

Rimski kamniti spomeniki iz cerkve sv. Janeza Krstnika v Podkraju pri Tomišlju

Roman stone monuments in the Church of St. John the Baptist in Podkraj near Tomišelj

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Izvleček

Članek prinaša celovit popis in podrobno analizo vseh do danes znanih epigrafskih in anepigrafskih rimskih spomenikov iz podružnične cerkve sv. Janeza Krstnika v Podkraju v bližini Tomišlja. Poleg že znane nagrobne stele *CIL* III 3816 = 10735, odkrite konec 19. stoletja, ki jo danes hranijo v Narodnem muzeju Slovenije, so bili ob dvakratni prenovi cerkve leta 2008 in 2010 odkriti številni rimski spomeniki. Obravnavanih in prvič objavljenih je osem novoodkritih spolij, med katerimi sta zagotovo najpomembnejša napisna nagrobna stela in fragment nagrobne stele z ohranjeno portretno nišo in vrtnčasto rozeto, ki je s stališča poznanega nabora rozet unikum. Inventar vključuje še fragment nagrobnika brez ohranjenega napisa, tri temelje za nagrobnike ter dva arhitekturna bloka.

Ključne besede: Slovenija, Podkraj pri Tomišlju, Ig, cerkev sv. Janeza Krstnika, rimska doba, epigrafski spomeniki, anepigrafski spomeniki, ikonografija, avtohtona izžanska osebna imena

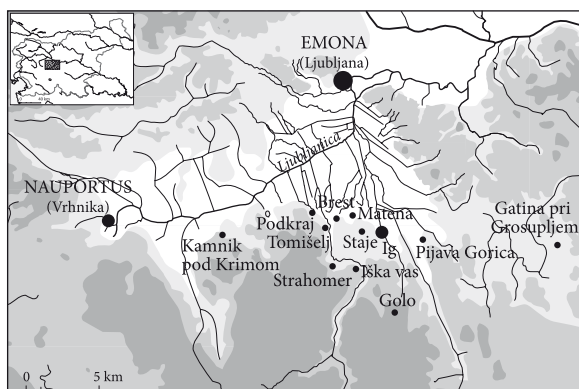
Abstract

The article offers an exhaustive account and analysis of the Roman stone monuments discovered in the Church of sv. Janez Krstnik (St. John the Baptist) in Podkraj near Tomišelj in the Ig area. Beside the already known tombstone *CIL* III 3816 = 10735, discovered at the end of the 19th century and subsequently brought to the National museum of Slovenia, two consecutive renovations of the church in 2008 and 2010 have exposed eight new Roman monuments, which are published here for the first time. The full and comprehensive inventory most prominently involves an inscription and a fragmented tombstone with a partly preserved portrait niche and a unique example of a whirl rosette. The inventory is completed with a further fragment of a weathered tombstone, three supportive bases, and two architectural blocks.

Keywords: Slovenia, Podkraj near Tomišelj, Ig near Ljubljana, Church of St. John the Baptist, Roman period, epigraphic monuments, anepigraphic monuments, iconography, epichoric Ig anthroponymy

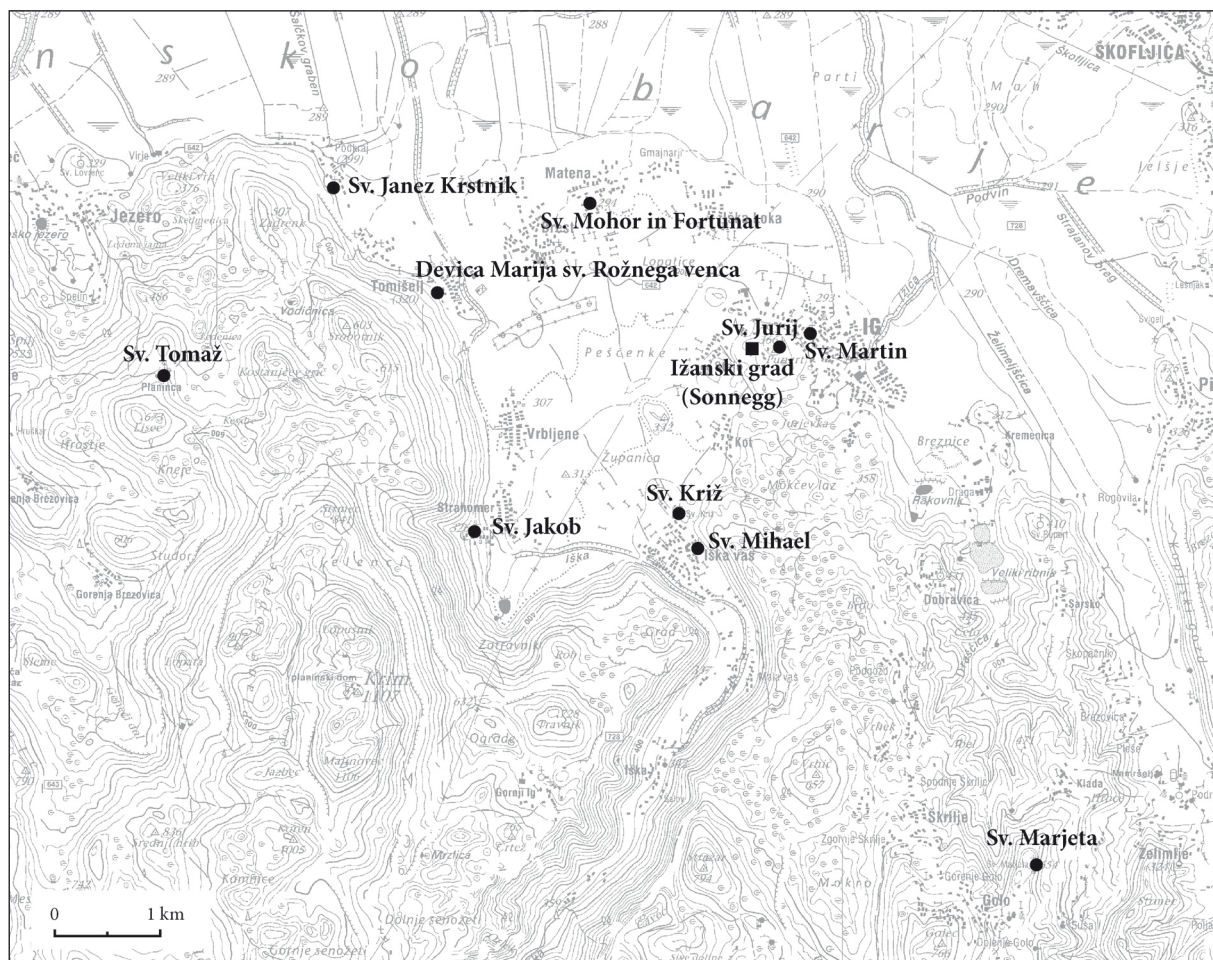
UVOD

Na ozkem pasu kraškega roba Krimskega pogorja in južnega roba Ljubljanskega barja na pol poti med Igom in Podpečjo leži vas Podkraj (sl. 1). Podružnična cerkev sv. Janeza Krstnika, lokalno tudi Šentjanž v Borštu, stoji na umetno izravnanim platoju šest metrov nad vasjo (sl. 3). Cerkev v srednjeveških zapisih sicer ni omenjena,¹ vendar je mogoče domnevati, da je bila na tem mestu prvotno zgrajena srednjeveška krstna kapela, kakršne so po takratni tradiciji gradili ob tekoči vodi na naselitvenih mejah župnijskih območij (Höfler 1986, 59). Cerkev ima srednjeveško ladjo in na severnem zidu fresko iz 15. stoletja, ki prikazuje Križanje s pričujočima Marijo in Janezom Krstnikom. Prezbitერი je gra-



Sl. 1: Ižansko z označenimi nahajališči rimskih spomenikov.
Fig. 1: Sites with Roman stone monuments in the Ig region.

¹ Cerkev se prvič omenja l. 1555 (Mal 1966, 185; Zupančič 2011, 160).



Sl. 2: Cerkve z rimskimi spolijami na Ižanskem.
Fig. 2: Orientation map of the churches with preserved spolia in the wider Ig region.



Sl. 3: Podkraj. Pogled na cerkev sv. Janeza Krstnika proti jugu.
Fig. 3: Podkraj. View of the Church of St. John the Baptist facing south.

jen v baročnem slogu in je bil cerkvi dodan po vizitaciji, ki sega v leto 1668 (Volčjak 2011, 303). V tem času so cerkev tudi podaljšali in ji dogradili apsidno. Šiv na cerkvenem zidu je bil dobro viden do leta 2010, ko je bila cerkev zadnjič prenovljena (sl. 4). Po podrtju severne stene so pred dozidavo cerkvene apside mesto, kjer se je zaključeval stari del cerkvene ladje, okrepili in mu dodali notranji obok iz zidakov. Na prvi pogled se zdi, da je nagrobnik št. 2 vzdian na šiv med starim in v baroku dozidanim novim delom cerkve, kar bi pomenilo, da je bil na današnje mesto vzdian šele v tem času, vendar je podroben pregled strukture cerkvene ladje pokazal, da je spomenik približno 70 centimetrov od roba dodanega podpornega oboka, iz česar zanesljivo sledi, da je služil kot zaključni kamen prvotne severovzhodne stene. V času dozidave cerkve sta bila v apsidno vzdiana tudi temelja za nagrobnik št. 6 in št. 7. Na prostoru izravnane terase se je raztezalo do časa dograditve očitno že opuščeno pokopališče. O njem je mogoče sklepati iz navedbe v vizitacijskem poročilu, ki med ukrepi omenja tudi očiščenje drevja in grmovja s cerkvenega pokopališča, in sicer z namenom, da bi se cerkveno obzidje obvarovalo pred koreninami (Volčjak 2011, 303). Zvonik je delno prekril portal vrat z letnico 1704. Na zemljevidu franciscejskega katastra sta poleg cerkve označeni še dve stavbi, od katerih je ena zagotovo mežnarija, ki pa je bila okrog leta 2000 porušena. Ni znano, da bi bile pri tem opažene kakšne spolije. Danes je cerkev podružnica tomišelske župnije.

ODKRIVANJE RIMSKIH SPOLIJ V CERKVI SV. JANEZA KRSTNIKA (sl. 5)

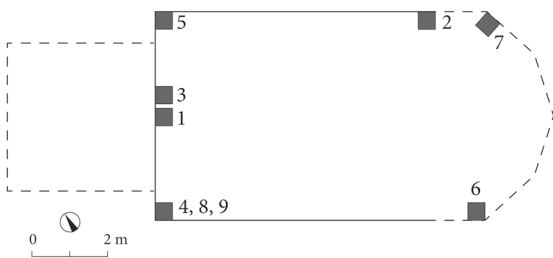
Prvi znani rimski spomenik (kat. št. 1) je bil odkrit v tlaku pred cerkvenimi vrati, kjer ga je prvi evidencialni Alfons Müllner (Müllner 1863, 67 in 80, št. 74). Ker je bila vas Podkraj pred letom 2006 še del Tomišlja, se je za prvotno najdišče tega napisnega spomenika v strokovni literaturi doslej navajala cerkev sv. Janeza Krstnika v Tomišlju (*CIL* III 3816 in 10735 = *AIJ* 142 = *RINMS* 88; Müllner 1879, št. 60; Jesse 1975; Ložič 2008, 183 ss). Po Müllnerjevi objavi je bil spomenik prenesen v lapidarij Narodnega muzeja Slovenije, kjer je danes razstavljen pod inv. št. L 135. Ob delih za drenažo vode okoli cerkvenega zidu leta 2008 so pod fasado odkrili še arhitekturni blok št. 9 (sedaj ponovno v celoti prekrit s fasado) in tri temelje za nagrobnike (kat. št. 5, 6, 7). Arhitekturni blok, vzdian v severozahodni vogal cerkvene ladje (kat. št. 8), je bil delno (ožja stranica) viden že pred posegom l. 2008; glede na razpoložljivo evidenco² je mogoče ugotavljati, da vsaj od leta 1964. Ob menjavi fasade 2010 sta bila odkrita še drugi epigrafski spomenik (kat. št. 2) in fragment nagrobnika (kat. št. 4), vzdian v severovzhodni vogal zunanje cerkvene stene nad že omenjenim arhitekturnim blokom. Ob hkratni prenovi notranjosti cerkve so istega leta naleteli še

² Blok je dobro viden na fotografiji (orientacija proti vzhodu) iz leta 1964 (fotografijo hrani Jože Krašovec st.).



Sl. 4: Podkraj. Šiv med cerkveno ladjo in dograjeno apsido. Viden je spomenik št. 6.

Fig. 4: Podkraj. The seam between the nave and the apse. Nicely visible is monument no. 6.
(Foto / Photo: E. Lozić)



Sl. 5: Podkraj. Tloris cerkve z označenimi najdišči spolij.
Fig. 5: Podkraj. Church ground plan with indicated locations of the *spolia*.

na fragment napisne plošče s portretno nišo (kat. št. 3). Pri odkrivanju in prepoznavanju spomenikov v okviru fasadnih del I. 2010 so sodelovali takratni župnik Srečko Golob, Ludvik Ciber, Jože Krašovec ml., Jože Krašovec st. in Anton Tehovnik ml. Domačini, ki so spolije odkrili, so v njih prepoznali izjemno kulturnozgodovinsko vrednost in gradbena dela pri dvakratni prenovi cerkve med letoma 2008 in 2010 prilagodili tako, da je večina spomenikov ostala vidnih.³

KATALOG S KOMENTARJEM

Vsi spomeniki razen epigrafskega spomenika št. 1 so vzdani v cerkev, in sicer na mestih, kjer so bili odkriti. Položaj posameznih spolij prikazuje slika 5.

³ ZVKDS pri prenovitvenih delih ni bil prisoten.



Sl. 6: Narodni muzej Slovenije. Nagrobnik za Tercija, sina Eppa Boleriana / Boleriava (št. 1).

Fig. 6: The National Museum of Slovenia. Tombstone for Tertius, son of Eppo Bolerian/vus (no. 1).
(Foto / Photo: T. Lauko)

1. Nagrobna stela za Tercija, sina Eppona Boleriana / Boleriava (sl. 6)

Mesto najdbe: Spomenik je bil odkrit v tlaku pred cerkvenimi vrati.

Nahajališče: Konec 19. ali v začetku 20. stoletja je bil nagrobnik prenesen v Narodni muzej Slovenije, kjer ga hranijo pod inv. št. L 135.

Material in mere: Lokalni apnenec. Viš. 1,165 m; šir. 0,68 m; deb. 0,26 m.

Opis: Za podroben opis in starejšo literaturo glej RINMS, s. 278.

Literatura: CIL III 3816 in 10735 = AIJ 142 = RINMS 88 = EDR-134933

*Tertius · Epponis [·]
Boleriani [·] f(ilius) · vi(vus) · f(ecit) · s(ibi) · et ·
co(n)i(ugi) · Pusi(l)(a)e · se(pultae) · a(nnorum) ·
XX-
XX*

Prevod: Tercij, sin Eppona Boleriana / Boleriava, je dal za življenja postaviti (nagrobnik) sebi in soprogi Pusilli, pokopani v starosti štirideset let.

Komentar:

Za podroben komentar k napisu glej *RINMS*, s. 279. Glede verjetnejšega branja druge filiacije kot *Boleriavi* in ne *Boleriani*, torej z ligaturnim *av̄*, in sicer zlasti na podlagi izpričane imenske formule *Secundus Boleriavs = Boleriavus* na l. 1992 odkriti votivni ari v Stajah (Lovenjak 1997, 70); glej Repanšek 2016, 326.

Datacija: 1. ali 2. st. n. št.

Literatura: *RINMS*, s. 278–279 (s starejšo bibliografijo).

2. Nagrobna stela za Kviemonija in njegovo družino⁴ (sl. 7)

Mesto najdbe: Nagrobna stela je vzdana na zunanjo stran vzhodnega zidu cerkvene ladje med oknoma in je dobro vidna s ceste Tomišelj–Jezero. Pri prenovi fasade leta 2010 je na predelu spomenika omet že deloma odstopal, zato spomenik pri odstranjevanju ometa ni bil poškodovan. Mehanska poškodba, ki v širšem pasu poteka po celotni širini napisne površine, vidna pa je tudi v zgornjem desnem kotu, je zagotovo starejšega nastanka, saj so na obeh mestih poškodbe dobro vidni ostanki fasade, zlepljeni s površino mlajšega loma. Po odkritju napisnega kamna l. 2010 so novo fasado prilagodili obliki spomenika.

Material in mere: Lokalni apnenec. Ohranjena viš. 0,915 m; ohr. šir. 0,565 m; debeline ni mogoče določiti.

Opis: Ohranjen je večji del nagrobnika. Napis pokriva le zgornjo polovico napisne površine. Celoten desni rob je utrpel mehansko poškodbo, zlasti na vrhu, kjer manjka zaklinek. Poškodba se poševno zajeda tudi v napisno polje, in sicer vse do dna plošče, ki v celoti manjka. Zlasti izstopa-

joča je mlajša prečna poškodba napisnega polja, ki je bolj poškodovala tretjo in manj drugo vrstico. Nepoškodovana površina kamna je dokaj dobro ohranjena.

Nagrobna stela ima obliko fasade edikule. Napisna površina in zatrep sta obdana s šablonskim okvirjem. Zatrep vsebuje rombično rozeto z luknjico, nad katero je dvoročajni vrč na nogi. Identična rozeta je bila evidentirana tudi na nagrobnem spomeniku za Pletorja Lepija (*Pletor Laepius*) in Mojoto (*Moiota*) iz Staj (*CIL* III 3804 in 10731 = *AIJ* 134) in na nagrobniku za Buiona, Brokcijevega sina (*Buio Brocci f.*), z Iga (*CIL* III 3790 (+ s. 1731) = *AIJ* 129 = *RINMS* 82). V krogu in kolobarju se običajno prepozna sorazmerno pogost način upodabljanja sonca v skladu s predstavnim svetom avtohtonega predrimskega prebivalstva (prim. Stipčević 1981, 11; Lozić 2008, 54). Iz strani zatrepata izhajata dve stebli, okrašeni z listi, s čimer je mogoče delno primerjati rozeto s stebli na nagrobnem spomeniku za T. Varija (*RINMS* 39). V levem zaklinku je še prepoznaven plitev relief spuščajočega se delfina. Ohranjena je le repna plavut, medtem ko je preostali del reliefa močno poškodovan.

Pisava je rustikalna, vendar so črke dokaj pravilne in opremljene s serifi. Med besedami so dosledno uporabljena ločilna znamenja trikotne oblike, ki v tretji vrstnici niso v celoti vidna. Prvi dve vrstici sta previdno vklesani, medtem ko je kvaliteta izdelave tretje in četrte vrstice slabša. Spodnji del tretje vrstice je opazno manj enakomeren kot razporeditev črk v prvih dveh vrsticah. Izstopajoči sta zlasti obe črki *V* (*COIVGI* in *V(ivae)*, vr. 3), ki se ne dotikata osnovne črte, zlasti prvi *V* pa je v primerjavi z ostalimi precej ožji. Zaporedje črk v *FILIAE* (vr. 4) je natrpano in neporavnano. Povprečna višina prvih dveh vrstic je 6,5 cm z odstopanjem manj kot pol centimetra, medtem ko so črke v zadnji vrstici visoke od 6 do 7 cm. Razmik med prvima dvema vrsticama je 1,5 cm, med zadnjima vrsticama pa od 2 do 2,5 cm. Na podlagi teh ugotovitev lahko predvidevamo, da je bila četrta vrstica, deloma pa v tem primeru tudi tretja, ki vsebuje ime pokojne hčere, dodana naknadno. Tretja vrstica je deloma poškodovana. Čez napisno površino poteka širši pas temnejše, neoksidirane kamnine kot posledice mlajšega loma, ki je nastal z mehanično poškodbo spomenika, tako da je dejansko vidna le spodnja polovica črk. Zanesljiva rekonstrukcija napisa je bila mogoča šele po opravljeni avtopsiji spomenika na terenu. Vrstici 1 in 3 sta na mestu, kjer je bil nagrobnik odrezan ob vgradnji v zunanjo steno,

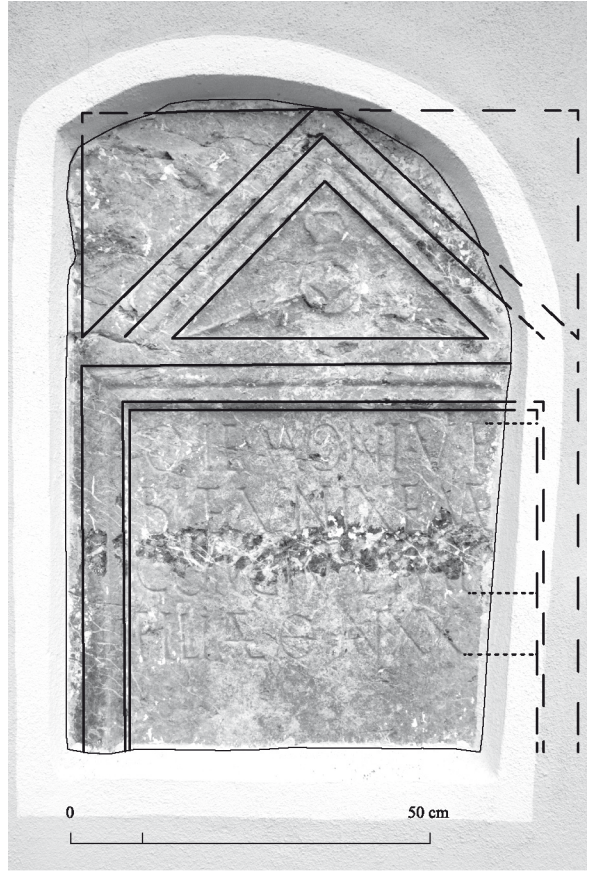
⁴ O novoodkritem nagrobniku glej dalje v prispevkih v tej št. Arheološkega vestnika: Repanšek (2016) o epigrafiki in Žvab Rožič, Gale, Rožič (2016) za makrolitološki opis in natančnejšo določitev kamnine.



Sl. 7: Podkraj. Nagrobna stela za Kvionomija in njegovo družino (št. 2).

Fig. 7: Podkraj. Tombstone for Q(u)iemoni(s) and his family (no. 2).

poškodovani. Na koncu prve vrstice tako manjkata črki *S* in *I* (*SIBI*), medtem ko v drugi vrstici na manjkajočem delu napisne površine zagotovo ni bilo dodatnega besedila, saj se ohranjeni del napisa brez prekinitev nadaljuje z začetkom tretje vrstice. Enako po vsej verjetnosti velja tudi za četrto vrstico, ki se sporočilno povsem logično zaključuje. Rekonstrukcija zaključka besedila tretje vrstice je težavnejša (o tem v nadaljevanju), zato je bila za ugotovitev, koliko napisne površine dejansko manjka, izvedena rekonstrukcija celotnega desnega roba nagrobne stele (sl. 8). Ta je mogoča zaradi ohranjene desne polovice trikotnega zatrepa, s tem pa temelji na nujni predpostavki, da je bil okvir napisne plošče na levi in na desni strani enak.⁵ Z drobno črtkano črto na skici so označena mesta izmer od skrajnega desnega roba zadnje črke. V prvi vrstici je to črka *F(ecit)*, od katere se predvideva še 7 cm napisne površine (tj. ob upoštevanju predvidenega prostora



Sl. 8: Podkraj. Rekonstrukcija manjkajočega roba napisnega spomenika (št. 2).

Fig. 8: Podkraj. Reconstruction of the missing part of the tombstone (no. 2).

za ločilna znamenja med besedami, ki so na nepoškodovanih delih dosledno uporabljena). V vr. 2 je od ligature *AE* do roba napisne površine 6 cm. V vr. 3 od vertikalne haste 9,5 cm. V vr. 4 pa je med številko *X* in okvirjem mogoče predvideti 10 cm manjkajoče površine. Ligature: vr. 2: *ET*, *VE*, *MAE*; vr. 3: *ET*, *MA* (?); vr. 4: *AE*, *AN*. Ligatura *MA* v vrstici 3 je zelo verjetna. V drugem kraku črke *M* je namreč mogoče otipati ravno, globoko zarezo, ki skoraj zagotovo ni naravnega nastanka. Sledeča hasta se v spodnjem desnem kotu jasno zaključuje s serifom, kar pušča odprte naslednje možnosti: *I*, *N* in manj verjetno *F* (glede branja gl. rubriko komentar).

Qiemoni · v(ivus) · f(ecit) · [si]-
bi · et · Venixemāe
co(n)iugi [-] v(ivae) [-] et · Māi[---]
filiae · Θ(obitae) · an̄(norum) · XX

⁵ Zmanjšalo se je popačenje leče fotoaparata.

Prevod: Kviemonij⁶ (*Quiemonis*) (?) je dal za življenja postaviti (nagrobnik) sebi in še živeči soprogi Veniksemi ter hčeri Mai[---], ki je umrla stara dvajset let.

Komentar:

Če je v zaporedju *QIEMONI* upravičeno prepoznati osebno ime *Q(u)iemoni(s)*, je to z novoodkritim napisnim spomenikom vsekakor izpričano prvič (*hapax legomenon*). Zaporedje *EMONS* za verjetno *EMON(I)S* se pojavi kot filiacija v zvezi *Secco Emon(i)s* (Emona, *CIL* III 3861). *CIL* 10758 (prim. *lupa* 4201) na podlagi Valvasonijevega branja *SECCO /// EMONS* (Valvasonius, f. 52') v 9. vrstici beleži lakuno med imenom *Secco* in filiacijo *Emon(i)s*. Ker je napisni kamen izgubljen, dejanske narave predvidene lakune žal ni mogoče preveriti, vendar bi bilo v tem primeru prednost treba dati Apijanu, ki beleži neprekinjeno zaporedje *SECCOEMONS Y = Secco Emon(i)s f(i)lius* (*Inscriptiones*, 1534, 731, 4). Poleg tega je filiacija *Emon(i)s* ponovljena v naslednji vrstici (*an(norum) LI. Emon(i)s Y / Θ*). V obeh navedenih primerih gre torej po vsej verjetnosti za kratko osebno ime **Em(m)on-* oz. **Ēmon-* in zagotovo ne za vzporednico novoodkritemu hapaksu.

Glede na sintakso napisa (*Q(u)iemonis vivus fecit sibi ...*) bi bilo v zaporedju *Q(u)iemoni* le s težavo mogoče prepoznati latinizirano dativno obliko, tj. razen v primeru, da gre za napako in je bilo ime po anticipaciji (tj. po naslonitvi na dajalniško obliko neposredno sledeče formule *fecit sibi*) namesto v imenovalniku izpisano v dajalniku. Prav tako ni verjetno, da gre za genitiv očetovega imena *Q(u)iemoni(s)*, saj bi bila navedba filiacije brez osebnega imena brez vsakršnih vzporednic. Gola navedba moškega osebnega imena brez filiacije oz. patronimika je v korpusu izanskih napisnih nagrobnih spomenikov sicer prav tako izjemno redka, vendar v tem primeru elipsa ni tako moteča, saj bi jo bilo teoretično mogoče pojasniti tudi kot nenameren izpust ali, kakor se zdi bolj verjetno, načrten izogib ponovitvi kontekstualno jasne informacije v primeru, da gre pri odkriti spoliji prvotno le za eno od nagrobnih

stel v sklopu družinske grobne parcele. Delno vzporednico tovrstni možnosti morda predstavlja nagrobnik *AIJ* 133 z osebnioma imenoma *Nammo* in *T. (Tertius?)*, ki nastopata brez filiacije, saj te očitno ni bilo treba ponovno izpostavljati (*Nammo · et · T · fili(i) / parentibus · d(e) · s(uo) · / vivi · f(ecerunt) ...*), vendar v tem konkretnem primeru zgornji del nagrobnika, ki pa je verjetno vseboval imeni obeh staršev, manjka.

Pri zapisu *Q* namesto pričakovanega digrafa *QV*, ki v sklopu latinske grafije praviloma sicer predstavlja neločljivo zaporedje, gre lahko za napako pri izdelavi napisa (morda po haplografiji *QI- ← QVI-*), čeprav se zdi verjetno, da je ta poenostavitev, ki ima v okviru latinske epigrafike sicer izjemno malo vzporednic,⁷ lahko posledica poskusa pridobitve prostora (gre za po širini relativno kratko napisno površino),⁸ k čemur prim. tudi eventualni izpust izglasnega *-s* kot v številnih genitivnih oblikah, izglasnih na *-i* (prim. npr. *Frontoni(s)*, *CIL* XIII 3805).

Zaporedje *Q(u)iemoni(s)* je torej po vsej verjetnosti treba razumeti kot osebno ime v nominativu in posledično sklepati na končnico *-is* v nominativu ednine osnov na *-io-* za soglasnikom, ki doslej v okviru nabora sklonskih oblik te sklanjatve (prim. gen. *Neuntii, Poetii*) še ni bila evidentirana. Glede etimologije imena gl. dalje Repanšek 2016, 342–346. Manj verjetno je, da bi bilo v zaporedju treba prepoznati okrajšavo za *Q(uintus)* oz. *Q(artio)* (na Ižanskem ni teoretično izključen niti *Q(uartus)*),⁹ saj med prvima dvema črkama ni ločilnega znamenja, prav tako pa v tem primeru zaporedje *Iemoni* ne prepriča kot morebitni del imenske formule. Primerljivo zaporedje *Iemonius*, enkrat izpričano kot gentilicij na zdaj izgubljenem spomeniku iz Svištova, ant. *Novae – Moesia Inferior* (*CIL* III 758, gl. *OPEL* II, 191), ne pride v poštev, saj dvodelna imenska formula z latinskim preimenom in gentilicijem na Ižanskem ni nikjer izpričana, prav tako v tem primeru ne bi pričakovali rodilniške oblike *Iemoni(i)*. Skoraj zagotovo je tudi izključeno branje *Q(uintus) I(ulius) Emoni*

⁷ Prim. *Cieta* (Hispania), *Qie<t>ta* (Dalmatia) (*OPEL* IV, 17), morda z vulgarnolatinskim (vlat.) prehodom **k^ujē-* v **kⁱjē-* tipa vlat. **lakju* za latinsko *laceu* proti *quescas* (*CIL* V 2108) za lat. *quiēscās* s prehodom **k^ujē-* > **k^ujē-* tipa furlansko *cēt* < lat. *quētus*.

⁸ Če ne gre za poskus kodiranja nelatinske fonetike z latinsko grafijo, o čemer gl. Repanšek 2016, 345–346.

⁹ Za verjetno pojavitev imena *Quartus* v funkciji moškega osebnega imena v sklopu izanskih nagrobnih napisov prim. *CIL* III 10744 (*Quartus / Voltaronis / f*).

⁶ Ker gre najverjetneje za osnovo, ki je historično gledano identična z latinskimi osnovami na *-ius*, je bilo ime mogoče sloveniti le kot Kviemonij (z rodilniško obliko Kviemonija), pri čemer oblika seveda ne implicira dejanskega izhodišča ***Quiemonius!* Tovrstno pravilo slovenjenja je ustrezno aplicirati tudi na venetska imena na *-(i)s* < **-ios* tipa *ve.n.noni.s.*, *kavaron:s.*, *.o..s.t.s.* ipd. (torej Venonij, Kavaronij, Ostij), saj gre za identičen morfonološki pojav.

(*filius*) (za osamljeni primer latinske tročlenske imenske formule z avtohtonim imenom v filiaciji sicer prim. *CIL* III 10740 = *AIJ* 131, na katerem je posredno izpričan *P(ublius) Varisidius Hosti f.*), saj poleg dejstva, da med črkami *Q*, *I* in *E* ni ne ločilnih znamenj ne teoretično pričakovanega razmika, ne bi pričakovali niti okrajšave gentilnega imena, razen če je bilo to seveda razvidno iz (ne)posrednega konteksta (gentilno ime *Iulius* na ižanskem prostoru sicer ni niti izpričano niti pričakovano). Okrajšana imena so na ižanskih spomenikih izredno redka, in sicer se okrajšave nikdar ne pojavijo v sklopu avtohtone antroponimije, temveč le (in še to zelo izjemoma) v primeru latinskih kognomenov, pretvorjenih v osebna imena. Takšni so *Q · Ebonici* (*CIL* III 10741 = *AIJ* 136) za verjetno *Q(uartio) Ebonici (filius)*, k čemur prim. *AIJ* 135 (*Quartio · Eb/onici · f ·*), že omenjeni nagrobnik *AIJ* 133 (*Nammo · et T ·*) ter imenska formula *Sabinus · Val · f* (*CIL* III 10733 = 3809 + s. 2328,26 = *AIJ* 138 = *RINMS* 86) z *Val.* v filiaciji za verjetni latinski kognomen (tu rabljen v funkciji očetovega osebnega imena) *Valentis* (k *Valens*). Vsaj v prvem primeru je nagrobnik primarno zagotovo pripadal družinski grobnici oz. grobni parceli, s čimer utegne biti neposredno povezana prva okrajšava *Q.* (*AIJ* 135), pri *T.* (*AIJ* 133) pa je ta deloma lahko tudi v zvezi z v tem primeru splošno predvidljivostjo latinskega kognomena *Tertius*, ki na spomeniku nastopa v funkciji osebnega imena. V primeru, torej, da bi bilo izpričano zaporedje *QIEMONI* vendarle treba razumeti kot dve zaporedni imeni, pri čemer bi bilo prvo okrajšano, je kot teoretično, četudi malo verjetno možnost interpretacije ob tem treba predvideti tudi branji *Q (·) {I}emoni(s) (filius)* oz. *Q (·) Iemoni(s) (filius)*, v prvem primeru z napako za *Q. Emoni(s)* k že omenjenemu osebnemu imenu **Em(m)on-* v filiaciji in v drugem s posredno izpričanim avtohtonim osebnim imenom **Iem(m)on-* oz. **Iēmon-*, ki bi v tem primeru seveda predstavljal *hapax legomenon*.¹⁰

Žensko ime *Venixema* (var. k *Venixama*) je omejeno na Ižansko; izpričano je tako v varianti *Venixema*, torej z *-ema* za *-ama*, prim. *Venixemae* (*CIL* III 3797), kot v pričakovani obliki *Venixamae* (*CIL* III 3825 = *RINMS* 90). Kljub *RINMS* 90 (zlasti s. 283) branje *Venix Empetonis* v primeru *CIL* III 3820 ni ekonomično, saj bi bilo tako osebno

ime **Empeton-* kot ime *Venix* v sklopu ižanskega imenskega fonda v celoti izolirano (**uen(H)i-k-* oz. **uen(H)-ik-/ik-?*). Poleg tega je obstoj strukturno doslej motečega genetiva osebnega imena *Empetonis* za *Petonis* (torej *VENIXEM(A) / PETONIS F. / ...*, tako npr. že Krahe 1929, 125), ki temelji izključno na podlagi tipološko vzporednih napisov, kjer na prvem mestu nastopa *pater familias*, sedaj mogoče zanesljivo zavrnilo na podlagi novoodkritega nagrobnika (Ragolič 2016, 292), ki z nominativom *Petto* (vr. 1) in genetivom *Petonis* (vr. 6–7) nedvomno potrjuje branje *Venixem(a)*¹¹ *Petonis f(ilia)* tudi v primeru *CIL* III 3820.

Ime *Venixal/ema* se na Ižanskem vsakokrat pojavi v izrazito avtohtonem imenskem kontekstu, prim. *Venixem[a] Petonis f.*, *Venixemae Voltregis f.*, *Venixamae Plunconis f.*, zato ga je brez dvoma treba oceniti kot del avtohtonega ižanskega imenskega fonda. Primerljivo je moško ime *Venixamus*, izpričano kot *Venixamus* (*ILTG* 439, Germania Superior – Saverne), *Venixsamf* (*CIL* XIII 1357, Aquitania – Alichamps) in *Venixxamf* (*CIL* XIII 1125, Aquitania – Poitiers) (*OPEL* IV, 154), ki pa ga je etimološko, distribucijsko in kontekstualno gledano¹² mogoče identificirati kot zanesljivo keltsko (natančneje galsko) imensko dediščino. Pri odnosu med galskim moškim imenom *Venixamo-* in ižanskim ženskim imenom *Venixama ~ Venixema* gre seveda le za popolno besedotvorno vzporednico **uenik-isamo-* ‘amīcissimus, cārissimus’ (z naknadno sinkopo **uenik[†]samo-* vsaj v primeru ižanske variante)¹³ k podstavnemu pridevniku **uen-i-ko-* ‘amīcus’,¹⁴ nikakor pa za obe skupini imen ni upravičeno predpostavljati istega jezikovnega vira.¹⁵ Varianta *Venixema z e* pred *m* za izvorno *Venixama* lahko kaže ali na šibitev nenačlenega ajevskega samoglasnika tipa *Calandinus* za *Calandinus* oziroma na sistemski / sporadični

¹¹ Oz. *Venixem[a]?* – ponovne avtopsije zapisa ni mogoče opraviti, saj je nagrobnik izgubljen.

¹² Prim. npr. *Venixamus Meddili f.* (*ILTG* 439), pri čemer se v genetivu očetovega imena ohranja diagnostično galski hipokoristik **Mets-ilo-* h gal. **metsu-* = stirs. *mess* ‘sodba’.

¹³ Stifter 2012a, 256–257; id. 2012b, 543. Neustrezno Krahe 1929, 125, ki na podlagi priponskega zaporedja *-ama* primerja žensko osebno ime *Lubama* (*CIL* V 4637, ib. 5004; Krahe 1929, 69).

¹⁴ Tvorjenemu k praindoevropskemu glagolskemu korenu **uenH-* ‘vzljubiti’ (prim. galsko *ouevukot*, *RIG* I G–279, in v več indoevropskih jezikih prisotni etnonim **Venet-* < **uenH-et-*).

¹⁵ Kljub mnenju, izraženem v Katičić 1968, 102 in 110; prim. Hamp 1978, 61 (Lochner-Hüttenbach imena ne omenja).

¹⁰ Ob tem je vredno ponovno poudariti, da sta branje in interpretacija napisa *CIL* III 3861 = 10758, v katerem se pojavi ime *Emo*, skrajno problematična.

prehod nenaglašnega kratkega *a v /æ/ (pisano kot <a> ~ <e>) pred nosnikom. Zadnje se sicer zdi manj verjetno glede na podoben pojav v primeru *Voltarenis* (CIL III 3802)¹⁶ za prvotno *Voltaronis* (ib. 3758 in 10726; ib. 10744; ib. 3818), prim. še feminativ *Voltaronti* (ib. 3877 (+ s. 1734); ib. 3860), kjer do samoglasniške alternacije *o ~ e* prihaja v povsem drugačnem fonetičnem kontekstu, in zlasti z ozirom na strukturno primerljivo žensko osebno ime *Voltisema* (*Aguntum*, AE 1989, 587; ib. 1996, 1190), s prav tako izpričanim ejevskim samoglasnikom za izhodiščni nenaglašeni *a* v **uolt-isamā* (k **uol-to*- 'dēsīderātus'). Ime nastopa brez filiacije, kar je v sklopu ižanskih napisov sicer redko, a ne povsem brez vzporednic (prim. npr. obravnavani nagrobnik št. 1).

V primeru zaporedja *Mai[---]* (vr. 3) gre nedvomno za žensko ime. Takoj za vertikalno hasto (tu brano kot *i*) je napisno polje odrezano, kar otežuje rekonstrukcijo manjkajočega izglasnega zaporedja. Vsekakor je na podlagi povprečne širine posameznih črk in približnega izračuna manjkajoče napisne površine za zapolnitev lakune mogoče predvideti največ dve črki oz. eno obsežnejšo ligaturo tipa *māe*. Ker se v imenu lahko ohranja tako dativna oblika ženske ajevske osnove na *-ae* (eventualno zapisano z ligaturo *AE*) kot nazalne osnove na *-oni* oz. *-uni* (eventualno z ligaturo *NI*), hasta pa lahko predstavlja dejanski *I*, nekoliko manj verjetno pa tudi začetek črke *N* (teoretično, vendar zaradi neupravičenega zaporedja ***Mai*f- nerealno tudi *F*), se kot možne zdi upravičeno predlagati restitucije **Mai*[?]ae / **Man*[?]ae oz. **Man*[?]o/uni. K zadnji možnosti prim. dajalniško obliko *Manuni* (CIL III 3871 = *AIJ* 195 = Šašel Kos 1998, št. 10) k ženskemu osebni imenu **Manūn*-.

Datacija: Okvirna datacija spomenika je mogoča prek primerjave z že omenjeno stelo CIL III 3790 (*RINMS* 82), ki vsebuje enako rozeto, z obravnavanim spomenikom pa jo je mogoče vzporejati tudi tipološko – oba spomenika sodita v skupino stel s trikotnim zatrepom in profiliranim obodom podtipa AII (klasifikacija po Lozić 2009). Primerljive so celo oblike črk, zlasti *Q*, *E*, *V* in *B*, ter dosledna uporaba trikotnih ločilnih znamenj. Spomenika bi torej lahko označili za sočasna in ju grobo datirali v čas 2. st. n. št.

Literatura: Neobjavljeno. Dalje o imenu *Q(u)iemoni(s)* glej Repanšek 2016, 342–346.



Sl. 9: Podkraj. Fragment nagrobne stele (št. 3) s portretno nišo, vrezanim plitvim reliefom delfina in rozete.

Fig. 9: Podkraj. Fragment of a funerary stele (no. 3), including a portrait niche, a shallow relief of a diving dolphin and a rosette.

3. Fragment nagrobne stele s portretno nišo in vrezanim plitvim reliefom (sl. 9)

Mesto najdbe: Spomenik je bil odkrit ob notranji prenovi cerkve leta 2010. Vzidan je v nišo ob vhodnih vratih, tako da sta vidna relief in stranska ploskev nagrobnega spomenika.

Material in mere: Lokalni apnenec. Ohr. viš. 0,42 m; ohr. šir. 0,30 m; deb. 0,22 m.

Opis: Spolija predstavlja desni zgornji vogal prvotnega nagrobnega spomenika. Leva polovica in spodnji del plošče z napisnim poljem v celoti manjkata. Poškodovana je tudi površina v desnem zgornjem kotu. Portretna niša je pravokotne oblike in se v spodnjem delu zaključuje s profiliranim okvirjem. Višine se zaradi poškodbe spomenika ne da določiti (višina desne vertikalne stranice je 0,27 m). V portretni niši je, poglobljen od osnovne ploskve spomenika, upodobljen doprski portret moškega. Poudarjeni so ščetinasto oblikovani lase in brada. Obraz je podolgovat, z dolgim ozkim nosom. Oči in usta so majhni in slabše vidni zaradi izpranosti površine. Vrez med ustnicami je

¹⁶ Kljub Untermann 1961, 130 v op. 265; gl. Stifter 2012a.

najverjetneje poznejšega nastanka, saj ne upošteva dejanske oblike ustnic in ni korodiran kot ostali vrezji. Z rahlo črto je poudarjena leva ličnica, medtem ko je desna le nekoliko izbočena. Trup je upodobljen kot enotna masa brez definiranega oblačila ali nakita. Ob niši je prostor, ki spominja na okrasno ploščo, vendar ni definiran, kakor je to sicer značilno za spomenike iz Iške vasi (prim. Lozić 2009, 211). Na tem robu sta v osnovno površino vklesana delfin in rozeta. Delfin je obrnjen navzdol in ima poudarjena oko in gobec. Obe stranski plavuti in hrbtina plavut so upodobljene z vzporednimi linijami. Na zadnji plavuti je vidna vdolbina. Zaključka repne plavuti se zaradi poškodbe kamna ne da več zanesljivo prepoznati. Pod delfinom je rozeta v obliki desnosučnega vrtinca z obodom, sestavljenim iz 27 polnih krogov oz. elips, ki po obliki na prvi pogled še najbolj spominjajo na bisere. Premer rozete je 0,14 m.

Komentar:

Tipološko je nagrobnik mogoče umestiti v skupino stel s profiliranim okvirjem napisnega polja, ki se v zgornjem delu zaključujejo s portretno nišo (podskupina BII).¹⁷ Glede na postavitev niše in okrasa ga je mogoče primerjati z nagrobnikom za Severa, Bujevega sina, iz Iške vasi (AIJ 140; Hostnik 1997, št. 14). Delfin je v tem primeru vklesan nad rozeto na obeh straneh polkrožne niše, v kateri sta dve močno stilizirani doprsji oseb. Moško figuro je mogoče primerjati s portreti, upodobljenimi na nagrobniku za Ursina (CIL III 3826 = AIJ 144; Hostnik 1997, št. 7; prim. Bertonec-Kučar 1985, 223–224 pri Lozić 2009, 219), ki vsebuje tri figure v pravokotni niši. Obe moški figuri imata ozka, dolga nosova, poudarjene lase, brado, oči in ličnice. Nad nišo sta v osnovno površino vklesana delfina. Primerljiv je tudi nagrobnik za Ur(sa) (CIL III 3878 = AIJ 200; prim. Šašel 1958, št. 13; RINMS 59), ki na desni strani prav tako vsebuje moško figuro z delfinom. Glede na polkrožno nišo se stelo praviloma pripisuje izžanski delavnici,¹⁸ vendar ima delfin v levem zaklinku še vidno nakazane plavuti z dvojnimi črtami, kar je skupaj s poudarjenimi okroglimi

očmi (prim. Lozić 2009, 212 ss, sl. 5: 11) sicer značilno predvsem za strahomersko tradicijo.

V sklopu lokalnih spomenikov je vrtinčasto rozeto mogoče identificirati le še na nagrobniku za Severina Valensa (CIL III 3873 = AIJ 196; Šašel Kos 1998, št. 4; AE 1998, 550), vzdanim v ljubljansko stolnico, vendar je tu motiv vrtinca izdelan v reliefu, kar ga jasno loči od rozete v Podkrajju, ki je plitvo vklesana v osnovno površino. Tako reliefna kot plitva upodobitev vrtinčaste rozete sta sicer precej pogosta motiva¹⁹ in prostorsko nista ozko vezana: prim. *lupa* 5138 (*Aquincum*), 14982 (*Ulpia Traiana, Dacia*), 21487 (*Tilurium*), 21636 (*Tomis, Moesia Inferior*) itd. v primerjavi s št. 265 (*Carnuntum*), 14154 in 14456 (*Aquileia*), 16712 (*Mogontiacum*), 20853 (*Abrittus, Moesia Inferior*) itd. Na tem mestu so vredne omembe tudi številne preproste vrtinčaste rozete s tremi spiralnimi kraki, razširjene predvsem v Dalmaciji. Kot najvidnejši primer tovrstne rozete prim. stelo iz Sinja (Gabričević 1983, t. IV), ki pa se že približuje obliki vetrnice. Gostejša in z dvojnimi krožnim robom obdana je vrtinčasta rozeta na pepelnici iz Ribiča, Bosna in Hercegovina (Sergejevski 1936; – id. 1948, 169–170, št. 2; t. II: 1; – Raunig 1972, t. 3: 11). Tako po obliki kot po načinu klesanja (ožji, zglajeni pas okrog rozete je nastal z namenom naknadne poglobitve motiva) je rozeto iz Podkrajja mogoče primerjati z vrtinčasto rozeto, upodobljeno v levem zaklinku nagrobnika iz Razgrada, ant. *Abrittus* v Spodnji Meziji (*lupa* 20853) – spomenik je datiran v pozno rimsko dobo –, vendar tudi v tem primeru primerjava ni popolna, saj pri zadnji manjka značilni obod. Ta rozeta na nagrobniku iz Podkrajja namreč loči od vseh znanih upodobitev vrtinčastih rozet; primerljiva sta morda le okras na fragmentu nagrobnika, vzdanega v zunanjo steno cerkve sv. Martina na Igu (Lozić 2009, 215; sl. 10), in pa vrtinčasta rozeta na že omenjenem spomeniku iz Ulpie Traiane, ki jo obdaja detajlno izklesani venec v reliefu.

Po ugotovitvah je bila debelina napisnih plošč iz Iške vasi standardna in poenotena na povprečno 25,6 cm (z odstopanjem 2 cm, kar drži za kar štiri petine vseh spomenikov), medtem ko je pri nagrobnikih, ki izvirajo iz Strahomerja, toleranca odstopanja večja (tj. okrog 3 cm, Lozić 2009, 212). Ker je debelina obravnavane spolije 22 cm, se torej zdi verjetneje, da fragment nagrobne stele izvira iz klesarske delavnice v Strahomerju. Na izdelavo

¹⁷ Klasifikacija po Lozić 2009, 209 ss. Vse stele s profiliranim okvirjem napisnega polja, ki se zaključujejo s trikotnim zatrepom (tip AII), izvirajo iz Strahomerja (Kastelic 1998, 177; Lozić 2009, 219).

¹⁸ Tako Lozić 2009, 214; glede provenience prim. še RINMS 59 (zlasti s. 229) s starejšo literaturo.

¹⁹ Število spiralnih krakov je lahko precej različno; za nekatere vrtinčaste rozete je značilno celo poudarjeno ali okrašeno vozlišče.

v strahomerski tradiciji kaže tudi značilna oblika delfina (glej zgoraj), medtem ko način upodobitve moške figure za natančno določitev provenience spomenika ni poveden.

Datacija: Kronološko so stele tipa B uvrščene v seversko in poseversko obdobje, manj verjetno pa še v konec 3. ali celo v zgodnje 4. st. n. št. (Djurić 2007, 897).

Literatura: Neobjavljeno.

4. Fragment nagrobnika (sl. 10)

Mesto najdbe: Spomenik je bil odkrit leta 2010 ob gradnji nove fasade. Vzidan je v severozahodni vogal cerkvene ladje. Pod njim sta spomenika št. 9 in št. 8.

Material in mere: Lokalni apnenec. Ohr. viš. 0,87 m; ohr. šir. 0,49 m; deb. 0,19 m.

Opis: Ohranjen je le spodnji desni vogal nagrobnika z arhitekturno obrobo, tipološko primerljiv z ohranjenim spodnjim desnim kotom nagrobnega spomenika *CIL* III 10743 iz Strahomerja (prim. Lozić 2008, 155). V zunanjo cerkveno steno je



Sl. 10: Podkraj. Fragment nagrobnika (št. 4).
Fig. 10: Podkraj. Fragment of a tombstone (no. 4).

vzidan s spodnjo stranjo navzgor. Steber ima enojni pravokotni podstavek; kapitel ni ohranjen. Zaradi izrazite izpranosti napisnega polja črk ni mogoče več razpoznati, presenečajo pa izjemno dobro vidni sledovi gradine (nazobčanega dleta, namenjenega zglajevanju površine) v zgornjem levem vogalu (spomenik je bil očitno neenakomerno izpostavljen vremenskim vplivom). Tipološko fragment sodi med t. i. arhitektonske stele (za klasifikacijo glej Lozić 2009, 210 ss.), za katere so značilni različni imitativni in psevdofunkcionalni arhitekturni elementi, ki razčlenjujejo prednjo stranico (prim. Lozić 2009, 212). Ker arhitrav in zgornji del spomenika nista ohranjena, ni mogoče zanesljivo ugotavljati, ali stela pripada podtipu BIII s pravokotno portretno nišo oz. tipu AIII, ki se zaključuje s trikotnim zatrepom. Vendar bi bilo prav na podlagi značilne oblike ohranjenega stebra z večjo verjetnostjo mogoče sklepati na podtip BIII in torej spomenik strukturno primerjati tako s *CIL* III 3826 = *AIJ* 144 iz Strahomerja (Lozić 2009, sl. 5: 6) kot z že obravnavano spolijo št. 3.

Datacija: Če je navedena primerjava ustrezna, je na podlagi tipologije verjetna datacija v 2. oz. začetek 3. st. n. št. (prim. Djurić 2007, 897; Lozić 2009, 212).

Literatura: Neobjavljeno.

5. Temelj za nagrobnik (sl. 11)

Mesto najdbe: Spomenik je bil odkrit leta 2008 na zunanji strani cerkvene ladje ob gradnji dna. Vzidan je v severni vogal cerkvene ladje na nivo hodne površine. V vdolbini naj bi ob odkritju našli zidake.



Sl. 11: Podkraj. Temelj za nagrobnik (št. 5).
Fig. 11: Podkraj. Supportive base for a stele (no. 5).

Material in mere: Lokalni apnenec. Dolž. 0,70 m; šir. 0,83 m; viš. 0,28 m. Velikost vdolbine: dolž. 0,21 m; šir. 0,37 m; glob. 0,15 m.

Opis: Spomenik je dobro ohranjen. Na njegovi površini so še vidni ostanki malte. Desni spodnji vogal prekriva plast betona.

Datacija: Natančna datacija ni mogoča.

Literatura: Neobjavljeno. Evidentirano že v Lozić 2008, 183, sl. str. 184.

6. Temelj za nagrobnik (sl. 12)

Mesto najdbe: Spomenik je bil odkrit leta 2008 na zunanji strani cerkvene ladje ob gradnji drenaže. Vzidan je v jugozahodni vogal cerkvene ladje na nivo hodne površine in se domnevno nadaljuje pod površino.

Material in mere: Lokalni apnenec. Dolžine kvadra ni mogoče določiti; šir. 0,61 m; viš. 0,53 m. Velikost vdolbine: dolž. 0,32 m; šir. 0,16 m; glob. 0,15 m.

Opis: Spomenik ima močno izprano površino, na kar dodatno opozarjajo razpoke z deloma izpranim kalcitom. Manjša recentna poškodba je vidna le na desnem robu. Na površini so ostanki starega ometa cerkve.

Datacija: Ni elementov za datacijo.

Literatura: Neobjavljeno. Evidentirano že v Lozić 2008, 183, sl. str. 184.



Sl. 12: Podkraj. Temelj za nagrobnik (št. 6).

Fig. 12: Podkraj. Supportive base for a stele (no. 6).



Sl. 13: Podkraj. Temelj za nagrobnik (št. 7).

Fig. 13: Podkraj. Supportive base for a stele (no. 7).

7. Temelj za nagrobnik (sl. 13)

Mesto najdbe: Spomenik je bil odkrit leta 2008 na zunanji strani cerkvene ladje ob gradnji drenaže. Vzidan je na zunanji strani jugovzhodnega vogala cerkvene apside na nivo današnje hodne površine.

Material in mere: Lokalni apnenec. Dolž. 0,40 m, š. 0,63 m; višine kvadra ni mogoče določiti. Velikost vdolbine: dolž. 0,17 m, šir. 0,30 m, glob. 0,11 m.

Opis: Površina robov je poškodovana. V spodnjem desnem kotu je ohranjena originalna ploskev. Spodnji levi vogal v celoti manjka. Zglajena površina vdolbine je primarnega nastanka. Tako na poškodovanem delu kot v vdolbini so vidni ostanki malte.

Datacija: Ni elementov za datacijo.

Literatura: Neobjavljeno. Evidentirano že v Lozić 2008, 183, sl. str. 184.

8. Arhitekturni blok (sl. 14)

Mesto najdbe: Spomenik je bil delno viden že pred prenovitvenimi posegi v cerkvi, saj je stranska ploskev bloka vidna na fotografiji iz l. 1964 (gl. zgoraj). Spolija je bila v celoti razkrita leta 2008 ob gradnji drenaže. Vzidana je v severozahodni vogal cerkvene ladje na nivo hodne površine. V istem vogalu sta nad blokom še spomenika št. 9 in št. 4.

Material in mere: Lokalni apnenec. Viš. 0,87 m; šir. 0,55 m; deb. 0,30 m.

Opis: Arhitekturni blok ima izprano površino. Zgornji rob je poševno poškodovan. Prav tako je odlomljen spodnji levi vogal. Ob spodnjem desnem robu je vidna moznica za železno spono, ki pa ne vsebuje več sledi svinca. Ob temeljih cerkve je mogoče



Sl. 14: Podkraj. Arhitekturni blok (št. 8).

Fig. 14: Podkraj. Architectural block (no. 8).

videti še približno 5 centimetrov zadnje ploskve, ki je bila obdelana enako kakor sprednja stran.

Datacija: Ni elementov za datacijo.

Literatura: Neobjavljeno. Evidentirano že v Lozić 2008, 183, sl. str. 184.

9. Arhitekturni blok (sl. 15)

Mesto najdbe: Spomenik je bil odkrit leta 2008 na zunanji strani cerkvene ladje ob gradnji dre-naže. Vzidan je v severozahodni vogal cerkvene ladje, tako da se dotika roba spodnjega spomenika. Fotografiran je bil, še preden ga je prekrila fasada.

Material in mere: Lokalni apnenec. Viš. 1 m; šir. 0,80 m; deb. 0,30 m (Mere so določene na podlagi spodaj ležečega arhitekturnega bloka št. 8. Za izmere razdalj je bil uporabljen računalniški program AutoCAD.)

Opis: Sodeč po fotografiji so robovi kamnitega bloka ohranjeni po celotni dolžini. Po višini in debelini je precej podoben spodnjemu arhitekturnemu bloku (št. 8), vendar je njegova površina



Sl. 15: Podkraj. Arhitekturni blok (št. 9) nad arhitekturnim blokom št. 8. V času posnetka leta 2008 je bila spolija št. 4 še prekrita z ometom (prim. sl. 9).

Fig. 15: Podkraj. Architectural blocks no. 9 and no. 8. In 2008, when the photo was taken, the fragment of the tombstone no. 4 was still entirely covered in plaster (cf. Fig. 9). (Lozić 2008, 184)

bolj grobo obdelana. Nagrobnik št. 4 je približno 40 cm nad arhitekturnim blokom št. 9.

Datacija: Ni elementov za datacijo.

Literatura: Neobjavljeno. Evidentirano že v Lozić 2008, 183, sl. str. 184.

ZAKLJUČEK

Cerkev sv. Janeza Krstnika v Podkraju pri Tomišlju se kot sekundarno najdišče rimskih kamnitih spomenikov vključuje v širši kontekst cerkva na Ižanskem, v katere so bile deloma kot zgolj gradbeni material, deloma pa (glede na prej načrtno kot pa naključno vkomponiranje vsaj nekaterih zlasti napisnih spomenikov) tudi že kot okrasni element vgrajene rimske spolije. Spolije so bile doslej identificirane v naslednjih cerkvah oz. (prvotnih) kapelah: Sv. Tomaž na Planinci, cerkev Device Marije sv. Rožnega venca v Tomišlju, Sv. Mohor in Fortunat v Mateni, Sv. Jakob v Strahomerju, Sv. Križ in Sv. Mihael v Iški vasi (sedaj urejena v lapidarij), Sv. Martin na

Igu,²⁰ Sv. Jurij nad Igom (Pungart) in Sv. Marjeta na Golem (*sl.* 2). Ker so bili pomembnejši spomeniki z omenjenih sekundarnih najdišč praviloma preneseni v lapidarije, med njimi cerkev sv. Janeza Krstnika v Podkraju izstopa s svojimi kar devetimi spolijami petih tipov (dva epigrafska spomenika, en spomenik z likovno upodobitvijo, en fragment nagrobnika, trije temelji za nagrobnike, dva arhitekturna bloka), ki za zdaj vsi razen napisnega spomenika *CIL* III 3816 ostajajo integralni del tako zunanega kot notranjega lica cerkvenega zidu.

²⁰ Kot nadaljnje sekundarno najdišče napisnih spomenikov (*CIL* III 3800 = *AIJ* 132 = *RINMS* 85, *CIL* III 3819 /izgubljen/ in *CIL* III 3823 + s. 1731 = *AIJ* 143 = *RINMS* 89) se v virih omenja nekdanja cerkve sv. Uršule na Igu (oz. njeno pokopališko obzidje), ki je pred pregradnjo stala v neposredni bližini župnijske cerkve sv. Martina.

Kratice / Abbreviations

AE = *L'Année épigraphique*.

AIJ = V. Hoffiller, B. Saria, *Antike Inschriften aus Jugoslavien*. Heft I: *Noricum und Pannonia Superior*. – Zagreb 1938.

CIL = *Corpus inscriptionum Latinarum*.

EDR = *Epigraphic Database Roma* (skrbnik / Service provider: DigiLab Centro interdepartimentale di ricerca e servizi, Sapienza Università di Roma) [<http://www.edr-edr.it>].

ILJug = A. et J. Šašel, *Inscriptiones Latinae quae in Iugoslavia inter annos MCMXL et MCMLX repertae et editae sunt* (Situla 5). – Ljubljana 1963; *iidem*, *Inscriptiones Latinae quae in Iugoslavia inter annos MCMLX et MCMLXX repertae et editae sunt* (Situla 19). – 1978; *iidem*, *Inscriptiones Latinae quae in Iugoslavia inter annos MCMII et MCMXL repertae et editae sunt* (Situla 25). – 1986.

ILSI 1 = M. Lovenjak, *Neviodunum. Inscriptiones Latinae Sloveniae* 1 (Situla 37). – Ljubljana 1998.

ILTG = *Inscriptiones Latinae Trium Galliarum et Germaniarum*.

lupa = UBI ERAT LUPA – Roman Stone Monuments (Service provider: CHC – Archäometrie und Cultural Heritage Computing, Universität Salzburg). <http://www.ubi-erat-lupa.org>

OPEL = B. Lórinč, *Onomasticon provinciarum Europae Latinarum*, Vol. I: *Aba – Bysanus*, Budapest 2005²; Vol. II: *Cabalicius – Ixus*, Wien 1999; Vol. III: *Labareus – Pythea*, Wien 2000; Vol. IV: *Labareus – Pythea*, Wien 2002.

RIGI = *Recueil des inscriptions gauloises*, Vol. I: M. Lejeune, *Textes gallo-grecs*. – Paris 1985.

RINMS = M. Šašel Kos, *The Roman inscriptions in the National museum of Slovenia / Lapidarij Narodnega muzeja Slovenije* (Situla 35). – Ljubljana 1997.

Zahvala

Velika zahvala gre Jožetu Krašovcu st. za vse neprecenljive informacije iz prve roke, ki so se pri izoblikovanju ugotovitev, podanih v prispevku, marsikje izkazale za bistvene. Najlepša hvala Maji Zupančič, ki je opozorila na odkritje novih spomenikov. Za strokovno pomoč se zahvaljujemo Edisi Lozić, ki je opozorila na dragoceno primerjalno gradivo v zvezi z vrtinčasto rozeto in za objavo prijazno odstopila dve fotografiji, ter Marjeti Šašel Kos in Milanu Lovenjaku za nepogrešljiv strokovni komentar, ki je spremljal nastajanje prispevka.

Raziskava za članek je bila izvedena v času strokovnega usposabljanja Luke Repanška na Inštitutu za slovenski jezik Frana Ramovša ZRC SAZU.

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Roman stone monuments in the Church of St. John the Baptist in Podkraj near Tomišelj

Translation

INTRODUCTION

The village Podkraj lies on the southern perimeter of the Ljubljansko barje at the foot of the Karst edge of the Krim massif (*Fig. 1*). It is located half way between Ig and Podpeč. The succursal Church of sv. Janez Krstnik (St. John the Baptist), also known as Šentjanž v Borštu (St. John in the Forest), has been raised on an artificially flattened plateau six meters above the village (*Fig. 3*). No medieval sources report of its existence,¹ however, so it seems likely that the church itself goes back to a baptismal chapel, which would traditionally have been erected near the natural spring and on the border of the parish (Höfler 1986, 59). The nave

is typically medieval. A fresco dated to the 15th century depicts the Crucifixion scene with Mary and John the Baptist. The presbytery dates from the baroque period and has been added to the Old Church after the canonical visitation in 1668 (see Volčjak 2011, 303). Soon afterwards the church underwent extensive renovation, during which the apse was added. The seam on the wall separating the old and the integrated part was clearly visible until 2010 when the church was last renovated (*Fig. 4*). After the demolition of the former northern wall the old part of the church was strengthened by a supporting brick arch. At face value it would appear that the tombstone no. 2 has been integrated exactly between the old part and the apse – a fact that would signal its significantly later immuring. However, on closer inspection of the structure of the church nave it was possible to establish that the

¹ The church is first mentioned in 1555 (Mal 1966, 185; Zupančič 2011, 160).

monument is in fact located approximately 70 cm to the left of the edge of the supporting arch. This in turn indubitably points to the important fact that the fragment of the stele was originally employed as the finishing stone of the old north-eastern wall. Both supportive bases walled into the base of the apse (cat. nos. 6 and 7) were added in the 17th century. An old, evidently deserted graveyard used to span the levelled terrace. This can be indirectly deduced from the records of the canonical visitation, where it is explicitly advised that the cemetery be cleaned of the shrubbery in order to protect the church wall from damage (see Volčjak 2011, 303). The belfry partly conceals the portal, which in turn goes back to 1704. On the map of the Franciscan cadastre two additional superstructures are visible, one of them undoubtedly being the rectory. The building was demolished around the year 2000. No *spolia* have been reported during the demolition. Presently the church is succursal to the Tomišelj parish.

ROMAN SPOLIA IN THE CHURCH OF ST. JOHN THE BAPTIST: A HISTORY OF DISCOVERY

The discovery of Roman *spolia* preserved in the walls of the church (Fig. 5) progressed in three steps. The first monument discovered (cat. no. 1) was the tombstone for Tertius, son of Eppo Bolerianus (*CIL* III 3816 and 10735 = *AIJ* 142 = *RINMS* 88; Müllner 1879, no. 60; Jesse (1975); Lozić 2008, 183 ff.). It was first copied and brought to scholarly attention by Alfons Müllner (see Müllner 1863, 67 and 80, no. 74). After its publication the monument was transferred to the *lapidarium* of the National museum of Slovenia, where it is still kept (inv. no. L 135). It is worth noting that the provenance of the tombstone is commonly reported as the Church of sv. Janez Krstnik in Tomišelj (i.e. rather than Podkraj as should henceforth be the correct indication of its secondary findspot), which is due to the fact that before 2006 Podkraj was considered part of the latter settlement. In 2008, during construction work on the drainage system around the church wall, the architectural block no. 9 and three supportive bases (cat. nos. 5, 6, 7) were uncovered. Judging from a photograph taken in 1964,² it seems that the second architectural block, immured in the north-western corner of the nave (cat. no. 8), had already been partly exposed by that time (only part of the

side face is discernible, however). Finally, in the process of refacading in 2010 a second epigraphic monument (cat. no. 2) came to light, coupled by a fragment of a tombstone (cat. no. 4), which was found immured in the north-eastern corner of the outer wall above the architectural block no. 8. Finally, a further fragment of a tombstone with a portrait niche (cat. no. 3) was discovered during simultaneous renovation to church interiors. Luckily, the extraordinary historical value of the monuments was duly recognised, so that the new facade was constructed around the immured monuments, which except for the architectural block no. 9 now remain on view.³

CATALOGUE WITH COMMENTARY

All monuments with the exception of the epigraphic monument no. 1 are currently immured in the church walls, exactly where they have been uncovered. The position of the individual *spolia* is indicated by Fig. 5.

1. Tombstone for Tertius, son of Eppo Bolerianus / Boleriavus (Fig. 6)

Provenance: The stele was discovered integrated into the paved floor in the doorway of the Church of sv. Janez Krstnik in Podkraj.

Location: The tombstone was transferred from the church sometime at the end of the 19th or the beginning of the 20th century and is currently located in the National museum of Slovenia (inv. no. L 135).

Stone and dimensions: Local limestone. 1.165 m × 0.68 m × 0.26 m.

Description: For an accurate description and earlier bibliography see *RINMS*, p. 278.

References: *CIL* III 3816 in 10735 = *AIJ* 142 = *RINMS* 88 = *EDR*-134933

*Tertius · Epponīs [·]
Bolerīāni [·] f(i)lius · vi(vus) · f(ecit) · s(ibi) · eīt ·
co(n)i(ugi) · Pusi(l)(a)e · se(pultae) · a(nnorum) ·
XX-
XX*

³ The preservation of all of the recently revealed monuments is due to the keen eye of Srečko Golob, Ludvik Ciber, Jože Krašovec, Jože Krašovec Jr., and Anton Tehovnik Jr.

² Jože Krašovec's private file.

Translation: Tertius, son of Eppo Bolerianus / Bolerivus, had (the tombstone) erected while still living to himself and (his) wife Pusil(l)a, buried when she was forty years old.

Commentary: For a detailed treatment of the inscription see *RINMS*, 279. Concerning the probable reading of the second filiation as *Boleriavi* with ligature *āv* rather than *Boleriani* see now Repanšek 2016, 326. The emendation can be supported by a second attestation of this name as *Bolerivus* = *Bolerivus* on a votive altar discovered in 1992 at Staje (published in Lovenjak 1997, 70).

Date: 1st or 2nd c. AD.

References: *RINMS*, pp. 278–279 with earlier relevant bibliography.

2. Tombstone for Q(u)iemoni(s) and his family⁴ (Fig. 7)

Location: Immured in the eastern church wall, located between the two windows. It is clearly visible from the road Tomišelj – Jezero. In the process of refacading in 2010 the monument was spotted under the already detaching plaster, so that it was uncovered without any additional damage. Severe mechanical damage that runs across the entire length of the inscription field and is also discernible in the upper right corner must therefore be of an older date. This is confirmed by the indelible traces of paint, clearly visible against the darker surface of the more recent fracture. After its discovery in 2010 the monument was incorporated into the new facade.

Stone and dimensions: Local limestone. 0.915 m × 0.565 m.

Description: The larger part of the tombstone is preserved. The inscription only fills the upper half of the original inscription field. The right side of the monument has suffered severe damage so that the inscription field is diagonally chipped, while the entire right spandrel and the base of the monument are missing. Especially prominent is a wider band of darker, veined limestone, which transverses the inscription field and is clearly the result of mechanical damage. The undamaged part

of the monument is slightly worn but otherwise well preserved.

The stele is of the aedicule type. The inscription field and the gable are enclosed by a moulded frame. The gable incorporates a circle, circumscribing a rhombus with a small hollow in its middle, crowned by a double-handled jar on a foot. The same circular rosette is also found on the tombstone for Pletor Laepius and his wife Moiota from Staje (*CIL* III 3804 and 10731 = *AIJ* 134), as well as the tombstone for Buio, son of Brocc(i)us from Ig (*CIL* III 3790 (+ p. 1731) = *AIJ* 129 = *RINMS* 82). The motif is generally recognised as a fairly common way of sun depiction reflecting the conceptual world of the indigenous population (cf. Stipčević 1981, 11; Lozić 2008, 54). From each of the bottom corners of the gable issue two leaved pedicles, comparable to the floral calyx on a long stem in the gable of the tombstone for T. Varius (*RINMS* 39). A diving dolphin in the left spandrel is very poorly preserved but recognisable by the tailfin.

The script is rustic although the letters are fairly carefully cut, with incised serifs. The words are consistently separated by small triangular punctuation marks, not entirely visible in the third line. The first two lines are more carefully cut, while the quality of the third and the fourth lines is noticeably inferior. In comparison with the first two lines the lower part of the third line is less even. Especially irregular are the two letters *V* in *COIVGI* and *V(ivae)* (l. 3), both of which are incised above the baseline, while the first *V* is exceptionally slender. The sequence of letters in *FILIAE* (l. 4) is compressed and uneven. The average height of the first two lines is 6.5 cm (variation is minimal), while the letters in the last line measure 6–7 cm in height. Since the spacing between the first two lines being significantly smaller (1.5 cm) than the spacing between the last two lines (2–2.5 cm), it seems safe to assume that the fourth line (including the name of the deceased daughter in l. 3) may have been added later. The third line is partly damaged by a shallow but fairly wide band of darker, unoxidised limestone, which runs across the entire length of the preserved part of the monument and completely covers the upper half of the letters. Lines 1 and 3 are partly damaged at the point where the gravestone has been diagonally chipped before its immuring in the outer wall. At the end of the first line *S* and *I* (*SIBI*) must be restored. It may be safe to assume that in line 2 the text is preserved in its entirety since it continues into the third line without any perceivable textual disruption. The same probably goes for the fourth line, which receives its

⁴ The reader is referred to two further articles on the newly found tombstone in this issue of the *Arheološki vestnik*, viz. Repanšek (2016) for epigraphy and Žvab Rožič, Gale, Rožič (2016) for the macrolithological description of the stone.

logical conclusion at the end of the preserved part of the inscription field. It is much more difficult, however, to reconstruct the missing part of the third line. It has been therefore attempted to recreate the missing part of the monument (see Fig. 8) in order to establish how much of the inscription field has been lost due to the damage. This was only achievable, however, through measurements based on the preserved part of the triangular gable, meaning that the right and the left halves were assumed to have been identical,⁵ which in any case is at least likely. The thin dotted line superimposed on the photograph marks the missing surface, measured from the extreme right extremity of the last preserved letter shape / numeral. It was possible to approximate the missing space to 7 cm for the first line (i.e. taking into account the punctuation marks, which seem to have been consistently used as far as can be judged from the preserved part of the inscription), 6 cm for the second, 9.5 cm for the third (measured from the vertical hasta), and 10 cm in the last. Ligatures: line 2: *ET*, *VE*, *MAE*; line 3: *ET*, *MA* (?); line 4: *AE*, *AN*. Lines 1 and 3 are partly damaged. The ligature *MA* in line 3 seems very likely – a very clean, regular and sufficiently deep cut is palpable within the second part of the letter *M*, which can hardly go back to a natural incision in the rock. The following hasta clearly points to an independent vertical stroke, which can stand for *I*, perhaps *N*, or, less likely, an *F*.

*Quiemoni · v(ivus) · f(ecit) · [si]-
bi · ēt · Venixemāē
co(n)iugi [·] v(ivae) [·] ēt · Māi[---]
filiāē · Θ(obitae) · ān(norum) · XX*

Translation: Quiemonis (?) had (the tombstone) erected while still living for himself and for his still living wife Venixema, and for (their) daughter Māi[---], who died at the age of 20.

Commentary: If the sequence *QIEMONI* is to be read as a personal name *Q(u)iemoni(s)*, we are here dealing with another hapax. A comparable sequence *EMONIS* (probably for *EMON(I)S*) is attested in *CIL* III 3861, where it evidently stands for the father's name in the genitive. *CIL* III 10758 (Emona), cf. *lupa* 4201, proposes *Secco [---] Emon(i)s* on the basis of Valvasonius' reading of line 8 as *SECCO /// EMONS*. The exact nature of the proposed lacuna is unfortunately impossible to check because the tombstone

is now lost. However, Apianus should normally be given precedence in the case of conflicting reading, so that *SECCOEMONIS Y = Secco Emon(i)s f(ilius)* (*Inscriptiones*, 1534, 731, 4) is much more probable. Supported by the fact that the sequence *Emon(i)s* is repeated in the next line (*an(norum) LI. Emon(i)s Y*), where there cannot be any question of a lacuna, it seems highly improbable that a putative *Secco /// Emon(i)s* could actually stand for *Secco [Qui]emon(i)s*. We should rather recognize in both attestations a short personal name **Em(m)on-* or **Ēmon-*.

From the viewpoint of syntax the restoration of a Latinised dative *Q(u)iemoni* is improbable unless the beneficiary was mistakenly put into the dative by anticipation of the following formula *sibi fecit*. A genitive is equally unlikely, seeing that mere indication of filiation without an accompanying personal name would be completely unparalleled in a funerary inscription. There are, admittedly, hardly any examples in Ig of a simple indication of a person's individual name with no indication of filiation, but such omission would at least be understandable as an unintentional oversight on the part of the stonecutter or, what appears to be the likelier alternative explanation, an intentional disregard if the filiation was clear from the context (family tomb!). A possible parallel is provided by *AII* 133 (*Nammo · et · T · fili(i) / parentibus · d(e) · s(uo) · / vivi · f(ecerunt) ...*), where the omission of filiation surely has to do with the fact that the latter must have been rather obvious by association. Note, however, that in the latter case the upper part of the tombstone is missing and that it is nevertheless very probable that the context was here given on one and the same monument.

It is impossible to decide if the omission of *V* in the digraph *QV* is attributable to a mere mistake (note that haplography would neatly account for such an omission) since it may also indicate a conscious attempt to save space (the inscription field is relatively short).⁶ In this regard consider the omission of the final *-s*, generally rather common with personal names in the genitive (e.g. *Frontoni(s)*, *CIL* XIII 3805). In any case *QIEMONI* for expected **QVIEMONI* remains rather unusual even within the wider context of Latin epigraphy.⁷

⁶ It may also be attributable to the attempt of encoding indigenous phonetic value of the consonantal cluster (see Repanšek 2016, 345–346).

⁷ E.g. *Cieta* (Hispania), *Qie<t>ta* (Dalmatia), for which see *OPEL* IV, 17. However, these examples may in fact display the development of **kʷiē-* to **kīē-* char-

⁵ Lens distortion was minimised.

All things considered, it seems very likely that *Q(u)iemoni(s)* is to be understood as a personal name in the nominative, which allows us to recognize in the ending *-i(s)* an important token of local morphology which thus far remained undetected (regarding *io*-stems of the bases ending in a consonant the corpus only offers genitival forms such as *Neuntii* and *Poetii*). Concerning the proposed etymology of the name see Repanšek 2016, 342–346. It appears far less probable that the sequence *QIEMONI* should be read as a combination of an abbreviated praenomen such as *Q(uintus)* and a gentilic, given that the first two letters are very clearly not separated by a punctuation mark (nor is there any sufficient spacing), and that a nomen such as *Iemonius*, attested once at *Novae (Moesia Inferior)* on a now lost tombstone (*CIL* III 758; see *OPEL* II 191), would be highly surprising at Ig. One would moreover not expect a genitive *Iemoni(i)* in this case, while an onomastic formula involving *dua nomina* finds no parallel in the available corpus, nor would it be expected. One should almost certainly also exclude the possibility of a *Q(uintus) I(ulius) Emoni (filius)* (for the sole attested example of a tripartite Roman formula involving an autochthonous name in the filiation cf. *CIL* III 10740 = *AIJ* 131: *P(ublius) Varisidius Hosti f.*). Beside the fact that paleography, as already mentioned, does not by any indication support the separation of the first three letters, it is the supposed abbreviation of a gentile name itself that gives one a stop in this interpretation. Such an abbreviated gentilic would of course be highly extraordinary unless of course deductible from the immediate context (note that a nomen such as *Iulius* is not attested or expected in Ig anyway). Generally, abbreviations are rather exceptional in Ig and never occur with autochthonous personal names. There are a few instances of abbreviated cognomina turned into personal names, but at least *Q · Ebonici* (*CIL* III 10741 = *AIJ* 136) for *Q(uartio) Ebonici (filius)* (cf. *AIJ* 135: *Quartio · Eb/onici · f ·*) and probably also *T*. for *T(ertius)* in *AIJ* 133 (*Nammo · et T ·*) are explicable as expected omissions in familiar contexts (the first tombstone very probably primarily belonged to a family tomb). It may be, however, that a name such as *T(ertius)* was predictable enough in any case, the same probably being true of *Sabinus · Val · f* (*CIL* III 10733 = 3809

+ p. 2328,26 = *AIJ* 138 = *RINMS* 86) for *Valentis (Valens)*. In the unlikely case, then, that we are in fact dealing with an abbreviated personal name such as *Q(uintus)* or *Q(uartio) (Q(uartus))* would also be quite possible in Ig),⁸ a further, purely theoretical (if unconvincing) possibility would be to interpret the sequence as *Q (·) Iemoni(s) (filius)*, attesting to an autochthonous personal name **Iem(m)on- / *Iēmon-* in the filiation, or, possibly, *Q (·) {I} emoni(s) (filius)* with the already attested variant (cf. *CIL* III 3861 = 10758)⁹ and a misplaced hasta (by haplography?).

Venixema (var. *Venixama*) is a female name characteristic of Ig. There are three other attestations of the name: *Venixemae* (*CIL* III 3797), i.e. with *-ema* for expected *-ama*, *Venixamae* (ib. 3825; *RINMS* 90). Pace *RINMS* 90 (especially p. 283) the alternative reading *Venix Empetonis* for *CIL* III 3820 seems less economical (note that the restoration of the supposedly masculine personal name *Venix* would only receive support from the fact that it is normally *pater familias* and not the *mater* who is named first in the dedicatory formula), because it leaves the two names *Venix (*uen(H)i-k- oz. *uen(H)-ik-/-ik-?)* and **Empe-ton-* completely isolated. Furthermore, *Petonis* (note that the reading *VENIXEM(A) / PETONIS F. / ...* for *CIL* III 3820 was already proposed by Krahe 1929, 125) now seems further justified on the evidence of the newly discovered tombstone, carrying the hypocoristic name *Petto* (l. 1) and its genitive *Petonis* divided between lines 6 and 7 (see Ragolič 2016, 282). This makes the reading *Venixem(a)*¹⁰ *Petonis f(ilia)* for *CIL* III 3820 irreproachable and secures yet another occurrence of the female name *Venixema*. The name consistently appears in association with other names typical of the indigenous name-inventory (*Venixem[a] Petonis f.*, *Venixemae Voltregis f.*, *Venixamae Plunconis f.*) and as such undoubtedly represents an autochthonous personal name. It is nearly homographous (probably not homophonous, however) with three Gaulish attestations of the name *Venixamus (Venixamus)* (*ILTG* 439, Germania Superior – Saverne), *Venixsam[]* (*CIL* XIII 1357, Aquitania – Alichamps), *Venixsam[]* (*CIL* XIII 1125,

⁸ For a probable example of *Quartus* at Ig see *CIL* III 10744 (*Quartus / Voltaronis / f*).

⁹ But note that the reading and an exact interpretation of this inscription are highly problematic.

¹⁰ Or perhaps *Venixem[a]*? (the monument is lost so the reported results of the autopsy cannot be checked).

acteristic of Vulgar Latin as, for instance, in **lakju* for Latin *laceu* vs. *quescas* (*CIL* V 2108) for Classical Lat. *quiēscās*, witnessing to the development **k^uiē- > *k^uē-* as in Friulan *cēt* < Lat. *quiētus*.

Aquitania – Poitiers) (*OPEL* IV, 154)). That we are in the case of the latter attestations dealing with a genuine Celtic (Gaulish) name is indubitable, especially considering the distinctly Celtic context in which the name appears (cf. *Venixamus Meddili f.*, which, incidentally, contains the diagnostically Gaulish hypocoristic **Mets-ilo-* to Gaul. **metsu-* = Old Irish *mess* ‘judgement’). However, it should be clearly pointed out that the two groups of names cannot be conclusively ascribed to the same source (there exists no convincing reason to do so),¹¹ but rather represent mere word-formational parallels **uenik-isamo-* ‘amīcissimus, cārissimus’ (evidently syncopated to **uenik[†]samo-* at least in the case of the Ig representative)¹² to the underlying adjective **uen-i-ko-* ‘amīcus’.¹³ The variation in the penultimate vowel of the Ig representatives of the name may be ascribed to accent-induced weakening of *a*, for which cf. *Calendinus* vs. *Calandinus*, or it may point to systemic / sporadic development of unaccented short **a* to /æ/ (spelled variably as <a> or <e>) in front of a nasal. The latter scenario seems much less likely, however, considering that similar oscillation between the original vowel and its reduced realisation can also best account for cases such as *Voltarenis* (*CIL* III 3802)¹⁴ beside the expected form attested in *Voltaronis* (ib. 3758 = 10726; ib. 10744; ib. 3818), cf. the female variant of the name *Voltaronti* (ib. 3877 (+ p. 1734); ib. 3860). Similar development is moreover observable in the structurally comparable female name *Voltisema* attested at *Aguntum* (*AE* 1989, 587; ib. 1996, 1190), which surely continues a superlative formation **uolt-isamā* to **uol-to-* ‘dēsīderātus’. Note that the name stands without any indication of filiation, which is indeed rare but not entirely unparalleled at Ig (cf., for example, *Pusil(l)a* on the preceding tombstone, cat. no. 1).

In the case of the sequence *M̄ai[---]* in line 3 we are clearly dealing with a female personal name. Unfortunately, due to severe damage to the inscription field right after the last hasta

¹¹ Pace Katičić 1968, 102 and 110; cf. Hamp 1978, 61 (Lochner-Hüttenbach does not mention the name).

¹² See Stifter 2012a, 256–257; id. 2012b, 543. Imprecisely Krahe 1929, 125, who compares *Venixalema* to the female name *Lubama* (*CIL* V 4637, ib. 5004; cf. Krahe 1929, 69), obviously merely on the basis of the superficial similarity between the suffixes.

¹³ Derived from Proto-Indo-European **uenH-* ‘get to love’ (cf. Gaulish *ouenikoi*, *RIG* I G–279 or the rather wide-spread ethnic name **Venet-* < **uenH-et-*).

¹⁴ Pace Untermann 1961, 130 ft. 265; see Stifter l.c.

here transcribed as *i* (the monument is diagonally chipped) the name cannot be restored with absolute certainty. It is possible, however, to predict on the basis of the average width of the individual letters and the estimation of the length of the *lacuna* that maximally two letters or one multiple ligature such as *māe* may be supplied in the reconstruction. Seeing that we are dealing with the dative case of the beneficiary (cf. l. 4: *filiāe*), the ending may be reconstructed as either *-ae* (alternatively as ligature *AE*) or *-oni* ~ *-uni* (alternatively with ligature *NI*). The vertical stroke can stand for the actual *I* or the left-most vertical hasta of the letter *N* (in theory also *F*, but the sequence ***Mai-* should be rejected as improbable), which then leads us to **Mai[?]ae* / **Man[?]ae* or, alternatively, **Man[?]o/uni* / **Man[?]o/uni*, to which compare *Manuni* ‘to Manu’ (*CIL* III 3871 = *AIJ* 195 = Šašel Kos 1998, no. 10), concealing the female name **Manūn-*.

Date: The monument can be vaguely dated to the 2nd c. AD on the basis of the comparison with the tombstone for Buio, son of Brocc(i)us (*CIL* III 3790 (+ p. 1731) = *AIJ* 129 = *RINMS* 82). There is a good chance that the monuments are contemporaneous seeing that they both contain an identical rosette and are also perfectly parallel in terms of typology (both monuments belong to the AII subgroup of funerary *stelae* with a triangular gable and a moulded frame; see Lozić 2009 for typology). Even the shapes of individual letters are comparable (especially *Q*, *E*, *V* and *B*), topped with the consistent use of triangular punctuation marks.

References: Unpublished. Regarding the name *Q(u)iemoni(s)* see Repanšek 2016, 342–346.

3. Fragment of a tombstone with a portrait niche and a shallow relief (Fig. 9)

Location: Discovered during the renovation to church interiors in 2010. The monument is imbedded in the wall behind the church door, so that both its front and side faces are visible.

Stone and dimensions: Local limestone. 0.42 m × 0.30 m × 0.22 m.

Description: Only the upper right corner of the original stele is preserved. The left half of the monument and the part below the upper side of the moulded frame together with the inscription field are missing entirely. The surface of the upper right corner has been exposed to minor external damage. The portrait niche is rectangular and

terminates in a moulded frame. Its exact height cannot be determined due to damage (the right vertical side measures 0,27 m). The preserved part of the niche shelters the right-most bust of a stylised male figure with emphasised bristly hair and beard, elongated face, and a long, thin nose. The eyes and the mouth are indicated but are less clearly visible due to weathered surface. A thin slit is perceptible between the lips but this appears to go back to a later addition, seeing that it does not follow the actual contour of the lips and, in contrast to other facial features, shows minimal signs of erosion. The left cheek is emphasised by a shallow line, while the right cheek-bone is slightly protrusive. The torso is indicated in one homogenous piece without the addition of traditional attire or jewellery. Beside the niche there is a decorative field, which in contrast with comparable monuments (cf. Lozić 2009, 211) is left undefined. It contains a depiction of a diving dolphin and a rosette. The dolphin is characterised by a large, emphasised eye and an accentuated snout. Both flippers and the dorsal fin are depicted with two to three nearly parallel sharp lines. An indentation on the tail fin is still recognisable, while the rest has been damaged together with the stone. Immediately below the dolphin lies a rosette (0.14 m in diameter), shaped like a right-oriented whirl and circumscribed by a wreath of twenty-seven disconnected pearl-like beads.

Commentary: Typologically the tombstone belongs to the subgroup of *stelae* with a moulded frame (*profilgerahmte Stelen*) capped by a rectangular portrait niche (i.e. BII following Lozić 2009, 209 ff).¹⁵ The arrangement of the niche and the accompanying decorative elements can be compared with the tombstone for Severus, son of Buio, kept at Iška vas (AIJ 140; cf. Hostnik 1997, no. 14). In the latter case, however, the portrait niche, which contains two markedly stylised busts, is semi-circular, flanked on both sides by diving dolphins. The portrait of the male figure finds more useful comparison in CIL III 3826 = AIJ 144 (cf. Hostnik 1997, no. 7; Bertonselj-Kučar 1985, 223–224 *apud* Lozić 2009, 219), which concludes in a rectangular niche housing three portraits. The carving technique is different here as the portraits are more superficially carved into the surface, but both male figures display characteristic thin,

elongated noses, coupled with explicitly indicated facial hair and fairly pronounced eyes and cheekbones. A diving dolphin is depicted on both sides of the niche. A further possible parallel is provided by CIL III 3878 = AIJ 200 (cf. Šašel 1958, no. 13; RINMS 59), which, based on the semi-circular rather than rectangular niche otherwise typical of Strahomer, is generally believed to have been produced in Ig.¹⁶ However, the dolphin in the left spandrel preserves visible traces of a rigidly indicated contour of the side fin, which, together with the typical, pronounced delineation of the eye (cf. Lozić 2009, 212 ff., Fig. 5: 11) may in fact rather point to Strahomer.

A similar motif of a whirl rosette (German *Wirbelrosette*) can be identified on the tombstone for Severinus Valentius (CIL III 3873 = AIJ 196; Šašel Kos 1998, no. 4; AE 1998, 550), immured in the southern wall of the Ljubljana cathedral and possibly originating from the Ig area, but here the rosette is carved in raised relief, which may already be enough to set it clearly apart from the shallow relief of the rosette carved in the fragment of the tombstone at Podkraj. Generally speaking, both high and shallow relief depictions of the whirl rosette¹⁷ are fairly common and their use does not seem to be restricted to a readily definable area: cf. *lupa*, nos. 5138 (*Aquincum*), 14982 (*Ulpia Traiana, Dacia*), 21487 (*Tilurium*), 21636 (*Tomis, Moes. Inf.*) *etc.* versus nos. 265 (*Carnuntum*), 14154, 14456 (both *Aquileia*), 16712 (*Mogontiacum*), 20853 (*Abrittus, Moes. Inf.*) *etc.* Also worth mentioning are a number of simpler whirl rosettes, especially common in Dalmatia, which are shallowly cut into the surface and typically only involve three spiral arms. A prime example is the rosette on a stele from Sinj (Gabričević 1983, t. IV), which is strongly reminiscent of a pinwheel. A similar rosette depicted on an urn from Ribič, BiH (Sergejevski 1936; id. 1948, 169–170, no. 2; t. II: 1; Raunig 1972, t. 3: 11) is much more elaborate. A closer parallel as far as the carving technique is concerned¹⁸ is provided by the rosette carved into the left spandrel of the tombstone from Razgrad, Bulgaria (*Abrittus, Moes. Inf.*, see *lupa* 20853) – the monument has been dated to the late Roman period.

¹⁶ Lozić 2009, 214; on the question of provenance cf. RINMS 59 (especially p. 229) with older bibliography.

¹⁷ The number of the spiral arms varies significantly. A few rosettes of this type also involve a central bulge.

¹⁸ A narrow, smooth band, which encompasses the rosette and separates it apart from the rougher surface of the rest of the spandrel, is clearly the result of subsequent attempt to create the impression of a higher relief.

¹⁵ All *stelae* with the enveloping double moulded frame and a triangular gable (type AII) seem to originate from Strahomer (Kastelic 1998, 177; Lozić 2009, 219).

None of the known comparanda, however, can be adduced as entirely reliable comparative material seeing that the whirl rosette from Podkraj is rather uniquely circumscribed by a wreath of beads. The encircling pattern may perhaps be compared to the decorative element on the tombstone immured in the outer wall of the Church of sv. Martin at Ig (Lozić 2009, 215; Fig. 10), or the *Wirbelrosette* on the already mentioned stele from Dacia Superior, which is encompassed by an actual wreath.

It has been established that the standard width of the *stelae* produced at Iška vas was standardised at approximately 25.6 cm (there is minimal variance of about 2 cm but the dimensions of the majority of the *stelae* are in overwhelming agreement), while the rules of manufacture seem to have been less rigid at Strahomer, where the tolerated variance in width can be approximated at about 3 cm (see Lozić 2009, 212). It is therefore possible to suspect that the *spolium* no. 3, which measures 22 cm in width, might have been produced at Strahomer – an assumption which can be further supported by the distinctive shape of the dolphin, while the stele-type and the portrayal technique of the male figure are too inconclusive to unambiguously point in the direction of either of the workshops.

Date: Chronologically, *stelae* terminating in a portrait niche are generally dated to the 2nd c. AD. Possibly but less likely some of them may have been manufactured towards the end of the 3rd or maybe even in the early 4th c. AD (cf. Djurić 2007, 897).

References: Unpublished.

4. Fragment of a tombstone (Fig. 10)

Location: Uncovered in 2010 during facade works on the outer church wall. The monument is walled into the north-western corner of the nave, right above the architectural blocks nos. 9 and 8.

Stone and dimensions: Local limestone. 0.87 m × 0.49 m × 0.19 m.

Description: The monument was integrated into the church wall upside down. Only the bottom right corner of the tombstone is preserved. It finds a typological parallel in the bottom right corner of *CIL* III 10743 (for the latter cf. Lozić 2008, 155). The inscription field is bordered by a column issuing from a simple rectangular base. The capital is not preserved. The surface of the tombstone is worn and the inscription is completely eroded, but traces of a toothed chisel (*la gradina*) in the upper left corner are surprisingly well preserved

(undoubtedly due to lesser exposure to weathering). Typologically, the monument belongs to the subgroup of Roman *stelae* which typically involve various imitative architectural features (cf. Lozić 2009, 210 ff.) such as columns normally terminating in an architrave. As the upper part of the stele is not preserved, it is impossible to predict with certainty whether it involved a portrait niche (subgroup BIII) or a gable (AIII); however, basing the comparison on the shape of the adjoining columns in analogous *stelae*, it may be conjectured that the tombstone in question represents a fragment of an architectural stele terminating in a rectangular portrait niche, typologically comparable to *CIL* III 3826 = *AIJ* 144 (Lozić 2009, Fig. 5: 6) and the fragment of the tombstone no. 3 discussed above.

Date: If the analogy is correct, the monument may be tentatively dated to the 2nd or the beginning of the 3rd c. AD (cf. Djurić 2007, 897; Lozić 2009, 212).

References: Unpublished.

5. Supportive base for a stele (Fig. 11)

Location: Discovered during the renovation of the drainage system around the church in 2008. The monument is horizontally walled into the northern corner of the nave on ground level. Upon discovery, the hollow was allegedly filled with bricks.

Stone and dimensions: Local limestone. 0.70 m × 0.83 m × 0.28 m. Dimensions of the inner base: 0.21 m × 0.37 m × 0.15 m.

Description: The monument is well preserved. Traces of mortar are clearly visible on its surface. The bottom right corner is concealed by a layer of concrete.

Date: There are no indicators that would allow for an exact dating.

References: Unpublished. Reported already by Lozić 2008, 183, fig. p. 184.

6. Supportive base for a stele (Fig. 12)

Location: Discovered during the renovation of the drainage system in 2008. The monument is vertically walled into the south-western corner of the nave on ground level. Part of it is presumably buried under ground.

Stone and dimensions: Local limestone. 0.61 m × 0.53 m (length cannot be determined due to im-

muring). Dimensions of the inner base: 0.32 m × 0.16 m × 0.15 m.

Description: The surface is badly eroded with several fissures of partly corroded calcite. The right edge has suffered minor damage. There are visible traces of immuring (plaster, paint).

Date: There are no indicators that would enable secure dating.

References: Unpublished. Reported already by Lozić 2008, 183, fig. p. 184.

7. Supportive base for a stele (Fig. 13)

Location: Uncovered during the renovation of the drainage system in 2008. The monument was walled horizontally and on ground level. It is integrated into the outer side of the south-eastern corner of the apse.

Stone and dimensions: Local limestone. 0.40 m × 0.63 m (height cannot be determined). Dimensions of the inner base: 0.17 m × 0.30 m × 0.11 m.

Description: The corners are damaged. The original face is only preserved in the bottom right corner. The bottom left corner is broken off. The remarkably smooth surface of the hollow is original. Traces of immuring (plaster, paint) are sporadically spattered across the entire surface.

Date: There are no indicators for precise dating.

References: Unpublished. Reported already by Lozić 2008, 183, fig. p. 184.

8. Architectural block (Fig. 14)

Location: The side face of the monument is already partly visible on a photograph taken in 1964 (see above). The block was fully uncovered during the renovation of the drainage system around the church in 2008. It is immured in the north-western corner of the nave on ground level. In the same corner, situated directly above no. 8, two further monuments are located (nos. 9 and 4).

Stone and dimensions: Local limestone. 0.87 m × 0.55 m × 0.30 m.

Description: The surface is badly worn. The upper corner is diagonally chipped and the bottom left corner is missing. In the bottom right corner a dowel hole for an iron clamp is clearly discernible, but no remaining traces of lead are visible. Alongside the foundation base of the church approximately 5 cm of the surface of the back side

is still preserved. It seems to have been similarly manufactured as the frontal part.

Date: No indicators for precise dating are determinable.

References: Unpublished. Reported already by Lozić 2008, 183, fig. p. 184.

9. Architectural block (Fig. 15)

Location: Discovered during the renovation of the drainage system in 2008. The monument has been built into the north-western corner of the nave, directly above no. 8, so that it partly rests on its upper surface. Since the completion of refacading it is no longer visible, but can fortunately be recovered from a photograph taken by Edisa Lozić in 2008.

Stone and dimensions: Local limestone. 0.80 m × 0.30 m × ? m. (The dimensions are based on comparison with the architectural block no. 4. Distances were measured with the help of AutoCAD.)

Description: Judging from the photograph, all of the sides are entirely preserved. Both height and width of the monument are broadly comparable to no. 8. Its surface, however, appears more roughly worked. The fragment of the tombstone no. 4 is located approximately 40 cm above the architectural block no. 9.

Date: Accurate dating is not possible.

References: Unpublished. Reported already by Lozić 2008, 183, fig. p. 184.

CONCLUSION

As a secondary findspot of Roman stone monuments the Church of sv. Janez Krstnik in Podkraj is part of a larger phenomenon symptomatic of the Ig area, where it is all but uncommon for the local churches and chapels to expose (or used to expose in case the monuments have been removed) a number of Roman *spolia*, primarily used as building material or (judging from the rather prominent and integrated position of a few epigraphic monuments) even as semi-decorative elements. A number of *spolia* have been identified in the Church of sv. Tomaž (St. Thomas) in Planinca, Devica Marija sv. Rožnega venca (Our Lady of the Rosary) in Tomišelj, sv. Mohor in Fortunat (St. Hermagoras and Fortunatus) in Matena, sv. Jakob (St. Jacob) in Strahomer, sv. Križ (Holy Cross) and sv. Mihael (St. Michael), both in Iška

vas, the latter now serving as one of the main *lapidaria*, sv. Martin (St. Martin) in Ig,¹⁹ sv. Jurij (St. George) in Pungart, sv. Marjeta (St. Margaret) at Golo (Fig. 2). Since as a rule at least the most important monuments have since been transferred from these secondary findspots to museums or other *lapidaria*, the Church of sv. Janez Krstnik in Podkraj with its eight *spolia* (one epigraphic monument, one fragmented tombstone with a portrait niche, a further fragment of a tombstone, three supportive bases, and two architectural blocks) naturally appears exceptionally rich in the number of uncovered monuments that remain immured in the church wall.

Acknowledgements

We wish to thank Jože Krašovec for all the invaluable help in sharing first-hand information on several of the aspects in question. We are especially indebted to Maja Zupančič, who brought our attention to the discovery of the monuments in the first place, and to Edisa Lozić for her helpful advice and for providing several of the references and two valuable photographs. We owe a particular debt of gratitude to Marjeta Šašel Kos and Milan Lovenjak for a number of invaluable suggestions, from which an earlier version of this article has benefited significantly. Needless to say, we alone are responsible for the ensuing conclusions and for any remaining errors.

The research behind this article was made possible by the kind support of the Inštitut za slovenski jezik Frana Ramovša ZRC SAZU, Ljubljana.

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¹⁹ Sources further mention the former Church of sv. Uršula (St. Ursula), which originally stood in the vicinity of St. Martin's Church in Ig. Three epigraphic monuments are reported to have been discovered in the church walls or, rather, in the walls of the cemetery, viz. *CIL* III 3800 = *AIJ* 132 = *RINMS* 85, *CIL* III 3819 /lost/ and *CIL* III 3823 + p. 1731 = *AIJ* 143 = *RINMS* 89.