
GRGUR KOD NINA – OD ANTIKE DO DANAS

GRGUR NEAR NIN – FROM ANTIQUITY TO PRESENT DAY

Oko 1 km zapadno od ninskog otočića nalazi se tumul Grgur koji je u svom toponimu očuvao sjećanje na srednjovjekovnu crkvu posvećenu sv. Grguru. Lokalitet je istraživan u dva navrata – Ejnar Dyggve 1929. – 1930. i Mate Radović 2008. – 2009. U radu se razmatraju pokretni nalazi, grobovi i ostatci crkve datirani od rimskog doba do danas. Jednostavna pravokutna crkva s polukružnom apsidom podignuta je na vrhu tumula u razvijenom srednjem vijeku te je služila i kao grobišno mjesto o čemu svjedoče četiri groba unutar broda crkve, ali i oni oko crkve. Pokretni su nalazi malobrojni, ali oni uže datibilni, uz radiokarbonsku analizu, svjedoče da se najveći dio grobova može vezati za kasni srednji vijek. Crkva je vjerojatno srušena u ratnim zbivanjima 16. st.

Cljučne riječi: Grgur, Nin, Ejnar Dyggve, Mate Radović, tumul s crkvom

Approximately 1 kilometer to the west of the Nin Island, a tumulus named Grgur can be found. Its name preserves the memory of a medieval church dedicated to St. Gregory (Grgur). The site was excavated on two separate occasions: Ejnar Dyggve 1929-1930 and Mate Radović 2008-2009. This paper analyzes the movable finds, graves and church remains dating from the Roman period to the present day. The simple church with a rectangular plan and semicircular apse was built at the top of the tumulus in High Middle Ages and it served as a burial place, as indicated by four graves inside the church's nave and some graves outside the church. Movable finds are scarce, but those among them which could be dated with certain accuracy and using the radiocarbon analysis indicate that most of the graves originate from the Late Middle Ages. The church was probably torn down during the 16th-century wars.

Key words: Grgur, Nin, Ejnar Dyggve, Mate Radović, tumulus with the church

Prilazeći Ninu s juga, uz cestu se lako uočava crkva sv. Nikole, podignuta na prapovijesnom tumulu, koja je postala jedan od simbola toga grada. Na zapadnoj strani, uz cestu koja vodi od Privlake k Ninu, na tumulu je bila podignuta još jedna ninska crkva, ona posvećena sv. Grguru. Sjećanje na nju očuvalo se u toponimu Grgur, ali crkva nije očuvana, srušena je u ranom novom vijeku. Lokalitet koji se nalazi oko 1 km zapadno od ninskog otočića u dva je navrata bio predmetom arheoloških istraživanja – prvo pod vodstvom danskog arhitekta Ejnara Dyggeve, a zatim arheologa Mate Radovića kome je i posvećen ovaj rad.¹ U radu se tako isprepleću dvije važne Matine karakteristike – vezanost za ninski prostor, njegovu prošlost i sadašnjost s jedne strane, i njegova dostupnost, spremnost na pomoć i dijeljenje, tako rijetke osobine kod arheologa, s druge strane. Bez njega ovaj rad ne bi bio moguć, bez njega smo siromašniji i zakinutiji za dragog kolegu, za jednu stvarnu ljudsku veličinu.

DOSADAŠNJE SPOZNAJE

Prema objavljenim izvorima crkva sv. Grgura kod Nina spominje se prvi put u vizitaciji Michelea Priulija, biskupa Vicenze, koji 1603. godine navodi da je crkva srušena i da od nje stoje samo bočni zidovi te ju je potrebno zazidati kako stoka ne bi ulazila.²

Iz druge polovine 17. st. potječu tri kartografska izvora na kojima je zabilježen položaj crkve, a navodi ih M. Dadić.³ Među njima najzanimljivija je *Carta Topografica del Territorio della citta di Nona* iz 1849., čiji izvornik potječe iz 1675. godine. Tim kartama treba pridodati još jednu koja se čuva u Arhivu Zadarske nadbiskupije. Karta nepoznatog autora pod nazivom *Carta topografica del territorio tanto spirituale quanto temporale della Citta di Nona* također potječe iz 1675. godine, a jugozapadno od Nina naznačen je položaj crkve *S. Gregorio*.

Već na osnovi njih jasno je da su manje nedoumice oko položaja u starijoj literaturi riješene. Naime, Carlo Federico Bianchi u djelu izdanom 1879. godine pod naslovom *13. Chiesa di s. Gregorio Papa e monastero di Templari* spominje veličanstveni hram (*magnifico tempio*) i templarski samostan nedaleko od zidina grada sa sjeverozapada (*dal lato di borea*).⁴ Pritom se poziva na podatke

When approaching Nin from the south, one easily sees the small St. Nicholas' Church, located on a prehistorical tumulus. The church is one of the symbols of the town. To the west, along the Privlaka-Nin road, there was another church built atop a tumulus, the one dedicated to St. Gregory. The memory of it is preserved in the toponym Grgur, but the church was destroyed in the Early Modern Age. The site where it once stood is located approximately 1 kilometer to the west of Nin Island. Excavations were carried out there on to occasions. The first ones were headed by Danish architect Ejnar Dyggeve and the second ones by archaeologist Mate Radović, to whom this paper is dedicated.¹ Reflected in this paper are Mate's two distinguishing features: his close ties with the past and present of Nin and its environs on the one hand and his availability and willingness to help and to share (the traits so rare among archaeologists) on the other. This paper would not be possible without him. We have lost a dear colleague, a truly great human being.

WHAT IS KNOWN SO FAR

According to published sources, St. Gregory's Church near Nin is first mentioned in the 1603 visitation of Michele Priuli, Bishop of Vicenza, who testifies that the church was torn down, with only its lateral walls remaining, and that it should be bricked up to keep cattle from wandering in.²

Three maps from the 17th century also show the location of the church. References to them are made by M. Dadić.³ Among the most interesting ones is *Carta Topografica del Territorio della citta di Nona* from 1849, based on an original from 1675. There is another – fourth – map, kept in the Archives of the Zadar Diocese. A map by an unknown author, known as *Carta topografica del territorio tanto spirituale quanto temporale della Citta di Nona*, also originates from 1675; it places a church named *S. Gregorio* southwest of Nin.

These maps help us solve the minor dilemmas about the church's location that can be found in earlier literature. In his 1879 work entitled *13. Chiesa di s. Gregorio Papa e monastero di Templari*, Carlo Federico Bianchi mentions a "magnificent temple" (*magnifico tempio*) and a Templar monastery not far from the city walls, to the northwest (*dal lato di borea*).⁴ He quotes the historian Cresimiro Frescot, who

1 Geografske koordinate lokaliteta: E 393693, N 4901304 (HTRS96/TM). Na suvremenim kartama toponim Grgur naveden je na uzvišenju oko 340 m jugozapadno od tumula.

2 A. R. Filipi 1969, 568.

3 M. Predovan 2008, 106–108.

4 Iako je u prijevodu Bianchijeva djela na hrvatski navedeno: „sa sjeverne strane“ (C. F. Bianchi 2011, 245), ovdje se upotrebljava sjeverozapad, u skladu s argumentacijom koju je A. M. Strgačić iznio o upotrebi oznaka strana svijeta u zadarskim srednjovjekovnim ispravama (A. Strgačić 1963). S obzirom na različitu upotrebu termina u različitim razdobljima, oznaka se može tumačiti u rasponu od sjeverozapada do sjeveroistoka. A. R. Filipi, prenoseći Bianchijevo pisanje, navodi kako je crkva „s gornje strane“, vjerojatno tumačeći termin „dal lato di borea“ kao sjever ili sjeveroistok i povezujući ga s Gornjim vratima koja se nalaze na sjeveroistoku. Takvo je onda tumačenje dalje dovelo do sljedećeg opisa položaja crkve: „U blizini bedema kod Gornjih vrata nalazili su se ostaci bočnih zidova crkve sv. Grgura Pape s templarskim samostanom iz srednjeg

1 The site's geographic coordinates: E 393693, N 4901304 (HTRS96/TM). On modern maps, the toponym Grgur can be found on an elevated ground approximately 340m southwest of the tumulus.

2 A. R. Filipi 1969, 568.

3 M. Predovan 2008, 106–108.

4 Although the Croatian translation of Bianchi's work specifies "to the north" (C. F. Bianchi 2011, 245), this paper locates the site to the northwest, in accordance with A. M. Strgačić's arguments concerning the use of cardinal directions in the medieval documents issued in Zadar (A. Strgačić 1963). Given its different use in different periods, this designation could be interpreted as anything between northwest to northeast. Quoting Bianchi, A. R. Filipi, mentions that the church can be found "on the upper side", probably interpreting the expression "dal lato di borea" as north or northeast and associating it with the Upper Gate, located to the northeast. Such interpretation led to the following description of the church's location: "In the vicinity of the city town walls, next to the Upper Gate, remains of the lateral walls of the Church of St. Gregory the Pope with a medieval Templar

povjesničara Cresimira Frescota koji je naveo da su crkvu i samostan sagradili templari u 10. st.⁵ Kako se položaj i opseg lokaliteta danas znaju, a netočne su i opće povijesne okolnosti u Bianchijevu prenošenju informacija (templari su se u Hrvatskoj pojavili tek u 2. pol. 12. st.⁶), sve te podatke možemo odbaciti kao netočne te jedino možemo prihvatiti zapažanje da se u njegovo doba ne vide nikakvi tragovi crkve ni samostana.⁷

Usljedila su arheološka istraživanja koja su vršena u dva navrata: 1929. – 1930. i 2008. – 2009. godine.

claims that both the church and the monastery were built by the Knights Templar in the 10th century.⁵ As the accurate location and dimensions of the site are now known and as it is known that some historical circumstances as conveyed by Bianchi are not accurate (the Knights Templar first appeared in Croatia only in the second half of the 12th century⁶), all this information can be discarded as incorrect. The only acceptable observation is the one that, in his time, there were no visible traces of the church or the monastery anymore.⁷

Archaeological excavations were carried out at the site on two occasions: in 1929-1930 and in 2008-2009.



Slika 1.
Dyggveova
istraživanja
Figure 1. Dyggve's
excavations

foto / photo by: E. Dyggve

vijeka. U vremenu iza 1573. godine na tom su mjestu od njezine građevine stajali tek bočni zidovi.“ (B. Glavan 2014, 93). Dakle, prema dostupnim se izvorima crkva sv. Grgura ne spominje vezano uz Gornja gradska vrata, ali pogrešno je i povezivanje porušenosti crkve s godinom 1573. na osnovi tih podataka, jer se ona ne spominje prije vizitacije iz 1603. godine.

5 C. F. Bianchi 1879, 270; 2011, 245.

6 M. Predovan 2008, 108.

7 C. F. Bianchi 1879, 270.

monastery could be found. After 1573, only the lateral walls had remained there.“ (B. Glavan 2014, 93). Indeed, the sources do not associate St. Gregory's Church with the towns' Upper Gate. It is also wrong to associate the church's destruction with the year 1573 based on these records, because it is not mentioned before the visitation in 1603.

5 C. F. Bianchi 1879, 270; 2011, 245.

6 M. Predovan 2008, 108.

7 C. F. Bianchi 1879, 270.

ARHEOLOŠKA ISTRAŽIVANJA 1929. – 1930. GODINE

O arheološkim istraživanjima koja je poduzeo Ejnar Dyggve (sl. 1) izvijestila je M. Dadić na temelju dokumentacije koja se čuva u Arhivu Dyggve Konzervatorskog odjela Split Uprave za zaštitu kulturne baštine Ministarstva kulture. Na temelju članaka fra Luje Maruna u dnevnom tisku zaključila je kako se Dyggveovo istraživanje odvijalo između 8. rujna 1929. i 23. ožujka 1930. godine te se u opisu crkve i grobova oslonila na tehničku i fotodokumentaciju koju je on izradio.⁸

Dyggveova dokumentacija o ovom lokalitetu sastoji se od 14 fotografija, dva plana (tlocrt i dva presjeka, T. 1: a–b) te 19 listova sa skicama i bilješkama.⁹ Bilješke su pisane sitnim rukopisom, često u obliku natuknica, a ponekad i kraticama. Tekst je na danskom, a pojedine je termine Dyggve sam stvarao dok je pisao bilješke, pa sve to zajedno otežava razumijevanje.¹⁰ Kod 15 listova radi se o skicama na milimetarskom papiru gdje količina teksta varira, dok su ostali listovi otrgnuti iz bilježnice ili bloka. Pojedine natuknice odnose se na druge lokalitete, bilo u Ninu i okolici (npr. Sv. Ambroz, Sv. Nikola, Sv. Barbara u Privlaci i sl.) bilo drugdje (npr. Ston, Dubrovnik), a navedene su u smislu analogije ili je riječ o informacijama koje su Dyggveu priopćili posjetitelji.

Dyggveovo istraživanje obuhvatilo je prostor crkve, odnosno vrh tumula (T. 1: c, d). Crkva je bila u lošem stanju, ali, iako se radilo o temeljima ili najnižim dijelovima zidova, Dyggve je mogao na osnovi ostataka u potpunosti zabilježiti tlocrt objekta – pravokutni brod s polukružnom apsidom. Prilikom tih istraživanja istražena su četiri groba od kojih je kod tri bila riječ o pojedinačnim grobovima s kamenom grobnom arhitekturom, dok je četvrti predstavljala kosturnica u sjevernom kutu crkve. Nalazi su nam poznati samo sa skica i opisa, a pojedini su nestali još za istraživanja.

8 M. Predovan 2008, 109.

9 Arhiv Ejnara Dyggvea dijelom je digitaliziran u sklopu sporazuma sklopljenog 2014. godine između Ministarstva kulture Republike Hrvatske i Agencije za kulturu Kraljevine Danske te je dostupan na adresi: <http://dyggve.min-kulture.hr/hr>. Dio koji se odnosi na ovaj lokalitet čuva se pod signaturom F18 – Nin Sv Grgur DY 74.

10 Neizmjernu zahvalnost dugujem Anne Haslund Hansen, znanstvenoj savjetnici Nacionalnog muzeja Danske (Nationalmuseet), koja je imala strpljenja da pregleda dokumentaciju, prevede najvažnije dijelove i odgovori na moja brojna pitanja. Tekst je transkribirao profesor Jens Fleischer, izvanredni profesor Odjela za umjetnost i kulturne studije Humanističkog fakulteta Sveučilišta u Copenhagenu. Veliko hvala oboma! Želio bih zahvaliti i drugim kolegama koji su mi pomogli s nalazima i literaturom: djelatnicima Arheološkog muzeja u Zadru, Igoru Borziću, Karli Gusar, Sabini Florence Fabijanec, Josipu Faričiću, Nikoli Vuletiću, Jurju Belaju i Ljubomiru Radiću.

THE ARCHAEOLOGICAL EXCAVATIONS OF 1929-1930

The archaeological excavations carried out by Ejnar Dyggve (Fig. 1) were presented by M. Dadić, using the documents kept in the Dyggve Archive in the Split Conservation Department of the Directorate for the Protection of Cultural Heritage of the Ministry of Culture. Based on Lujo Marun's articles in daily press, she came to the conclusion that Dyggve's excavations took place between 8 September 1929 and 23 March 1930. In describing the church and the appertaining graves, she used the technical documentations and photographs made by Dyggve.⁸

Dyggve's documentation on this site contains 14 photographs, two plans (a ground plan and two profiles, Pl. 1: a–b) and 19 paper sheets with sketches and notes.⁹ The handwriting is small and the notes are often in the form of entries and, sometimes, abbreviations. They are written in Danish language and some terms were actually created by Dyggve. All this makes the notes difficult to understand.¹⁰ Fifteen out of 19 paper sheets are graph paper sheets with sketches and varying quantities of text. The remaining paper sheets are pages torn from a notebook. Some entries refer to other sites, in Nin and around it (e.g. St. Ambrose, St. Nicholas, St. Barbara in Privlaka etc.) or elsewhere (e.g. Ston, Dubrovnik). They are either given as analogies or were told to Dyggve by the locals.

Dyggve carried out his excavations at the top of the tumulus, in and around the church (Pl. 1: c, d). The church was in poor condition but, although only the foundation and the lowest sections of the walls remained, Dyggve was able to sketch the structure's complete ground plan – a rectangular nave with a semicircular apse. Four graves were researched during the excavations. Three of them contained single burials with stone sepulchral architecture and the fourth one was an ossuary on the church's northern corner. We only know the finds from Dyggve's sketches and descriptions. Some of the finds disappeared even during his excavations.

8 M. Predovan 2008, 109.

9 The Ejnar Dyggve Archive was partly digitalized under the 2014 agreement between the Ministry of Culture of the Republic of Croatia and the Agency for Culture of the Kingdom of Denmark. It is available at: <http://dyggve.min-kulture.hr/hr>. The part related to this site can be found under the call number F18 – Nin Sv Grgur DY 74.

10 I am particularly indebted to Anne Haslund Hansen, Senior Researcher at the National Museum of Denmark (Nationalmuseet), who was patient enough to go through the documents, translate the most important parts and answer my numerous questions. The text was transcribed by Professor Jens Fleischer, Associate Professor at the Department of Arts and Cultural Studies, Faculty of Humanities, University of Copenhagen. Thanks a lot to both of them! I would also like to express my gratitude to other colleagues who helped by with the finds and literature: the staff of the Archaeological Museum Zadar, Igor Borzić, Karla Gusar, Sabina Florence Fabijanec, Josip Faričić, Nikola Vuletić, Juraj Belaj and Ljubomir Radić.

ARHEOLOŠKA ISTRAŽIVANJA 2008. – 2009. GODINE

Pri gradnji nove trase županijske ceste Zadar – Nin – Vir lokalitet je ponovno istraživan pod vodstvom Mate Radovića, a ta zaštitna i revizijska istraživanja vršila su se u nekoliko navrata od travnja 2008. do lipnja 2009. godine.¹¹

U odnosu na vrijeme kada je Dyggve istraživao ostatke crkve, tumul je doživio daljnje devastacije. Za Drugog svjetskog rata na tumulu je izgrađeno mitraljesko gnijezdo,¹² a 1979. iznad tumula načinjena je pozornica za obilježavanje *Branimirove godine*.¹³

Sve je to dovelo do toga da su istraživanjem otkriveni samo temelji sjeveroistočnog bočnog zida i apside (sl. 2). I u tim su istraživanjima zabilježena četiri groba koja

THE ARCHAEOLOGICAL EXCAVATIONS OF 2008-2009

Preceding the construction of the county road Zadar-Nin-Vir, the site was excavated again. Led by Mate Radović, the rescue and revision excavations were carried out on several occasions between April 2008 and June 2009.¹¹

Since Dyggve's excavations of the church remains, the tumulus had suffered additional devastation. A machine-gun nest was built on it in World War II¹² and a stage for the Year of Branimir celebration was built above the tumulus in 1979.¹³

As a result, the excavations yielded only the foundations of the northeastern lateral wall of the apse (Fig. 2). Four different graves were also recorded. Also, their



Slika 2. Ostaci crkve i presjek tumula za istraživanja 2008. – 2009. godine

Figure 2. Remains of church and tumulus profile during 2008-2009 excavations

foto / photo by: M. Radović

- 11 Arheološko rekognosciranje trase ceste D306 (obilaznica Nina) izvršeno je početkom 2007. godine, a u njemu su sudjelovali Mate Radović, Srećko Maraš, Šime Glavan i Rade Žunić. Kako je lokalitet Sv. Grgur bio izravno ugrožen gradnjom, istraživanje je financirano sredstvima Hrvatskih cesta, odnosno izvođača radova Ceste Varaždin d. o. o. Datumi istraživanja navedeni su prema različitim dijelovima dokumentacije, kao i ostali sudionici: diplomirani arheolozi Majda Predovan, Radivoj Žunić i Damir Martinov, studenti arheologije Eugen Motušić, Jure Popović, Neven Šopić, Andrea Rimpf, Luka Godina, Eduard Visković, Čedomir Vojnović, Ivan Vuković, Tina Radov, Josipa Gašperov, Ante Vukić, Nino Švonja, David Štrmelj te fizički radnici Ivica Čurko, Ante Begonja. Tehničku dokumentaciju izradio je Damir Martinov.
- 12 Prema Zahtjevu za dozvolom arheoloških istraživanja: „Krajem 1943. godine gradnjom bunkera ostaci crkve su u velikoj mjeri devastirani.“
- 13 *Branimirova godina: od Rima do Nina* 1980.

- 11 The archaeological surveying of the route of D306 road (Nin ring-road) was carried out in the early 2007 by Mate Radović, Srećko Maraš, Šime Glavan and Rade Žunić. As the St. Gregory site was directly endangered by the construction, the excavations were financed by Hrvatske ceste (Croatian Roads) and Ceste Varaždin d.o.o. as the contractor. The dates – and participants – are stated according to the various excavation-related documentation: archaeologists Majda Predovan, Radivoj Žunić and Damir Martinov, archaeology students Eugen Motušić, Jure Popović, Neven Šopić, Andrea Rimpf, Luka Godina, Eduard Visković, Čedomir Vojnović, Ivan Vuković, Tina Radov, Josipa Gašperov, Ante Vukić, Nino Švonja, David Štrmelj and manual workers Ivica Čurko, Ante Begonja. The technical documentation was prepared by Damir Martinov.
- 12 According to Request for Archaeological Excavation Permit: “In the late 1943, a bunker was built and the remains of the church were largely devastated.”
- 13 *Branimirova godina: od Rima do Nina* 1980.

pokazuju bitno drukčije odlike bilo međusobno bilo u odnosu na grobove koje je istražio Dyggve.

Istražen je gotovo cijeli prostor tumula. Krajnji sjeverozapadni manji dio tumula koji se nalazi na susjednoj katastarskoj čestici nije bio predmet istraživanja. Taj dio je, kao već iskopan, zabilježio još E. Dyggve (T. 1: b).

Prilikom istraživanja prikupljena je i velika količina ulomaka prapovijesnih keramičkih posuda, brončana igla, fibula *a navicella*, a zabilježen je i prapovijesni grob te osam jama različite veličine na bazi tumula, no to nije predmet razmatranja ovog rada.

SAKRALNI OBJEKT

Dyggve je crkvu zabilježio kao jednostavnu pravokutnu građevinu s istaknutom polukružnom apsidom (T. 1: a). Vanjske su dimenzije broda 5,52 – 5,67 x 6,88 – 6,95 m, a dužina s apsidom je 9,14 m.¹⁴ Najviše se očuvao dio sjeveroistočnog bočnog zida te rame apside koje se na njega nastavlja. Novija istraživanja zatekla su, zbog spomenutih devastacija, ostatke crkve u lošijem stanju. Očuvali su se samo temelji sjeveroistočnog bočnog zida i apside, u dužini do 10,44 m i širini do 5,53 m.

Na Dyggveovim fotografijama i skicama uočava se pravilno uslojavanje različitog kamena na očuvanim dijelovima zidova (T. 1: e, f). U strukturi se uočava lagano oblikovano pravokutno kamenje, neoblikovani lomljeni kamen, a na lijevom ramenu apside nekoliko izduženih primjeraka što može upućivati na ranije romaničko doba. Zidovi su bili prekriveni žbukom. Nisu zabilježeni podatci koji bi ukazivali na raščlanjenost zidova.

Crkva je u potpunosti zauzela vrh zemljanog tumula te je njezinom gradnjom vrh zaravnan. Pred pročeljem nalazio se nešto širi prostor iste visine, pa je logično na tom mjestu pretpostaviti vrata, ali taj sjeverozapadni dio tumula devastiran je prije Dyggveovih istraživanja te on tu bilježi ostatke suhozida iza kojeg nedostaje nanos tumula jer je razina spuštena do razine okolnog tla (T. 1: b).

features were different from those of the graves explored by Dyggve.

Almost entire tumulus area was researched. The north-eastern most tip of the tumulus that lies on the neighboring land plot was not excavated. E. Dyggve designated that part of the tumulus as excavated (Pl. 1: b).

The excavations also yielded large quantities of prehistoric pottery fragments, bronze needles and fibulae *a navicella*. A prehistoric grave was recorded, as well as eight pits of various size at the base of the tumulus. However, they will not be discussed here.

THE SACRAL STRUCTURE

Dyggve recorded the church as a simple, rectangular structure with a projecting semicircular apse (Pl. 1: a). The nave's outer dimensions are 5.52-5.67 x 6.88-6.95m and its length (together with the apse) is 9.14m.¹⁴ A part of the north-western wall and the apse shoulder attached to it are the best preserved parts of the church. Due to the abovementioned devastation, the church remains were in a poorer condition when the last excavations took place. Only the foundation of the lateral northeastern wall and apse were preserved – up to 10.44m long and up to 5.53m wide.

Dyggve's photographs and sketches show the walls consisting of various evenly layered stones on their preserved parts (Pl. 1: e, f). Slightly worked rectangular stones and rubble can be seen in the structure and several elongated specimens – possibly dating them to an earlier Romanesque period – can be seen on the apse's left shoulder. The walls were once coated with plaster. No indications of wall articulation of any sort were found.

The church occupied the entire top of the earth tumulus. The mound's top was levelled when the church was built. As somewhat wider space of the same height was once in front of the façade, it is logical to suppose that the entrance was there. However, this northwestern part of the tumulus was devastated before Dyggve's excavations.

14 U dosadašnjoj literaturi o istraživanjima na osnovu Dyggveove tehničke dokumentacije donesene su dimenzije 5,6 x 9,8 m (M. Predovan 2008, 109; M. Radović 2009, 490), odnosno 10,44 x 5,67 m (J. Šučur 2015, 71). U Dyggveovoj ostavštini tlocrt crkve u mjerilu ili s naznačenim mjerama javlja se na dva dokumenta. Među bilješkama na milimetarskom papiru nalazi se skica crkve s naznačenim mjerama (DST 109/2 89, list 3). Crkva je na osnovi tih mjerenja ucrtana na planu cijelog lokaliteta u mjerilu 1:200, ali kao građevina idealnih proporcija. U bilješkama nedostaju mnoge mjere koje bi omogućile točniju rekonstrukciju tlocrta, a pojedine su mjere očito pogrešne (npr. debljina bočnog zida i apside kod lijevog ramena iznosi 125 cm, dok je duža mjera – dijagonala – 113 cm; vjerojatno je trebalo stajati 133 cm). Udaljenost od pročelja do vrha apside može se zbog preklapanja linija pročitati kao 9,79, što je vjerojatno dovelo do pogrešnog podatka o dužini, a s obzirom na rukopis i omjere na planu, radi se o 9,14 m. Priloženi tlocrt napravljen je na osnovi Dyggveove skice tako da što više navedenih numeričkih podataka odgovara tlocrtu, dok su očite pogreške zanemarene. Na skici je naznačeno kako je na desnoj strani početak apside uvučen prema unutrašnjosti, tvoreći s te strane potkovasti oblik, ali s obzirom na to da na drugoj strani te u ostatku dokumentacije taj detalj nije bilo moguće potvrditi, na tlocrtu je apside naznačena simetrično.

14 Based on Dyggve's technical documentation, the literature specifies the dimensions as being 5.6 x 9.8m (M. Predovan 2008, 109; M. Radović 2009, 490) and 10.44 x 5.67m (J. Šučur 2015, 71), respectively. In Dyggve's archive, the church's ground plan – either to the same scale or with specified dimensions – is depicted in two documents. The notes on graph paper include a sketch of the church with specified dimensions (DST 109/2 89, sheet 3). Based on these dimensions, the church was drawn in the scale of 1:200 on the layout of the entire site, but also as a structure of ideal proportions. Many dimensions that would help us reconstruct the church's plan are missing in the notes and some are clearly wrong (e.g. the thickness of the lateral wall and the apse at the left shoulder is specified as 125cm, while the diagonal – as a longer dimension – is specified as 113cm; probably it should have been written 133cm instead). Due to the lines printed on the graph paper and the handwriting, the specified distance between the façade and the top of the apse was probably misread as 9.79m; based on the proportions on the ground plan, it should read 9.14m. The ground plan shown here was made on the basis of Dyggve's sketch in such way that most of the specified dimensions were copied and obvious mistakes were ignored. Although the sketch shows the beginning of the apse recessed inwards on the right-hand side (forming a horseshoe-shaped structure there), the ground plan shows the apse as being symmetrical because no confirmation for this detail could be found either on the left-hand side or in the rest of Dyggve's documentation.

Crkva prati elipsoidni oblik tumula te je položena u smjeru sjeverozapad-jugoistok.¹⁵ Prema Dyggeveovoj dokumentaciji tumul je imao osnovu dužine oko 25 m (sjeverozapad-jugoistok) i širine oko 20 m (sjeveroistok-jugozapad).

Skromni ostatci, kao i dosad objavljeni povijesni izvori, ne omogućuju uže datiranje crkve. Sudeći po tlocrtu i strukturi zidova zabilježenih na Dyggeveovim fotografijama, radi se o romaničkoj građevini, no ne bih ulazio u uže datiranje. S obzirom na arheološke ostatke, podatke u tom smjeru mogu nam pružiti samo nova saznanja iz povijesnih izvora.

GROBOVI

Ukupno je na lokalitetu istraženo osam grobova, ali ih je sigurno bilo više. Naime, Dygge je zabilježio informacije da su prilikom spuštanja razine nanosa na susjednoj parceli, na sjeverozapadnom dijelu tumula, uništena tri groba s kamenom grobnom arhitekturom. Od istraženih grobova jedan se vezuje za prapovijest (grob 4), šest možemo vezati za srednji vijek, dok se jedan veže za borbe u vrijeme Drugog svjetskog rata.¹⁶

Svi Dyggeveovi grobovi mogu se vezati za crkvu jer se nalaze unutar broda i prate orijentaciju zidova. Dygge je smatrao da se radi o obiteljskim grobovima jer je uz numeričke oznake upotrebljavao nazive „majka“, „sestra“ i „sin“. Takva je koncepcija naglašena na skicama gdje je u prvom redu, odmah ispred oltara, naznačio na desnoj strani grob „sestre“ (grob ED2), po sredini grob „sina“ (ED1), a na mjestu gdje nije nađen grob pretpostavio je da je bilo mjesto za „oca“. „Majka“ je pokopana po sredini u drugom redu (ED3).¹⁷ Za grobove ED1-3 možemo sa sigurnošću reći da su imali kamenu grobnu arhitekturu, dok je kod kosturnice ED4 moguće u vezu s pokrovom groba dovesti samo dvije ploče koje su se nalazile na razini poda nad osteološkim ostacima.

Za razliku od grobova iz Dyggeveovih istraživanja, grobove 1 i 2 iz 2008. godine ne možemo dovesti u direktnu vezu s crkvom. Grob 1 nalazio se 11 od apside, a grob 2 jugozapadno od tumula, izvan njegova areala. Uzorak kostiju djeteta iz groba 2 poslan je na radiokarbonsku analizu čiji su rezultati datirali ukop u kasni srednji vijek – 14. st. i početak 15. st.¹⁸

He only reports on the remains of a drywall here, behind which a layer of the tumulus is missing and the tumulus is reduced to the level of the surrounding ground. (Pl. 1: b).

Oriented in northwest-southeast direction, the church follows the natural oval shape of the tumulus.¹⁵ According to Dygge's documents, the tumulus base was approx. 25m long (northwest-southeast) and 20m wide (northeast-southwest).

Due to the modest remains and scarce historical sources published so far, dating the church accurately is not possible. Based on the ground plan and structure of the walls, as seen on Dygge's photos, it is a Romanesque structure. However, I would refrain from attempting its more accurate dating. Given the available archaeological remains, only new insight from historical sources could provide more details.

THE GRAVES

A total of eight graves were excavated at the site, but there had been more of them: Dygge was informed that, when the deposits on the northwestern part of the tumulus on the neighboring land plot had been reduced, three graves with stone sepulchral architecture had been destroyed. Of the researched graves, one was dated to prehistory (Grave 4), six can be associated with the Middle Ages and one with the operations carried out during World War II.¹⁶

All Dygge's graves can be associated with the church because they are located inside the nave and follow the direction of the walls. Dygge believe those were family graves: When designating the graves in his sketches, he added the words "mother", "sister" and "son" to their numbers. The grave on the right-hand side in the first row, right next to the altar, is designated with the word "sisters" (Grave ED2). The one in the center is designated with "son" (ED1). As for the place where no graves were found, he assumed that it was reserved for "father". "Mother" was buried in the second row, center (ED3).¹⁷ We can safely say that Graves ED1-3 had had sepulchral architecture. As for the ED4 ossuary, we can associate with it only the two slabs on the floor level that covered osteological remains.

Unlike the graves from Dygge's excavations, Graves 1 and 2 from the 2008 excavations cannot be directly associated with the church. Grave 1 was found southeast of the apse and Grave 2 southwest of the tumulus, outside its immediate surroundings. A radiocarbon analysis of a bone sample from the child from Grave 2 dated the burial to Late Middle Ages – the 14th century and the early 15th century.¹⁸

15 S obzirom na dokumentaciju moguće je samo okvirno odrediti azimut – 122°.

16 Opis i drugi detalji o grobovima navedeni su u katalogu na kraju rada.

17 Grobovi iz Dyggeveovih istraživanja označeni su brojkama uz prefiks ED kako bi se razlikovali od grobova iz novijih istraživanja.

18 Analiza uzorka provedena je u Beta Analytic laboratoriju u Miami (Beta – 382683). Konvencionalna dob (BP): 560±30; 2 Sigma kalibracija: AD 1310. – 1360., 1385. – 1425., 95 % vjerojatnosti. Kalibracija programom OxCal 4.2.4 uz korištenje IntCal 13 krivulje (95,4 % vjerojatnosti): 1307. – 1363. (50,1 %), 1385. – 1429. (45,3 %).

15 Based on the documentation, the azimuth can be determined only roughly: 122°.

16 The descriptions and details of the graves can be found in the catalogue at the end of this paper.

17 The graves from Dygge's excavations are designated with numbers and the prefix ED in order to differ from the graves examined during later excavations.

18 The sample was analyzed in Beta Analytic Laboratory in Miami (Beta – 382683). Conventional age (BP): 560±30; 2 Sigma calibration: AD 1310-1360, 1385-1425, 95% probability. Calibration by OxCal 4.2.4, using IntCal 13 curve (95.4% probability): 1307-1363 (50.1%), 1385-1429 (45.3%).

POKRETNİ NALAZI

O Dyggveovim nalazima možemo suditi samo po opisima i skicama u dokumentaciji istraživanja jer se nijedan nije očuvao. Ulomak koji je nestao još za istraživanja, Dyggve je pripisao rimskom kipu, i to Veneri (T. 2: a). Srednjovjekovnom se vremenu može pripisati nalaz „bakrene“ naušnice u grobu 2, nalaz prstena s prikazom propete životinje u grobu ED4 (T. 2: b) te kovanice s križem (T. 2: c). Željezni čavao i 143 perle u grobu 3 nije moguće uže datirati. Tako velik broj perli, kao i pronalazak na dijelu gdje su položene ruke, ukazuje na to da se vjerojatno radi o krunici, i to tipa *paternoster* koja se sastojala od 150 zrna. Krunice se javljaju u zapadnom kršćanstvu od 11. st., ali tek od 13. st. postaju svakodnevni predmet te se od tada javljaju u pisanim vrelima i na arheološkim nalazištima. Smanjenje broja zrna sa 150 na 15 dogodilo se u drugoj polovini 15. st. te je doprinijelo daljnjem širenju krunice. T. Burić u razmatranju najstarijih krunica u Dalmaciji donosi primjere spomena krunica u zadarskim dokumentima s kraja 14. st., ali i najstarije prikaze krunica s kraja 14. st. i iz prve polovine 15. st.¹⁹ Ipak, oskudnost svih drugih podataka osim Dyggveove bilješke o broju perli ne pruža nam mogućnost da sa sigurnošću ustvrdimo da je ovdje riječ o krunici, odnosno o jednom od najstarijih nalaza krunice na ovim prostorima s obzirom na dataciju nekropole.

Novac s grčkim križem proširenih krajeva teško je vremenski odrediti s obzirom na učestalost takvog motiva i nedostatak detalja (T. 2: c). Jedini donekle databilan nalaz vezan za grob je prsten za koji Dyggve navodi da je pronađen u gornjem lijevom dijelu kosturnice (grob ED4). Skicirao je prikaz propete životinje dugog repa koja se nalazi na kruni prstena, pa ga možemo vezati za prstenje koje se javlja u kasnom srednjem vijeku (T. 2: b). Brojni su primjeri takvog prstenja koji se tipološki određuju po obliku glave i ramena i njihovu odnosu, što nam kod ovog prstena nije poznato, ali svakako je riječ o heraldičkom motivu koji se na prstenju javlja pod utjecajem gotičke umjetnosti u 14. i 15. st.²⁰

Novom vijeku pripada kovanica iz 1861. godine, pronađena po sredini crkve u nakopanoj zemlji, što se može vezati uz iskopanu rupu po sredini crkve koju su prema Dyggveovim informatorima seljaci iskopali 50 godina ranije, dakle 1880-ih godina (T. 2: c).

O nalazima iz istraživanja 2008. i 2009. godine moguće je iznijeti više podataka. Pronađena je mala aplika s nekoliko gotičkih slova (T. 2: d).²¹ Izrađena je tiještenjem

THE MOVABLE FINDS

We can only pass opinion on Dyggve's finds by studying the descriptions and sketches in his excavation documents because none of them remains to the present day. The fragment that disappeared while Dyggve was still carrying out his excavations was attributed by him to a Roman statue of Venus (Pl. 2: a), the "copper" earring from Grave 2, the ring depicting an animal on its hind legs from Grave ED4 (Pl. 2: b) and the coin with a cross (Pl. 2: c) can be dated to the Middle Ages. Dating of the iron nail and 143 beads from Grave 3 is not possible. The fact there was so many beads and that they were found in the part of the grave where the arms were placed indicate that it was a rosary of *paternoster* type (consisting of 150 beads). Rosaries appeared in Western Christianity in the 11th century, but it was only in the 13th century that they became an everyday object and are thereafter found in written sources and at archaeological sites. An additional expansion of rosaries took place in the second half of the 15th century, when the number of beads had been reduced from 150 to 15. Discussing the oldest rosaries in Dalmatia, T. Burić gives examples of the first mentions of rosary in Zadar documents from the late 14th century as well as the oldest depictions of rosaries from the late 14th century and the first half of the 15th century.¹⁹ However, the scarcity of any other information apart from Dyggve's note on the number of beads makes it impossible to establish with certainty that the find in question was indeed a rosary; if it was, it would be one of the earliest rosary finds in this region – given the dating of the necropolis.

The coin with a Greek cross with widening ends is hard to date, given the frequency of the motif and lack of details (Pl. 2: c). The only somewhat datable find from this grave is the ring that, according to Dyggve, was found in the upper left part of the ossuary (Grave ED4). As Dyggve made a sketch of a long-tailed animal on hind legs depicted on the ring's face, we can associate it with the rings that appeared in the Late Middle Ages (Pl. 2: b). The examples of such rings are numerous. Their typology is established on the basis of the shape of their heads and shoulders and their correlation. While such details are not known for this specific specimen, it is certainly the heraldic motif that appeared on rings under the influence of Gothic art in the 14th and 15th centuries.²⁰

A Modern Age coin (from 1861) was found in an earth fill in the center of the church. It can be associated with the hole dug there by local peasants 50 years earlier (as Dyggve was told) – in other words, in the 1880s (Pl. 2: c).

More can be said on the excavations carried out in 2008 and 2009. A small appliqué element with a few Gothic letters on it was found (Pl. 2: d).²¹ The appliqué is made of a pressed

19 T. Burić 2007, 257–271.

20 M. Bajalović-Hadžić-Pešić 1984, 45–47.

21 Činilo se kao jedno moguće razrješenje katica SIOH, u značenju S(ancti) IOH(annis), ali kako se takav karakter natpisa teško može dovesti u vezu s pretpostavljenom funkcijom predmeta, čitanje slova i tumačenje značenja zasad ostaje otvoreno.

19 T. Burić 2007, 257–271.

20 M. Bajalović-Hadžić-Pešić 1984, 45–47.

21 It seems that one possible explanation is that it is an abbreviation SIOH

od lima, bakrene slitine. Pravokutnog je oblika, s reljefno izdignutim slovima i rubom, dimenzija 2,7 x 1,6 cm. Duže su strane ravne, a uže valovite s tri udubljenja. Uz njih su po sredini bile male zakovice od kojih se jedna očuvala (dužine 3 mm) pa možemo reći kako aplikacija nije bila pričvršćena na tekstil, već najvjerojatnije na kožu, možda pojas.

Sličan nalaz pronađen je 1983. na lokalitetu Balatonszabadi – Pusztatorony u blizini Blatnog jezera u Mađarskoj. Nalaz potječe iz groba 31 crkve datirane od 11. do 14. st., dok su grobovi datirani od 12. do 15. st. Radi se o ukupno četiri metalne aplikacije koje su bile pričvršćene na kožnati pojas, od čega su četiri primjerka na sebi imala gotička slova. Ukop je datiran na kraj 14. i početak 15. st. Za razliku od primjera s Grgura, ta su četiri primjerka na sebi imala po dvije rupice na užim krajevima, a i oblik im nije bio posve pravokutan, već su valovito izvijeni poput vrpce.²²

Nošnji pripada i kuglasto puca (T. 2: e) koje također nije pronađeno u zatvorenoj cjelini, pa nije sigurno njegovo datiranje u kasni srednji vijek. Naime, takva se puca mogu datirati od 12. st. do danas, ali su vrlo česta u 14. i 15. st. Sastavljena su od dvije kalote – iz gornje izlazi ušica za pričvršćavanje, a donja (ili prednja) kalota ponekad ima kapljičasti završetak. Iako se spominju kao dio starohrvatske materijalne kulture, ranosrednjovjekovni su primjeri izrađeni od luksuznih materijala te su često ukrašeni filigranom i/ili granulacijom.²³ Primjerci iz kristijaniziranog horizonta ranosrednjovjekovnih grobova bitno su drukčiji – ukrašeni su najčešće filigranom i granulacijom, a i jednostavniji primjerci s glatkim tijelom izduženiji su i imaju filigranske niti. Tijelo im nije kuglasto. M. Petrinec okvirno ih je datirala u 10. st.²⁴ D. Jelovina spominje ih na nizu starohrvatskih lokaliteta, ali to su najčešće nekropole s dugim kontinuitetom (npr. Biljane Donje – Begovača) ili nekropole razvijenog i kasnog srednjeg vijeka (npr. Bribir – Dol).²⁵ Brojni su primjerci nađeni u grobovima oko crkve Sv. Spasa, i to u grobovima koji su datirani do sredine 14. st., grobovima datiranim u vrijeme od sredine 14. do početka 15. st. i grobovima 1. pol. 15. st.²⁶ U sjevernoj Hrvatskoj javljaju se krajem 10. st. u okviru bjelobrdske kulture, ali riječ je o lijevanim primjercima, dok se od dviju polukuglastih kalota spojenih lemljenjem počinju izrađivati od sredine 13. st.²⁷ U Europi dijelom nošnje postaju tek u ranom 13. st., ali i tamo su raniji primjerci puni i izrađeni lijevanjem, dok se šuplji javljaju nešto kasnije te su još manje kronološki osjetljivi, pa G. Egan i F. Pritchard posebno

copper-alloy sheet. It is rectangular, with relief letters and edge. Its size is 2.7 x 1.6cm. The longer sides are straight and the shorter are sinuous, with three recesses. Next to them were tiny rivets. One of them (3mm long) is preserved, helping us conclude that the appliqué was not sewn on textile, but rather on leather – a belt, perhaps.

A similar object was found in 1983, at Balatonszabadi-Pusztatorony site near Lake Balaton in Hungary. It originates from Grave 31 in a church dated to the period from the 11th to the 14th centuries (the graves were dated to the period from the 12th to the 15th centuries). A total of four metal appliqués were found, all of which had Gothic letters on them. They had once been sewn to a leather belt. The burial was dated to the late 14th and early 15th centuries. Unlike the Grgur specimen, each of those four specimens had two perforations on its narrow end; also, their shape was not totally rectangular but rather sinuous, like a ribbon.²²

The ball-shaped button found in the grave (Pl. 2: e) belonged to a piece of clothing. As it was not found as part of grave goods, we cannot positively date it to the Late Middle Ages. Such buttons have been made from the 12th century to the present day but were particularly common in the 14th and 15th centuries. They consist of two calottes. A loop for thread is attached to the upper calotte. The lower (front) calotte sometimes had a drop-shaped end. Although mentioned as part of Old Croatian material culture, the early medieval examples are made of luxurious materials and are often decorated with filigree and/or granulated work.²³ The specimens from the Christianized horizons of the early medieval graves are substantially different: They are usually decorated with filigree and granulated work; simpler specimens with a smooth body are more elongated and have filigree threads. They do not have ball-shaped bodies. M. Petrinec dated them roughly to the 10th century.²⁴ D. Jelovina mentions such finds at a number of Old Croatian sites, but they are mostly necropolises with long continuity (e.g. Biljane Donje – Begovača) or those from the High and Late Middle Ages (e.g. Bribir – Dol).²⁵ Numerous specimens were found in the graves around the Church of the Holy Salvation – those from the period up to the mid-14th century, those from between the mid-14th and early 15th centuries and those dated to the first half of the 15th century.²⁶ They first appeared in northern Croatia in the late 10th century as part of the Bijelo Brdo Culture, but they were cast; it was not before the mid-13th century that they started making them by soldering two semi-globular calottes together.²⁷

meaning S(ancti) IOH(annis). However, as such inscription could hardly be associated with the supposed purpose of the object, the identity of the letters and the interpretation of the meaning remains open.

22 K. Magyar 2007.

23 M. Petrinec 2009, 142–143.

24 M. Petrinec 2009, 256–258.

25 D. Jelovina 1976, 113.

26 M. Petrinec 1996, 11–99.

27 Ž. Demo 2007, 72.

22 K. Magyar 2007.

23 M. Petrinec 2009, 142–143.

24 M. Petrinec 2009, 256–258.

25 D. Jelovina 1976, 113.

26 M. Petrinec 1996, 11–99.

27 Ž. Demo 2007, 72.

izdvajaju jedan primjerak s kraja 13. i 1. pol. 14. st. koji se vizualno ne razlikuje od puceta 16. i 17. st.²⁸ Dakle, nalaz takvog puceta ima malu databilnu vrijednost, ali se uklapa u horizont datiran drugim nalazima i radio-karbonskom analizom groba 2.

Od ukupno 76 ulomaka keramike samo se manji dio može datirati u antičko doba i rani srednji vijek.²⁹ Uz nekoliko sitnih ulomaka tegula, pronađeno je osam ulomaka koji pripadaju rimskom vremenu. Dva pripadaju egejskoj kuhinjskoj keramici (jedan čine dva ulomka oboda) koji se mogu datirati od kraja 1. do početka 3. st. (T. 2: f, g), dva ranocarskim amforama (T. 2: h, i), a ostali kasnoantičkim amforama 5. i 6. st. (T. 3: a, b, c, d). Rimski nalazi već su zabilježeni na navedenom položaju, ali bez tragova arhitekture, a brojni su i u blizini tumula.³⁰

Sedam ulomaka pripada kraju srednjeg i početku ranog novog vijeka. Pronađena su dva ulomka koja pripadaju monokromnoj graviranoj keramici (jedan obod, jedno dno) i koji se datiraju u 16. st. (T. 3: e, f). U isto se vrijeme datira i pet ulomaka različitih majoličkih posuda (T. 4: a–e). Svi su ulomci premaleni da bi se uže odredili, s izuzetkom ulomka s vegetabilnim motivom koji pripada majolici, s ukrasom *a foglia d'ulivo*, a koji se datira od sredine 16. do početka 17. st. (T. 4: a).³¹ Identičan motiv višestrukih listova masline slikanih zelenom i plodova u formi tri kružića slikanih plavom bojom javlja se na jednom ulomku zdjelice s Gnalića,³² što ga datira na kraj 16. st. i ubraja u grupu tzv. samostanskih tema.³³

Istom stoljeću pripada i loše očuvan ugarski denar kovan za Ludovika II. (1516. – 1526.), pronađen u iskopu jugozapadno od crkve.³⁴ Te su kovanice na aversu nad grbom imale naznačenu godinu kovanja, ali taj dio na ovom primjerku nedostaje, dok su na reversu sigle koje također mogu suziti vrijeme. Nažalost, vidljiva je samo sigla K na desnoj strani, što znači da je kovan 1521. ili 1524. – 1526. godine.³⁵

Not before the early 13th century did they become common in Europe. Same as in Croatia, the earlier specimens were solid and cast; the hollow ones appeared somewhat later and are less chronologically sensitive (G. Egan and F. Pritchard singled out a specimen from the late 13th century and the first half of the 14th century that visually does not differ from the 16th- and 17th-century buttons).²⁸ Indeed, while such button is not particularly useful for accurate dating, it does fit into the horizon dated by means of other finds and by a radiocarbon analysis of Grave 2.

Of the total number of 76 pottery fragments, only a small portion can be dated – some to Late Antiquity and some to Early Middle Ages.²⁹ In addition to a few tiny roof tile fragments, eight pottery fragments belonging to the Roman period were found. Two of them belong to the Aegean kitchenware (one of them consisting of two rim fragments) that can be dated to the period between the late 1st century and the early 3rd century (Pl. 2: f, g), two belong to Early Imperial amphorae (Pl. 2: h, i) and the rest belong to Late Antiquity amphorae from the 5th and 6th centuries (Pl. 3: a, b, c, d). Roman finds were already recorded at the site and its surroundings, but without architectural remains. Numerous Roman finds were also recorded in the vicinity of the tumulus.³⁰

Seven fragments belong to the Late Middle Ages and the beginning of the Early Modern Age. Two fragments of monochrome engraved pottery (a rim and a bottom) were dated to the 16th century (Pl. 3: e, f). The five fragments of various majolica vessels were also dated to the same period (Pl. 4: a–e). All the fragments are too small to allow precise dating. The only exception is a majolica fragment with a plant motif, decorated with *a foglia d'ulivo*. It was dated to the period between the mid-16th century and the early 17th century (Pl. 4: a).³¹ As an identical motif of multiple green olive leaves and blue olives depicted as three circles is found on a fragment of a small dish from Gnalić,³² we can date it to the late 16th century and classify it into the group of so-called monastic themes.³³

The poorly preserved Hungarian *denar*, struck for Louis II (1516-1526) was found in an excavation in soil southwest of the church.³⁴ Such coins had the year of striking above the coat of arms on the obverse, but the part with the year is missing on this specimen. Unfortunately, of the sigla on the reverse – which could allow more precise dating – only the siglum K on the right-hand side is legible, which means that the coin was struck either in 1521 or in the period between 1524 and 1526.³⁵

28 G. Egan, F. Pritchard 1991, 272–280.

29 Pronađeni keramički ulomci čuvaju se Ninu u Muzeju ninskih starina, Arheološki muzej Zadar.

30 M. Dubolnić Glavan 2015, 480, karta 1.

31 K. Gusar 2010, 180.

32 K. Gusar 2010, 439, kat. br. 615.

33 K. Gusar 2010, 180.

34 M. Ilkić, M. Vukušić 2012, 231, kat. br. 192, inv. br. MNS2305.

35 E. Unger 1974, 109–110.

28 G. Egan, F. Pritchard 1991, 272–280.

29 The pottery fragments are kept in Nin, Museum of Nin antiquities, Archaeological Museum Zadar.

30 M. Dubolnić Glavan 2015, 480, map 1.

31 K. Gusar 2010, 180.

32 K. Gusar 2010, 439, cat. no. 615.

33 K. Gusar 2010, 180.

34 M. Ilkić, M. Vukušić 2012, 231, cat. no. 192, inv. no. MNS2305.

35 E. Unger 1974, 109–110.

ZAKLJUČNA RAZMATRANJA

Na temelju dvaju arheoloških istraživanja možemo ocrtati pojedine aktivnosti koje su se na mjestu prapovijesnog tumula na lokalitetu Grgur događale od antike do danas.

Sporadični nalazi iz rimskog vremena svjedoče o blizini antičkih lokaliteta u tom plodnom dijelu sjeverozapadnih Ravni kotara. U toj se ravnici oko Nina još od prapovijesti uzdižu tumuli različite veličine koji su i u kasnijim vremenima zaokupljali pažnju ljudi koji su ih na različite načine valorizirali. Tako je tumul Grgur samo jedan od onih u ovom dijelu Dalmacije na kojem je podignuto kršćansko sakralno zdanje.

Jednostavna pravokutna crkva s polukružnom apsidom podignuta je na vrhu tumula u razvijenom srednjem vijeku (sl. 3). Crkva je služila i kao grobišno mjesto o čemu svjedoče četiri groba unutar broda crkve, ali i oni oko crkve. Pokretni su nalazi malobrojni, ali oni uže databilni, uz radiokarbonsku analizu, svjedoče kako se najveći dio grobova može vezati za kasni srednji vijek.

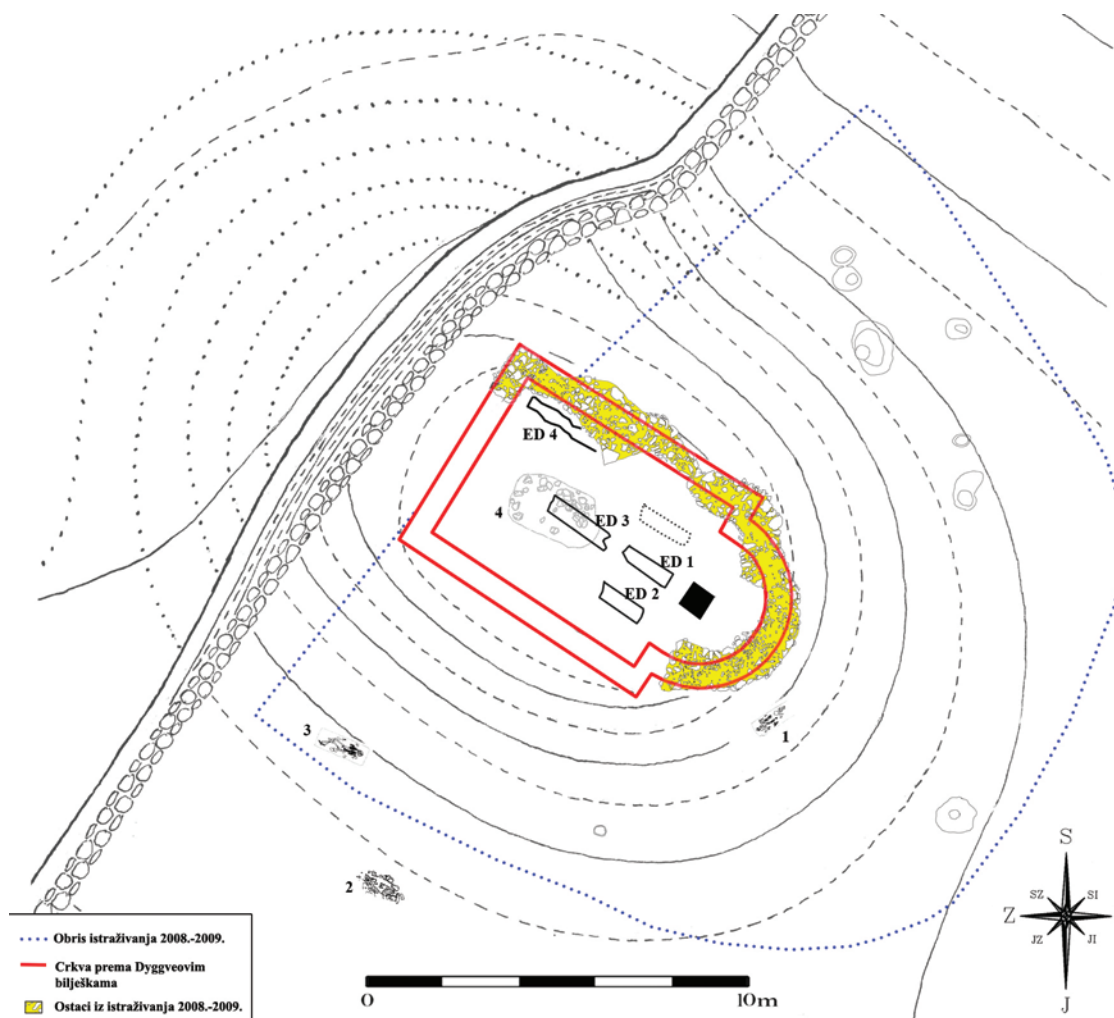
Crkva je vjerojatno srušena u ratnim zbivanjima 16. st., za što možemo vezati ulomke ranonovojekovne gravirane i majoličke keramike te novac Ludovika II. Nije moguće s obzirom na nalaze precizirati je li to bilo za rata 1537. –

CONCLUSIONS

The two archaeological excavation campaigns can help us outline some of the activities that had taken place at the prehistoric tumulus at Grgur site since antiquity to the present day.

Sporadic finds from the Roman period bear witness to the vicinity of Roman sites in this fertile area in the north-western corner of Dalmatian Hinterland (Ravni kotari). Ever since prehistory, these lowlands around Nin have been dotted with tumuli of various sizes. As they have riveted people's attention, they have been a subject of various evaluations. Grgur tumulus is but one of the tumuli in this part of Dalmatia on which a Christian sacral structure was built.

A simple rectangular church with a semi-circular apse was built at the top of the tumulus in the High Middle Ages (Fig. 3). The church was also used as a burial place, as evidenced by four graves inside the church's nave and some graves outside the church. Movable finds are scarce, but those among them which could be dated with accuracy using the radiocarbon analysis indicate that most of the graves originate from the Late Middle Ages. The church was probably torn down during the 16th-century wars. The



Slika 3. Tlocrt lokaliteta sastavljen prema tehničkoj dokumentaciji istraživanja
Figure 3. Layout of site, as per technical documentation of excavations

izradio: J. Šućur, prema originalima E. Dyggvea i D. Martinova / prepared by: J. Šućur, based on originals by E. Dyggve and D. Martinov

1540. ili Ciparskog rata 1570. – 1573. ili u nekoj drugoj prili. Osmanlijski upadi na ninski prostor bilježe se od prve polovine 15. st., a intenziviraju se krajem 15. i početkom 16. stoljeća. Posebno su brojni izvještaji o lošem stanju Nina i njegovih fortifikacija u 16. st., pa Gianbattista Giustiniano 1553. izvještava da je grad u ruševnom stanju te da je primio izgled sela jer su kuće porušene.³⁶ Teško je vjerovati da je crkva sv. Grgura netaknuta preživjela te događaje. Crkva sv. Nikole na humku u Prahuljama u tom je vremenu, zbog osmanskih provala, dobila osmerostranu promatračnicu s kruništem,³⁷ ali ona se nalazi na nešto višem položaju i zbog svog geografskog položaja ima veće strateško značenje u odnosu na Grgur.

I nakon prestanka funkcioniranja objekta uslijedilo je više devastacija, a neke od njih zabilježio je još Dyggve – iskop rupe po sredini crkve 50-ak godina prije njegovih istraživanja (za što se može vezati kovanica iz 1861. godine), iskop sjeverozapadnog dijela tumula s tri groba, kao i pljačkaše grobova, bilo u ranijim razdobljima bilo noću tijekom istraživanja, kad su nestali i neki pokretni nalazi. U profilu istraživanja 2008. – 2009. godine vidljiv je jedan veliki ukop koji je možda trag Dyggveovih istraživanja ili kasnijih devastacija. Tijekom Drugog svjetskog rata gradnja mitraljeskog gnijezda (bunkera) devastirala je središnji dio i dovela do smrti jednog od onih koji su na njega jurišali, a uslijedila je i izgradnja pozornice 1979. godine. Danas je lokalitet na periferiji Nina pomalo zapušten. Tumul nazvan Grgur, po crkvi koja se u srednjem vijeku nalazila na njemu, svjedok je brojnih povijesnih mijena na teritoriju Nina te bi njegovo uređenje u mali park svakako bilo dobrodošlo kao spomen na burne povijesne događaje, ali i na Matu Radovića koji nas je prerano napustio.

fragments of the early medieval engraved and majolica pottery and Louis II's coin can be associated with them. However, the finds do not allow us to specify whether the church was destroyed during the 1537-1540 war, during the Cyprus war of 1570-1573 or at some other occasion. Turkish raids to Nin area began in the first half of the 15th century and intensified in the late 15th and early 16th centuries. There were numerous reports on poor condition of Nin and its fortifications in the 16th century. In 1553, Gianbattista Giustiniano reported that the town was in dilapidated condition and that it looked like a village now because the houses had been destroyed.³⁶ It is hard to believe that St. Gregory's Church managed to remain unscathed after those events. To fend off Turkish raids, an eight-sided watchtower with a merlon was added to St. Nicholas' Church in Prahulje.³⁷ However, that church stood on a higher ground and its geographical position gave it more strategical importance than St. Gregory's Church.

Devastation continued even when the church was not in use anymore. Dyggve mentions some of the destructive activities: digging a hole in the center of the church some 50 years before his excavations (the coin from 1861 can be associated with it); excavations at the northwestern part of the tumulus, containing three graves; grave robbing, both in earlier periods and during Dyggve's excavations, overnight, resulting in disappearance of some movable finds. The profile remaining from the 2008-2009 excavations reveals a major backfill that could be a result of Dyggve's excavations or later devastation. The construction of a machine-gun nest (bunker) in World War II devastated the central part. A soldier who charged it was killed. Then a stage was built here in 1979. Currently, the site is situated on the outskirts of City of Nin where it is somewhat neglected. As the tumulus, named Grgur after St. Gregory's Church that stood on it in the Middle Ages, has witnessed numerous historical developments in Nin and its environs, building a small park there would preserve the memories of the tempestuous historical events and also on Mate Radović, our colleague who left us prematurely.

36 S. M. Traljić 1969, 530–539.

37 P. Vežić 2011, 51.

36 S. M. Traljić 1969, 530–539.

37 P. Vežić 2011, 51.

Grob ED1 (T. 4: f, g). Pravokutni, po sredini broda, blizu oltara. Orijentacija: SZ-JI (302°). Dimenzije: 119 x 29 – 39 cm. Pokrov su činile četiri ili pet kamenih ploča, a bočne strane nepravilni kamen i kamene ploče. Jedan pokojnik u ispruženom položaju na leđima, s glavom na sjeverozapadnoj strani groba. Ruke položene na zdjelicu, dok se noge ne nalaze u anatomski ispravnom položaju – raširene su u koljenima prema van, a kosti stopala pronađene su iznad gležnjeva. Dyggve je smatrao kako je riječ o kostima koje su bile ponovno vraćene u grob koji je po njemu očito bio otvaran. Dyggve je ovaj grob označio kao grob sina te je na crtežu naznačio kako je u trenutku smrti bio star 11 – 15 godina. Sudeći po dimenzijama kostiju na crtežu, koje su iscrpno zabilježene pored svake kosti, riječ je o djetetu doživljene starosti 2 – 5 godina. S obzirom na duljinu bedrenih i goljeničnih kostiju procijenjena starost je 2 – 4 godine, a s obzirom na ukupnu dužinu pokojnika riječ je o djetetu starosti 4 – 5 godina.

Grob ED2 (T. 5: a, b). Pravokutni, unutar crkve, bliže apsidi i jugozapadnom bočnom zidu. Orijentacija: SZ-JI (302°). Dimenzije: 134 x 26 – 36 cm. Pokrov su činile četiri kamene ploče, a bočne strane nepravilni kamen i kamene ploče. Jedan pokojnik u ispruženom položaju na leđima, s glavom na sjeverozapadnoj strani groba. Ruke položene uz tijelo. Dyggve je ovaj grob označio kao grob sestre te je na crtežu naznačio kako je u trenutku smrti bila stara 15 – 16 godina. Sudeći po dimenzijama kostiju na crtežu, riječ je o djetetu doživljene starosti 15 – 17 godina, ali spol nije moguće sa sigurnošću utvrditi.

Grob ED3 (T. 5: c, d, e). Pravokutni, po sredini broda. Orijentacija: SZ-JI (302°). Dimenzije: 190 x 26 – 50 cm. Pokrov je činilo šest nepravilnih kamenih ploča, a bočne strane nepravilni kamen i debele kamene ploče. Tankim kamenim pločama bočne su strane iznivelirane prije postavljanja pokrova. Jedan pokojnik u ispruženom položaju na leđima, s glavom na sjeverozapadnoj strani groba. Ruke položene pod pravim kutom na trbuh. Dyggve je ovaj grob označio kao grob majke. Riječ o ženi, a s obzirom na primijećene degenerativne promjene doživljena je starost procijenjena na više od 40 godina. Ispod njezinih ruku nazire se lubanja djeteta, vidljiva je tjemena kost, a Dyggve ne daje nikakve podatke o tim ostatcima.

Grob ED4. Nalazio se u sjevernom kutu crkve. Orijentacija: SZ-JI (299°). Na prostoru iznad groba nalazile su se dvije nepravilne kamene ploče (dimenzije: 135 x 85 cm, 92 x 52 cm), ali nije jasno jesu li bile direktan pokrov groba. Dyggve navodi samo da je grob prekriven „velikom pločom“ i da nije imao „zidove“. Sudeći po bilješkama riječ je o kosturnici. Dyggve je u dva navrata skicirao slojeve kostiju, ali nije riječ o prirodnom položaju pokojnika. Na samom kraju Dyggveove dokumentacije postoji bilješka koja govori da mu se činilo kako je netko preko noći poremetio ostatke.

38 Podatci o grobovima ED1-ED4 navode se prema Dyggveovim bilješkama i fotografijama, a na iste podatke oslanjaju se podatci o antropološkim karakteristikama pokojnika koje je pružila dr. sc. Željka Bedić i kojoj još jednom zahvaljujem. Ona je izvršila antropološku analizu na kostima groba 2. Kostij pokojnika iz groba 1 nisu dostupne, a osteološki ostatci pokojnika iz groba 3 ostali su pokopani na lokalitetu jer su ih istraživači, s obzirom na očuvanost i položaj, interpretirali kao žrtvu koja je nastradala prilikom juriša na mitraljesko gnijezdo tijekom Drugog svjetskog rata.

Grave ED1 (Pl. 4: f, g). Rectangular, in the center of the nave, next to the altar. Orientation: NW-SE (302°). Dimensions: 119 x 29-39cm. The cover consisted of four or five stone slabs. There were rubble and stone slabs on the lateral sides. A single individual was lying on the back, with the head at the northwestern end of the grave. The arms were on the pelvis and the legs were in an anatomically incorrect position: the knees were pointing outwards and the foot bones were found above the ankles. Dyggve thought those bones had been returned to the grave which had obviously been opened. He designated this grave as the son's grave and he remarked on the sketch that the son was between 11 and 15 years old at the moment of death. Judging by the dimensions of the bones, minutely specified in the sketch, it was a child who died at the age of 2-5. Given the length of the tibiae and femurs, the estimated age is 2-4 years. Given the overall length of the deceased, it was a child of 4-5 years of age.

Grave ED2 (Pl. 5: a, b). Rectangular, inside the church, closer to the apse and southwestern lateral wall. Orientation: NW-SE (302°). Dimensions: 134 x 26-36cm. The cover consisted of four stone slabs. There were rubble and stone slabs on the lateral sides. A single individual was lying on the back, with the head at the northwestern end of the grave. The arms were along the body. Dyggve designated this grave as "sister's grave", noting in the sketch that she was 15-16 years old at the moment of death. Judging by the dimensions of the bones in the sketch, it was a child who died at the age of 15-17, but the sex cannot be positively established.

Grave ED3 (Pl. 5: c, d, e). Rectangular, in the center of the nave. Orientation: NW-SE (302°). Dimensions: 190 x 26-50cm. The cover consisted of six asymmetrical stone slabs. There were rubble and thick stone slabs on the lateral sides. The lateral sides had been leveled with thin stone slabs before the cover was installed. A single individual was lying on the back, with the head at the northwestern end of the grave. The arms were bent at a 90° angle, resting over the abdomen. Dyggve designated this grave as "mother's grave". The individual is a female. Judging by the degenerative changes, the person died at the age of over 40 years. Underneath her hands a child's skull can be seen (the parietal bone is visible), but Dyggve left no information about these remains.

Grave ED4. It was in the church's northern corner. Orientation: NW-SE (299°). Two asymmetrical stone slabs were found above the grave (dimensions: 135 x 85cm, 92 x 52cm), but it is not certain if they had belonged to the grave's cover. Dyggve merely notes that the grave was covered with a "big slab" and that it had no "walls". Judging by his notes, it was an ossuary. Dyggve made two sketches of the bone layers, but neither sketch depicts the natural position of the deceased. In one of his final notes, Dyggve says he has the impression that someone tampered with the bones overnight.

38 The information on Graves ED1-ED4 are based on Dyggve's notes and photos. The anthropological features of the deceased established by Dr. Željka Bedić (to whom I express my gratitude once again) also rely on the same notes. Dr. Bedić carried out an anthropological analysis of the bones from Grave 2. The bones from Grave 1 are not available and the osteological remains of the person from Grave 3 remained buried at the site because researchers had interpreted them – based on their condition and position – as a victim who had been killed while charging the machine-gun nest in World War II.

Grob 1 (T. 5: f). Na jugoistočnoj padini tumula, južno od apside crkve. Orijentacija: JZ-SI (235°). Dimenzije: 100 x 40 cm. Nema tragova kamene grobne arhitekture. Pokojnik je položen u ispruženom položaju na leđima, s glavom na jugozapadnoj strani groba. Kostii donjeg dijela tijela nisu očuvane. Položaj ruku nije moguće utvrditi, ali lijeva je vjerojatno bila položena uz tijelo.

Grob 2 (T. 6: a, b). Izvan areala tumula, u njegovoj blizini s jugozapada. Orijentacija: SZ-JI (297°). Dimenzije: 110 x 20 – 30 cm. Pokrov groba nije očuvan. Bočne strane čini neobrađeni nepravilni kamen koji okružuje pokojnika položenog na kamen živac. Pokojnik je bio položen u ispruženom položaju, s glavom na sjeverozapadnoj strani groba. Ruke su vjerojatno bile položene uz tijelo. Dobro i vrlo parcijalno očuvani su osteološki ostatci djeteta doživljene starosti 1,5 – 2,5 godine.

Grob 3 (T. 6: c, d). Na jugozapadnom rubu tumula. Orijentacija: I-Z (290°). Dimenzije: 120 x 30 cm. Grob nije imao tragove grobne arhitekture. Pokojnik je prekriven zemljom te se nalazi na istoj takvoj zemlji u kojoj mjestimično ima većeg kamena. Pokojnik je položen na trbuh, u smjeru istok-zapad, s glavom na istoku. Obje noge savijene su u koljenu. Savijene su i ruke od kojih je lijeva ispod ostatka kostura.

OPIS DYGGVEOVE DOKUMENTACIJE

Bilješke koje se čuvaju u Konzervatorskom odjelu Split nisu poredane kronološki, ali ovdje se navode onim redom kako su signirane.

F18 – Nin Sv Grgur DY 74 – DST 109/1 89. n. 1

Milimetarski papir, A4. Na vrhu lista navodi kako su četiri (?) groba (?) izgrađena za obitelj vjerojatno uništila starije grobove. Slijedi crtež prostora apside gdje središnji dio zauzimaju temelji oltara (74 x 70 cm, profiliran). Pred oltarom crta jednu ploču za koju nije siguran radi li se o ostacima popločanja ili ploči za svećenika (*Plan Sten for Præsten*). Slijedi tlocrt crkve s naznakom kako treba još pokušati istražiti prostor istočnog kuta broda (lijevo rame apside) gdje je pretpostavljao da nedostaje grob „oca“ te opaske koje se odnose na pod, zidove crkve, a posebno ulaz i pročelni zid. Na samom dnu skica je tumula i okoline.

F18 – Nin Sv Grgur DY 74 – DST 109/1 89. n. 2

Milimetarski papir, A4. Na samom početku navodi kako je jedan čovjek, kad je imao 10 – 12 godina, kopao u crkvi sv. Nikole pri čemu je pronašao srebrni novac i mnogo kostiju, a pod je sada cementiran. U kutu je skicirana apsida sv. Ambroza. Slijedi tlocrt i presjek lokaliteta Grgur s mjerama. Na donjem je dijelu napomena o objavama nekih podataka u švedskim i njemačkim časopisima te skica crkve s naznakom kako se po sredini crkve, na 1 m dubine, javlja kamen (ili kamenje?). Na samom kraju piše kako je u svakom slučaju dobiven odgovor: nešto ranokršćansko. Nije jasno odnosi li se to na nalaz, i koji je to nalaz.

F18 – Nin Sv Grgur DY 74 – DST 109/2 89. n. 3

Milimetarski papir, A4. Tlocrt crkve s naznačenim mjerama.

Grave 1 (Pl. 5: f). On the tumulus' southeastern slope, south of the church's apse. Orientation: SW-NE (235°). Dimensions: 100 x 40cm. No traces of stone sepulchral architecture. An individual was lying on the back, with the head at the southwestern end of the grave. The bones of the lower part of the body have not been preserved. Establishing the position of the arms was not possible, but the left arm was probably extended along the side of the body.

Grave 2 (Pl. 6: a, b). Just outside the tumulus area, to the southwest. Orientation: NW-SE (297°). Dimensions: 110 x 20-30cm. The cover is not preserved. The lateral sides consist of the rubble surrounding the individual resting on the bedrock. The individual was lying on the back, with the head at the northwestern end of the grave. The arms were probably extended along the side of the body. The osteological remains of a child who died at the age of 1.5-2.5 years are well and very partially preserved.

Grave 3 (Pl. 6: c, d). At the southwestern edge of the tumulus. Orientation: E-W (290°). Dimensions: 120 x 30cm. There were no traces of sepulchral architecture in the grave. The individual was covered with earth and was lying on the same earth which included occasional larger rocks. The individual was lying on the abdomen, oriented in east-west direction, with the head towards east. Both legs were flexed. The arms were also flexed; the left arm was underneath the remains of the skeleton.

DYGGVE'S DOCUMENTATION – THE DESCRIPTION

The notes kept in the Conservation Department in Split have not been arranged chronologically. In this paper they are laid out by their call numbers.

F18 – Nin Sv Grgur DY 74 – DST 109/1 89. n. 1

Graph paper, A4. At the top of this sheet, Dyggve notes that four (?) graves (?), intended for a family, probably destroyed the earlier graves. Then follows a sketch of the apse, with the altar (74 x 70cm, molded) base occupying its central part. A slab is drawn in front of the altar. Dyggve was not sure if it was a flagstone or the slab for a priest (*Plan Sten for Præsten*). After that follows the church's ground plan, with a remark that the nave's eastern corner – the apse's left shoulder – remains to be researched (Dyggve believed that the "father's" grave); there are also some references to the church's floor and walls, particularly the entrance with the front. On the bottom of the paper there is a sketch of the tumulus and its surroundings.

F18 – Nin Sv Grgur DY 74 – DST 109/1 89. n. 2

Graph paper, A4. The first note explains that a man, when he was 10-12 years old, did some digging in St. Nicholas' Church and found silver coins and lots of bones, and that the floor was now cemented. A sketch of St. Ambrose's Apse can be seen in the corner. Below it are the layout and profile of the Grgur site, with dimensions. Further below is a note on some information published in Swedish and German journals and a sketch of the church, specifying that a rock (rocks?) were found in the center of the church, one meter below the surface. At the bottom of the paper there is a remark that something – it is not certain what: a find, perhaps? – is definitely Early Christian.

F18 – Nin Sv Grgur DY 74 – DST 109/2 89. n. 3

Graph paper, A4. Church plan with dimensions.

F18 – Nin Sv Grgur DY 74 – DST 109/2 89. n. 4

Milimetarski papir, A4. Na početku tlocrt i presjek s naznačenim iskopom (?) po sredini crkve. Skicirani su sljedeći slojevi: sloj kamena 40 cm; parparot 1 m; dobra zemlja. Na susjednom polju redosljed je obrnut. Ispod je detaljnije skiciran presjek „sonde“ s dimenzijama, a zatim i pogled na lice zida i profil s napomenom kako je zid bolje građen od onog sv. Nikole. Navodi kako je temeljna stopa sigurna jedino kod apside. Sa strane je navedeno kako je žbuka loša, a ispod crte govori se o drugim lokalitetima i nalazima (natpis, kapitel) – Sv. Barbara u Privlaci.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 5

Milimetarski papir, 1/3 A4 lista. Skica tlocrta i uzdužnog presjeka.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 6

Milimetarski papir, A4. Na samom početku spominje kapitel i nalaze novca, što se vjerojatno odnosi na mještane i crkvu sv. Andrije u Zatonu. Ispod linije ponovno spominje crkvu te se tu jedino sa sigurnošću može raspoznati hagionim – Sv. Matija. Ispod još jedne linije spominje se šest kapitela iz crkve sv. Marije koji nisu pronađeni tamo, već su godinama bili u nekoj ruševini između crkve i Sv. Marcele. Nakon još jedne linije vraća se Sv. Grguru. Skicira položaj lokaliteta i na sjeverozapadnom dijelu, gdje je nanos tumula već uništen, prema pričanju lokalnih stanovnika crta tri groba s kamenim obložnicama na oko 8 m od ruba njegova iskopa. Također po sredini crkve, bliže pročelju, naznačuje široku rupu koju je pedesetak godina ranije iskopao njegov osamdesetogodišnji informator. Kako nisu ništa našli, prestali su s kopanjem kada je rupa bila duboka oko 1,5, a široka 1,2 m. Zatim slijede razmatranja o karakteru lokaliteta – je li riječ o podizanju crkve kao fortifikacije, crkve na „poganskom tumulu“, crkvi memoriji ili kombinaciji tih funkcija.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 7

Milimetarski papir, A4. Na početku je presjek „sjevernog“ zida s mjerama (lice zida očuvano je u visini od 40 cm, a ispod je 50 cm temelja), a pored je opis te usporedba s gradnjom Sv. Ambroza i Sv. Marije. Ponovno spominje fragmente kostiju u slojevima za koje drži kako potječu iz starijih grobova i u tom su slučaju uništeni kako bi se napravilo mjesta za one koje je Dyggve istražio. Slijedi opis sastava žbuke te objašnjenje pojma *parparot* – zemlja s velikom primjesom vapnenca koja je dobra za uzgoj vinove loze. Na donjoj polovici skica je crkve s grobovima koji su označeni kao grobovi „sina“, „sestre“ i „majke“. Donosi podatak kako je u grobu 3 pronašao mali ulomak ugljena i pougljenjene sjemenke ispod zdjelice, između nogu. Prema Dyggveu „sin“ je umro prvi, zatim „sestra“ i na kraju „majka“, dok je otac s „95 % vjerojatnosti bio živ... i sahranio majku“.

F18 – Nin Sv Grgur DY 74 – DST 109/2 89. n. 4

Graph paper, A4. A ground plan can be seen on the top, together with a profile with an excavation (?) in the center of the church. The following layers are drawn: rock layer, 40cm; *parparot* stone 1m; high-quality earth. In the neighboring section, the order is reversed. Under this drawing, a detailed sketch of a “trench” with designated dimensions can be seen, together with a view of the wall surface and profile. There is also a note that the wall is of better quality than the one of St. Nicholas’ Church. Dyggve also remarks that the footing is safe only near the apse. A note on the margin informs us that the plaster is of poor quality. Below the line, Dyggve mentions other sites and finds (an inscription and a capital) – St. Barbara in Privlaka.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 5

Graph paper, 1/3 of an A4 sheet. A sketch of ground plan and longitudinal section.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 6

Graph paper, A4. A capital and some coin finds are mentioned on the top. This is probably a reference to the locals and St. Andrew’s Church in Zaton. Below the line, the church is mentioned again, together with the only positively identifiable hagionym – St. Matthew. Below another line, Dyggve mentions six capitals from St. Mary’s Church that were not found there; instead, they were kept for years in some ruin between the church and St. Marcella. Further below, Dyggve returns to Grgur site. There is a sketch of the northwestern part of the site, where the tumulus was destroyed earlier. Based on the descriptions given to him by the locals, he also made a sketch of three graves with stone linings, some 8 meters from the edge of his own excavation. He marked a wide hole in the center of the church, dug some fifty years earlier by the 80-year-old local who told him about it himself. Not having found anything, the locals stopped digging when the hole was 1.5m deep and 1.2m wide. Dyggve then discusses the nature of the site: Was the church built as fortification, was it a church on a “pagan tumulus”, a commemorative church of a combination of these functions.

F18 – Nin Sv Grgur DY 74 – DST 109/3 89. n. 7

Graph paper, A4. A profile of the “northern” wall with appertaining dimensions (the preserved part of the wall is 40cm high, with 50cm-foundation underneath) is shown at the top of the paper. Next to it is a description and a comparison with the construction of St. Ambrose’s and St. Mary’s Churches. Once again, Dyggve mentions bone fragments in layers. In his opinion, they originate from the earlier graves that were destroyed to make space for the ones that Dyggve researched. Then follows the description of the composition of plaster and an explanation of the term *parparot* – earth with large admixture of limestone, good for winegrowing. The lower half of the paper sheet contains a sketch of the church with graves designated as belonging to a “son”, “sister” and “mother”. He notes that, in Grave 3, he found a small fragment of coal and charred seeds. He found them under the pelvis, in between the legs. According to Dyggve, the “son” died first, then “sister” and, eventually, “mother”. There were “95% chances that the father was still alive... and that he buried mother”.

F18 – Nin Sv Grgur DY 74 – DST 109/4 89. n. 8

Milimetarski papir, A4. List je crtama podijeljen na pet dijelova. Na početku iznosi podatke o grobu u sjevernom kutu broda, kosturnici. Skicira tri glave i za njih daje podatke. Niže navodi kako je u grobu sahranjeno najmanje 5 – 6 osoba. Spominje prsten te ulomke žbuke u zapuni groba. Nad grobom se nalazila velika ploča, a smatra da su ostale uklonjene te da nije bilo bočne arhitekture. Dno određuje na 80 cm dubine, ali kaže kako nije vidljiva razlika u zemlji. U drugom dijelu govori o pretpostavljenom grobu „oca“. U trećem dijelu kratka je bilješka o grobu 4. U donjem lijevom dijelu skicira lijevu rame apside te navodi ulomke žbuke koji po njemu pokazuju da su grobovi podignuti nakon gradnje crkve. U desnom kutu manja je natuknica o crkvi sv. Vida.

F18 – Nin Sv Grgur DY 74 – DST 109/4 89. n. 9

Milimetarski papir, A4. Na vrhu se spominje crkva „sv. Kusmana“ kao četvrta crkva. Na listu su skicirane dvije situacije – dvije kamene ploče s mjerama u sjevernom uglu nad grobom 4 te po sredini broda „oltar“ i kamen pred njim. Pred oltarom se nalazi ravna površina, a zatim slijedi niz od četiri kamena debljine 10 – 12 cm. Dyggve dalje razmatra kako je muškarac možda poginuo drugdje i zato nije pokopan u crkvi. Navodi kako je žbuka ovdje ista kao i na gradskim zidinama i Sv. Mariji.

F18 – Nin Sv Grgur DY 74 – DST 109/5 89. n. 10

Milimetarski papir, A4. Većinom je riječ o podacima o grobu 3, a dijelom su ispravci vezani za grob 2. Preko cijele stranice skiciran je kostur iz groba 3, a zatim uvećan dio zdjelice i kralježnice, s mjerama. Pojedini detaljima posvećeno je više pažnje – spominje se položaj ruku te pojedini nalazi i moguće pljačkanje groba.

F18 – Nin Sv Grgur DY 74 – DST 109/5 89. n. 11

Milimetarski papir, A4. Skica i podatci koji se iznose odnose se na grob 1. Dyggve navodi zapažanja o pokojniku, posebno vezana za njegov neuobičajeni položaj.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 12

Milimetarski papir, A4. Skica i podatci koji se iznose odnose se na grob 2. Spominje se pronalazak „bakrene“ naušnice te ostali tragovi oksidacije na kostima, ali bez drugih nalaza. Najveći dio teksta odnosi se na izgled kostiju i određenje pokojnika (prema riječima doktora) kao djevojčice stare 15 – 16 godina.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 13

Mali list žutog papira (istrgnut iz notesa?). Bibliografska jedinica za Sv. Grgura.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 14

Mali presavijeni list žutog papira s kvadratićima (istrgnut iz notesa?). Skica nadgrobne ploče s likom biskupa i spomen drugih lokaliteta.

F18 – Nin Sv Grgur DY 74 – DST 109/4 89. n. 8

Graph paper, A4. This lined paper sheet is divided into five sections. On the top, Dyggve provides information about the grave in the northern corner of the nave – the ossuary. The sketches of three heads are here and some information about them. Lower on the paper he remarks that the grave contains not less than 5-6 burials. A ring and plaster fragments in the backfill of the grave are mentioned. A large slab had once been above the grave. He believes that other slabs were removed and that there had never been any lateral architecture. He determined that the bottom was 80cm deep, adding, however, that there was no visible difference in the soil. The assumed “father’s” grave is discussed in the second section. A short note on Grave 4 can be found in the fourth section. The lower left part of the paper contains a sketch of the apse’s left shoulder. Here, Dyggve mentions the fragments of plaster which, in his opinion, indicate that the graves were made after the church had been built. An entry on St. Vitus’ Church can be found in the right corner.

F18 – Nin Sv Grgur DY 74 – DST 109/4 89. n. 9

Graph paper, A4. At the top of this paper, “St. Kusman’s Church” is mentioned at the top of this sheet of paper. Two situations are also sketched: 1) two stone slabs with appertaining dimensions in the northern corner above Grave 4, and 2) the “altar” with a stone in front of it in center of the nave. There is a flat area in front of the altar and then a series of four stones, each 10-12cm thick. Dyggve discusses the possibility that the man had probably been killed elsewhere and this is why he was not buried in the church. He also notes that the plaster here is the same as the one on the town walls and on St. Mary’s Church.

F18 – Nin Sv Grgur DY 74 – DST 109/5 89. n. 10

Graph paper, A4. This piece of paper mostly contains the information about Grave 3 and some corrections concerning Grave 2. A sketch of the skeleton from Grave 3 extends across the entire page. An enlarged part of the pelvis and spine, with appertaining dimensions, are also depicted here. Some details are given more attention – the position of arms is mentioned, as well as some individual finds and possible grave robbery.

F18 – Nin Sv Grgur DY 74 – DST 109/5 89. n. 11

Graph paper, A4. A sketch of Grave 1 and accompanying information. Dyggve’s observations about the deceased – particularly those related to the individual’s unusual position – are given here.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 12

Graph paper, A4. A sketch of Grave 2 and related information. A “copper” ring that was found is mentioned and the traces of oxidation on the bones; no other finds. The text on this paper sheet mostly refers to the condition of the bones. The deceased is identified as a girl of 15-16 years of age (according to a physician).

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 13

A small piece of yellow paper (torn out from a notebook?). Bibliographical unit for St. Gregory.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 14

A small folded piece of squared yellow paper (torn out from a notebook?). It contains a sketch of a sepulchral slab depicting a bishop. Other sites are also mentioned.

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 15

Srednje velik list žutog papira s kvadratićima (istrgnut iz bilježnice?). Skicirana su dva tlocrta crkava s naznačenim položajem grobova te se spominju pojedini lokaliteti (o bilježenju pogrešnih podataka svjedoči spomen crkve sv. Roka u Stonu, a crkva s takvom posvetom nije postojala na tom području).

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 16

Srednje velik list papira s crtama (istrgnut iz bilježnice). Na gornjoj polovici podatci su o nalazima uz skice. Navodi se nalaz dvaju primjeraka novca u sloju po sredini crkve, jedan s križem, drugi s godinom 1861., jednog čavla te prstena s prikazom propete životinje u gornjem lijevom dijelu groba 4. Na donjoj polovici govori o otkopnim slojevima prvog i drugog dana te spominje ulomak nage figure s rukom koja pridržava odjeću, a koja je iskorištena pri gradnji, pripisujući ju rimskom vremenu. Na samom kraju razmatra ukop dječaka pred glavnim oltarom.

F18 – Nin Sv Grgur DY 74 – DST 109/7 89. n. 17

Milimetarski papir, A4. Skica i podatci niveliranja koje je Dyggve koristio za crtanje presjeka.

F18 – Nin Sv Grgur DY 74 – DST 109/8 89. n. 18

Milimetarski papir, A4. Na početku se govori o grobu (možda grob 4 koji je skiciran na dnu), slojevima tumula, a zatim ponovno detaljnije o nalazu ulomka rimskog kipa, pretpostavlja Venere, uz napomenu kako je nalaz izgubljen zbog „mnogih posjetitelja“. Na donjoj polovici skicirano je više lubanja s detaljima u grobu 4. Navodi kako je otkopni sloj preko noći poremećen, vjerojatno su to učinili pljačkaši grobova. Uz desni rub pod pravim kutom navedene su teško razumljive bilješke (podsjetnici?).

F18 – Nin Sv Grgur DY 74 – DST 109/9 89. n. 19

Milimetarski papir, A4. Skiciran je položaj grobova unutar crkve te pojedine situacije grobne arhitekture (obložnice groba 1, poklopnice groba 2, obložnice i poklopnice groba 3).

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 15

A medium-size squared yellow paper sheet (torn out from a notebook?). It contains ground floors of two churches with designated locations of graves. Some sites are mentioned (including some mistakes – he mentions St. Roch's Church in Stone, but a church was this patron had never existed in that area).

F18 – Nin Sv Grgur DY 74 – DST 109/6 89. n. 16

A medium-sized lined paper sheet (torn out from a notebook). The information on the finds and their sketches can be found in the upper half of the sheet. The finds are from Grave 4 and they include two coins in the layer in the center of the church (one with a cross and the other with year 1861), one nail, and a ring depicting an animal on hind legs. The lower half of the paper sheet contains information about the layers excavated on the first two days of excavations. A fragment of a nude figure holding its clothes with a hand – used here as part of the grave architecture – is mentioned and associated with the Roman period. At the very bottom, Dyggve discusses the burial of a boy in front of the main altar.

F18 – Nin Sv Grgur DY 74 – DST 109/7 89. n. 17

Graph paper, A4. A sketch of and information about the levelling Dyggve used for drawing the profile.

F18 – Nin Sv Grgur DY 74 – DST 109/8 89. n. 18

Graph paper, A4. At the very top, a grave is discussed (perhaps Grave 4, drawn at the bottom of the paper), then the layers of the tumulus, then, once again – this time in detail – the fragment of a Roman statue (Dyggve supposes it could be Venus, mentioning that the find was lost because of “numerous visitors”). The lower half of this sheet contains detailed sketches of several skulls in Grave 4. He remarks that the excavated layer was disturbed overnight and that it was probably grave robbers. Some hardly legible notes, written at right angle, can be seen on the right-hand margin (reminders?).

F18 – Nin Sv Grgur DY 74 – DST 109/9 89. n. 19

Graph paper, A4. Sketches of the positions of the graves within the church and some elements of sepulchral architecture and their positions (linings of Grave 1, cover slab of Grave 2, linings and cover slab of Grave 3).



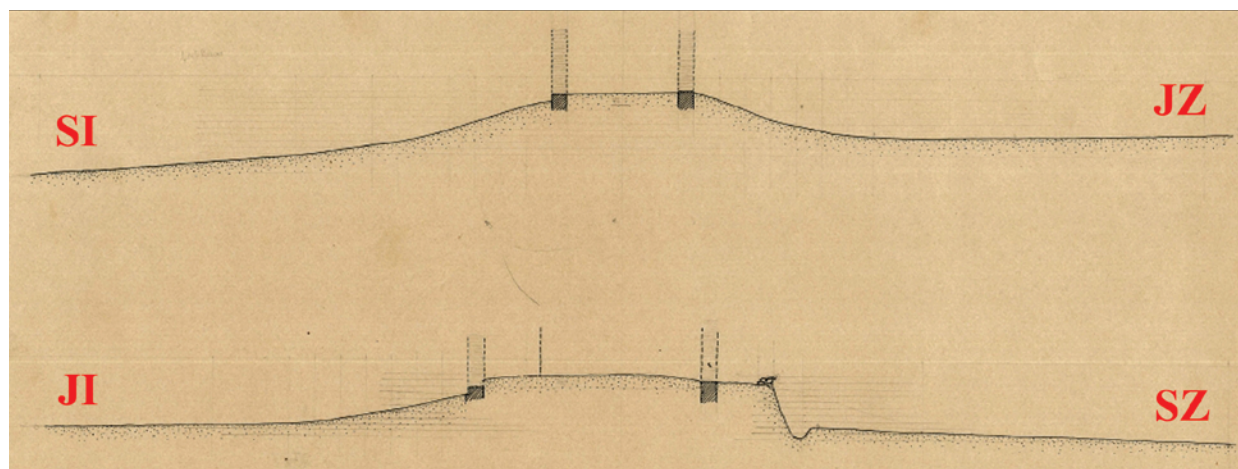
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b



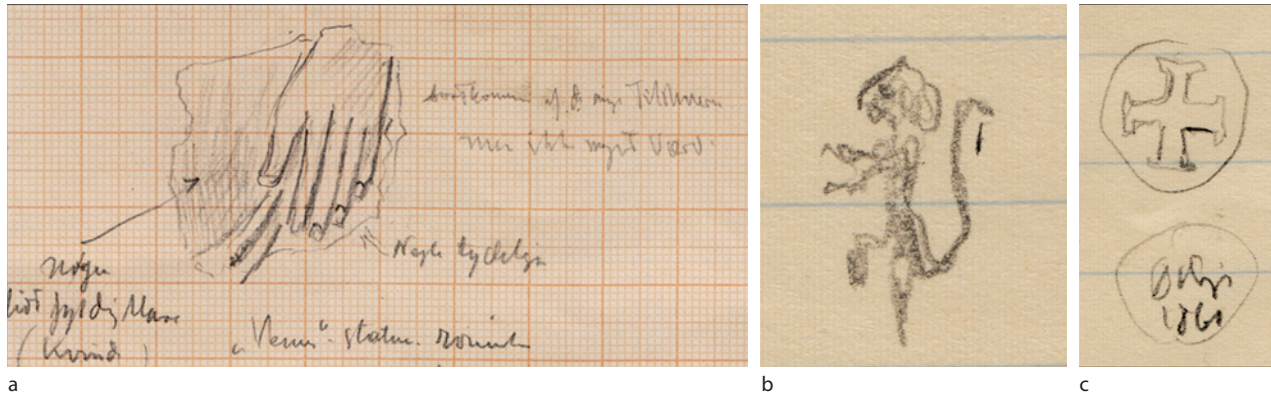
e



f

a–b) Tlocrt i presjeci lokaliteta, izradio: E. Dyggve, priredio: J. Šučur; c) stanje prije istraživanja, foto: E. Dyggve; d) ostatci crkve tijekom istraživanja, foto: E. Dyggve; e–f) pogled na zidove crkve, foto: E. Dyggve

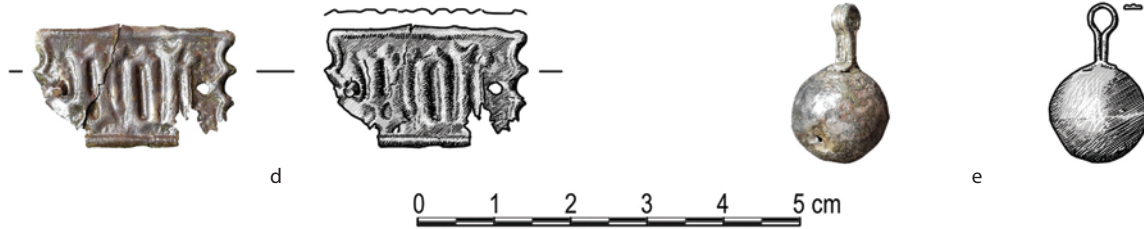
a–b) Site layout and profiles, drawn by: E. Dyggve, prepared by: J. Šučur; c) Situation before excavations, photo by: E. Dyggve; d) Remains of church during excavations, photo by: E. Dyggve; e–f) View of church walls, photo by: E. Dyggve



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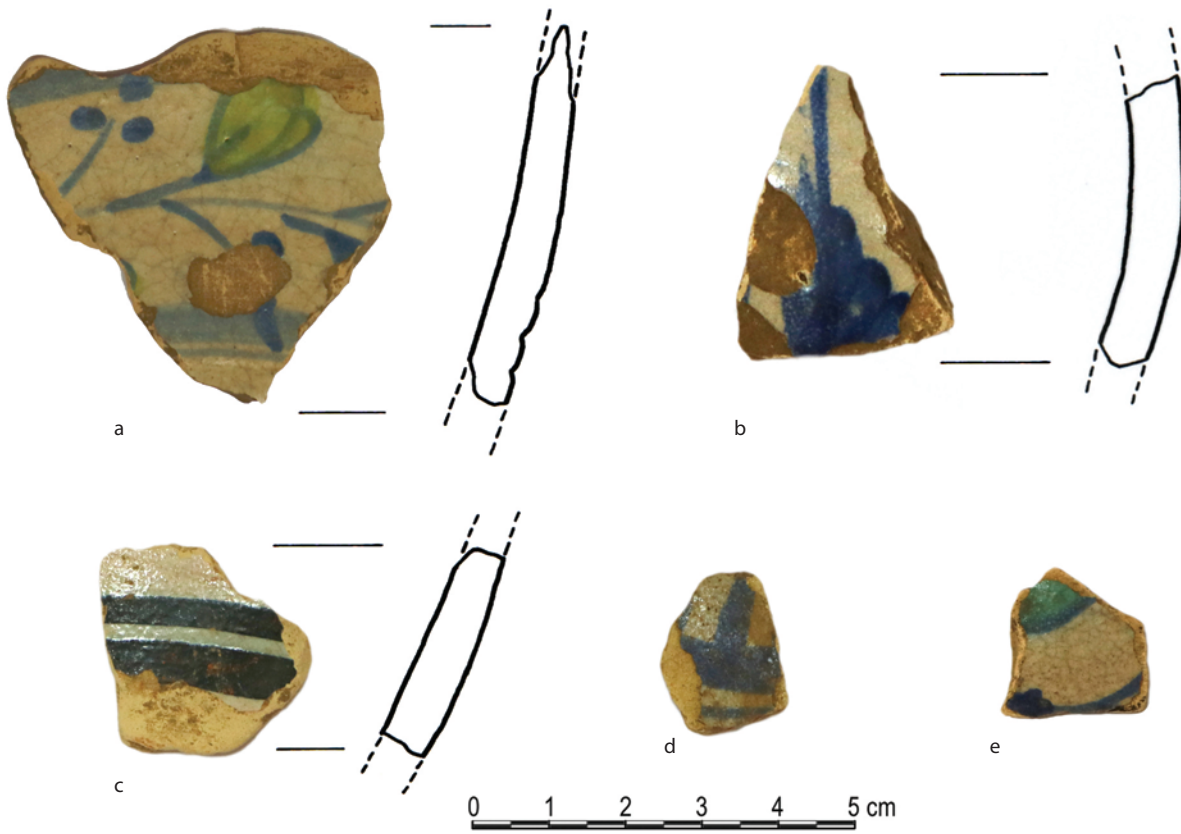
i

a–c) crteži nalaza iz Dyggveove dokumentacije, izradio: E. Dyggve; d) aplika, inv. br. MNS2710, fotografija i crtež: I. Čondić; e) kuglasto puče, inv. br. MNS2709, fotografija i crtež: I. Čondić; f–g) ulomci egejske kuhinjske keramike, foto: J. Šućur; h–i) ulomci ranocarskih amfora, foto: J. Šućur
 a–c) Drawings of finds from Dyggve’s documentation, drawn by: E. Dyggve; d) Appliqué, inv. no. MNS2710, photo and drawing: I. Čondić; e) Ball-shaped button, inv. no. MNS2709, photo and drawing: I. Čondić; f–g) Fragments of Aegean kitchenware, photo by: J. Šućur; h–i) Fragments of Early Imperial amphorae, photo by: J. Šućur

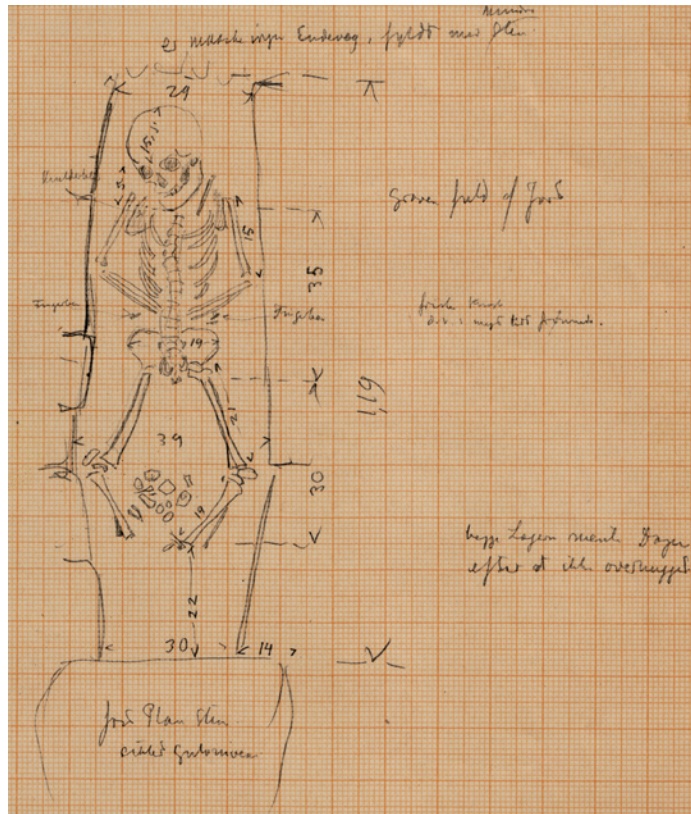


a–d) ulomci kasnoantičkih amfora; e–f) ulomci monokromne gravirane keramike, foto: J. Šučur, crtež: Z. Bakić

a–d) Fragments of Late Antiquity amphorae; e–f) Fragments of monochrome engraved pottery, photo by: J. Šučur, drawing by: Z. Bakić



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f

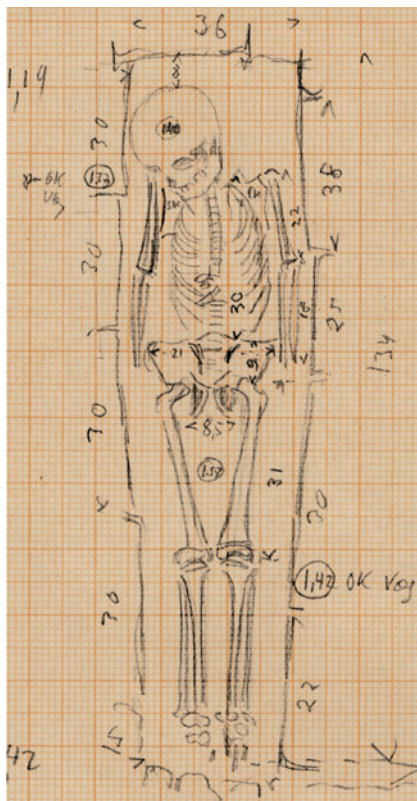
g

a–e) ulomci majoličkih posuda, foto: J. Šučur, crteži: Z. Bakić; f–g) grob ED1, foto i crtež: E. Dyggve

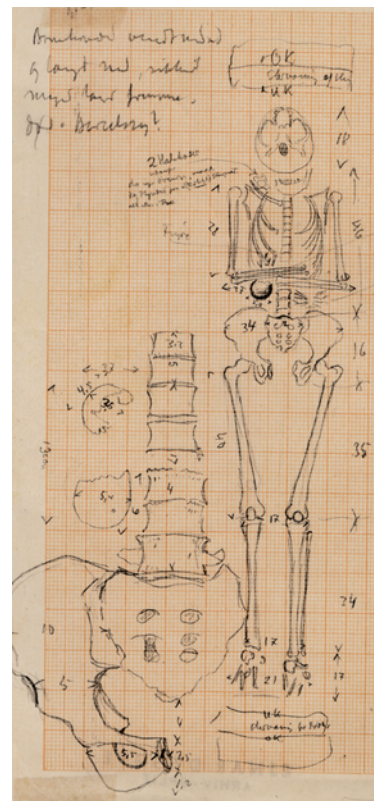
a–e) Fragments of majolica vessels, photo by: J. Šučur, drawing by: Z. Bakić; f–g) Grave ED1, photo and drawing by: E. Dyggve



a



b



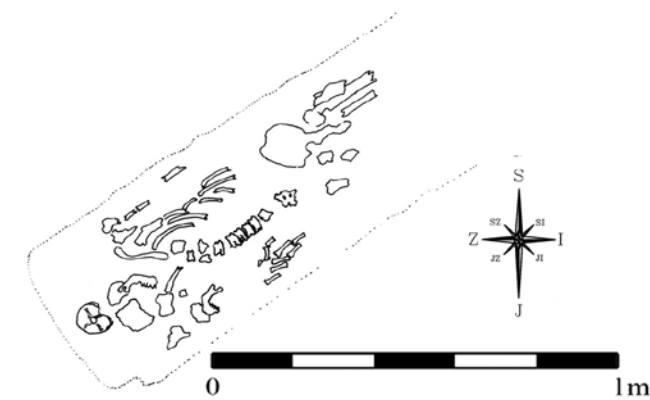
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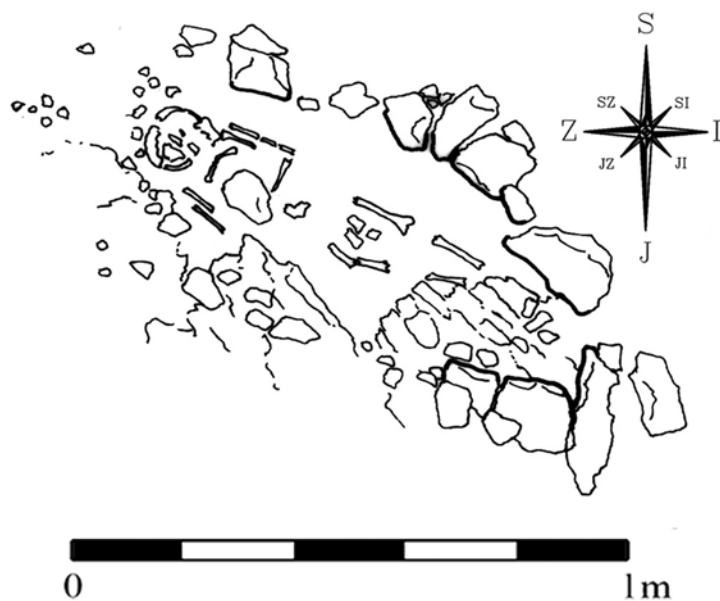
f

a-b) grob ED 2, fotografija i crtež: E. Dyggve; c-e) grob ED3, foto i crtež: E. Dyggve; f) grob 1, crtež: Š. Vrkić

a-b) Grave ED 2, photo and drawing by: E. Dyggve; c-e) Grave ED3, photo and drawing by: E. Dyggve; f) Grave 1, drawing by: Š. Vrkić



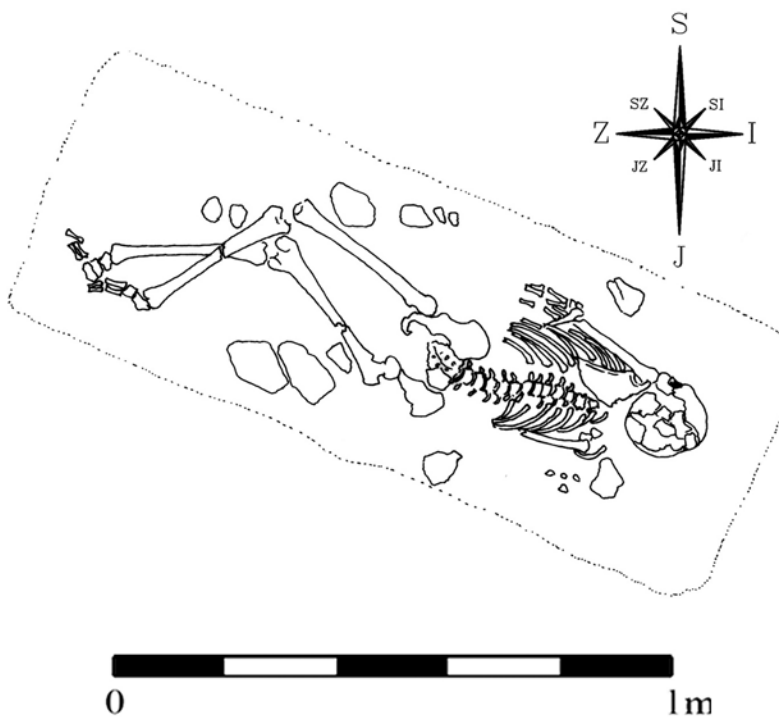
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d

a–b) grob 2; c–d) grob 3, foto: Fototeka Arheološkoga muzeja Zadar, crtež: R. Žunić

a–b) Grave 2; c–d) Grave 3, photo by: Photographic Archives of the Archaeological Museum Zadar, drawing by: R. Žunić

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