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## Sveta Apolonija u crkvama Porečke i Pulske biskupije

### St. Apollonia in Churches of the Poreč and Pula Dioceses

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#### Sažetak

**Svrha:** Svrha rada bila je istražiti gdje se i na koji način pojavljuju ikonografski prikazi svete Apolonije u sakralnim građevinama 135 župa i 9 dekanata Porečke i Pulske biskupije u Istri. Kao izvor informacija poslužila je knjiga Ivana Miličića "Crkva u Istri – povijesna i kulturna baština." Na temelju navoda u knjizi o ikonografskim prikazima svete Apolonije posjećene su sve crkve gdje oni postoje i mjesta o kojima je usmene obavijesti dalo lokalno stanovništvo te je raščlanjena ostala hagiografska literatura. **Materijal i metode:** Posjećeno je 17 crkava u 16 župa i 8 dekanata. Ikonografski prikazi svete Apolonije spominju se u literaturi na 16 mjesta u 15 crkava, a njihovo postojanje utvrđeno je na 17 mjesta u 16 crkava. **Rezultati:** Svetica se prikazuje na slikama na platnu, zidnim freskama te drvenim ili gipsanim kipovima. Uglavnom se nalazi na glavnim ili bočnim oltarima, što govori koliko je bila štovana u puku. Vrlo je često s drugim svecima ili sveticama zaštitnicama od bolesti. Crkvene građevine u kojima su nađeni ikonografski prikazi svete bile su iz različitih razdoblja – od XV. do XX. stoljeća. Najviše ih je bilo iz XVIII. stoljeća, ali ima i onih iz ranijih razdoblja – prikaz na freskama iz 1474. Vincenta od Kastva i crkva svete Apolonije iz 1649. **Zaključak:** Štovanje svete Apolonije i drugih svetaca zaštitnika od bolesti bilo je u Istri prisutno od davnina i govori nam o tome da je zdravstvena skrb često bila izvan okvira struke, a puk prepunšten zazivanju blagoslova pojedinih svetaca, pa tako i svete Apolonije. Skupljeni podatci također su jasni pokazatelji vrijedne sakralne umjetničke baštine.

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#### Ključne riječi

etnostomatologija, XV. do XX. stoljeće, medicina i religija, sveci zaštitnici, sveta Apolonija, Porečka i Pulska biskupija, Istra, Hrvatska; sveci; religija i medicina; ozdravljenje vjerom

#### Uvod

"Na dan svete Apolonije – 9. veljače godine 1995., održana je u predavaonici Stomatološkog fakulteta u Zagrebu svečana sjednica Fakultetskoga vijeća te je tom prigodom prof. dr. Juraj Kolarić, veliki meštar Družbe braće hrvatskoga zmaja, zamjenjujući dekana Katoličkog bogoslovnog fakulteta, održao vrlo nadahnuto predavanje o mučenici i pozdravio odluku Fakulteta o izboru svete Apolonije za zaštitnicu te visokoškolske ustanove«. Tim je riječima autor članka u Hrvatskome stomatološkom vjesniku počeo svoj osvrt na događaj kojim se Stomatološki fakultet Sveučilišta u Zagrebu povezo s imenom kršćanske mučenice i preuzeo obvezu da štuje sveticu i prikuplja građu koja u hrvatskome kulturnome nasljeđu o njoj govori (1). U istom tekstu istaknut je i primjer slike sv. Apolonije, u tehnici akvarela i olovke na papiru s pozlatom, hrvatskoga slikara Otona Ivekovića naklonjenog ideji domoljubnog slikarstva, a koja ja bila izložena na retrospektivnoj izložbi 1995. godine u Umjetničkom paviljonu u Zagrebu. Prije tog događaja i poslije njega bilo je u našoj literaturi nekoliko pojedinačnih prikaza o ikonografiji i štovanju mučenice (2), ili prikaza štovanja mučenice u određenim regijama (3-6), pa i u tradiciji franjevačkog reda Provincije

#### Introduction

On St. Apollonia day, 9 February 1995, a formal meeting of the School Council was held in the lecture-room of the School of Dental Medicine in Zagreb, on which occasion Prof. Juraj Kolarić, Grand Master of the Association of Brotherhood of the Croatian Dragon, substituting the Dean of the Catholic Theological Faculty, gave an inspired lecture on the martyr, and congratulated the decision of the School to proclaim St. Apollonia the Patron Saint of the School. With these words the author of the article in the Croatian Dental Bulletin began his review of the event which links the School of Dental Medicine in Zagreb with the name of the Christian martyr and accepted the pledge to honour the Saint and collect material about her from the Croatian cultural heritage (1). In the same text, an example of the image of St. Apollonia is shown in water-colour and pencil on paper with gold gilding by the Croatian artist Oton Iveković, inspired by the idea of patriotic painting, which was exhibited at a retrospective exhibition in 1995 in the Art Pavilion in Zagreb. Prior to and after the event there were several individual accounts in our literature on iconography and the worshipping of the martyr (2), or accounts of reverence to

sv. Ćirila i Metoda u Hrvatskoj (7). Sličan članak, nešto manjeg opsega, objavili su 2005. godine autori Hraste i suradnici (8). Mučenica se obično prikazuje samostalno ili zajedno s nekim drugim svecima zaštitnicima od bolesti orofacijalnog i drugih bliskih područja (9,10). Osim znatnog broja ikonografskih prikaza svete Apolonije u mnogobrojnim hrvatskim župama, od kojih neki imaju i veliku umjetničku vrijednost, ime svete spominjalo se i u glagoljičkim rukopisima o čemu je pisala Stella Fatović-Ferenčić 1997. godine (11).

## Materijal i postupak

Svrha rada bila je istražiti sve crkve u 9 dekanata i 135 župa Porečke i Pulske biskupije u Istri u kojima se na bilo koji način prikazuje lik svete Apolonije, djevice i mučenice. Kao vodilja poslužila je knjiga „Crkva u Istri – povijesna i kulturna baština“ koju je 2010. godine izdala biskupija Porečka i Pulska. Njezin je autor Ivan Milotić, pravnik rodом iz Pazina, djelatnik Katedre za rimsko pravo Pravnog fakulteta u Zagrebu (12). Abecednim redom nabrojene su sve župe u Istri i opisane njihove crkve. U najvećem broju crkava, tamo gdje postoje, spomenuti su i primjeri likovnih prikaza svete Apolonije. No, ima slučajeva da su crkve opisane, ali nije bilo podataka o prikazima svete, iako oni postoje, kao što je to slučaj u Pazinskome dekanatu, u župi sv. Martina biskupa iz Berma u kojoj se nalazi svetište Blažene Djevice Marije na Škriljinah iz XV. stoljeća. Autor se, naime, nije bavio svim detaljima fresaka koje je 1474. godine oslikao Vincent iz Kastva, među kojima je i krasan lik svete Apolonije, zaštitnice od zubobolje sa svetim Leonardom, zaštitnikom zatvorenika i svetom Barbarom, zaštitnicom od udara groma i iznenadne smrti. Taj je primjer opisan u našoj literaturi 1997. godine (slika 1.), (4). Sličan je primjer iz Umaško-oprtaljskog dekanata, u župi Rođenja Blažene djevice Marije u kojoj se izvan zidina u Završju nalazi barokna župna crkva Rođenja Blažene Djevice Marije, izgrađena 1794. godine. Pomnim razgledavanjem kupolastog svoda uočava se lik svete Apolonije koji autor posebno ne navodi, a nastao je vjerojatno prigodom zadnje obnove crkve (slika 2.).

Vođeni podacima iz spomenutog opsežnog djela, obišli smo sva mjesta na kojima se nalaze podatci o postojanju svete i još neka mjesta gdje se, s obzirom na podatke dobivene od lokalnog stanovništva te podatke iz druge hagiografske literature i na bogatstvo srednjovjekovnih fresaka, mogao očekivati njezin prikaz.

## Rezultati

Pregled ikonografskih prikaza svete Apolonije u crkvama Porečke i Pulske biskupije u Istri prikazuju tablica 1. i slika 3. Najviše ih se nalazi u Pazinskome (4) i Buzetskome dekanatu (4), zatim u Umaško-oprtaljskom dekanatu (3), u Porečkome dekanatu (2) i po jedan u Pićanskom, Rovinjsko-kanfanarskom, Labinskom i Vodnjanskom dekanatu. Riječ

the martyr in certain regions (3-6), and in the tradition of the Franciscan order of the Province of St. Cyril and Method in Croatia (7). The article of similar content was published in 2005 by Hraste and collaborator (8). The martyr is usually shown alone or together with other saints, protectors against disease of the oro-facial and adjacent areas (9,10). Apart from a significant number of iconographic illustrations of St. Apollonia in a number of Croatian parishes, of which some have great artistic value, the name of the martyr is also mentioned in Croatian Glagolitic manuscripts, of which Fatović-Ferenčić wrote in 1997 (11).

## Material and Methods

The aim of the study was to investigate all existing churches in 9 deaneries and 135 parishes of the Poreč and Pula dioceses in Istria, in which the image of St. Apollonia, virgin and martyr, is depicted. The book “The Church in Istria Historic and Cultural Heritage”, published in 2010 by the Poreč and Pula Dioceses, served as a guide. The author of the book is Ivan Milotić, a lawyer born in Pazin, employed in the Department of Roman Laws, Faculty of Law in Zagreb (12). All parishes in Istria are shown in alphabetical order and the churches in the parishes described. Examples of art illustrations of St. Apollonia are mentioned in the majority of churches where they exist. However, there are cases where the churches are described although there were no data on illustrations of the saint, although they do exist, which was the case in the Pazin Deanery, in the Parish of St. Martin Bishop from Beram, in which there is a shrine to the Blessed Virgin Mary on the Rock from the 15<sup>th</sup> century. Namely, the author did not take account of all details of the frescoes painted by Vincent of Kastav in 1474, among which there was a wonderful image of St. Apollonia, protector against toothache, with St. Leonard, protector of prisoners and St. Barbara, protector against lightning and sudden death. This example was described in our literature in 1997 (Fig. 1), (4). A similar example was found in the Umag-Opertalj Deanery, in the parish of the Blessed Virgin Mary, in which the Baroque Parish church of the Birth of the Blessed Virgin Mary, built in 1794, is located outside the walls in Završje. Above the arched vault there is an image of St. Apollonia, which the author did not mention, and which probably dates from the last renovation of the church (Fig. 2).

Encouraged by data from the aforementioned comprehensive work, we visited all places for which there are available data on the existence of the Saint and also other places where, in view of information from local inhabitants and according to the data from other hagiographic literature and rich mediaeval frescoes, her illustration might be expected.

## Results

Table 1 and Fig. 3 present a review of iconographic illustrations of St. Apollonia in churches of the Poreč and Pula dioceses in Istria. Most of them can be found in the Pazin Deanery (4 illustrations), Buzet Deanery (4 illustrations), Umag-Opertalj Deanery (3 illustrations), Poreč Deanery (2 illustrations), and one illustration each in the Pićan, Rovinj-

**Tablica 1.** Ikonografski prikazi svete Apolonije u sakralnim građevinama u Istri  
**Table 1** Iconographic Illustrations of St. Apollonia in Sacral Buildings in Istria

Mjesto • Place	Naziv župe • Parish	Naziv dekanata • Deanery	Crkva • Church
1. Vranja	župa Sv. Petra i Pavla apostola • Parish of Saints Peter & Paul Apostles	Buzetski • Buzet	župna crkva Sv. Petra i Pavla apostola • Parish Church of Saints Peter & Paul Apostles
2. Lanišće	župa Sv. Kancija, Kancijana i Kancijanile mučenika • Parish of Saints Kancije, Kancijan & Kancijanila Martyrs	Buzetski • Buzet	župna crkva Svetih Kancija, Kancijana i Kancijanile mučenika • Parish Church of Saints Kancije, Kancijan & Kancijanila Martyrs
3. Buzet	župa Uznesenja Blažene djevice Marije • Parish of the Assumption of the Blessed Virgin Mary	Buzetski • Buzet	crkva Sv. Jurja mučenika • Church of St. George Martyr
4. Završje	župa Rođenja Blažene Djevice Marije • Parish of the Birth of the Blessed Virgin Mary	Umaško-oprtaljski • Umag-Oprtalj	župna crkva Rođenja Blažene Djevice Marije • Parish Church of the Birth of the Blessed Virgin Mary
5. Črnica	župa Sv. Roka priznavaoca • Parish of St. Roch Confessor	Buzetski • Buzet	crkva Sv. Lovre mučenika • Church of St. Lawrence Martyr
6. Sveta Marija na Krasu	župa Blažene Djevice Marije od Milosti • Parish of the Blessed Virgin Mary of Grace	Umaško-oprtaljski • Umag-Oprtalj	župna crkva Blažene Djevice Marije od Milosti • Parish Church of the Blessed Virgin Mary of Grace
7. Kršete	župa Sv. Petra i Pavla apstola • Parish of Saints Peter & Paul Apostles	Umaško-oprtaljski • Umag-Oprtalj	župna crkva Sv. Petra i Pavla apostola • Parish Church of Saints Peter & Paul Apostles
8. Motovun	župa Sv. Stjepana prvomučenika • Parish of St. Stephen Firstmartyr	Pazinski • Pazin	crkva Sv. Ivana Krstitelja i Blažene Djevice Marije • Church of St. John the Baptist and the Blessed Virgin Mary
9. Motovun	župa Sv. Stjepana prvomučenika • Parish of St. Stephen Firstmartyr	Pazinski • Pazin	crkva Sv. Antuna Padovanskog • Church of St. Anthony of Padua
10. Zamask	župa Sv. Mihovila arhandela • Parish of St. Michael Archangel	Pazinski • Pazin	Župna crkva Sv. Mihovila arhandela • Parish Church of St. Michael Archangel
11. Beram	župa Sv. Martina biskupa • Parish of St. Martin Bishop	Pazinski • Pazin	Svetište Blažene Djevice Marije na Škriljinah • Shrine to the Blessed Virgin Mary on Rock
12. Poreč	župa Uznesenja Blažene djevice Marije • Parish of the Assumption of the Blessed Virgin Mary	Porečki • Poreč	Eufrazijska bazilika • Euphrasie's Basilica
13. Tar	župa Sv. Martina Biskupa • Parish of St. Martin Bishop	Porečki • Poreč	župna crkva Sv. Martina biskupa • Parish Church of St. Martin Bishop
14. Gračišće (Katun)	župa Sv. Vida, Modesta i Krescencije mučenika • Parish of Saints Vid, Modest & Krescencije Martyrs	Pičanski • Pićan	crkva Sv. Apolonije, djevice i mučenice • Church of St. Apollonia, Virgin and Martyr
15. Kanfanar (Maružini)	župa Sv. Silvestra pape • Parish of St. Sylvester Pope	Rovinj-skanfanarski • Rovinj-Kanfanar	crkva Blažene Djevice Marije od Snijega • Church of the Blessed Virgin Mary of Snow
16. Sveti Martin Labinski	župa Sv. Martina biskupa • Parish of St. Martin Bishop	Labinski • Labin	župna crkva Sv. Martina biskupa • Parish Church of St. Martin Bishop
17. Krnica	župa Sv. Marije Magdalene pokornice • Parish of St. Mary Magdalene Repentant	Vodnjanski • Vodnjan	župna crkva Sv. Roka priznavaoca • Parish Church of St. Roch Confessor

je najčešće o polikromnim gipsanim ili drvenim kipovima mučenice i slikama na platnu te freskama na kojima se sveta Apolonija prikazuje samostalno ili s drugim sveticama i svecima: Blaženom Djevicom Marijom koja se često naziva i Gospom od Zdravlja, zaštitnicom koja liječi različite tjelesne bolesti; svetom Agatom zaštitnicom dojilja i majki bez mlijeka; svetom Barbarom zaštitnicom od vrućice, nagle smrti i udara groma; svetom Eufemijom zaštitnicom zdravlja općenito; svetom Katarinom Aleksandrijskom zaštitnicom od bolesti usta i jezika, od nesretnog slučaja i pobačaja; svetom Lucijom zaštitnicom slijepih i od bolesti očiju; svetom Margaretom zaštitnicom majki pri porođaju i od neplodnosti i svetim Alojzijem zaštitnikom od kuge, očnih bolesti i zaštitnikom mladeži; svetim Andrijom zaštitnikom od moždanog udara i svecem spokojne smrti; svetim Antunom Padovanskim zaštitnikom male djece i nerotkinja; svetim Blažom zaštitnikom od bolesti grla; svetim Jurjem zaštitnikom u kritič-

Kanfanar, Labin and Vodnjan deaneries. They are most frequently polychromic plaster or wooden statues of the martyr and pictures on canvas or frescoes on which St. Apollonia is depicted alone or with other saints: the Blessed Virgin Mary, who is often called Our Lady of Health, protector who cures various physical diseases, St. Agatha, protector of nursing mothers and mothers with no milk, St. Barbara, protector against fevers, sudden death and lightning, St. Euphemia, protector of health, St. Catherine of Alexandria, protector against diseases of the mouth and tongue, accident and miscarriage, St. Lucia, protector of the blind and against ocular diseases, St. Margaret, protector of mothers during birth and against barrenness, and St. Alois, protector against plague, ocular diseases and protector of youth, St. Andrew, protector against cerebral stroke and for peaceful death, St. Anthony of Padua, protector of small children and infertile women, St. Blaise, protector against diseases of the throat, St. George,

nim zdravstvenim stanjima, od bolesti s visokom vrućicom i od ugriza zmija; svetim Leonardom zaštitnikom zarobljenih i zatvorenika i zaštitnikom od mucanja, bolova i raznih kroničnih bolesti; svetim Martinom zaštitnikom od kožnih bolesti s osipima; svetim Šimunom zaštitnikom zdravlja općenito i za kojeg postoji vjerovanje da pomaže roditeljama; svetim Valentinom zaštitnikom od padavice, glavobolje, živčanih bolesti i zaštitnikom djece, pa čak i sa svetim Longinom koji je kopljem probio Isusa i kasnije se preobratio, a prema predaji vjerovanje u njega pomagalo je slijepima. Pojedinačnom raščlambom svake slike vidljivo je da se neki slučajevi zajedničkog prikaza svetaca češće ponavljaju.

Jedini primjer crkve posvećene svetišci jest onaj iz Katuna kod Gračišća i pripada župi Svetog Vida, Modesta i Krescencije mučenika, Pićanskoga dekanata. Crkva je izgrađena 1649. godine. Na drvenome oltaru nalazi se pala s obojenim drvenim kipom svete Apolonije (4) i postranično smještenim drvenim kipovima svetog Antuna Padovanskog i svetog Blaža. Svetica je odjevena u smeđe i zelene haljine s naznakama pozlate i ogrnuta plaštem boje opeke. U lijevoj ruci nosi palminu granu, a u desnoj klijesta (slika 4). Crkvu su podigli članovi bratovštine svete Apolonije. Prema predaji na dan svete Apolonije – 9. veljače, svake godine stizalo je u Katun Grački mnoštvo vjernika da se pomole i preporučite mučenici, zaštitnici od zubobolje te su nakon mise potezali zubima konop zvana i tako zazivali njezin blagoslov (13).

Naselje Vranja pripada župi Svetog Petra i Pavla u Buzet-skome dekanatu, a nalazi se na krškoj zaravni pod Učkom. Župna crkva Svetog Petra i Pavla apostola nalazi se uz groblje iznad naselja. Nadograđena je 1832. godine na stariju crkvu iz XV. stoljeća. U njoj se nalaze sačuvani ostatci nekoliko fresaka domaćeg majstora iz 1470. godine i glagoljički natpisi iz istog razdoblja (12,14). Lijevo od glavnog oltara nalazi se mramorni oltar iz 1835. godine s gipsanim polikromiranim kipom svete Apolonije. Mučenica u lijevoj ruci drži palminu granu, a u desnoj klijesta i metalnu krunicu (slika 5.). Odjevena je u bijelo, svijetloplavo i svijetlocrveno ruho s pozlatom na rubovima odjeće.

U istome dekanatu nalazi se na visoravni južnih Ćićarijskih obronaka naselje Lanišće u župi Svetog Kancija, Kancijana i Kancijanile mučenika. U središtu mjesta nalazi se istoimena župna crkva izgrađena 1927. godine na ostacima crkava od kojih je prva izgrađena 1580. godine, a zatim nad njom druga 1609. od koje je ostao sačuvan zvonik (12). Na posebnom postolju lijevo od ulaza nalazi se pala iz 1904. godine s likovima Blažene Djevice Marije, svete Katarine, svete Barbare, svete Lucije i svete Apolonije (slikar J. Dekleva) iz 1904. godine (slika 6.). Slika je primjer prikaza Blažene Djevice Marije i četiriju svetica zaštitnica od raznih bolesti. Sveta Apolonija nalazi se dolje desno, odjevena u plavozelenu haljinu i ogrnuta smeđe-crvenim plaštem, u lijevoj ruci drži klijesta sa zubom, a u desnoj palminu granu.

U povijesnom središtu Buzeta u župi Uznesenja Blažene Djevice Marije nalazi se crkva svetog Jurja mučenika, izgrađena između 1606. i 1611. godine na mjestu prijašnje crkve. U njoj se na glavnome oltaru nalazi slika Blažene Djevice Marije okružena medaljonima otajstva svete krunice, a s obje strane nalaze se slike na platnu nepoznatog majstora s po-

protector during critical conditions of health, from diseases with high temperature and from snake bite, St. Leonard, protector of the captured and imprisoned, and protector against stuttering, pain and various chronic diseases, St. Martin, protector from skin diseases and rashes, St. Simon, protector of health in general, for whom there is belief that he helped women in confinement, St. Valentine, protector against epilepsy, headache, nervous diseases and protector of children, and even St. Longin, who pierced Jesus with a spear and later converted, and according to belief, he also helped the blind. Individual analysis of each picture shows that cases of group illustrations of the saints are often repeated.

The only example of a church dedicated to the Saint is that of Katun of Gračišće in the parish of the Saints Vid, Modest and Krescencije martyrs, of the Pićan Deanery. The church was built in 1649. On the wooden altar there is a pale with a painted wooden statue of St. Apollonia (4), and at the sides there are wooden statues of St. Anthony of Padua and St. Blaise. The Saint is dressed in a brown and green dress with gold gilding and draped with a cape the colour of brick. In her left hand she carries a palm branch and in her right pincers (Fig 4.). The church was erected by members of the brotherhood of St. Apollonia. According to belief, every year many believers used to come to Katun of Gračišće on 9 February, St. Apollonia Day, to pray to the Saint, protector from toothache, and after mass they used to tie their teeth to the bell rope and in this way call for her blessing (13).

The village of Vranja in the parish of Saints Peter and Paul in the Buzet Deanery, is situated on the Karst plateau beneath Učka. The Parish church of Saints Peter and Paul Apostles is situated beside the graveyard overlooking the village. The church was rebuilt in 1832 on the site of an older church dating from the 15<sup>th</sup> century. In the church there are preserved remains of several frescoes of domestic masters from 1470, and Glagolitic graphites from the same period (12,14). On the left of the main altar there is a marble altar from 1835 with a plaster polychrome statue of St. Apollonia. In her left hand, the martyr holds a palm branch and in her right pincers and a metal rosary (Fig. 5). She is dressed in white, pale-blue and pale-red attire with gilded edges to her clothes.

In the same Deanery on the plateau of the southern Ćićarija hillside there is the village of Lanišće in the parish of Saints Kancije, Kancijan and Kancijanila Martyrs. In the centre of the village there is a parish church of Saints Kancije, Kancijan and Kancijanila Martyrs, built in 1927 on the remains of previous churches, of which the first had been built in 1580 and over it another in 1609, of which the bell tower is preserved today. On a pedestal left of the entrance, there is a pale from 1904 with the images of the Blessed Virgin Mary, St. Catherine, St. Barbara, St. Lucia and St. Apollonia (artist J. Dekleva) from 1904 (Figs. 6). The picture portrays the Blessed Virgin Mary with four saint protectors against different diseases. St. Apollonia is positioned low on the right, dressed in a blue-green dress and draped with a brown-red cloak. In her left hand, she holds pincers with a tooth and in her right a palm branch.

In the historical centre of Buzet, in the parish of the Assumption of the Blessed Virgin Mary, there is the church of

četka XVII. stoljeća od kojih jedna prikazuje svetog Andriju, svetog Jurja i svetu Luciju, a druga svetu Barbaru, svetu Apoloniju, svetog Šimuna apostola i svetog Longina. Posjet toj sakralnoj građevini nije bio uspješan zbog restauratorskih radova u crkvi i na spomenutim platnima. Susretljivošću voditelja Odjela za štafelajno slikarstvo Hrvatskoga restauratorskog zavoda, Slobodana Radića, dobivena je fotografija platna s likom svete Apolonije i drugih svetaca (slika 7.). Svetica je odjevena u plavu haljinu i ogrnuta blijedo crvenim plaštem. U lijevoj ruci drži dugačka kliješta sa zubom, a u desnoj palminu granu. Slika je djelo osrednjega sljedbenika Domenica Tintoretta (15).

Naselje Črnica nalazi se sjeverno od Buzeta i pripada župi Svetog Roka priznavaoca, Buzetskoga dekanata. Na groblju ispod naselja nalazi se crkva svetog Lovre mučenika. Na desnome drvenom i polikromiranom oltaru nalazi se slika na platnu nepoznatog autora s početka XVIII. stoljeća (15). Tu je bilo sjedište Bratovštine svete Apolonije koje se spominje među bratovštinama Bužeštine. Slika je oštećena, pa se atributi mučenice dosta teško razabiru. To je bio razlog da Milotić u svojem djelu navodi oltarnu palu jedne mučenice (12), ali ne određuje o kojoj je riječ. Svetica sjedi odjevena u crvenu haljinu i prekrivena narančastim pokrovom preko lijeve ruke i koljena. U lijevoj ruci drži palminu granu, a u desnoj kliješta sa zubom. Zbog oštećenja platna lice je slabo vidljivo kao i likovi dvaju anđela koji iznad nje lebde (slika 8. dopuštenjem autora preuzeta iz 15).

Naselje Sveta Marija na Krasu pripada župi Blažene Djevice Marije od Milosti Umaško-oprtaljskog dekanata. Župna crkva Blažene Djevice Marije od Milosti izgrađena je u XVI. stoljeću na mjestu starijega sakralnog zdanja. U crkvi se na lijevome bočnom oltaru nalazi uljana pala na platnu koja prikazuje svetu Luciju i Apoloniju s njihovim atributima. Iznad svetica nalaze se glave anđela koje izlaze iz oblaka, a jedan od njih drži dvije palmine grane i pruža ih njima. Sveta Apollonia odjevena je u blijedoplavu haljinu i bijelu bluzu. Na glavi ima šareni rubac i ogrnuta je crvenim velom. U lijevoj ruci drži kliješta sa zubom. Slika je nastala početkom XVIII. stoljeća i vjerojatno pripada slikaru flamanskog podrijetla Angelu de Costeriu (slika 9), (15).

Naselje Kršete pripada župi Svetog Petra i Pavla apostola Umaško-oprtaljskoga dekanata. Barokna župna crkva Svetog Petra i Pavla apostola potječe iz XVII. stoljeća. U crkvi su dvije slike na drvu svete Lucije i svete Apolonije nastale sredinom XVIII. stoljeća. Obje su prikazane do pasa u vertikalnim ovalnim lažnim štuko dekoracijama. Sveta Lucija nalazi se na donjem dijelu lijevoga bočnog oltara, a sveta Apollonia na donjem dijelu desnoga bočnog oltara gdje odjevena u narančastu haljinu, ogrnuta plaštem, drži svoja obilježja i ima bisernu ogrlicu (slika 10.). U istoj kapeli, uz desni bočni oltar, nalazi se na zidu i slika na platnu nepoznatog autora iz druge četvrtine XVII. stoljeća koja prikazuje svetu Apoloniju i svetu Margaretu (slika 11.). Mučenica nosi svoja obilježja - u desnoj ruci kliješta i zub, a u lijevoj palminu granu. Odjevena je u narančastu haljinu i ogrnuta crvenim plaštem.

Naselje Zamask nalazi se u srednjoj Istri jugoistočno od Motovuna i pripada župi Svetog Mihovila arhandela u Pazinskome dekanatu. U naselju trenutačno živi dvadesetak mje-

St. George Martyr, built between 1606 and 1611 on the site of a previous church. On the main altar in the church, there is a figure of the Blessed Virgin Mary surrounded by medallions of the sacrament of the holy rosary, and on both sides there are pictures on canvas by unknown masters from the beginning of the 17<sup>th</sup> century, of which one depicts St. Andrew, St. George and St. Lucia, and the other St. Barbara, St. Apollonia, St. Simon the apostle and St. Longin. An attempt to visit that sacral building was unsuccessful due to restoration work in the church and of the aforementioned canvases showing the images of the saints. However, by courtesy of Mr. Slobodan Radić, Head of the Department of Easel Painting Art of the Croatian Restoration Institute, a photograph was obtained with the image of St. Apollonia and other saints (Fig. 7). The Saint is dressed in a blue dress and draped with a light red cloak. In her left hand she holds long pincers with a tooth and in her right a palm branch. The picture is the work of a moderate follower of the style of Domenico Tintoretto (15).

The village of Črnica is situated north of Buzet and belongs to the parish of St. Roch Confessor of the Buzet Deanery. Beside the graveyard there is the church of St. Lawrence Martyr. On the right wooden and polychrome altar, there is a picture on canvas by an unknown author which dates from the beginning of the 18<sup>th</sup> century (15). It was here that the headquarters of the Brotherhood of St. Apollonia were located, which is mentioned among the brotherhoods of Buzet. The picture is damaged and consequently the attributes of the martyr are difficult to discern. For this reason, Milotić only mentions the altar pale of one martyr (12), but does not define who it is. The Saint is sitting, dressed in a red dress and draped with an orange cloak over her left hand and knee. In her left hand she holds a palm branch and in her right pincers with a tooth. Because of the damaged canvas, the face is difficult to see; likewise the figures of two angels above her (Fig. 8. was obtained by permission of the authors), (15).

The village of St. Marija na Krasu belongs to the Parish of the Blessed Virgin Mary of Grace of the Umag-Opertalj Deanery. The parish church of the Blessed Virgin Mary of Grace was built in the 16<sup>th</sup> century on the site of an older sacral building. Inside the church on the left side of the altar there is an oil pale on canvas which shows St. Lucia and Apollonia with their attributes. Above the saints, there are heads of angels emerging from the clouds, one of whom holds two palm branches over the saints. St. Apollonia is dressed in a pale-blue dress and white blouse. On her head she wears a colourful band and is draped with a red veil. In her left hand she holds pincers with a tooth. The picture dates from the beginning of the 18<sup>th</sup> century and was probably the work of a painter of Flemish origin Angelo de Costeri (Fig. 9), (15).

The village of Kršete belongs to the parish of Saints Peter and Paul Apostles of the Umag-Opertalj Deanery. The Baroque parish church of Saints Peter and Paul Apostles was built in the middle of the 17<sup>th</sup> century. In the church there are two pictures on wood of St. Lucia and St. Apollonia, dating from the middle of the 18<sup>th</sup> century. Both saints are depicted half length, in vertical oval false stucco decorations. St. Lucia is on the lower part of the left side altar and St.

štana. Župna crkva svetog Mihovila arhandela nalazi se na groblju, a izgrađena je 1900. godina na mjestu starijega gotičkog zdanja iz XII. stoljeća. Na glavnome oltaru uz palu Blažene Djevice Marije s Djetićem nalaze se dva platna – s lijeve strane platno s prikazom svetog Martina i s desne strane platno s prikazom svete Apolonije nepoznatog autora. Mučenica je odjevena u bijelo-plavo ruho, ogrnuta crvenim plaštem, u desnoj ruci nosi palminu granu, a u lijevoj kliješta (slike 12.).

Pazinskome dekanatu pripada i župa svetog Stjepana prvomučenika u kojoj se nalazi Motovun. U crkvi Svetog Ivana Krstitelja i Blažene Djevice Marije od Vrata, koja je podignuta 1521. godine izvan gradskih zidina na mjestu starije crkve, na zidovima bi se trebale nalaziti slike na platnu s likovima svetog Alojzija, svete Lucije i svete Apolonije (12). U crkvi se ne služi bogoslužje već više od deset godina. Dobrotom župnika u Motovunu posjetili smo obje crkve u kojima se navodi da postoje ikonografski prikazi svete Apolonije. U crkvi od Vrata nađeno je platno s likovima svete Lucije i svete Apolonije. Autor slike je Giovanni Corner iz Motovuna koji je sredinom XIX. stoljeća ostavio nekoliko vrijednih ostvarenja u crkvama u Brnasima, Roču, Vrhu i Buzetu. Obje svetiце nose svoja obilježja, glave su im pokrivene velom, a sveta Apolonija odjevena je u zelenu haljinu i ogrnuta plavim plaštem (slika 13.).

U crkvi Svetog Antuna Padovanskog iz XV. stoljeća u istome gradu, koja je prije bila posvećena svetom Ciprijanu mučeniku, trebali bi iznad ulaza u sakristiju biti drveni kipovi svete Apolonije i svete Lucije (12). Za posjeta crkvi u kojoj se bogoslužje ne održava već više desetljeća nisu nađeni kipovi svetica na mjestima gdje se navode, ali ni drugdje u crkvi i sakristiji. Postoje dva oštećena platna, a unutrašnjost crkve jako je zapuštena.

Poreč pripada župi Uznesenja Blažene Djevice Marije i središte je Porečkoga dekanata. Najpoznatija sakralna građevina jest Eufrazijeva bazilika ili župna crkva Uznesenja Blažene Djevice Marije iz VI. stoljeća u starome središtu grada. Ostatci starije crkve iz IV. stoljeća nalaze se nešto sjevernije. Na tom je mjestu postojao privatni oratorij s podnim mozaikom na kojemu je i prikaz ribe (ihthis), tajnog simbola kršćanske vjere. Vjerojatno su se tamo u tajnosti okupljali prvi kršćani. Porečka riba je prema tome najznamenitiji znak ranoga kršćanstva u Istri. Prema navodima autorica Andree Bralić i Nine Kudiš Burić (15), u trećoj kapeli desnog broda trebale bi se nalaziti dvije slike nepoznatog slikara s početka XVIII. stoljeća s likovima svete Apolonije i svete Lucije koje su se izvorno nalazile u crkvi Gospe od Anđela u Poreču, da bi nakon restauriranja bile smještene u Eufrazijanu. Obje se svetiце prikazuju do pasa uokvirene u cvjetne girlande prema uzoru na flamanske i srednjoeuropske majstore. Sveta Lucija ima svoja obilježja, a kod svete Apolonije postoji samo palmina grana, pa se je određeno vrijeme smatralo da je riječ o svetoj Katarini Aleksandrijskoj. Nakon restauracije pronađeni su crveni natpisi za svaku sveticu u lijevom donjem kutu svake slike, pa je tako potvrđen ikonografski prikaz svete Apolonije, iako u ruci ne drži kliješta (15). Prigodom posjeta Eufrazijani i crkvi Gospe od Anđela u središtu Poreča, slike nisu nađene na mjestu gdje se navo-

Apollonia on the lower part of the right side altar, dressed in an orange dress and draped with a cloak, holding her attributes and wearing a pearl necklace (Fig. 10). In the same chapel, beside the right side altar, there is a picture on canvas by an unknown author from the second quarter of the 17<sup>th</sup> century, which shows St. Apollonia and St. Margaret (Fig. 11). The martyr carries her attributes; in her right hand pincers with a tooth and in her left a palm branch. She is dressed in an orange dress and draped with a red cloak.

The village of Zamask is situated in central Istria, south-east of Motovun and belongs to the parish of St. Michael Archangel in the Pazin Deanery. In the village there are six families numbering twenty people. The parish church of St. Michael Archangel is located beside the graveyard. The church was built on the site of an older gothic building from the 12<sup>th</sup> century. On the main altar, beside the pale of the Blessed Virgin Mary with Child, there are two canvases; on the left side the canvas shows St. Martin and on the right St. Apollonia, by an unknown author. The martyr is dressed in white and blue attire, draped with a red cloak and holding in her right hand a palm branch and in her left pincers (Fig. 12).

The Parish of St. Stephen Firstmartyr, in which Motovun is situated, belongs to the Pazin Deanery. In the Church of St. John the Baptist and the Blessed Virgin Mary of Door, which was erected in 1521 outside the city walls on the site of an old church, there should be pictures on canvas on the walls with images of St. Alois, St. Lucia and St. Apollonia (12). For the last ten years Christian services have not been held in the church. Due to the kindness of the parish priest in Motovun we were able to visit both churches in which iconographic images of St. Apollonia were said to exist. A canvas was found in the Church of Door with images of St. Lucia and St. Apollonia. The author of the picture was Giovanni Corner from Motovun, who left several valuable works of art during the middle of the 19<sup>th</sup> century in churches in Brnasi, Roč, Vrh and Buzet. Both saints carry their attributes, their heads are covered with veils, and St. Apollonia is dressed in a green dress and draped with a blue cloak (Fig. 13).

In the same town, in the Church of St. Anthony of Padua from the 15<sup>th</sup> century, which had previously been consecrated by St. Ciprijan Martyr, there should have been wooden statues of St. Apollonia and St. Lucia above the entrance to the vestry (10). However, during our visit to the church in which Christian services have not been held for several decades, no statues of saints were found in places which had previously been mentioned, or in other places in the church and vestry. There were, however, two damaged canvases, and the interior of the church was badly neglected.

Poreč belongs to the parish of the Assumption of the Blessed Virgin Mary and the headquarters is of the Deanery. The best known sacral building is Eufrazia's Basilica or the Parish church of the Assumption of the Blessed Virgin Mary from the 6<sup>th</sup> century, which is situated in the centre of the old town. The remains of a previous church from the 4<sup>th</sup> century are located slightly more towards the north. At one time there was a private oratory there with a mosaic floor and an illustration of a fish (ihthis), the secret symbol

de niti odakle potječu, pa je slika dopuštenjem autora preuzeta iz (15), (slika 14.).

Porečkome dekanatu pripada župa Svetog Martina biskupa u kojoj se na zapadnoj obali Istre nalazi naselje Tar. U središtu Tara je župna crkva svetog Martina biskupa izgrađena krajem XVIII. stoljeća na mjestu starije crkve posvećene Bogorodici koja vjerojatno potječe iz XIV. stoljeća (12). Na glavnom oltaru nalazi se velika slika na platnu venecijanskoga slikara nastala sredinom XVIII. stoljeća koja prikazuje Bogorodicu s Djetetom, svetog Martina na konju te uz desni rub svetu Apoloniju i svetu Agatu s karakterističnim atributima. Milotić (12) u svojem prikazu te slike spominje umjesto svete Apolonije svetu Katarinu Aleksandrijsku, što prikaz na slici opovrgava. Slika je u vrlo lošem stanju, dosta je oštećena. Sveta Apolonija drži u desnoj ruci palminu granu, a u lijevoj spuštenoj ruci tek se naziru klijesta s izvađenim zubom. Odjevena je u blijedoplavu haljinu, glave i prsiju prekrivenih žutosmeđim rupcem i preko desne ruke nosi žuti veo (slika 15.).

Crkva Blažene Djevice Marije „od sniga“ u Maružinima nalazi se na rubu sela smještenoga južno od Kanfanara. Riječ je o skromnom zdanju iz IX. ili X. stoljeća (12) koje pripada župi Svetog Silvestra pape u Rovinjsko-kanfanarskome dekanatu. Na stražnjem vanjskom zidu nekoliko je ostataka pleterne ornamentike prema kojima se može odrediti vrijeme nastanka crkve. U unutrašnjosti postoje slabo očuvani ostatci zidnih slika, a lijevo od ulaza je drveni retab i pala nepoznatog lokalnog autora s likovima Blažene Djevice Marije s Djetićem, svetog Valentina i svete Apolonije. Iznad njih na nebeskoj pozadini su dva simetrično smještena anđela koji nose vjenčice mučenicima. Sveti Valentin drži u desnoj ruci palminu granu, a u lijevoj kalež i hostiju. Svetica u lijevoj ruci drži klijesta sa zubom, a u desnoj palminu granu. Odjevena je u haljinu boje cigle s bijelom bluzom i prekrivena tamnozelenim plaštem. Na glavi nosi krunu, a oko vrata bisernu ogrlicu. Slika je namijenjena pučkoj pobožnosti i nastala je početkom XVIII. stoljeća (15). Mještani se okupljaju u crkvi u Maružinima 5. kolovoza na dan Gospe Snježne (slika 16.).

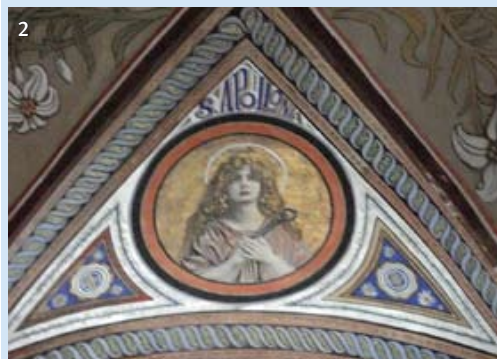
Sveti Martin Labinski nalazi se sjeverozapadno od Labina u istočnoj Istri. Pripada župi Svetog Martina biskupa, Labinskoga dekanata. U središtu, na vrhu naselja nalazi se župna crkva svetog Martina biskupa izgrađena 1907. godine na mjestu gdje je bila manja crkvena građevina. Na glavnome oltaru su polikromni kipovi svetog Martina, svete Eufemije i svete Apolonije – rad tirolske radionice (12). Svetica je s desne strane oltara, odjevena u bijelo-zelenkastu haljinu i ogrnuta svijetloružičastim plaštem s pozlaćenim rubovima. U rukama mučenice nedostaju uobičajena obilježja, što je potvrdilo i crkveno osoblje (slika 17.).

Naselje Krnica nalazi se u jugoistočnoj Istri. Pripada župi Svete Marije Magdalene pokornice i Vodnjanskome dekanatu. Na mjesnome groblju nalazi se župna crkva svetog Roka priznavaoca. Izgrađena je 1631. godine i kasnije je dograđivana. Od pet postojećih oltara lijevo od ulaza je oltar sa slikom na platnu nastalom 1859. godine, autora Venerija Trevisana (1797-1871) iz Vodnjana, vrlo aktivnoga u Istri sredinom XIX. stoljeća. Slika je djelomice oštećena i prikazu-

of Christianity. It was here that the first Christians probably gathered. The Poreč fish is therefore the most important sign of early Christianity in Istria. According to the reports of the authors Bralić and Kudiš Burić<sup>15</sup>, in the third chapel of the right nave there should be two pictures by an unknown artist from the beginning of the 18<sup>th</sup> century, with images of St. Apollonia and St. Lucia, which were originally in the church of Our Lady of Angels in Poreč and later after restoration were transferred into Euphrasia. Both saints are depicted to the waist surrounded by garlands of flowers in the style of Flemish and Mid-European masters. St. Lucia has her attributes, while St. Apollonia only has a palm branch, and thus for a time it was considered that the illustration was of St. Catherine of Alexandria. However, after restoration red inscriptions were found for each saint in the left lower corner of each picture, and thus it was confirmed that it was an iconographic image of St. Apollonia, although without pincers in her hand (15). However, during our visit to Euphrasia and the Church of Our Lady of Angels in the centre of Poreč, no picture was found at the place previously mentioned, and therefore, picture was obtained by permission of the authors (Fig. 14), (15).

In the parishes of St. Martin Bishop on the west coast of Istria there is a village of Tar. In the centre of Tar, there is the Parish Church of St. Martin Bishop built at the end of the 18<sup>th</sup> century on the site of the previous church which was dedicated to the Mother of God, which probably dates from the 14<sup>th</sup> century (12). On the main altar, there is a large picture on canvas by a Venetian artist, painted in the middle of the 18<sup>th</sup> century, which shows the Mother of God with Child, St. Martin on a horse and along the right edge St. Apollonia and St. Agatha with characteristic attributes. In his report, Milotić (12) mentions St. Catherine of Alexandria instead of St. Apollonia, which the illustration on the picture contradicts. The picture is damaged and generally in a very poor condition. St. Apollonia holds in her right hand a palm branch and in her left hand pincers with a tooth. She is dressed in a pale-blue dress with her head and upper body covered with a yellow-brown shawl, and with a yellow veil over her right hand (Fig. 15).

The church of the Blessed Virgin Mary “of Snow” in Maružini is situated at the edge of the village, south of Kanfanar. It is a modest building dating from the 9<sup>th</sup> or 10<sup>th</sup> century<sup>10</sup> and belongs to the Parish of Pope Silvestre in the Rovinj-Kanfanar Deanery. On the back external wall, there are several remains of Early Croatian ornamentation according to which the origin of the church could be estimated. In the interior of the church, there are poorly preserved remains of wall pictures, and to the left of the entrance there is a wooden retable and pale by an unknown local author with images of the Blessed Virgin Mary with Child, St. Valentine and St. Apollonia. Above the saints on a celestial background, there are two symmetrically placed angels holding the coronets of the martyrs. In his right hand, St. Valentine holds a palm branch and in his left a chalice and wafer. In her left hand, St. Apollonia holds pincers with a tooth and in her right a palm branch. She is dressed in a dress the colour of brick with a white blouse and covered with a dark-green



Slika 1. Detalj s fresaka iz svetišta Blažene Djevice Marije na Škriljinah u Bermu prikazuje svetu Apoloniju - drži zub u kliještima, svetog Leonarda s uzničkim lancima i svetu Barbaru - drži kulu s trima prozorima

Figure 1 Detail from the fresco on the shrine to the Blessed Virgin Mary on the Rock in Beram showing St. Apollonia – holding a tooth in pincers, St. Leonard with prison-like chains and St. Barbara – holding a tower with three windows.

Slika 2. Detalj dekoracije svoda župne crkve Rođenja Blažene Djevice Marije u Završju s likom svete Apolonije

Figure 2 Detail of decoration from the vault of the Parish Church of the Birth of the Blessed Virgin Mary in Završje with the image of St. Apollonia.

Slika 3. Mjesta s ikonografskim prikazima svete Apolonije označena su na zemljopovidu Istre crnim krugovima

Figure 3 Places with iconographic illustrations of St. Apollonia are marked with black circles on a map of Istria.

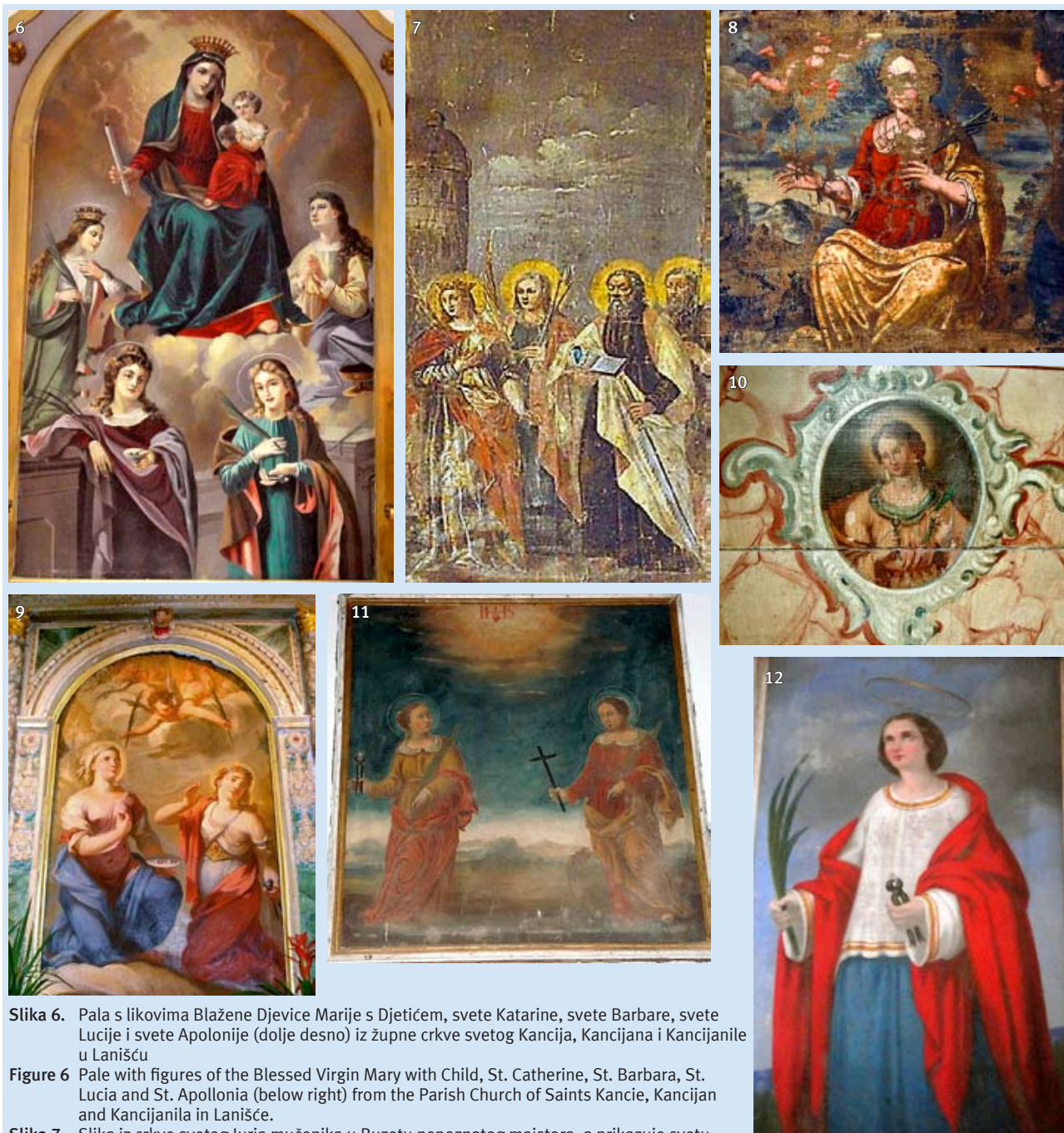
Slika 4. Drveni kip svete Apolonije s kliještima u desnoj ruci i palminom granom u lijevoj s oltara crkve svete Apolonije u Katunu kod Gračišća

Figure 4 Wooden statue of St. Apollonia with pincers in her right hand and a palm branch in her left from the altar of the Church of St. Apollonia in Katun, near Gračišće.

Slika 5. Kip svete Apolonije iz župne crkve svetog Petra i Pavla apostola u Vranji s vidljivim atributima mučenice, palminom granom i kliještima; u desnoj ruci, osim kliješta, mučenica drži i metalnu krunicu

Figure 5 Statue of St. Apollonia in the Parish Church of Saints Peter and Paul Apostles in Vranja with the attributes of the martyr, a palm branch and pincers. Apart from the pincers, the martyr holds a metal crown in her right hand.





**Slika 6.** Pala s likovima Blažene Djevice Marije s Djetićem, svete Katarine, svete Barbare, svete Lucije i svete Apolonije (dolje desno) iz župne crkve svetog Kancija, Kancijana i Kancijanile u Lanišću  
**Figure 6** Picture with figures of the Blessed Virgin Mary with Child, St. Catherine, St. Barbara, St. Lucia and St. Apollonia (below right) from the Parish Church of Saints Kancie, Kancijan and Kancijanila in Lanišće.

**Slika 7.** Slika iz crkve svetog Jurja mučenika u Buzetu nepoznatog majstora, a prikazuje svetu Barbaru, svetu Apoloniju, svetog Šimuna i svetog Longina; autor je nepoznat, a slika je nastala u drugom desetljeću XVII. stoljeća  
**Figure 7** Picture from the Church of St. George Martyr in Buzet by an unknown master, showing St. Barbara, St. Apollonia, St. Simon and St. Longin. The picture dates from the second decade of the 17<sup>th</sup> century.

**Slika 8.** Slika na platnu svete Apolonije s desnog bočnog oltara iz crkve svetog Lovre mučenika na groblju u Črnci  
**Figure 8** Picture on canvas of St. Apollonia from the right side altar in the Church of St. Lawrence Martyr at the graveyard in Črnica.

**Slika 9.** Sv. Lucija i sv. Apolonija sa slike na lijevom bočnom oltaru župne crkve Blažene Djevice Marije od Milosti u Svetoj Mariji na Krasu  
**Figure 9** St. Lucia and St. Apollonia from the picture on the left side altar of the Parish Church of the Blessed Virgin Mary of Mercy at St. Mary on Kras.

**Slika 10.** Sveta Apolonija, ulje na drvu, s donjeg dijela oltara u desnoj kapeli crkve svetog Petra i Pavla apostola u Kršetama, autor je nepoznat, a slika datira iz sredine XVIII. stoljeća.  
**Figure 10** St. Apollonia, an oil painting on wood from the lower part of the altar in the right chapel of the Church of Saints Peter and Paul Apostles at Kršete. The author is unknown and the picture dates from the middle of the 18<sup>th</sup> century.

**Slika 11.** Sveta Apolonija i sveta Margareta - ulje na platnu iz desne kapele crkve svetog Petra i Pavla apostola u Kršetama; autor je nepoznat, a slika je nastala sredinom XVII. stoljeća  
**Figure 11** St. Apollonia and St. Margaret. Oil on canvas from the right chapel of the Church of Saints Peter and Paul Apostles at Kršete. The author is unknown and the picture dates from the middle of the 17<sup>th</sup> century.

**Slika 12.** Slika nepoznatog autora iz župne crkve svetog Mihovila arhandela na groblju u Zamasku; lik svete Apolonije u lijevoj ruci drži kliješta i u njima zub, a u desnoj palminu granu  
**Figure 12** Painting by an unknown author from the Parish Church of St. Michael Archangel near the graveyard in Zamask. In her left hand, St. Apollonia holds pincers with a tooth and in her right a palm branch.



**Slika 13.** Platno s likovima svete Lucije i svete Apolonije iz crkve svetog Ivana Krstitelja i Blažene Djevice Marije od Vrata u Motovunu  
**Figure 13** Canvas with the images of St. Lucia and St. Apollonia from the Church of St. John the Baptist and the Blessed Virgin Mary of Door in Motovun.

**Slika 14.** Sveta Apolonija iz Eufrazijeve bazilike u Poreču  
**Figure 14** St. Apollonia from the Euphrasia's Basilica in Poreč.

**Slika 15.** Bogorodica s Djetetom, sv. Martinom, sv. Agatom i sv. Apolonijom iz župne crkve svetog Martina u Taru

**Figure 15** Mother of God with Child, St. Martin, St. Agatha and St. Apollonia from the Parish Church of St. Martin at Tar.

**Slika 16.** Pala s likovima Blažene Djevice Marije s Djetićem, svetog Valentina i svete Apolonije na postraničnom zidu lijevo od ulaza u crkvu u Maružinima; pala i drveni retabl ispod nje nalazili su se prije obnove crkve u apsidi iza kamenog oltara

**Figure 16** Pale with the images of the Blessed Virgin Mary with Child, St. Valentine and St. Apollonia on the wall left of the entrance to the church in Maružini. The pale and wooden retable beneath were situated in the apse, behind the stone altar, before the restoration of the church.

**Slika 17.** Kip svete Apolonije na desnoj strani glavnog oltara župne crkve svetog Martina biskupa u Svetom Martinu Labinskome; u rukama nedostaju obilježja mučenice

**Figure 17** Statue of St. Apollonia on the right of the main altar in the Parish Church of St. Martin Bishop in St. Martin of Labin. The attributes of the martyr are missing from her hands.

**Slika 18.** Bočni lijevi oltar župne crkve svetog Roka priznavaoca u Krnici s platnom autora Trevisana iz 1859. godine; prikazuje likove triju djevoja i mučenica - svetu Agatu, svetu Luciju i svetu Apoloniju; svaka u ruci nosi pripadajuća obilježja – prsa, oči i kliješta sa zubom.

**Figure 18** Left side altar of the Parish Church of St. Roch Confessor in Krnica with canvas of author Trevisan from 1859, showing the images of three virgins and martyrs, St. Agatha, St. Lucia and St. Apollonia. Each carries in her hands relevant attributes – breasts, eyes and pincers with a tooth.

je tri svete, djevice i mučenice - svetu Agatu, svetu Luciju i svetu Apoloniju. Svaka nosi u rukama svoja obilježja – prsa, oči i kliješta sa zubom (slika 18.).

## Rasprava i zaključak

Sveta Apolonija jedna je od četrnaest svetica i svetaca zaštitnika od glavobolje ili drugih bolova u području glave. Škrobonja i Mazur (16), navode da je od njih četrnaest u četiri slučaja njihova mučenička smrt završila odrublivanjem glave nakon mučenja (sveta Apolonija, sveti Dionizije, sveti Eustorgije i sveti Pankracije) napadom razbojnika (sveti Petar Veronski) ili kamenovanjem (sveti Stjepan Prvomučnik). O smrti svete Apolonije postoji nekoliko legendi. Jedna kaže da su joj nakon mučenja kliještima izvadili zube, a zatim je spalili na lomači, druga da su joj zube izbijali kamenjem i šakama te treća da joj je nakon mučenja odrubljena glava (16,17).

Pokušaj znanstvene raščlambe antropoloških i patoanatomskih pokazatelja svetičina zubala pripada autorima koji su objavili podatke o zubu svete, donedavno javnosti nepoznatoj relikviji koja se čuva u riznici katedrale u Rabu (18).

U umjetnosti postoje mnogobrojni primjeri prikaza svete i neki su iznimne umjetničke vrijednosti. Jedan od takvih je i onaj španjolskoga baroknog slikara Francisca de Zurbarana (1598.-1644.) koji se čuva u muzeju u Louvreu (19). Bakropis studije svete Albrehta Dürera (1471.- 1528.) koji se čuva u Kabinetu bakropisa Državnoga muzeja u Berlinu, poslužio je kao predložak za prikaz temporopreaurikularnog reza, reza za zatezanje lica i retromandibularnog reza u Atlasu kraniomaksilofacijalnih osteosinteza, Haerlea i suradnika

cloak. On her head she wears a crown and around her neck a pearl necklace. The picture was intended for the devout populace and dates from the beginning of the 18<sup>th</sup> century (15). On Our Lady of Snow Day, 5 August, the town inhabitants gather in the church in Maružini (Fig. 16).

St. Martin Labinski is situated north-west of Labin in East Istria. It belongs to the Parish of St. Martin Bishop, of the Labin Deanery. In the centre, at the highest point in the village, there is the Parish Church of St. Martin Bishop, built in 1907 on the site of a previous smaller church building. On the main altar there are polychromic statues of St. Martin, St. Euphemia and St. Apollonia – the work of Tyrolean workshops (12). Saint Apollonia is on the left side of the altar, dressed in a pale green dress draped with a pale pink cloak with gilded edges. The usual attributes are missing from the hands of the martyr, which was confirmed by the church employees (Fig. 17).

The village of Krnica is situated in south-east Istria. It belongs to the Parish of St. Mary Magdalene, the repentant sinner and the Vodnjan Deanery. The Parish Church of St. Roch Confessor is situated beside the parish graveyard. The church was built in 1631 and an annex was added later. Of five existing altars, there is one on the left of the entrance with a picture on canvas, dating from 1859, by the author Venerio Trevisan (1797-1871) from Vodnjan, who was active in Istria during the middle of the 19<sup>th</sup> century. The picture is partially damaged and depicts three saints, virgins and martyrs, St. Agatha, St. Lucia and St. Apollonia. Each of them carries in their hands their symbols – breasts, eyes and pinners with a tooth (Fig. 18).

## Discussion and Conclusion

St. Apollonia is one of fourteen saints, protectors against headache and other pain in the area of the head. Škrobonja and Mazur (16) state that of the fourteen saints, in four cases their martyrdom ended in death by decapitation after torture (St. Apollonia, St. Dionysius, St. Eustace and St. Pankrac), attack by robbers (St. Peter of Verona) or stoning, St. Stephen Firstmartyr. There are several legends about the death of St. Apollonia. One of them states that, after being tortured, her teeth were extracted with pincers and that she was later burned at the stake. Another states that her teeth were knocked out by stoning and fists, and a third legend states that after being tortured she was beheaded (16,17).

An attempt was carried out to scientifically analyse anthropological and pathologic-anatomical indicators of the Saint's teeth by authors who published data on her tooth, which was until recently an unknown reliquary which has been kept in the Treasury of the Cathedral in Rab (18).

There are many examples of the Saint in art, some of which are of exceptional artistic value. One such example is that of the Spanish Baroque painter Francisco Zurbarán (1598-1644) which is held in the Louvre (19). An etching of the Saint by Albrecht Dürer (1471-1528), which is held in the Cabinet of Etchings of the National Museum in Berlin, served as a model for illustration of temporopreauricular cut, cut for face lifting and retromandibular cut in the Atlas

(20). Studiju glave svetice koja se čuva u Kabinetu crteža Galerije Uffizi u Firenci izradio je Peter Paul Rubens (1577. – 1640.), kao i sliku Krunjenje svete Katarine na kojoj se nalazi i stojeći lik svete Apolonije, a čuva se u Muzeju u Toledu. Raščlambom renesansnog i baroknog slikarstva našlo bi se još mnogo primjera prikaza svetice.

Ikonografski prikazi svete Apolonije nisu rijetkost u sakralnim građevinama Porečke i Pulske biskupije. Svetica je očito bila vrlo štovana jer se pojavljuje na 17 mjesta u 16 crkava (dva su primjera nađena u župnoj crkvi svetog Petra i Pavla apostola u Kršetama, a jedan nedostaje u crkvi svetog Antuna Padovanskog u Motovunu), u 16 od 135 župa (dva su primjera u župi Svetog Stjepana prvomučenika u Motovunu) i u 8 od 9 dekanata u Istri. Često se nalazi na glavnim ili bočnim oltarima, prisutna je na srednjovjekovnim freskama, a postoji i crkva koja nosi njezino ime. Svetica se prikazuje u skladu s kršćanskom ikonografijom uz vrlo izražen lokalni utjecaj, ovisno o mjestu i vremenu nastanka umjetničkog djela. Taj se utjecaj osobito jasno vidi na srednjovjekovnim freskama koje su vrlo često praćene glagoljičkim grafitima putnika, pismenih ljudi ili lokalnoga hrvatskog stanovništva koje je na taj način bilježilo neke događaje ili izražavalo laičko mišljenje o pojedinim vjerskim ili drugim događajima. Podatci koje iznose autori o štovanju svetice u Franjevačkoj provinciji svetog Ćirila i Metoda u Hrvatskoj, pokazuju da se prikazi svetice nalaze u 30 posto svetišta i to najčešće u sjeverozapadnoj Hrvatskoj, što se objašnjava društveno-političkim i organizacijskim utjecajem srednje Europe na naše krajeve (7). Nisu nađeni podatci o ikonografskim prikazima svetice u Franjevačkoj provinciji svetog Jeronima u Istri. Ikonografski prikazi svetice pojavljuju se u 12 posto istarskih župa i bili su namijenjeni pučkoj pobožnosti. Ravnomjerno su raspoređeni po cijelom poluotoku, ali su ipak nešto češći u manjim mjestima sjeverne i srednje Istre. Prikazi svetice s drugim sveticama i svecima zaštitnicima od raznih bolesti češći su od njezinih samostalnih prikaza, što znači da je puk u nedostatku stručne medicinske pomoći tražio istodobni zagovor kod Boga preko niza svetaca zaštitnika. Beale (21) navodi 55 primjera ikonografskih prikaza svete Apolonije u britanskim crkvama, a najčešće su izrađeni na drvenim pločama ili na staklenim prozorima.

Ikonografski prikazi svete Apolonije i drugih svetaca u sakralnim građevinama Porečke i Pulske biskupije samo su jedan detalj vrlo vrijedne, puku bliske, sakralne umjetničke baštine u Istri. Zaključno napominjemo da postoje još neka mjesta, kao što su Sveta Lucija kod Oprtlja, Selina, Roč i Draguč u kojima hagiografska literatura (8,22,23) spominje ikonografske prikaze svetice, što će biti sadržaj sljedećih istraživanja i opsežnije publikacije.

of Craniomaxillofacial Osteosynthesis, by Haerle and coworkers (20). A study of the head of the Saint, which is kept in the Cabinet of Drawings at the Uffizi Gallery in Florence, was done by Peter Paul Rubens (1577-1640) as was also a picture of the Crowning of St. Catherine, on which there is the figure of St. Apollonia, which is kept in the Museum in Toledo. The analysis of Renaissance and Baroque painting would reveal a whole series of illustrations of the Saint.

Iconographic illustrations of St. Apollonia are not rare in sacral buildings in the Poreč and Pula diocese. The Saint was clearly highly revered because she appears in 17 places in 16 churches (two examples were found in the Parish Church of the apostles Saint Peter and Paul in Kršete, and one example is missing in the Church of St. Anthony of Padua in Motovun), in 16 out of 135 parishes (two examples in the Parish of St. Stephen Firstmartyr in Motovun) and in 8 of 9 deaneries in Istria. She is frequently found on the main or side altars, and is included in medieval frescoes, and there is also a church named after her. The Saint is depicted in keeping with Christian iconography with very marked local influence, depending on the place and period of the artistic work. This influence is particularly noticeable on medieval frescoes, which are often accompanied by the Glagolitic graffiti of travellers, literates, or local Croatian inhabitants, who in this way recorded a certain event or expressed their opinions on certain Christian or other events. Data presented by the authors on the worshipping of the Saint in the Franciscan province of Saints Cyril and Method in Croatia show that illustrations of the Saint exist in 30% of shrines, most frequently in Northwest Croatia, which explains the socio-political and organisational influence of Central Europe in these regions<sup>7</sup>. No data were found on iconographic illustrations of the Saint in the Franciscan province of St. Jerome in Istria. Iconographic illustrations of the Saint appear in 12% of Istrian parishes, and were intended for the Christian populace. They are uniformly distributed over the whole of the peninsula, although slightly more frequently in the smaller villages of north and central Istria. Illustrations of the Saint with other saints, protectors against various diseases, are more frequent than individual illustrations, indicating that the people, due to the lack of expert medical help, often sought intercession with God by calling upon numerous saint protectors for help. Beale (21) cites 55 examples of iconographic illustrations of St. Apollonia in British churches, usually on wooden plaques or glass windows. Iconographic illustrations of St. Apollonia and other saints in sacral buildings of the Poreč and Pula dioceses are merely one detail of the very valuable sacral artistic heritage in Istria. In conclusion, we would like to point out that there are other places, such as St. Lucia at Oprtlj, Selina, Roč and Draguč, in which hagiographic literature (8,22,23) mentions iconographic illustrations of the saint, which will be the substance of further research and a more comprehensive publication.

**Abstract**

The aim of this article was to investigate where and how the iconographic illustrations of St. Apollonia appear in sacral buildings in 135 parishes and 9 deaneries of the Poreč and Pula dioceses in Istria. The book "The Church in Istria Historic and Cultural Heritage", by Ivan Miličić was a source of information. Based on statements in the book on iconographic illustrations of St. Apollonia, all churches were visited where they still stand, including places to which we were directed by the local inhabitants and through analysis of other hagiographic literature. Seventeen churches in 16 parishes and 8 deaneries were visited. The iconographic illustrations of St. Apollonia are mentioned in the literature at 16 places in 15 churches, and their existence was confirmed at 17 places in 16 churches. The Saint is depicted in images on canvas, wall frescoes, and wood or plaster statues. In the majority of cases they are found on the main or side altars, indicating the extent to which the Saint was revered by the people. She was often depicted with other saints, protectors from disease. The church buildings in which the iconographic illustrations were found date from various periods ranging from the 15<sup>th</sup> to the 20<sup>th</sup> century. Most illustrations of the Saint date back from the 18<sup>th</sup> century, although there are those from earlier periods – illustrations on frescoes from 1474, Vincent of Kastav, and the Church of St. Apollonia from 1649. In Istria the worshipping of St. Apollonia and other saint protectors against diseases existed from ancient times and indicates that medical care frequently went beyond the framework of the profession, and that the people were left to call upon the blessing of certain saints, as in the case of St. Apollonia. The data shown also clearly point to the valuable sacral artistic heritage.

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