

AKADEMIJA ZNANOSTI IN UMETNOSTI V LJUBLJANI

POROČILA

3

JOSIP KOROŠEC

POROČILO O IZKOPAVANJU
NA PTUJSKEM GRADU

LETA 1946



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SPREJETO NA SEJI
PREZIDIJA AKADEMIJE ZNANOSTI IN UMETNOSTI
V LJUBLJANI DNE 31. MARCA 1947

RECEIVED MARCH 31. 1947



LJUBLJANA

NATISNILA TRIGLAVSKA TISKARNA V LJUBLJANI

Mestni Ferkov muzej v Ptujju in antropološki institut medicinske fakultete v Zagrebu sta leta 1946 skupaj izvršila izkopavanje in raziskavanje staroslovenskega grobišča na Gradu v Ptujju. Gmotna in moralna pomoč naših narodnih oblasti in interesiranih kulturnih in znanstvenih ustanov sta omogočili, da je delo šlo od rok brez večjih zaprek in da se je zastavljeni načrt kljub razširitvi del in velikemu številu nepričakovanih novih nalog izvršil še isto leto.

Izkopavanje je trajalo od 23. julija do 1. decembra 1946 z desetdnevno prekinitvijo v mesecu novembru. Arheološka ekipa, ki jo je sestavil mestni Ferkov muzej, je prvotno štela 2 arheologa (kustos Josip Korošec in prof. R. Bratanič), prvega za prazgodovino in staroslovansko arheologijo, drugega za rimsko dobo. Ko so se pozneje dela razvila, je bil pritegnjen še drugi strokovnjak za staroslovansko arheologijo (kustos Pavla Korošec) in več dijakov raznih strok, ki so se prostovoljno oglasili na delo. Meseca oktobra je tudi ljubljansko vseučilišče poslalo svojega zastopnika prof. J. Klemenca; prišel je s svojim seminarjem, prevzel vodstvo rimskega dela izkopavanj in ostal do konca na terenu. Zagrebški antropološki institut je poslal v Ptuj svoj premični antropološki laboratorij z vsemi potrebnimi instrumenti. Osebe instituta je s pomožnimi močmi vred znašalo 10—15 oseb v vsem času izkopavanj. Vodja antropološke ekipe in laboratorija je bil dr. Franjo Ivaniček. Ta ekipa je ostala na terenu od prvega dneva izkopavanj do konca. Tu in tam so bili pri izkopavanju tudi drugi, posebno hrvaški znanstveniki, tako dr. M. Abramić, dr. Lj. Karaman, dr. Zd. Vinski in drugi, a so ostajali tam le kratek čas. Število poklicnih delavcev na terenu je bilo različno. Koj v začetku so pri poskusnih kopih sodelovali tudi vsi člani antropološke ekipe, a so se po osteoloških najdbah umaknili v laboratorij. V začetku smo zaradi tega imeli najete samo 3—4 delavce, a se je njih število takoj zvišalo, ko so nehali kopati člani antropološke ekipe, ker so jih zamenjali navadni delavci. To število se je večalo ali

manjšalo, kakor je pač zahtevalo delo in možnost nadziranja. Najvišje število najetih delavcev je doseglo številko 60.

Stroške izkopavanja sta krili Ljudska Republika Slovenija in medicinska fakulteta v Zagrebu.

Kolikor moremo soditi danes, je bilo pri izkopavanju l. 1946 staroslovensko grobišče po veliki večini odkrito in raziskano. Poznejši poskusni kopi niso dali novih rezultatov v tem pogledu, kar je tudi v skladu z lego grobišča samega in z grupacijo grobov.

Pričakovati je bilo tudi najdb iz starejše, t. j. rimske dobe, četudi ne v taki meri, kakor so bile pozneje med izkopavanjem odkrite. Značaj in razsežnost rimskih poslopij sta zahtevala, da je bilo treba z odkopavanjem prenehati, preden je bil zastavljeni načrt popolnoma izvršen. Zato odkopavanje rimske plasti ni bilo dokončano in se bo moralo nadaljevati l. 1947 in morda tudi še pozneje. Nepričakovano pa je bila pri izkopavanju staroslovenskega grobišča odkrita tudi močna ilirska naselbina, ki je bila tudi samo deloma odkrita in raziskana samo tam, kjer je bila v neposredni zvezi s staroslovenskim grobiščem ali pa z rimskimi razvalinami na krajih, kjer so bile te raziskane. Samo na posameznih mestih je bila ilirska doba s poskusnimi kopi nekoliko podrobneje preiskana, vendar le toliko, da se dobé stratigrafski podatki in nekoliko jasnejša podoba lege te naselbine. Dela se bodo nadaljevala v letošnjem letu.

Staroslovensko grobišče

Staroslovensko grobišče na Gradu v Ptujju je znano že po Skrabarjevih raziskovanjih leta 1909 (gl. Viktor Skrabar: *Das frühmittelalterliche Gräberfeld auf Schloss Oberpettau* v *Zeitsch. d. Hist. Ver. f. Steiermark* VIII, Graz 1910). Pri iskanju rimskega kastela je Skrabar slučajno naletel na staroslovensko nekropolo in odkril 66 grobov, ki so bili istega značaja kakor grobovi po drugih grobiščih na Štajerskem (Hajdina, Stari trg pri Slovenjem Gradcu i. dr.), v Slavoniji (Bijelo Brdo, Klostar i. dr.) in v Panonski ravnini. Po ohranjenih skicah in zapiskih je bilo lahko ugotoviti način in sistem izkopavanj, ki jih je vodil Skrabar; izkopavanja sama so nam vse potrdila. Sistem njegovega dela je bil mreža v obliki rovov v raznih smereh, v širino največ 1 m, v dolžino pa različno. Prav zaradi takega načina kopanja l. 1909 se je domne-

valo, da zemljišče ni dovolj preiskano in da so verjetno tu ostali še nedotaknjeni grobovi. Ta domneva se je izkazala kot pravilna.

S poskusnimi kopi se je lani začelo poleg tistega dela, ki ga je raziskal Skrabar. S tem se je poskusilo ugotoviti, če se grobišče morda ni raztezalo tudi zunaj mejá, ki jih je postavil Skrabar. Ti poskusni kopi so pokazali upravičenost naše domneve, da grobišče ni bilo omejeno le na l. 1909 preiskani del. Zaradi tega smo začeli sistematično preiskovati vso planoto, na kateri je bilo grobišče.

Planota, ki leži le nekaj metrov niže zahodno od današnjega gradu, je s treh strani obdana s kasnejšim obzidjem, na severni strani pa se v vsej dolžini razteza dolgo poslopje nekdanje grajske kašče. Grobišče se je raztezalo po vsi planoti od vzhoda proti zahodu. Grobovi so bili v glavnem grupirani bolj proti južni strani, na vzhodni polovici planote sega del grobišča tudi proti severni strani, medtem ko se na zahodnem delu nahajajo proti severni strani samo posamezni grobovi. Središče grobišča je moralo ležati na južnem delu, verjetno na kraju, kjer je bilo kasneje v 18. ali 19. stoletju sezidano poslopje, ki je deloma še danes ohranjeno ali pa so se ohranili vsaj še temelji. Pri zidavi tega poslopja so bili uničeni tudi skoraj vsi grobovi, samo tu in tam se je pod temelji ali pa med njimi ohranil še kak kos okostnjaka.

Grobišče na ptujskem Gradu spada v vrsto planih grobišč z grobovi, položenimi v vrste, kakor so v navadi ne samo v kulturi, kateri pripada naše grobišče, marveč tudi na zahodu. Grobovi so bili izkopani v zemljo in jih niso obzidavali. Tudi oblaganje sten s kakršnim koli gradivom ni bilo v navadi. Nekaj primerov, kjer je za glavó ali pri nogah, včasih pa ob straneh položen kak kamen ali pa tudi več kamnov, ne predstavlja prehoda od navadnih v zemljo izkopanih grobov v zidane, temveč le slučaj, ki je nastal tako, da so pri kopanju groba naleteli na posamezne kamne ruševin nekdanjih rimskih poslopij; te so postavili ob stene groba tako, da bi pri zasipanju ne padli na pokojnika. Kraj, kamor so jih postavili, je popolnoma samovoljen. Imamo pa tudi primere, kjer to ni bilo storjeno obzirno in je bil mrlič enostavno zasut s kosi razvalin in s kamenjem. Čeprav zaradi značaja zemljišča samega ni bilo mogoče vedno ugotoviti način, kako je bil grob izkopan, vseeno lahko sklepamo po nekaterih grobovih — posebno pri enem je zelo dobro ohranjena

tehnika dela —, da je bil vsaj znaten del, ako že ne večina grobov, pravilno izkopan v obliki štirioglate jame s pravilnimi stenami in ravnim dnom. Domneva o pokopu v enostavne nepravilne jame ne bo držala. Koliko je bilo število takih pravilnih grobov, nismo mogli ugotoviti, ker so ležali grobovi ali v ruševinah ali v grušču ali pa v mivki in nasipini. V poštev bi prišli samo tisti primeri, kjer je bil grob izkopan v prst ali kako drugo vrsto zemlje in potem zasut z zemljo druge vrste. Takih primerov pa tu ni, zato se nasuta zemlja ni ločila od sten groba samega.

Med znanstveniki je doslej vladalo napačno mnenje, da so bili na naših grobiščih mrličji položeni v grob oblečeni v svoja oblačila in z nakitom, a brez krst ali desák, na katerih bi ležali. Lanska izkopavanja so popolnoma ovrgla to mnenje. Krsto smo resda lahko ugotovili samo pri 1 okostnjaku, toda poleg tega smo ugotovili pri 5 okostnjakih, da so ležali na deski in da so bili tudi pokriti z njo, medtem ko imamo ugotovljenih 19 grobov, kjer je bila deska vsaj pod okostnjakom. Deske so danes ohranjene samo v nekaj čisto trhljih in nekaj zогlenelih ostankih. Po teh ugotovljenih primerih pa lahko domnevamo, da je velik del mrličev ležal na deski tudi v tistih grobovih, kjer tega nismo mogli ugotoviti in prav tako lahko domnevamo, da je bil vsaj znaten del tudi pokrit z desko. Žal se je pa od teh desk do danes ohranilo zelo malo ali pa nič. Uporaba krst in desk pa nikakor ne bo odlika samo naše nekropole, marveč je njihova uporaba gotova tudi po drugih naših nekropolah. Vzrok, da to do danes ni bilo ugotovljeno, je pač ta, da se deske niso toliko ohranile, da bi jih bili takoj opazili, neznatnih ostankov pa niso upoštevali. Seveda imamo pa ravno na našem grobišču tudi nekaj primerov, kjer je uporaba krste ali deske skoraj izključena.

Orientacija okostnjakov na naši nekropoli je skoraj vedno taka, da leži glava na zahodu in gleda z obrazom proti vzhajajočemu soncu, noge pa ležé proti vzhodu. Od 217 okostnjakov, izkopanih l. 1946, je nekaj takih, kjer se orientacija ni dala ugotoviti. Od tistih, kjer je bilo to mogoče, jih je 127 položenih natančno v.-z., medtem ko položaj nekaterih drugih ne ustreza tej smeri in ležé ali jyv.-ssz. ali pa nasprotno ssv.-jjz. Proti severu jih je obrnjenih 35, približno toliko jih gleda proti jugu (36). Odklon v drugo smer znaša včasih celo 30°, a to so redki primeri. Tako je samo 5 okostnjakov premaknjenih za več ko 20° od smeri

v.-s., in sicer 4 proti severu in samo 1 proti jugu. Po ugotovitvah iz l. 1909 je bil samo 1 okostnjak med 66 premaknjen proti jugu. Ako to število prištejemo k na novo odkritim, je bilo med 283 okostnjaki 192 pravilno usmerjenih v.-z., 35 z odklonom proti severu in 37 s odklonom proti jugu. V 19 primerih se smer ni dala natančno ugotoviti. Temeljna orientacija v.-z. je pa tudi tu ugotovljena.

Medtem ko si nekateri znanstveniki razlagajo odklon od natančne smeri z domnevo, da se je smer vedno določala šele na dan pogreba in ni bila že naprej določena, govori naše grobišče ravno za to, da je bila smer že naprej določena. V nasprotnem primeru bi morali imeti veliko večji odstotek odklanjanja od smeri v.-z. Pri nas pa znaša odklon na eno in drugo stran komaj nekaj več ko tretjino števila pravilno obrnjenih okostnjakov. Vzrok za odklon pa moramo iskati v drugih okoliščinah, kakor so n. pr. zemljišče samo, zapreke pri kopanju groba (zidovi nekdanjih stavb, razvaline i. dr.), naglica pri kopanju groba in pri pokopu, neznatna premaknitev mrliča v grobu, to se pravi površna položitev mrliča na dan pokopa in premikanje trupla pri sesedanju zemlje. V zadnjem primeru pride v poštev posebno premaknitev posameznih delov, kakor glave, ki je včasih v pravilni legi, drugič zopet leži na levem ali desnem licu, včasih pa tudi globlje ali višje kakor okostnjak sam. Imamo primere, kjer je glava potisnjena globoko na prsi, drugod so usta široko odprta, ali pa je spodnja čeljust zašla celó v trebušno votlino itd. Podobne premaknitve opažamo tudi pri drugih delih telesa.

Vsi okostnjaki na naši nekropoli so ležali na hrbtu z iztegnjenimi nogami, v večini primerov tudi z iztegnjenimi rokami, položenimi ob telo. Samo neznatno število okostnjakov ima eno ali obe roki v drugi legi. Tako so imeli samo 3 okostnjaki položeni obe roki v naročje, pri 4 je bila leva roka iztegnjena ob telesu, medtem ko je bila desna položena na prsi, trebuh ali v naročje, pri 3 pa je bila desna roka iztegnjena ob telesu, a leva na prsih, trebuhu ali v naročju. Kateri vzroki so nagibali pogrebce, da so jim položili roke v tako lego, ni bilo mogoče ugotoviti. V vseh primerih, kjer sta obe roki ali pa vsaj ena položeni v naročje, je to verjetno nastalo po naključju zaradi sesedanja zemlje. Roko na trebuhu sta imela samo 2 okostnjaka, na prsih samo 1. Tudi v teh primerih je vprašanje, ali tudi tukaj roka ni le slučajno prišla v to lego.

Okostnjaki so različno ohranjeni. Najbolj so razpadli otroški; pa tudi nekateri drugi so razmeroma zelo slabo ohranjeni, kar je pa vse odvisno od ustroja zemlje, v kateri so ležali. Večje število okostnjakov je ali čisto ali deloma uničenih po poznejših stavbah, pa tudi zaradi izravnavanja zemljišča in raznih kultur na njem v novjšem času. Globina grobov niha med 0,5 in 1,50 m pod današnjo površino zemlje. Čeprav leže okostnjaki pogosto drug poleg drugega, vendar ne moremo — razen nekaj primerov — govoriti o tako imenovanih dvojnih grobovih, kakršni so razmeroma pogostni v Dalmaciji in jih je ravno na tem kraju našel tudi Skrabar. Opazili smo, da takšni grobovi niso nastali istočasno, marveč je bil med njih nastankom nek časovni presledek. Čeprav sta takšna okostnjaka včasih precēj blizu drug drugega, vendar nista pokopana zravnano vstrie, marveč leži glava enega v višini ramen drugega ali pa še nižje. Najodločilneje pa je, da sta po navadi tudi istega spola, ne pa — kakor bi pričakovali — različnega, t. j. mož in žena. Samo na enem mestu nekropole smo naleteli tudi na okostnjake, ki so ležali eden vrh drugega v dveh plasteh. Kljub temu se je jasno videlo, da niso bili položeni natančno drug na drugega in da so spodnji starejši, oziroma se je njihov pokop izvršil nekaj prej. Vendar pa njihova starost ne bo veliko večja.

Pri 217 leta 1946 odkritih okostnjakih je bilo samo pri 88 nekaj pridevkov, včasih revnejših, pa tudi zelo bogatih. Največ jih je bilo pri ženskih okostnjakih v nakitu. Moški grobovi so v tem pogledu veliko revnejši. Orožja in orodja je bilo najdenega zelo malo, čeprav je na naši nekropoli orožje zastopano veliko pogosteje, kakor je bilo do sedaj znano na drugih staroslovanskih grobiščih. Včasih imajo celo otroški grobovi pridevke, nakit ali orodje.

Kot glavne predmete nakita so naši predniki uporabljali razne obsenčne obročke, največ obročke s petljo v obliki S. Velikosti so različne, a po večini do 3 cm premera, medtem ko je takih nad 3 cm veliko manj. Dobivajo se pa — razen v 2 primerih — vedno skupaj s takimi, katerih premer je manjši od 3 cm, in skupaj z drugimi predmeti, ki so značilni za staroslovansko kulturo ne samo pri nas, temveč povsod, kjer so nekdanje stanovali Slovani. Obročkov S je bilo tokrat izkopanih 153. Veliko manj je bilo najdenih obročkov s stožci na koncih (20), prav toliko (20) tudi obročkov z navadno spiralno petljo, a vseh drugih komaj po nekaj primerov.

Obročki S se niso uporabljali samo kot obsenčni nakit, temveč tudi kot priveski na ovratnici, sestavljeni iz steklenih jagod, ako jih ni po naključju tja premaknilo sesedanje zemlje. Gotovo pa niso mogli slučajno priti na prste, kjer so se uporabljali kot prstani. Posebno vrsto obsenčnih obročkov na našem grobišču predstavljajo obročki z navadno spiralno petljo ali s petljo S na enem in z zapono na drugem koncu. Najdenih je bilo vsega nekaj primerov.

Poglavje zase predstavljajo uhani. Do sedaj sta bili na naših nekropolah znani samo 2 vrsti. V prvo spadajo uhani belobrdskega tipa, uliti iz brona ali srebra. Ti uhani imajo na spodnjem polkrožnem delu dve ali 4 ulite jagode in privesek v obliki grozda. Njihovi pravzorci izvirajo iz Bizanca, kjer so jih izdelovali v filigranu. Med 49 primeri, ki so bili odkriti lani, lahko razlikujemo nekaj podvrst, ki se med seboj ločijo po neznatnih ali tudi pomembnejših podrobnostih. Druga že znana vrsta so polmesečni ali luničasti uhani, uliti prav tako vedno iz brona in so samo gravirani ali pa imajo vložen tudi emajl. Graviranih uhanov je bilo najdenih 12, okraski pa so vedno polkrogi. Samo v 2 primerih je upodobljen rastlinski motiv. Ti uhani so v glavnem vsi istega tipa. Pri drugi skupini, kjer je vložen emajl, so motivi rastlinski ali živalski. Vloženi emajl je različne barve, zelene, rdeče, modre, bele in črne. Tudi teh uhanov je bilo najdenih 12. Po obliki jih lahko razdelimo v nekoliko tipov. Po izdelavi, oziroma po vlaganju emajla lahko razlikujemo 2 tipa: uhane s t. im. jamičnim emajlom (émail champlevé) in uhane s celičnim emajlom (émail cloisonné).

Novo vrsto pa predstavlja uhan, ki ima zvezdast privesek namesto grozdastega in je to doslej edini primer v krogu kulture, ki ji pripada naša nekropola. Gre za domač izdelek, nastal po vzorcih, ki so bili izdelani v filigranu nekje v Bizancu. Ravno tako novo vrsto pri nas predstavljajo 4 uhani, najdeni v 2 grobovih, ki imajo obliko obročkov z enim spiralno v daljši stožec uvitim koncem.

Veliko je tudi število najdenih prstanov, včasih tudi po 7 v istem grobu in celo po 4 na eni roki. Vsega skupaj je bilo odkritih 94 primerov raznih tipov in oblik, ki so po večini že znani. Med najlepše spadajo tisti, ki imajo steklen dragulj v pritrjenem okovu. V nekaj primerih se dragulj sploh ni več našel in je bil verjetno izgubljen, preden je prišel prstan v grob. Od drugih so značilni: pleteni prstani, prstani polkrožnega in trikotnega pre-

reza, prstani s prečnimi in poševnimi brazdami, prstani s štiroglato vzboklino, ki posnema kamen, prstani z vzboklinami, prstani iz navadne debelejšje žice okroglega ali rombičnega prereza itd.

Med najlepše predmete nakita spadajo ovratnice; te so kovinske (torques) ali sestavljene iz raznih steklenih in iz steklene kaše izgotovljenih biserov, zrn ali jagod z različnimi bronastimi, steklenimi in v enem primeru s koščenim priveskom. Obe vrsti sta bili že prej znani po naših najdiščih. Kovinske ovratnice niso prinesle nobene novosti. Vse so bile že znane. Zvite so iz 3, včasih tudi 4 bronastih žic različne debeline z zaponko na enem in s petljo na drugem koncu. V ovratnico je pogosto vpleten še drug tanjši pramen, zvit iz 2 zelo tankih bronastih žic. Priviski v obliki prstanov so na kovinskih ovratnicah pri nas zelo redki. Od 11 kovinskih ovratnic, najdenih lani, ima samo ena tudi privesek. Podobni priviski so sicer v tem kulturnem krogu zelo pogostni (Bijelo Brdo, Kloštar itd.). Steklени dragulji ali jagode iz steklene kaše so bili pri izkopavanju l. 1946 najdeni v 16 grobovih. Skupno število presega 1850. V posameznih grobovih nam je ohranjenih ali samo po nekoliko jagod, pa tudi samo po ena, bodi da jih pokojnik ni več imel, bodi da so razpadle v zemlji, posebno če so bile iz slabe snovi, kar smo pogosto opazili; zlasti jagode iz steklene kaše so bile pogosto v popolnem razkroju, tako da se velik del ni mogel ohraniti. Največje število v istem grobu najdenih jagod je znašalo okrog 416. Pogosto so se med njimi našli tudi kauri, školjke in razni bronasti priviski, kakor kraguljčki, bronaste bikonične jagode, priviski v obliki gumbov na daljšem vratu s petljo, a tudi rimski novci, preluknjani in uporabljeni kot priviski. Koščen privesek je ohranjen samo v 1 primeru. Steklени priviski, kolikor jih imamo, predstavljajo samo odlomke ušes nekdanjih rimskih steklenih posod.

Med priviski na naši nekropoli zavzemajo prvo mesto t. im. dvodelni priviski, izdelani iz brona in pogosto posrebreni. Ohranjenih je 33, nekaj celih, nekaj strtih. Gornji del ima vselej obliko rozete, spodnji pa obliko lista ali srea. Imamo več tipov teh priveskov, toda v osnovi so vsi enaki. Pri 2 ovratnicah iz steklenih jagod je bilo mogoče ugotoviti, kako so bili priviski razdeljeni med jagode. V grobu št. 181, kjer je bilo najdenih 12 dvodelnih priveskov in večje število steklenih jagod, je bilo med 2 priveskoma po 5 jagod, ki so bile s priviski vred ohranjene v nizu. V drugem

grobu št. 208, kjer je bilo najdenih 20 dvodelnih priveskov in tudi večje število jagod, sta bila med 2 priveskoma samo 2 jagodi. Podobna razdelitev jagod in priveskov je morala biti tudi na drugih najdiščih tega kulturnega kroga, kolikor sploh nahajamo jagodne ovratnice s priveski. Vsekakor pa je zanimiva ugotovitev, da se steklene jagodne in kovinske ovratnice pojavljajo ne le istočasno, kar ustreza tudi času, temveč da pri istem okostnjaku nahajamo skoraj vedno eno in drugo vrsto ovratnic. Četudi do sedaj na naših grobiščih takih primerov niso zabeležili, je bilo pri lanskih izkopavanjih odkritih nekaj takih primerov; to nam potrjujejo tudi najdbe v Bijelem Brdu, Kloštru in drugih krajih.

Kakor so ovratnice sorazmerno zelo pogostne, tako nimamo niti enega primera zapestnice, ki so pa ravno na sorodnih najdiščih vzhodno od našega, v Slavoniji, zelo pogosto zastopane. Čeprav smo jih pričakovali že zaradi zapestnice, najdene v Starem trgu pri Slovenjem Gradcu, ni bilo v Ptujju nobene sledi o kaki zapestnici. Razumljiveje je, da so redke fibule. Najdena je vsega samo 1 z graviranim orlom in vloženim emajlom, popolnoma enaka fibuli, odkriti v Starem trgu pri Slovenjem Gradcu.

Drugih posebnih zanimivosti v nakitu nismo opazili. Popolnoma nove so le posamezne podrobnosti, za katere pa tu ni prostor, da bi govoril o njih. Prav tako je tudi z zaponkami, ki so vse navadnega tipa. Najden je tudi bronast okov pasu, čigar oblika je do sedaj na naših najdiščih neznana.

Mnogo skromneje kakor nakit je zastopano orodje, čeprav je bilo odkrito v dosti velikem številu. Tako so bili nožički najdeni v 12 grobovih. Malo je verjetno, da bi se bili uporabljali tudi kot orožje. Kresila so bila odkrita v 3 primerih, šila v 2, medtem ko imamo samo 1 primer brusa. Tudi srp je bil najden v 1 primeru, toda slučajno, zunaj groba.

Orožje je zastopano s 4 velikimi bojnimi noži, ki so deloma celi, deloma pa z odlomki, z 9 ostrogami, od katerih so bile 3 najdene zunaj grobov, ter z 1 puščico, ki je bila ravno tako najdena zunaj groba. Čeprav je na naši nekropoli orožje zastopano razmeroma zelo skromno, vendar lahko trdimo, da smo dobili več podatkov, ki drugod niso bili tako določno ugotovljeni. Vzrok, da so dajali tako malo orožja v naše grobove, je v skladu s časom, kateremu pripada naše grobišče, s časom, v katerem je cerkvena organizacija najstrožje prepovedovala dajati v grobove pridevke,

posebno še keramiko, orožje in orodje. Zato pa tudi pri našem grobišču — razen enega samega primera — v grobovih nimamo zastopane keramike. Samo 1 lonček je bil najden ob glavi nekega okostnjaka in predstavlja tipično staroslovensko obliko.

Čeprav nismo v zvezi s samimi grobovi našli — razen pravkar omenjenega lončka — nobene keramike, je vsekakor zanimivo, da smo kljub temu našli v zvezi z grobiščem sorazmerno veliko keramike. Toda samo nekaj lončkov bo mogoče sestaviti, odnosno rekonstruirati, čeprav je bilo črepinj (fragmentov) najdenih od več ko 150 raznih vaz. Te črepinje so bile v zemlji nekaj pod današnjo površino povsod tam, kjer se je razprostiralo grobišče. Na enem kraju tik poleg samega grobišča je bilo pa odkritih na enem kupu 8 različnih vaz, od katerih so nekatere bolj, nekatere manj strte; te so objasnile tudi namen, ki so ga imeli drugi kosi raztreseni po grobišču. Kljub temu da te vaze niso bile postavljene v grobove, kakor na drugih istodobnih ali pa starejših staroslovanskih grobiščih, so vendar tudi naši fragmenti deli vaz, ki so se uporabljale v zvezi s kultom mrtvih, a s to razliko, da so jih dajali na grobove, verjetno pa so jih prej še razbili. Tudi za to imamo analogije. Da bi te naše črepinje razlagali kot kulturne ostanke kake naselbine na tem kraju, kjer leži nekropola, ali pa na kraju, kjer stoji danes grad, in ki bi bile po eroziji prišli na nekropolo, je izključeno, ker nimamo na teh krajih nobenega sledu o kaki naselbini, bodi istočasni ali prejšnji staroslovenski.

Naša nekropola je tudi prvo najdišče, ki nam je dalo trdno oporo za nadaljnje proučevanje staroslovenske keramike zgodnjega srednjega veka. Do sedaj v vsej Sloveniji keramika tako rekoč niti znana ni bila. Nekaj lončkov, najdenih po posameznih kranjskih najdiščih, je bilo vse, kar smo do sedaj poznali. V karantanškem krogu je pa keramika veliko bolje zastopana, posebno po najdiščih, ki ležé zunaj današnjih mejá slovenske zemlje, kakor so Koroška, Štajerska itd.; te zemlje so bile nekdaj naseljene z našimi predniki in imajo še danes velik procent slovanskega prebivalstva. S to keramiko se keramika s ptujskega Gradu po obliki popolnoma ujema. Prav tako je naša enaka keramiki drugih slovanskih pokrajin. Glavni tip lončka je najčisto ovalne oblike z navzven zavahanim robom. Poznamo več različkov. Dalje so lončki s širokim ustjem, lončki skoraj konične oblike z blagim prehodom v rame, polkroglaste skodelice itd. Rob je navadno navzven za-

vihan, različno profiliran. Pri nekaterih fragmentih je bila skodela čisto konične oblike z ravno odsekanim robom, pri drugih pa je bilo ustje nekoliko upognjeno na notranjo stran. Skoraj večina keramike je bila okrašena z valovitimi ali vodoravnimi črtami. Veliko število razbitin je pa okrašenih z metlastimi ali ščetastimi črtkami. Na dnu posod so dovolj pogostni tudi znaki, žigi, posebno križ v krogu, kolo in še kaj drugega.

Eden glavnih problemov, ki se je pokazal na naši nekropoli, je bilo vprašanje, kateri vzroki so nagnali naše prednike, da so prav ta kraj uporabljali za grobišče. Naselbina je bila po vseh podatkih na kraju, kjer je danes mesto Ptuj. Sodeč že samo po našem grobišču, ki ima do sedaj znanih 283 grobov, medtem ko jih je bilo najmanj 100 — 150, morda celo 200, uničenih zaradi poznejših stavb ravno v središču nekropole pa tudi zaradi obzidja, ki so ga pozidali v novem veku (1 okostnjak je bil najden celó vzdan delno v to obzidje), in zaradi erozije na južnem pobočju; zato lahko mirno trdimo, da je naša nekropola imela vsaj 450 — 500 grobov in je morala njena naselbina biti zelo močna. Po času, ki vanj pada naša nekropola, pa moramo soditi, da je imel Ptuj še neko drugo istočasno grobišče. Naša nekropola nikakor ne more biti starejša od X. — XI. stoletja. Za to pričajo druga grobišča istega značaja, ki so datirana z denarjem, priča pa tudi sama naša nekropola, ki ima izpričano uporabo desk pod okostnjaki in nad njimi, pa tudi uporabo krste, ki se pred koncem X. in pred začetkom XI. stoletja sploh ne pojavlja. Po celotnem inventarju pripada naša nekropola obdobju že popolnoma izdelane kulturne skupine, katere središče je nekje vzhodno od naše nekropole v Panonski ravnini v območju t. im. belobrdske kulture. Istočasno je pa naše grobišče tudi v sosesčini druge, t. im. köttlaške kulturne skupine, ki se razprostira v vzhodnem alpskem območju. Zato je tudi razumljiv vpliv, ki ga je ta prav tako slovanska kultura imela na naše najdišče, ali bolje rečeno na našo naselbino. Naj pa je naša naselbina pripadala eni ali drugi kulturni skupini, se je grobišče uporabljalo v teku X. in XI. stol. V tem času je bila pri nas cerkvena organizacija ne samo že zelo močna, marveč je bil Ptuj že davno poprej postal sedež cerkvenih odposlancev solnograške nadškofije, ki so tu ustanovili tudi svojo cerkev. Cerkvena orga-

nizacija pa je tam, kamor je segala njena moč in kjer je vernike lahko nadzirala, zabranjevala pokopavanje na osamljenih krajih in zahtevala, da so pokopavali samo okoli cerkvá. Pa četudi je bila v Ptujju cerkev, okoli katere je moralo biti in je tudi bilo cerkveno pokopališče, imamo istočasno grobišče tudi na drugem kraju, t. j. našo nekropolo, kjer ni cerkve in tudi ni nobenega sledu o njej. kar lahko ugotovimo že po samem načinu pokopa. Kako je mogla cerkvena organizacija to dovoliti, ni težko razložiti. Najverjetneje je, da cerkvena oblast sploh ni vedela za našo nekropolo, ali pa je ni mogla neposredno nadzirati, ker je bilo to tajno grobišče, znano le tistim, ki so ostali zvesti veri svojih očetov. Da je bilo to grobišče tajno in da ga cerkvena organizacija ni nadzirala, govore že bogati darovi, ki bi z vednostjo cerkvenih oblasti nikdar ne bili prišli v grobove. Pa tudi še drugi momenti govore za to, kakor prinašanje žrtev, za kar pričajo razbitine keramike, raztresene po grobiščih.

Da so ravno ta kraj izbrali za pokopališče, pa tiči globlji vzrok v tem, da je bil ta kraj Slovencem posvečen. V razvalinah rimskega kastela smo našli ostanke staroslovenskega poslopja, ki je bilo vkopano globoko v zemljo, neobzidano in je imelo stene iz zemlje enostavno ometane. Streho so nosili leseni stebri postavljeni v oglih na kamnite podstavke. Stavba je bila 12×12 m velika z nekoliko vzvišenim srednjim delom. Čeprav ta stavba danes še ni popolnoma odkopana, temveč samo en del, jo vendar po vseh elementih, ki jih poznamo, lahko vzporejamo s podobno stavbo v Arkoni, z nekdanjim Svantovitovim hramom, ki je danes edino zanesljivo znano staroslovansko svetišče na zahodu. Od ruskih svetišč prihaja zaradi podrobnosti v poštev samo svetišče v Kijevu, ki je pa veliko manjše. Nobenega dvoma ni, da je bila naša stavba nekdanj svetišče sedaj še neznanega božanstva. Zaradi tega svetišča je pa tudi razumljiva nekropola na tem kraju, čeprav je bilo svetišče samo že davno pred koncem uporabe nekropole uničeno po cerkveni organizaciji, za kar imamo dovolj materialnih podatkov. Grobišče je moralo biti skrivno, ali pa so ga samo skrivaj uporabljali tisti, ki so ostali zvesti stari veri in so se tudi pokopavali po starem načinu s pridevki, čeprav se tudi tu že opaža vpliv cerkve, tako da je samo nekako tretjina grobov imela pridevke in še med temi v glavnem ženske, kar je tudi cerkev delno spregledovala tam, kjer ni imela neposrednega nadzora.

Kar zadeva čisto tehnično stran izdelkov nakita in drugih predmetov na naši nekropoli, moramo priznati, da vsi ti izdelki niso nikakršen import, temveč domači, včasih zelo okorni in grobi izdelki, ki so se zelo pogosto uporabljali kar taki, kakršni so prišli iz livarskega modela, ne da bi jih pozneje še obdelovali, ali pa je bilo to obdelovanje in popravljanje čisto neznatno. O raznih vplivih skoraj ne moremo govoriti. Kolikor jih opažamo, so bili zastopani že v pravzorcih, kakršni so bili nekdanji granulirani uhani z grozdastim in zvezdastim priveskom. Opazen je seveda vpliv köttlaške kulture, toda ta je sorodna in prav tako slovanska in je živela v najbližji sosesčini. Neposreden vpliv germanskih kultur karolinške in pokarolinške dobe se nikjer ne opaža. Še celo fibula z graviranim orlom — enaka fibuli iz Starega trga pri Slovenjem Gradcu — ni ne import ne germanski izdelek, temveč izdelek, nastal po pravzorcih, katerih izvor vodi že zaradi same predstave orla sicer proti zahodu, a je bila ta oblika pozneje prevzeta od Slovanov in všteta v njihov kulturni inventar. Tako je tudi z ostrogami, ki se razlikujejo od avarskih in katerih oblika prav tako kaže, da so pravzorci prišli od nekod z zahoda, pa so jih Slovani prevzeli kot svojo last. Seveda pa so Slovani tudi že poprej poznali ostroge drugega tipa, ostroge, ki se od germanskih razlikujejo in ki se pripisujejo le Avarom, ne pa tudi Slovanom.

Poleg teh in podobnih predmetov, pri katerih moramo pravzorke iz dobe, preden so postali slovanska last, iskati drugje, imamo pa velik del drugih, ki so tipičen slovanski izdelek in slovanska last. Naj tu omenim samo pletene ovratnice in pletene prstane, prstane trikotnega prereza, prstan s štirioglato vzboklino itd., posebno pa razne obsenčne obročke, na prvem mestu obročke s petljo S.

Ako upoštevamo kraj, kjer leži naša nekropola, t. j. posvečen kraj poleg nekdanjega staroslovenskega svetišča, ako dalje upoštevamo vse najdbe posameznih grobov, ako upoštevamo tudi še vse druge faktorje, je jasno, da tu ne more biti govor o kakem narodno mešanem grobišču, kakor bi bili to radi nekateri prikazali. Po vsem je naša nekropola čisto staroslovenska brez kakršnih koli tujih primesi, tako v pogledu grobnega inventarja kakor v pogledu tu pokopanih pokojnikov.

Zveze našega grobišča s starejšo, t. j. z rimsko dobo, ki je tudi tu zastopana, ni. V poštev bi prišlo samo svetišče in morebitne

najdbe v njem, ker bi bile te starejše od nekropole, kakor je starejše tudi samo svetišče. Toda tudi v tem pogledu moramo že sedaj zavreči kakršen koli prehod. Pogosto se sicer namiguje na posamezne priče prehoda iz rimske v staroslovensko dobo, ki naj bi se kazale v raznih elementih materialne kulture. Priznati moram, da do sedaj nisem mogel nikjer po raznih najdiščih v Sloveniji zaslediti, da bi bila rimska kultura zapustila kako vidnejšo sled, ki bi se bila ohranila in bi jo mogli opaziti v staroslovenskih najdbah. Kolikor pa take sledi ugotovimo, so splošnega, ne pa krajevnega značaja, razširjene povsod, kjer so stanovali Slovani, posebno pa na jugu. Ako pa poleg tega upoštevamo, da do danes nimamo nobenega najdišča v Sloveniji, ne naselbine ne grobišča, ki bi bilo starejše od X. stoletja — izvzeti moramo samo slučajno najden okov pasu, ki pripada keszthelyski kulturi — je to tudi popolnoma razumljivo. Šele, ko bomo odkrili najdišča, ki se bodo časovno približevala selitvi narodov in naselitvi starih Slovencev, bomo lahko govoril o kakem prehodu iz rimske dobe, ako je ta prehod sploh obstajal.

Rimske najdbe

Na razvaline rimskih poslopij je naletel že Skrabar 1909. leta in našel tudi črepinje provincialno rimskih posod. Te razvaline takrat niso dale nikake pregledne podobe, medtem ko so danes razumljive v zvezi z nanovo odkritimi objekti. Priznati moramo, da je rimski del zelo poškodovan od poznejših stavb in izravnavanja terena, pa tudi zaradi uporabe rimskega gradiva pri zidavi poznejših stavb na drugih krajih.

Poslopje, ki je bilo prvič odkrito 1909. leta, nanovo odkopano pa lani, ima ohrajeneno zidovje samo na severni strani, kjer je tudi vhod, deloma pa tudi na zahodni strani. Sodeč po dimenzijah je bila to večja stavba, (na severni strani meri 17 m, na vzhodni je ohranjena še dolžina 5 m). Ohranjena višina zidovja je razmeroma majhna. Zidava je dosti površna, četudi nekoliko skrbnejša kakor pri drugih stavbah na tem kraju. Mogoče je s tem poslopjem v zvezi tudi vrsta kamnitnih zidanih podstavkov nosilnih stebrov nekeke lope. Ti podstavki so zidani še dokaj trdno.

Najvažnejši rimski objekt, odkrit lansko leto, a za sedaj še ne popolnoma odkopan in preiskan, je vsekakor rimski kastel, ki so ga iskali že 1909. leta. Stoji zahodno od prej omenjene rimske

stavbe in podstavkov. Za poznavanje starega rimskega Poetovia predstavlja vsekakor važen moment. Po dosedanjih odkopih je bil štirioglat; meril je v širino okoli 8 m, do sedaj odkrita dolžina pa znaša ok. 9 m. Okoli tega dela, prave trdnjave, je bilo v oddaljenosti 3,50 m obzidje, ki je verjetno z vseh strani zapiralo kastel. Kastel sam kakor tudi zunanje obzidje imata na posameznih krajih ohranjene zidane podpornike. Mogoče so bili v zvezi s samim kastelom tudi drugi zidovi, ki so z njim skoraj vzporedni v smeri v.-z. Na severni strani je po dosedanjih izkopih ohranjen tak zid še v dolžini kakih 30 m, medtem ko so na južni strani ohranjeni samo neznatni deli v dolžini nekoliko metrov.

Zidava kastela in njegovega obzidja je popolnoma neskrbna. Plasti različnega kamnja in razbitin iz opeke se medseboj menjavajo, tudi vezava med njimi je zelo slaba. Tu in tam se v zidu dobe tudi kosi marmorja, deli nekdanjih bolj zidanih stavb. Vse to napravlja vtis, da je bila trdnjavica sezidana v naglici kot nekak zasilen objekt. Po vsem ustroju kakor tudi po načinu zidave spada v zadnjo rimsko stavbno dobo na tem kraju, obenem pa tudi v poznorimsko dobo v naših krajih. Kastel je bil postavljen za obrambo ceste, ki je šla pod grajskim hribom, in za obrambo mostu čez Dravo. Potreben je postal v trenutku, ko so bile meje rimskega cesarstva potisnjene od Donave nazaj na Dravo. Način zidave govori za hitro delo, za nujnost, pri kateri se je uporabilo gradivo, ki je bilo pri roki ali pa v najbližji okolici. Selitev narodov je uničila to stavbo. Ni pa ostala pozneje povsod nedotaknjena, vsaj v temeljih ne. Stari Slovani, naselivši se tu, so izbrali ta kraj, da postavijo na njem svetišče in tako so del temeljev pri kastelu kakor tudi del temeljev v obzidju razkopali.

V kakšni zvezi je prej omenjena rimska stavba vzhodno od kastela z vrsto podstavkov, za sedaj še ne moremo reči nič gotovega. Sodeč po zidavi bi pa rekel, da spadajo v isto dobo kakor kastel in da predstavljajo prav tako vojaške objekte, ki so bili najožje povezani s kastelom.

Stavbena doba, kateri pripada kastel, pa nikakor ni edina, ki je zastopana na tem kraju. Že poprej sem omenil kose marmorja, ki so bili vzdani v zidovju kastela, toda odlomki in tudi večji kosi mramorja so bili raztreseni po vsem ozemlju, nekaj v grušču, nekaj pa v prsti. Ti kosi govoré o neki stavbni dobi iz mirnejših časov, o dobi, ki je poznala skrbnejšo zidavo in je v

veliki meri uporabljala tudi mramor, prvenstveno pohorskega. Iz te dobe bodo tudi, čeprav ne posebno številni kvadri ali njihovih kosi, najdeni tu in tam, ki so bili pozneje uporabljeni deloma tudi v temeljih staroslovenskega svetišča kot vogelni kamni. Kje so stale te stavbe, do sedaj še ni ugotovljeno. Mogoče so danes edina sled teh stavb samo omenjeni fragmenti.

Mogoče bo isti stavbni dobi pripadala tudi starokrščanska bazilika, ki je razpadla že v rimski dobi, na vsak način pa pred zadnjo stavbno dobo, t. j. pred zidavo kastela in vojaških objektov. Način zidave bazilike nam ni znan. Od stavbe same se nam tako rekoč nič ni ohranilo. Samo kraj apsida je bil ugotovljen, čeprav ni tu ni ohranjeno zidovje in je bila vdolbina temeljev apsida zasuta z ruševinami. Čeprav je malo elementov, ki pričajo o obstoju starokrščanske bazilike, imamo še posamezne druge dokaze za njo. Med prve spada spodnji del mramorne menze, ki je ležal nekaj metrov pred apsidom. Kos gornjega dela menze pa je bil najden v razvalinah kastela. Odlomek altarne pregraje je bil vstavljen v zunanji obzidje kastela. Odlomek peščenca, na katerem je vklesan križ, je bil najden v grušču, s katerim je bilo zasuto staroslovensko svetišče. Dalje je bil odkrit tudi podboj vrat z vklesano vinsko trto in listi, ki je bil pozneje vstavljen v temelje staroslovenskega svetišča kot vogelni kamen. Nekaj odlomkov rimskih kapitelov, odlomki rimskih stebrov kakor tudi 2 še ohranjena stebra, odkrita že 1909, pripadajo mogoče prav tako baziliki ali pa kakim drugim, do sedaj neznanim stavbam iste dobe kakor bazilika. Enako bo tudi z deli poznorimskega mozaika in s kosi mramornih plošč, razmetanimi po vsej planoti, s katerimi je bila tlakovana bazilika ali pa kake druge stavbe.

Tretja stavbna doba, za katero se pa danes še ne dá ugotoviti, ali je časovno pred stavbno dobo bazilike ali za njo, je bila odkrita neposredno pod obzidjem kastela. Do sedaj so bili odkriti samo neznatni deli temeljev, zgrajenih v slogu t. im. barbarskega zidu. Čeprav stoji poznejši poznorimski zid neposredno na teh temeljih, vendar ni v tesnejši zvezi z njimi. Zanimivo pa je, da ruševine rimskega kastela nahajamo 0,50 m pod današnjo površino zemlje in segajo delno do 1,70 m, ponekod še celo več in smo prišli šele v globini 1,70 m do temeljev starejšega zidu, ki sega še nekako 1 m globlje.

Na ptujskem Gradu imamo potemtakem zanesljivo ugotovljene 3 rimske stavbne dobe: kastel z obzidjem pripada zadnji. Ni izključeno, da se tu odkrije še kaka stavbna doba, ker imamo ostanke neke druge skrbneje zidane stavbe v neposredni bližini kastelnega zunanjega obzidja, katerega se v resnici skoraj dotika. Ali ti ostanki pripadajo kaki novi stavbni dobi ali so istočasni s kastelom, bodo pokazala prihodnja raziskavanja.

Poleg že naštetih fragmentov iz starokrščanske bazilike je bilo odkritih tudi precej drugih rimskih predmetov, ki ne predstavljajo nobene posebnosti in katerih število ni posebno veliko, kar zopet dokazuje, da je ta prostor imelo v rokah vojaštvo, ki ni razpolagalo z večjim številom dragocenih predmetov. Večje je le število črepih domače provincialno rimske keramike, redkejša je že sama imitacija terrae nigrae in terrae sigillatae, medtem ko je bilo prave terrae sigillatae in terrae nigrae najdeno vsega samo nekaj neznanih odlomkov. Koščki stekla so prav tako skromni, poleg tega pa še neznatni in neuporabljivo majhni. Dalje smo našli nekaj odlomkov rimskih opek s tukaj že znanimi žigi in nekoliko rimskih fibul. Kosi orožja so prav tako redki. Najzanimivejša med temi drobnimi najdbami je vsekako bronasta ploščica, pritrjena nekda na ščit; na tej je punktirano ime lastnika in ime izposojevalca ščita.

Zanimiva najdba, ki pripada rimski dobi, je livnica, odkrita v bližini podstavkov za stebre neke lope. Verjetno je bil kraj sam tako prekrit, a sledov o tem nismo odkrili. Delno ohranjen je kalup za vlivanje poznorimskih bronastih posod. V neposredni bližini so bile najdene razbitine drugih podobnih kalupov. Ta livnica ima za nas z ene strani čisto metalurški pomen, z druge pa bomo na njeni osnovi lahko sodili o poznorimski kovinski industriji v Ptuju, ker je to za sedaj prvi znan primer te vrste.

Vse te rimske najdbe na ptujskem Gradu predstavljajo lep prispevek k poznavanju rimske dobe v Sloveniji, še bolj pa k zgodovini rimskega Ptuja, Poetovia. Bistveno nov na tem kraju je kastel in sploh vojaška postojanka, bistveno nova je pa tudi ugotovitev starokrščanske bazilike. Čeprav z ozirom na rimsko arheologijo Slovenije ti objekti res ne predstavljajo do sedaj nepoznatih primerkov, je pa livnica že sedaj za vso Slovenijo popolnoma nov objekt.

Ilirska naselbina

Popolnoma slučajno smo pri izkopavanju staroslovenskega grobišča naleteli tudi na močno ilirsko naselbino. Ta je samo deloma raziskana, in sicer na tistih mestih, kjer je bila v zvezi s staroslovenskim grobiščem ali v zvezi z do sedaj odkritim rimskim delom. Poskusni kopi, ki smo jih izvršili, so z ene strani dali dosti jasno podobo, z druge pa negativno. Večji del naselbine, posebno tam, kjer debelina plasti ni posebno velika, je zaradi poznejših rimskih stavb, deloma pa tudi zaradi staroslovenskega grobišča v veliki meri že prekopan, deloma tudi popolnoma uničen, ker so plasti preobrnjene. V mnogo primerih se je ilirska plast nahajala takoj pod prstjo, pod njo pa je bila zopet rimska plast.

Površinsko se je ilirska plast raztezala skoraj po vsem zemljišču, ki obsega staroslovensko nekropolo in rimske razvaline. Kateri del je bil prvi naseljen, danes še ni ugotovljeno. Naselbina predstavlja tipično ilirsko gradišče, ki je moralo biti nekdanj obdano z nasipi, o katerih pa doslej nismo našli nobenega sledu. Zaradi poznejših kultur na tem mestu jih bo verjetno zelo težko zaslediti. Debelina kulturne plasti je različna, prav kakor tudi globina. Na mnogih krajih je danes debelina ilirske plasti sekundarna. Preprežena z rimskimi razvalinami in zidovi na mnogih mestih ni več v prvotni legi. Izvzeti moramo najnižje plasti, t. j. plasti, ki so se nahajale pod rimskim delom in pa tiste, kjer ni bilo rimskih razvalin. V zadnjem primeru prihajajo v poštev samo neznatni deli zemljišča, ker so tudi staroslovenski grobovi zmešali kulturno ilirsko plast. Najlepši primer za to nam je staroslovenski grob otroka, ki je ležal tik ilirskega ognjišča. Niže ležeče plasti pa za sedaj še niso raziskane, izvzemši nekaj poskusnih kopov na ožjem prostoru, narejenih zaradi stratigrafskih podatkov. Globina, do katere sega ilirska plast, je po poskusnih kopih različna in odvisna od oblike tal v času, ko so se tu naselili Iliri. Tako je globina in debelina plasti na severu veliko večja kakor na jugu, kar priča, da je bilo na tej strani, četudi je danes popolna ravnina, nekdanj precej strmo pobočje s terasami. Na tej strani je tudi kulturna plast veliko večja kakor na južni strani, kjer se nahaja samo na posameznih mestih. Povprečna debelina ilirske plasti je okoli 1 m. dosega pa na posameznih krajih na severni strani tudi debelino 3,50 m. S površinsko prstjo, rimskimi razvalinami, gruščem itd. je

5,20 m do sedaj največja globina, do katere sega ilirska plast. Njena nedotaknjena debelina znaša na tem mestu 3,40 m, toda kulturnih ostankov, ako izvozamo 2 neznatna fragmenta pri poskusnem kopu ni bilo dobiti. Na drugem mestu, kjer smo dosegli skupno globino 4 m in kjer je ilirska kulturna plast ok. 2 m debela, predstavlja samo neko večjo vdolbino. Kulturni ostanki tudi v kulturni ilirski plasti niso stalni. Imamo sicer primere, kjer se nahajajo črepinje keramike ilirskega značaja že tik pod samo sedanjo prstjo, ki ima poprečno debelino 0,40 — 0,50 m, redko tudi 0,60 m. Toda ti primeri so sorazmerno zelo redki in vedno samo tam, kjer so v neposredni bližini razvaline rimskih poslopij, kar dokazuje samo o poznejšem prekopavanju teh mest, nikakor pa ne nekdanje ilirske plasti. V takem primeru se ne smemo čuditi, ako pod ilirskimi kulturnimi ostanki zopet naletimo na rimske. Nedotaknjeni deli plasti so samo v spodnji polovici, navadno pod gladino rimskih temeljev. Kulturni ilirski ostanki pa se v nedotaknjenih plasteh tudi ne pojavljajo takoj v začetku, temveč šele pozneje. Tako je v plasti debeline 1 m gornji del do $\frac{1}{3}$ popolnoma prazen. Prve najdbe so šele v globini 0,30 — 0,50 m. Največ kulturnih ostankov leži v plasti 0,50 — 0,80 m, potem so do 1 m zopet redkejši ali pa popolnoma prenehajo. Isto smo opazili tudi tam, kjer je kulturna ilirska plast veliko močnejša. V prvih 0,30 — 0,50 m ni sploh nobenih ostankov. Šele pozneje se polagoma kažejo in jih je vedno več, nato pa zopet polagoma ali naglo prenehajo, kljub temu da je pod njimi še znatna debelina kulturne plasti, ki predstavlja samo bazo naselitve.

Ugotovili smo, da naša naselbina ni bila samo začasna, marveč trajna. Prav tako ni bila samo neke vrste trdnjava ali gradišče, uporabljeno samo v primeru nevarnosti, kakor je to ugotovljeno za veliko število gradilišč v Dalmaciji in deloma tudi v Bosni in Hercegovini. Prav tako naša naselbina ni predstavljala neznatne slučajne poselitve, marveč je bila že v začetku izbrana kot trajno prebivališče. Kolikor se je do sedaj dalo ugotoviti, ni bilo niti v samem začetku naselitve začasnih jam (zemunic), ki bi se bile rabile do izgotovitve stanovanjskih stavb. Do sedaj smo odkrili samo 2 hiši, od katerih je 1 ohranjena v celi osnovi, medtem ko je druga ohranjena le v širini 1 m, ostali del pa je uničen zaradi postavitve obzidja, ki obdaja planoto. Obe hiši ležita na nekdanjih tleh tega prostora. Osnova stavbe, ki je samo deloma ohranjena, je ležala ok.

2,10 m pod današnjo površino, medtem ko je druga, ki je cela ohranjena, ležala ok. 3,20 m globoko. Kulturni ostanki so bili pri eni kakor pri drugi istega značaja, istih oblik in iste tehnične izdelave, tako da z vso gotovostjo lahko trdimo, da sta bili obe istočasni. Po obliki sta stavbi štirioglati, tipa megarona. Ohranili sta se zato, ker je bil njun pòd nekoliko poglobljen. Kakor sem že omenil, je širina delno ohranjene stavbe danes še 1 m, dolžina pa okoli 10 m. Dimenzije druge stavbe so pa 5,20 m v dolžino in 2,30 m v širino. Pri gradnji teh stavb leseni stebri in koli niso bili vkopani v zemljo, marveč so bruna polagali kar na zemljo. Zato je toliko težje iskanje osnov nekdanjih stavb, ker ni vdolbin stebrov, ki bi dale jasno podobo tlorisa. Stavbe so bile pa tudi drugod, kjer bi jih bili morali odkriti že glede na najdena ognjišča. Pri ohranjenem tlorisu cele stavbe je bila najdena cela vrsta zoglenelih brun, ki so bila nekdam del zunanjih sten hiše, pa so danes ležala porušena v notranjosti hiše in zunaj nje. Dolžina posameznih ohranjenih brun je še do 1,50 m, širina do 0,30 m, debelina do 0,15 m. V obeh stavbah so se našli tudi ostanki ognjišč. Medtem ko je bilo pri eni stavbi ognjišče še v prvotni legi sorazmerno zelo dobro ohranjeno, je bilo v drugi že uničeno in so se našli le še deli ognjišča, ki pa niso več bili v prvotni legi.

Vsega skupaj je bilo do sedaj odkritih 14, odnosno 15 ognjišč, ako vštejemo sem tudi pravkar omenjeno uničeno ognjišče v stavbi. Tudi za druga ognjišča moramo domnevati, da so bila vsa ali vsaj po veliki večini v notranjosti nekdanjih poslopij, čeprav ta danes niso več ohranjena in se iz že zgoraj omenjenih razlogov tloris ni mogel več ugotoviti, posebno še ako ni ostalo nikakih sledov nekdanjih brun. Pri posameznih ognjiščih so bili sicer včasih ugotovljeni deli brun, toda kljub temu osnove hiše nismo mogli zanesljivo ugotoviti.

Ognjišča so ležala na različnih mestih prav kakor so bila tudi v različni stratigrafski globini. Tako je ognjišče v delno ohranjeni stavbi ležalo 2,05 m pod današnjo površino, deli ognjišča v drugi stavbi pa prav tako samo nekaj cm nad osnovo. Ostala ognjišča, kolikor so vsaj deloma še »in situ«, leže v globini 0,50 — 2 m. V prvotni legi je bilo še 9 ognjišč, ki so vsaj deloma ohranjena. Največ jih je bilo odkritih v globini 1,50 — 2 m. Dve ognjišči, ki sta ležali 0,50 in 0,70 m globoko, predstavljata, četudi sta delno še v prvotni legi, verjetno ognjišči iz poilirske, t. j. rimske

dobe. Nimata pa istega značaja kakor druga, ker je tukaj samo rdeča žgana zemlja in ne za uporabo izgotovljeno stalno ognjišče. Zato je tembolj možno, da je tu edino mesto začasnih rimskih ognjišč, kljub temu da imamo v bližini črepinje ilirske keramike, ki so pa lahko, in celo verjetno, — dospele sem s poznejšim prekopavanjem. Drugi fragmenti nekdanjih ognjišč, ki so ležala na posameznih mestih v globini 1,50 — 2,50 m (v globini 2,50 m je bilo samo 1 ognjišče, medtem ko so bila vsa druga ok. 1,50 m globoko) predstavljajo samo skromne dele nekdanjih ognjišč, ki so bila verjetno kje v bližini samih fragmentov in jih ne nahajamo več v prvotni legi. V takih primerih je navadno več fragmentov skupaj, bodi eden poleg drugega ali pa eden nad drugim v vseh mogočih legah. Skoraj vsa ognjišča leže na vrhu, oziroma na dnu kulturne plasti. Malo pa je primerov, da bi se kulturna plast še nadaljevala pod ognjiščem.

Tehnična izdelava ognjišč je v osnovi vedno enaka, a vendar se loči v posameznih tehničnih podrobnostih. Ognjišče se vzdiguje vselej nad okoliškim zemljiščem za nekako 10 — 15 cm. Odkrili nismo niti enega primera, kjer bi se bilo ognjišče obnavljalo in bi nam bili ohranjeni vsaj dve njegovi plasti. Pri stavitvi ognjišč so postopali na 3 različne načine. V največ primerih imamo ognjišča, kjer so v vodi razmočeno glino razmazali enostavno po zemlji in po tleh v debelosti nekaj cm, včasih v tanjši, včasih v debelejši plasti. S tem so naredili t. im. pòd (patos) ognjišča, ki je bil čisto prost, neobzidan in je že kot tak služil za uporabo. Drugi, a veliko redkejši primer je, da je bila osnova, na katero se je mazala glina, narejena iz drobnejšega okroglega kamenja. Tretji, prav tako redek primer je, da je osnova narejena iz ene ali dveh plasti keramičnih črepinj.

Ognjišča so ali okrogla ali pa elipsoidna, kolikor moremo danes soditi po ostankih. Tudi njihova razsežnost je bila različna. Najbolje ohranjeno ognjišče, okrogle oblike, ravno, z nekoliko povešenim robom je imelo okoli 1 m v premeru.

Kulturni ostanki iz te dobe so bili največ grupirani okoli ognjišč. Tu so bili pogosto odkriti ne le nešteti fragmenti raznih keramičnih izdelkov, temveč tudi cele posode. Vse to dokazuje, da so bila ta ognjišča v notranjosti poslopij, ne pa na prostem. Razumljivo je pa, da se keramične črepinje nahajajo tudi na drugih mestih kulturne plasti in ne samo okoli ognjišč.

Značilen pojav, znan povsod na najdiščih tega značaja, je, da se poleg ognjišč ali pa vsaj v njihovi neposredni bližini nahajajo veliki glinasti uteži piramidalne, konične in podobne oblike. Podobno pogostni kakor ti so pa tudi okrogli glinasti uteži v obliki velikih obročev (kolutov), ki niso služili kot podstavek za posode. Še večje je število majhnih glinastih vretenc bikonične, konične, okrogle, ploščnate in drugačne oblike, ki so jih uporabljali kot uteži pri statvah. Bili so najdeni poleg samih ognjišč ali pa v drugih delih kulturne plasti.

V bližini ognjišča št. III je bil najden del strtega kipca ploščate oblike s sumarno glavo na dolgem vratu. Ohranjena roka je vodoravno iztegnjena, pozneje zavita navzdol in ima z vrezki zaznamovane prste. Predstave na glavi so sumarne, nos plastičen, plastična tudi okrogla ušesa z vdolbino v sredi, nepravilna okrogla vdolbina predstavlja usta, dve razi pa nosnice. Ta kipec je do sedaj edini plastični izdelek, odkrit na našem najdišču, in predstavlja ženski idol kakor tisti, ki je bil najden v Mariboru, in kipec, ki je bil najden na Ljubljanskem barju, le da se ta dva po obliki razlikujeta od našega.

Ogromno število keramičnih črepinj nam nudi pogled v bogato keramografijo ilirske dobe na našem najdišču. Čeprav tozadevno gradivo še ni popolnoma proučeno, so vendar glavne oblike keramike na našem najdišču že jasne ter kažejo podobo časa, ki mu naselbina pripada. Keramično gradivo, ki je razdeljeno po ognjiščih, kakor je bilo grupirano tudi v samih plasteh, se ne razlikuje po oblikah, čeprav je bilo najdeno pri raznih ognjiščih. Z drugimi besedami, vsa ognjišča imajo vedno keramiko istega značaja, kar zadeva obliko. To pa pomeni, da so tudi kronološko iz istega časa. Omenjam pa, da ilirski del ni popolnoma raziskan. Toda tudi tam, kjer so bili narejeni poskusni kopi, ki so bili včasih delno tudi razširjeni, smo dobili keramiko vedno istih oblik, zato časovna razlika ne bo velika.

Keramični izdelki, posebno posode, so izdelani iz dobro očiščene zemlje, so dobro pečeni, kažejo pogosto sledove požara, zato so popolnoma deformirani. Zunanja površina je bila pri vseh boljših posodah mehanično uglajena. Glavne do sedaj ugotovljene oblike so skodele konične oblike z ravnimi stenami, včasih z navznoter upognjenim robom, ki je ali gladek ali pa okrašen s poševnimi, vzporednimi, ožjimi ali širšimi žlebiči. Dalje imamo

plitve skodele polkroglaste oblike s podobnim robom kakor zgoraj. Dosti pogostna oblika so tudi polkroglaste skodelice z nizkim, komaj vidnim vratom ali brez njega in z neznatno navzven zavihanim robom. Isti tip skodelice je pa lahko v spodnjem delu tudi koničen. Dno je pri teh skodelicah označeno samo z omfalosom. Trakast ročaj pa veže rob z ramenom posode in je veliko višji od roba. Prehod k amforam, toda s širokim ustjem, predstavljajo nizke polkroglaste posode, včasih tudi konične v spodnjem delu, z ostrim ali blagim prehodom iz ramena v trebuh, z izrazitim nižjim vratom, z nekoliko navzven zavihanim robom in z dvema trakastima ročajema, ki vežeta rame z ustjem. Tudi tukaj je dno označeno samo z omfalosom, ki je tudi pri drugih oblikah zelo približljiven in nadomešča ravno dno. Pri večjih posodah, katerih osnovna oblika je bikonična amfora, je dno usločeno v celi širini, tako da je na notranji strani amfore nastala do 5 cm visoka vzboklina. Amfore niso tako pogostne, čeprav so bili fragmenti najdeni v dosti veliki množini. Osnovna oblika je bila bikonična amfora z ostrejšim ali blažjim prehodom iz ramena v trebuh. Nekatere teh oblik imajo še vsa znamenja nekdanjega bronastega časa, visoki, široki cilindrični vrat z navzven upognjenim vodoravnim robom ter z visokim trakastim ročajem. Često je prehod iz slabo označenega ramena v zelo širok in visok vrat na sredi nekoliko stisnjen, skoraj neopazen. Med raznimi drugimi oblikami zavzemajo eno prvih mest velike amfore z bikoničnim ali pa hruškastim spodnjim delom, visokim vratom in navzven vodoravno ali poševno upognjenim širokim robom. Prehod iz ramena v vrat je zelo blag in skoraj neopazen. Te amfore so pogosto zelo velike, do 40 in več centimetrov visoke in enakega premera. Kosi podobnih amfor so bili najdeni skoraj ob vsakem ognjišču, v večini primerov pa so bile zastopane tudi druge zgoraj opisane oblike.

Groba keramika, ki je slabše obdelana, včasih celo mešana s peskom in z neuglajeno zunanjo površino, obsega po obliki večje skodele in lonce z navadno ravnimi stenami, t. j. konične ali pa tudi jajčaste oblike itd. Navadno te vaze niso profilirane, imamo pa tudi dosti kosov podobnih posod, ki so imele profiliran rob.

Po kulturnem inventarju je naša naselbina v marsičem podobna naselbini na Pošteli, prav tako tudi raznim grobiščem, kakor so Hajdina, Pobrežje v Mariboru, Radvanje itd. Ne mislim za sedaj še, da se celotno gradivo v vseh podrobnostih ujema, toda

skupnih elementov je toliko, da vsaj ne bo velike razlike, če že naše najdišče ne bo popolnoma istočasno z njimi.

Kar zadeva okrasje, moramo priznati, da je razmeroma skromno zastopano. Tako imamo široke žlebiče na ustju skodel, včasih pa tudi poševne ali navpične plitve vdolbine na ramenu nekih posod, ki so po obliki dosti blizu amforam. Redki so tudi vrezani geometrični motivi na ramenu raznih posod. sestavljeni večinoma iz visečih ali stoječih trikotnikov in žigosanih (?) malih krožičev. Nekoliko pogostnejši so plastični okraski na grobih posodah; to so nekaka vodoravna rebra brez prstnih odtiskov ali pa s prstnimi odtiski in vrezki. Redki pa so fragmenti boljše keramike s plastičnimi okraski v obliki girlande.

Naša naselbina ima kulturo, ki se ujema z drugimi naselbinami in grobišči v soseščini, obenem pa ima popolnoma isti kulturni material z drugimi ilirskimi naselbinami in najdišči, ki so se razprostirala na jugu. Kolikor je sorodna z najdišči bolj na severu, zavisi to pač od podobnega značaja tamkajšnjih najdišč. Na vsak način pa se naša naselbina bolj nagiba proti jugu, proti bosensko-hercegovskim, dalmatinskim in hrvaškim najdiščem t. im. gradiščanske kulture. Od tujih vplivov neilirskih kultur moram tukaj omeniti predvsem t. im. slavonsko (Vučedol-Zok) kulturo, ki je v najožji zvezi tudi s kulturo Ljubljanskega barja. Naše najdišče ne kaže samo vplivov te kulture v posameznih oblikah, kakor je n. pr. mali vrč bikonične oblike z visokim cilindričnim vratom in trakastim ročajem, temveč imamo tudi neposreden import posameznih oblik, kakor so skodelice z nogo na štiri šape. Te skodelice pa na naše najdišče niso prišle z Ljubljanskega barja, temveč naravnost iz slavonske kulture vzdolž Drave.

Z najdbo teh elementov slavonske kulture na ilirskem gradišču na ptujskem Gradu se pa potrjuje moja na temelju posameznih najdb v Bosni in Sandžaku že zdavnaj izražena domneva, da pada začetek ilirske kulture še v čas trajanja slavonske kulture. Ilirska kultura se je deloma razvila tudi na temeljih slavonske, odnosno ji je ta dala nekaj elementov, ki jih je ilirska sprejela v svoj kulturni inventar, pozneje pa preusmerila.

Orodje je na naši naselbini ohranjeno v precejšni množini, toda redno je izdelano iz kamna. Takšne so ploščnate sekire pogosto nepravilne oblike, grobo izdelane, dalje sekire v obliki kopita (kopitaste sekire, Schuhleistenkeile) in kladiva z izvrtano luknjo

za ročnik. Kovinsko orodje, ako izvzamemo bronasto iglo, je tu neznano. Tudi orožja nismo našli razen 3 bronastih puščic. Ako sem prištejemo še nekoliko drobnih bronastih fragmentov, smo našli vse bronaste najdbe na ptujskem Gradu, ki bi pripadale ilirski dobi.

Po kulturnih ostankih spada ilirski del našega najdišča v prehodno dobo. Sicer imamo znatno število halštatskih elementov, toda bodisi zaradi konservativnosti, ali pa ker je naše najdišče res tudi nekoliko starejše, se je tu obdržalo mnogo oblik prejšnjih dob. Ako upoštevamo še trajanje slavonske kulture in veliko množino kamnitnega orodja, dokazuje vse to, da železna doba na naši naselbini še ni prišla do pravega izraza. Časovno je pa mogoče tudi nekoliko drugače. Nekatere naselbine z ilirskim prebivalstvom na jugu imajo skoraj enak material in enake oblike posod, a vendar tu in tam tudi že zgodnje latenske fibule. Kljub temu pa za sedaj nikakor ne bi mogel naše ilirske naselbine vezati neposredno z rimskimi ostanki na istem kraju. Nekaj latenskih fragmentov keramike ne bo v zvezi z ilirskim inventarjem, temveč z rimskimi ostanki. V resnici je teh fragmentov zelo neznatno število, najdeni so bili vselej poleg rimskega zidovja in v grušču. V pogledu trajanja ilirske kulture je važno, da upoštevamo tudi gornji sterilni, toda ilirski del plasti, ki bo predstavljal prst, nastalo po odselitvi ilirskega prebivalstva s tega kraja nekaj stoletij pred prihodom Rimljanov. Drugi primer, ki potrjuje to domnevo, je pa tudi enotnost vseh materialnih ostankov, na katerih so se opazile samo neznatne evolucijske stopnje, ki bi jih pa morale biti veliko več, ako bi bila naselbina trajala do prihoda Rimljanov, in ki bi se morale pojaviti kljub vsej ilirski konservativnosti. Ravno tako bi morali biti tu tudi elementi poznega halštata in zgodnji latenski elementi, kakršni pa do sedaj niso bili odkriti.

Zaradi vseh teh činiteljev ne moremo in tudi ne smemo govoriti o kaki pravi kontinuiteti, ki naj bi bila na tem mestu trajala od halštata pa do današnjih dni. Presledek med naselitvijo Ilirrov in naselitvijo Rimljanov je bil daljši, prav tako tudi med Rimljani in slovanskim grobiščem. Resda danes še ni ugotovljen čas, kdaj bi bili postavili svetišče, toda verjetno to ni bilo takoj po prihodu Slovencev v Ptuj.

Popolnoma razumljivo je, zakaj so se Iliri naselili na tem kraju. Zanje je bila to naravna utrdba v bližini vode. Rimljani

so zopet imeli tukaj važno strateško točko. Slovani so ta kraj uporabili za stavbo svetišča zaradi lege, ker je hrib obvladoval ves kraj, kot grobišče pa, ker je bil kraj posvečen.

Ilirsko prebivalstvo naše naselbine se je bavilo z živinorejo, za kar pričajo najdene živalske kosti in grobovi, n. pr. rogovi koz, goveda in kosti prašiča. Dalje se je bavilo z lovom, za kar nam priča rogovje jelena in srnjaka ter kosti vepa. Ali so se prebivalci bavili tudi s poljedelstvom, za sedaj ni mogoče ugotoviti. Ostankov žitaric nismo našli, čeprav je bil pogosto odkrit zoglenel želod v bližini ognjišč in tudi v ohranjeni stavbi, kar bi pričalo, da je bil ta želod mogoče del ljudske ali živalske hrane. Zanimivo pa je, da so bila žita v večji meri odkrita po ilirskih naselbinah na jugovzhodu. Na tej podlagi bi lahko mislili, da so se tudi prebivalci naše naselbine bavili s poljedelstvom. Kljub bližini Drave je bilo do sedaj najdeno samo 1 večje vretence neke večje ribe. Na vsak način pa so ribištvo morali gojiti zaradi prehrane.

Tudi v pogledu obrti na našem najdišču za sedaj ne moremo dosti soditi. Mogoče je bila tu kovinska delavnica, kar pa ni gotovo, ker so prebivalci tudi po trgovini lahko dobili potrebno kovinsko orodje in orožje. Pač pa so kamnitne sekire in kladiva izdelovali na samem najdišču, za kar govori neobdelano gradivo ali pa gradivo, ki so ga šele začeli obdelovati in še ni dovršeno. Vsiljuje pa se vprašanje, koliko je bila obdelava tega gradiva skupna, to se pravi, koliko so to izdelovale samo posamezne za to izučene osebe in koliko je to izdeloval vsak posameznik po svoji lastni potrebi. Lahko bi domnevali le to, da je obstajala obrt za izdelavo keramičnih izdelkov.

Naša ilirska naselbina nas je postavila pred zgornja vprašanja in pred vrsto novih nalog, ki jih bo treba v doglednem času rešiti, kar bo pa mogoče šele tedaj, ko bo nadrobno preiskanih še nekaj podobnih, ako ne enakih najdišč.

REPORT ON ARCHAEOLOGICAL EXCAVATIONS
ON THE CASTLE-HILL OF PTUJ

In 1946

In 1946, the Ferk Museum at Ptuj and the Anthropological Institute of the Faculty of Medicine of Zagreb carried through excavations and investigations in the Old-Slovene burial-ground of the Castle at Ptuj. Owing to material and moral help of our authorities and our cultural and scientific institutions, the work has been made possible, and, notwithstanding the extension and considerable enlargement of tasks, the programme aimed at has been carried out in the same year.

Excavations took the time from July 23 to December 1, 1946 with only a ten days' stop in November. In the archaeological working section, composed by the Town Museum of Ferk, two archaeologists took part (Korošec and Bratanič), the former a specialist for palaeohistory and palaeoslav archaeology, the latter for the Roman epoch. Later on, under the necessity of working, one more specialist for the palaeoslav archaeology (Pavla Korošec), as well as several students of different subjects, volunteers, cooperated in the task. In October, the University of Ljubljana, too, sent a representative of its own (Prof. Klemenc), who came there together with his seminary, took upon himself the direction of the Roman part of excavations, and remained until the end of digging. The Anthropological Institute sent to Ptuj its own transportable anthropological laboratory with all instruments wanted. During the time of excavations the staff of the Institute counted 10—15 persons. Dr. Ivaniček looked over the anthropological section and laboratory. The anthropological section remained in the place from the first to the last day of digging. Now and then other scientists, too, were present, particularly those of Croatia, e. g. Dr. Abramić, Dr. Karaman. and Dr. Vinski, as well as others, who stayed there only for a short time. The number of professional workers in the place varied. At the first attempts all the members of the anthropological section were busy with exploratory digging. Later on, they were occupied in the laboratory with osteological finds. Considering this common and general work, we had hired,

at the beginning, only three or four workmen, afterwards, when the members of the anthropological section had ceased digging, we must employ more diggers according to necessities and character of working. The highest number of workmen was 60.

The expenses of digging were defrayed by the PRS (People's Republic of Slovenia) and the Faculty of Medicine of Zagreb.

So far as we may know to-day, the Old-Slovene burial-place has been, in its greatest part, discovered and examined during the digging in 1946. No new results have been obtained later on by exploratory diggings; this accords with the situation of the burial-place as well as grouping of graves.

One also hoped for finds from the older, i. e. Roman epoch, however, not for so many as there were, later on, brought to light by digging. Roman buildings shew such character and such dimensions that one was obliged to stop digging and put off the final carrying out of the programme. Therefore, excavations concerning the Roman epoch have not been carried through, this work shall be done in 1947, possibly even in after years. Unexpectedly, together with the Slovene burial-place, there has been discovered a large Illyrian settlement. This settlement has been but partly cleared and examined only where immediately connected with the Old-Slovene burial-place or Roman ruins. On single spots only, and by exploratory digging, the Illyrian epoch has been explored somewhat more minutely in order to get stratigraphic data and a clearer idea as to the situation of the settlement itself. Working shall be carried on this year.

The Old-Slovene burial-place

The Old-Slovene burial-place has been known since 1909, when Skrabar, searching for the Roman Castle, accidentally found the Old-Slovene burial-ground and discovered 66 graves showing the same character as other burial-places in Styria, i. e. Hajdina, Stari trg near Slovenji Gradec etc., as well as those of Slavonia: Bijelo Brdo, Kloštar, and the burial-places of the Pannonian plain. By means of sketches and notes, kept up by Skrabar, it was possible to state his working system as to digging, afterwards, this statement could be verified by our own digging. Skrabar's system consisted of a net of single trenches

in various directions, the ditches were at most 1 m. broad and of different length. Just for this manner of digging, in 1909, one conjectured that the ground had not been sufficiently explored, and there might be other graves not yet touched. These conjecture proved to be exact.

Last year we started exploratory digging close to the part investigated by Skrabar. Thus we tried to ascertain whether the burial-ground was extending also beyond the lines of demarcation stated by Skrabar. By exploratory digging our supposition proved to be right, i. e. the burial-ground was not limited to the part examined in 1909 only, but also extending beyond. Therefor we sistematically began to research into the whole plateau of the burial-ground.

To the W. this plateau is only some metres lower than the actual Castle. On three sides the plateau is surrounded by walls of later times. In the whole N. length of it there is a long building, the old granary of the Castle. The burial-place extended along-side of the whole plateau from E. to W. The graves were chiefly grouped to the S. side. In the E. half of the plateau a part of the burial-place is extending also to the N. side, while in the W. part but single graves have been found on the N. side. The centre of the burial-place was probably in the S. part, in all probability on the spot where, later on, in the 18th or 19th cent., a building had been constructed, one part of which has been kept up till now while only the groundwork has remained of the other part. During the construction of this building almost all those graves had been thrown across, only here and there some fragments of a skeleton have been found.

The burial-place of the Ptuj Castle belongs to the kind of plane burying-places with graves placed in rows, which is peculiar and common not only to the culture of our burial-place, but also to the W. The sides of the graves, dug into the ground, were not faced with stones, nor was there use to cover the walls with any material. It is true we found some graves where behind the head, or at the feet, sometimes also on the sides, one or more stones had been placed, nevertheless, this must not be interpreted as a passage from usual graves dug into the ground to such ones built in stone, that happened accidentally: where the grave-diggers met single stones, remains of ruins of Roman buildings, they

placed them at the grave sides so that they might not fall on the corpse. It did not matter where these stones were placed. There are graves where no regard had been taken to the dead, where the corpse had been buried with pieces of ruins and stones. Owing to the character of the ground, it was not always possible to ascertain how the grave had been dug in, but by some graves, especially by one of them, where the technical work is well kept up, we may conclude that graves had been regularly dug into the ground in the shape of a quadrangular hole with upright sides and flat bottom. Burying in irregular pits cannot be assumed. We could not state the number of such regular graves, as they were found either in ruins or gravel. We could take in account only the graves dug into the humus or some other sort of ground, later on filled up with a different sort of earth. Here we have no such examples, and the walls of the graves as well as their fillings are of like material.

Till now scientists wrongly thought the dead were buried, in our graves, in their garments and ornaments, but without coffins or planks. Such suppositions have been completely refuted by our excavations of the last year. It is true we found a coffin only with one skeleton, but 5 skeletons lying on a plank and covered with a plank; we found, futhermore, 19 graves with planks under skeletons. These planks are kept only in some rotten and, partly, charred remains. By these examples we may suppose that a great part of the dead have been laid on planks, as well we are permitted to conjecture that a considerable part of them have also been covered with planks. Unhappily, very little or nothing of those planks has been kept up till now. Coffins and planks are surely not typical for our burial-ground only, undoubtedly such use was common to other necropolises of our country. But as the planks were decayed, one could not state the fact at once, and other trifling particulars had not been regarded. To be sure, we have some examples even in our burial-place which almost exclude any use of coffin or plank.

Nearly all skeletons of our necropolis had been buried with their crania towards the W., so that the faces were turned towards the rising sun and, consequently, the feet towards the E. Among 217 skeletons, found in 1946, there are some ones for which the position could not been ascertained. With 127 skeletons we could

ascertain an exact position W. to the E. as described above, while some of them are turned otherwise, either SSW. to the NNE., or NNE. to the SSW. 35 of them are turned towards the N., 36 towards the S. In some cases the deviation towards another cardinal point amounts even to 30°. But such examples are rare, we have no more than 5 skeletons where deviation from the usual direction W. to E. amounts to more than 20°, viz 4 from these 5 examples towards the N., and only one towards the S. In 1909, there was but one skeleton, among 66, deviating towards the S. This number added to the last finds gives as sum 283. Among these skeletons 192 were regularly faced W. to E., 35 deviated towards the N., and 37 towards the S. For 19 examples exact direction could not be ascertained. However, the basic position W. to E. is ascertained here too.

Some scientists mean burying direction had been determined on the very day of burial, but our burial-place proves that the orientation had been determined beforehand. In the opposite case the percentage of deviation from W.—E. would be more considerable.

We scarcely found a third part of the whole as deviated from the usual orientation. Causes for deviation: ground, walls and ruins of old buildings, necessities of digging and burying, insignificant displacing of the corpse in the grave, shrinking of the earth. Owing to such circumstances, we found the crania of the dead either in regular position, or laid on the left or right side, sometimes the skull lower than the skeleton. We found skulls pressed into the chests, jaws widely opened, or even the lower jaw put into the abdominal cavity etc. Similar with other parts of the skeletons.

All the skeletons of our necropolis were lying on their backs, their legs stretched out, mostly also with their arms stretched out and laid against the body. There are but few skeletons with one or both arms in another position. We found but three skeletons with their arms folded, four skeletons had their left arms stretched, while the right ones had been laid on the chest, or abdomen. One cannot explain why they had been buried in this wise. One may suppose that normal positions had been changed by chance owing to sinking of the soil.

The skeletons are kept up in different conditions. Children's skeletons are the most decayed, but also some others are in very

bad state for the structure of the ground. Several skeletons had been destroyed, completely or partially, when, later on, there had been set up new buildings, or the ground levelled for tilling. The depth of the graves varies between 0.5 and 1.5 m. below the ground surface. Though skeletons often lie side by side, one must not conclude to so called double graves, a few cases excepted; such graves are comparatively frequent in Dalmatia. These double graves had been found here by Skrabar. We have stated that they had not been dug out at the same time. Though, here and there, two skeletons lie very near, they had not been laid in a like horizontal position, we have found, e. g., the skull of the one in the level of the shoulders of the other. It is very interesting that two coupled skeletons are not of a different sex, as one might think that in such double graves had been buried consorts. Only on one spot of the necropolis we found skeletons lying one above the other in two strata, though, we could ascertain that they had not been laid one upon the other, but those beneath were older, and they had been buried earlier. However, one must not suppose a greater lapse of time between them.

As to the funeral gifts, we only found them with 88 of 217 skeletons. Some gifts are poor, but we also found some very rich ones. Most gifts have been found with skeletons of women. Men's graves are much poorer. Few weapons and tools. However, much more weapons were found in our necropolis than in any other burial-place of the Old-Slavs. Here and there, even in children's graves, were found trinkets and tools.

Ornaments of our ancestors consisted mainly of various temporal rings, principally S-shaped with mail links. Most of them have a diameter to 3 cm. while greater ones are much rarer. But also these latter have been found, with two exceptions only, together with those of a diameter below 3 cm., as well as together with other objects which are characteristic for the Old-Slav civilization, not only in our country, but wherever Slavs had formerly inhabited. We dug out 153 S-shaped rings, as above described. Only 20 rings with cones, likewise only 20 rings with an ordinary spiral loop. Of otherwise shaped rings there are but few specimens. Rings were used not only as temporal ornaments, but also as pendants to glass-bead necklaces if, rather, one does not suppose that they owe such position to sinking of the soil.

In any case such happening must be excluded for fingers, where they were used as finger-rings. A particular kind of temporal rings, in our burial-place, is represented by rings with a common or spiral loop at one end and with a little hook at the other. There were found some samples thereof.

Ear-rings are a particular matter. In our burial-places we have found, till now, only two species of them. To the first belong the ear-rings of Bijelo brdo type, cast in brass or silver. In the lower hemicyclic part of these ear-rings there are cast two or four beads and a grape-shaped pendant. Their filigreed models came from Byzantium. Last year we found 49 samples of this species, they mostly show insignificant differences in their particulars, but we may distinguish some subspecies of this class. The other class, already known, is represented by semilunar or lunar ear-rings, likewise cast in brass, engraved, or enamelled. We found 12 engraved ear-rings, all their decorations represent engraved semicircles. But two of these rings show vegetal motives. These ear-rings are mainly of the same type. The group of enamelled rings presents vegetal and animal motives. The inlaid enamel is of various colours: green, red, blue, white, and black. We found 12 of such ear-rings. With regard to their forms one may distinguish several types; as to the work or to enamel resp., we divide them in two types: 1. *champlevé*, and 2. partitioned enamel.

A new species is represented by an ear-ring with a star-shaped pendant instead of grape pendants. It is the only sample as yet known in the culture our necropolis belongs to. It is a home production made after Byzantine filigreed models. Another new species, in our country, is represented by 4 ear-rings, found in two graves, one end of which is wound into a long spiral cone.

We also found a great deal of finger-rings, here and there to seven in one grave, and 4 on one hand. In the whole, 94 samples of different types and shapes mostly known already. To the most beautiful ones belong those with glass- beads fastened in metal. In some rings there were no beads, they had been probably lost before given in the grave. There are several other characteristic finger-rings, e. g. twisted ones, rings with triangular, semicircular, and round profile resp., channeling rings, such ones with a quadrangular embossment imitating a stone, rings with more embossments, and rings of common wire with round or rhombic profile.

To the most beautiful ornaments belong the necklaces: torques, or such composed with various glass-beads with brass or glass pendants. One specimen has a bone pendant. Both torques and glass necklaces were already known in our places. The torques do not show new component parts. In our find-places they are known already in all specimens. These necklaces are twisted of three, sometimes four, brass wires of different thickness, with a hook at one end and a loop at the other. Into these necklaces is very often woven another thinner wire, itself twisted of two very thin brass wires. Ring-shaped pendants are very seldom with our torques. There is but one necklace with such a pendant out of 11 found last year. It is true, similar pendants are frequent in this period and sphere of civilization (Bijelo Brdo, Kloštar etc.). When digging in 1946, we found glass-beads and beads of vitreous mass in 16 graves. The whole number of beads is over 1850. There are single graves where only one or few glass-beads have been kept up. Maybe the deceased possessed no more, or the beads decayed, especially when composed of bad matter, what we often stated, especially for beads of vitreous mass, frequently found in utter decay so that a great deal of them could not be kept up. The greatest number of beads found in one grave is 416. Among glass-beads we often found cowries and various brass pendants, e. g. little bells, brass biconic beads, button-shaped brass pendants with loops on long hafts. Sometimes Roman money was perforated and used as a pendant. A bone pendant, as already said, is kept up in one sample only. Glass pendants we have found are but fragments of former Roman glass vessels.

First class ornaments in our necropolis are the so called bipartite pendants, which had been made of brass, and often silvered. 33 have been kept up, some of them in fragments. The upper part is always rosette-shaped, while the lower one has the shape of a leaf or heart. There are several types of these pendants, but in their ground-lines they are all alike. With two glass-bead necklaces we could ascertain the distribution of pendants between the beads. Thus, in the grave N° 181 where we had found 12 bipartite pendants and a good deal of glass beads, we stated 5 by 5 beads between two pendants. In another grave, N° 20, where we had found 20 bipartite pendants as well as many beads, there were but two beads between two pendants. It is probable

that pendants and beads were similarly distributed also in other places of that sphere of civilization, so far as bead necklaces with pendants there may be found at all. It is interesting that torques and bead necklaces are met with not only as contemporary, but, almost always, both kinds together with the same skeleton. When digging last year, we found several samples of this sort. Analogous samples of Bijelo Brdo, Kloštar a. o. confirm our statement.

Compared to necklaces, which are very frequent, there are no samples of armlets, which are very frequent in the places to the E. of ours in Slavonia. Considering the armlet found at Stari trg near Slovenji Gradec, we looked for such finds here too, but no trace of the kind could be ascertained. Easy to understand that fibulae are seldom. We have found but one with an engraved eagle and hollowed out enamel, it is quite alike to the fibula found at Stari trg near Slovenji Gradec.

We did not find out other characteristics of interest. However, there are some single particulars which cannot be related minutely in this report. The buckles, too, are all of the common type. There has been found a brass mounting of a belt, of a shape as yet unknown in our places. Tools are much less frequent than weapons, though they have also been found in quantities. Small knives have been found in 12 graves. It is not probable they had been used as weapons. We found three samples of flint-stones, two prickers, and only one whetstone. Likewise one sickle, which happened to lie outside of a grave.

Weapons are represented as follows: 4 big battle-knives, complete, or but partly kept up, 9 spurs, three of them found outside of graves, 1 arrow found likewise outside. Though, in proportion, weapons are poorly represented in our necropolis, we may say there have been obtained a great deal of data which could not be so surely ascertained elsewhere. Scarcity of weapons in our graves may be explained by the spirit of that times, when the Church severely forbade to lay into the graves ornaments and, particularly, ceramics, weapons and tools. Therefore, one case excepted, our burial-place does not possess any ceramics. We found but one small pot beside the skull of a skeleton, it represents the typical Old-Slovene shape.

However, though in the graves themselves, the small pot just mentioned excepted, one does not find any ceramics, earthen-ware

is proportionally well represented in connexion with the whole burial-ground. We found ceramic fragments of more than 150 vases. But a reconstruction, some few pots excepted, is not probable. These fragments were scattered, somewhat beneath the soil, all over the burial-ground. On one spot, close to the burial-ground we discovered 8 different vases aheap, some of them more or less damaged. These vases also explain the purpose of the fragments scattered over the burial-ground. Though these vases had not been laid into graves as, e. g. in other contemporaneous, or older Old-Slav necropolises, our fragments are parts of vases used in funeral service, but with the difference that our vases were probably intended to be placed on the graves after they had been broken beforehand. There are analogies permitting such conclusion. It is excluded to take these fragments for culture remains of a settlement in the place of our necropolis or on the ground of the actual castle, and suppose that, owing to erosion, they had been driven to the necropolis — there is no trace of such a settlement either contemporaneous or an older one.

Our necropolis gives the first firm support for further examination of Old-Slovene ceramics of the early Middle-Ages. Till now ceramics were scarcely known over the whole of Slovenia. Some small pots found in single places in Carniola, that was all. In the territory of Carinthia ceramics are much better represented, particularly in places situated outside of the actual boundaries of Slovenia, viz in Carinthia, Styria etc., countries in former times inhabited by our ancestors and having, even to-day, a high percentage of Slovene inhabitants. The forms of these ceramics are perfectly concurring with the ceramics of Ptuj Castle. Our ceramics likewise concord with the ceramics of other Slav countries. The chief type of the small pot is egg-shaped with the rim turned outside. We know several variants of it. There are pots with a broad orifice, pots almost cone-shaped with a soft passage to shoulders, small bowls of semicircular shape etc. The rim is usually turned outside and variously profiled. Some fragments belong to quite conic bowls with a flat rim, or the orifice somewhat inclined inside. Most ceramics are decorated with waving or horizontal lines. A great deal of them are decorated with simple dashes imitating sweeps. The bottom is decorated with rings, seals, crosses, encircled crosses and similar.

One of the main problems concerning our necropolis is the question, what impelled our ancestors to use just this place for their graves. As proved by all dates, the settlement was established on the ground of the actual town of Ptuj. Till now we know 283 graves of our burial-place, but just in the centre of the necropolis there had been destroyed at least 100—150, perhaps even 200, by buildings of later epochs and walls erected in modern times (we found a skeleton partially immured in these walls), as well by erosion on the S. slope, therefore, we may surely assume some 450 — 500 graves. Judging by this fact only, and supposing even 25 % of burials in this place, we may maintain with good reason that this settlement was very large. Judging by the epoch of our necropolis one must suppose for Ptuj one more contemporary burial-place. Our necropolis is not older than Xth and XIth cent., as proved by other burial-places of the same character and fixed by dated coins. This is also proved by our necropolis itself, where planks were used under and upon skeletons, as well as coffins, too, and coffins do not appear at all before the end of the Xth and beginning of the XIth cents. By its inventory our necropolis belongs to the period of a perfected cultural group with its centre to the east of our burying-place, somewhere in the Pannonian plain, the so called culture of Bijelo Brdo. Our necropolis is, moreover, situated in the neighbourhood of the so called group of Kottlach extending in the eastern Alpine provinces. Thereby one can understand the influence of this culture — Slav itself too — on our necropolis or, exactly, our settlement. Our settlement might have belonged to the one or the other culture group, nevertheless, surely there had been made use of this burial-place during the Xth and XIth cents. At that epoch the ecclesiastical organization was already very powerful in our countries, as proved by the Ecclesiastical delegates of the See of Salzburg, who had founded their church in our town, and had long since their residence at Ptuj. The church, where her power and control reached to, forbade burying in isolated places and disposed it only round about churches. Nevertheless, though there was a church at Ptuj with, to be sure, a cemetery around, there was, at the same time, a burial-ground, even our necropolis, in another place, where there is no trace of a church, a fact that can be stated by the character of burying itself. It is not difficult to explain why such

burying could take place in spite of the Church. Very likely the ecclesiastical authority had no knowledge of the necropolis and was not able to control it, as it was a secret burial-place, known only to the faithful followers of the religion of their ancestors. The rich gifts in these graves testify by themselves this burial-place was secret, as those gifts could never be put in there with the knowledge of the ecclesiastical authority. There are other points giving evidence, e. g. offerings proved by broken pieces of earthenware scattered all over the graves.

The very motive for the choice of this ground as a burial-place was the particular of it being sacred for the Slovene. Among the ruins of the Roman castle we happened upon remains of an Old-Slovene building sunk deep in the ground, not walled in, having but simply rough-casted earthen walls. The roof rested upon wooden posts set up on stone pedestals in the corners. The building measured 12×12 m., its central part was somewhat lifted up. Though this building is as yet only partially excavated, by its elements already known it may be compared with the similar building of Arcona, the ancient shrine of Svantovid, the only known Old-Slav sanctuary in the west. As to the likeness of Russian sanctuaries, there is only that one of Kiev which could be considered, but it is a good deal smaller. Undoubtedly, our building represents an ancient sanctuary of an unknown godhead. This sanctuary justifies the choice of the neighbouring ground as a burial-place. We possess material dates enough for conclusion that the sanctuary itself had been destroyed by the ecclesiastical organization long before the abandonment of the necropolis, but after the destroying of the sanctuary the followers of the old religion made secret use of the burial-place burying their dead in olden way with addition of funeral gifts, although in this regard, too, the influence of the Church is visible, for only a third part of graves show gifts, and mainly graves of women, as in such cases the Church suffered the old custom, here and there, when a control could not be practised immediately.

Concerning the technical aspect of our ornaments and other objects in our necropolis one sees that these productions had not been imported but made at home, sometimes very clumsily and roughly. They were often used such as they had come out of the casting-pattern, not fashioned at all, or

poorly finished. Considering these gifts, one hardly may think of certain influences. As far as we may observe, this work underwent the influence of prototypes, as there were granulated ear-rings with grape- and star- shaped pendants. To be sure, an influence of the Köttilach culture is visible, but this was a kindred culture of the nearest neighbourhood, and Slav as well. An immediate influence of great Germanic cultures of the Carlovingian and post-Carlovingian epochs is not observable anywhere. Even the fibula with an engraved eagle, equal to the fibula of Stari trg near Slovenji gradec, is no import nor a Germanic production, it had been made at home after prototypes which, it is true, lead towards the west, the idea of an eagle proves it, but this idea had, later on, been taken over by the Slavs and included in their cultural inventory. Likewise the spurs, which are different from Avar spurs. Their shape proves that the prototypes had come from the west and been taken over by the Slovene. Certainly, the Slavs had previously known another type of spurs, different of those of Germans, and attributed to Avars, but not to Slavs.

Besides these and alike articles, for which we must search for prototypes elsewhere, there are a great deal of objects of typical Slav make and pure Slav property, e. g. twisted necklaces, rings with triangular profiles, a ring with quadrangular relieve etc., and, particularly, temporal rings, and rings with S-shaped loops.

Taking in account the place of our necropolis, the sacred ground beside the former Old-Slovene sanctuary, the finds in single graves, as well as other factors, one sees that there is no question of a nationally mixed burial-place as someones try to present it. Our necropolis is an Old-Slovene one, quite without foreign admixtures, for grave inventory as well as for the dead buried in this place.

There is no connexion between the older, i. e. Roman period, which is represented just here, and our necropolis. In this concern one could at most consider the sanctuary with objects found therein as they, together with the sanctuary, would be older than the necropolis. Various elements of the material culture are often adduced as signs of transition from the Roman to the Old-Slovene period. In various places of Slovenia I did not happen, till now, on any clearly visible trace of the Roman culture kept up and observable with Old-Slovene finds. Unimportant traces may exist, but

they are of general, not local, character, and scattered everywhere over the Slav territory, especially in its southern parts. This fact may be explained without any difficulty, as, till now, there exists no place of finds in Slovenia older than Xth cent., only one case excepted: a belt belonging to the culture of Keszty. Only if one discovered find-places from about the epoch of the migration of nations and settling of Old-Slovenes, one could discuss a transition from the Roman period, if such transition existed at all.

Roman finds

Already in 1909, Skrabar happened on ruins of ancient Roman buildings and fragments of Roman provincial vessels. That first discovery of Roman ruins did not permit any clear insight, as made possible to-day in connexion with new discovered objects. One must remark that the Roman part has been greatly damaged by later constructions and levelling as well as by using of Roman materials for new constructions.

The building, first discovered in 1909, and excavated anew last year, has been preserved in its walls with entrance only at the northern and, partly, eastern sides. The kept up northern and eastern sides of the building are 17 and 5 m. long respectively. It had been carelessly built, though it is somewhat more solid than other constructions in this place. There are perhaps connected with this building also a series of stone pedestals for supports of a hall. These pedestals had been constructed rather solidly.

No doubt, the most important Roman object, discovered last year, but not yet completely excavated and examined, is the Roman Castle, searched for already in 1909. The Castle is W. to the just mentioned Roman building and pedestals. It is an extremely important monument for knowledge of the ancient Roman Poetovio. According to the excavations carried through, it was quadrangular, about 8 m. wide and, as far as excavated till now, about 9 m. long. Around this part — the real fortification — there was at a distance of 3,50 m. an enclosure wall probably defending the castle. At the castle and at the walls there are stone built buttresses, preserved till now. Perhaps other walls were also connected with the castle as their remains show a parallel direction E. W. In the northern part we have excavated about 30 m. of a

wall, while in the S. part there have been preserved but insignificant portions in length of some metres. The masonry of the castle is carelessly built. Layers of various stones change with layers of bricks and are very badly bound. In the walls we also found fragments of marble, probably parts of former better built constructions. All makes an impression of a hastily provisional building. Appearances prove that it had been built in the last Roman period in this place; it belongs to the late Roman epoch in our countries. This castle had been constructed as a bulwark for the road leading beneath the castle-hill and the Drava bridge. It had been built when the boundaries of the Roman empire had been pushed back from the Danube to the Drava. The remains show hasty working and provisional material from the nearest environs. The Castle fell in ruins in the migration of nations. The Slavs, settled thereabouts, choiced this place for their sanctuary and spoiled a part of the castle- and walls- foundations. We cannot yet explain the connexion of the above mentioned Roman building and the series of pedestals. But with regard to the walling one might say they belonged to the same period as the castle and were military objects likewise strictly connected with the castle.

The most important Roman object, discovered last year but not yet completely excavated and examined, is, undoubtedly, the Roman castle. In the castle walls there were fragments and bigger pieces of marbles, such fragments were also scattered all over this ground in rubbish and earth. These fragments point to a building period of more peaceful times in this place, a period of more solid masonry and use of marble, in the first place the marble from the local quarries of Pohorje.

Probably to this period belong stones or fragments found here and there and, later on, used partly as corner-stones of the Old-Slovene sanctuary. The situation of these Roman buildings is not yet fixed. Possibly the mentioned fragments are the only traces of them.

Perhaps to the same architectural epoch belongs also the Old-Christian basilica fallen in ruins already in Roman days, in any case before the last architectural period, to say before the construction of the castle and military objects. We do not know how the basilica had been built up. We could only ascertain the place of its apsis, though walls are not preserved, and the holes of the

basis are filled up with rubbish. Although there are few elements enabling to verify the existence of this old Christian basilica, we have single proofs for our statement; e. g. the lower part of the marble mensa found at a distance of some metres outside the apsis. The upper part of the mensa has been found in the ruins of the Castle. A fragment of the altar enclosure-wall had been immured in the exterior walling of the Castle. A sandstone fragment with an engraved cross has been found in the rubbish filling up the Old-Slovene sanctuary. We found a door-post with sculptured vine and vine-leaves, later on immured as a corner-stone in the foundations of the Old-Slovene sanctuary. Some fragments of Roman capitals, fragments of Roman columns, as well as two columns kept up and discovered in 1909, may also belong to the basilica or some other buildings of the same period; likewise fragments of a late Roman mosaic, and marble plates of the floor of the basilica or another building, scattered all over the plateau. Immediately under the exterior walling of the Castle we could ascertain a third architectural period, but it is still indefinite whether it preceded or followed the architectural period of our basilica. Till now there have been discovered but insignificant parts of the foundation constructed in the style of the so called barbarian wall. The late Roman walling, although erected directly upon this foundation, is in no way closely united with it. Much interest has been stirred up by the ruins of the Roman Castle discovered already 0,50 m. below the actual surface. These ruins are partly 1,70 m. deep, and in this depth only one discovered the foundation of an older walling reaching about one more m. deeper.

For the Castle of Ptuj three architectural periods are surely ascertained, and the Roman castle with its walls belongs to the last one. There may be discovered, moreover, some other architectural period as there are remains of a more solid building in the immediate neighbourhood of the exterior castle walling almost in contact with it. For surer statements in this concern we must wait for further investigations.

Besides the mentioned fragments of the Old-Christian basilica there have been discovered other Roman objects; they have no particular value and have not been found in greater quantity, which proves that, later on, this place was held up by soldiers not disposing of valuable objects. We found more fragments of Roman pro-

vincial home ceramics, however, only few insignificant pieces of terra nigra and terra sigillata. Fragments of glassware are likewise rare. Furthermore, there have been found fragments of Roman bricks with already known seals as well as some Roman fibulae. Weapons are rare. The most interesting among these small finds is a small bronze plate, in its days it had been fastened to a shield, the names of the owner and of the borrower are dotted on the plate.

Another interesting find of the Roman period is a foundry, discovered near the post pedestals of a hall. Probably this place had a roofing, but no traces of it could be discovered. A model for casting of late Roman bronze vessels has been partly preserved in this foundry. In the immediate neighbourhood one has found fragments of similar models. This foundry is on the one hand of pure metallurgical interest, on the other we may judge by it of the late Roman metallurgical industry at Ptuj, as this foundry is the first model known here till now.

All these Roman finds at Ptuj represent a valuable contribution to the knowledge of the Roman epoch in Slovenia; they are particularly important for the town of Ptuj, the former Poetovio, itself. As essential and new discoveries we must consider the Castle and the military station as well as the Old-Christian basilica. Although these objects do not represent unknown examples with regard to the Slovene achaeology, there is the foundry, which is an object quite new for Slovenia as yet.

Illyrian settlement

When excavating the Old-Slovene sanctuary, by a fortuitous concurrence of circumstances, we found a large Illyrian settlement. It has but partially been made the subject of research on spots where it was connected with the Old-Slovene burial-place or with the discovered Roman wall already mentioned above. Exploratory diggings gave a pretty clear idea on the one hand, but on the other they were negative too. A great part of the settlement, especially in places where the earth layer is not very thick, and owing to searching for Roman buildings as well as for the Old-Slovene burial-place, is already dug up to a large extent, but in the parts where the earth layers had been turned over, the di-

struction is complete. In many cases the Illyrian layer has been found immediately under the soil surface, and under it a Roman layer again.

As to the area, the Illyrian layer was extending almost under the whole ground of the Old-Slovene necropolis and Roman ruins. Which part had been first settled, is still indefinite. The settlement represents a typical Illyrian stronghold-yard, probably walled round in former days, though now there exist no traces of such walling, and hardly an Illyrian wall may be discovered because of later cultures passing over such places. Thickness and depth of the culture layer are various. In many places thickness of the Illyrian layer is actually secondary. In many places this layer is intermingled with Roman ruins and walls and no more situated as originally. In this regard must be excepted the lowest layers under the Roman part and the layer where there were no Roman ruins. In the latter case but insignificant parts of the ground have to be considered, as the Illyrian culture layer had been overthrown also by Old-Slovene graves. Referring to this, we have the best example in the Old-Slovene grave of a child found close to an Illyrian hearth. The lower layers have not been examined, some exploratory diggings in a restricted place in order to obtain stratigraphic data are not worth mentioning on that account. The depth of the Illyrian layer is various and depending on the nature of the ground in the epoch of the Illyrian settling.

The layers to the north are much deeper and thicker than those to the south giving evidence that on this side, though quite plane to-day, there was in former times a rather steep slope with earth banks. On this side the culture layer is also much thicker than to the S. Though the Illyrian layer is somewhere 3,50 m. thick its average thickness is only 1 m. The depth of the Illyrian layer, the soil surface, Roman ruins and rubbish included, is, as ascertained till now, 5,20 m. Its untouched thickness on this spot is 3,40 m.; two insignificant fragments excepted, we did not find here any culture remains by exploratory digging. Characteristically these culture remains are not continuous. It is true there have been found ceramic fragments of Illyrian type immediately under the actual soil surface, 0,40 m. — 0,50 m. rarely 0.60 m. deep, but very seldom, and always in strict neighbourhood of ruined Roman buildings. This fact gives evidence of later digging

but not of an Illyrian layer. We must not wonder if under Illyrian culture remains we meet with such of the Roman epoch. Untouched parts of layers have been found only in the lower half, usually under the level of Roman foundations. In untouched layers Illyrian culture remains have not been found immediately near the surface, but deeper. E. g. in the layer 1 m. thick the upper third is completely empty. First finds come at sight only in a depth of 0,30 — 0,50 m. Most culture remains have been found in the layer of 0,50 — 0,80 m., deeper they are rarer, or not to be found at all. We have also stated the same there where the Illyrian culture layer is much thicker. At first, to a depth of 0,30 — 0,50 m. there are no remains. They appear only deeper, increase gradually and disappear likewise, but in some places disappearing is sudden though beneath there may be found considerably thick culture layers representing only the basis of the settlement.

Our settlement, as we could state, was not temporary, but a permanent one.

It was not more or less a stronghold or walled encampment utilized in peril like a great deal of walled places in Dalmatia and parts of Bosnia and Herzegovina, where such places, now and then, were used as refuges. Our settlement had been chosen as a permanent habitat at the beginning. So far as known, there had been, at the very beginning, no provisional earth caves used instead of fixed abodes. As yet, there have been found but two houses, one of them kept up in its whole foundation, from the other but a part 1 m. wide, while the remaining part had been destroyed when the plateau had been walled in. Both houses are situated on the former ground of this town. The foundation of the partly preserved house has been found about 2 m. 10 beneath the actual surface, while the completely preserved one lay 3 m. 20 deep. The culture remains show the same character, forms and technical skill proving contemporaneousness of both buildings. The form is quadrangular of the megaron type. They resisted because their bottoms had been a little deepened. The partly preserved house is now 1 m. wide and about 10 m. long, while the complete one is 2,30 m. wide and 5,20 m. long. Their builders did not thrive posts and stakes into the ground, they had simply laid beams on the earth, therefore ascertaining of foundations is so much more difficult for us as there are no post holes to show a clear ground-plan. Buildings

existed in other places too. Near a preserved ground-plan of a building we found many charred beams which had formerly formed parts of the exterior walls of a house, we found them ruined and lying outside and inside the house. Single beams are still kept up in a length of 1 m. 50, they are 0,30 m. broad and 0,15 m. thick. In both buildings there have been found remains of hearths. The hearth of one building is comparatively well preserved while that of the other building is ruined and only fragments could be found, but not in their original position.

On the whole, there have been discovered, till now, 14 or, the ruined one inside the above mentioned building included, 15 hearths. We must suppose the other hearths had also been all, or at least most of them, put up inside of former buildings, but they had gone to ruin by later constructions, and for that reason, as well as for absence of beam traces, a ground-plan with hearth places could not be fixed. It is true we found, here and there, fragments of beams near single hearths, but, nevertheless, the ground-plan of a single house could not be stated.

We discovered hearths on various spots and in different stratigraphic depths. For instance, the hearth in the partly preserved building has been discovered 2,50 m. deep, beneath the actual surface, while in another building fragments of a hearth lay but some centimetres deep. The remaining hearths, so far as being at least partly »in situ«, are lying 0,50--2,0 m. deep. Most have been discovered in depths from 1,50 to 2 metres. Two hearths found 0,50 m. and 0,70 cm. deep resp., though partly still in the original position, probably represent hearths of post- Illyrian, to say Roman, epoch. They both are not of the same type as the other hearths. Only red burnt earth, but no fixed hearth for permanent use. There may be, here, the only place of provisional Roman hearths, though in their neighbourhood there were found fragments of Illyrian ceramics, which had been probably thrown to that place by later digging. Other fragments of former hearths situated about 1,50 m. deep (but one of them 2,50 m. deep) represent insignificant parts of former hearths probably built up somewhere near these fragments, but their original position cannot be stated. In such cases there are usually lying more fragments together, either one near other, or in various positions. Almost all the hearths here have been found at the top, or at the bottom of the culture layer. In

very few instances the culture layer is continuing also beneath a hearth.

General technical execution of hearths is always the same, but particulars are different. The hearth is elevated some 10 or 15 cm. above the level ground. We did not find any example where the hearth had been mended and renewed so far as to show us at least two different layers. There are three structures of hearths. In most instances clay was simply mixed with water and spread over the rough ground, some centimetres thick. Thus the ground-floor of the hearth was made ready, it was not walled in and could be used as a fireground. Another structure was much rarer, it consisted of a basis of round pebbles, over which one would expand a layer of clay. As rare as this, there was a basis made of one or two layers of ceramic fragments.

So far as one may conclude from remains, our hearths were round or ellipsoidal. They were of different width. The best preserved hearth, round-shaped, flat, with a somewhat sunken rim had a diameter of 1 m.

Most culture remains of this epoch have been found in groups around the hearths. We not only found there numberless fragments of various ceramic products, but also complete vessels. This shows hearths were built inside of houses, not in the open air.

Big earthen weights are likewise characteristic here and everywhere in other find places of this character. These weights have pyramidal, conic and similar shapes. They have been found near the hearths or in the immediate neighbourhood of them. Likewise frequent are round earthen weights in shape of great rings. But much more frequent are small earthen whirls of biconic, conic, round, flat and other forms. They have been found near hearths as well as in other parts of the culture layer. They had been used as weights for looms.

Near the hearth No. III, there has been found a broken flat statuette with a sketchy head on a long neck. Its preserved arm is stretched out horizontally and bent down at its extreme, its fingers are marked by simple cuts. Its head is summarily sketched: a plastic nose, plastic ears with impressions in the midst, an irregular round impression represents the mouth, and two cuts the nostril. Till now this statuette is the only plastic production discovered in our find-place; it represents a female idol like that found at

Maribor and the statuette found in the Moor of Ljubljana, but, as to the form, both differ from our statuette.

The enormous quantity of ceramic fragments permits a clear insight to the rich ceramicography of the Illyrian epoch in our find-place. The relating materials have not been examined thoroughly as yet, nevertheless, the chief ceramic forms of our find-place clearly illustrate the epoch this settlement belongs to. The ceramic material distributed with single hearths and grouped in the layers do not differ as to their shapes, although found near different hearths. With other words: all these hearths always present ceramics of the same character as to the form. That means they belong chronologically to the same time. It must be remembered the Illyrian part has not been investigated thoroughly as yet. But wherever experimental digging had been carried through, we always got ceramics of the same shapes, consequently there is no great difference of time.

The ceramic productions, vessels in particular, are worked out of well cleaned earth, well burnt, but they had often been damaged and deformed by fire. The outside of all better vessels had been polished mechanically. As principal forms, as yet found, there are coniform dishes with plain sides, sometimes with inward bent rims, which are either smooth or ornamented with oblique, parallel, narrower or broader channellings, and flat semi-globular dishes with similar rims as above. Are also very frequent small semi-globular dishes with, or without, low scarcely visible necks and rims a little bent outwards. The lower parts of some dishes of the same type are conic, the bottom of such dish is only marked by an omphalos, a band-handle tying the rim to the humeral part of the vessel is much higher than the rim. Flat semi-globular vessels with wide orifices represent transition to amphorae, the lower part of some of them is conic, the orifice passes sharply from the humeral part to the body, these vessels have well marked low necks with rims a little bent outwards and two band-handles tying the orifice to the body. Here, too, the bottom is marked by an omphalos. Omphalos is also preferred with other forms, where it takes place of flat bottom. In greater vessels the basic type is a biconic amphora, the bottom is curved in the whole breadth so that the curved relief is some 5 cm. high. Amphorae are not so frequent, though there are many fragments of them. Their

basic shape is biconic with a sharper or softer transition of the neck to the body. Some forms show the characteristic of the former bronze age, such as high, big, cylindric necks with outwards bent rims and elevated band-handles. The humeral part is often slightly marked and almost imperceptibly passing to a very wide and long neck, which has a slight pressure in the middle. As a first-rate class among other shapes, there are large amphorae with biconic or pear-shaped bottom parts, long necks and broad rims horizontally or obliquely bent outwards. Their humeral parts pass to necks very softly, almost imperceptibly. These amphorae are some 40 cm. high, some ones even more, and alike is the dimension of their diametres. Fragments of similar amphorae have been found almost near every hearth, as well as nearly all other forms described above.

Rough ceramics are worse work, even mixed with sand, and have unpolished surfaces. Their principal forms are conic or egg-shaped dishes and pots etc. As a rule, these vessels are not profiled. however, we also found fragments of similar vessels with profiled rims.

For its cultural inventory, our settlement is in many regards similar to the settlement of Poštela and different other burial-places, e. g. Hajdina, Pobrežje at Maribor, Radvanje etc. We do not maintain it in all details, but there are so many common elements that ours may be considered as contemporary to the above mentioned places.

As for decorative features, ornaments are represented rather scarcely. There are broad channelings at the orifices of dishes, oblique or upright flat impressions on the humeral parts of some vessels shaped similiary like amphorae.

Engraved geometrical ornaments on the humeral parts of different vessels are comparatively rare, they mostly consist of pendent or upright triangles and small stamped circles. Somewhat more frequent are plastic ornaments on rough vessels, these ornaments are a sort of horizontal ribs with, or without, finger-prints and engravings. There have been found rare pieces of better ceramics with plastic garland-shaped ornaments.

The culture of our settlement accords with the culture of the settlements and burial-places in the neighbourhood, and, at the same time, its culture material is quite identical with that of

other Illyrian settlements and find-places to the south. Similar character and circumstances may be also proper to the find-places in the north, however, our settlement is gravitating towards the south, namely towards the find-places of Bosnia, Dalmatia and Croatia, i. e. the places of the so called Castellieri-culture.

As to foreign influences of non-Illyrian culture, we must mention in the first place the so called Slavonian (Vučedol-Zok) culture, which is also strictly connected with the culture of the Moor of Ljubljana. In our find-place we are enabled to state foreign influence by single forms, e. g. the small biconic jar with a long cilindric neck and band-handle, but we also find specimens of direct import, e. g. small dishes with four-clawed stands. These small dishes did not come to our find-place from the Moor of Ljubljana but from the Slavonian cultural area directly along the Drave.

The discovery of these Slavonian elements in our Illyrian Castelliere confirms the supposition I had made, long ago, relying upon single finds in Bosnia and Sandjak, to say the Illyrian culture had already begun at the time of the Slavonian culture. Illyrian culture, partly, also developed upon foundations of Slavonian culture, or took over from the latter some elements, which, afterwards, were accommodated in the Illyrian culture inventory.

We found a great quantity of tools in our place; as a rule they are made of stone. Such are flat axes, often of irregular form, roughly made, shoe-last axes and hammers with perforations for handles. Metal tools, a bronze needle excepted, have not been found here. Except three bronze arrows we did not find any weapons either. Adding, hereto, some small bronze fragments, we have counted down all bronze finds of the Castle of Ptuj which belong to the Illyrian period.

With regard to its culture remains, the Illyrian part of our find-place belongs to a period of transition. It is true, there are many Hallstatt elements, but either for conservativeness, or perhaps our find-place is really somewhat older, many forms of former periods had been kept up here. If one takes in account the Slavonian period as well as the great quantity of stone tools, one gets evidence the iron-age had not yet reached, at that time, its height of expression. However, as to the time, there are other probabilities too. Some southern Illyrian settlements possess like

material and like shapes everywhere, but here and there early La-Tène fibulae may be found. However, I could not yet connect our Illyrian settlement immediately with Roman remains in the same place. Some La-Tène fragments of ceramics may not be connected with Illyrian inventory, but with Roman remains. In fact, there have been found very few such fragments, and always near Roman walls in the rubbish. As for the lasting of the Illyrian culture, we are obliged to take in account the upper, Illyrian, part of the layer, which is probably a vegetable mould risen after leaving of the Illyrian population some centuries before the arrival of Romans. Another evidence for this supposition is the uniformity of all material remains, whereon but insignificant evolution could be noticed; if this settlement had lasted till the arrival of Romans, the evolution, despite the Illyrian conservativeness, would have been much more intensive. It is the same for late Hallstatt and early La-Tène elements.

Therefore, we may not speak of a regular continuity from Hallstatt till now here. The interval between the Illyrian and Roman settlements had been a greater one, likewise the interval between the Romans and the Slav burial-place. It is true, the time when the sanctuary might have been constructed is not yet definite, but probably that was not immediately after arrival of the Slovene.

Quite clear why Illyrians had settled in this place. It was a natural stronghold near the water. And Romans, too, found there an important strategic position. As well, the Slavs constructed there their sanctuary owing to the situation of the hill which commanded its surrounding, and they used the ground for their graves, as that place was sacred.

The Illyrian people of our settlement busied themselves with cattle-breeding, witness animal bones, corns, goats, cattle, swine. They gave chase to the stag, deer and wild boar, as horns and bones give evidence. As yet we could not ascertain any tillage. There have not been found any remains of cereals. Near the hearths we have frequently found charred acorns, possibly a part of human and animal food. It is interesting the cereals have been found in greater quantities in the south-eastern Illyrian settlements. Therefrom one could conclude the inhabitants of our settlement, too, occupied themselves with field-tilling. Although the river

Drave is near by, here has been found only one vertebra belonging to a bigger fish, but fishing must have been very usual.

For the handicraft, we cannot judge with certainty. Perhaps there were small forges, but we could not state, and the inhabitants might have had their metal tools and weapons by trade-way. However, stone axes and hammers had been made on the spot, we have evidence in the raw and not elaborated material. Were there skilled workmen or single persons working occasionally for their own needs, we cannot conclude. It is probable there existed a special handicraft for ceramics.

Our Illyrian settlement admits many questions and problems. We may hope to solve them after thorough explorations in similar places.

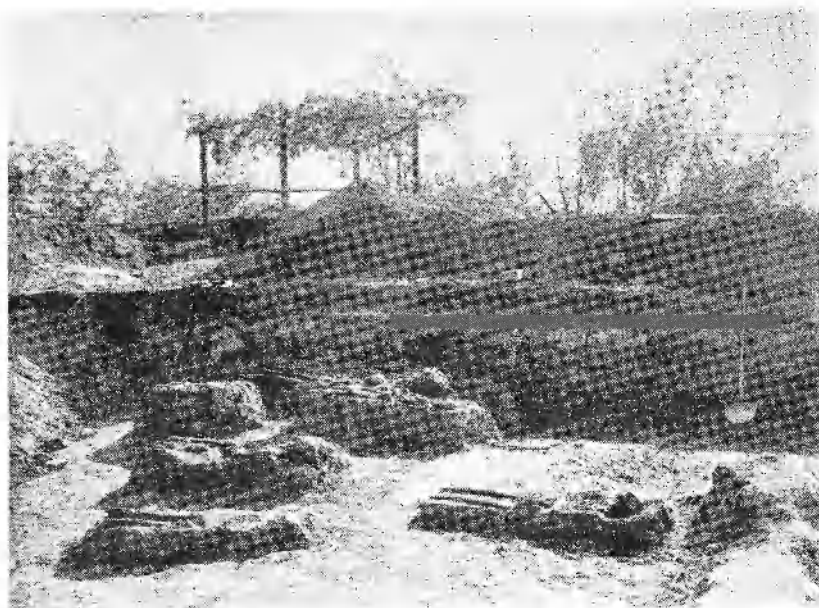
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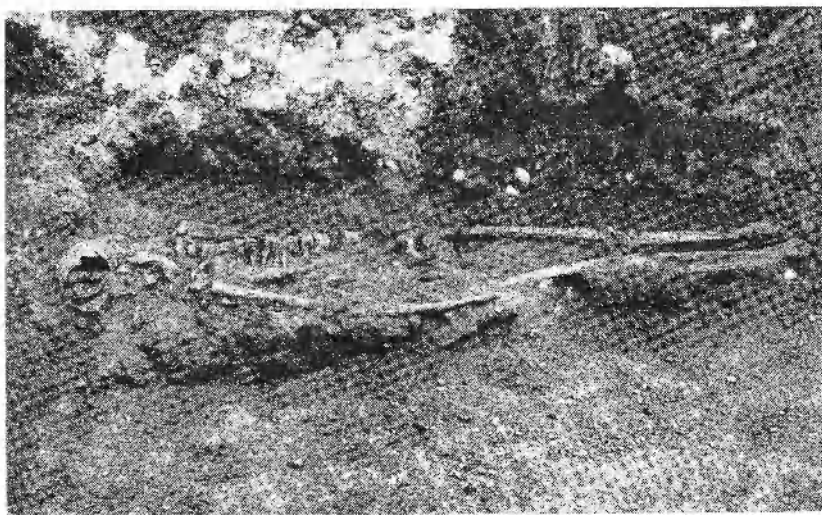
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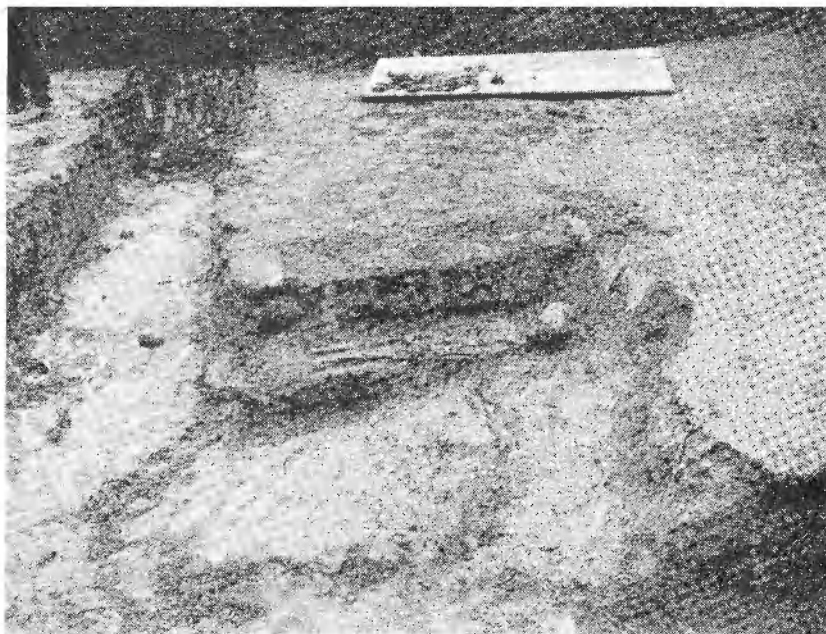
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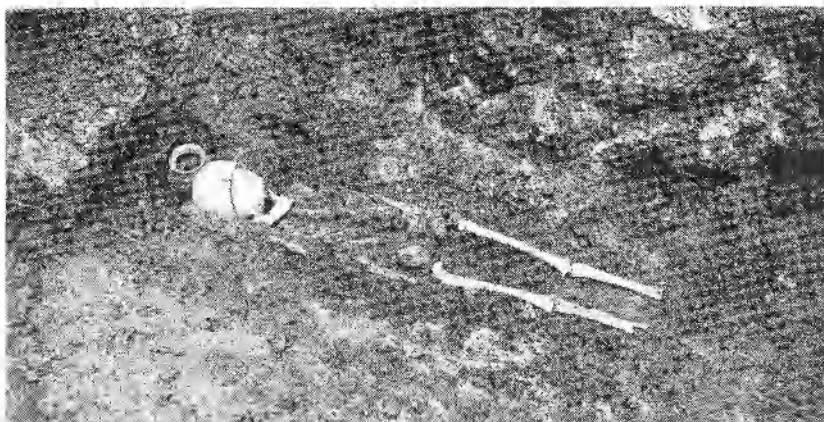


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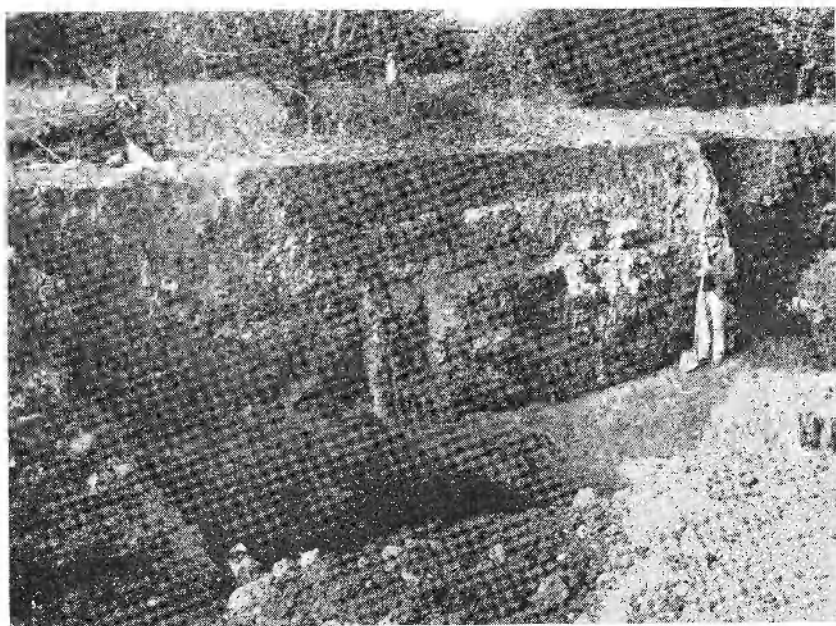
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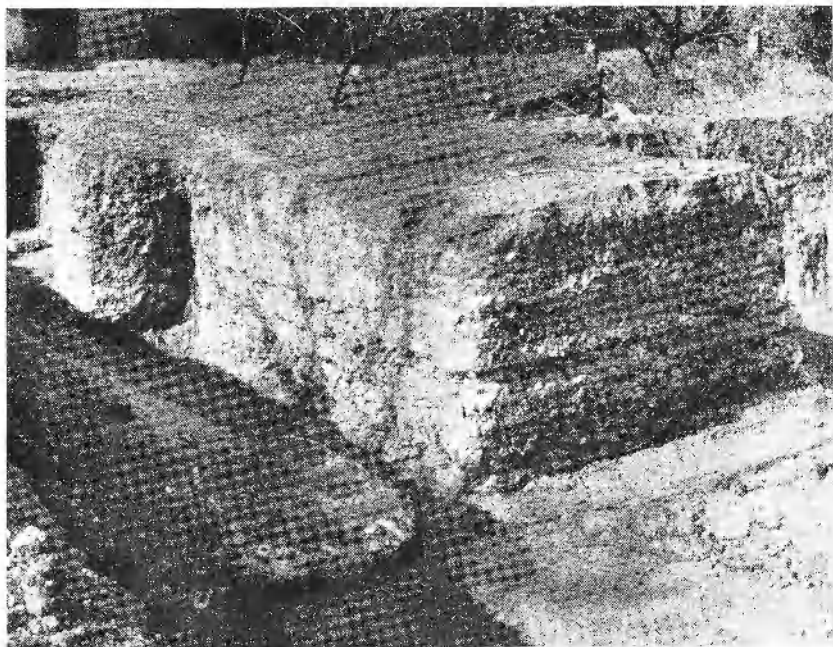
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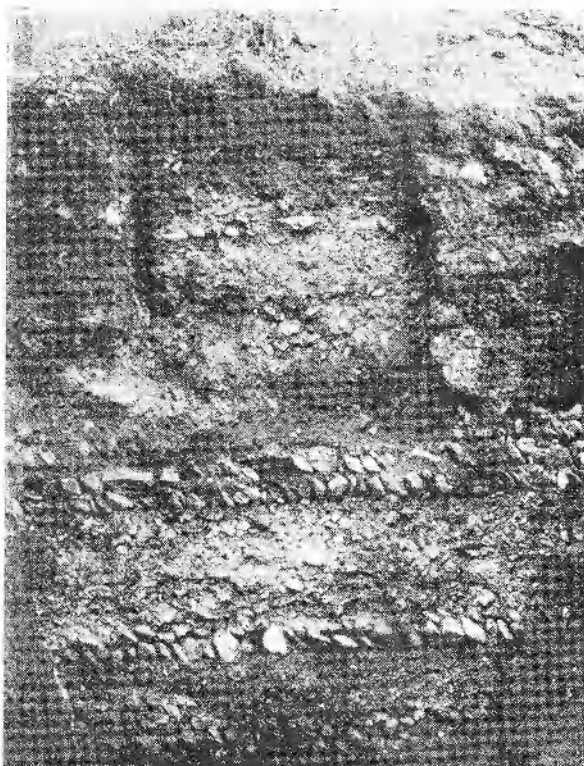
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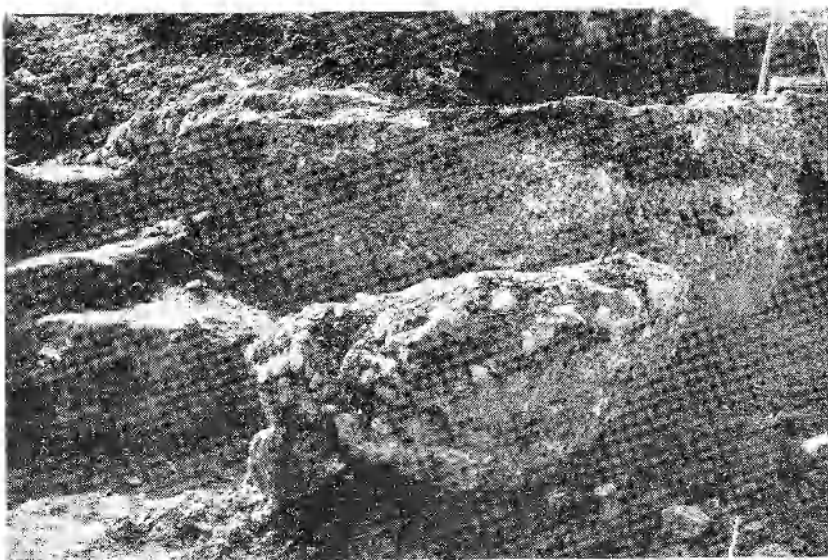


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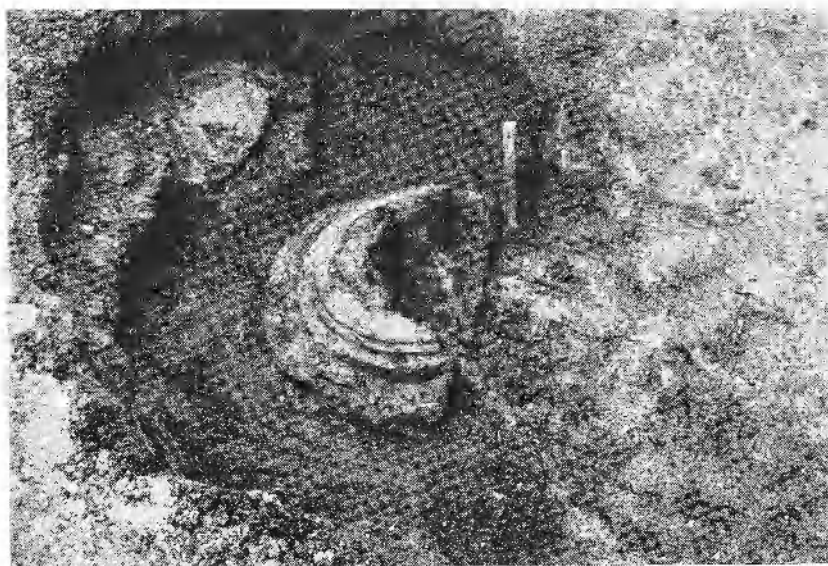


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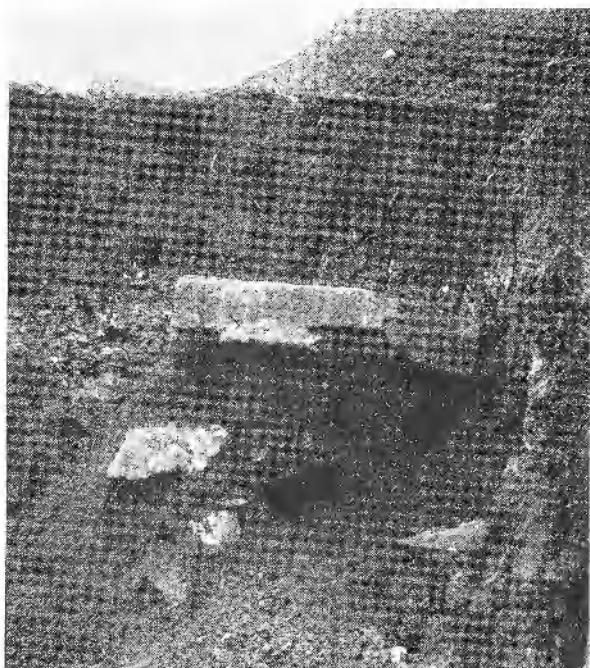


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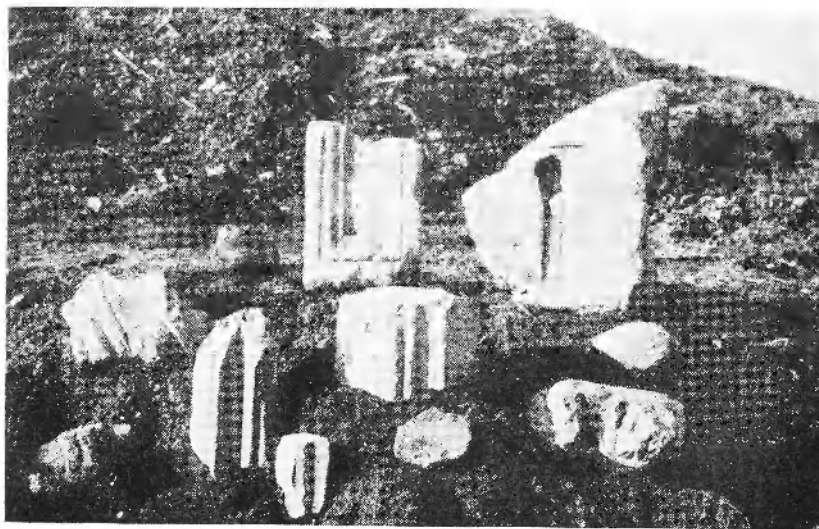


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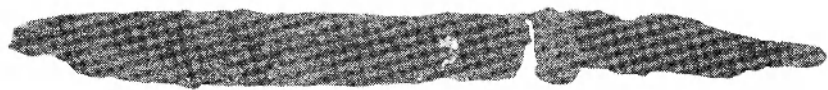
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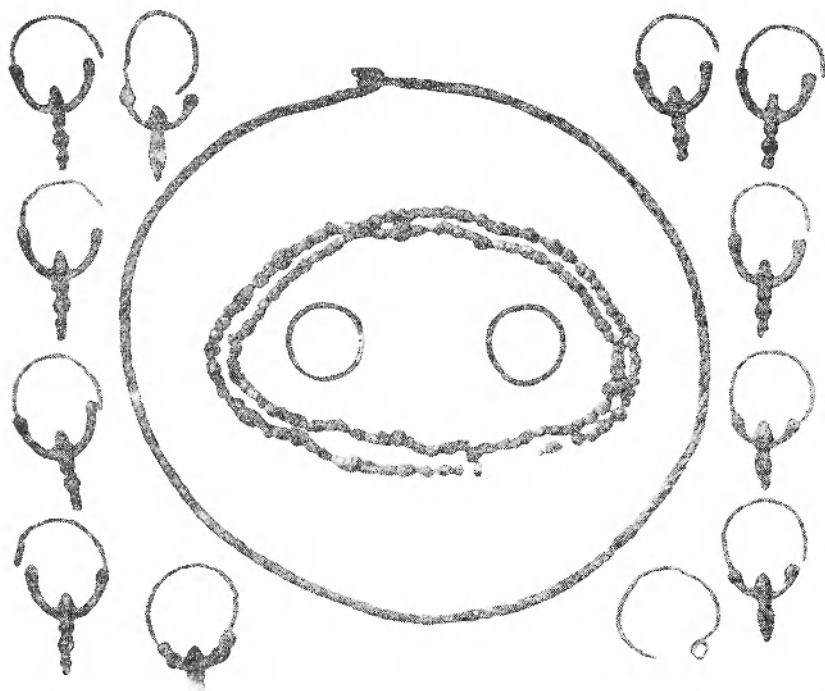
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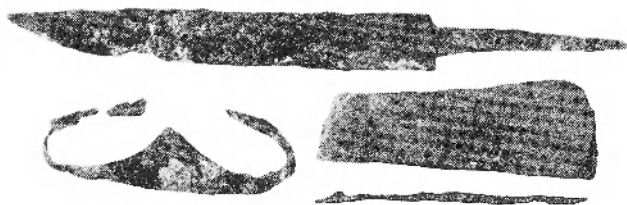


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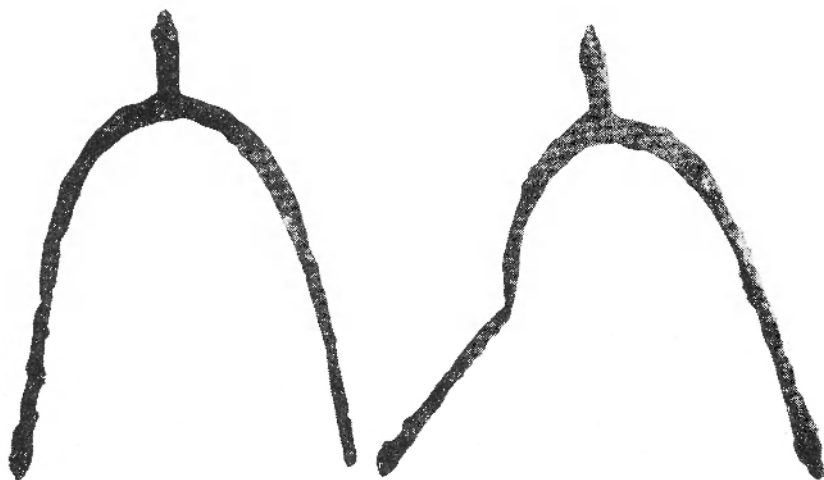
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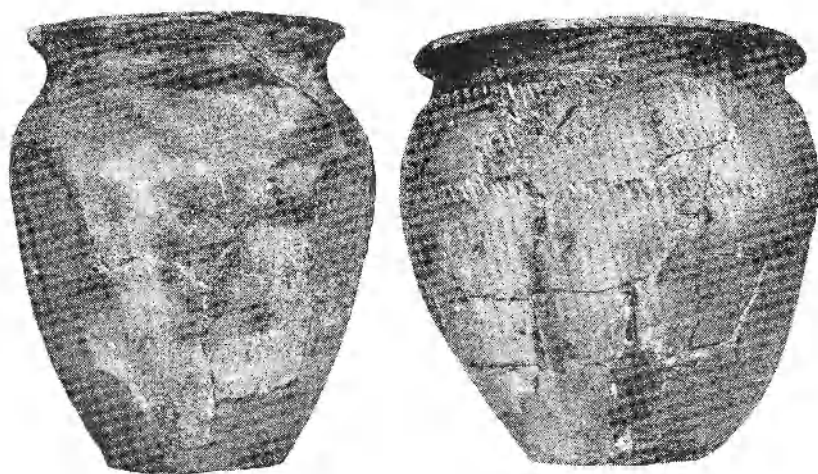
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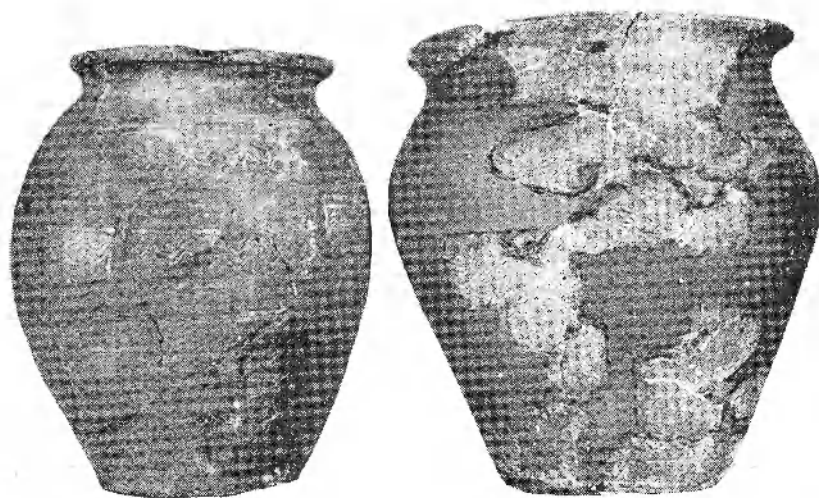
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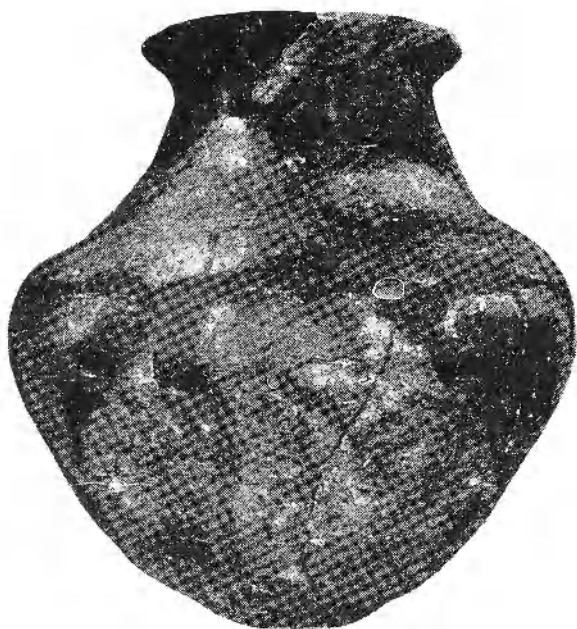


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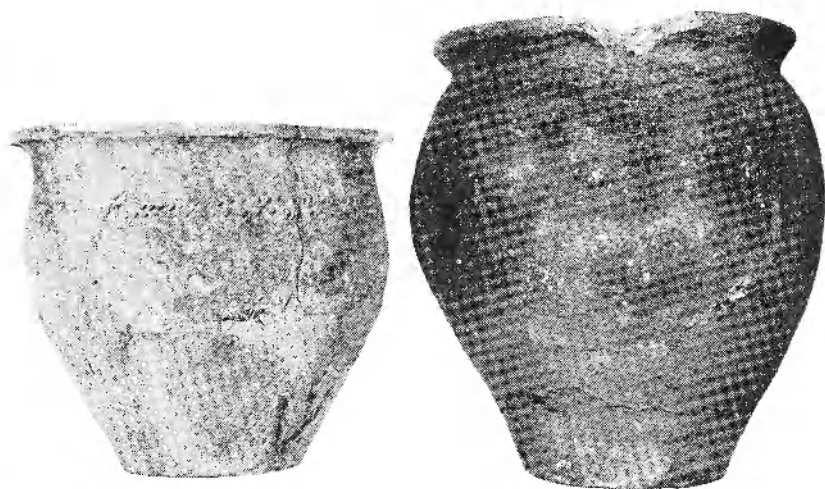


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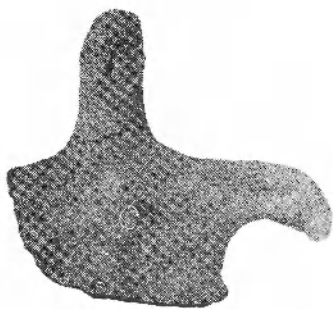


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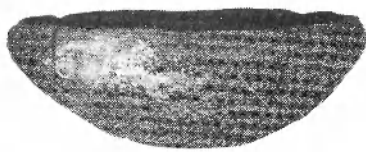


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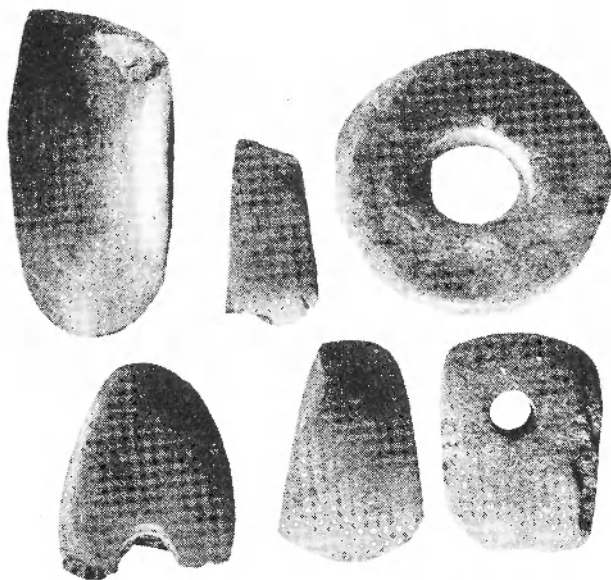
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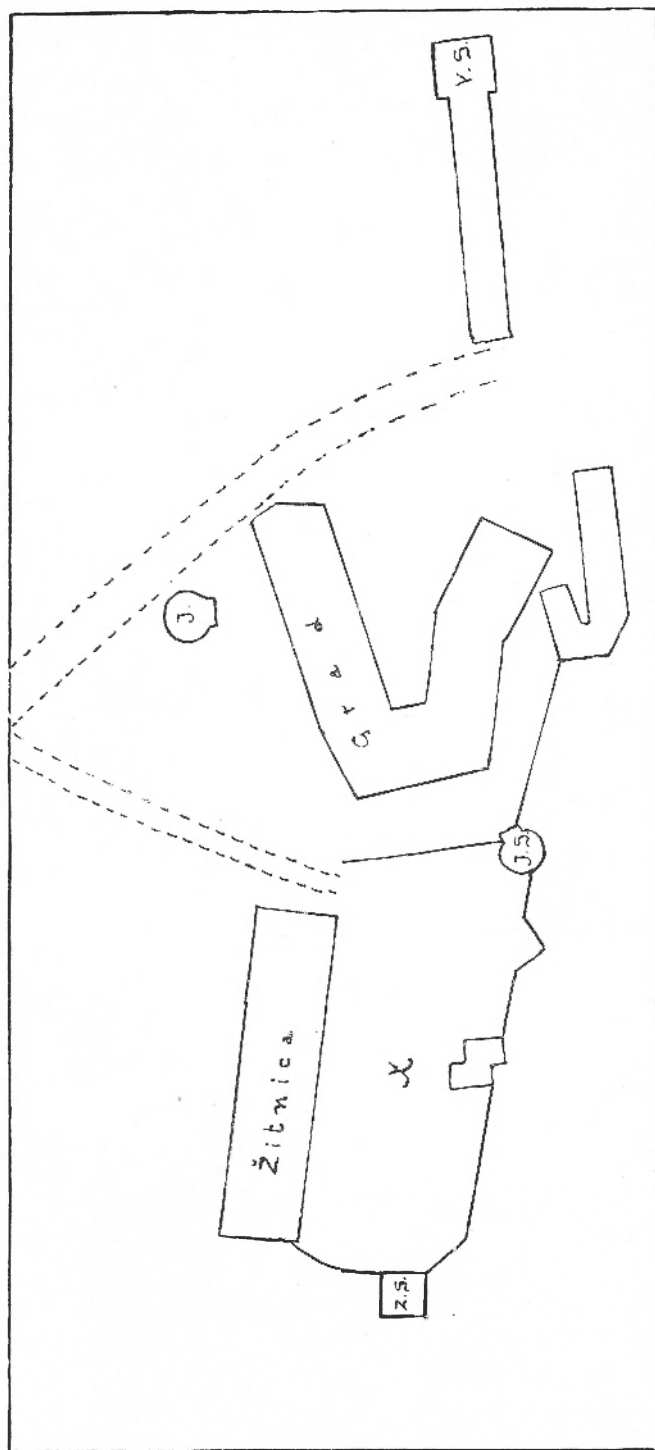
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