebrate the 100 year centennial of the Founding of the Aquincum Museum)* (Budapest 1995) 40. No. Kat. 14. – Z. Farkas, *Fortuna*. In: J. Fitz (Ed.), *Religions and cults in Pannonia, Székesfehérvár 1998*. Szent István Király Múzeum Közleményei. A sorozat 33. sz. (Bulletin du Musée roi Saint Etienne – Seria A No. 33), 98, 73. No. Kat. 57.





FIG. 1 FORTUNA-NEMESIS STATUE. AQUINCUM, GOVERNOR'S PALACE. (NO. 1).



FIG. 2 FORTUNA TORSO. AQUINCUM, NORTHEASTERN PART OF THE MILITARY TOWN. (CANABAE). (NO. 2).

(Fig. 3) The Goddess is shown wearing an armless chiton with long pleats, held under the breast with a twisted belt. The chiton here covers her feet as in the previous example. The Goddess holds a cornucopia in her right hand. The 2<sup>nd</sup> century AD statue is only carved in the traces on the back side. We have an open-work lead votive offering from the 2<sup>nd</sup> century which represents a general Fortuna figure type in which a paddle and a cornucopia can be recognized.

5. The following Nemesis statue fragments came to light in the Nemesis shrine at the amphitheatre of the Civil Town in Aquincum.

A/ The hair has a central part below the diadem on this Nemesis head fragment.<sup>19</sup> The short parts of the hair flowing down both sides is shown pulled back on both sides, while the longer parts of the hair are twisted into a bun. Locks of hair are marked at several places. The forehead is high. The eyes are almond shaped with carved eyelids

<sup>19</sup> K. Szirmai, *Porträts in Aquincum*. Katalog der Ausstellung (Budapest 1999) 36. Nr. Kat. 17.



FIG. 3 FORTUNA TORSO. AQUINCUM. (NO. 4).

and pupils. Most parts of the face have been broken off.

B/ Only pleated chiton of this bust fragment has survived. It is kept in the Hungarian National Museum.<sup>20</sup>

The site suggests that these two fragments must have belonged to a Nemesis statue. On the basis of the stone carving, these two fragments come from statues produced in the second half of the second century AD.<sup>21</sup>

The Nemesis cult was widely spread in Aquincum. Altars with Nemesis dedications and the Nemesis inscriptions in the Nemesis shrine from the amphitheatre

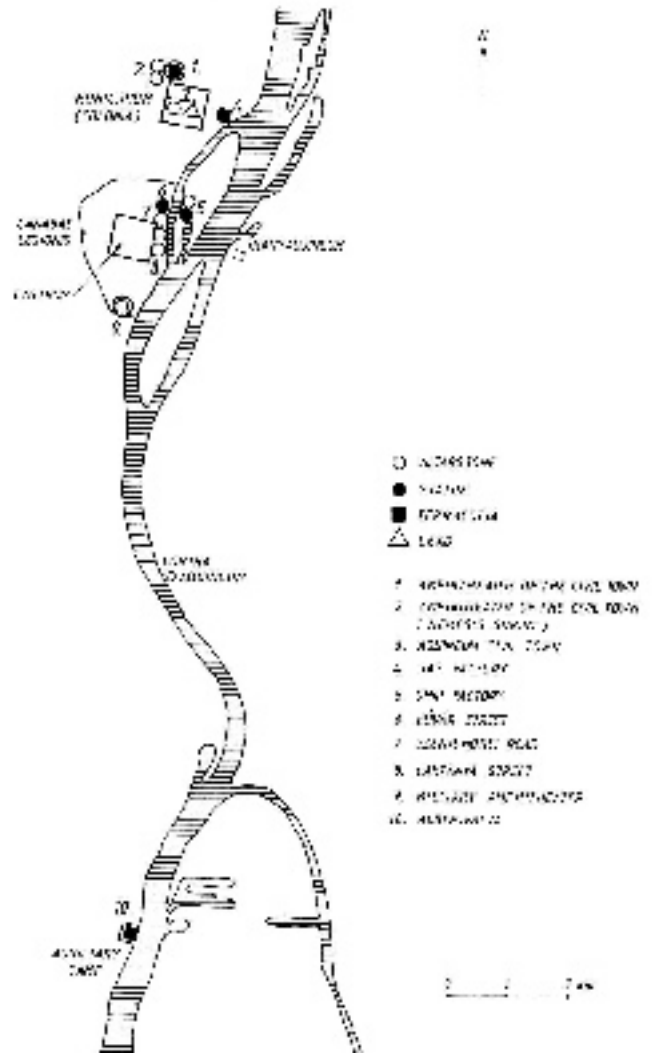


FIG. 4 FORTUNA AND NEMESIS DEPICTIONS AND INSCRIPTIONS IN AQUINCUM. (SITE MAP).

of the civil town in Aquincum prove this.<sup>22</sup> Nemesis Regina<sup>23</sup>, Nemesis Augusta<sup>24</sup> and Nemesis Omnipotens<sup>25</sup> dedications are official inscriptions in Aquincum. The Nemesis stones in Aquincum were made in the middle of the 2<sup>nd</sup> century<sup>26</sup> but Aquincum has Nemesis finds from the first half of 3<sup>rd</sup> century<sup>27</sup>. An altar from the middle of 3<sup>rd</sup> century was found as well.<sup>28</sup>

Less monuments documents prove the epigraphic remains of the Nemesis cult in Aquincum.<sup>29</sup> The official dedications dominate here as well; Fortuna Augusta,<sup>30</sup> Fortuna huius loci<sup>31</sup> and Fortuna Conservator<sup>32</sup> are depicted among the dedications. Besides the above men-

tioned dedications, Mars, Victoria, Fortuna redux<sup>33</sup> and only Fortuna redux<sup>34</sup> can be found among Fortuna altars in Aquincum as well. The altars date from end of the 2<sup>nd</sup> century<sup>35</sup> and from the middle of the 3<sup>rd</sup> century.<sup>36</sup> The Nemesis and Fortuna inscriptions prove the types and the date of carving of the mentioned Goddess statues.

The find locations of the Fortuna-Nemesis statues in Aquincum, from the 2<sup>nd</sup>-3<sup>rd</sup> centuries are: the Governor's Palace, the mentioned building belonging to the governorship, and the shrine from the amphitheatre of Civil Town. (Fig. 4)

These Nemesis-Fortuna statues are official statues in Aquincum.<sup>37</sup>

KRISZTINA SZIRMAI  
BTM AQUINCUM MÚZEUM, ZA'HONY UTCA. 4., H-1031 BUDAPEST  
[SZIRMAI.KRISZTINA@IIF.HU](mailto:SZIRMAI.KRISZTINA@IIF.HU)

<sup>20</sup> Inv. No. 41. 1881. 7. (Hungarian National Museum) – K. Torma, *Az aquincumi amphitéátrum* (Budapest 1881) 98. Taf. XIII.

<sup>21</sup> Hornum (note 8) 213 No. 113.

<sup>22</sup> Inv. No. 64. 10. 140. – BTM Aquincum Museum. G. Alföldy, *Aquincum vallási életének története (Geschichte des Religiösen Lebens in Aquincum)*. Budapest Régiségei 20, 1963, 47–69. – Hornum (note 8) 211–222. M. Németh, *Vezető az Aquincumi Múzeum kótarában* (Budapest 1999) 15. Nr. 18.

<sup>23</sup> Hornum (note 8) 211. No. 111.

<sup>24</sup> Hornum (note 8) 212. No. 112.

<sup>25</sup> Hornum (note 8) 216.

<sup>26</sup> Hornum (note 8) 212. No. 112.

<sup>27</sup> Hornum (note 8) 211. No. 111; 213. No. 113.

<sup>28</sup> Hornum (note 8) 214

<sup>29</sup> G. Alföldy, *Aquincum vallási életének története (Geschichte des Religiösen Lebens in Aquincum)*. Budapest Régiségei 20, 1963, 53–60.

<sup>30</sup> CIL III 10398

<sup>31</sup> CIL III 10399= In. No. 63. 10. 127. =BTM Aquincum Museum

<sup>32</sup> In. No. 64. 10. 127= BTM Aquincum Museum

<sup>33</sup> CIL III 10436= Inv. No. 63. 10. 133= BTM Aquincum Museum

<sup>34</sup> CIL III 3421 = R–D 62

<sup>35</sup> See fn. 22 and 30

<sup>36</sup> See fn. 32

<sup>37</sup> Many thanks to P. Komjáthy, È. Ma'lik and K. Kolozsvári for their works.

