

PLOMINSKA BOŽICA IKA / ICA



GODDESS IKA / ICA OF PLOMIN

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Abstract

U Plominu je nedavno ponovo pronađen zametnuti natpis koji spominje histarsko-liburnsku božicu Iku, a u mjestu je zamijećen drugi njoj posvećen zavjetni natpis koji se u novijoj literaturi smatrao izgubljenim, pa je prilika da se iznova podsjeti na poznate podatke i pretpostavke o kultu ove božice i njegovu karakteru.

KLJUČNE RIJEČI: antika; epigrafija; religija; Plomin; Flanona; Liburnija; Pola; Ika/Ica

Abstract

A mislaid inscription mentioning the Histro-Liburnian goddess Ica has recently been re-discovered in Plomin. Another votive inscription dedicated to the same goddess, which the recent historiography considered to be lost, was also registered there, so this is a good opportunity to revisit some already known data and hypotheses on this goddess's cult and its character.

KEYWORDS: Antiquity; epigraphy; religion; Plomin; Flanona; Liburnia; Pola; Ika/Ica

1. UVOD

Plomin, antička *Flanona*, mali municipij na krajnjem sjeverozapadu antičke Liburnije, već je odavno poznat kao mjesto nalaza razmjerno velikog broja, u odnosu prema veličini i značaju naselja, antičkih epigrafskih spomenika, koji do danas nisu sustavno ili monografski obrađeni. Nastalo na mjestu prapovijesne gradine,¹ naselje na uzvišenju ponad Plominskog zaljeva nastavilo je život i u antici, kad ga Plinije Stariji bilježi kao *Flanona*, jedno od liburnskih municipija čiji stanovnici, koje naziva Flanatima (*Flanates*), imaju italsko građansko pravo (*ius italicum*).² O značaju mjesta i zajednice govori i to što su dali ime čitavom Kvarnerskom zaljevu – *sinus Flanaticus*.³ Iako se novo naselje u rimsko doba razvilo u podnožju Flanone, u Plomin Luci, na gradinskom se uzvišenju život nastavio u nekom obliku jer je dio natpisa pronađen ugrađen u srednjovjekovne i novovjekovne građevine u starom Plominu. U takvom je kontekstu broj flanatičkih epigrafskih svjedočanstava, koja zaslužuju temeljitiju obradu, razumljiviji, ali ćemo se u ovom prilogu posvećenom Slobodanu Čači, kojemu su upravo epigrafija i Liburnija nerijetko bile u središtu znanstvenog zanimanja, usredotočiti na nekoliko natpisa s posvetom božici Iki (*Ika/Ica*), a u povodu njihova ponovnog “otkrića”.

2. NATPIS U ZVONIKU CRKVE SV. JURJA STAROG

Izduženi vapnenački blok (duž. 94 cm, vis. 24 cm, deblj. nije dostupna) ugrađen je kao vanjski prag prvobitnih romaničkih ulaznih vrata u zapadnom dijelu romaničke crkve sv. Jurja Starog u Plominu. Na temelju načina kako dovratnici naliježu na prag, on je ugrađen prilikom izgradnje zida crkve, koju Branko Fučić datira u 11. – 13. stoljeće.⁴ Lučno nadsvođena vrata, razmjerno malih dimenzija (vis. 175 cm, šir. 90 cm), zazidana su možda i vrlo brzo nakon gradnje prve crkve, kad je izgrađen zvonik. Prednja površina praga je kameni blok s

¹ K. BURŠIĆ-MATIJAŠIĆ 2011.

² Plin. *N.h.*, 3, 139–140.

³ Plin. *N.h.*, 3, 129.

⁴ B. FUČIĆ 1953: 75–78.

1. INTRODUCTION

Plomin, ancient *Flanona*, a small municipium at the farthest north-west of ancient Liburnia, has been known for a long time as the finding place of a rather large number of ancient epigraphic monuments – considering both the size and importance of the settlement – which still lack a systematic or monographic study. The settlement developed on an elevation above the Bay of Plomin (Plominski zaljev) at the site of a prehistoric hill fort¹ and continued its existence during the Antiquity. It was mentioned by Pliny the Elder as *Flanona*, one of the Liburnian *municipia* the inhabitants of which – whom he called *Flanates* – enjoyed *ius italicum*.² They gave the name *sinus Flanaticus* to the entire Quarnero bay,³ which testifies to the importance of both the settlement and community. Although the new, Roman settlement developed in Plomin Luka at the Flanona foot, the life at the hill fort continued to a certain degree because some of the inscriptions were found built into medieval and modern buildings of the old Plomin settlement. In such a context one can better understand the quantity of epigraphic evidence from Flanona – the evidence that deserves a thorough study, but in this contribution dedicated to Slobodan Čače, who frequently focused his scholarly research on epigraphy and Liburnia, we shall concentrate on several inscriptions dedicated to goddess *Ika/Ica*, on the occasion of their recent “re-discovery”.

2. THE INSCRIPTION IN THE BELL-TOWER OF THE ST GEORGE THE ELDER CHURCH

Elongated block of limestone (length 94 cm, height 24 cm, depth is not accessible) is built into the western part of the Romanesque church of St George the Elder in Plomin, serving as the outer door-sill of the original Romanesque entrance to the church. Judging by the way the jambs overlap the door-sill, the block must have been built into the church wall

¹ K. BURŠIĆ-MATIJAŠIĆ 2011.

² Plin. *N.h.*, 3, 139–140.

³ Plin. *N.h.*, 3, 129.



SLIKA 1. Zazidana vrata na zapadnom zidu crkve sv. Jurja Starog u Plominu (foto: R. Matijašić).
FIGURE 1. Walled doors in the western wall of the St George the Elder church in Plomin (photo: R. Matijašić)

natpisom, dok je gornja površina praga drugi blok na kojem nema posebnih vidljivih značajki. Moгуće je da su i za druge dijelove praga i dovratnika upotrijebljeni antički natpisi, dok je luk izveden od manjih blokova koji vjerojatno ne predstavljaju antičke spolije. Konzervatorskim radovima na crkvi tijekom posljednjih godina prag je ponovo očišćen, pa je i natpis postao vidljiv (Sl. 1).⁵

Tekst je oblikovan u četiri retka nejednake dužine, pažljivo simetrično organiziran, visina slova je 4 cm, 3,7 cm, 3,2 cm, 3,2 cm. Iako je površina natpisa mjestimično oštećena, tekst ne ostavlja nedoumice u čitanju cjelovitog sadržaja (Sl. 2):

Ikae Aug(ustae)
in memoriam Vibiae Proclae matris
Aquillia Q(uinti) f(ilia) Oclatina

⁵ Radovi na konzervatorskoj sanaciji crkve izvedeni su od 2003. do 2009. Zvonik je saniran 2009. i tada je natpis očišćen od naslaga koje su ga većim dijelom pokrivala. Na osnovnim podacima i suradljivošću zahvaljujem Nataši Nefat, konzervatrici – višoj stručnoj savjetnici Konzervatorskog odjela u Puli.

during its construction in the 11th–13th century, as dated by Branko Fučić.⁴ Arched entrance of quite large dimensions (height 175 cm, width 90 cm) was walled perhaps very soon after the construction of first church, when the bell-tower was built. The front side of the door-sill is a stone block with an inscription and the upper side is formed by another block with no particular visible features. It is possible that ancient inscriptions were also used for other parts of the door-sill and jambs, while smaller blocks used in construction of the arch most probably are not the ancient spolia. The door-sill was cleaned during the conservation work on the church carried out in recent years, which made the inscription visible again (Fig. 1).⁵

The text is carefully and symmetrically organised in four lines of unequal lengths. The heights of letters measure: 4 cm, 3.7 cm, 3.2 cm, 3.2 cm. Although the surface of the inscription is damaged in places, the text leaves no doubts as to reading its entire contents (Fig. 2):

Ikae Aug(ustae)
in memoriam Vibiae Proclae matris
Aquillia Q(uinti) f(ilia) Oclatina
balineum d(onum) d(edit)

The inscription was first published by Pietro Kandler,⁶ but with a few formal errors in its transcription. He added a remark that transcription was not reliable and that it came from a manuscript, which probably means that he hadn't personally inspected and read the inscription:⁷

Ikiea Aug
in memoriam Vrbiae Portiae
matris Aquilia Q. f. Colatina
d. d.

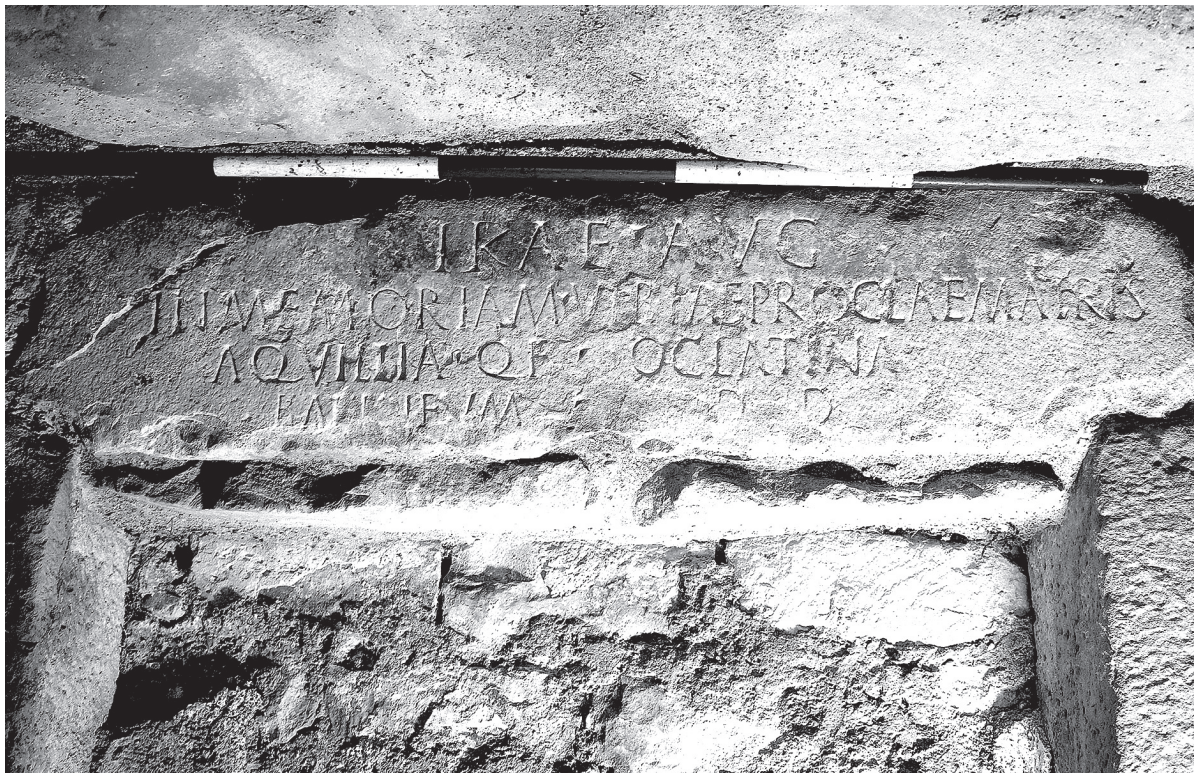
Theodor Mommsen followed Kandler's text, but with some emendations and adding that it was published earlier, before Kandler, in the XVI–II century, in a posthumously published book by

⁴ B. FUČIĆ 1953: 75–78.

⁵ Conservation and restoration of the church were carried out from 2003 to 2009. The bell-tower was restored in 2009 and the inscription was then cleaned of incrustations that covered most of it. My thanks go to Nataša Nefat, conservator - senior counselor of the Conservation Office in Pula for her affability and for providing me with the elementary information.

⁶ P. KANDLER 1858: no. 866.

⁷ There is a brief remark along the text of the inscription: "Codice del Redi sospetta"; *Cod. Redianus* f. 154'.



SLIKA 2. Natpis Ike u pragu vrata crkve sv. Jurja Starog u Plominu (foto: R. Matijašić)

FIGURE 2. Inscription dedicated to Ika in the door-sill of the St George the Elder church in Plomin (photo: R. Matijašić).

balineum d(onum) d(edit)

Natpis je prvi objavio Pietro Kandler,⁶ s nekoliko formalnih pogrešaka u prijepisu, ali s napomenom da prijepis nije pouzdan i da potječe iz jednog rukopisa, što znači da ga vjerojatno nije osobno pregledao i pročitao.⁷

Ikiae Aug
in memoriam Vrbiae Portiae
matris Aquilia Q. f. Colatina
d. d.

Tekst je od Kandlera preuzeo Theodor Mommsen, no s ispravicima i dodatnim podatkom da je prije Kandlera objavljen u XVIII. stoljeću u posthumno tiskanoj knjizi Marquardta Gudea (Gude, Gudius, 1635. – 1689.):⁸

Iriae Aug
in memoriam
Vibiae Portiae
matris

⁶ P. KANDLER 1858: br. 866.

⁷ Uz tekst natpisa je kratka napomena: “Codice del Redi sospetta”; *Cod. Redianus* f. 154’.

⁸ M. GUDIUS 1731: 22, br. 10; u objašnjenju je napomena: *Flanonae in limine campanilis. Ex Codice Ms. to qui est in Florentiae penes u. cl. Franc. Redium. CIL 3, 3032*. Iz toga smo ga izvora i citirali u R. MATIJAŠIĆ 2005: 202.

Marquardt Gude (Gude, Gudius, 1635–1689):⁸

Iriae Aug
in memoriam
Vibiae Portiae
matris
Aquilia Q. f. Colatina
d. d.

It is clear that neither Mommsen personally inspected the inscription, but relied on Kandler’s reading; however, instead of Kandler’s IKIAE (which is quite close to the correct reading) he wrote IRI-AE because he knew (also from Kandler’s notes) of the inscription dedicated to Iria (*Iria Venus*) from the near-by Jesenovik in the vicinity of the Čepić field (Čepičko polje),⁹ published in the *CIL* next to our inscription. Later, the inscription was not mentioned either by Nowotny and Sticotti who visited Plomin in 1893¹⁰ or by Fučić in his report on the visit to Plomin in 1949.¹¹

⁸ M. GUDIUS 1731: 22, no. 10; there is a remark in the commentary: *Flanonae in limine campanilis. Ex Codice Ms. to qui est in Florentiae penes u. cl. Franc. Redium. CIL 3, 3032*. We quoted the same source in R. MATIJAŠIĆ 2005: 202.

⁹ *CIL 3, 3033*; V. GIRARDI JURKIĆ 2005: 128.

¹⁰ E. NOWOTNY, P. STICOTTI 1896: 177–178.

¹¹ B. FUČIĆ 1953: 75–78. Anamarija Kurilić (A. KURILIĆ

Aquila Q. f. Colatina
d. d.

Sasvim je jasno da ni Mommsen nije proveo autoptički pregled natpisa, već se pouzdao u Kandlerovo čitanje, ali je umjesto Kandlerove IKIAE (što je vrlo blizu točnog čitanja) stavio IRIAE jer je (također iz Kandlerovih podataka) znao za natpis božice Irije (*Iria Venus*) iz obližnjeg Jesenovika kraj Čepičkog polja,⁹ koji je u *CIL*-u odmah do našega natpisa. Poslije toga Nowotny i Sticotti, koji su 1893. posjetili Plomin, natpis nisu spomenuli,¹⁰ kao što ga u svom izvješću s obilaska Plomina 1949. ne spominje ni Fučić.¹¹

3. JOŠ JEDAN PONOVO PRONAĐENI NATPIS IZ PLOMINA

Još jedan natpis s posvetom istoj božici objavljen je u Mommsenovu korpusu natpisa, čiji je podatak o nalazu, preuzet od Kandlera, vezan za Plomin: *Fianonae ad fornicem fontis*.¹²

M(arcus)
Vipsanus
M(arci) l(ibertus)
Faustus
Icae

v(otum) s(olvit) l(ibens) m(erito)

Natpis se vodio kao nestao, odnosno nepoznata smještaja,¹³ no izgleda da od Kandlerovih vremena do danas stoji ugrađen u vanjski zid zgrade kaptiranog vrele u samom središtu Plomina (Sl. 4). Prvi ga je objavio Pietro Kandler, koji spominje i mogućnost da se riječ *ica* poveže s vrelom,¹⁴ a od njega je natpis i podatak o nalazu (bez hipoteze o etimologiji) preuzeo Mommsen. Kandlerovo točno čitanje nomena *Vipsanus* Mommsen je preinačio u *Vipsanius*, dok drugi kasniji izdavači ne komentira-

⁹ *CIL* 3, 3033; V. GIRARDI JURKIĆ 2005: 128.

¹⁰ E. NOWOTNY, P. STICOTTI 1896: 177–178.

¹¹ B. FUČIĆ 1953: 75–78. Anamarija Kurilić (A. KURILIĆ 1999) prenosi ga pod brojem AK 2297.

¹² *CIL* 3, 3031.

¹³ V. GIRARDI JURKIĆ 2005: 137.

¹⁴ P. KANDLER 1855: br. 548, “Al fornice donde sgorga la fontana di Fianona. Memorabile per la voce ICA denotante *fontana*. Il latino direbbe NIMPHIS.”

3. ANOTHER RE-DISCOVERED INSCRIPTION FROM PLOMIN

Another inscription dedicated to the same goddess was published in Mommsen’s epigraphic collection. The information on its finding-place, taken from Kandler, places it in Plomin: *Fianonae ad fornicem fontis*.¹²

M(arcus)
Vipsanus
M(arci) l(ibertus)
Faustus
Icae

v(otum) s(olvit) l(ibens) m(erito)

The inscription was considered lost, i.e. of unknown location;¹³ however, it seems that since Kandler’s time it was built into the external wall of the building of spring capture well in the very centre of Plomin (Fig. 4). It was first published by Pietro Kandler who mentioned a possibility that the word *ica* might be connected with meaning ‘spring’,¹⁴ and Mommsen took from him the information regarding this find (but not the hypothesis on the etymology). On the other hand, Mommsen changed Kandler’s correct reading *Vipsanus* into *Vipsanius*. The other, later editors did not comment on that detail, except for Marjeta Šašel Kos¹⁵ and Anamarija Kurilić¹⁶ who both preferred *Vipsan(i)us*. However, both names do exist in the onomastic use.¹⁷

4. INSCRIPTION FROM PULA

A small votive altar was discovered in Pula in 1950s during the clearance of debris from the bombing in the war.¹⁸ It is dedicated to the same

1999) has it as no. AK 2297.

¹² *CIL* 3, 3031.

¹³ V. GIRARDI JURKIĆ 2005: 137.

¹⁴ P. KANDLER 1855: no. 548, “Al fornice donde sgorga la fontana di Fianona. Memorabile per la voce ICA denotante *fontana*. Il latino direbbe NIMPHIS.”

¹⁵ M. ŠAŠEL KOS 1999: 7. “Perhaps the gentilicium of the dedicator should rather be read as *Vipsan(i)us* (*Vipsanus* would have been a *hapax*); in this case it may be hypothesized that the family of M. Vipsanius Agrippa also had possessions in the Histrian peninsula.”

¹⁶ A. KURILIĆ 1999: AK 2296.

¹⁷ *OPEL* 4, 173, with another attestation in Northern Italy (*CIL* 5, 1008; *EDR* 17465).

¹⁸ J. ŠAŠEL, B. MARUŠIĆ 1984: 305; *AE* 1985, 436; *AE*



SLIKA 3. Natpis Ika iz Pule (iz V. GIRARDI JURKIĆ 2005: 137)

FIGURE 3. Inscription dedicated to Ika from Pula (after V. GIRARDI JURKIĆ 2005: 137)

ju taj detalj, osim Marjete Šašel Kos¹⁵ i Anamarije Kurilić,¹⁶ koje su se opredijelile za *Vipsan(i)us*. No u onomastičkoj praksi postoje oba oblika imena.¹⁷

4. NATPIS IZ PULE

U Puli je 1950-ih godina, tijekom raščišćavanja ruševina poslije bombardiranja u ratu, pronađen mali zavjetni žrtvenik¹⁸ s posvetom istome ženskom božanstvu s augustejskim pridjevkom i istom grafijom božičina imena (Sl. 3):

Ikae Aug(ustae)

sac(rum)

Vesid(ius) Urs(us)

v(otum) s(olvit) l(ibens) m(erito).

Žrtvenik je malih dimenzija (35 x 30 x 21

¹⁵ M. ŠAŠEL KOS 1999: 7. "Perhaps the gentilicium of the dedicator should rather be read as *Vipsan(i)us* (*Vipsanus* would have been a *hapax*); in this case it may be hypothesized that the family of M. Vipsanius Agrippa also had possessions in the Histrian peninsula."

¹⁶ A. KURILIĆ 1999: AK 2296.

¹⁷ *OPEL* 4, 173, uz još jedan primjer, u sjevernoj Italiji (*CIL* 5, 1008; *EDR*117465).

¹⁸ J. ŠAŠEL, B. MARUŠIĆ 1984: 305; *AE* 1985, 436; *AE* 1989, 322; V. GIRARDI JURKIĆ 2005: 137; *HD*015063; *EDR*081559.



SLIKA 4. Natpis Ika ugrađen u zgradu kaptaze vrela u Plominu (foto: R. Matijašić)

FIGURE 4. Inscription dedicated to Ica built into the building of spring capture well in Plomin (photo: R. Matijašić)

female deity, with the attribute Augusta and with the same spelling of the goddesses's name (Fig. 3):

Ikae Aug(ustae)

sac(rum)

Vesid(ius) Urs(us)

v(otum) s(olvit) l(ibens) m(erito).

The altar is small (35 x 30 x 21 cm);¹⁹ nonetheless, it has relief depictions on the lateral sides, which are very damaged: on one side there is possibly a female figure under a tree or a palm with a sickle in hand, and on the other is a tree with a series of various objects that are difficult to identify.²⁰ The iconography is therefore not reliable and cannot be connected with certainty to any particular cult. The appellative Augusta testifies to an advanced syncretism, i.e. to successful Romanisation,²¹ as well as to a direct connection of the native goddess's cult with some Italic and/or Hellenistic goddess, which means that old traditions coexisted with new

1989, 0322; V. GIRARDI JURKIĆ 2005: 137; *HD*015063; *EDR*081559.

¹⁹ After J. ŠAŠEL, B. MARUŠIĆ 1984: 305: 34 x 31 x 21 cm, which is not substantial difference, and thus not important. The letter heights are 3 – 4 cm.

²⁰ The lateral sides are reproduced only by J. ŠAŠEL, B. MARUŠIĆ 1984: T.4.

²¹ On the meaning of the attribute Augustus see F. TASSAUX 1997: 80–82.

cm),¹⁹ ali na bočnim površinama ima jako oštećene reljefne prikaze: s jedne strane vjerojatno ženski lik sa srpom u ruci ispod stabla ili palme, a s druge strane stablo s nizom teško prepoznatljivih predmeta.²⁰ Ikonografija je stoga nepouzdana i ne može se sa sigurnošću povezati s nekim određenim kultom. Apelativ Augusta označava visoki stupanj sinkretizma, odnosno uspješnu romanizaciju,²¹ ali i izravnu vezu kulta domaće božice s nekom italskom i/ili helenističkom božicom, što podrazumijeva suživot starih tradicija i novih trendova. Na temelju nedovoljno čitke ikonografije pulskog natpisa božicu se povezuje s kultom plodnosti i poljodjelstva (maslinarstva).²² Natpis je usputno spomenuo Mate Suić 1955., odakle je prenesen, ali bez podrobnosti i imena dedikanta, u *Inscriptiones Latinae Jugoslaviae*,²³ što je navelo Marjetu Šašel Kos da ustvrdi kako dedikant nije poznat.²⁴

5. ZAKLJUČAK

Vežu božice Ike s vodom i vrelom nije moguće nedvojbeno uspostaviti. Natpis Marka Vipsana (Vipsanija) Fausta navodno je bio nađen u blizini vrela, što je nagnalo Kandlera i one koji su ga u tome slijedili predložiti da je Ika ime lokalne nimfe. I Degrassi misli da je natpis nađen negdje u blizini vrela te da je ugrađen u suvremeni objekt kaptaze,²⁵ ali i on dvoji u povezanost imena božice (i njezine funkcije) s vodom.²⁶

Pulski natpis nije izravno povezan s vrelom vode, iako nalaz u ruševinama modernih građevina ne jamči njegov prvobitni položaj. Prema Šašelu i Marušiću žrtvenik je pronađen u Ul.

trends. On the basis of insufficiently legible iconography on the Pula inscription the goddess is linked to a fertility and agriculture (olive-growing) cults.²² Mate Suić casually mentioned the inscription in 1955, from where it was taken, but with no details or dedicant's names, in *Inscriptiones Latinae Jugoslaviae*,²³ which lead Marjeta Šašel Kos to maintain that the dedicant was not known.²⁴

5. CONCLUSION

It is not possible to establish an undoubted connection of the goddess Ika/Ica with water and springhead. Allegedly the inscription set up by Marcus Vipsanus (Vipsanius) Faustus was found by a spring, which led Kandler and his followers to suggest that Ika/Ica was the name of a local Nymph. Degrassi also thought that the inscription was found somewhere in the vicinity of a spring and was built into the modern object for collecting water,²⁵ but he also doubted the connection of the goddess's name (and its function) with water.²⁶

The inscription from Pula is not directly connected with water; however, its finding place in remains of modern buildings cannot be indicative of its original location. According to Šašel and Marušić the altar was found in Matija Gubec Street (present-day Castropola Street), but according to Girardi Jurkić in I. G. Kovačić Street (present-day, as well as prior to 1945, Kandler Street).²⁷ Although no precise information was provided,²⁸ the monument probably came from the debris of residential buildings between these two streets, near their junction, which is quite close to the spring located between the city-walls and Amphitheatre (Nymp-

¹⁹ Prema J. ŠAŠEL, B. MARUŠIĆ 1984: 305; 34 x 31 x 21 cm, no razlika je neznatna i zanemariva. Visina slova je 3–4 cm.

²⁰ Bočne površine reproduciraju samo J. ŠAŠEL, B. MARUŠIĆ 1984: T.4.

²¹ O značenju pridjeva Augustus uz ime božanstva usp. F. TASSAUX 1997: 80–82.

²² V. GIRARDI JURKIĆ 2005: 137. "...reljef pokazuje da je to bila božica zaštitnica maslinarstva i plodova. Stoga se i prikazuje uz maslinu kao i genij u Silvanovu kultu iz Buzeta. Možda se može povezati i s nekom od rimskih božica plodnosti i poljodjelstva".

²³ M. SUIĆ 1955: 291, bilj. 34 = *ILJug* 415.

²⁴ M. ŠAŠEL KOS 1999: 70.

²⁵ A. DEGRASSI 1962: 899 = A. DEGRASSI 1934: 7.

²⁶ A. DEGRASSI 1970: 617.

²² V. GIRARDI JURKIĆ 2005: 137. "...reljef pokazuje da je to bila božica zaštitnica maslinarstva i plodova. Stoga se i prikazuje uz maslinu kao i genij u Silvanovu kultu iz Buzeta. Možda se može povezati i s nekom od rimskih božica plodnosti i poljodjelstva".

²³ M. SUIĆ 1955: 291, n. 34 = *ILJug* 415.

²⁴ M. ŠAŠEL KOS 1999: 70.

²⁵ A. DEGRASSI 1962: 899 = A. DEGRASSI 1934: 7.

²⁶ A. DEGRASSI 1970: 617.

²⁷ J. ŠAŠEL, B. MARUŠIĆ 1984: 305; V. GIRARDI JURKIĆ 2005: 137. The monument probably came from ruins of residential buildings between these two streets, near their junction.

²⁸ My thanks go to Silvana Petešić, Head of the Roman Period Collection of the Archaeological Museum of Istria in Pula, for checking the information in the museum archives.

Matije Gupca (danas ul. Castropola), a prema Girardi Jurkić u Ulici I. G. Kovačića (danas, a i prije 1945., Kandlerova ulica).²⁷ Iako neki poblizi podatak nije poznat,²⁸ spomenik vjerojatno potječe iz ruševina stambenih kuća između tih dviju ulica, u blizini njihova spoja, a to je područje razmjerno blizu vrele vode između gradskih bedema i Amfiteatra (Nimfej, Karolina), tako da je zavjetni natpis mogao biti funkcionalno povezan s vrelom.

No i Ikin natpis ugrađen u prag vrata crkve sv. Jurja Starog u Plominu ponovo vraća u igru vodu kao moguće tumačenje jer je Akvilija Oklatina na uspomenu majke Vibije Prokle darovala zajednici terme (*balineum*), za koje je voda nužni uvjet, a vrelo je očito uvijek to isto koje se i danas u Plominu koristi.

Ime Procla razmjerno je česta i uobičajena inačica imena Procula,²⁹ ali gentilicij (*Vibia*) nije poznat u Flanoni ni obližnjoj Alvonu. Udala se za Kvinta Akvilija, iz obitelji koja je dala čitav niz nadgrobni i zavjetni natpisa u Flanoni,³⁰ a natpis u povodu darovanja termi podigla joj je Akvilija Oklatina,³¹ Kvintova kći. Da su Akviliji bili dobrostojeća i gospodarski vjerojatno vrlo aktivna obitelj pokazuju još dva nalaza: natpis Akvilije Okulatine, Lucijeve kćeri (*Aquillia L. f. Oculatina*), pronađen u Plomin Luci, ispod Plomina,³² kao i brončani pečat Akvilije Oklatine, Lucijeve kćeri (*Aquilia L. f. Oclatina*), za žigosanje keramičkog materijala, nedavno pronađen u jednom grobu nekropole na Burlama kraj Medulina.³³ Jesu li ta dva predmeta Akvilije Okulatine/

haeum, Karolina), so the votive inscription could have had functional connection with the spring.

However, the inscription dedicated to Ika built in in the door-sill of the St George the Elder church in Plomin brings the water back to the game as a possible interpretation, because Aquilia Oclatina endowed the community with baths (*balineum*) in memory of her mother Vibia Procla, for which water is the *conditio sine qua non*; the spring has evidently always been one and the same as the one presently in use in Plomin.

Name Procla is a relatively frequent and common variant of the name Procula,²⁹ but the gentilicium Vibia was not known in either Flanona or the near-by Alvonu. She married Quintus Aquillius, a member of the family that erected a number of sepulchral and votive inscriptions in Flanona.³⁰ The inscription recording the endowment with baths was set up by Aquilia Oclatina,³¹ Quintus's daughter. Two other inscriptions testify that the Aquillii were wealthy family, probably very engaged in economic activities: the inscription set up by Aquillia Oclatina, the daughter of Lucius, (*Aquillia L. f. Oculatina*) found in Plomin Luka, below Plomin,³² and the bronze seal of Aquilia Oclatina, the daughter of Lucius, (*Aquilia L. f. Oclatina*) which served for stamping the ceramic products, found in a grave at the necropolis in Burle near Medulin.³³ It cannot be concluded with certainty whether the two items of Aquil(l)ia Oclatina/Oclatina belonged to the same person (they have the same father's name), but they testify to the importance of the family, female members included, even in the geo-

²⁷ J. ŠAŠEL, B. MARUŠIĆ 1984: 305; V. GIRARDI JURKIĆ 2005: 137. Spomenik vjerojatno potječe iz ruševina stambenih kuća između tih dviju ulica, u blizini njihova spoja.

²⁸ Zahvaljujem Silvani Petešić, voditeljici antičke zbirke Arheološkog muzeja Istre u Puli, za provjeru podataka u muzejskoj dokumentaciji.

²⁹ *OPEL* 3, 165, donosi nekoliko primjera nepotpuno sačuvanih imena *Procl[...]*, uz brojne *Proculus/Procula*.

³⁰ Nadgrobnik Seksta Akvilija i sina Akvilija Longa: *ILJug* 2908; nadgrobnik dvojice Akvilija: *CIL* 3, 3037; nadgrobnik Avite Akvilije: *CIL* 3, 3038 = 10062; žrtvenik Silvanu, Akvilije Ruf: *ILJug* 2902; žrtvenik Vesti, Sekst Akvilije Lucifer: *ILJug* 2903.

³¹ *OPEL* 3, 109 i 111, donosi dva primjera kognomena *Oclatia* i četiri primjera nomena istog oblika. Slijedeći Alföldyja, Anamarija Kurilić kognomen smatra "jamačno venetskim"; G. ALFÖLDY 1969, 61, 179; A. KURILIĆ 1999: AK 2297.

³² *ILJug* 2907: svojim je novcem nešto izgradila (*de pecunia sua fecit*) na uspomenu svoje djece (*in memoriam liberorum suorum*).

³³ K. DŽIN 2000: 19; V. GIRARDI JURKIĆ, K. DŽIN

²⁹ *OPEL* 3, 165, gives several examples of fragmentary preserved names *Procl[...]*, along with numerous examples of *Proculus/Procula*.

³⁰ The tombstone of Sextus Aquillius and his son Aquillius Longus: *ILJug* 2908; the tombstone of two Aquillii: *CIL* 3, 3037; the tombstone of Avita Aquillia: *CIL* 3, 3038 = 10062; an altar to Silvanus, Aquillus Rufus: *ILJug* 2902; an altar to Vesta, Sextus Aquillus Lucifer: *ILJug* 2903.

³¹ *OPEL* 3, 109 and 111, gives two examples of the cognomen Oclatia and four examples of the homonymous nomen gentilicium. Anamarija Kurilić repeated Alföldy's opinion that the cognomen was "certainly Venetic"; G. ALFÖLDY 1969, 61, 179; A. KURILIĆ 1999: AK 2297.

³² *ILJug* 2907: in memory of her children (*in memoriam liberorum suorum*) she built something with her own money (*de pecunia sua fecit*).

³³ K. DŽIN 2000: 19; V. GIRARDI JURKIĆ, K. DŽIN 2002: 118; V. GIRARDI JURKIĆ, K. DŽIN 2011: 17; EDR 148965.

Oklatine pripadale istoj osobi (očevo ime je isto), nemoguće je sa sigurnošću utvrditi, ali svakako pokazuju značaj te obitelji, pa i njezinih ženskih pripadnica, čak i u kontekstu širem od plominskog područja.³⁴

Naposljetku, kroz literaturu o plominskoj božici Iki provlači se i pretpostavka o vezi teonima s toponimom istoga lika, mjestom između Lovrana i Opatije, oko 25 km sjevernije duž obale Kvarnerskog zaljeva.³⁵ Iako nije prikladno upustiti se u raspravu o opravdanosti takve pretpostavke, koja možda nije slučajna, valja napomenuti da se to naselje (nema podataka o naseljenosti prije kraja srednjeg vijeka) smjestilo oko morskog zaljeva u kojemu se za malo obilnijih kiša na morskoj površini vide velike vrulje, podvodni izvori vode koji ključaju do promjera desetak metara, vode koja se s masiva Učke spušta do morske razine, kao i na više drugih mjesta na tom potezu obale. Možda je i to poveznica kulta plominskog ženskog božanstva s vodom.

graphical context wider than the Plomin area.³⁴

Finally, a hypothesis on the connection of the theonym with the homonymous toponym can be found in scholarly literature on goddess Ika / Ica from Plomin; the said toponym is Ika, a settlement situated between Lovran and Opatija, some 25 km north of Plomin along the shores of Quarnero bay.³⁵ Although it is not opportune to discuss validity of such a hypothesis, which might not be accidental, it is worth mentioning that the settlement (the earliest records of its occupancy date back to the medieval period) is located around the bay where during even slightly heavier rains large submarine springs can be observed on the sea surface, which boil in diameters of up to 10 meters wide; this is the water that descends from the Učka mountain to the sea level not only there, but in several other nearby locations along the shore. Perhaps this is the connection of water with the cult of this female deity from Plomin.

2002: 118; V. GIRARDI JURKIĆ, K. DŽIN 2011: 17; EDR 148965.

³⁴ Akvilija je bila i supruga Kvinta Labijena Moliona, njihova monumentalna nadgrobna stela s portretima pronađena je u Gologorici kraj Pazina: *Inscr. It.* 10: 3, 192; *Suppl. It.* 10: 1992, 207, EDR007809.

³⁵ M. ŠAŠEL KOS 1999: 70; "It is interesting to note that a modern toponym of Ika, referring to a settlement between Lovran and Rijeka, perhaps has some connection with a local goddess from the pre-Roman period", što je primijetio već A. MAYER 1957: 164.

³⁴ Aquilia was wife of Quintus Labienus Mollio; their monumental stele with portraits was found in Gologorica near Pazin: *Inscr. It.* 10, 3, 192; *Suppl. It.* 10, 1992, 207, EDR007809.

³⁵ M. ŠAŠEL KOS 1999: 70: "It is interesting to note that a modern toponym of Ika, referring to a settlement between Lovran and Rijeka, perhaps has some connection with a local goddess from the pre-Roman period", already noted by A. MAYER 1957: 164.

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CIL – *Corpus Inscriptionum Latinarum*, Berlin, 1869 –

EDR – *Epigraphic Database Rome*: www.edr-edr.it

HD – *Epigraphic Database Heidelberg*: http://edh-www.adw.uni-heidelberg.de/home

ILJug – *Inscriptiones Latinae quae in Iugoslaviae re-pertae et editae sunt*, edd. Jaroslav Šašel, Anna Šašel, Situla 5, Ljubljana 1963; Situla 19, Ljubljana 1978; Situla 26, 1986.

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