

Dolničarjev lapidarij

Marjeta ŠAŠEL KOS

Izvleček

Avtorica v članku objavlja s fotografijami trinajst rimskih kamnov z napisi in enega brez napisa, ki jih je dal Janez Gregor Dolničar (1655-1719) vzdati v tedaj novozgrajeno stolnico (1701-1706) in semenišče (1708-1713). Večinoma gre za rimske nagrobnike, najdene na Igu ali v Ljubljani (Emoni), od katerih sta dva prejkone ponarejena, eden je posvetilo Herkulu, odlomek brez napisa pa je verjetno del oltarja.

Janez Gregor Dolničar (Dolnitscher, tudi Thalnitscher, 1655-1719, glej M. Smolik, *Slovenski biografski leksikon*, s.v. Thalnitscher; prim. idem, *Enciklopedija Slovenije*, s.v. Dolničar) je bil iz ugledne ljubljanske družine, sin sodnika in župana Janeza Krstnika in nečak utemeljitelja kranjske zgodovine Janeza Ludvika Schönlebna. Njegov brat Janez Anton Dolničar (1662-1714), ki je v Rimu doktoriral iz filozofije in teologije, je bil dekan ljubljanske stolne cerkve in generalni vikar, soustanovitelj in mecen prve javne (danes tako imenovane semeniške) knjižnice. Janez Gregor Dolničar je v Bologni dokončal študij in postal 1679 doktor obojega prava (cerkvenega in civilnega) ter delal v Ljubljani kot mestni notar. Bil je eden najznamenitejših članov in ustanoviteljev Akademije operozov (*Academia operosorum*, ki je bila v Ljubljani ustanovljena leta 1693), tudi član Akademije "dei Gelati" v Bologni in član rimske Arkadije. Odločilno je prispeval k uresničevanju umetnostnih načrtov v Ljubljani in k barokizaciji rodnega mesta, živo pa se je zanimal tudi za njegovo arheološko preteklost. V prvem desetletju 18. stoletja je dal vzdati trinajst zanimivih emonskih in izanskih napisov (dva sta ponarejena) v zunanje stene novozgrajene stolnice in semenišča in tako ustvaril prvi ljubljanski "lapidarij". V svoji *Zgodovini ka-*

Abstract

Thirteen Roman inscribed stone monuments (as well as one fragment short of an inscription), are immured in the Ljubljana cathedral (1701-1706) and seminary building (1708-1713). They are also referred to as the Thalnitscher Lapidarium. These are primarily Roman tombstones discovered at Ig or Ljubljana (Emona), two of which are most probably counterfeit, while one is a dedication to Hercules. A small fragment lacking an inscription may have belonged to an altar.

tedrale (Historia Cathedralis Ecclesiae Labacensis, Labaci 1701), v kateri je te napise predstavil (str. 67-70), je zapisal (str. 67): Restat pro coronide huius capituli, ut inscriptiones et monumenta, quae tum hic, tum in suburbiis ac vicinis locis ubi olim Romani incolae urbis suas habuere villas et praedia, me hortatore collecta ad excitandam veteris urbis Labacensis gloriam, neofabrice accessere annotemus, initium sumamus ab illo, qui omnium primo in pariete Sacristiae Oratorium versus locatus est... ("Za krono tega poglavja preostaja, da zabeležimo napise in spomenike, ki so bili najdeni tako tukaj kot v predmestjih in sosednjih krajih, kjer so rimski prebivalci mesta nekoč imeli svoje pristave in posestva in ki so, zbrani na mojo pobudo nedolgo tega, doprinesli svoj delež k oživitvi slave starega ljubljanskega mesta. Začnimo pri tistem, ki je vzdian na začetku stene v zakristiji, nasproti oratoriju ...").

Strokovnjaki današnjega časa si prizadevajo, da bi zaradi škodljivih vplivov onesnaženega okolja in kislega dežja ter zmrzali lahko vzeli iz zidov vse, v zunanje fasade vzdane rimske kamne z napisi in reliefi, in jih, če bi bilo potrebno in mogoče, nadomestili z odlitki. Zanimivo pa je, da si je grof Franc pl. Hohenwart že leta 1832, potem ko je za ljubljanski muzej pridobil prostore v Liceju, pri-

zadeval, da bi tedanji škof Anton Alojz Wolf te kamnite spomenike prepustil muzeju, saj bi s tem preprečili njihovo propadanje, v muzejski zbirki pa bi bili zlahka dostopni tuji in domači strokovni javnosti. Arhiv Narodnega muzeja Slovenije hrani odgovor škofa Wolfa grofu Hohenwartu (1832/166-640), v katerem škof Hohenwartov predlog odklanja in se sklicuje na sklep, sprejet na seji stolnega kapitlja 17. avgusta 1832. Pismo zaključuje z besedami: "Endlich drückt es auch die Besorgniß aus, daß es auf die Bürger Laibachs einen üblen Eindruck machen könnte, wenn der Domkirche ein so kostbarer Theil ihres äußerlichen Schmuckes benommen würde" ..., iz česar jasno izhaja, da je cerkev pozneje gledala na te spomenike predvsem kot na arhitektonski okras. To gotovo ni bilo niti v duhu Dolničarjeve dobe niti v skladu z njegovo zamisljivo, saj je dal spomenike, na katere je gledal kot na pomembno arheološko in zgodovinsko dediščino, nedvomno vzdati prav zato, da se ne bi zgubili in propadli (prim. M. Šašel Kos, *The Roman Inscriptions in the National Museum of Slovenia / Lapidarij Narodnega muzeja Slovenije* [Situla 35], Ljubljana 1997, 40-44).

Dolničar je prepisal nekatere v njegovem času znane antične napise iz Emone in njene bližnje okolice; prepisi so v več rokopisih, ki se hranijo z vso Dolničarjevo rokopisno zapuščino v Semeniški knjižnici v Ljubljani. Nekaj prepisov rimskih napisov je najti v dveh verzijah istega rokopisa z naslovom *Antiquitates urbis Labacensis (Starine mesta Ljubljane)*, ki se med seboj malenkostno razlikujeta (*Antiquitates urbis Labacensis ex diversis authoribus, manuscriptis, et original. documentis collectae*, Lab. 1690 [prvi izvod] in 1693 [drugi izvod]). Oba izvoda sta bila sredi 19. stoletja nekaj časa zgubljena, ravno v letih, ko je Theodor Mommsen potoval po deželah avstroogrške monarhije in se nekajkrat mudil tudi na Kranjskem in v Ljubljani. Obrnil se je namreč na Henrika Costo s prošnjo, da bi mu skušal priskrbeti ta rokopis (Mommsenovo pismo Costi se hrani v rokopisnem oddelku Narodne in univerzitetne knjižnice v Ljubljani), vendar neuspešno, saj Mommsen *Antiquitates* in podatkov iz njega v prvem zvezku *CIL III* ne citira (prim. str. 488). Konec stoletja je oba izvoda rokopisa natančno pregledal Anton pl. Premerstein (J.G. Thalmnitschers *Antiquitates Labacenses*, *Jh. Österr. Arch. Inst.* 5, 1902, Bbl. 7-32), tako da je mogel izdajatelj suplementnih zvezkov *CIL III* Otto Hirschfeld upoštevati manjkajoče podatke še pred dokončno redakcijo (glej str. 2328, 188). Premerstein je ugotovil, da je Dolničar nekaj izvirnih besedil napisov nekoliko priredil in nekaterim v želji, da bi povzdignil slavo

rodnega mesta, poljubno dodal imena visokih municipalnih upravnih in svečeniških funkcij (*II viri, VI viri in flamines Emonenses*), nekaj pa jih je celo ponaredil. Zanimivo je, da to ne velja za tiste napise, ki jih je Dolničar prepisal in jih hrani Narodni muzej Slovenije, pač pa drži za spomenike, vzdane v semenišču. Prvi je strokovno neoporečno objavil v stolnico in semenišče vzdane napise Theodor Mommsen v delu *Corpus inscriptionum Latinarum*, ki si je vse spomenike tudi osebno ogledal. Večina spomenikov nima natančnih najdiščinskih podatkov oz. jih sploh nima (podrobnosti glej k vsakemu napisu), ni pa dvoma, da izvirajo, kot piše Dolničar, z emonskega območja. Ni izključeno, da jih je največ z Ižanskega.

Napisi, vzdani v stolnici (zgrajeni v letih 1701-1706)

V južni zunanji steni stolnice je vzdanih šest rimskih kamnov z napisi: ena posvetilna plošča Herkulu in pet nagrobnikov, medtem ko je v severni steni vzdan le en rimski nagrobnik. Napisi so oštevilčeni od zahoda proti vzhodu, začeni pri posvetilu Herkulu.

1. Plošča s posvetilnim napisom iz sivega apnenca, gliničana po Müllnerju (tako tudi A. Ramovš, *Gliničan od Emone do danes / The Glinica Limestone from Roman Times to Present* [Geološki zbornik 9], Ljubljana 1990, 16-17).

Okvir, razen spodnjega profiliranega roba, je danes odbit (101,5 x 116 cm; višina črk: 6-4,5 cm).

Po podatkih pri Dolničarju v rokopisnih zapisih, ki se hranijo v Zagrebu, je bila najdena 13. septembra 1701 v Zgornji Šiški pri Ljubljani. V *Antiquitates Labacenses* v 1. izvodu, f. 42 (podobno v 2. izvodu, str. 39; 1, f. 45', št. 10) piše: *Extra urbem in superiori Siscia (Ober-Schischka) in aede, seu coemeterio S. Margaritae*. V 1. izvodu, f. 45', je pozneje dodano: *in cathedrali ecclesia*. V 1. izvodu, f. 53': *29. Aug. 1697 ... descripsi ... erutus est in ecclesia S. Margaritae*. Letnice odkritja se sicer ne ujemajo, pač pa je enotno navedeno najdišče, zato smemo sklepati, da je bilo posvetilo res odkrito v sekundarni legi v zgornješišenski cerkvi sv. Marjete (zdaj stara cerkvica v Kosezah). Prvotno najdišče ni znano.

Plošča je vzdana v južni steni stolnice, na njenem skrajnem zahodnem koncu.

CIL III 3838 (+ p. 2328,188); *AII* 152.

Dolničar, v zagrebškem rokopisu (prim. tudi A. Müllner, *Mitt. Hist. Ver. Kr.* 18, 1863, 77; P. Petrucci, *ib.* 19, 1864, 73); *Historia Cathedralis ecclesiae Labac.* 1701, 68; *Antiquitates Labac.*, 1. izv., f. 42, 45', 53; 2. izv., str. 39; Maffei, *M. V.* 452



št. 4; Pococke, *Inscriptiones*, 114 št. 10; Linhart, *Geschichte* 1, 260; V. Vodnik, *Laibacher Wochenblatt* 12, 1816, VI 19 n. 26, § 7; idem, *Hormayr Archiv* 1818, 357 (iz njega: F. X. Richter, *ib.*, 1829, 333). C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 št. 2 Tab. I 2. P. Kandler, *L'Istria* 1851, 147; prim. Steiner, *Codex*, 3822; *Mitt. Hist. Ver. Kr.* 9, 1854, 56; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 161; Müllner, *Emona*, št. 123. Premmerstein, *Thalnitschers Antiquitates*, 29 št. 37.

Kopriva, *Ljubljana*, 12 št. 1.

Herculi Aug(usto) sacr(um)
L(ucius) Clodius C(ai) f(ilius) Vel(ina)
Alpinus,
C(aius) Clodius L(uci) f(ilius) Cla(udia)

5 *Clemens*

d(edicaverunt).

Prevod: Posvečeno vzvišenemu Herkulu. (Ploščo) sta posvetila Lucij Klodij Alpin, Gajev sin, vpisan v volilno okrožje Velino, in Gaj Klodij Klemens, Lucijev sin, vpisan v volilno okrožje Klavdijo.

Črke so lepe, uporaba apeksa (*apex*) v 2. in 4. v. nad *O* v imenu *Clodius*; v 5. v. nad prvim *E* v imenu *Clemens*; med besedami so ločilna znamenja.

Kult Herkula je v Emoni znan še z votivnega oltarja *CIL* III 3837 (+ p. 1734; 2328,26 in 2328,188), ki ga je dal postaviti Lucij Apulej Prokul. Po podatku pri Millesu in Pococku (*Inscriptiones*, 114) naj bi bil tudi ta kamen najden v Šiški (*in Sisca, prope Laubach*), kar pa se ne sklada s podatkom pri Dolničarju, ki piše, da je bilo posvetilo najdeno v portiku mestnega špitala pri cerkvi sv. Elizabete, na mestu, kjer zdaj stoji Kresija na Stritarjevi (prej Špitalski) ulici (*Antiquitates*, prvi izvod, f. 41': *Duae extant de Hercule inscriptiones quas nec Lazius, nec Schoenleben nec Valvasorius reperit. Has vero fideliter descriptas hic subjungo. Imo (sic!) in porticu Nosocomii seu Hospitalis Lab. Urb. Najdišče omenja tudi v drugem izvodu *Antiquitates*, str. 23: *Templum Herculis extitit ibi locorum, ubi defacto cernitur Ecclesia S. Elisabethae, xenodohii Labacensii quod testatur inscriptio lap. ibidem errata, et muro inposita*). Oltar je bil ponovno najden leta 1897 med Müllnerjevimi izkopavanji temeljev kapele mestnega špitala (*Als Baustein an den Fundamentmauern nächst der Capelle im Bürgerspital gefunden 1897*, Müllner, *Argo* 5, str. 103, št. 1; k Müllnerjevimi izkopavanjem*

glej V. Stare, *Kronika* 39, 1991, 17-28). Milles oz. Poccocke sta očitno pripisala najdišče v stolnico vzdanega Herkulovega posvetila Herkulovemu oltarju, ki ga je dal postaviti Apulej Prokul. Pri obeh gre za sekundarno najdišče, morda pa vendarle ni izključeno, da sta bili obe Herkulovi posvetili prvotno najdeni v Šiški. V tem primeru bi mogli domnevati, da je nekje zunaj emonskega obzidja v Šiški ali celo v Kosezah stalo Herkulu posvečeno svetišče.

Zanimivo je, da je bil Lucij Klodij Alpin iz Akvileje, na kar kaže volilno okrožje (*tribus*) Velina, značilno za Akvilejce, medtem ko je njegov sin Gaj Klodij Klemens že vpisan v volilno okrožje, značilno za Emonce. Sklepamo lahko, da je to eden od najzgodnejših emonskih napisov, gotovo še iz prve polovice 1. stoletja po Kr. in kult Herkula v Emoni je tako nedvomno neposreden odraz Herkulovega kulta v Akvileji. Kult Herkula je bil med prvimi akvilejskimi kulti, izpričan v Akvileji še v republikanskem obdobju (glej M. Verzár-Bass, *I primi culti della colonia latina di Aquileia*, in: *Preistoria e protostoria dell'alto Adriatico* [Antichità altoadr. 37], Udine 1991, 274). Domnevno je bil predvsem povezan z rejo govedi in drobnice, transhumanco in trgovino z živino, saj je *forum pecuarium* epigrafsko dokumentiran v Akvileji že v republikanskem obdobju (*CIL* V 8313 = *CIL* I² 2197 = *ILS* 5366 = *ILLRP* 487a = *Imagines* 208; G. Bandelli, *Le iscrizioni repubblicane*, in: *I musei di Aquileia* [Antichità Altoadr. 24], Udine 1984, 189, 190; F. Fontana, *I culti di Aquileia repubblicana. Aspetti della politica religiosa in Gallia Cisalpina tra il III e il II sec. a. C.* [Studi e Ricerche sulla Gallia Cisalpina 9], Roma 1997, 105-114).

J. Fitz je domneval, da je bilo v Emoni po vsej verjetnosti Herkulovo svetišče (Sanctuaires d'Hercule en Pannonie, in: *Hommages à Albert Grenier*, II, 1962, 627), vendar se zdi v vsakem primeru verjetneje, da je svetišče stalo zunaj mesta. Herkul je bil pogosto čaščen v rimskih provincah, in sicer z najrazličnejših vidikov, bodisi kot zmagovalec, ki so ga častili vojaki, zavetnik kamnoseštva (odkritelj zakopanih zakladov), zavetnik trgovcev pa tudi družin, bodisi kot junak podzemlja in bog, ki lahko ozdravlja (M. Jaczynowska, *Le culte de l'Hercule romain au temps du Haut-empire*, *ANRW* II 17, 2 [1981], 631-661, posebej 650-658).

2. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot temnosiv mikritni apnenec, prepreden z belimi kalcitnimi žilami. Lias, sp. jura. Provenienca: verjetno Staje.



Stela je arhitekturnega tipa, napisno polje obdajata dva gladka stebrička, nad arhitravom je polje s portretoma umrle žene in moža (143 x 64,5 cm; v. črk: 5-3,5 cm).

Najdišče: morda Emona. Müllner piše, da je bila najdena na Igu, vendar nima odločilnih dokazov. Podobnega mnenja je Premerstein (*Thalnitichers Antiquitates*, 19, prim. 31 št. 46), ki dokazuje, da so vsi kamni, za katere Dolničar ni posebej navedel, da so bili najdeni v Ljubljani, zelo verjetno iz izžanskega kota, saj v *Zgodovini stolnice* Dolničar izrecno omenja, da je dal v cerkev in semenišče vzdati spomenike iz Ljubljane in bližnjih krajev; pod "bližnji kraji" pa je razumel – tako izhaja iz njegovega rokopisa o napisih – predvsem Ig.

Kamen naj bi bil vzdani in *monasterio S. Francisci* – tako Poccocke –, vendar gre za napačen po-

datek, ker je bila v njegovem času stolnica že več desetletij dograjena. Linhart omenja, da je vzi-dan v stolnico (južna stena).

CIL III 3862; *AII* 186.

Pococke, *Inscriptiones*, 114 št. 19; Linhart, *Geschichte* 1, 422; V. Vodnik, *Laibacher Wochenblatt* 12, 1818 VII 10 n. 29 § 8 (iz njega F. X. Richter, *Hormayr Archiv* 1829, 262). C. Ulepitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 št. 3, tab. I 3; prim. Steiner, *Codex*, 3828; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 št. 16; Müllner, *Emona*, št. 30; cf. str. 209-210; Dolničar napisa očitno ni prebral: *Septimum monumentum duo capita exhibet, inscriptio vetustate corrosa ac tota pene attrita ... (Historia Cathedralis eccl. Labac., 1701, str. 70).*

Kopriva, *Ljubljana*, 12 št. 2.

*Fronto Vib(i) f(ilius)
vi(v)us fec(it) sibi et
co(n)iugi Secund(ae)
Maximi f(iliae) viv(a)e*

5 *o(bitae) an(norum) C et o(bitus) an(norum) C
et*

*et Bugiae Sexti fi(liae)
o(bitae) an(norum) LX et
Fronto Luci*

10 *f(ilius) o(bitus) an(norum) LX et*

*Lucius Fronto-
nis f(ilius) o(bitus) an(norum) LXX.
L(ocus) m(onumenti) in f(ronte) p(edes) XV.*

Prevod: Fronton, Vibov sin, je dal postaviti (nagrobnik) za življenja sebi in ženi Sekundi, Maksimovi hčeri, za življenja. Umrla sta stara 100 let. In ... (?), in Bugiji, Sekstovi hčeri, ki je umrla stara 60 let, in Fronton, Lucijev sin, umrl star 60 let in Lucij, Frontonov sin, umrl star 70 let. Nagrobna parcela meri po širini 15 čevljev.

Med besedami so dosledno ločilna znamenja. V napisu je cela vrst ligatur: vsi *AN* in *ET*; v. 4: *MA*; v. 7: *AE*, *SE* (?); morda *S(e)xti*, toda prim. isto ligaturo v napisu št. 7. V. 9: *NT*; v. 11: *NT*. V 5. vrstici je možen zamenjan vrstni red: najprej *obitus* in nato *obitae*. V. 6: ni gotovo, če je bil za *ET* predviden prostor za dodatno ime, ali gre le za kamnosekovo napako. V. 9: ligatura *NT* je slabo vidna; morda je manjši *T* nepravilne oblike vrezan nad črki *N* in *O*, kar pa je lahko le poškodba na kamnu. Vodnik: v. 9: *EPONO LVCII*; v. 11: *LVCIVS EPONO/NIS*. Predzadnji dve vrstici sta zelo slabo vidni. Zadnja vrstica je z večjimi črkami vrezana na okvir pod napisnim poljem.

Imena so značilna za ižanski prostor: *Fronto* je sicer tudi latinsko ime (širokega čela), ni pa izključeno, da gre v tem primeru za obliko domačega imena, ker je zelo razširjeno tudi v Dalmaciji. *Vibus* je ime, ki je zelo značilno za območja nekdanjega Noriškega kraljestva (tudi ves

jugovzhodni alpski prostor). *Bugia* je verjetno keltsko ime (morda plavi cvet, plavooka), ime je poznano v sestavljenkah (npr. *Adebugius*). Za imena z Iga glej: Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 15-45; in: Katičič, *Die einheimische Namengebung*, 61-120. Na napisu omenjeni rimski čevljev je bil dolg približno tretjino metra (pet *pedes* je znašalo en *passus*). Navajanje velikosti nagrobnih parcel je značilno za nagrobnike 1. stoletja po Kr. in dokazuje, da je bila imovina vaščanov pravno urejena, da je torej na Igu obstajal neke vrste matični in davčni urad. Antična vas Ig je administrativno pripadala Emoni.

3. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) kamnino opredeli kot siv lisast mikritni apnenec, prepreden z debelimi in drobnimi kalcitnimi žilami. Lias, sp. jura. Provenienca: Staje: tak apnenec je značilen tudi v apnenčevem bloku, na katerem je vklesan nagrobnik Pletorja in Mojote (t. i. "Stari dedec" v Stajah pri Igu).

Stela je arhitekturnega tipa (167,5 x 84 cm; v. črk: 7-5 cm), napisno polje je obdano z dvema glatkima stebričkoma, od katerega je ohranjen desni s kapitelom, okrašenim z listnatim okrasjem, levi je odbit. Nad napisnim poljem in arhitravom, ki ga nosita stebrička, je zatrep z rozeto in listnatim motivom, v zaklinkih sta delfinčka in palmeti.

Natančen kraj najdišča je neznan, morda Emona. Po Müllnerju in Premersteinu (*Thalnitichers Antiquitates*, 19, prim. 31 št. 46) naj bi bil nagrobnik najden na Igu, vendar za to ni odločilnih dokazov.

Vzidan je v južni steni stolnice.

CIL III 3860; *AII* 185.

Dolničar, *Historia Cathedralis ecclesiae Labac.* 1701, str. 69-70; Maffei, *M. V.* 453 št. 4; Pococke, *Inscriptiones*, 114, 7; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818 VII 10 št. 29 § 9 (iz njega: F. X. Richter, *Hormayr Archiv* 1829, 262). C. Ulepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 št. 2, tab. III 2; prim. Steiner, *Codex*, 3831; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 št. 13). Müllner, *Emona*, št. 25.

Kopriva, *Ljubljana*, 13 št. 3.

*Eninnae Vol-
tregis f(iliae)
Buiio Senni ff(ilius)
uxori suae eft]*

5 *sibi v(ivus) f(ecit) et
Voltaronti Voltre-
gis f(iliae) sorori suae
et sibi v(ivus) f(ecit).*



Prevod: Enini, Voltregovi hčerki je dal postaviti (nagrobnik) za življenja Buio, Senijev sin, svoji soprogi in sebi. In Voltaronti, Voltregovi hčerki, njeni (t. j. ženini) sestra, je dal postaviti, in sebi za življenja.

Črke so močno izlizane. Med besedami so skoraj povsod ločilna znamenja. V. 1: *Eninae*, Vodnik. V. 3: tako *Saria*; morda bolje: *Buio Senni[us]*. *Rufio Sennius*, Vodnik. V. 6: drugi *T* je presegajoč, *TR* v lig. V. 7: črki *F* in *S*, ki sta podčrtani, danes ni sta več vidni. Po mnenju *Sarie* (*AIJ*) ime v 6. v. označuje naknadni pokop in bi moralo biti v nominativu, *Voltaro Voltregis f(ilius)*, ne v dativu. To mnenje je napačno, ker ime ni moško, temveč žensko. Pravilno bi se moralo besedilo glasiti ... *et Voltaronti Voltregis f(iliae), sorori eius*, ker se glede na filiacijo nanaša na ženino sestro: *Eninna* in *Voltaro* sta namreč obe Voltregovi hčerki. Zaimsek *suus* je torej napačno rabljen namesto *eius* (prim.

V. Väänänen, *Introduzione al latino volgare*, Bologna 1982, 217). *Sicer* bi bila edina možna razlaga ta, da je bila *Voltaro* Buijeva polsestra. Slaba polovica napisnega polja je prazna.

Ime *Voltaro* je po vsej verjetnosti venetskega izvora (enako *Voltrex*, etimološko verjetno iz korena *volt-*: želeti, hoteti) in se pojavlja tako v moški obliki (*Voltaro, -onis*), kot v ženski (*Voltaro, -ontis*). Ime *Eninna* se pojavi le na Igu; je torej domače, verjetno starovenetskega izvora (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 24). Ime *Buio* je dokumentirano desetkrat (*ib.*, 21-22) in je značilno za emonsko in izansko območje. Morda je sorodno imenu *Buctor* (tudi značilno izansko ime) kot njegova pomanjševalnica. *Sennius* (*seno-*, star) je keltsko ime, ki se pogosto pojavlja v Galiji.

4. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot temnosiv mikritni apnenec, prepreden z drobnimi kalcitnimi žilami, z drobnimi ostanki krinoidnih ploščic. Lias, sp. jura. Provenienca: verjetno Staje ali Podpeč.

Stela je arhitekturnega tipa, napisno polje obdajata gladka stebrička, ki nosita arhitrav, nad njim je zatrep z rozeto okrašeno s polkrogi, ki tvorijo črke *S*, v zaklinkih sta delfinčka, ob straneh okrasna vitica z listjem (144 x 70 cm; v. črk: 7-5,5 cm).

Najdišče: morda Emona. Po Müllnerju, Premersteinu (*Thalniterschers Antiquitates*, 19, prim. 31 št. 46) in Lochner-Hüttenbachu (*Die antiken Personennamen aus Ig*): Ig, kar se glede na to, kar sem navedla k št. 2, zdi dokaj verjetno. Poccocke spomenik pomotoma locira na Vrhniko.

Vzidan v južni steni stolnice.

CIL III 3873 (+ p. 1734); *AIJ* 196.

Dolničar, *Historia Cathedralis ecclesiae Labac*. 1701, str. 69; Maffei, *M. V.*, 452 št. 9; Poccocke, *Inscriptiones*, 113, 3; Linhart, *Geschichte* 1, 422; V. Vodnik, *Laibacher Wochenblatt* 12, 1818 VII 10 št. 29 § 10 (iz njega: F. X. Richter, *Hormayr Archiv* 1829, 262). P. Kandler, *L'Istria* 1851, 152 (pomotoma navaja, da je kamen v muzeju); prim. Steiner, *Codex*, 3829; C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 št. 1, tab. I 1; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 št. 14. Müllner, *Emona*, št. 53.

Kopriva, *Ljubljana*, 13 št. 4.

Severinus

Valentis f(ilius) vi(v)us

f(ecit) et parentibus

Valenti et Quarta(e) (!).

Prevod: Severin, Valensov sin, je dal postaviti (nagrobnik) za življenja (sebi in) staršem Valensu in Kvarti.



Besede so ločene z znamenji. Ligature: v. 2: VA; v. 3: ET, NT; v. 4: VA, NT, ET, VA, RTA. V. 3: manjka beseda *sibi*, sebi, kar je bodisi kamnosekova napaka bodisi okorno izraženo besedilo naročnika. Več kot polovica napisnega polja je ostala prazna.

Imena so latinska, prebivalstvo, ki jih je nosilo, je domače, peregino, brez državljanstva. Imena, izpeljana iz števnikov (*Secundus*, *Tertius*, *Quartus*), so bila med domačini zelo priljubljena; očitno gre za domač običaj poimenovanja.

5. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot temnosiv mikritni apnenec z belimi žilami, razpokan. Lias, sp. jura. Provenienca: Staje.

Napisno polje je v profiliranem okviru, nad njim je v zatrepu rozeta med cipresama, v zaklinkih sta delfinčka (143 x 65,5 cm; v. črk: 5-3 cm).

Najdišče: natančno ni znano, morda Emona. Müllner je zagovarjal mnenje (tako tudi Lochner-Hüttenbach, *Die antiken Personennamen aus*

Ig, in Premerstein, *Thalnitshers Antiquitates*, 19, prim. 31 št. 46), da je bil nagrobnik najden na Igu, vendar brez odločilnih dokazov (glej k št. 2), po Sarii zelo verjetno napačno.

Kamen je vzdian v južni steni stolnice.

CIL III 3853 (+ p. 1734); *AII* 181.

Dolničar, *Historia Cathedralis ecclesiae Labac*. 1701, str. 67,68 (tiskan izvod str. 27); Maffei, *M. V.*, 452 št. 7; Pococke, *Inscriptiones*, 114, 11; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818 VII 17 št. 30 § 11; idem, *Hormayr Archiv* 1818, 392 (iz njega: F. X. Richter, *Hormayr Archiv* 1829, 262). P. Kandler, *L'Istria* 1851, 148; prim. Steiner, *Codex*, 3825; C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27 št. 3, tab. IV 3; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 št. 15. Müllner, *Emona*, št. 22.

Selem, *Les religions orientales*, 198-199 št. 4, tab. xxxiv.

Kopriva, *Ljubljana*, 13-14 št. 5.

D(is) M(anibus) s(acrum)

C(aius) Attius

Secundus v(ivus) f(ecit)

sibi et coⁿiugi

5 *sua(e) (!) et filio*

Avito o(bito) an(norum) XV.

Avita Successi (filia ?) o(bita)

an(norum) LXX, Avitus

Aiconi (filius) o(bitus) an(norum) LXXXV

10 *et Ostila Tertioi f(ilia)*

o(bita) an(norum) LXV.

Prevod: Posvečeno božanskim Manom. Gaj Atij Sekund je dal napraviti (nagrobnik) za življenja sebi in svoji ženi in sinu Avitu, ki je umrl star 15 let. Avita, Sucesova hči, umrla pri 70 letih. Avitus, Aikonijev sin, umrl star 85 let in Ostila, Tertiolova hči, umrla stara 65 let.

Črke so pravilne, med besedami so ločilna znamenja. V. 4: pomotoma *coiugi*. V besedilu je več ligatur: vsi *ET* in *AN*. V. 3: *ND*. V. 7: *Successi*: Saria pomotoma; drugi *I* nekoliko presegajoč. V. 10: *Ostilia*: Saria, ki predpostavlja *LI* v ligaturi. Črke zadnjih treh vrstic so mnogo manj pravilne, čeprav bi bilo le za zadnji dve vrstici možno predvidevati, da sta bili dodani naknadno.

Mož je imel rimsko državljanstvo, medtem ko so druge osebe, omenjene na nagrobniku, peregrine, tako tudi njegov sin Avitus (ime je značilno za območja nekdanjega Noriškega kraljestva, in tudi sicer za keltske dežele), ki ga je imel z domačinko Avito, Sucesovo hčerjo. V kakšnem sorodstvu, bodisi medsebojnem bodisi do omenjene družine sta ostali dve osebi, ni jasno. Ime *Aicon(i)us*, znano le s tega napisa, je, glede na paralele, keltsko (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 16), medtem ko je ime *Ostila* (severnojadransko) venetsko. Za ne-



popolno stopnjo romanizacije in slabo pismenost je značilno, da je prebivalstvo navajalo za starost števila, deljiva s pet, torej zgolj približno starost. Selem vidi v nagrobniku simboliko, ki naj bi na njem omenjene osebe povezovala s kultom Kibe- le in Atisa, te vezi naj bi po njegovem mnenju dokazovale že moževno gentilno ime *Attius*, ki naj bi bilo izpeljano iz imena božanskega Atisa. *Avitus* naj bi bilo po Selemu ime, značilno za prise- ljence z vzhoda. Dalje vidi povezavo s kultom v dveh majhnih cipresah v zatrepu, kajti bor oz. ci- presa sta igrala v Kibelinem kultu pomembno vlogo. Dejansko pa je *Attius* gentilno ime, ki je italško

in zelo razširjeno po celi Italiji, zunaj nje pa pred- vsem v keltskih provincah, medtem ko je *Avitus* na jugovzhodnoalpskem prostoru predvsem ime, značilno za domače keltsko prebivalstvo v Nori- ku in keltskem delu Italije in Panonije. Simboli- ka bora in ciprese je raznolika, tudi povezana s predstavami o onostranstvu; drevesca se nered- ko pojavijo na nagrobnikih, glej npr. nagrobni napis na semenišču (*AIJ* 197: *Severus Sacciari*) in napis iz Strahomerja (Müllner, *Emona*, št. 77), zato jih nikakor ne gre nujno povezovati s kultom Kibe- le in Atisa. Selemova razlaga se mi zdi v tem prime- ru neprepričljiva.

6. Nagrobna plošča iz podpeškega apnenca.

Je popolnoma preprosta, brez vsakega okras- ja, napisno polje ni uokvirjeno, z napisom je iz- polnjena le polovica polja (124 x 50 cm; višina črk: 6,5-4,5 cm).

Najdišče: Emona (Pococke pomotoma navaja kot najdišče Vrhniko; Müllner kamen locira na Ig). Dolničar v 1. izvodu *Antiquitates* (str. 39) pi- še, da je bila najdena v predmestju pred hišo Kni- dasch: *in suburbio ante domum Knidasch*; v 2. iz- vodu, f. 53: *hunc lapidem a Melzer dono accepi* 23. Apr. 1698. Oba podatka se ne izključujeta.

Spomenik je bil najprej shranjen na Dolničar- jevem vrtu v ljubljanskem predmestju (f. 53), na- to pa vzidan v južno steno stolnice, na njenem skrajnem vzhodnem delu.

CIL III 3845 (+ p. 2328,188) = *ILS* 2264.

Dolničar, *Historia Cathedralis ecclesiae Labac.* 1701, 67; idem, *Antiquitates*, 1. izv., f. 45; 52; 53; 2. izv., str. 39. Maf- fei, *M. V.* 452 št. 8; Pococke, *Inscriptiones*, 114, 4; Linhart, *Geschichte* 1, 343; V. Vodnik, *Laibacher Wochenblatt* 12, 1818 VII 17 n. 30, § 12; idem, pri: Hormayr *Archiv* 1818, 395 (iz njega: F. X. Richter, *ib.*, 1829, 244); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 št. 3, na tab. III 3; P. Kandler, *Esplorazioni* št. 6, 6; idem, *L'Istria* 1851, 148; prim. Steiner, *Codex*, 3823; F. X. Richter, *Archiv Lnadsgesch. Krain* 2-3, 1854, 146. Müllner, *Emona*, št. 12 (prim. str. 209-210). Prim. Premerstein, *Thal- nitschers Antiquitates*, 30 št. 42.

Kopriva, *Ljubljana*, 14 št. 6.

L(ucius) Oclatius Tar-
quiniensis vet(eranus)

leg(ionis) XV h(ic) s(itus) e(st).

T(itus) Calventius

- 5 *T(iti) f(ilius) vet(eranus) leg(ionis) VIII*
et OcTat(ia) L(ucii) l(iberta)
Expectata de
suo posuerunt.

Prevod: Tukaj leži Lucij Oklacij Tarkvinijec, vete- ran 15. legije. Tit Kalvencij, Titov sin, veteran 8. legije in Oklacija Ekspektata, Lucijeva osvobo- jenka, sta postavila (nagrobnik) na svoje stroške.



Črke so pravilne, med besedami so ločilna znamenja. Črke *T* so podaljšane v vrsticah: 1, 5, 6 in 7. V. 6: na kamnu je pomotoma vklesano *Ociatia*. V. 8: zadnji dve črki *NT* sta v ligaturi.

Lucij Oklacij je prišel v Emono, kot kaže njegov kognomen, ki je pravzaprav le geografska opredelitev (tako Dessau, *ILS*) — njegov kolega iz 8. legije kognomena še nima — po vsej verjetnosti iz etruščanske Tarkvinije, čeprav načeloma tretja imena (*cognomina*), izpeljana iz geografskih poj-

mov, ne kažejo na poreklo osebe (glej H. Solin, Zur Tragfähigkeit der Onomastik in der Prosopographie, v: *Prosopographie und Sozialgeschichte*, 1993, 1-33). V Emoni so bili Oklaciji verjetno ena najuglednejših družin in člani municipalne aristokracije, kar dokazuje nagrobnik iz Lesc, na katerem je omenjen *M. O(clatius) Avitus, d(ecurio) c(oloniae) E(monae)* (*AIJ* 218: dopolnitve kratic niso popolnoma zanesljive). Po njegovem kognomenu *Avitus*, ki je posebej značilen za keltska območja, bi mogli sklepati, da so bili Oklaciji prejkone s porokami povezani z domačimi družinami. Za veterane in njihove družine je načeloma značilno, da so se vključili v domačo aristokracijo in opravljali mestne funkcije kot člani *ordo decurionum*, čeprav za veterana s tega nagrobnika to ni navedeno.

Datacija: prva polovica 1. stoletja po Kr., ali celo sam začetek stoletja, na kar kažeta dejstva, da Tit Kalvencij nima kognomena in da 15. legija nima pridevka *Apollinaris* ter formula *h(ic) s(itus) e(st)*.

7. Nagrobna plošča iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot precej temnosiv mikritni apnenec z drobnimi kalcitnimi žilicami. Lias, sp. jura. Provenienca: Staje.

Je preproste oblike, napisno polje je v profiliranem okviru (100 x 61,5 cm; v. črk: 6-3 cm).

Nahajališče: morda iz Emone. Müllner in Premerstein (*Thalnitichers Antiquitates*, 19, 31 št. 47) domnevata (brez odločilnih dokazov), da naj bi izvirala z Iga (prim. *Mitt. Hist. Ver. Kr.* 20, 1865, 73), kar bi bilo glede na podatke, ki so navedeni k št. 2, dokaj verjetno.

Vzidana je v severni steni stolnice.

CIL III 3877 (+ p. 1734).

Dolničar, *Historia Cathedralis ecclesiae Labac.* 1701, p. 69; Pococke, *Inscriptiones*, 114 št. 12; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 17 n. 30, § 13; idem, v: Hormayr *Archiv*, 1818, 396 (iz njega F. X. Richter, *ib.*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 44 št. 2 na tab. V 2; P. Kandler, *L'Istria*, 1851, 152; prim. Steiner, *Codex*, 3832; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 12. Müllner, *Emona*, št. 66 (prim. p. 209-210); idem, *Mitt. Hist. Ver. Kr.* 18, 1863, 77.

Kopriva, Ljubljana, 14 št. 7.

Voltaronti

Urbani f(ilia) viva

fecit sibi et Rus-

tico Secconis f(ilio)

5 *coiugi suo o(bito)*

an(norum) LXXX et

Maxuma (!) o(bita) an(norum)

XXV



Prevod: Voltaro (?) Urbanova hči je dala napraviti (nagrobnik) za življenja sebi in Rustiku, Sekonovemu sinu, svojemu možu, ki je umrl star 90 let, in Maksuma, umrla stara 25 let.

Med besedami so ločilna znamenja. Ligature: v. 1: *LT*; v. 2: *AN*; v. 3: *IT, BI, ET*; v. 4: *TI, SE, NI* (F je pisan v profilaciji roba); v. 6: *AN, ET*; v. 7: *MA, MA, AN*. V. 1: *Voltaront(a)*, Kopriva; *Voltarontia* navaja ime Müllner. V. 7: ime *Maxuma* bi bilo lahko v dativu: *et Maxuma(e) o(bitae)* etc., vendar lahko nominativ razložimo s tem, da je besedilo zelo okorno. Pomen je v enem ali drugem primeru nekoliko različen. Če je ime v nominativu, kar je zaradi predhodnega *et* okorno, pomeni, da je *Maxuma* (očitno član družine, ki je imel pravico do pokopa in navedbe imena na družinskem nagrobniku) umrla pozneje, in je dal nekdo naknadno na nagrobnik pripisati njeno ime. Če predvidevamo dativ: *Maxima(e) o(bitae)* to pomeni, da ji je dala nagrobnik postaviti Voltaro. Sorodstvena vez ni navedena; v slednjem primeru bi pričakovali, da je *Maxuma* hči obeh navedenih oseb.

K imenu *Voltaro* glej napis št. 3. V prvi v. bi pričakovali nominativno obliko *Voltaro*. Imena *Urbanus*, *Rusticus* in *Maximus/Maxima* so bila med domačini emonskega in ižanskega območja zelo priljubljena. *Secco* je keltsko ime, verjetno izpeljano iz korena *sego-*: zmaga (prim. tudi **segh-*: moč, sila), Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 35. Starost je tudi tu navedena v okroglih številkah.

Napisi, vzdani v semenišču (zgrajenem v letih 1708-1713)

V semenišču so kamni z napisi vzdani le v južni zunanji steni. To so štirje rimski nagrobniki, dva na skrajnem vzhodnem delu stene pa sta ponarejena.

8. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot temnosiv mikritni apnenec z drobnimi kalcitnimi žilicami in drobnimi ostanki iglokožcev. Lias, sp. jura. Provenienca: Staje.

Je arhitekturnega tipa, spodaj odlomljena, napisno polje obdajata gladka stebrička z listnatim kapitelom, nad preklado je zatrep s krogom namesto rozete na sredi, v zaklinkih sta upodobljena delfinčka (129 x 70 cm; v. črk: 6-4 cm).

Najdišče ni natančno znano, vendar, kot je zabeležil Dolničar v enem svojih rokopisov, po vsej verjetnosti Strahomer, glej spodaj.

Vzdiana je v južni steni semenišča, na njenem skrajnem zahodnem koncu.

CIL III 3866 (+ p. 1734 in 2328,188); *AII 192*.

Dolničar, *Inscriptiones* f. 1': "In Strahomar"; exemplum interpolatum postea deletum est et adiectum in margine: "Labaci seminario episcopali" (prim. *CIL III* p. 2328,188). Maffei, *M. V.*, 453 št. 2; Pöcocke, *Inscriptiones*, 114 št. 15; Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 n. 34, § 15 (iz njega F. X. Richter, *Hormayr Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27 št. 1, na tab. IV 1; prim. Steiner, *Codex*, 3824; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 12. Müllner, *Emona*, št. 38 (prim. p. 209-210).

Kopriva, *Ljubljana*, 15-16 št. 12.

Opalo

Firmi f(ilius) o(bitus)

an(norum) L et co(n)i(i)ux Regae (!) Buionis

5 *f(ilia) viva*

et fi(lius) Secundus

o(bitus) an(norum) L V et Severa

Antoni fi(lia) o(bitae) an(norum) L.

Prevod: Opalon, Firmov sin, umrl pri petdesetih letih in žena Rega, Buionova hči, za življenja,



in sin Sekund, umrl star 55 let in Severa, Antonijeva hči, umrla stara 50 let.

Črke so pravilne, med besedami so ločilna znamenja. Ligature: v. 3: *AN*; v. 4: *NI*; v. 6: *ET, SE*; v. 7: *AN, ET*; v. 8: *AN*. V. 5: *F. VIVAE*, Vodnik in Siauve. V. 7: med *L* in *V* je gotovo ločilno znamenjem, kar je nenavadno (razlaga *v(ivus)* se ne zdi umestna).

K imenu *Buio* glej napis št. 3. *Rega* je dokumentirana dvakrat na Igu ali v Emoni (najdišče ni natančno znano, glej še sledeči napis). Po Holderju (*Alt-celtischer Sprachschatz* II, 1105) je to tudi ime boginje v Porenju. Ime je bodisi keltsko bodisi severnojadransko/venetsko (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 33). Premerstein (*Thalnitichers Antiquitates*, 19; 27 št. 34) dokazuje (in po mnenju J. Šašla dokaže), da gre za napis iz izžanskega kota. Dolničar je 4. v. prepisal napačno (*Clau. Buion.*), po 7. pa je interpoliral: *Anio flam. / d.d.* Prepis in razlaga sta naknadno prečrtana in dodana je pripomba,

ki je zgoraj navedena (prim. tudi Premerstein, *ib.*, 31 št. 46).

9. Nagrobna stela iz podpeškega apnenca. A. Ramovš (v rokopisu) opredeli kamnino kot temnosiv beložilnat mikritni apnenec. Lias, sp. jura. Provenienca: Staje.

Zgoraj je odlomljena, napisno polje je v profiliranem okviru, nad njim je na levi strani ostanek zatropa s cipreso (manjkata po vsej verjetnosti rozeta in desna cipresa, tako Šašel v neobjavljeni kartoteki, vendar ostanki bolj kažejo na to, da manjkata še dve cipresi) in zaklinka z majhnim delčkom delfinčka (112 x 62 cm; v. črk: 4,5-2,5 cm).

Natančno najdišče ni znano: Emona ali Ig. Müllner in Premerstein (*Thalnitichers Antiquitates*, 19, prim. 31 št. 46) domnevata, da kamen izvira iz izžanskega kota.

Vzidan je v južni zunanji steni semenišča.

CIL III 3874 (+ p. 1734); *AJ* 197.

Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 n. 34, § 16 (iz njega F. X. Richter, *Hormayr Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27



št. 2, na tab. IV 2; P. Kandler, *L'Istria* 1851, 152; prim. Steiner, *Codex*, 3826; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 10. Müllner, *Emona*, 54.

Kopriva, *Ljubljana*, 15 št. 11.

*Severo Sacciar(i) filio) o(bito)
et Pusill(a)e uxori ei(us) o(bitae)
filia f(e)cerunt (!).*

Prevod: Severu Sakciarjevem (sinu), umrlemu, in Puzili, njegovi umrli soprogi je dala postaviti (nagrobnik) hčerka [ali pa: so otroci dali postaviti].

Napis je zelo rustikalnen, ločilna znamenja so le v prvi vrstici. Z napisom je izpolnjena le zgornja tretjina napisnega polja. Ligatura: v. 1: SE. V. 2: *Pusilie*, napačno Müllner. V. 3: na kamnu je izklesano: *ETIIA*, kar Mommsen bere kot *filia*. Črke E, P ter I, L, F, T se komaj kaj razlikujejo. Glede na to, da je glagol v pluralu, bi pričakovali *filii*.

Ime *Sacciar(i?)us* je keltsko, etimologija še ni zadovoljivo pojasnjena (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 34). *Pusillus* je pogosto ime v severni Italiji in Panoniji, sicer je redko (*Nomenclator*). Morda je povezano z besedo *puer* in je označevalo majhnega otroka; priljubljenost imena na severnojadranskem območju je mogoče razložiti s podobnostjo nekemu keltskemu imenu (Lochner-Hüttenbach, *op. cit.*, 32).

10. Nagrobna stela iz podpeškega apnenca. Po A. Ramovšu (v rokopisu) je kamnina precej temnosiv mikritni beložilnat apnenec z zelo drobnimi ostanki ehionodermov. Lias, sp. jura. Provenienca: Staje.

Nad napisnim poljem, ki je preprosto poglobljeno, je profiliran zatrep s krogom na sredini, v katerem je izklesan kvadrat, v zaklinkih sta delfinčka (131 x 55 cm; v. črk: 6-3,5 cm). Stela se za 7 cm proti vrhu zoži (48 cm).

Najdišče ni natančno znano: Emona ali Ig. Poccocke kamen napačno locira na Vrhniko. Müllner in Premerstein (*Thalnitichers Antiquitates*, 19; 31 št. 46) domnevata, da gre za napis iz ižanskega kota (glej tudi k št. 2).

Vzidan je v južni steni semenišča.

CIL III 3871 (+ p. 1734); *AII* 195.

Maffei, *M. V.*, 453 št. 3; Poccocke, *Inscriptiones*, 114 št. 5; Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 n. 34, § 17 (iz njega F. X. Richter, *Hormayr Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 št. 1, na tab. III 1; prim. Steiner, *Codex*, 3830; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 9. Müllner, *Emona*, št. 51.



Kopriva, *Ljubljana*, 15 št. 10.

*Secconi Nam-
monis (filio) an(norum) L o(bito)
et Reg(a)e Terti f(iliae)
o(bitae) an(norum) XL et Rusti-
5 co Secconis f(ilio)
o(bito) an(norum) XX et Manuni
avi(a)e an(norum) C. Quin-
tus et Enignus v(ivi) p(osuerunt).*

Prevod: Sekonu, Namonovemu sinu, umrlemu pri petdesetih letih in Regi, Tercijeji hčeri, umrli stari 40 let in Rustiku Sekonovemu sinu, umrlemu pri dvajsetih letih in babici Manuni, stari sto let. Kvint in Enignus sta za življenja dala postaviti (nagrobnik).

Črke so pravilne, med besedami so ločilna znamenja. Ligature: v. 1: NI, AM; v. 2: NI; L je presegajoč; v. 3: ET, TE; v. 4: AN, ET, TI; v. 5: NI; v. 6: ET, MA, NI; v. 8: ET, NI. Vodnik čita *Benignus*.

Domači imeni *Secco* in *Rega* sta znani z že obravnavanih napisov. *Nammo*: gre za keltsko ime, katerega etimologija še ni zadovoljivo pojasnjena (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 29-30). *Manu* je keltsko ime s končnico na -u, ki je tipična za noriški prostor (M. Falkner, *Die norischen Personennamen auf -u und ihre kulturgeschichtliche Bedeutung*, in: *Frühgeschichte und Sprachwissenschaft* [Arbeiten aus dem Institut für allgemeine und vergleichende Sprachwissenschaft, Graz, ed. W. Brandenstein, Heft 1], 1948, 39-54). *Enignus*: ime je keltsko, čeprav morda venetsko obarvano (Lochner-Hüttenbach, *op. cit.*, 24).

11. Fragment nagrobne plošče iz podpeškega apnenca. Po A. Ramovšu (v rokopisu) je kamnina temnosiv beložilnat mikritni apnenec z drobnimi ostanki ehinodermov, precej razpokan. Lias, sp. jura. Provenienca: Staje.

Viden je del zatrepa in delfin v zaklinku (58 x 27 cm; višina črk: 3,5-3 cm).

Verjetno izvira iz Emone, čeprav ga Müllner locira na Ig.

Vzidan je v južni steni semenišča.

CIL III 3879; ILJug 1088.

Premenstein (*Thalnitischers Antiquitates*, 31 št. 47) opozarja, da fragmenta Dolničar zaradi nepomembnosti ne omenja. Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt*, 1818, VIII 14 n. 34 § 18 (iz njega F. X. Richter, v: *Hormayr Archiv* 1829, 261; idem. *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 8). Müllner, *Emona*, št. 46 (prim. str. 209,210).

J. Šašel, *Arh. vest.* 11-12, 1960-1961, 202, fot.

[D(is)] M(anibus)
[—]rnae
[—]d(ierum) XXVIII

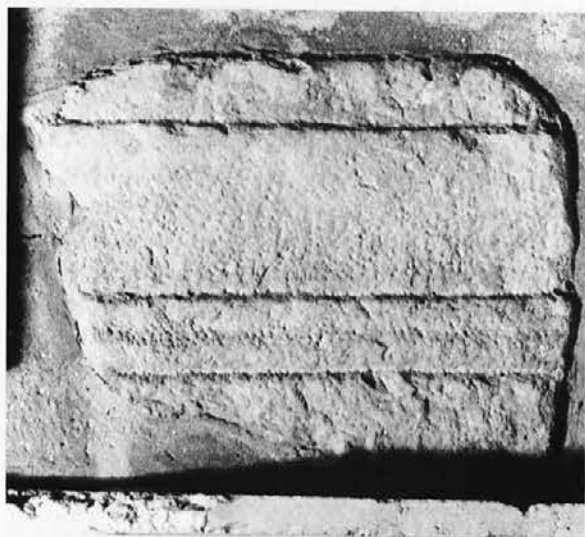
V 3. v. je pred številko ločilno znamenje.

12. Majhen odlomek svetlosivega apnenca, morda zgornji del oltarja (26 x 35 cm). Na odlomku ni vidnih sledov črk.

13. Nagrobna plošča z nedvomno ponarejenim napisom iz sivega apnenca.

Napisna ploskev je gladka, nagrobnik nima nobenega okrasja (90 x 72; v. črk: 8,5-5,5 cm).

Domnevno jo je dal izklesati Dolničar kot nagrobnik svoji ženi, čeprav v *Antiquitates* navaja enako najdišče kot za sledeči napis, ki je prav ta-



ko ponarejen. V 1. izvodu, f. 46' piše: *in horto N. Perne civis Labacensis in suburbio fragmentum erutum anno 1688 ... [sledi prepis L. Sulp. Claud.]. Est et alia [CIL III 197*] ibidem detecta, quae sic sonat ... sledi napis Have ...*

Vzidana je v južni steni semenišča.

CIL III 197*.

Dolničar, *Antiquitates*, 1. izv., 46'; Maffei, *M. V.* 452 št. 10; Linhart, *Geschichte* 1, 270; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, n. 34 (iz njega F. X. Richter, v: *Hormayr Archiv* 1829, 261); C. Ullepitsch, *Mitt. Hist. Ver. Kr.*, 1848, 19, na tab.; P. Kandler, *L'Istria* 1851, 152; prim. Steiner, *Codex*, 3834; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 št. 7; P. Petruzzi, *Mitt. Hist. Ver. Kr.* 19, 1864, 75, ki meni, da je bil napis najden v Loki pri Igu); F. Pichler, *Mitt. Hist. Ver. St.* 1871, 117.

A. Müllner, Eine falsche "römische" Inschrift in Laibach, *Argo* 1, 1892, 38-39; V. Steska, Have have Natesia!, *Izvestja Muzejskega društva za Kranjsko* 8, 1898, 106-108; Müllner, Die falsche Inschrift der Natesia in Laibach, *Argo* 6, 1898, 173-176; Premerstein, *Thalnischers Antiquitates*, 21 št. 9. I. Lunjak, Die Grabinschrift der Natesia, *Glasnik Muzejskega društva za Slovenijo* 10, 1929, 17-21; J. Šašel, *Epigraphica, Arh. vest.* 11-12, 1960/1961, 196-199 št. 13.

Kopriva, *Ljubljana*, 14-15 št. 9.

Have, have

Natesia

et vale

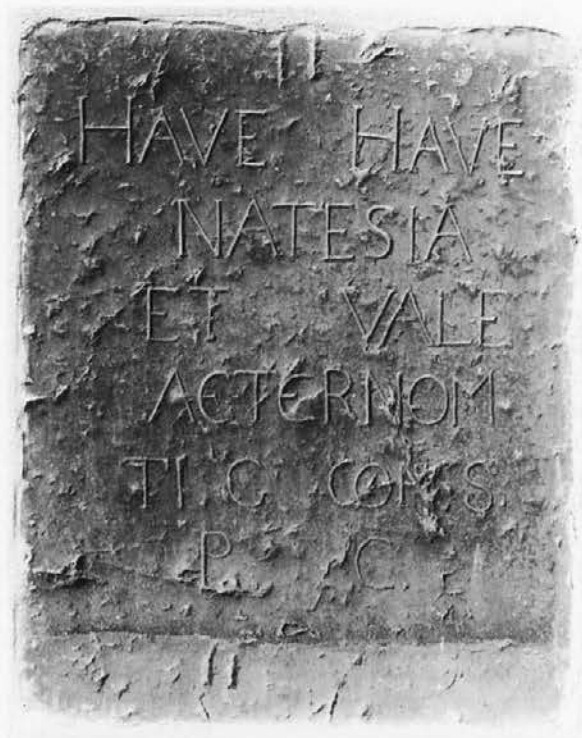
aeternom

5 *TI G CONS*

P C.

Mommsen poudarja predvsem neepigrafsko vsebino napisa, dalje slabo izklesane črke in dejstvo, da besede niso ločene s pikami, temveč z razmaki, kar v rimski epigrafiki v smislu ločilnih znamenj ne obstaja, razmaki med besedami se uporabljajo le za lepšo in pravilnejšo razporeditev napisa po napisni površini, t. i. *impaginatio*. Dejansko presenečajo črke, ki niso običajne v rimski epigrafiki naših krajev, tako npr. presegajoči črki H, lunarni E in črka M, katere notranja kraka ne segata do dna vrstice, kar dokončno izpričuje, da gre za ponaredek. Niti ni običajna formula slovesa na začetku, niti oblika *aeternom*, niti kratice v zadnjih dveh vrsticah (Šašel dopolnjuje in Kopriva povzema: *Ti. C(—) con(iugi) s(uae) p(onendum) c(uravit)*, kar pa ni prepričljivo).

Müllner zadnji dve vrstici razloži kot *T(halnitsher) I(oannes) G(regorius) con(iugi) s(uae) p(onendum) c(uravit)*. Ime *Natesia* oz. *Natesi* razloži z zamenjavo črk priimka Dolničarjeve žene Marije Viktorije Saneti (s katero se je poročil 1684 in ki mu je umrla 1699; sam je umrl 1719). Če črke v imenu *NATESI* oštevilčimo od 1 do 6, dobimo v imenu *SANETI* številčno zaporedje črk 5, 2, 1, 4, 3, 6. Müllner je s tem želel poudariti, da gre za



preprost anagram. Steska, ki je zagovarjal pristnost napisa, je kot glavni dokaz navedel dejstvo, da Dolničar v *Antiquitates* daje natančne najdiščne podatke za oba spomenika (glej še št. 13), in da je bil torej spomenik najden 11 let pred smrtjo njegove žene. Če seveda domnevamo, da je Dolničar napis res dal ponarediti in da je res v njem "prikril" ime svoje žene, je jasno, da tega ne bi razglašal, temveč bi si pomagal z navedbo zavažajočih podatkov, tako najdiščinih kot časovnih. Müllner tudi opozarja, da v davčni knjigi za Ljubljano in njena predmestja za leto 1688 ni omenjen noben N. Perne, ki ga Dolničar navaja kot lastnika vrta, na katerem naj bi bil kamen izkopan. N. Perneta dejansko ni; Šašel (*op. cit.* 196, 197) sicer Dolničarjev podatek razrešuje: *in horto (personae) n(omine) Perne*, kar pa ni verjetno. Pač pa Šašel opozarja, da je v Mestni davčni knjigi za leto 1688, ki jo hrani Mestni arhiv v Ljubljani (*Cod. XVII/72, fol. 17'*), omenjena oseba Georg Perne. Ta naj bi stanoval v letih 1680 in 1696 v hiši Am Platz, ki po Fabjančiču (*Knjiga hiš, tipkopis III/647*) ustreza poslopju na današnjem Cankarjevem nabrežju št. 7. Kot je ugotovil Šašel, naj bi bili člani te družine dokumentirani tudi pred tem. Menim, da nič ne spremeni na stvari, če je N. Perne dejansko obstajal ali ne. Bolj verjetno bi se mi celo zdelo, da bi Dolničar, če je napis dal ponarediti, navedel kot najdišče vrt osebe, ki je tedaj

v Ljubljani dejansko živela, saj bi to, da je podatek o najdišču fiktiven, vzbudilo sum in postalo bi očitno, da napis ni pristen.

Vsebinsko napisa, ki je izrazito literarna, elegična, je želel osvetliti Lunjak (*op. cit.*), ki je zbral nekaj mest iz latinske literature s podobno formulacijo. Zanimivo je, da se je do vsebine njegovega članka redakcija [J. Mal] distancirala in pripomnila, da bi prav primeri iz literature mogli navdihniti morebitnega ponarejevalca. Lunjak navaja Katulovo elegijo, posvečeno umrlemu bratu (c. 101): *in perpetuum, frater, ave atque vale*. Dalje Enejeve besede, s katerimi se poslavlja od Pallas: *salve aeternum mihi, maxime Palla, aeternumque vale*. Ime *Natesia* izvaja iz imena rečice *Natiso* pri Akvileji, in domneva, da gre za ženo iz okolice Akvileje. Mestom iz literature dodaja še nagrobni epigram iz Cirte z besedilom, ki je enak Vergilijevemu verzu, le da je ime *Pallas* zamenjano s *frater* in *maxime* z osebnim imenom (Buecheler, *CLE* 2033). Epigrafske paralele dopolnjuje Šašel in navaja še napis *CIL* III 7868 iz Dacije (nagrobnik, nedvomno pristen, katerega prva polovica je sestavljena v običajnem epigrafskem slogu, druga pa poetično obarvana in se končuje: *have puella multum atqu(e) in aev(u)m vale*), *CIL* V 1939 in 75* (glej spodaj) iz Konkordije ter X 2752 iz mesta Puteoli.

Šašel dalje navaja kot dodatni tehtni dokaz za pristnost napisa Nateziji dejstvo, da je nagrobnik Dolničarjeve žene poznan: omenja ga P. v. Radics (*Blätter aus Krain* 7, 1863, 191) skupaj z drugimi podatki iz Dolničarjevega življenja. Ime njegove žene je bilo zapisano v več različicah: *Sanetti*, *Sanethi*, *Zanethi*. K temu bi dodala, da obstoj pravega nagrobnika za Dolničarjevo ženo v nobenem primeru ni v nesoglasju s ponaredkom na semenišču, bodisi da gre na napisu na semenišču za anagram njenega imena (kar je vsekakor vprašljivo), bodisi da ne. Napis Nateziji je zgolj igra, in tudi če bi Dolničar v njem želel prikriti ime svoje žene, nikakor ne bi mogel dopustiti, da bi se to vedelo, saj sicer kamna ne bi mogel dati vzdati v zgradbo semenišča. Poleg tega ni nujno, da je nagrobnik dal ponarediti Dolničar, čeprav je to glede na najdiščne podatke, ki jih je sam zapisal v *Antiquitates*, zelo verjetno.

Bodisi da je Müllnerjeva razlaga o anagramu dekliškega priimka Dolničarjeve žene pravilna (česar ni mogoče dokončno dokazati) ali ne (vsekakor si zlahka predstavljamo, da bi se Dolničar ukvarjal z anagrami in raznimi besednimi igrami), je že Mommsen opozoril, da obstaja v Portogruaru (pri antični Konkordiji) ponarejen napis, po katerem je Dolničar po vsej verjetnosti dobil nav-

dih (21. junija 1679 je namreč v Bologni promoviral za doktorja obojnega prava in je brez dvoma nekajkrat potoval po severni Italiji). Napis se glasi:

HAVE HAVE
HEROTION
ET VALE
ETERNOM
FILIAE.

14. Nagrobnik iz sivega apnenca, skoraj gotovo ponarejen.

Kamen je nepravilno odlomljen, brez vsakega okrasja, napis ni uokvirjen (75,5 x 89 cm, v. črk: 7-5 cm). Na gladki napisni ploskvi je šest plitvih skledičastih poglobitev, ki se jim je kamnosek v prvi vrstici ognil, kot ugotavlja Šašel, vendar se mi ne zdi logično, da bi kamnosek za nagrobnik uporabil namenoma poškodovan oz. za kaj drugega namenjen kamen; že to dejstvo bi prej potrjevalo misel, da gre za ponaredek.

Če je res, da je Dolničar dal ponarediti napis za Natezijo, obstaja precejšnja verjetnost, da je dal ponarediti tudi ta nagrobnik, vzdian skupaj z Natezijinim, za katerega navaja enake najdiščne podatke, glej k št. 13.

Vzidan je v južni steni semenišča, na njenem skrajnem vzhodnem koncu.

CIL III 14354,15 (Hirschfeld je dopuščal možnost, da bi šlo za pristni napis, le napačno prepisan). Prim. str. 2328,189, kjer je napis označen kot ponaredek (prim. p. 2328,188, kjer je omenjeno, da bi ga utegnil dati izklesati Dolničar).

Dolničar, *Antiquitates*, 1. izv., 46' (... glej pri Netesiji ... *hoc est Lelius Sulpitius Claudianus fecit sibi et libertis posterisque eorum*); idem, *Historia eccles. cath. Labac.*, Labaci 1882, 74 št. 5 (*in seminario antequam in aedem ingredimur*).

Premmerstein, *Thalmitchers Antiquitates*, 20 št. 8 dokaže, da je napis ponarejen. J. Šašel, *Epigraphica*, *Arh. vest.* 11-12, 1960/1961, 195,196 št. 12, skuša dokazati, da je pristen.

Kopriva, *Ljubljana*, str. 14 št. 8.

L SVLP CLAVD
FEC SIBI ET
LL PQ E

Dolničar napis razrešuje: *Lelius Sulpitius Claudianus fecit sibi et libertis posterisque eorum*, kar je deloma tudi napačno, saj npr. *L.* kot okrajšava za *praenomen* (in v tem primeru gre nedvomno za kratico prvega imena) lahko pomeni zgolj *Lucius*. Premmerstein opozarja, da je bilo ime *Lelius* Dolničarju všeč, in ga je uporabil tudi pri svojih drugih interpolacijah. Šašel, ki zadnji vrstici dopolnjuje kot: *fec(it) sibi et / l(ibertis) l(ibertabus) p(osteris)q(ue) e(orom)*, zagovarja mnenje (vendar brez odločilnih argumentov), da gre za pri-



sten rimski napis in ga datira v drugo polovico 1. stoletja po Kr.

Zahvala

Zahvaljujem se Rachel Novšak za prevod besedila v angleščino in Tomažu Lauku za odlične fotografije, ter Ani Lavrič in Blažu Resmanu za umetnostnozgodovinska pojasnila.

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The Thalnitscher Lapidarium

Translation

Ioannes Gregorius Thalnitscher (Janez Gregor Dolničar), also Dolnitscher (1655-1719, see M. Smolnik, *Slovenski biografski leksikon*, s.v. Thalnitscher; cf. Idem, *Enciklopedija Slovenije*, s.v. Dolničar) was of a distinguished Ljubljana family. He was the son of a judge, the mayor Janez Krstnik, and the nephew of the founder of Carniolan history, Johann Ludwig (Janez Ludvik) Schönleben. His brother Ioannes Antonius Thalnitscher (Janez Anton Dolničar [Dolnitscher], 1662-1714), who studied in Rome and acquired a doctorate in Philosophy and Theology, was the dean of the Ljubljana cathedral, the general vicar, co-founder and patron of the first public library (today it is referred to as the Seminary Library). Ioannes Gregorius Thalnitscher, a Doctor of Laws, completed his studies in Bologna in 1679 and worked in Ljubljana as a notary public. One of the most illustrious members and founders of the *Academia operosorum* (founded in Ljubljana in 1693), he was also a member of the Academy "dei Gelati" of Bologna and a member of the Roman *Arcadia*. He played a decisive role in the realization of the artistic plans in Ljubljana and in materializing the baroque style in his birth town, while he also spirited a vigorous interest in its archaeological heritage. During the first decade of the 18th century he ordered thirteen interesting inscriptions from Emona and Ig (two are counterfeit) to be immured in the outer walls of the newly built cathedral and seminary, thus creating the first "lapidarium" in Ljubljana. In his *History of the Cathedral (Historia Cathedralis Ecclesiae Labacensis*, Labaci 1701), in which he published these inscriptions (pp. 67-70), he wrote (p. 67): *Restat pro coronide huius capituli, ut inscriptiones et monumenta, quae tum hic, tum in suburbiis ac vicinis locis ubi olim Romani incolae urbis suas habuere villas et praedia, me hortatore collecta ad excitandam veteris urbis Labacensis gloriam, neofabrice accessere annotemus, initium sumamus ab illo, qui omnium primo in pariete Sacristiae Oratorium versus locatus est...* ("To crown the chapter, it remains for us to record the inscriptions and monuments that were found here, as well as in the suburbs and the neighbouring sites where the Roman inhabitants once had their villas and estates. These have been gathered upon my own recent initiative to contribute towards a celebration of the glory of the ancient town of Ljubljana. We begin with the stone that is immured in the first part of the wall of the sacristy, opposite the oratory ...").

Present day experts endeavor to remove all the immured Roman stones with inscriptions and reliefs from the outer walls to preserve them from the harmful influences of the polluted environment, acid rain and congealment, and to replace them with casts, if necessary and if possible. Count Franz Hohenwart had appealed as early as 1832, after procuring rooms in the building of the Lycaum for the Museum in Ljubljana, to the then bishop Anton Aloys Wolf for permission to let the museum have the stone monuments. Thus they would no longer be exposed to decay while at the same time, as part of the museum collection, they would be easily accessible to foreign and domestic professional circles. The response of Bishop Wolf to Count Hohenwart is preserved in the archives of the National Museum of Slovenia (1832/166-640), in which the former rejects the proposition of Count Hohenwart on the basis of the decree made by the chapter of the cathedral at the session of August 17, 1832. The letter concludes with the following words: "Endlich drückt es auch die Besorgniß aus, daß es auf die Bürger Laibachs einen üblen Eindruck machen könnte, wenn der Domkirche ein so kostbarer Theil ihres äußerlichen Schmuckes benommen würde". It is clearly evident from the letter that the church essentially perceived

these monuments as architectural ornamentation. Surely this was not in the spirit of Thalnitscher's era nor in accordance with his intentions. After all, the motive inspiring the immurement of the monuments, which he deemed to be significant archaeological and historical heritage, was precisely that they would not be lost or fall to decay (cf. M. Šašel Kos, *The Roman Inscriptions in the National Museum of Slovenia / Lapidarij Narodnega Muzeja Slovenije* [Situla 35], Ljubljana 1997, 40-44).

Thalnitscher made copies of a few of the Roman inscriptions that were known of in his time from Emona and the nearby vicinity; the transcriptions are scattered in various manuscripts, which are preserved with the rest of his manuscript legacy in the Seminary Library in Ljubljana. A few transcriptions of Roman inscriptions can be found in two versions of the same manuscript with the title *Antiquitates urbis Labacensis (Starine mesta Ljubljana)*; the two versions slightly differ from each other (*Antiquitates urbis Labacensis ex diversis auctoribus, manuscriptis, et original. documentis collectae*, Lab. 1690 [first edition] and 1693 [second edition]). Both editions were temporarily lost in the middle of the 19th century, during the years when Theodor Mommsen was travelling through the countries of the Austrohungarian monarchy. He also stayed several times in Carniola as well as in Ljubljana. Initially in Ljubljana and later from Germany, he appealed to Henrik Costa with the request that he acquire the manuscript for him (Mommsen's letter to Costa is preserved in the manuscript division at the National and University Library in Ljubljana). Unfortunately, he was unsuccessful; Mommsen does not cite *Antiquitates* and the information within it in his first volume of *CIL III* (cf. p. 488). Anton von Premerstein attentively examined both editions of the manuscript at the end of the century (J.G. Thalniters *Antiquitates Labacensis*, *Jh. Österr. Arch. Inst.* 5, 1902, Bbl. 7-32), such that the editor of the supplementary volumes of *CIL III*, Otto Hirschfeld, could take into account the missing information prior to the final redaction (see p. 2328, 188). Premerstein established that Thalnitscher had somewhat modified some of the original wording in the inscriptions. In a few, where he evidently wanted to exalt the fame of his town of birth, he added the names of high-standing municipal administrative and priestly functionaries (*II viri, VI viri* and *flamines Emonenses*). He even counterfeited a few. It is interesting that this does not apply to those inscriptions which were transcribed by Thalnitscher and are preserved in the National Museum of Slovenia, but rather it applies to those monuments that were immured in the Seminary Library. Theodor Mommsen, who personally inspected all the monuments, was the first to publish the inscriptions immured in the cathedral and the seminary according to the highest current epigraphic standards in his monumental *Corpus inscriptionum Latinarum*. The majority of monuments do not possess accurate information concerning their provenience, some lack information altogether (for more details, check each inscription). Nonetheless, there is no doubt that the inscriptions originate, as Thalnitscher wrote, from the Emona basin, and it is not to be precluded that the majority are from the Ig region.

Inscriptions immured in the cathedral (built between the years 1701-1706)

Six Roman stones with inscriptions are immured in the southern outer wall of the cathedral, of which one slab is

dedicated to Hercules and five are funerary monuments, while only one Roman gravestone is immured in the northern wall. The inscriptions are numbered from the west towards the east, beginning with the one dedicated to Hercules.

1. A grey limestone slab with an honorific inscription, according to Müllner made of Glince limestone (thus also A. Ramovš, *Gliničan od Emone do danes / The Glinica Limestone from Roman Times to Present* [Geološki zbornik 9], Ljubljana 1990, 16-17).

The frame around the inscription field has been broken off, all except for the lower profiled edge (101.5 x 116 cm; height of the letters: 6-4.5 cm).

According to the notes in Thalnitscher's manuscripts preserved in Zagreb, the gravestone was found on the 13th of September, 1701, in upper Šiška near Ljubljana. In the first edition of *Antiquitates Labacenses*, f. 42 (similarly in the second edition, p. 39; f. 45' no. 10), it is written: *Extra urbem in superiori Siscia (Ober-Schischka) in aede, seu coemeterio S. Margaritae*. Subsequently, it was added in the first edition, f. 45': *in cathedrali ecclesia*. However, on another page in the first edition (f. 53') the noted date is different: *29. Aug. 1697 ... descripsi ... erutus est in ecclesia S. Margaritae*. While the dates cited for its discovery do not correspond with each other, the site is referred to consistently. Thus we can presume that the inscription was in fact discovered in a secondary position in the upper Šiška church of Sv. Marjeta (St Margaret; this church may almost certainly be identified with the old church at Koseze, Ljubljana, which is a part of the upper Šiška area). The original site is not known.

The slab is immured in the southern wall of the cathedral at its westernmost end.

CIL III 3838 (+ p. 2328,188); AIJ 152.

Thalnitscher, in the Zagreb manuscript (cf. also Müllner, *Mitt. Hist. Ver. Kr.* 18, 1863, 77; Petrucci, *ib.* 19, 1864, 73); *Historia Cathedralis ecclesiae Labac.* 1701, 68; *Antiquitates Labac.* 1st ed., f. 42, 45', 53; 2nd ed., p. 39; Maffei, *M.V.* 452, 4; Pococke, *Inscriptiones*, 114 no. 10; Linhart, *Geschichte* 1, 260; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VI 19 no. 26, § 7; Idem, in: *Hormayr Archiv* 1818, 357 (whence: F. X. Richter, *ib.*, 1829, 333). C. Ulleppitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 no. 2 Pl. I 2. P. Kandler, *L'Istria* 1815, 147; cf. Steiner, *Codex*, 3822; *Mitt. Hist. Ver. Kr.* 9, 1854, 56; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 161; Müllner, *Emona*, no. 123.

Premmerstein, *Thalnitschers Antiquitates*, 29 no. 37.

Kopriva, *Ljubljana*, 12 no. 1.

Herculi Aug(usto) sacr(um)

L(ucius) Clodius C(ai) f(ilius) Vel(in)a

Alpinus,

C(aius) Clodius L(uci) f(ilius) Cla(udia)

5 *Clemens*

d(edicaverunt).

Translation: Sacred to Hercules Augustus. (The slab) was dedicated by Lucius Clodius Alpinus, son of Gaius, of the voting tribe of Velina, and Gaius Clodius Clemens, son of Lucius, of the voting tribe of Claudia.

The letters are regularly shaped, an apex is used in the 2nd and 4th lines above the *O* in the name *Clodi*; in the 5th line above the first *E* in the name *Clemens*; punctuation marks are between the words.

The cult of Hercules is known in Emona already from the votive altar *CIL III 3837 (+ p. 1734; 2328,26 and 2328,188)*, erected by L. Appuleius Proculus. According to Milles and Pococke (*Inscriptiones*, 114), this slab would have also been found in Šiška (*in Siscia prope Laubach*). This does not, however,

correspond with the information given by Thalnitscher that the votive altar was discovered in the portico of the town hospital (mestni špital) near the church of Sv. Elizabeta (St Elizabeth), at the site of the present-day district office (Kresija) on Stritarjeva (formerly Špitalska) St. (*Antiquitates*, first edition, f. 41': *Duae extant de Hercule inscriptiones quas nec Lazius, nec Schoenleben nec Valvasorius reperit. Has vero fideliter descriptas hic subjungo. Imo (sic!) in porticu Nosocomii seu Hospitalis Lab. Urb.* The site is also mentioned in the second edition of *Antiquitates*, p. 23: *Templum Herculis extitit ibi locorum, ubi defacto cernitur Ecclesia S. Elisabetae, xenodohii Labacensis quod testatur inscriptio lap. ibidem erruta, et muro inposita*). The altar was found again in 1897 during Müllner's excavations of the foundations of the chapel of the town hospital (*Als Baustein an den Fundamentmauern nächst der Capelle im Bürgerspital gefunden 1897*, Müllner, *Argo* 5, p. 103 no. 1; on the subject of Müllner's excavations see V. Stare, *Kronika* 39, 1991, 17-28). Milles and Pococke evidently ascribed the site of the inscription dedicated to Hercules and immured in the wall of the cathedral, to Hercules's altar, erected by Apuleius Proculus. In each instance the site was secondary. Perhaps it is not to be entirely excluded that both dedications to Hercules were originally found in Šiška. Under the circumstances, it could then be presumed that a temple dedicated to Hercules stood somewhere outside of the walls of Emona, in Šiška or even Koseze.

It is interesting to observe that L. Clodius Alpinus was from Aquileia, as is indicated by the voting tribe *Velina*, characteristic for Aquileians. On the other hand, his son was already registered in the voting tribe *Claudia*, characteristic of Emonians. It can be concluded that this slab is one of the earliest inscriptions from Emona, certainly from the period of the first half of the 1st century A.D., and that the cult of Hercules in Emona may be considered a direct reflection of the cult of Hercules in Aquileia. The cult of Hercules was one of the first cults in Aquileia, affirmed in the city already in the Republican era (see M. Verzár-Bass, *I primi culti della colonia latina di Aquileia*, in: *Preistoria e protostoria dell'alto Adriatico* [Antichità Altoadr. 37], Udine 1991, 274). Supposedly it was largely associated with the breeding of cattle, sheep, goats and pigs, transhumance and livestock trade, since the *forum pecuarium* is documented epigraphically in Aquileia already for the Republican era (*CIL V 8313 = CIL I² 2197 = ILS 5366 = ILLRP 487a = Imagines 208*; G. Bandelli, *Le iscrizioni repubblicane, in: I musei di Aquileia* [Antichità Altoadr. 24], Udine, 1984, 189,190; F. Fontana, *I culti di Aquileia repubblicana. Aspetti della politica religiosa in Gallia Cisalpina tra il III e il II sec. a. C.* [Studi e Ricerche sulla Gallia Cisalpina 9], Roma 1997, 105-114).

J. Fitz presumed that a temple for Hercules stood in Emona (Sanctuaires d'Hercule en Pannonie, in: *Hommages à Albert Grenier*, II, 1962, 627); it may be added, however, that it seems more conceivable that the temple stood outside the town. Hercules was often worshipped in Roman provinces under various aspects. Sometimes he was honoured as a victor, worshipped by soldiers, at other times as the patron of stone-cutting (the discoverer of buried treasures), the patron of merchants and traders, and also families, sometimes even as the hero of the underworld or a god that can heal (M. Jacynowska, *Le culte de l'Hercule romain au temps du Haut-empire*, *ANRW II* 17, 2 [1981], 631-661, especially 650-658).

2. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with white calcite veins. Lower Jurassic - Liassic. Provenience: probably Staje.

The tombstone is of the architectural type, the panel for the inscription is bordered on both sides by smooth columns, above the architrave is a panel with a portrait of the deceased

husband and wife (143 x 64.5 cm; height of the letters: 5-3.5 cm).

Site: perhaps Emona. Müllner writes that it was discovered at Ig despite the lack of tangible evidence. Premerstein is of a similar opinion (*Thalnitichers Antiquitates*, 19, cf. 31 no. 46); he hypothesized that all the stones that Thalniticher did not specifically declare as being found in Ljubljana, are most likely from the Ig area. Thalniticher explicitly mentioned in his *History of the Cathedral* that he had monuments from Ljubljana and the nearby vicinity immured in the walls of the cathedral and the seminary. By the term "nearby vicinity", he meant - as is implied in his manuscript on the inscriptions - Ig in particular.

The slab was supposedly immured in *monasterio S. Francisci* - according to Pococke - however this information is inaccurate as the cathedral, in his time, was already standing for several decades. Linhart mentions that it is built in the southern wall of the cathedral.

CIL III 3862; *AII* 186.

Pococke, *Inscriptiones*, 114 no. 19; Linhart, *Geschichte* 1, 422; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 10 no. 29 § 8 (whence: F. X. Richter, in: *Hormayr Archiv* 1829, 262). C. Ulepitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 no. 3, Pl. I 3; cf. Steiner, *Codex*, 3828; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 no. 16; Müllner, *Emona*, no. 30; cf. pp. 209-210; Thalniticher apparently did not read the inscription: *Septimum monumentum duo capita exhibet, inscriptio vetustate corrosa ac tota pene attrita ... (Historia Cathedralis eccl. Labac., 1701, p. 70).*

Kopriva, *Ljubljana*, 12 no. 2.

Fronto Vib(i) f(ilius)
vi(v)us fec(it) sibi et
co(n)iugi Secund(ae)
Maximi f(iliae) viv(a)e
5 o(bitae) an(norum) C et o(bitus) an(norum) C
et
et Bugiae Sexti f(iliae)
o(bitae) an(norum) LX et
Fronto Luci
10 f(ilius) o(bitus) an(norum) LX et
Lucius Fronton-
is f(ilius) o(bitus) an(norum) LXX.
L(ocus) m(onumenti) in f(ron)te p(edes) XV.

Translation: Fronto, the son of Vibus, had (the gravestone) erected, while still alive, for himself and for his wife Secunda, the daughter of Maximus. They died at the age of 100. And ... (?), and Bugia, the daughter of Sextus, who died at the age of 60, and Fronto, the son of Lucius, who died at the age of 60, and Lucius, the son of Fronto, who died at the age of 70. The grave plot measures 15 feet wide.

Punctuation marks are consistently inscribed between the words. There are a series of ligatures in the inscription: all the *AN* and *ET*; line 4: *MA*; line 7: *AE*, *SE* (?); perhaps *S(e)xti*, but see the tombstone no. 7 for the same ligature. Line 9: *NT*; line 11: *NT*. The order may be altered in line 5: first *obitus* and then *obitae*. Line 6: it is uncertain whether the *ET* was anticipated for an additional name or whether it is merely a mistake of the stonemason. Line 9: the ligature *NT* is hardly visible; a small irregular *T* seems to be superscribed between *N* and *O*, but this could well be due to the damaged stone. Vodnik: line 9: *EPONO LVCII*; line 11: *LVCIVS EPONO/NIS*. Lines 11 and 12 are hardly visible. The last line is inscribed with larger letters below the inscribed field, in the margin.

The names are characteristic of the Ig area: *Fronto* is also a Latin name (of a wide forehead), nevertheless, it could

also be a form of a native name since it was widely spread throughout Dalmatia. *Vibus* is a name that is particularly characteristic in the area of the former Norican kingdom (and the entire southeastern Alpine region as well). *Bugia* is probably a Celtic name (possibly blue blossom, blue eyed), commonly used in compound form (e.g. *Adebugius*). Concerning names from the Ig area, see in general: Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 15-45; and: Katičić, *Die einheimische Namengebung*, 61-120. The Roman foot mentioned in the inscription was approximately one third of a meter long (five *pedes* measure one *passus*). Specifying the size of the grave plot is characteristic for gravestones of the 1st century A.D. It demonstrates that possessions of the villagers were legally regulated, that some form of registrar's or tax office existed in the Ig area. The Roman village of Ig was under the administrative jurisdiction of Emona.

3. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as grey, spotty micritic limestone, covered with thick and minute calcite veins. Lower Jurassic - Liassic. Provenience: Staje. This type of limestone is also characteristic of the limestone rock upon which the Plaetor and Moiota gravestone is inscribed (the so-called Stari dedec, "the old man" in Staje near Ig).

The funerary stele is of the architectural type (167.5 x 84 cm; height of the letters: 7-5 cm). The panel for the inscription is bordered on both sides by smooth columns, of which the right one is preserved with a capital, decorated with a foliate ornamentation, and the left one has been broken off. Above the inscription panel and the architrave supported by the columns is a gable containing a rosette and a foliate motif. The spandrels each have a dolphin and palmettes.

The precise location of the site is not known, possibly it is Emona. The gravestone would have been found at Ig, according to Müllner and Premerstein (*Thalnitichers Antiquitates*, 19, cf. 31 no. 46), however there is no decisive evidence to support their claim.

It is immured in the southern wall of the cathedral.

CIL III 3860; *AII* 185.

Thalniticher, *Historia Cathedralis ecclesiae Labac.* 1701, pp. 69-70; Maffei, *M. V.* p. 453 no. 4; Pococke, *Inscriptiones*, 114 no. 7; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 10 no. 29 § 9 (whence: F. X. Richter, in: *Hormayr Archiv* 1829, 262). C. Ulepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 no. 2, Pl. III 2; cf. Steiner, *Codex*, 3831; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 no. 13). Müllner, *Emona*, no. 25.

Kopriva, *Ljubljana*, 13 no. 3.

Eninnae Vol-
trex f(iliae)
Buio Senni f(ilius)
uxori suae e[1]
5 sibi v(ivus) f(ecit) et
Voltaronti Voltre-
gis f(iliae) sorori suae
et sibi v(ivus) f(ecit).

Translation: Buio, the son of Senni(i)us, had (the gravestone) erected, while still alive, for his wife Eninna, the daughter of Voltrex, and for himself. And for Voltaro, the daughter of Voltrex, her (i.e. his wife's?) sister and himself, while still alive.

The letters are very corroded. Punctuation marks are between almost all the words. Line 1: *Eninnae*, Vodnik. Line 3: thus Saria; perhaps better: *Buio Senni(i)us*. *Rufio Sennius*, Vodnik. Line 6: the second *T* is elongated, *TR* is in ligature. Line 7: *F* and *S*, which are underlined, are no longer visible. According

to Saria (*AII*), the name in line 6 refers to a subsequent burial and should thus be in the nominative case, *Voltaro Voltregis f(ilius)*, as opposed to the dative. This inference is false as the name is feminine rather than masculine. Correctly, the wording should follow ... *et Voltaronti Voltregis f(iliae), sorori eius* (i.e., *suus* is erroneously used instead of *eius*, cf. V. Väänänen, *Introduzione al latino volgare*, Bologna 1982, 217), considering that the filiation refers to the sister of the husband: Eninna and Voltaro are both the daughters of Voltrex. Otherwise, the only other explanation would be that Voltaro was the half-sister of Buio. Almost half of the framed field remained unscripted.

The name *Voltaro* is most likely of Venetic origin (similarly also *Voltrex*, etymologically presumably from the root *volt-*: to wish, to want, to desire). It occurs in the masculine form (*Voltaro, -onis*), as well as in the feminine (*Voltaro, -ontis*). The name *Eninna* occurs solely at Ig; thus it is native, seemingly of paleo-Venetic origin (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 24). The name *Buio* has been documented ten times (*ib.*, 21-22) and is characteristic of the Emona and Ig areas. It may be affiliated with the name *Buctor* (also characteristic at Ig), as a possible diminutive. *Sennius* (*seno-*, old) is a Celtic name that often occurs in Gallia.

4. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with minute calcite veins in addition to tiny remnants of crinoid plates. Lower Jurassic - Liassic. Provenience: probably Staje or Podpeč.

The stele is of the architectural type, the panel for the inscription is bordered by two smooth columns which support the architrave. Above the architrave is a gable with a rosette that is ornamented with half circles that form the letter S. Dolphins are depicted in the spandrels, and an ornamentive tendril of leaves at the sides (144 x 70 cm; height of the letters: 7-5.5 cm).

Site: possibly Emona. According to Müllner, Premerstein (*Thalnitischers Antiquitates*, 19, cf. 31 no. 46), and Lochner-Hüttenbach (*Die antiken Personennamen aus Ig*): Ig, which seems likely considering what was stated above under no. 2. Pococke erroneously ascribed the monument to Vrhnika.

It is immured in the southern wall of the cathedral.

CIL III 3873 (+ p. 1734); *AII* 196.

Thalnitischer, *Historia Cathedralis ecclesiae Labac*. 1701, p. 69; Maffei, *M. V.*, p. 452 no. 9; Pococke, *Inscriptiones*, 113 no. 3; Linhart, *Geschichte* 1, 422; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 10 no. 29 § 10 (whence: F. X. Richter, in: *Hormayr Archiv* 1829, 262). P. Kandler, *L'Istria* 1851, 152 (he mistakenly mentioned that the stone was in the museum); cf. Steiner, *Codex*, 3829; C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1846, 27 no. 1, Pl. I 1; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 no. 14. Müllner, *Emona*, no. 53.

Kopriva, *Ljubljana*, 13 no. 4.

Severinus

Valentis f(ilius) vi(v)us

f(ecit) et parentibus

Valenti et Quarta(e) (!).

Translation: Severinus, the son of Valens, erected (the gravestone), while still alive, for (himself and) his parents Valens and Quarta.

Punctuation marks are between the words. Ligatures: line 2: *VA*; line 3: *ET, NT*; line 4: *VA, NT, ET, VA, RTA*. Line 3: the word *sibi*, to himself, is missing. This may be by fault of the stonemason, or possibly just the awkward phrasing of the consignee. More than half of the framed field remained unscripted.

The names are Latin. Inhabitants with such names were local, of peregrine status, without citizenship. Names that were derivations of numerals (*Secundus, Tertius, Quartus*) were very popular among the local population. Apparently, this must be related to some epichoric custom of name-giving.

5. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with white veins; it is cracked. Lower Jurassic - Liassic. Provenience: Staje.

The inscription field has a moulded frame. Above it is a gable with a rosette between cypress trees. Dolphins are depicted in the spandrels (143 x 65.5 cm; height of the letters: 5-3 cm).

Site: not precisely known, possibly Emona. Müllner was convinced (likewise also Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, and Premerstein, *Thalnitischers Antiquitates*, 19, cf. 31 no. 46) that it was found at Ig. However there is no decisive evidence to support this opinion (see no. 2); according to Saria, it is very likely inaccurate.

The stone is immured in the southern wall of the cathedral.

CIL III 3853 (+ p. 1734); *AII* 181.

Thalnitischer, *Historia Cathedralis ecclesiae Labac*. 1701, pp. 67, 68 (printed version, p. 27); Maffei, *M. V.*, p. 452 no. 7; Pococke, *Inscriptiones*, 114 no. 11; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 17 no. 30 § 11; Idem, in: *Hormayr Archiv* 1818, 392 (whence: F. X. Richter, in: *Hormayr Archiv* 1829, 262). P. Kandler *L'Istria* 1851, 148; cf. Steiner, *Codex*, 3825; C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27 no. 3, Pl. IV 3; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 152 no. 15. Müllner, *Emona*, no. 22.

Selem, *Les religions orientales*, 198-199 no. 4, Pl. xxxiv.

Kopriva, *Ljubljana*, 13-14 no. 5.

D(is) M(anibus) s(acrum)

C(aius) Attius

Secundus v(ivus) f(ecit)

sibi et co'n'iugi

5 *sua(e) (!) et filio*

Avito o(bito) an(norum) XV

Avita Successi (filia?) o(bita)

an(norum) LXX, Avitus

Aiconi (filius) o(bitus) an(norum) LXXXV

10 *et Ostila Tertioi f(ilia)*

o(bita) an(norum) LXV

Translation: Sacred to the divine Spirits of the departed. Gaius Attius Secundus had (the gravestone) erected, while still alive, for himself and his wife and son, Avitus, who died at the age of 15. Avita, the daughter of Successus, died at the age of 70. Avitus, the son of Aiconius, died at the age of 85, and Ostila, the daughter of Tertiolus, died at the age of 65.

The letters are regular, punctuation marks are placed consistently between the words. Line 4: erroneously *coiugi*. There are a series of ligatures in the inscription: all the *AN* and *ET*. Line 3: *ND*. Line 7: *Successi*: Saria inadvertently; the second *I* is somewhat elongated. Line 10: *Ostilia*: Saria presumes *LI* in ligature. Letters of the last three lines are less regular than the rest of the inscription; however, only the last two lines could have been added at a later date.

The husband possessed Roman citizenship while the remaining individuals mentioned in the inscription were of peregrine status; thus also his son Avitus (the name is characteristic for the area of the former Norican kingdom, as well as for Celtic regions in general), who was born from his marriage with a local inhabitant Avita, the daughter of Successus. The relationship of the other two individuals, either to the

mentioned family or between themselves, is uncertain. The name *Aicon(i)us*, which is attested solely in this inscription is, according to several analogies, Celtic (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 16); while the name *Ostila* is Venetic (northern-Adriatic). The incomplete level of Romanization and the poor level of literacy are implicated by the fact that the ages were referred to by rounded numbers divisible by five, or in other words, just approximately. Selem saw a certain symbolism in the inscription which would associate the individuals mentioned with the cult of Cybele and Attis. According to him, the husband's gentilicium *Attius* would have presumably been a derivative of the divine name Attis. Selem also regarded the name *Avitus* as characteristic of immigrants from the East. Furthermore, he also hypothesized that two small cypress trees in the gable of the tombstone would have denoted a connection with the cult of Cybele, since it is known that pine-trees, or cypress-trees, played an important role in the cult. Actually, the gentilicium *Attius* is of Italic origins. It is widely diffused throughout all Italy, as well as beyond the boundaries of Italy, particularly in Celtic provinces. Likewise, the name *Avitus* is characteristic of the local Celtic population in Noricum and in the Celtic regions of Italy and Pannonia. The symbolism of pine and cypress-trees varies: these trees are often depicted on gravestones and are somehow related to conceptions concerning the afterlife. The funerary inscription immured in the seminary building (*AII* 197: *Severus Sacciani*) and the inscription from Strahomer (Müllner, *Emona*, no. 77) are good examples of their funerary symbolism. Thus they cannot necessarily be associated with the cult of Cybele and Attis. Selem's explanation does not seem convincing in this case.

6. A gravestone made of limestone from Podpeč.

It is entirely plain, without the slightest trace of ornamentation. The inscribed panel is without a frame and the inscription covers only half of the field (124 x 50 cm; height of the letters: 6.5-4.5 cm).

Site: Emona (Pococke erroneously cited Vrhnika as the findspot, while Müllner located the stone at Ig). Thalnitser writes in the first edition of *Antiquitates* (p. 39) that it was found in the suburbs, in front of the Knidasch house: *in suburbio ante domum Knidasch*; in the second edition, f. 53: *hunc lapidem a Melzer dono accepi 23. Apr. 1698*. The statements do not exclude each other.

The monument was initially preserved in Thalnitser's garden in the suburbs of Ljubljana (f. 53), later it was immured in the southern wall of the cathedral at its eastern end.

CIL III 3845 (+ p. 2328,188) = *ILS* 2264.

Thalnitser, *Historia Cathedralis ecclesiae Labac.*, 1701, 67; Idem, *Antiquitates*, 1st edition, f. 45, 52', 53; 2nd edition, p. 39. Maffei, *M. V.*, p. 452 no. 8; Pococke, *Inscriptiones*, 114 no. 4; Linhart, *Geschichte* 1, 343; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 17 no. 30 § 12; Idem, in: Hormayr *Archiv* 1818, 395 (whence: F. X. Richter, *ib.*, 1829, 244); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 no. 3, on Pl. III 3; P. Kandler *Esplorazioni* no. 6, 6; Idem, *L'Istria* 1851, 148; cf. Steiner, *Codex*, 3823; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 146. Müllner, *Emona*, no. 12 (cf. pp. 209-210). Cf. Premerstein, *Thalnitser's Antiquitates*, 30 no. 42.

Kopriva, *Ljubljana*, 14 no. 6.

L(ucius) Oclatius Tar-
quiniensis vet(eranus)
leg(ionis) XV h(ic) s(itus) e(st).

T(itus) Calventius

5 *T(iti) f(ilius) vet(eranus) leg(ionis) VIII*
et Oc'latia L(ucii) l(iberta)
Expectata de
suo posuerunt.

Translation: Lucius Oclatius Tarquiniensis, a veteran of the 15th legion, lies here. Titus Calventius, the son of Titus, a veteran of the 8th legion, and Oclatia Expectata, manumitted by Lucius, erected (this gravestone) with their own funds.

The letters are regular, punctuation marks are between the words. The *T* letters are elongated in lines: 1, 5, 6, and 7. Line 6: in the stone erroneously inscribed *Ociatia*. Line 8: the last two letters *NT* are in ligature.

L. Oclatius came to Emona probably from Etruscan Tarquinia, as is indicated by his cognomen, which is really only a geographic determination (thus Dessau, *ILS*) - his colleague has no cognomen yet. However, *cognomina* derived from geographic terms do not necessarily reveal an individual's origin (see H. Solin, *Zur Tragfähigkeit der Onomastik in der Prosopographie und Sozialgeschichte*, 1993, 1-33). The *Oclatii* family, whose member belonged to the municipal aristocracy, must have been one of the most distinguished families in Emona, as could be inferred from the gravestone found at Lesce near Bled in which *M. O(clatius) Avitus, d(ecurio) c(oloniae) E(monae)* is mentioned (*AII* 218: supplements of the abbreviations are not entirely certain). Considering the cognomen *Avitus*, which is particularly characteristic of Celtic regions, it may be postulated that the *Oclatii* family was associated with local families through marriage. Customarily, veterans and their families established themselves in the local aristocracy and carried out public functions within the *ordo decurionum*; however, none are mentioned for the veterans on this gravestone.

Date: the first half of the 1st century A.D., or even the beginning of the century. This is indicated by three facts: *T. Calventius* has no cognomen, the 15th legion lacks the epithet *Apollinaris*, the formula *h(ic) s(itus) e(st)* is characteristic of early tombstones.

7. A gravestone made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as very dark grey micritic limestone, covered with minute calcite veins. Lower Jurassic - Liassic. Provenience: Staje.

The form of the stele is simple, the inscription panel has a moulded frame (100 x 61.5 cm; height of the letters: 6-3 cm).

Site: possibly from Emona. Müllner and Premerstein (*Thalnitser's Antiquitates*, 19, 31 no. 47) hypothesized that it originated from Ig, which is feasible, despite the lack of evidence (cf. *Mitt. Hist. Ver. Kr.* 20, 1865, 73). See additionally the information cited under no. 2.

The tombstone is immured in the southern wall of the cathedral.

CIL III 3877 (+ p. 1734).

Thalnitser, *Historia Cathedralis ecclesiae Labac.* 1701, p. 69; Pococke, *Inscriptiones*, 114 no. 12; Linhart, *Geschichte* 1, 423; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VII 17 no. 30 § 13; Idem, in: Hormayr *Archiv*, 1818, 396 (whence: F. X. Richter, *ib.*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 44 no. 2 on Pl. V 2; P. Kandler, *L'Istria* 1851, 152; cf. Steiner, *Codex*, 3823; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 12. Müllner, *Emona*, no. 66 (cf. pp. 209-210); Idem, *Mitt. Hist. Ver. Kr.* 18, 1863, 77.

Kopriva, *Ljubljana*, 14 no. 7.

Voltaronti
Urbani f(ilia) viva
fecit sibi et Rus-
tico Seconis f(ilio)

5 *coiugi suo o(bito)*
an(norum) LXXXX et
Maxima (!) o(bita) an(norum)
XXV.

Translation: Voltaro (?), the daughter of Urbanus, erected (the gravestone), while still alive, for herself and for Rusticus, the son of Secco, her husband, who died at the age of 90, and for Maxuma, who died at the age of 25.

Punctuation marks are between the words. Ligatures: line 1: *LT*; line 2: *AN*; line 3: *IT, BI, ET*; line 4: *TI, SE, NI* (F is inscribed into the moulded edge); line 6: *AN, ET*; line 7: *MA, AN*. Line 1: *Voltaront(a)*, Kopriva; Müllner refers to the name *Voltarontia*. Line 7: the name *Maxuma* could be in the dative case: *et Maxuma(e) o(bitae)* etc., however the nominative case can be explained by the fact that the wording is very clumsy. The meaning slightly differs in either of the two cases. If the name is in the nominative, which seems rather awkward due to the preceding *et*, then *Maxuma* (evidently a member of the family who had the right to burial and the right to inscribe the name on the family tombstone) died later and someone subsequently inscribed her name on the gravestone. If the dative case is presumed: *Maxima(e) o(bitae)*, it would mean that Voltaro erected the gravestone for her as well. The relation between the two is not noted; in the latter case, *Maxuma* would most likely be the daughter of the two individuals mentioned.

For an explanation of the name *Voltaro*, see *supra*, the commentary under no. 3. The nominative case of the name *Voltaro* would be expected in the first line. The names *Urbanus*, *Rusticus* and *Maximus/Maxima* were rather popular among the local population of the Emona and Ig regions. *Secco* is a Celtic name, probably derived from the root *sego-*: victory, to win (cf. also **segh-*: strength, power), Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 35. In each of these cases, the age seems to be cited in approximate numbers.

Inscriptions immured in the seminary (built between the years 1708-1713)

Stone monuments with inscriptions are immured solely in the southern, outer wall of the seminary building: four Roman gravestones and a further two, which are counterfeits, on the far eastern end of the wall.

8. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with minute calcite veins and minute remains of echinoderms. Lower Jurassic - Liassic. Provenience: Staje.

The stele is of the architectural type; it is broken off at the bottom. The inscription field is bordered by two smooth columns with foliate capitals. Above the architrave is a gable, ornamented with a circle in the middle instead of a rosette. Dolphins are depicted in the spandrels (129 x 70 cm; height of the letters: 6-4 cm).

Its precise provenience is not certain, however, as noted by Thalnitscher in one of his manuscripts, it is most likely from Strahomer (see below).

The gravestone is immured in the southern wall of the seminary, at its far western end.

CIL III 3866 (+ p. 2328,188); *AII* 192.

Thalnitscher, *Inscriptiones* f.1: "In Strahomar"; exemplum interpolatum postea deletum est et adiectum in margine: "Labaci seminario episcopali" (cf. *CIL* III p. 2328,188). Maffei, *M. V.*, p. 453 no. 2; Pocoocke, *Inscriptiones*, 114 no. 15; Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 no. 34 § 15 (whence: F. X. Richter, in: Hormayr *Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27 no. 1 on Pl. IV 2; cf. Steiner, *Codex*, 3824; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 12. Müllner, *Emona*, no. 38 (cf. pp. 209-210).

Kopriva, *Ljubljana*, 15-16 no. 12.

Oppalo
Firmi f(i)lius o(bitus)
an(norum) L et co(n)i(ux) Re-
gae (!) Buionis

5 *f(ilia) viva*
et fi(lius) Secundus
o(bitus) an(norum) L V et Severa
Antoni fi(lia) o(bitae) an(norum) L.

Translation: Oppalo, the son of Firmus, who died at the age of 50 and his wife Rega, the daughter of Buio, while still alive, and son Secundus, who died at the age of 55, and Severa, the daughter of Antonius, who died at the age of 50.

The letters are regular, with punctuation marks between the words. Ligatures: line 3: *AN*; line 4: *NI*; line 6: *ET, SE*; line 7: *AN, ET*; line 8: *AN*. Line 5: *F. VIVAE*, Vodnik and Siauve. Line 7: a punctuation mark between the *L* and the *V* is certain, which is rather unusual since the explanation of *v(ivus)* does not seem plausible.

The name *Buio* is explained in the commentary under no. 3. *Rega* has been documented twice at Ig or Emona (the site is not precisely known, see the following inscription). According to Holder (*Alt-celtischer Sprachschatz* II, 1105) this is also the name of a goddess in the Rhineland. The name may be Celtic or of northern Adriatic/Venetic origin (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 33). Premerstein (*Thalnitschers Antiquitates*, 19, 27 no. 34) argued (according to J. Šašel, very convincingly) that the inscription is from the Ig area. Thalnitscher erroneously transcribed line 4 (*Clau. Buion.*), while after line 7, he interpolated: *Anio flam. / d.d.* The transcription and explanation were subsequently crossed off and the annotation cited above was added (cf. also Premerstein, *ib.*, 31 no. 46).

9. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with white veins. Lower Jurassic - Liassic. Provenience: Staje.

The stele is broken off at the top. The inscription field has a moulded frame. Above it and on the left side are the remains of the gable with a cypress-tree (according to Šašel [in his unpublished card-files], the right cypress and a rosette are missing; nonetheless, the remains indicate that actually two cypress-trees are missing) and a spandrel with a small section of a dolphin (112 x 62 cm; height of the letters: 4.5-2.5 cm).

The precise provenience of the stele is not certain: Emona or Ig. Müllner and Premerstein (*Thalnitschers Antiquitates*, 19, cf. 31 no. 46) presume that the stone originates from the Ig area.

It is immured in the southern wall of the seminary.

CIL III 3874 (+ p. 1734); *AII* 197.

Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 no. 34 § 16 (whence: F. X. Richter, in: Hormayr *Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 27 no. 2 on Pl. IV 2; P. Kandler, *L'Istria* 1851, 152; cf. Steiner, *Codex*, 3826; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 10. Müllner, *Emona*, no. 54.

Kopriva, *Ljubljana*, 15 no. 11.

Severo Sacciar(i) filio o(bito)
et Pusill(a)e uxori ei(us) o(bitae)
filia f(e)cerunt (!).

Translation: (The gravestone) was erected for Severus, (the son of) Sacciar(i)us, deceased, and for Pusilla, his deceased wife, by their daughter [or: by their children].

The inscription is very rustic, punctuation marks are only in the first line. The inscription covers merely the upper third of the inscribed panel. Ligatures: line 1: *SE*. Line 2: *Pusillie*, Müllner erroneously. Line 3: the letters *ETIIA* are inscribed in the stone which were read by Mommsen as *filia*. The letters *E*, *P*, and *I*, *F*, *T* can barely be differentiated. Considering that the verb is in the plural, *filii* would seem reasonable.

The name *Sacciar(i?)us* is Celtic, although its etymology is uncertain (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 34). While *Pusillus* is a common name in northern Italy and Pannonia, it is quite rare elsewhere (*Nomenclator*). Perhaps it is associated with the word *puer* and denotes a small child; the popularity of the name in the northern Adriatic region could perhaps be explained by its similarity to some Celtic name (Lochner-Hüttenbach, *op. cit.*, 32).

10. A funerary stele made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as very dark grey micritic limestone, covered with white veins and minute remains of echinoderms. Lower Jurassic - Liassic. Provenience: Staje.

Above the inscription panel, which is simply concave, is a moulded gable with a circle in the middle out of which a square is carved. Dolphins are depicted in the spandrels (131 x 55 cm; height of the letters: 6-3.5 cm). The stele narrows by 7 cm towards the top (48 cm).

The precise provenience of the tombstone is not certain: Emona or Ig. Pöcocke erroneously locates it at Vrhnik. Müllner and Premerstein (*Thalnitichers Antiquitates*, 19; 31 no. 46) presumed that it originated from the Ig area (see also above, under no. 2).

The gravestone is immured in the southern wall of the seminary.

CIL III 3871 (+ p. 1734); *AII 195*.

Maffei, *M. V.*, p. 453 no. 3; Pöcocke, *Inscriptiones*, 114 no. 5; Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 no. 34 § 17 (whence: F. X. Richter, in: *Hormayr Archiv*, 1829, 262); C. Ullepitsch, *Mitt. Hist. Ver. Kr.* 1847, 16 no. 1 on Pl. III 1; cf. Steiner, *Codex*, 3830; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 9. Müllner, *Emona*, no. 51.

Kopriva, *Ljubljana*, 15 no. 10.

Secconi Nam-
monis (filio) an(norum) L o(bito)
et Reg(a)e Terti f(iliae)
o(bitae) an(norum) XL et Rusti-
co Secconis f(ilio)
5 *o(bito) an(norum) XX et Manuni*
avi(a)e an(norum) C. Quin-
tus et Enignus v(ivi) p(osuerunt).

Translation: For Secco, the son of Nammo, who died at the age of 50, and Rega, the daughter of Tertius, died at the age of 40, and Rusticus, the son of Secco, died at the age of 20, and Manuna, grandmother, died at the age of 100. Quintus and Enignus erected (the gravestone) while still alive.

The letters are regular, with punctuation marks between the words. Ligatures: line 1: *NI, AM*; line 2: *NI*; the *L* is elongated; line 3: *ET, TE*; line 4: *AN, ET, TI*; line 5: *NI*; line 6: *ET, MA, NI*; line 8: *ET, NI*. Vodnik read *Benignus*.

The epicchoric names *Secco* and *Rega* are known from the inscriptions that have already been discussed. *Nammo* is a Celtic name that etymologically still lacks an acceptable explanation (Lochner-Hüttenbach, *Die antiken Personennamen aus Ig*, 29-30). *Manu* is a Celtic name, with an *-u* ending, characteristic of the Norican regions (M. Falkner, *Die norischen Personennamen auf -u* und ihre kulturgeschichtliche Bedeutung,

in: Frühgeschichte und Sprachwissenschaft [Arbeiten aus dem Institut für allgemeine und vergleichende Sprachwissenschaft, Graz, ed. W. Brandenstein, Heft 1], 1948, 39-54). *Enignus*: the name is Celtic, although perhaps with a touch of Venetic influence (Lochner-Hüttenbach, *op. cit.*, 24).

11. A fragment of a gravestone made of limestone from Podpeč. A. Ramovš (in the manuscript) defined the stone as dark grey micritic limestone, covered with white veins and minute remains of echinoderms. It is quite cracked. Lower Jurassic - Liassic. Provenience: Staje.

A section of the gable and a dolphin in the spandrel are visible (58 x 27 cm; height of the letters: 3.5-3 cm).

The tombstone was probably found at Emona, although Müllner locates it at Ig.

It is immured in the southern wall of the seminary.

CIL III 3879; ILJug 1088.

Premerstein (*Thalnitichers Antiquitates*, 31 no. 47) noted that Thalnitich had not mentioned the fragment due to its insignificance. Linhart, *Geschichte* 1, 424; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 no. 34 § 18 (whence: F. X. Richter, in: *Hormayr Archiv*, 1829, 261; Idem. *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 8). Müllner, *Emona*, no. 46 (cf. pp. 209, 210).

J. Šašel, *Arh. vest.* 11-12, 1960-1961, 202.

[D(is)] M(anibus)
[- - -] mae
[- - -] d(ierum) XXVIII

A punctuation mark is in front of the number in line 3.

12. A small grey limestone fragment, perhaps the upper part of an altar (26 x 35 cm). No traces of letters are preserved on the existent fragment.

13. A gravestone with an inscription on grey limestone; almost certainly counterfeit.

The inscription panel is flat, the gravestone is not ornamented (90 x 72; height of the letters: 8.5-5.5 cm)

Thalnitich perhaps had this gravestone inscribed for his wife, although the same site is cited in *Antiquitates* for the following inscription which is also counterfeit. In the first edition, f. 46', he writes: *in horto N. Perne civis Labacensis in suburbio fragmentum erutum anno 1688 ...* [the transcription of *L. Sulp. Claud.* follows]. *Est et alia [CIL III 197*] ibidem detecta, quae sic sonat ...* the inscription *Have* follows ...

The gravestone is immured in the southern wall of the seminary.

*CIL III 197**.

Thalnitich, *Antiquitates*, 1st edition, 46'; Maffei, *M. V.* p. 452 no. 10; Linhart, *Geschichte* 1, 270; V. Vodnik, *Laibacher Wochenblatt* 12, 1818, VIII 14 no. 34 (whence: F. X. Richter, in: *Hormayr Archiv*, 1829, 261); C. Ullepitsch, *Mitt. Hist. Ver. Kr.*, 1848, 19 on Pl.; P. Kandler, *L'Istria* 1851, 152; cf. Steiner, *Codex*, 3834; F. X. Richter, *Archiv Landesgesch. Krain* 2-3, 1854, 151 no. 7.; P. Petrucci, *Mitt. Hist. Ver. Kr.* 19, 1864, 75 (who believed that the inscription had been found at Loka near Ig); F. Pichler, *Mitt. Hist. Ver. St.* 1871, 117.

A. Müllner, Eine falsche "römische" Inschrift in Laibach, *Argo* 1, 1892, 38-39; V. Steska, Have have Natesia!, *Izvestja Muzejskega društva za Kranjsko* 8, 1898, 106-108; Müllner, Die falsche Inschrift der Natesia in Laibach, *Argo* 6, 1898, 173-176; Premerstein, *Thalnitichers Antiquitates*, 21 no. 9. I. Lunjak, Die Grabinschrift der Natesia, *Glasnik Muzejskega društva za Slovenijo* 10, 1929, 17-21; J. Šašel, Epigraphica, *Arh. vest.* 11-12, 1960-1961, 196-199 no. 13.

Kopriva, *Ljubljana*, 14-15 no. 9.

Have, have
Natesia
et vale
aeternom

5 TI G CONS
P C.

Mommsen emphasized the non-epigraphic content of the inscription, and furthermore, the poorly inscribed letters and the fact that the words are not punctuated with dots, but rather with spaces. The technique of using spaces to punctuate words and abbreviations on the inscriptions is not applied in Roman epigraphy. Spaces between words are used solely for the purpose of beautifying the arrangement of the words and letters in the inscription field, i.e. *impaginatio*. The letters, which are rather unusual for Roman epigraphy in our region, are surprising: the elongated letters H, the crescent E and the letter M, whose inner two *hastae* do not reach to the bottom of the line, thus ultimately substantiating that it is counterfeit. Neither is the introductory honorific formula customary, nor the form of *aeternom*, nor the abbreviations in the last two lines (Šašel's supplements were accepted by Kopriva: *Ti. C(- - -) con(iugi) s(uae) p(onendum) c(uravit)*, which, however, is not convincing).

Müllner reads the last two lines as *T(halnitser) I(oannes) G(regorius) con(iugi) s(uae) p(onendum) c(uravit)*. He decipheres the name *Natesia* or *Natesi* by exchanging the letters in the surname of Thalnitser's wife, Maria Victoria Saneti, whom he married in 1684 (she died in 1699, while he died in 1719). If the letters in the name *NATESI* are numbered from 1 to 6, the name *SANETI* would render the number sequence 5, 2, 1, 4, 3, 6. Müllner wanted to emphasize that it is just a simple anagram. Steska, who advocated that the inscription was authentic, based his argument upon the fact that Thalnitser cited precise information concerning the provenience of each monument (see also no. 13) in *Antiquitates*, and that the monument would have been found 11 years prior to the death of his wife. In the instance that Thalnitser really did counterfeit the inscription and "disguise" his wife's name within, obviously he would avoid announcing it publicly and would rather present misleading information concerning where and when it was discovered. Müllner also observed that the tax book for Ljubljana and its suburbs for the year 1688 does not mention any N. Perne, whom Thalnitser refers to as the owner of the garden in which the gravestone was excavated. In fact, there is no N. Perne, although Šašel (*op. cit.* 196,197) interpreted Thalnitser's account as: *in horto (personae) n(omine) Perne*, which is unlikely. However, Šašel noted that the Municipal tax book for 1688, preserved in the Municipal archives in Ljubljana (Cod. XVII/72, fol. 17'), does refer to one Georg Perne. Between the years 1680 and 1696, he supposedly lived in the Am Platz house, which Fabjančič (Book of houses [Knjiga hiš], typescript III/647) identified as the present-day building at Cankarjevo nabrežje no. 7. Šašel ascertained that members of this family were documented already prior to this. Whether N. Perne really existed or not is in my opinion insignificant for the argument. It even seems more plausible that Thalnitser, in the instance that he did counterfeit the inscription, would cite the findspot as the garden of an individual who actually lived in Ljubljana at the time. A fictive location would surely arouse suspicion and substantiate the falsification of the inscription.

Lunjak (*op. cit.*), who endeavoured to elucidate the inscription in terms of its literary and elegiac content, assembled some passages with similar formulas from Latin literature. It is interesting that the redaction [J. Mal] sustained a rather objective approach to the arguments of his article, commenting that precisely the examples from the literature could inspire the eventual counterfeiter. Lunjak cited Catullus'

elegy dedicated to his deceased brother (c. 101): *in perpetuum, frater, ave atque vale*. Furthermore, Aeneas as he bids farewell to Pallas: *salve aeternum mihi, maxime Palla, aeternumque vale*. In his opinion the name *Natesia* would have derived from the river *Natiso* near Aquileia and he further concluded that the wife must have been from the vicinity of Aquileia. He added the funerary epigram from Circa to the examples quoted from literature. The text is the same as Vergil's verses only that the name *Pallas* is replaced with *frater* and *maxime* with a personal name (Buechler, *CLE* 2033). Šašel completed the epigraphic analogies and additionally cited the inscriptions *CIL* III 7868 from Dacia (a gravestone, unquestionably genuine, of which the first half is composed in the regular epigraphic style and the second half has a poetic twist and concludes: *have puella multum atque in aev(u)m vale*), *CIL* V 1939 and 75* (see below) from Concordia, as well as *X* 2752 from Puteoli.

Šašel further mentioned, as additional evidence justifying the authenticity of the inscription for *Natesia*, the fact that the gravestone for the wife of Thalnitser is already known: P. von Radics (*Blätter aus Krain* 7, 1863, 191) refers to it along with other information concerning the life of Thalnitser. His wife's name has been recorded in a variety of forms: *Sanetti, Sanethi, Zanethi*. However, the existence of an actual gravestone for Thalnitser's wife under no circumstances raises any discrepancies concerning the counterfeit gravestone in the wall of the seminary, whether the inscription is an anagram for her name (which is questionable) or not. The inscription for *Natesia* could be considered a baroque period scholarly invention; even if Thalnitser did in fact wish to disguise his wife's name in it, he certainly could not afford to publicize this as, consequently, he would not have been able to have it immured in the wall of the seminary. Furthermore, it is not entirely certain that Thalnitser is responsible for the counterfeit gravestone, although it is very likely, considering the information about its provenience that he himself recorded in *Antiquitates*.

Independent of whether Müllner's explanation of an anagram of the name of Thalnitser's wife is legitimate (which cannot be established beyond a doubt) or not (it is certainly easy to imagine that Thalnitser made use of anagrams and various word games), Mommsen drew attention to a counterfeit inscription in Portogruaro (near Roman Concordia). Thalnitser was presumably inspired by this inscription (he was promoted to a Doctor of Laws in Bologna on the 21st of June, 1679, and travelled through northern Italy on a few occasions). The inscription reads:

HAVE	HAVE
HEROTION	
ET VALE	
ETERNOM	
FILIAE.	

14. A gravestone made of grey limestone, almost certainly counterfeit.

The stone is broken off irregularly. It lacks any ornamentation and the inscription has no frame (75.5 x 89 cm; height of the letters: 7-5 cm). Six shallow dish-like impressions span the smooth surface of the inscription field. According to Šašel, the stone-cutter avoided them in the first line; however, it could be claimed that he would not have made use of a stone that had previously been damaged, or of a stone prepared for a different purpose, for a gravestone. Already this fact in itself would rather demonstrate that the gravestone is counterfeit.

Assuming that Thalnitser did indeed counterfeit the inscription for *Natesia*, it would not be unlikely that he was also responsible for falsifying this gravestone. It is immured

next to that of Natesia. Likewise, the same information concerning its provenience is mentioned for it (see no. 13).

It is immured in the southern wall of the seminary at the far eastern end.

CIL III 14354,15 (Hirschfeld allowed for the possibility that the inscription is authentic, only erroneously transcribed). Cf. p. 2328,189, where the inscription is marked as counterfeit (see also p. 2328,188, where it is mentioned that Thalmitscher might have had it inscribed).

Thalmitscher, *Antiquitates*, 1st ed., 46' (... see under Natesia ... *hoc est Lelius Sulpitius Claudianus fecit sibi et libertis posterisque eorum*); Idem, *Historia eccles. cath. Labac.*, Labaci 1882, 74 no. 5 (*in seminario antequam in aedem ingredimur*).

Premenstein, *Thalmitscher Antiquitates*, 20 no. 8 demonstrated that the gravestone is counterfeit. J. Šašel, *Epigraphica*, *Arh. vest.* 11-12, 1960-1961, 195, 196 no. 12, attempted to illustrate its authenticity.

Kopriva, *Ljubljana*, 14 no. 8.

L SVLP CLAVD
FEC SIBI ET
LL PQ E

Marjeta Šašel Kos
Inštitut za arheologijo
Znanstvenoraziskovalnega centra SAZU
Gosposka 13
SI-1000 Ljubljana

Thalmitscher supplemented the inscription as: *Lelius Sulpitius Claudianus fecit sibi et libertis posterisque eorum*. This is partly erroneous since the *L.* used as an abbreviation for a *praenomen* (which in this instance is clearly used as such) can only signify *Lucius*. Premenstein noted that the name *Lelius* appealed to Thalmitscher and that he also used it in his other interpolations. Šašel supplemented the final line as: *fec(it) sibi et / l(bertis) l(ibertabus) p(osteris)q(ue) e(or)um*. He claimed (although without decisive evidence) that it is a genuine Roman inscription and he dated it to the second half of the 1st century A.D.

Acknowledgments

I would like to thank Rachel Novšak for the English translation and Tomaž Lauko for the excellent photographs, as well as Ana Lavrič and Blaž Resman for kindly explaining some problems concerning Thalmitscher.