

OSTATCI CRKVE SV. PETRA NA PROSICI U PAGU

Autor u članku donosi rezultate arheoloških istraživanja ostataka crkve sv. Petra na Prosici u gradu Pagu. U istraživanjima su pronađeni ostatci mlađe crkve s kvadratnom apsidom koja je uklonjena zbog potrebe gradnje magazina za sol na navedenom lokalitetu u XIX. st. Pronađena je podnica crkve ispod koje se nalazila manja starija crkva s polukružnom apsidom i kontraforima u brodu crkve. Zbog planskog uklanjanja obiju građevina nedostaju ostatci crkvenog namještaja i arheološki materijal. Prema analogijama na Pagu i u Ninu starija crkva okvirno je datirana od IX. – XI. stoljeća, dok se mlađa crkva s obzirom na materijal može datirati u XVI. stoljeće. Pronađeni su ostatci šest grobova od kojih jedan nije istražen zbog vremenskih uvjeta i razine morske vode.

Ključne riječi: Pag, Prosika, crkva sv. Petra, grob, medaljice, srednji vijek, novi vijek

REMAINS OF ST. PETER'S CHURCH IN PROSIKA IN THE TOWN OF PAG

In the paper, the author presents the results of the archaeological excavations of the remains of the Church of St. Peter at Prosika in the town of Pag. The excavations revealed the remains of a younger church with a square apse which had been removed for the purpose of building a saltern at the site mentioned above. The floor was found of a church, beneath which there was a smaller and older church with a semi-circular apse and counterforts in the nave. Due to the planned removal of both buildings, there are no remains of the church furniture or other archaeological remains. According to the analogies from Pag and Nin the older church roughly dates back from the 9th to the 11th century, while in regard to the material, the younger church may be dated to the 16th century. The remains of six graves were found, one of which was not investigated because of bad weather conditions and sea level.

Key words: Pag, Prosika, Church of St. Peter, grave, medals, Middle Ages, Modern Period.

Na inicijativu poglavarstva Grada Paga u sklopu uređenja prostora ispred paških magazina soli, provedena su arheološka istraživanja ostataka crkve sv. Petra na Prosici. Arheološka istraživanja financirao je Grad Pag i Župa Uznesenja Blažene Djevice Marije u Pagu, a proveo ih je Arheološki muzej Zadar u razdoblju od prosinca 2014. godine do veljače 2015. godine.¹ Ukupno je na terenu odrađeno 28 radnih dana u različitim vremenskim uvjetima.

POVIJESNI PREGLED

Crkva sv. Petra na Prosici spominje se u nekoliko navrata u povijesnim izvorima, a navodi se i benediktinski samostan koji se nalazio uz crkvu. U znanstvenoj literaturi nagađalo se o njezinom točnom smještaju, budući da je prostor Prosike tijekom vremena doživio velike promjene kako izgledom tako i namjenom.

Benediktinci se na Pagu spominju u 12. stoljeću. U spisima arhiva crkve Sv. Krševana u Zadru 1102. godine navodi se da je dotična Danijela Deškić ostavila vinograd benediktincima u Pagu na čast sv. Petru, koji se nalazi na otočiću Viru, jugozapadno od otoka Paga. *Anno MCII. Die XI Augusti: Libera Daniela Deschich qm Pauli ad honorem S. Petri legavit unam integram vineam in insula Viri (Pontadura) Monachis S. Benedicti Castri Kasae.* Nakon ovoga podatka 1289. godine spominje se benediktinski samostan koji se nalazio uz crkvu sv. Petra. Samostan se spominje u kontekstu nekoga vinograda koji mu je očito pripadao (*monasterii sancti Petri...*). Crkva se spominje i 1342. godine u kontekstu spašavanja dobara koja su pripadala opatiji sv. Petra. Godine 1400. papa Bonifacije IX. povjerio je paškom opatu Andriji iz San Severina zadaću da novoga paškog arhiprezbitera uvede u posjed službe te se u tom kontekstu spominje crkva sv. Petra u Pagu. Nakon smrti Andrije iz San Severina, između godina 1408. i 1410., prihodi opatije potpali su pod zadarskog biskupa. Uvaživši molbu Pažana mletački je senat 1415. odredio da se prihodi zapljene i da se od njih u opatiji obnovi Božja služba te da se postavi opat s monasima. Papa Eugen IV. je 1443. godine imenovao paškoga opata Ivana Tutnića sa zadaćom da obnovi opatiju i službu u njoj prema redovničkim propisima. Iduće godine ninski arhiđakon i provoditelj Papine bule uvodi opata Tutnića u posjed opatije i naziva ju benediktinskim samostanom sv. Petra.² Crkva sv. Petra na Prosici spominje se i u kontekstu izgradnje novoga grada Paga. Riječ je o gradnji crkve sv. Antuna koja se nalazi u gradu Pagu. Ugovor o gradnji ostao je zabilježen kod Marka Laura Ruića koji bilježi da su 1457. godine pročelnici bratovštine sv. Antuna, Ratko Sprehnić i Ilija Radovanić, ugovorili sa šibenskim graditeljem Jakovom gradnju crkve posvećene sv. Antunu. Morala je biti velika kao crkva sv. Petra benediktinskoga samostana u

On the initiative of the authorities of the Town of Pag, archaeological excavations of the remains of St. Peter's Church in Prosika were included in the project of renovation of the area in front of the local salt warehouses. Financed by the Town of Pag and Parish of the Assumption of Blessed Virgin Mary, the excavations were carried out by Archaeological Museum Zadar between December 2014 and February 2015,¹ totaling 28 workdays in various weather conditions.

HISTORICAL OVERVIEW

Historical sources repeatedly mention the St. Peter's Church in Prosika, together with a Benedictine monastery that once stood next to it. There have been speculations in scientific literature about the church's exact location, because the part of the town of Pag called Prosika underwent major changes in its appearance and purpose over time.

Benedictines on the island of Pag are first mentioned in the 12th century. According to the 1102 AD documents from the archives of the St. Krševan's (St. Chrysogonus') Church in Zadar, certain Danijela Deškić bequeathed her vineyard to the Benedictines in Pag to honor St. Peter. The vineyard was located on the islet of Vir, southwest of the island of Pag. *Anno MCII. Die XI Augusti: Libera Daniela Deschich qm Pauli ad honorem S. Petri legavit unam integram vineam in insula Viri (Pontadura) Monachis S. Benedicti Castri Kasae.* A later document (1289) mentions a Benedictine monastery that used to be next to St. Peter's Church. The monastery is mentioned in the context of a vineyard that obviously belonged to it (*monasterii sancti Petri...*). The church is also mentioned in 1342, in the context of rescuing of the assets that belonged to St. Peter's Abbey. In 1400, Pope Boniface IX instructed the Pag Abbot Andrew of San Severino to initiate the new archpresbyter of Pag into his duties. St. Peter's Church in Pag is mentioned in this context, too. After the death of Andrew of San Severino, between 1408 and 1410, the abbey's income came within the competence of the bishop of Zadar. Endorsing Pag's request, the Senate of Venice decreed in 1415 that the income be confiscated and used for reintroducing masses in the abbey and installing the abbot with monks. In 1443, Pope Eugene IV appointed Ivan Tutnić the abbot of Pag and charged him with reconstructing the abbey and introducing monk-specific masses in it. The following year, the Archdeacon of Nin (who was also the executor of the papal bull) initiated abbot Tutnić into his duties, calling the abbey a Benedictine St. Peter's Monastery.² The St. Peter's Church in Prosika is also mentioned in the context of the expansion of the town of Pag – specifically, in the

1 U istraživanjima su sudjelovali i studenti arheologije Sveučilišta u Zadru.

2 I. Ostojić, 1964, 131; E. Hilje, 1999, 18.

1 Students of archaeology from the University of Zadar also took part in the excavations.

2 I. Ostojić, 1964 131; E. Hilje, 1999, 18.

novome gradu (ovdje se pod pojmom novi grad smatralo i područje Prosike).³

Početakom 15. stoljeća, nakon što je prešao u nadarbinu svjetovnih svećenika, redovnici su potpuno napustili samostan, a kasnije je u ratnim događanjima srušen kao i crkva sv. Petra. Nakon ovih događaja, godine 1514., nad ostarcima podiže novu crkvicu sv. Petra nadarbeni opat Antonio Venier. S vremenom ju je bilo potrebno obnoviti pa je to učinio 1682. kardinal Petar Ottobonio, koji kasnije postaje papa Aleksandar VIII. Paški kanonik Ante Vidulin bio je posljednji nadarbeni opat, a opatija sv. Petra je godine 1773. uključena u nadžupni prihod s obvezom uzdržavanja suradnika za dušobrižništvo u gradu Pagu. Godine 1779. beneficij sv. Petra pripojen je menzi paškoga arhiepiskopu, koji dobiva naslov mitronskoga opata 1853. godine, a nosi ga do današnjih dana.

MAGAZINI SOLI I POLOŽAJ CRKVE

Pravilno i kvalitetno skladištenje soli predstavljalo je učestali problem nakon njezine berbe i prerade. Pojedini objekti na Pagu adaptirali su se za ovakvu namjenu, primjerice kuće u Starom Gradu nakon njegova napuštanja. Uspostavom mletačke vlasti početkom 15. stoljeća Venecija gradi tri velika magazina za skladištenje soli na prostoru Prosike. Proizvodnja soli nastavila se jačim intenzitetom za vrijeme austrijske uprave te se javlja potreba za novim skladištima. Podiže se šest novih skladišta, tako da danas postoji devet magazina sličnih karakteristika.⁴ Godine 1814. austrijske vlasti šire magazine i grade još tri nova na predjelu gdje se nalazila crkva. Ovom prilikom crkva je srušena, a prostor gdje se nalazila postaje operativna obala uz morski kanal kojim je dovožena sol s prostora solane za skladištenje u novoizgrađenim magazinima.⁵

Ostatci crkve nisu bili vidljivi prije početka arheoloških istraživanja, te su do sada krivo ubicirani u prostor 5. magazina za sol.⁶ Povod ovakvom smještaju crkve može biti u izvedbi lukova, arkada unutar magazina, koji su mogli navesti na pogrešan zaključak da se radi o bazilici. Na pročelju 5. magazina nekad se nalazilo zvono koje je imalo ulogu označavanja početka i kraja radnog vremena u solani. Osim toga, prema pričanju starijih mještana Paga, prilikom uređenja i prenamjene 5. magazina soli za potrebe ugostiteljskih djelatnosti, naišlo se na ostatke grobova, što je vjerojatno ostatak nekropole koja se nalazila uokolo crkve i samostana sv. Petra.

Pored povijesnih izvora koji spominju crkvu i samostan sv. Petra na prosici, tlocrt crkve vidljiv je na mletačkoj karti.⁷ Ovaj prikaz nam je poslužio kao referenca prilikom planiranja istraživanja i otvaranja arheološke sonde.

context of the construction of St. Anthony's Church. The building contract details were recorded by one Marko Lauro Ruić. According to him, in 1457, Ratko Sprehnić and Ilija Radovanić, heads of the Fraternity of St. Anthony, and a Šibenik-based builder named Jakov, signed a building contract for a church dedicated to St. Anthony. The church was supposed to be of equal size as St. Peter's Church of the Benedictine monastery in the new town (with Prosika area considered part of the new town).³

In the early 15th century, the monks deserted the monastery after it had become an endowment of diocesan priests and had been destroyed in the subsequent war, together with St. Peter's Church. After these events, Antonio Venier, the abbot of the endowment, had a new St. Peter's Church built on the ruins in 1514. Dilapidated over time, the new church had to be reconstructed and this was done in 1682 by Cardinal Peter Ottobonio, who later became Pope Alexander VIII. Ante Vidulin, a canon of Pag, was the last in the succession of endowment abbots. After his death, the St. Peter's Abbey was included in the archparochial budget in 1773, with the obligation to support the confessors in the town of Pag. In 1779, the St. Peter's endowment was annexed to the mess hall of the Pag archpresbyter, who was given the title of mitered abbot in 1853 and has kept it to the present day.

SALT WAREHOUSES AND THE CHURCH'S LOCATION

Storing the salt properly after its harvesting and processing was often a problem. Some structures on the island of Pag were converted for the purpose – for example, houses in Old Town after it had been abandoned. With the arrival of the Venetian rule in the early 15th century, the new authorities built three large salt storages in Prosika. Salt production intensified under the Austrian rule and six new warehouses had to be built. As a result, today there are nine warehouses with similar characteristics.⁴ In 1814, the Austrian authorities expanded these warehouses and built three new ones in the area where the church was. The church was torn down then and the ground where it had stood was turned into a waterfront along the sea channel that was used for transporting salt from the saltworks to the newly built warehouses.⁵

As the church's remains were not visible before the excavation, they have until recently been wrongly identified in the Salt Warehouse No. 5.⁶ The reason for this was probably the shape of the arches – the warehouse arcades that could have led to the wrong conclusion that a basilica used to be there. Warehouse No. 5 did have a bell on its

3 C. Fisković, 1953, 65-66.

4 M. Suić, 2013, 33, 52-53, 86.

5 C. F. Bianchi, 2011, 35.

6 M. Suić, 2013, 86; I. Petricioli, 1952, 110.

7 HR-DAZD-6, Mletački katastar. Mape Grimani, br. 295 – Pag.

3 C. Fisković, 1953, 65-66.

4 M. Suić, 2013, 33, 52-53, 86.

5 C. F. Bianchi, 2011, 35.

6 M. Suić, 2013, 86; I. Petricioli, 1952, 110.



Slika 1. Prikaz Paga na mapi Grimani

Figure 1. Pag on Grimani map

foto / photo: I. Condić

Na karti su vidljiva tri magazina soli koja je podigla Venecija nakon uspostave vlasti nad Pagom. Radi se o današnjim središnjim magazinima za sol, odnosno četvrtom, petom i šestom. Još šest magazina, po tri sa svake strane, dodano je kasnije, za vrijeme austrijske vlasti. U neposrednoj blizini magazina nalazi se ucrtan tlocrt crkve sv. Petra s kvadratnom apsidom uz čiju se sjevernu stranu nazire manji kvadratni tlocrt.

Marko Lauro Ruić, paški plemić i povjesničar, donosi dva vrijedna prikaza grada Paga u 18. stoljeću. Na veduti uvale i staroga grada Paga, na popisu sa strane nalaze se najvažnije gradske građevine, a crkva sv. Petra na Prosići prikazana je pod slovom „M“ s apsidom i zvonikom na preslicu na pročelju. Na drugoj veduti prikazan je grad Pag utvrđen gradskim bedemima i most koji ga je povezivao s Prosikom gdje se vide tri mletačka magazina za sol.⁸ Ruić je napisao povijesni pregled nastanka opatije sv. Petra koju

front, but its purpose was to sound the beginning and the end of working hours in the salt works. Besides, according to elderly locals, remains of graves were discovered when the warehouse was reconstructed and converted into bars and night clubs – probably a remainder of the necropolis that once surrounded St. Peter's Church and Monastery.

In addition to the historical sources mentioning the church and monastery in Prosića, the church's layout can be seen on a Venetian map.⁷ We used that layout as a reference when we planned our excavations and trenching.

The map shows three salt warehouses built by Venice after it gained control over Pag. These are the three central warehouses – No. 4, No. 5 and No. 6. Six more warehouses, three on each side, were added later during the Austrian rule. In the immediate vicinity of the warehouse, the layout of St. Peter's Church can be seen, with a square apse and a smaller square layout along its northern side.

Marko Lauro Ruić, a nobleman and historian from Pag, gave two valuable depictions of the 18th-century Pag. The panorama of the bay and Old Town contains a list of the town's most important structures; St. Peter's Church in Prosića is designated with an "M" and an apse and bell-tower with a distaff on its front. The other panorama shows the town of Pag with its defensive walls and the bridge connecting it with Prosića, where three Venetian salt warehouses can be seen.⁸ Ruić wrote a historical outline of St. Peter's Abbey, dating its beginnings to the final years of the reign of the Croatian national rulers. He also gives a list of all the mitred abbots that had served in the monastery.⁹

ARCHAEOLOGICAL EXCAVATIONS

Given the historical developments and the expansion of businesses in Prosića area, we were not certain if we would manage to find the remains of the St. Peter's Church. The archaeological excavations began with the removal of asphalt and concrete layers and of the recent fill. Based on the layout depicted on the Venetian map, we decided to make a trial trench in order to establish the positions of the church walls. The remains of the square apse were found in front of the salt warehouse no. 7, after which the recent fill (SU 1) was removed. Under the fill we discovered the church walls. The archaeological excavations also discovered the architectural remains of a later church with a square apse, within which there were the remains of an older church with a semicircular apse. The preserved remains of St. Peter's Church in Prosića have been explored all the way to the sterile layer (bedrock). Poor weather conditions and tides prevented

8 J. Faričić, 2003, 118.

7 HR-DAZD-6, Venetian cadastral books. Grimani maps, map no. 295 – Pag.

8 J. Faričić, 2003, 118.

9 M. Granić, 2011, 82.

smješta u posljednje godine hrvatskih vladara, te donosi popis mitronosnih opata koji su služili pri samostanu.⁹

ARHEOLOŠKA ISTRAŽIVANJA

Uzimajući u obzir povijesne okolnosti i širenje gospodarske djelatnosti na području Prosike sve do današnjih dana, nije bilo izvjesno hoćemo li pronaći ostatke crkve sv. Petra. Arheološka istraživanja započela su uklanjanjem asfalta i betona, kao i recentnoga nasipa. Prema tlocrtu na mletačkoj karti odlučili smo se za probnu sondu kako bismo utvrdili položaje zidova crkve. Ostaci kvadratne apside pronađeni su ispred sedmoga magazina za sol, nakon čega je uklonjen recentni nasip (SJ 1) ispod kojega su se nalazili zidovi crkve. U arheološkim istraživanjima otkriveni su arhitektonski ostatci mlađe crkve s kvadratnom apsidom, unutar koje su se nalaze ostatci starije crkve koja je imala polukružnu apsidu. Sačuvani ostatci crkve sv. Petra na Prosici istraženi su u potpunosti sve do sterilnoga sloja, odnosno zdravice. Uslijed vremenskih neprilika i povećane razine mora, ostao je neistražen grob 4 u kojemu su bili vidljivi ostatci triju pokojnika. Ovaj bi grob bilo moguće naknadno istražiti u vrijeme većih oseka u zimskom periodu, ako se ukaže prilika.

CRKVA SV. PETRA NA PROSICI U GRADU PAGU

Crkva sv. Petra na Prosici je s blagim otklonom postavljena u smjeru istok-zapad, s apsidom na istoku. Sjeverni bočni zid crkve nalazi se uz ulicu koja prolazi uz magazine za sol, a devastiran je prilikom kopanja i postavljanja suvremenih instalacija za telefon, struju i kanalizaciju. Na zapadnoj strani, ispred pročelnog zida crkve, izgrađena je pumpna stanica za potrebe kanalizacije devedesetih godina prošloga stoljeća. Prema pričanju starijih mještana Paga, ovom prilikom naišlo se na veće količine ljudskih kostiju. Vjerojatno se radi o groblju koje je pripadalo crkvi i samostanu, no arheološka istraživanja nažalost nisu provedena.

Mlađa crkva je longitudinalna, jednobrodna građevina s kvadratnom apsidom. Dugačka je 16,52 m, široka je u najširem dijelu 7,72 m, apsida je široka 3,61 m unutar crkve, a vanjska širina joj je 4,64 m. Crkva je građena od obrađenoga kamena koji je slagan u redove i povezan kvalitetnom žbukom. Zidovi su debljine 66 cm, a u temeljnoj stopi korišten je lokalni kamen pješčenjak ili, kako ga na Pagu nazivaju, „brušel“, koji je otporniji na vlagu. Područje Prosike nalazi se neposredno uz morsku obalu te je razina mora uvijek predstavljala problem zbog plavljenja i vlaženja crkve.

U arheološkim istraživanjima mlađe crkve istraženi su ostatci dviju podnica koje su bile izolirane gustom masnom žutom glinom kako bi se sprječavalo prodiranje

us from examining Grave No. 4 that contained remains of three persons. This grave could perhaps be examined in a winter period during low tides.

ST. PETER'S CHURCH IN PROSIKA, TOWN OF PAG

St. Peter's Church in Prosika district in the town of Pag lies in the east-west direction, with a slight dip. Its apse is in the east. The church's northern lateral wall lines the street stretching along the salt warehouses. It was devastated when telephone and power cables and modern sewer pipes were laid. On the western side, in front of the church's façade, a sewer-system pumping station was built in the 1890s. According to elderly locals, large quantities of human bones were found during the pumping-station earthworks. It was probably a cemetery that belonged to the church and monastery, but, regretfully, no archaeological excavations have been carried out.

The later church is longitudinal, single-naved, with a square apse. It is 16.52 meters long and its widest part has 7.72 meters. Its apse is 3.61 meters wide inside the church and 4.64 meters outside it. The church is made of dressed stones laid out in rows and joined together by quality plaster. The walls are 66cm thick and the local sandstone (*brušel*, as it is called on the island) was used for the footing. As Prosika is in the immediate vicinity of the coastline, the sea level had always been a problem – the church would often be flooded or damp.

During the archaeological excavations of the later church, the remains of two floors were examined. They had been insulated with thick, greasy yellow clay in order to prevent the penetration of sea water and damping the interior. The original floor was elevated for 30cm in order to prevent flooding; it was probably done during the church's reconstruction in the 17th century. The space between the two floors (SU 3) was filled with *terra rossa*. Fragments of 16th-century glazed tableware were found in it. In the northwestern part of the church, next to the entrance, we found the remnants of a later (higher) floor (SU 2), made of plaster with a layer of clay underneath. The floor was once covered with 15x15cm ceramic tiles, the imprints of which could be seen in the preserved plaster. This floor was probably installed during the 17th-century reconstruction of the small church.¹⁰

The older floor (SU 4) also belonged to the church with the square apse, built on the remains of the church demolished during the war in the early 15th century, when the monks abandoned both the church and the monastery. The floor had been covered with stone tiles; they had been removed but we managed to find one tile *in situ*, next to the entrance threshold. The dimensions of the preserved



morske vode i vlaženje unutrašnjosti. Vjerojatno je prilikom obnove crkve u 17. st. izvorna podnica podignuta za 30 cm upravo zbog problema s plavljenjem. Prostor između dviju podnica (SJ 3) ispunjen je zemljom crvenicom u kojoj su pronađeni fragmenti stolne glazirane keramike iz 16. stoljeća. Na zapadnom dijelu crkve, neposredno kod ulaza, naišli smo na ostatke mlađe (više) podnice (SJ 2) koja je bila rađena od žbuke ispod koje se nalazio sloj gline. Podnica je bila prekrivena keramičkim pločicama dimenzija 15 x 15 cm, čiji su otisci vidljivi u sačuvanoj žbuci. Ovu podnicu vjerojatno možemo pripisati obnovi crkvice koja je izvršena koncem 17. stoljeća.¹⁰

Starija podnica (SJ 4) također je pripadala crkvi s kvadratnom apsidom, koja je podignuta iznad ostataka crkve porušene u ratnim zbivanjima početkom 15. stoljeća, kada redovnici napuštaju crkvu i samostan. Podnica je bila popločana kamenim pločama koje su uklonjene, no jednu smo pronašli *in situ* neposredno uz sami prag na ulazu u crkvu. Dimenzije sačuvane kamene ploče su 37 x 26 cm. Na većem dijelu sačuvane podnice vidljivi su tragovi gareži i pepela, na pojedinim mjestima jače koncentracije. Pronađen je i komad gorenog drveta koji je mogao pripadati krovnoj konstrukciji stradaloj u požaru. Crkva je stradala

Slika 2. Ostatci mlađe crkve

Figure 2. Remains of later church

foto / photo: R. Maršić

stone tile are 37x26cm. Traces of soot and ash can be seen on most of the preserved floor, in some places more concentrated than in other. We also found a piece of charred wood that could have belonged to the roof structure engulfed by a fire. The church burnt down some time in the 15th century. After these events, Antonio Venier, the abbot of the endowment, built a new church on the remains of St. Peter's Church in 1514. The higher-level floor (SU 2) belongs to this new church. After a while, it became necessary to reconstruct the church – Prioli's 1603 visit can be seen as evidence to it because the need to reconstruct the roof and floor was mentioned at the occasion. The reconstruction was carried out in 1682 by Cardinal Peter Ottobonio, who later became Pope Alexander VIII.¹¹

The older floor (SU 4) has visible traces of four graves. During the reconstruction of the church's floor, stone slabs were removed, together with those that had been used as grave slabs, and the graves were filled with the earth from the fill. A total of five graves were found inside the church;

10 C. F. Bianchi, 2011, 35.

11 E. Hilje, 1999, 18.

Slika 3. Ostaci podnice SJ 2

Figure 3. Remains of the floor SU 2

foto / photo: H. Manenica

negdje u 15. st. Nakon ovih događaja, godine 1514., nad ostacima crkve sv. Petra novu crkvu, kojoj pripada podnica na višoj razini (SJ 2), podiže nadarbeni opat Antonio Venier. S vremenom ju je bilo potrebno obnoviti; o tome svjedoči Priolijeva vizitacija 1603. U kojoj se donosi podatak da je crkvi potrebna obnova krova i poda. Obnovu je izvršio 1682. kardinal Petar Ottobonio, koji kasnije postaje papa Aleksandar VIII.¹¹

Na starijoj podnici (SJ 4) vidljivi su tragovi četiriju grobova. Prilikom obnove poda crkve uklonjene su kamene ploče, kao i ploče koje su služile kao poklopnice grobova te su grobovi popunjeni zemljom koja je korištena kao nasip. Unutar crkve pronađeno je ukupno pet grobova od kojih je četiri bilo moguće istražiti ovom prilikom. Grobovi pripadaju mlađoj fazi crkve koja je imala kvadratnu apsidu. Ova je crkva podignuta u 16. st. iznad ostataka starije crkve koja je srušena zajedno sa samostanom u ratnim zbivanjima početkom 15. stoljeća. Crkva se, uz određene obnove i sanacije, koristila do njezina uklanjanja i izgradnje magazina soli u 19. stoljeću.

STARIJA CRKVA

Ostaci starije crkve nalazili su se unutar zidova veće, mlađe crkve i bili su prekriveni podnicom (SJ 4) koja je prilikom arheoloških radova uklonjena. Crkva je longitudinalna, jednobrodna građevina s polukružnom apsidom. Položaj i orijentacija identični su novijoj crkvi, u smjeru istok-zapad s manjim odklonom prema jugu i apsidom na istoku. Dugačka je 12.59 m i 5.8 m široka. Zidovi su rađeni od obrađenoga kamena koji je bio vezan žbukom, širine 90 cm. Bočni zidovi s unutarnje strane imaju po tri lezene sa svake strane. Lezene su raspoređene pravilno i simetrično, a dimenzije su otprilike iste, s manjim varijacijama. Širina lezena kreće se od 60 do 70 cm, a dubina oko 35 do 50 cm. Prva lezena s lijeve strane ulaza u crkvu, na sjevernom zidu, većim je dijelom devastirana kasnijim ukopom (grob 5), no ipak se uspio sačuvati njezin temeljni kamen koji je iskorišten kao dio grobne arhitekture. Sjeverni zid također je devastiran kasnijim polaganjem kanalizacijskoga sustava i infrastrukture, no uspio se sačuvati unutarnji kut crkve i većina sjevernoga zida. Crkva je bila presvođena bačvastim svodom.

Unutrašnjost crkve bila je popločana kamenim pločama koje su se sačuvale manjim dijelom uz sami zid apside



four of those were examined at the occasion. They belong to the church's later phase, with the square apse. This church was erected in the 16th century on the remains of the older church that had been demolished, together with the monastery, in the wars of the early 15th century. With occasional reconstructions and repairs, the church had been in use until the salt warehouse was built in its place in the 19th century.

THE OLDER CHURCH

The remains of the older church were found within the walls of the larger, later church and were covered with a floor (SU 4) that was removed during the archaeological excavations. The church is a longitudinal, single-naved structure with a semicircular apse. Its position and its east – west orientation, with a slight southward dip and with an apse in the east, are identical to the newer church. The church is 12.59 meters long and 5.8 meters wide. The 90cm-wide walls are made of dressed stones joined together with plaster. On the inside, the church's lateral walls have three pilaster-strips on each side. The pilaster-strips are 60-70cm wide and 35-50cm deep. The first pilaster-strip north of the church entrance, on the northern wall, was mostly devastated by a later burial (Grave No. 5). However, its foundation stone has been preserved; it was reused as part of the sepulchral architecture. The northern wall was additionally devastated by the subsequent construction of the sewer system and infrastructure; however, the church's inner corner and most of the northern wall have been preserved. The church had had a barrel vault.

The church's interior was flagged with stone slabs, partly preserved along the apse wall (SU 6). The church walls were removed everywhere along their line, in almost equal height. In the absence of any small archaeological material, we can conclude that the structure had been removed before the larger church was built. This is why no church furnishings

11 E. Hilje, 1999, 18.



Slika 4. Ulaz u stariju crkvu s ostacima kosturnice (grob 6)
Figure 4. Entrance to the older church with the remains of the ossuary (Grave No. 6)

foto / photo: R. Maršić

(SJ 6). Zidovi crkve uklonjeni su svugdje u gotovo jednakoj visini, a budući da u potpunosti nedostaje sitni arheološki materijal, može se zaključiti da je građevina planski uklonjena prije izgradnje veće crkve. Zbog toga nisu pronađeni ni dijelovi crkvenoga namještaja karakteristični za crkve toga vremena. Ispred pročelnog zida crkve dijelom se sačuvalo kameno popločanje koje je pokrivalo ulaz ispred vrata. Osim toga, naslonjene na pročelni zid sa svake strane ulaza nalazile su se dvije strukture zidane od kamena, koje su iznutra bile šuplje. Sjeverna struktura korištena je kao kosturnica (grob 6), dok u južnoj nije bilo nalaza te joj nije utvrđena namjena.

U visini ramena apsida, na njezinom središnjem dijelu, otkriveni su ostatci postolja na kojem je stajao oltar. Radi se o temeljnoj stopi na čijem se dnu nalazi masivna ploča koja služi kao baza za oltar, a oko baze je zidano učvršćenje od kamena i žbuke. Kamena ploča u temelju je masivna kako bi mogla biti jak oslonac oltaru u pjeskovitom i poroznom tlu na kome je crkva izgrađena.

U apsidalnom dijelu crkve nalazilo se ukopano tzv. sidro za potrebe solane, koje je imalo ulogu za vrijeme korištenja magazina soli te su sve podnice crkve nažalost na ovom dijelu devastirane do sterilnoga sloja. Apsida je unutar crkve široka 2,93 m i 2,65 m je duboka.

DATIRANJE CRKAVA

Nakon arheoloških istraživanja ostataka crkve sv. Petra na Prosici vidljivo je da osim arhitekture nedostaju sitni arheološki nalazi i dijelovi crkvenog namještaja. Ovakvu situaciju možemo pripisati činjenici da je svaka faza crkve bila namjenski uklonjena iz različitih razloga, posljednji put u 19. stoljeću, kada austrijska uprava gradi tri posljednja magazina za sol.

typical of that time have not been found. Also, there were two structures leaning against the façade on each side of the entrance. They were made of stone and hollow. The northern structure had been used as an ossuary (Grave No. 6). The southern structure contained no finds, so its purpose has not been established. In the apse's central part, at the level of its shoulder, the remains of a pedestal for the altar were found. It is the footing at the bottom of

which a massive slab can be seen. It served as the altar base, reinforced with a stone-and-plaster wall around it. The stone slab in the foundation is massive in order to provide strong support to the altar in the sandy and porous soil on which the church was built.

In the apsidal part of the church, the so-called 'anchor', used for the salt warehouse purposes, was buried. As a result, all the floors in this part of the church are unfortunately devastated all the way to the sterile layer. Inside the church, the apse is 2.93 meters wide and 2.65 meters deep.

DATING THE CHURCHES

The archaeological excavations of the remains of St. Peter's Church in Prosika showed that, in addition to architecture, small archaeological finds and parts of the church furnishings were also missing. This may be due to the fact that every stage of the church had been purposefully removed for various reasons – last time in the 19th century, when the Austrian administration built three last salt warehouses.

Based on the architectural remains and characteristics, the construction of the older church could roughly be dated to the pre-Romanesque period between the 9th and 11th centuries. A more precise dating would require elements of the church's interior, some archaeological material, or the graves that must have been in the vicinity. Such churches with a semicircular apse and pilaster-strips on the inner side of their lateral walls are known on the island of Pag, the nearest analogy being St. Nicholas' Church near Poveljana.¹² Also, the Benedictines and St. Peter's Church in Pag are mentioned in a historical source from 1102, which means that the church

12 I. Petricioli, 1963, 171-176; R. Jurić, 1996, 245-252.



Slika 5. Fotogrametrijski snimak nalazišta

Figure 5. Photogrammetric image of site

foto / photo: R. Maršić

Nastanak starije crkve, s obzirom na arhitektonske ostatke, odnosno karakteristike, možemo okvirno smjestiti u vrijeme predromanike, od 9. – 11. stoljeća, budući da nam za precizniju dataciju nedostaju elementi interijera crkve ili arheološki materijal te grobovi koji su se vjerojatno nalazili u neposrednoj blizini. Ovakve crkve s polukružnom apsidom i leznama s unutarnje strane bočnih zidova poznate su na otoku Pagu, a najbliža analogija je crkva sv. Nikole kod Poveljane.¹² Osim toga, benediktinci i crkva sv. Petra u Pagu spominju se u povijesnom izvoru 1102. godine, stoga je vjerojatno da postoji i ranije.¹³ Crkva sv. Petra koristi se do 15. stoljeća kada je u ratnim zbivanjima srušena zajedno sa samostanom. Na njezinom mjestu podiže se u 16. st. nova i nešto veća crkva s kvadratnom apsidom, uklonjena zbog izgradnje skladišta soli.

Prostor Prosike nalazi se danas na razmeđi između Staroga grada Paga i novoga grada koji je podignut u 15. stoljeću. U vrijeme nastanka crkve sv. Petra i samostana prostor Prosike bio je pješčani poluotok u blizini Staroga grada, ali je ipak pružao mir i spokoj za redovnički život. Uspostavom mletačke vlasti, izgradnjom današnjega grada Paga i jačanjem gospodarstva koje je bilo vezano za eksploataciju soli,

must have been there even earlier.¹³ St. Peter's Church was in use until the 15th century, when it was destroyed in a war together with the monastery. A new, somewhat larger church with a square apse was built on its site in the 16th century. It was later removed when the salt warehouse was built.

The present-day Prosika extends between the Old Town and the new part of Pag built in the 15th century. When the St. Peter's Church and monastery were built, Prosika was a sandy peninsula near the Old Town, but peaceful and quiet enough for a monk's life. Under the Venetian rule, when the present-day Pag was built and its salt-related economy began to grow, Prosika acquired a new role. It became a waterfront, where ships would come alongside the quay and salt would be loaded and unloaded, thus completely changing the environment. The growing production and sales of salt required larger warehouses in Prosika. As a result, St. Peter's Church and the monastery lost their function and were removed.

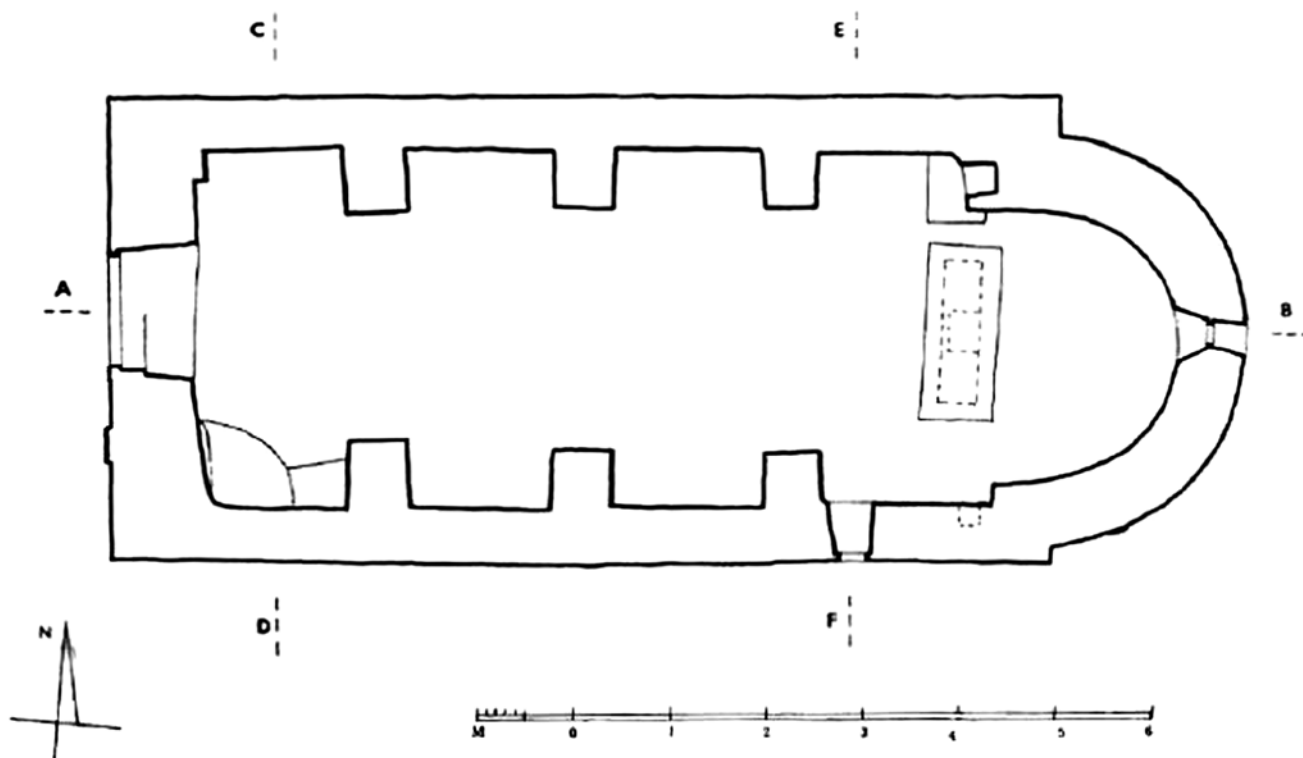
GRAVES IN AND AROUND THE CHURCH

Six graves all together were found in and around the church during the excavations. Five of them were inside the later church and could be dated to the period between 16th and 18th centuries. Grave No. 6 was located next to the façade of the older church. It had been used as an ossuary for the dislocated and fragmented bones without a context.

¹² I. Petricioli, 1963, 171-176; R. Jurić, 1996, 245-252.

¹³ I. Ostojić, 1964, 131.

¹³ I. Ostojić, 1964, 131.



prostor Prosike dobiva jednu novu ulogu. Postaje operativna obala gdje pristaju brodovi, dovozi se i odvozi sol i na taj način se u potpunosti mijenjaju karakteristike ambijenta. Povećanjem proizvodnje i trgovine soli neophodno je bilo graditi adekvatna skladišta na Prosici, čime samostan i crkva sv. Petra gube svoju funkciju, da bi na kraju bili uklonjeni.

GROBOVI U CRKVI I OKO NJE

Tijekom istraživanja, u crkvi i oko nje otkriveno je ukupno šest grobova. Pet grobova nalazilo se unutar mlađe crkve i pripadaju razdoblju od 16. do 18. stoljeća. Grob 6 nalazio se neposredno uz pročelni zid starije crkve i služio je kao kosturnica za dislocirane i fragmentirane kosti bez konteksta.

Grob 1 pronađen je u jugozapadnome dijelu crkve, uz bočni južni zid, između dvaju pročelnih zidova novije i starije crkve. Dužina groba je 1,82 m, a širina 0,55 m. Za grobnu arhitekturu iskorišteni su bočni zid crkve i pročelni zid starije crkve do kojega su bile smještene noge pokojnika. Radi se o ukopu jedne odrasle osobe koja je bila položena na leđa u smjeru istok-zapad s blagim otklonom prema jugu. Glava se nalazila na zapadnoj strani prema pročelnom zidu mlađe crkve. Položaj pokojnika je neuobičajen; položen je na leđa s nogama savijenim u koljenima, raširenim i naslonjenim na bočne strane groba. Koljena su se nalazila u razini poklopnice koja nije sačuvana, nego je uklonjena zajedno s popločanjem crkve. Ruke pokojnika

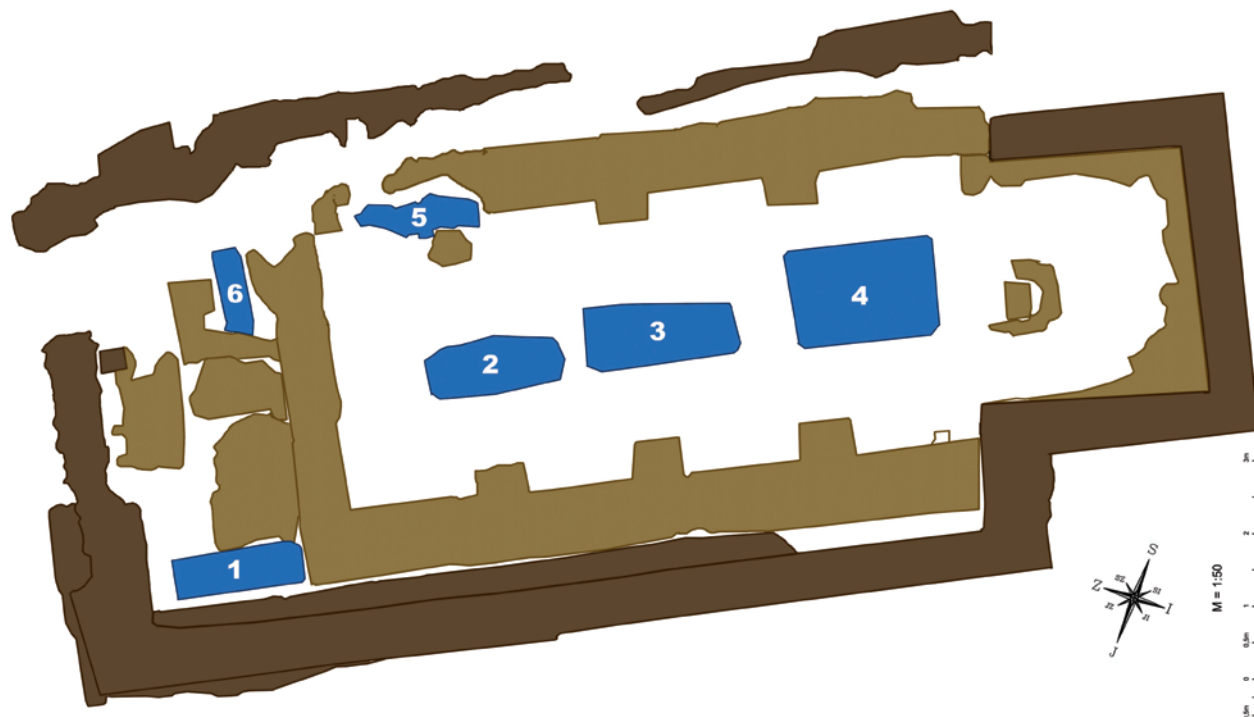
Slika 6. Crkva sv. Nikole kraj Povljane na otoku Pagu

Figure 6. St. Nicholas' Church near Povljana on island of Pag

izvor / source: I. Petricioli 1963.

Grave No. 1 was found in the southwestern part of the church, next to the lateral southern wall and between the façades of the later and older churches. The grave is 1.82 meters long and 0.55 meters wide. The lateral wall of the church and the façade of the older church were used as the sepulchral architecture. The feet of the interred person were by the façade. It was an adult person, laid on their back in the east – west direction with a slight southward dip. The person's head was on the western side, towards the façade of the later church. The interred person's position is unusual: the person was laid on their back with their legs bent in the knees, astride and leaning against the lateral sides of the grave. The knees were found on the level of the cover slab. However, the slab has not been preserved; it was removed together with the church's flagstones. The arms of the interred person were moved away from the body – the right arm above the head and the left one bent in the elbow, with the hand at the level of the head. Such an unusual position of the body could indicate a number of things but we will have to wait until further osteological analyses give us some answers.

Small archaeological finds were found next to the body: fragments of painted glazed pottery, metal clothes



bile su odmaknute od tijela, desna ruka iznad glave, a lijeva savijena u laktu sa šakom u razini glave. Ovakav neuobičajeni položaj pokojnika može upućivati na više stvari, no daljnje analize osteoloških ostataka vjerojatno će pružiti odgovore na neka od pitanja.

Pokraj pokojnika pronađeni su sitni arheološki nalazi, fragmenti bojane glazirane keramike, metalne kopčice za odjeću, dvije brončane medaljice i brončani latinski križić u predjelu kuka.

Grob 2 nalazi se u unutrašnjosti crkve, na središnjem dijelu broda. Dužina groba je 1,90 m, a širina u najširem dijelu 0,81 m. Od osteoloških ostataka u grobu su se nalazile samo kosti udova koje su bile dislocirane i postavljene prema zapadu, a do njih se nalazio manji kamen. Vjerojatno su kosti uklonjene prilikom uklanjanja podnice i podizanja razine poda crkve. Od arheoloških nalaza u grobu su pronađena četiri fragmenta keramike. Radi se o ulomku dna posude od grube kuhinjske keramike i tri ulomka glazirane bojane keramike.

Grob 3 nalazi se na središnjem dijelu broda crkve u istoj liniji s grobom 2 i 4. Dužina groba je 2,15 m, a širina u najširem dijelu je 0,80 m. Razlika u boji zemlje na podnici (SJ 4) jasno je ocrtavala konture groba, no u njemu nismo našli ostatke pokojnika. Kao što je to bio slučaj s grobom 2, i ovdje su kosti uklonjene prilikom podizanja razine podnice, te je tada prostor groba ispunjen zemljom koja je korištena za nasip (SJ 3). U grobu 3 pronađen je ulomak glazirane keramike finog kuhinjskog posuđa i pet fragmenata tankoga stakla.

Slika 7. Tlocrt crkve s grobovima

Figure 7. Church layout with graves

Izradio / drawn by: R. Maršić

fasteners, two small bronze medals and a small bronze Latin cross near the hip.

Grave No. 2 is located inside the church, in the central part of the nave. It is 1.90 meters long and 0.81 meters wide in its widest section. The osteological remains found in the grave included only dislocated and westward oriented limb bones, with a small stone next to them. Other bones were probably removed when the floor was removed and the level of the church was raised. The archaeological finds in the grave included four pottery fragments: a part of a coarse kitchenware bottom and three fragments of glazed painted pottery.

Grave No. 3 is located in the central part of the nave, on a line with Graves No. 2 and No. 4. It is 2.15 meters long and 0.80 meters wide in its widest section. The difference in the color of earth on the floor (SU 4) clearly outlined the grave's contours, but no remains of a deceased person were found in it. As was the case with Grave No. 2, the bones were also removed from this grave when the level of the floor was raised. The grave was then filled with the earth from the fill (SU 3). A fragment of glazed pottery (fine kitchenware) and five fragments of thin glass were found in Grave No. 3.



Slika 8. Grob 1

Figure 8. Grave No. 1

foto / photo: R. Maršić

Grob 4 nalazi se u istoj liniji s grobovima 2 i 3. Smješten je neposredno ispred oltara i apside crkve. Dužina groba je 2,05 m, a širina je 1,46 m. Uklanjanjem gornjeg sloja zemlje ustanovljeni su ostatci triju pokojnika koji su položeni na leđa jedan do drugoga, s glavom na zapadu. Budući da je grob smješten dosta nisko, stalna prisutnost morske vode predstavljala je problem za istraživanje, naročito za vrijeme južine i povećane razine mora. Upravo se zbog toga odustalo od istraživanja groba, a izvršit će se nekom drugom prilikom, ako to okolnosti dozvole. U zimskom periodu, za vrijeme velikih oseka, moglo bi se pristupiti istraživanju groba 4 koji bi vjerojatno dao interesantne nalaze s obzirom na to da je mjesto ukopa neposredno do oltara i činjenicu da se u grobu nalaze najmanje tri pokojnika. Na površini groba pronađena su dva ulomka bojane glazirane keramike koja pripada sloju (SJ 3) iznad groba.

Grob 5 nalazi se uz bočni sjeverni zid mlade crkve. Dužina groba je 1,71 m, a širina je u najširem dijelu 0,58 m. Grob je uništio najveći dio prve sjeverne lezene na bočnome zidu starije crkve. Zid je ovom prilikom razvađen i iskorišten za dio grobne arhitekture. Lezena je



Slika 9. Nalazi iz groba 1

Figure 9. Finds from Grave No. 1

foto / photo: I. Čondić

Grave No. 4 lies on the same line with Graves No. 2 and No. 3. It is located right in front of the altar and the church's apse. The grave is 2.05 meters long and 1.46 meters wide. Upon removal of the top earth layer, the remains of three persons were found lying on their backs next to each other, with their heads to the west. As the grave is located at a rather low level, the constant presence of sea water made it difficult to examine the grave, particularly during south wind and high tide. This is why we gave up further research of the grave; we will do it some other time, weather and tide permitting. In winter, when tide is very low, we could examine Grave No. 4; it would probably yield interesting results because it is located in the immediate vicinity of the altar and contains the remains of no less than three persons. On the grave's surface, two fragments of glazed pottery belonging to (SU 3) layer above the grave were found.

Grave No. 5 is located along the northern lateral wall of the later church. It is 1.71 meters long and 0.58 meters wide in its widest section. The grave destroyed most of the first northern pilaster-strip on the lateral wall of the older church. The wall was then demolished and used for the grave's architecture. The pilaster-strip was removed, with the exception of its foundation stone, which was also part of the grave's architecture.

The bones of two adults and a child were found in the grave. The lower person had been laid on the back, head to the east and feet to the west; his arms were crossed on the pelvis. The remains of the other adult were found on top of



uklonjena u cijelosti, osim njezinoga temeljnog kamena koji je također bio dio arhitekture groba.

U grobu su pronađene kosti djeteta i dviju odraslih osoba. Donji pokojnik bio je položen na leđa s glavom prema istoku i nogama prema zapadu, a ruke su mu bile prekrížene na predjelu zdjelice. Ostatci drugoga odraslog pokojnika nalazili su se iznad prvoga, a bili su prilično dislocirani. Kosti djeteta pronađene su prema unutrašnjosti crkve uz bedrene kosti odraslih pokojnika, s južne strane.

Grob 6 nalazi se naslonjen uz pročelni zid starije crkve, sjeverno od ulaza. Radi se o jednoj od dvije strukture koje se nalaze uz pročelni zid crkve, te su naknadno dodane. Manjih je dimenzija, dužine 1,19 m i širine 0,47 m. S obzirom na karakteristike kostiju koje su sitnije, polomljene i dislocirane, možemo zaključiti da se ovdje radi o kosturnici. Pronađeni su sitni arheološki ostatci stakla i jedna brončana alka koja je mogla biti dio pojase kopče.

NALAZI IZ GROBOVA

Istraženi grobovi nisu obilovali arheološkim nalazima, osim groba 1 u kome su pronađeni ostatci krunice s križićem, dvije svetačke medaljice i kopčice za odjeću. Osim ovih nalaza, pronađeni su i fragmenti stolne glazirane keramike koja je

Slika 10. Slika: Grob 5

Figure 10. Grave No. 5

foto / photo: R. Maršić

the first one; they were rather dislocated. The child's bones were found in the southern part, towards the church's interior, at the level of the adults' thigh-bones.

Grave No. 6 is leant against the façade of the older church, north of the entrance. It is one of the two structures subsequently added to the façade. The grave is rather small – 1.19 meters long and 0.47 meters wide. On the basis of the bones – which are small, broken and dislocated – we can conclude this was an ossuary. Small fragments of glass were found, as well as a bronze ring that could have been a part of a clothes fastener.

GRAVE FINDS

There were no many archaeological finds in the graves we examined, except in Grave No. 1, where we found remnants of a rosary with a little cross, two small saints medals and clothes fasteners. Fragments of glazed tableware that could have ended up there during the removal of the cover slab and filling up the grave were also found. Unfortunately, examining Grave No. 4 was not possible due to sea level and weather conditions. However, given the fact

ovdje mogla dospjeti prilikom uklanjanja poklopnice groba i popunjavanja nasipom. Nažalost, grob 4. nije bilo moguće istražiti s obzirom na razinu mora i vremenske uvjete. S obzirom na tri pokojnika koji su sahranjeni neposredno ispred oltara crkve, za pretpostaviti je da se u ovom grobu mogu očekivati nalazi koji bi nam mogli reći nešto više o vremenu ukopa.

KRIŽ I KRUNICA

Latinski brončani križić *vitam praesta* s okomitom ušicom, dimenzija 46 x 25 mm i težine 3,82 g, ima prikaz na licu i naličju. Na vrhu križa nalazi se ušica na kojoj su se sačuvali ostatci alkice kojom je bio pričvršćen za krunicu. Na licu se nalazi prikazan raspjeti Krist s natpisom INRI iznad glave, a na patibulumu križa ispod Kristovih nogu nalazi se Adamova lubanja. Na naličju je prikazana Bogorodica koja stoji na polumjesecu, ruku sklopljenih na prsima, a oko glave joj se nalazi svetokrug od sedam zvijezda. Iznad glave, na patibulumu križa, nalazi se natpis *VIR IMM* (*Virgo immaculata* – Bezgrešna Djevica). Na lijevoj strani antenne teče natpis *VITAM*, a na desnoj *PRAEST*. Ispod nogu Bogorodice središnji je dio natpisa - *PVRAM*. Cjelokupni natpis na naličju glasi: *VITAM PRESTAM PURAM* („Čestit život daj nam“).¹⁴



Slika 11. Latinski križić *vitam praesta*

Figure 11. Small Latin *vitam praesta* cross

foto / photo: I. Čondić

Pored križa su pronađeni ostatci namotane brončane žice i koštanih zrna, koji su bili dio krunice na kojoj se nalazio križ. Krunice se na području Europe javljaju prvi put oko sredine 13. stoljeća.¹⁵ Često su bile zastupljene kao neizostavni predmet trgovine i obrtništva, a služile su u religijske svrhe kao brojalice prilikom molitve. Slične brojalice koriste se u mnogim istočnjačkim religijama,

that it contains remains of three persons and that it is located immediately in front of the church altar, we believe we can expect some finds there that could help us date these burials.

THE CROSS AND ROSARY

Small Latin *vitam praesta* cross, made of bronze and with a vertical eye, has 46x25mm and weighs 3.82 grams. On top of the cross is an eye with remains of a ring with which it was attached to a rosary. The crucified Christ with the inscription INRI above his head is depicted on the front side of the cross, with Adam's skull on the patibulum underneath Christ's feet. The Holy Virgin is depicted on the back side of the cross, standing on a crescent with folded arms and with a seven-star halo around her head. Above her head, on the patibulum, the inscription *VIR IMM* (*Virgo immaculata* – Immaculate Virgin) can be seen. The inscription *VITAM* can be seen on the left side of the antenna and the inscription *PRAEST* can be seen on the right side. The central part of the inscription *PVRAM* is underneath her feet. The entire inscription on the back side of the cross reads *VITAM PRESTAM PURAM* – "Give Us an Honest Life".¹⁴

Remains of a wound bronze wire and bone beads were found near the cross. They belonged to the rosary from which the cross was hanging. In Europe, the first rosaries appeared in the mid-13th century.¹⁵ They were a very common item of trade and craft and had a religious purpose – they were used as prayer counters. Similar prayer counters are used in many other religions such as Oriental religions, post-Vedic Shivaism, Buddhism and Islam. They came to Europe via Byzantium. Western Christianity adopted rosaries in the run-up to Late Medieval Age.¹⁶

As a mechanical means for saying identical prayers, the rosary underwent some changes during its development. In the beginning it contained 150 beads used for saying this number of prayers dedicated to the Lord and Our Fathers (*Pater noster*). The beads used for the latter prayer were usually somewhat larger. It changed after the Cluniac Reforms, when the Holy Virgin cult started spreading in Europe, particularly in the 13th century. It changed the structure of the rosary.¹⁷ The prayer counting beads became smaller and were now used for Hail Marys (*Ave Maria*). The present day pattern of rosary beads dates back to the 15th century. The word "rosary" comes from the rosary bull issued by Pope Pius V after the Christian victory over the Turks at the Battle of Lepanto in 1571.¹⁸

Six beads were found in Grave No. 1 inside St. Peter's Church in Prosika. Three of them were found on their original

14 A. Azinović Bebek, 2009, 281, 286; A. Piteša, 2009, 228.

15 T. Buric, 2003, 230.

14 A. Azinović Bebek, 2009, 281, 286; A. Piteša, Split 2009, 228.

15 T. Buric, 2003, 230.

16 T. Buric, 2003, 230.

17 T. Buric, 2003, 230.

18 T. Buric, 2003, 230-232.

postvedskom shivaizmu, budizmu i islamu, a na europsko tlo dopiru preko Bizanta. Zapadno kršćanstvo prihvaća krunicu na prijelazu iz ranoga srednjeg vijeka u razvijeni srednji vijek.¹⁶

Krunica je, kao mehaničko sredstvo za nizanje istovrsnih molitvi, doživjela određene promjene tijekom svoga razvoja. U početku je sadržavala 150 zrnaca koja su služila za moljenje isto toliko molitvi posvećenih Gospodinu, odnosno Očenaša (*Pater noster*). Zrna krunice kojima se molila ova molitva obično su bila većih dimenzija. Do promjene dolazi nakon klinijevske reforme, kada se naročito u 13. st. počinje sve više širiti kult Bogorodice, čime se mijenja struktura krunice.¹⁷ Zrna za brojenje molitvi postaju manja, a služe za molitvu Zdravomarije (*Ave Maria*). Današnji raspored zrna krunice potječe iz 15. stoljeća, a naziva se „rozarij“ prema buli od rozarija koju je izdao papa Pio V. nakon pobjede kršćana nad Turcima u bitci kod Lepanta 1571. godine.¹⁸

U grobu 1 unutar crkve sv. Petra na Prosciju ukupno je pronađeno šest zrna od kojih su tri sačuvana izvorno, na brončanoj žici krunice. Zrna su različitih veličina, ovisno o položaju na krunici, a uslijed korozije brončanih karika krunice, promijenila su boju. Najveće zrno je promjera oko 9 mm, dva nešto manja zrna su 5-6 mm, a ona sačuvana na brončanoj žici su najmanja, promjera 3 mm. Osim klasičnih okruglih zrna, na brončanoj žici se sačuvalo i jedno koštano zrno koje s obje strane ima dva valjkasta dodatka. Radi se o zrnu križa *credo* koje se koristilo za moljenje Vjeronjanja (*credo* – lat. vjerujem). Upotreba ovog tipa zrna počinje od 16. stoljeća. Križ je bio konstruiran od više zrna. Jedno duže vodoravno zrno probušilo bi se vertikalno na sredini. Na njega su se nastavljala dva kraća zrna koja su bila probušena vodoravno, a s dugačkim zrnom su se povezivala na sjecištu, tvoreći formu križa. U nekim slučajevima moglo je postojati na sjecištu malo razdjelno zrno koje je bilo probušeno vodoravno i okomito.¹⁹

Analogiju za ovakvu krunicu nalazimo u grobu 46, istraženom u župnoj crkvi Marije Magdalene u Čazmi.²⁰ Nalaz križa i krunice datira se u 17.-18. stoljeće.

MEDALJICE

U grobu 1 pronađene su dvije svetačke medaljice koje su se nalazile zajedno, spojene jednom alkom. Prije čišćenja i konzervacije manja medaljica nije bila uočljiva, budući da su bile slijepnjene jedna za drugu. Uspješnim zahvatom, unatoč oštećenosti, medaljice su odvojene, a prikazi na njima sačuvani.



Slika 12. Zrna i dijelovi krunice

Figure 12. Beads and parts of rosary

foto / photo: I. Čondić

bronze rosary wire. The beads are of various sizes, depending on their position on the rosary. The corrosion of the bronze rosary links changed their color. The largest bead has a 9mm diameter. Two smaller ones have 5-6mm diameters and those preserved on the bronze wire are the smallest ones, with 3mm diameters. In addition to usual round beads, a bone bead with two cylindrical additions on each side has been preserved on the wire. It is a bead of the *credo* cross used for praying the Apostles' Creed (*credo* means "creed" in Latin). This type of beads was first used in the 16th century. The cross consists of several beads. A longer, horizontal bead would be perforated vertically, in its center. Two shorter beads, perforated horizontally, would then continue. They would be connected with the longer bead at the intersection, thus forming a cross. In some cases, a small dividing bead would be placed at the intersection; it was perforated both horizontally and vertically.¹⁹

An analogy for this rosary was found in Grave No. 46 of the parish church of Mary Magdalene in Čazma.²⁰ The cross and rosary are dated back to the 17th-18th centuries.

MEDALS

Two small saints medals, connected with a ring, were found in Grave No. 1. The smaller of the two medals was not visible before the cleaning and conservation because they were glued to each other. Although damaged, they were successfully separated and their depictions were preserved.

The larger medal, dedicated to St. Anastasius of Persia, has a 28mm diameter and weighs 6.26 grams. It is made of cast bronze. On its top it has an eye with the ring on which it hung.

On its front side, the medal shows the head of St. Anastasius of Persia. The head is depicted at an angle, showing more of the right side of the face. The saint has a mustache

16 T. Buric, 2003, 230.

17 T. Buric, 2003, 230.

18 T. Buric, 2003, 230-232.

19 A. Azinović Bebek, 2012, 207-208.

20 A. Azinović Bebek, 2008 (2009), 179, 190.

19 A. Azinović Bebek, 2012, 207-208.

20 A. Azinović Bebek, 2008 (2009), 179, 190.



Slika 13. Medaljica iz groba 1 s prikazom sv. Anastazija

Figure 13. St. Anastasius medal from Grave No. 1

foto / photo: I. Čondić

Veća medaljica, posvećena sv. Anastaziju od Perzije, ima promjer 28 mm, teži 6,26 g i izrađena je od lijevane bronce. Na gornjemu dijelu medaljice nalazi se ušica kroz koju je provučena alkica na kojoj je visjela.

Na aversu se nalazi prikaz glave sv. Anastazija od Perzije. Glava je prikazana pod kutom, otkrivajući više desnu stranu lica. Svetac je prikazan s bradom i brkovima, a glava mu je prekrivena, vjerojatno kapuljačom. Iza glave vidljiv je svetokrug prikazan kao krug sa sitnim crticama koji simbolizira njegovu svetost. Ispod prikaza nalazi se natpis koji se zbog lošije sačuvanosti medaljice nije u cijelosti sačuvao te ga nije moguće do kraja pročitati: **S•ANAST•**....

Riječ je o svetcu koji je rođen u Perziji oko 600. godine kao Magudant. Bio je poganski mag dok nije prešao na kršćansku vjeru. Služio je kao vojnik u konjici perzijskoga kralja Khusrowa II. Sudjelovao je u ratu u kojem je Sveti Križ iz Jeruzalema prenesen u Perziju, a nakon toga, impresioniran snagom Križa, pobožnosti i kršćanskom vjerom, i sam prelazi na kršćanstvo. Uzima ime Anastazije te postaje redovnik u Jeruzalemu. Idućih sedam godina provodi u izoliranosti i molitvi nakon čega se vraća u rodnu Perziju gdje propovijeda i obraća svoje sugrađane na kršćansku vjeru. Zbog toga je uhićen, bačen u tamnicu i mučen. Pokušavaju ga pridobiti da odbaci vjeru, ponovno postane mag i služi Khurshowu, ali on odbija i to i sve ponuđene časti. Ubijen je kao mučenik 22. siječnja 628. godine, tako što mu je odrubljena glava. Njegovo tijelo bačeno je psima, ali je ostalo nedirnuto, a kasnije preko Palestine i Konstantinopola stiže do Rima.²¹

Svetac je na medaljici prikazan kao mučenik, što je uobičajeno za period od 7. do 18. st. pa sve do današnjih dana.

and a beard and his head is covered with what seems to be a hood. A halo with tiny lines symbolizing his sainthood can be seen behind the head. The inscription underneath the saint has been preserved only partially due to the poor condition of the medal. We can only read: **S•ANAST•**....

This saint was born in Persia around 600 AD. He had been a pagan magus until he accepted Christian faith. He served in the cavalry units of the Persian King Khosrow II. He took part in the war during which the Holy Cross was taken from Jerusalem to Persia. Impressed with the power of the Cross, piety and Christian faith, he decided to become a Christian himself. He took the name Anastasius and became a monk in Jerusalem. He spent the next seven years praying in isolation, converting his fellow citizens to Christianity. For this he was arrested and thrown into a dungeon and tortured. They tried to persuade him to serve King Khosrow again, but rejected that and all the honors they had offered him if he renounced his faith and became a magus again. He died a martyr on 22 January (he was beheaded). His body was thrown to dogs but remained intact. Afterwards, it traveled to Rome via Palestine and Constantinople.²¹

The medal depicts the saint as a martyr. Such depictions are typical for the period between the 17th-18th centuries and the present day. Such adoration of saints represents passing of a religious tradition and loyalty to the bravery of the martyrs. It also ensures the saint's protection to the bearer. Medals with St. Anastasius are indeed rare, particularly in this region. Only one is known so far – from Mariazell in Austria.²²

MEDAL WITH MOTHER OF SEVEN SORROWS

The smaller medal is oval, with a vertical eye with a ring on the top. It contains depictions on both sides. It is made of cast bronze. Its size is 17x19mm and it weighs 1.89 grams.

Front side of the medal shows *Mother of Seven Sorrows*. There are seven swords around it – three on her left and four on her right side. She is seated, dressed in a gown and veiled. She also has a cloak. Her arms are folded and her head is slightly inclined to the right side. A halo consisting of seven stars can be seen around her head. The whole image on the front side is surrounded with a string of pearls.

Mother of Seven Sorrows is depicted with tears and folded arms due to the pain she feels after she heard the Prophecy of Simeon (Gospel of Luke, Lk 2, 35) in the Temple about the suffering she is going to experience because of her son's death.²³ The seven swords were first included

21 Preuzeto s: <http://sveci.net/index.php/component/content/article/2-uncategorised/649-sveti-anastazije-perzijski>

21 From: <http://sveci.net/index.php/component/content/article/2-uncategorised/649-sveti-anastazije-perzijski>

22 A. Azinović Bebek, 2012, 91, Pl. 33 (459.)

23 The Bible, 1994, 1463.

Takvo štovanje svetaca predstavlja prenošenje vjerničke tradicije i odanost hrabrosti mučenika, a ujedno štovatelju donosi zaštitu svetca. Medaljice s prikazom sv. Anastazija prilično su rijetke, naročito na našem području. Za sada nam je poznata samo medaljica iz Mariazella u Austriji.²²

MEDALJICA S PRIKAZOM MAJKE SEDAM ŽALOSTI

Manja medaljica ovalnoga je oblika, na gornjemu dijelu je okomita ušica na kojoj se nalazi alka i ima prikaze s obje strane. Izrađena je od lijevane bronce, dimenzija 17 x 19 mm, a teži 1,89 g.

Na aversu se nalazi prikaz tzv. *Majke sedam žalosti*, oko koje se nalazi ukupno sedam mačeva, tri mača lijevo i četiri mača desno. U sjedećem je položaju, odjevena u haljinu s velom preko glave i ogrnuta plaštem. Ruke su joj prekrizne na prsima, glava je blago pognuta u desnu stranu. Oko glave joj se nalazi svetokrug od sedam zvijezda. Čitav prikaz na aversu obrubljen je bisernim nizom.

Tip Bogorodice od sedam žalosti predstavlja majku u suzama, ruku prekrizanih na prsima, u boli zbog proroštva, koje Mariji u hramu govori Šimun (evanđelje po Luki, Lk 2, 35), o njezinoj patnji koja će uslijediti zbog sinove smrti.²³ Sedam mačeva prikazuju se na medaljicama od 16. stoljeća, a simboliziraju sedam Bogorodičinih žalosti:²⁴

1. Šimunovo proročanstvo u hramu
2. Bijeg svete obitelji u Egipat
3. Ostanak dječaka Isusa u hramu
4. Kristovo nošenje križa
5. Raspeće Krista
6. Skidanje Krista s križa
7. Polaganje Krista u grob

Na reversu se nalazi prikaz križa bratovštine Sirolo; oko njega se lijevo i desno nalaze dva anđela s dugim svijećama, a na dnu križa je kerubin. Kerubini su krilata anđeoska bića koja štuju i slave Boga. Ova se medaljica datira u 17. stoljeće.²⁵

S obzirom na okolnosti pronalaska križa, medaljice i dijelova krunice, vrlo je vjerojatno da se radi o dijelovima jedne krunice. U nekim slučajevima krunice su mogle biti ukrašene medaljicama.²⁶

KOPČICE ZA ODJEĆU

Osim medaljica i križića koji su pronađeni u grobu 1, među metalne nalaze spada i nalaz kopčica za odjeću. Pronađeno je desetak kopčica koje su većinom bile fragmentirane zbog



Slika 14. Medaljica s prikazom „Majke sedam žalosti“

Figure 14. Medal with Mother of Seven Sorrows

foto / photo: I. Čondić

in such medals in the 16th century, symbolizing Holy Virgin's seven sorrows:²⁴

1. The prophecy of Simeon
2. The flight into Egypt
3. The loss of the Child Jesus in the temple
4. The meeting of Jesus and Mary on the Way of the Cross
5. The Crucifixion
6. The taking down of the body of Jesus from the Cross
7. The burial of Jesus

On the back side of the medal there is a depiction of the cross of the Sirolo fraternity, with two angels with long candles both on its left and right side and with a cherub underneath. Cherubs are winged angelic creatures worshipping and celebrating God. This medal is dated to the 17th century.²⁵

Given the context in which the cross, medal and parts of a rosary were found, it is very likely they are all parts of a single rosary. In some cases, rosaries were decorated with medals.²⁶

CLOTHES FASTENERS

In addition to the medals and crosses, the metal finds from Grave No. 1 include clothes fasteners. A dozen of them were found. They are mostly fragmented due to high concentration of sea water in the soil. The fasteners

22 A. Azinović Bebek, 2012, 91, T. 33 (459.)

23 Biblija, 1994, 1463.

24 A. Azinović Bebek, 2012, 101-102.

25 A. Azinović Bebek, 2012, 141.

26 A. Azinović Bebek, 2012, 68, T. 68 (br. 860, 861, 862).

24 A. Azinović Bebek, 2012, 101-102.

25 A. Azinović Bebek, 2012, 141.

26 A. Azinović Bebek, 2012, 68, Pl. 68 (No. 860, 861, 862).



Slika 15. Medaljice i djelovi krunice iz groba 1

Figure 15. Medals and parts of rosary from Grave No. 1

foto / photo: I. Čondić

are made of a single bronze wire. Two types were found. Those of the first type have an oval widening at one end and two opposing round eyes on the other. Those of the second type have two opposing round eyes on one end and a bent round hook on the other. These two types were used together, in pairs. They were used to fasten the clothes.²⁷ This type of fasteners has been in use from Late Middle Ages even to the present day. As their appearance has not changed significantly, they are sometimes hard to date. The fasteners from Grave No. 1 can be dated to the 17th-18th centuries, together with the rest of the finds.

BRONZE RING

Grave No. 6 is located near the façade of the older church, north of the entrance. As the bones in it are fragmented and dislocated and as they belong to a number of individuals, we can conclude that Grave No. 6 is actually an ossuary, made when the older church was in use. The round bronze ring found here has an outer diameter of 3.7cm and weighs 17.425 grams. Analogies for it were found in the necropolis near the Church of Holy Salvation at the River Cetina and in the Begovača necropolis in Biljani Donji. It is a bronze ring that was used as a buckle without the pin; it would be attached to clothes by pulling a belt through it²⁸ Near the Church of Holy Salvation, three-bead hair-loops were found with such a ring in Grave No. 898 (a developed subtype belonging to type A)²⁹ and a cast ring decorated with a glass bead. These finds can be dated to periods from the 11th century on, until the necropolis at Holy Salvation ceased being used for burials in the 15th century.³⁰

POTTERY FRAGMENTS

Fragments of late medieval and New-Age ceramic dishes were found during the excavations of the remains of St. Peter's Church in Prosika. It is mostly glazed tableware from the period between the late 14th century and 17th century. Some coarse kitchenware was also found. The fragmented coarse pottery includes a number of vessels of thick and thin walls, respectively. Pot rims decorated with wavy lines and imprinted ornaments in lines were also found.

Coated ceramics include fragments of bowls of various sizes, decorated with the use of various techniques. The 15th and 16th-century pottery decorated with multicolor graffiti with fine incisions was found; however, it is too fragmented

velike koncentracije morske vode u tlu. Izrađene su od jednostruke bakrene žice, a zastupljena su dva tipa. Prvom tipu pripadaju kopčice koje su na jednome dijelu ovalno proširene, a na drugome se kraju nalaze dvije nasuprotne kružne ušice. Drugi tip kopčice je s dvije nasuprotne kružne ušice, ali se na drugom kraju nalazi svinuta zaobljena kukica. Ove dvije vrste kukica međusobno su se nalazile u paru, a služile su za kopčanje odjeće.²⁷ Ovaj tip kopčica koristi se od vremena kasnoga srednjeg vijeka ponegdje do danas. Izgled im se nije bitnije mijenjao tako da ih je ponekad teško datirati. Kopčice iz groba 1 možemo smjestiti u vrijeme 17.-18. stoljeća, zajedno s ostalim nalazima.

BRONČANA ALKA

Grob 6 nalazi se uz pročelje starije crkve, lijevo od ulaza. S obzirom na fragmentiranost kostiju, dislociranost i činjenicu da se radi o više individua, možemo zaključiti da je grob 6 ustvari kosturnica nastala u vrijeme korištenja starije crkve. Ovdje je pronađena brončana alka vanjskoga promjera 3,7 cm, kružnoga presjeka, teška 17,425 g. Analogiju nalazimo u nekropoli kod crkve sv. Spasa na

27 A. Piteša, 2009, 189; H. Gjurašin, 1997, 173.

27 A. Piteša, 2009, 189; H. Gjurašin, 1997, 173.

28 D. Jelovina, 1976, 127, Pl. LIX, 3, 4; M. Petrinec, 1996, 44, 85.

29 N. Jakšić, 1983, 53-54, Pl. II, 4.

30 D. Jelovina, 1976, 109.

Cetini i na nekropoli Begovača u Biljanima Donjim. Radi se o brončanoj alci koja je vrsta prečice bez trna, a pričvršćivala se na odjeću provlačenjem pojasa.²⁸ Kod crkve sv. Spasa, u grobu 898., uz alku su pronađene naušnice s tri jagode (razvijena varijanta koja pripada tipu A)²⁹ i lijevani prsten s ukrasnim staklenim zrnem. Ovi nalazi datiraju se u vrijeme od 11. stoljeća nadalje, odnosno do kraja ukopavanja na nekropoli uz sv. Spas, u 15. stoljeću.³⁰

ULOMCI KERAMIKE

U sklopu istraživanja ostataka crkve sv. Petra na Prosici pronađeni su fragmenti kasnosrednjovjekovnog i novovjekovnog keramičkog posuđa. Radi se uglavnom o stolnoj kuhinjskoj glaziranoj keramici s kraja 14. do 17. stoljeća. U manjoj mjeri zastupljeno je grubo kuhinjsko posuđe. Gruba keramika je fragmentirana, a radi se o više posuda tanjih i debljih stijenkama. Pronađeni su obodi lonaca, ukrašeni valovnicama i utisnutim ukrasom u nizu.

Keramika s premazom zastupljena je fragmentima zdjela raznih veličina, ukrašenih različitim tehnikama. Prisutna je keramika 15. i 16. stoljeća, ukrašena višebojnom tehnikom grafitna s finim urezima, no zbog fragmentiranosti nije moguće utvrditi motiv. Od ostalih tipova keramike s premazom prisutna je renesansna majolika te kasna jednobojna engobiata s kraja 16. i početka 17. stoljeća.³¹

S obzirom na to da su arheološka istraživanja ostataka crkve sv. Petra na Prosici provedena u zimskim mjesecima, vremenski su uvjeti otežavali radove, a u nekim trenucima ih i onemogućavali. Istraživši ostatke crkve, možemo pratiti njezine faze razvoja, odnosno stradanja građevine, što se u velikoj mjeri podudara s povijesnim izvorima. Ubiciranjem crkve sv. Petra prestaju nagađanja o njezinom smještaju na Prosici, no ostaje i dalje nedoumica gdje se nalazio samostan koji se navodi uz crkvu. Budući da je ovo područje u srednjem vijeku i kasnije promijenilo namjenu izgradnjom magazina za sol, smatramo da bi se ostatci samostana mogli nalaziti unutar njih. Osim predaje starijih mještana Paga o pronalasku ljudskih kostiju u neposrednoj blizini magazina, sama konfiguracija terena na Prosici sugerira da bi se samostan nalazio po sredini, na čvršćem dijelu poluotoka. Stoga je nužno prilikom obnove i revitalizacije magazina za sol provesti sondažna arheološka istraživanja u unutrašnjosti kako bi se locirali eventualni ostatci samostana i nekropole.



Slika 16. Brončana alka iz groba 6

Figure 15. Bronze ring from Grave No. 6

foto / photo: I. Čondić

to determine the motifs on it. Other types of coated ceramics include Renaissance majolica and late single-colored engobiata from the late 16th-17th centuries.³¹

Since the archaeological excavations of the remains of St. Peter's Church in Prosika took place in winter months, weather conditions made it difficult for us to work and sometimes they prevented any work. Having examined the church's remnants, we can follow its developmental stages and damage inflicted to it. These largely correspond with the evidence from historical sources. Although the church's exact location in Prosika has been identified, it still remains unclear where was its monastery located. Since the salt warehouses were built in this area in Middle Ages and later, we believe that the remains of the monastery could be found within the present-day warehouses. Supported by the stories of elderly locals that human bones were found in the vicinity of the warehouses, the configuration of the terrain also indicates that the monastery could have been in its center, in the safest part of the peninsula. It is therefore necessary to carry out trenching during the next reconstruction and repair of the warehouses in order to locate possible remains of the monastery and its necropolis.

28 D. Jelovina, 1976, 127, T. LIX, 3, 4; M. Petrinec, 1996, 44, 85.

29 N. Jakšić, 1983, 53-54, T. II, 4.

30 D. Jelovina, 1976, 109.

31 H. Zglav – Martinac, 2004, 126-127, 142-144.

31 H. Zglav – Martinac, 2004, 126-127, 142-144.

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