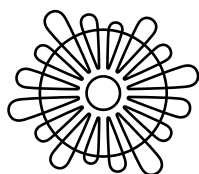


# ARCHAEOLOGIA

adriatica



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# ZABORAVLJENO KULTURNO DOBRO – CRKVA GOSPE OD ZDRAVLJA U GORNJIM BRELIMA

## FORGOTTEN CULTURAL HERITAGE – THE CHURCH OF OUR LADY OF HEALTH IN GORNJA BRELA

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### KLJUČNE RIJEČI:

*nepokretna kulturna  
baština, zaštita, revitali-  
zacija, kulturni krajolik,  
buffer- zona*

*Crkva Gospe od Zdravlja izgrađena je početkom 18. stoljeća, a bila je u upotrebi sve do 1939. godine, kada se u njoj prestaje obavljati bogoslužje. Riječ je o manjoj jednobrodnoj građevini pravokutnog tlocrta bez apside, nadsvođenoj poluvaljkastim zidanim svodom. Unatoč tomu što je crkva proglašena nepokretnim kulturnim dobrom, zbog derutnog stanja i zapuštenosti, te zbog mogućnosti potpunog urušavanja, pod hitno je trebala konzerviranje i restauriranje. Iz tog razloga pokrenut je projekt obnove, koji su u suradnji s društvom Brolanenses, Javnom ustanovom Park prirode Biokovo i Općinom Brela proveli istraživači s Odjela za arheologiju i Odjela za povijest umjetnosti Sveučilišta u Zadru.<sup>1</sup> Korištenjem različitog raspona interdisciplinarnih metoda, u radu se rekonstruira kompleksan istraživački proces valorizacije i revitalizacije kulturnog dobra, od trenutka izgradnje crkve, proučavajući pritom povijesne okolnosti u kojima kulturno dobro egzistira, a na koncu i propada, do izrade statičkog elaborata i prijedloga sanacije građevine, čija je spomenička vrijednost, bez obzira na njezinu „skromniju“ arhitekturu i nekanonsku povijesno-umjetničku osobitost, potvrđena trajnom zaštitom Ministarstva kulture i medija Republike Hrvatske.*

<sup>1</sup> Ovaj je rad sufinanciralo Sveučilište u Zadru institucijskim projektom broj IP–UNIZD 2021 – DisKont – Podglogovik na Biokovu: Graditeljski diskontinuiteti, devastacije i reciklaže (voditelj: izv. prof. dr. sc. Željko Miletić).

**KEY WORDS:**

*immovable cultural heritage, protection, revitalisation, cultural landscape, buffer zone*

*The Church of Our Lady of Health was built at the beginning of the 18th century, and was in use until 1939, when services ceased to be held there. It is a relatively small single-nave building with a rectangular floor plan, without an apse and arched by a masonry barrel vault. Despite having been declared an immovable cultural heritage asset, due to its dilapidated condition, neglect and the possibility of complete collapse the church urgently needed conservation and restoration. For this reason, a restoration project has been launched and is being carried out by researchers from the Department of Archaeology and the Department of Art History of the University of Zadar in cooperation with the Brolanenses Association, the Public Institution Biokovo Nature Park and the Municipality of Brela.<sup>1</sup> By using a different range of interdisciplinary methods, the work reconstructs a complex research process of valorisation and revitalisation of cultural heritage: from the moment of the construction of the church, studying the historical circumstances in which its cultural heritage exists and ultimately decays, to the creation of a static study and a proposal for the restoration of the building, whose monumental value, regardless of its “modest” architecture and non-canonical historical and artistic distinctiveness, was confirmed by its permanent protection by the Ministry of Culture and Media of the Republic of Croatia.*

<sup>1</sup> This work was co-financed by the University of Zadar through the institutional project no. IP-UNIZD 2021 – DisKont – Podglogovik na Biokovu: Graditeljski diskontinuiteti, devastacije i reciklaže [Podglogovik on Biokovo: Constructional Discontinuities, Devastations and Recycling] (project leader: Željko Miletić PhD, associate professor).

## O GRAĐEVINI

Crkva Gospe od Zdravlja izgrađena je 1731. godine u danas zapuštenom zaseoku Gornjoj Maloj – Gržici, smještenom uz Subotišće u Gornjim Brelima (Sl. 1).<sup>2</sup> Iako je nastala tijekom baroknog razdoblja, za nju je gotovo besmisleno upotrebljavati taj izraz s obzirom na to da su njezin krajnje pojednostavnjen tlocrt i oblik u skladu sa sakralnim građevinama kakve se stoljećima grade u ruralnoj Dalmaciji. Riječ je o manjoj, jednobrodnoj crkvi pravokutnog tlocrta bez apside, građenoj od lokalnog vapnenca oblikovanog u pravilne kamene blokove povezane mortom. Zidovi su s vanjske i unutarnje strane ožbukani vapnom. Dimenzije građevine su po dužini i širini 6,20 x 4,30 metara, a orijentirana je u smjeru sjeveroistok-jugozapad.

Crkva ima plošno i jednostavno pročelje u čijoj je središnjoj osi pravokutni portal, križna natpisna ploča, rozeta i preslica (Sl. 2). Lijevo od ulaza smješten je svjetlosni otvor manjih dimenzija. Od triju preostalih pročelja, raščlanjeno je samo jugoistočno, i to jednostavnom pravokutnom nišom koja se nalazi uz južni rub zida, ispod kojeg je kamena klupica. Glavni i jedini ulaz u crkvu flankiran je dvama dovratnicima građenim od većih kamenih blokova, pragom u kojem je vidljiv uzdužni zarez koji je služio za zatvaranje vrata te monolitnim nadvratnikom s uklesanom godinom izgradnje. Prema konzervatorskom elaboratu iz 1995. godine, gradnja crkve datira se u 1711. ili 1761. godinu. Međutim, na temelju podataka iznesenih u zapisima Josipa Bebića, a koji se temelje na zabilježkama vatikanskog koncila, crkva se datira 1731. godine. Unatoč tomu što su brojke na nadvratniku danas izlizane, što je vjerojatno i bio razlog kasnijeg pogrešnog čitanja, još uvijek se prostim okom može vidjeti

<sup>2</sup> Crkva Gospe od Zdravlja nalazi se na katastarskoj čestici 400 (u vlasništvu Crkve katoličke apoštolske rimske Blažene Dvice Marije Gospe od Zdravlja u Brelima), Katastarska općina 317004 Brela, Splitsko-dalmatinska županija, površine od 146 m<sup>2</sup>, na koordinatama 43°24'31" N i 16°55'07" E.

## ABOUT THE BUILDING

The Church of Our Lady of Health was built in 1731 in the now neglected hamlet of Gornja Mala – Gržica, located next to Subotišće in Gornja Brela (Fig. 1).<sup>2</sup> Although it was built during the Baroque period, it is almost meaningless to describe it by that term, as its extremely simplified floor plan and shape are in line with other sacred buildings that have been built over the centuries in rural Dalmatia. It is a smaller, single-nave church with a rectangular floor plan, without an apse and built of local limestone shaped into regular stone blocks held together by mortar. The walls are plastered with lime both outside and in. The dimensions of the building are 6.20 by 4.30 meters in length and width, and its orientation is northeast–southwest.

The church has a flat and simple façade, in the central axis of which there is a rectangular portal, a cross-shaped inscription plate, a rosette and a bell-gable (Fig. 2). To the left of the entrance there is a light shaft of smaller dimensions. Of the three remaining façades, only the southeast is interrupted, by a simple rectangular niche located along the southern edge of the wall, under which is a stone bench. The one entrance to the church is flanked by two doorposts built from larger stone blocks, a threshold in which a longitudinal notch that was used for closing the door is visible, and a monolithic door lintel with the year of construction carved into it. According to a conservation survey of 1995, the church was completed in 1711 or 1761. However, on the basis of information presented in the records of Josip Bebić (themselves based on the notes of the Vatican Council), the church dates back to 1731. Despite the fact that the numbers on

<sup>2</sup> The Church of Our Lady of Health is located on cadastral parcel 400 (owned by the Roman Catholic Apostolic Church of the Blessed Virgin Mary of Health in Brela), in cadastral municipality 317004 Brela, Split-Dalmatia County, with the area of 146 m<sup>2</sup>, at coordinates 43°24'31" N and 16°55'07" E.





SLIKA 1. Zračna snimka crkve Gospe od Zdravlja u Gornjim Brelima (foto: L. Bogdanić; © DisKont)

FIGURE 1 Aerial photograph of the Church of Our Lady of Health in Gornja Brela (photo: L. Bogdanić; ©DisKont)



SLIKA 2. Pročelje crkve s nadvratnikom, križem, rozetom i preslicom (foto: Ž. Miletić; © DisKont)

FIGURE 2 Church façade with door lintel, cross, rosette and bell-gable (photo: Ž. Miletić; ©DisKont)

the lintel are worn (probably the reason for subsequent misreading), the upper and lower rounding of the third engraved number is still visible to the naked eye, confirming beyond doubt the year of construction as being 1731.<sup>3</sup>

Over the main entrance, just above the monolithic door lintel, there is a stone cross, worked more finely than the other elements, with a polished surface and an inscription field. The cross itself, and thus the inscription, written in a combination of Latin and Glagolitic scripts, are quite damaged. The first visible line is written in Latin script. From the first word, only part of the line of a final letter T has been preserved, which we suggest be restored as *[KRIS]T* (CHRIST). After that comes the word *BOG* (GOD), written in large

<sup>3</sup> Sacred Congregation of the Council, *Relationes dioec. Macarenensis a. 1835.*; J. BEBIĆ, 1985, 83. Doubts about the year of construction were resolved in the supplement to the conservation survey from 2019, and Brela Tourist Board consequently put the correct construction year on a recently installed board next to the church itself.



gornje i donje zaobljenje trećeg uklesanog broja, tako da bismo vrijeme gradnje bez ikakve sumnje datirali tijekom 1731. godine.<sup>3</sup>

Nad glavnim ulazom, odmah iznad monolitnog nadvratnika, postavljen je kameni križ, koji je obrađen finije od ostalih elemenata, sa zaglačanom površinom i natpisnim poljem. Sam križ, a time i natpis pisan kombinacijom latinice i glagoljice dosta su oštećeni. Prvi vidljivi redak pisan je na latinici. Od prve riječi sačuvao se samo dio haste zadnjeg slova *T*, koja bi se trebala restituirati kao *[KRIS]T*. Iza toga slijedi riječ *BOG*, pisana krupnom latiničnom kapitalom. Na starim fotografijama natpisa jasno se može vidjeti da nakon riječi *BOG* slijedi riječ s početnim slovom *C* ili *Č*, za koju predlažemo restituciju *Č[OVJEK]*. Ovakvo čitanje potvrđuje analogija sa sličnim natpisom iz zaseoka Kotišine pokraj Makarske na crkvi sv. Ante, koji glasi *ISUS KRIST BOG ČOVJEK / ŽIVE KRALJUJE CARSTVUJE*. U drugom vidljivom retku natpisnog polja uklesane su sigle na glagoljici, koje bi u latiničnom obliku označavale slova *Ž. C. V.*, a za koje se predlaže restitucija *Ž(IVE) C(ARSTVUJE) V(LADA)*. Time je zapravo u glagoljičnom obliku izražen natpis koji slijedi. Naime, u trećem, četvrtom i petom vidljivom retku natpisa, krupnom latiničnom kapitalom uklesane su riječi *ŽIVE KRALJUJE VLADA*. Tijekom arheoloških istraživanja uokolo crkve pronađena su dva ulomka koja su nadopunila sačuvani tekst. Prvi ulomak sadrži kvačicu glagoljičkog slova *Ž*, dok se drugi ulomak uklapa u gornji dio križa i početak samog natpisa, gdje su u latinici, u krupnoj kapitali ispisana slova *I* i *S*, te dio slova *U*, što se nedvojbeno čita kao riječ *ISUS* (Crtež 1). Ostaje otvoreno pitanje što je pisalo u potpuno oštećenom retku ispod početne riječi. S obzirom na cjelokupan tekst natpisa,

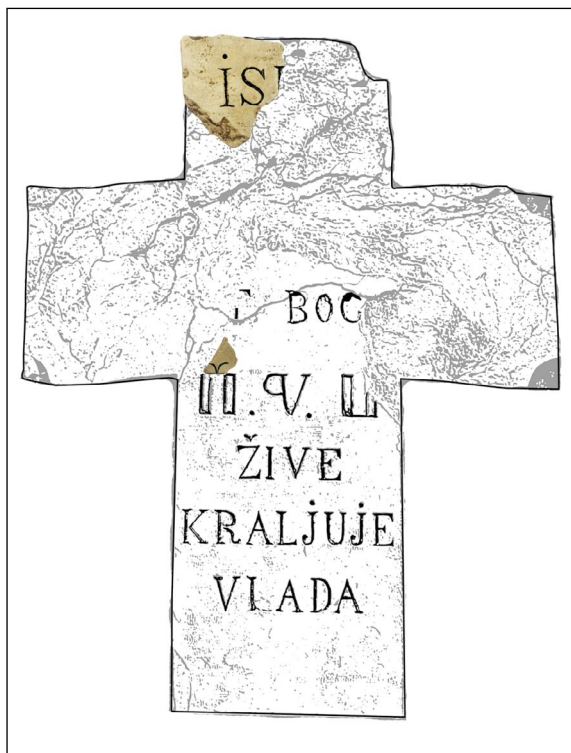
<sup>3</sup> Kongr. koncila, *Relationes dioec. Macarensis a. 1835.*; J. BEBIĆ, 1985, 83. Nedoumice oko godine gradnje razriješene su u nadopuni konzervatorskog elaborata iz 2019. godine, prema čemu je Turistička zajednica Brela točnu godinu gradnje istaknula na nedavno postavljenoj ploči uz samu crkvu.

Latin capitals. In old photographs of the inscription, it can clearly be seen that the word *BOG* (GOD) is followed by a word with the initial letter *C* or *Č*, which we suggest be restored as *Č[OVJEK]* (MAN). This interpretation is confirmed by analogy with a similar inscription from the Church of St Anthony in the hamlet of Kotišina near Makarska, which reads *ISUS KRIST BOG ČOVJEK / ŽIVE KRALJUJE CARSTVUJE* (JESUS CHRIST GOD MAN / LIVES GOVERNS REIGNS). In the second visible line of the inscription field are carved the Glagolitic sigla (abbreviations) that in Latin script would denote the letters *Ž. C. V.*; it is suggested that these be restored as *Ž(IVE) C(ARSTVUJE) V(LADA)* (LIVES REIGNS RULES). This would in fact express the inscription in Glagolitic script that follows. Namely, in the third, fourth and fifth visible lines of the inscription, the words *ŽIVE KRALJUJE VLADA* (LIVES GOVERNS RULES) are engraved in large Latin capitals. During the archaeological campaign around the church, two fragments that supplemented the preserved text were unearthed. The first fragment contains a tick of the Glagolitic letter *Ž*, while the second fragment fits into the upper part of the cross and the beginning of the inscription itself, where the letters *I* and *S* are written in large Latin capitals, and part of the letter *U*; these can be interpreted with certainty as the word *ISUS* (JESUS) (Drawing 1). The text in the completely damaged line below the initial word remains an open question. Considering the entire text of the inscription, and the barely visible remains of the letters, we could speculate that the practice of expressing the written Latin text (Jesus Christ God Man) in Glagolitic script was also applied in this line; however, due to lack of firm evidence, this possibility must remain conjecture. Taking all of the above into consideration, we propose the final resolution of the inscription as being *ISU[S] / [-----?] // [KRIS]T BOG Č[OVJEK] / Ž(IVE) C(ARSTVUJE) V(LADA) / ŽIVE / KRALJUJE / VLADA* (JESU[S] / [-----

te slabo vidljive ostatke slova, mogli bismo na-  
gađati da je i u ovom retku bila primijenjena  
praksa izražavanja zapisanog latiničnog teksta  
(Isus Krist Bog i čovjek) u glagoljici, međutim,  
zbog nedostatka konkretnih dokaza, ovakva  
mogućnost ostaje na razini pretpostavke. Zbog  
svega navedenog, u konačnici predlažemo ra-  
zrješenje natpisa s *ISU[S] / [----?] / [KRIS]  
T BOG Č[OVJEK] / Ž(IVE) C(ARSTVUJE)  
V(LADA) / ŽIVE / KRALJUJE / VLADA*.

Iznad križa nalazi se rozeta, izrađena od kva-  
dratnog kamena s upisanom kružnicom i četi-  
rima šupljim krakovima. Iznad rozete, nalazi  
se kamena barokna preslica, čije se zvono i ja-  
ram nisu sačuvali. Preslica se sastoji od nekoli-  
ko kamenih elemenata, postavljenih na zidanu  
bazu. Bočni elementi su pravokutni, okomito  
postavljeni te željeznim zategama pričvršćeni  
na gornji polukružni element s akroterijem u  
koji je nekad mogao biti postavljen željezni  
križ, koji je danas izgubljen.

Crkva je nadsvođena poluvaljkastim zidanim



CRTEŽ 1. Prijedlog rješenja položaja pronađenih  
ulomaka natpisnog polja (izradio: L. Bogdanić; ©  
DisKont)

DRAWING 1 Suggested position of the found inscription  
field fragments (by: L. Bogdanić; ©DisKont)

?) / [CHRIS]T GOD MAN / LIVES REIGNS  
RULES / LIVES GOVERNS RULES).

There is a rosette above the cross, made of a  
square stone with an inscribed circle and four  
hollow arms. Above the rosette there is a ba-  
roque stone bell-gable, whose bell and head-  
stock have not been preserved. The bell-gable  
consists of several stone elements atop a ma-  
sonry base. Those at the side are rectangular,  
placed vertically and attached with iron brac-  
es to the upper semi-circular element with an  
acroterium in which an iron cross could once  
have been placed, but, if so, is now lost.

The church was arched with a masonry  
barrel vault, the central axis of which is com-  
plemented by vertically placed stone slabs,  
inserted as a kind of wedge. The roof of the  
church consisted of stone slabs, which today  
are visible only along its front part, as are the  
remains of the vault. This original roof cov-  
ering is visible underneath a later attempt at  
repairing the roof with a layer of concrete (Fig.  
3) and a ridge made of mission tiles. It is dif-  
ficult to say when exactly this occurred; how-  
ever, we can conclude that it was a bad *ad hoc*  
solution, which had disastrous consequences  
for the building. Its statics were destabilised by  
this process, and a large part of the vault and  
roof collapsed into the church interior.<sup>4</sup>

The interior floor is paved with stone  
slabs placed in rammed gravel. The chan-  
cel was raised by one step, comprising stone  
elements with a semi-round profile. In the  
chancel, only the base of the altar was pre-  
served *in situ*, while other fragments were  
found amongst the material piled up in the  
church interior. The interpretation of the  
stratigraphic units defined by the archaeo-  
logical excavation in and around the chancel  
indicates that the altar mensa was originally  
placed on a monolithic stone pillar (*stipes*);  
however, in one of the construction inter-

<sup>4</sup> The collapse took place between 1995 and 2010, given that  
in the conservation survey from 1995 the vault was still  
standing, while in Nada Marušić's text from 2010 it was  
partially collapsed, see N. MARUŠIĆ, 2010, 26-28.





SLIKA 3. Preostali dio bačvastog svoda ispod recentne betonske košuljice (foto: S. Bekavac; © DisKont)  
 FIGURE 3 Remains of the barrel vault underneath the recent concrete screed (photo: S. Bekavac; ©DisKont)

svodom, čija je središnja os nadopunjena okomito postavljenim kamenim pločama, umetnutim kao svojevrjni klin. Pokrov crkve sastojao se od kamenih ploča, koje su danas, kao i ostatci svoda, vidljive samo uz njezin pročelni dio. Ovaj originalni pokrov vidljiv je ispod recentnog betonskog pokušaja sanacije krova (Sl. 3). Naime, kompletan krov renoviran je slojem betona sa sljemenom od kupa kanalicica. Kada se točno to dogodilo, teško je reći, međutim možemo zaključiti kako je to bilo loše *ad hoc* rješenje pogubno za građevinu, kojoj se tim postupkom destabilizirala statika, a veliki dio svoda i krova urušio u unutrašnjost crkve.<sup>4</sup>

Unutrašnja podnica popločana je kamenim pločama postavljenim u šljunčani naboj. Prostor prezbiterija povišen je za jednu stubu koja se sastojala od kamenih elemenata s poluoblom profilacijom. U prezbiteriju, *in situ* se sačuvala

ventions, this was replaced by a new base of regular stone blocks held together by concrete. Behind the altar, in the rear wall, two parallel rectangular grooves are still visible in which stone consoles were once inserted to support the altar mensa, which was thus mounted against the wall, the service being held so that the priest was facing the altar with his back turned to his flock.<sup>5</sup> This orientation was common until the Second Vatican Council, when the arrangement by which the priest faced the congregation was reinstated. Since the Church of Our Lady of Health was already in a dilapidated state and out of use at the time of the Second Vatican Council, it did not undergo further renovations, and the altar remained in the pre-conciliar concept.<sup>6</sup>

The stratigraphy of the building's walls indicates that the church exterior, today com-

<sup>4</sup> Urušavanje se dogodilo između 1995. i 2010. godine, s obzirom na to da je u konzervatorskom elaboratu iz 1995. svod još uvijek bio postojan, dok je u tekstu Nade Marušić iz 2010. djelomično urušen, v. N. MARUŠIĆ, 2010, 26–28.

<sup>5</sup> A. BADURINA, 1986, 134-141 and 139.

<sup>6</sup> The identical altar solution is preserved in the nearby Church of St Elijah in Gornja Breča (Potpoletnica).





SLIKA 4. Zatečeno stanje crkve – vanjština (foto: Ž. Miletić; © DisKont)

FIGURE 4 Found condition of the church exterior (photo: Ž. Miletić; ©DisKont)

samo baza oltara, dok su ostali ulomci pronađeni u materijalu nagomilanom u unutrašnjosti crkve. Interpretacija stratigrafskih jedinica definiranih arheološkim iskopavanjem u prezbiternom dijelu pokazuje kako je oltarna menza izvorno bila nasadena na monolitni kameni stupić (*stipes*), a na njegovu je mjestu, u jednoj od građevinskih intervencija, nazidano novo postolje od pravilnih kamenih blokova povezanih betonom. Danas se iza oltara, u začelnom zidu, vide dva pravokutna utora položena u istoj ravni, u kojima su izvorno bile umetnute kamene konzole, na koje je nalijegala oltarna menza, koja je time bila prislonjena uz zid, a služba se održavala tako da je svećenik leđima bio okrenut vjernicima, a licem oltaru.<sup>5</sup> Ovakva orijentacija uobičajena je sve do Drugog vatikanskog sabora, kada se ponovno vraća raspored u kojem je svećenik licem okrenut puku. Budući da je crkva Gospe od Zdravlja u vrijeme Drugog vatikanskog koncila već bila u derutnom stanju

pletely overgrown with vegetation – *Hedera helix* (Fig. 4) – was originally plastered, while its interior surfaces were plastered but also painted with blue, black and red stripes and geometric fields, only traces of which can still be seen, since most of the paint and plaster has fallen off, and the walls are covered with black (*Stachybotrys chartarum*) and green mould (*Cladosporium*). The interior wall surfaces are interrupted by two simple niches; one is located in the western corner, near the building entrance, and it can be assumed that it housed the font. The other is located on the southeast wall, in the chancel, and thus probably served as repository for liturgical vessels. In the front part of the church, the surface of the southeast wall is interrupted by a console, with an identical one on the opposite wall. Such consoles could once have held a wooden choir, although this would appear questionable given the very small dimensions of the church. Around the church, a stone wall flanking the church yard can be seen,

<sup>5</sup> A. BADURINA, 1986, 134–141 i 139.

i izvan upotrebe, nije doživjela nove obnove, a oltar je ostao u pretkoncilskom konceptu.<sup>6</sup>

Stratigrafija zidova građevine upućuje na to kako je vanjšina crkve, danas u potpunosti obrasla vegetacijom – *Hederahelix* (Sl. 4), izvorno bila ožbukana, dok su unutrašnje plohe bile i ožbukane i prebojene plavim, crnim i crvenim trakama te geometrijskim poljima, čije je ostatke moguće vidjeti tek u tragovima, jer je veći dio boje i žbuke otpao, a zidove su prekrile crna (*Stachybotrys chartarum*) i zelena plijesan (*Cladosporium*). Plohe zidova u unutrašnjosti raščlanjene su dvjema jednostavnim nišama; jedna je smještena u zapadnom uglu, blizu ulaza u građevinu, pa se za nju može pretpostaviti da je služila kao ostava za škropionicu. Druga se nalazi na jugoistočnoj zidnoj plohi, u prezbiteriju, pa je vjerojatno služila kao ostava za liturgijsko posuđe. U prednjem dijelu crkve, ploha jugoistočnog zida raščlanjena je i konzolom, a ista takva nalazi se na nasuprotnom zidu. Ovakve konzole mogle su nositi drveni kor čije je postojanje zbog vrlo malih dimenzija crkve upitno. Uokolo crkve može se primijetiti kameni obzid koji flankira dvorište crkve, a sastoji se od većih, pravilno složenih i obrađenih kamenih blokova.

## O TITULARU CRKVE

Najraniji pronađeni spomen crkve Gospe od Zdravlja je onaj u dnevniku vizitacije Stjepana Blaškovića, makarskog biskupa. On je 1735. godine obišao svoju biskupiju u pratnji don Duje Maslarda i don Ante Antulovića. U jednom dijelu dnevnika vizitacije, pri opisu boravka u Gornjim Brelima, spominju crkvu „Gospa od Ružarija“.<sup>7</sup> Biskup Stjepan Blašković u ljeto 1770. godine ponovno je obavio vizitaciju te, pod datumom 20. 7. 1770., spominje sve tri crkve u Gornjim Brelima. Titular crkve tada

<sup>6</sup> Identično rješenje oltara sačuvano je u obližnjoj crkvi sv. Ilije u Gornjim Brelima (Potpoletnica).

<sup>7</sup> M. BABIĆ, 1999, 124–125.

which consists of larger, regularly arranged and worked stone blocks.

## ABOUT THE CHURCH DEDICATION

The earliest recorded mention of the Church of Our Lady of Health is in the visitation journal of Stjepan Blašković, the bishop of Makarska. In 1735, he toured his diocese accompanied by Fr Duje Maslard and Fr Ante Antulović. In one part of the visitation journal, describing their stay in Gornja Brela, they mention the church of “Our Lady of the Rosary”.<sup>7</sup> In the summer of 1770 the same Stjepan Blašković carried out another visitation whereupon all three churches in Gornja Brela were mentioned with the date of 20 July 1770. The name of the church was then given as “Immaculate Conception”.<sup>8</sup> The next record of the church dates back to 1823, in the visitation of Anton Mario Kadčić, who at the time was administering the Diocese of Makarska as vicar capitular. On 4 July 1823, he sent Fr Šimun Pavlinović to Gornja Brela to carry out a visitation of the churches there, who reported upon his return that he had visited three local churches: St Nicholas, St Elijah and Our Lady of Health, and also inspected their accoutrements used for worship. He had had no objections.<sup>9</sup>

The above-mentioned visitations demonstrate that the church often changed its name over the relatively short period of its use. Although different, all the titles are related to Our Lady (Our Lady of the Rosary, Immaculate Conception and Our Lady of Health), which is not surprising considering that after the Council of Trent the Marian cult became

<sup>7</sup> M. BABIĆ, 1999, 124–125.

<sup>8</sup> Archdiocese archive Split, M. 82., f. 324r. We thank Professor Fr Slavko Kovačić PhD for the discovery of this visitation and assistant professor Sofija Sorić PhD and Đurđina Lakošeljac PhD for their help in translating the text into Croatian.

<sup>9</sup> Archdiocese archive Split, M, 116.a., f. 136r.

glasi „Bezgrešno začéce“.<sup>8</sup> Sljedeći pronađeni spomen crkve je iz 1823. godine, iz vizitacije Antona Marija Kadčića, koji je u to vrijeme kao kaptolski vikar upravljao Makarskom biskupijom. On je u Gornja Brela zbog vizitacije tamošnjih crkava 4. 7. 1823. poslao don Šimuna Pavlinovića, koji je po povratku izvijestio kako je pregledao tri područne crkve: Sv. Nikolu, Sv. Iliju i Gospu od Zdravlja, kao i njihovu opremu koja služi za bogoslužje. Nije imao primjedbi.<sup>9</sup>

Iz navedenih vizitacija iščitava se da je crkva u relativno kratkom vremenu njezine upotrebe često mijenjala titulare. Iako različiti, svi korišteni titulari crkve povezani su s Gospom (Gospa od Ružarija, Bezgrešno začéce, Gospa od Zdravlja), što ne začuđuje s obzirom na to da je nakon Tridentskog koncila marijanski kult postao vrlo popularan.<sup>10</sup> Tri su razloga za tako snažno jačanje marijanske pobožnosti. Prvi je univerzalan za čitavu Crkvu, a to je obrana kulta Djevice Marije od protestantskih napada. Drugi je specifično povezan s prostorom Dalmacije; riječ je o pouzdanju da će Gospa pomoći u borbi protiv Osmanlija.<sup>11</sup> Treće, marijanski kult postao je važan i u trenutku velikih opasnosti od epidemije kuge koja je stoljećima periodički pustošila Dalmaciju, kada joj se ljudi počinju obraćati kao zaštitnici.

Što se tiče prvo navedenog; nakon crkvenog raskola (reformacije), protestanti su nastojali umanjiti, pa čak i ukinuti marijansku pobožnost, a njezino bezgrešno začéce stavili su pod upitnik. Kao odgovor na navedeno, ali i na brojne druge doktrinarne primjedbe katoličkoj Crkvi održan je crkveni sabor u Tridentu (1545. – 1563.) i pokrenuta je *katolička obnova*

very popular.<sup>10</sup> There were three reasons for such a substantial strengthening of Marian devotion. The first reason was the defence of the cult of the Virgin Mary against Protestant attacks, observed throughout the entire Church. The second related specifically to the area of Dalmatia: it was the belief that Our Lady would help in the fight against the Ottomans.<sup>11</sup> Thirdly, the Marian cult became important at a time of great danger from the plague epidemic that would periodically ravage Dalmatia over the centuries, when people began to turn to her as a protector.

The first reason mentioned above was a reaction to the church schism (reformation), following which the Protestants tried to reduce or even abolish Marian devotion, to the extent of questioning the immaculate conception. In response to this and numerous other objections made against the doctrines of the Catholic Church, the Council of Trent (1545–1563) was held, and the Catholic Revival (Counter-Reformation)<sup>12</sup> was initiated, in which the worship and promotion of the Marian cult continued its upward trajectory.<sup>13</sup> The cult of the veneration of Our Lady of the Rosary flourished markedly at the end of the War of Cyprus (1570–1573), and especially after the Battle of Lepanto in October 1571, in which eleven galleys from the towns between Cres and Kotor took part, leaving a mark on the collective consciousness of the eastern Adriatic coast.<sup>14</sup> During the period that followed the Church, as part of its counter-reformation activities, began to promote devotion to Our Lady through papal visitors and church brotherhoods and orders.<sup>15</sup> This trend in Dalmatia was certainly influenced by the Battle of Sinj

<sup>8</sup> Nadbiskupski arhiv Split, M. 82., f. 324r. Zahvaljujemo prof. dr. sc. don Slavku Kovačiću na pronalasku ove vizitacije te doc. dr. sc. Sofiji Sorić i dr. sc. Đurđini Lakošeljac na pomoći u prijevodu teksta na hrvatski.

<sup>9</sup> Nadbiskupski arhiv Split, M, 116.a., f. 136r.

<sup>10</sup> O tome koliko je Bogorodičin kult bio važan, svjedoči informacija da je na području mletačke Dalmacije u to vrijeme bilo čak 355 crkava tituliranih njezinim imenom, v. Z. LADIĆ, 1998, 197.

<sup>11</sup> A. KATALINIĆ, 1979, 276.

<sup>10</sup> The importance of the Virgin cult is evidenced by the information that in the area of Venetian Dalmatia at that time there were as many as 355 churches with the Virgin's name, see Z. LADIĆ, 1998, 197.

<sup>11</sup> A. KATALINIĆ, 1979, 276.

<sup>12</sup> A. SZABO, 2017, 3.

<sup>13</sup> A. KATALINIĆ, 1979, 272.

<sup>14</sup> I. PAVIČIĆ, 2018, 109.

<sup>15</sup> I. PAVIČIĆ, 2018, 107.

(protureformacija)<sup>12</sup> u kojoj je štovanje i promicanje marijanskog kulta nastavilo uzlaznu putanju.<sup>13</sup> Kult štovanja Gospe od Ružarija doživio je snažan procvat krajem Ciparskog rata (1570. – 1573.), a ponajviše nakon Bitke kod Lepanta u listopadu 1571. godine, u kojoj je sudjelovalo i jedanaest galija iz gradova između Cresa i Kotora ostavivši traga u kolektivnoj svijesti na istočnoj obali Jadrana.<sup>14</sup> Slijedi period tijekom kojeg je Crkva u okviru protureformacijske djelatnosti putem papinskih vizitatora i crkvenih bratovština i redova započela s promicanjem pobožnosti Gospi.<sup>15</sup> Na taj trend u Dalmaciji svakako je utjecala i bitka za Sinj u kojoj su 1715. godine pobijedeni Osmanlije i opet, prema vjerovanju naroda, uz pomoć Čudotvorne Gospe. Po čitavoj se Dalmaciji, nakon bitke, podižu zavjetne crkve u čast pobjedi kršćanske vojske.<sup>16</sup> Jedna je od njih zasigurno i crkva Gospe od Zdravlja u Gornjim Brelima. Treba također imati na umu da se crkva nalazi na teritoriju koji je krajem 17. i početkom 18. stoljeća predstavljao granično područje između Mletaka i Osmanlija. Nakon tzv. Malog mletačko-austrijsko-turskog rata (1716. – 1718.), zaključenog mirom u Požarevcu 1718. godine, nova granična linija (*Linea Mocenigo*) proširila je mletački posjed prema sjeveroistoku.<sup>17</sup>

Naposljetku, zaraza kuge, koja se najčešće širila trgovinom i koja je pokorila čitavu Europu, u nekoliko je smrtonosnih valova dotaknula i Makarsko primorje. Ona se najranije pojavljuje još 1456. godine, a od tada se pojavljivala u valovima sve do 1815. godine.<sup>18</sup> Neposredno prije izgradnje crkve Gospe od Zdravlja, godine 1720. od vala epidemije umrla je većina od 1600 oboljelih na području Makarskog primorja. Zatim, otprilike u vrijeme izgradnje, između 1730. i 1731. godine, važila je zabrana kretanja među naseljima zapadnog primorja kako bi se

(1715), in which the Ottomans were defeated once again, and which popular belief attributed to the help of the Miraculous Lady. After the battle, in honour of the victory of the Christian army, votive churches were erected all over Dalmatia.<sup>16</sup> One of these was certainly the Church of Our Lady of Health in Gornja Brela. It should also be kept in mind that the church is located in an area that at the end of the 17th and the beginning of the 18th century marked the frontier between the Venetians and the Ottomans. After the Austro-Turkish war (1716–1718) and Venetian-Turkish war (1716–1718) concluded with Treaty of Passarowitz in 1718, a new demarcation line (*Linea Mocenigo*) extended Venetian possessions towards the northeast.<sup>17</sup>

Finally, several deadly waves of plague, which most often spread through trade and struck the whole of Europe, overtook the Makarska coast as well. It first appeared in 1456, and recurred sporadically until 1815.<sup>18</sup> In 1720, just before the construction of the Church of Our Lady of Health, most of the 1,600 plague sufferers on the Makarska coast died from a wave of epidemics. Then, around the time of construction, between 1730 and 1731, a ban on movement between the settlements of the western Primorje was in force in order to contain the outbreak that was ravaging Bosnia at that time. Such bans on movement, as with those in following years, were accompanied by mass hunger.<sup>19</sup> It is therefore not surprising that the responses to the epidemic were not only medical but also religious in nature. In such difficult situations, the people turned to God for help, patron saints were venerated, votive chapels were built, and churches received titles dedicated to the fight against the plague. Although the church in Gornja Brela did not receive a more specific name, such as St Roch or St Sebastian, all the epithets of

<sup>12</sup> A. SZABO, 2017, 3.

<sup>13</sup> A. KATALINIĆ, 1979, 272.

<sup>14</sup> I. PAVIČIĆ, 2018, 109.

<sup>15</sup> I. PAVIČIĆ, 2018, 107.

<sup>16</sup> A. KATALINIĆ, 1979, 278.

<sup>17</sup> M. SLUKAN-ALTIĆ, 2000, 182.

<sup>18</sup> M. TOMASOVIĆ, 2017, 23.

<sup>16</sup> A. KATALINIĆ, 1979, 278.

<sup>17</sup> M. SLUKAN-ALTIĆ, 2000, 182.

<sup>18</sup> M. TOMASOVIĆ, 2017, 23.

<sup>19</sup> M. TOMASOVIĆ, 2017, 26-27.

izbjegao val koji je u to vrijeme harao Bosnom. Ovakve su zabrane kretanja, kakvih je bilo i u idućim godinama, bile popraćene i masovnom glađu.<sup>19</sup> Ne iznenađuje stoga da odgovori na epidemiju nisu bili samo medicinske, nego i religijske naravi. U takvoj se teškoj situaciji narod za pomoć obratio Bogu, štovali su se svetcima zaštitnici, gradile su se zavjetne kapele, a crkve su zadobivale titulare posvećene borbi protiv kuge. Iako crkva u Gornjim Brelima nije zadobila neki izravniji titular kao što je sv. Roko ili sv. Sebastijan, svi korišteni Marijini epiteti (od Ružarija, Bezgrešno začće, od Zdravlja) u vrijeme njezine izgradnje i korištenja bili su jednako popularni i rabili su se kao zaštitnici od bolesti. Prvi titular crkve u Gornjim Brelima, Gospa od Ružarija, kao kult potječe još iz 13. stoljeća. Njegovo širenje i učestalije korištenje počinje nakon pobjede kršćana u Bitci kod Lepanta 1571. godine, a još intenzivnije štovanje započinje u vrijeme protureformacije i u razdoblju masovnih oboljenja od kuge u 18. stoljeću.<sup>20</sup> Kult Bezgrešnog začća najveću je popularnost dosegnuo nakon Tridentskog koncila, u Dalmaciji tijekom 17. i 18. stoljeća.<sup>21</sup> Kao i prvotni titular, sličnu je svrhu zaštite od kuge imao i titular Gospe od Zdravlja, koji je kao kult nastao u 17. stoljeću u Veneciji, a zatim se postupno širio i Dalmacijom.<sup>22</sup>

## O POSTUPCIMA ZAŠTITE

Glavni razlog zapuštenosti i propadanja crkve leži u tome što se tridesetih godina 20. stoljeća u njoj prestaje obavljati bogoslužje (Sl. 5). Prema zapisima iz arhiva vidimo da je do toga dovela nebriga oko same građevine. Tako splitsko-makarski biskup Marko Kalodera 16. travnja 1886. godine upućuje naredbu župniku da popravi i bolje održava crkvu kako bi ona bila pristojna za službu Božju, jer će u protivnom morati zabraniti da se u njoj odvija mi-

Mary (of the Rosary, Immaculate Conception and of Health) used at the time of its construction and use were equally popular and were employed as a means of protection against the disease. The first name of the church in Gornja Brela, Our Lady of the Rosary, dates back as a cult to the 13th century. Its spread and more frequent use began after the Christian victory in the Battle of Lepanto in 1571, and even more intense worship began during the Counter-Reformation and during the period of major plague outbreaks in the 18th century.<sup>20</sup> The cult of the Immaculate Conception reached its greatest popularity in Dalmatia during the 17th and 18th centuries, following the Council of Trent.<sup>21</sup> Like the original, the title Our Lady of Health, which emerged as a cult in the 17th century in Venice, and then gradually spread through Dalmatia, had a similar purpose of protection against the plague.<sup>22</sup>

## ABOUT PROTECTION PROCEDURES

The main reason for the neglect and decay of the church lies in the fact that public worship was no longer performed there after the 1930s (Fig. 5). It is obvious from the archive records that the reason for this was the neglect of the building itself. Thus, on 16 April 1886, Marko Kalodera, Bishop of Split and Makarska, ordered the parish priest to repair and take better care of the church and make it suitable for the divine service, because otherwise he would have to forbid mass to be celebrated there.<sup>23</sup> This eventually came to pass; the old Church of Our Lady of Health ceased to be used due to its deterioration, and worship was performed at the nearby church of St Elijah.<sup>24</sup>

<sup>19</sup> M. TOMASOVIĆ, 2017, 26–27.

<sup>20</sup> Z. LADIĆ, 1998, 167.

<sup>21</sup> Z. LADIĆ, 1998, 199.

<sup>22</sup> Z. LADIĆ, 1998, 180.

<sup>20</sup> Z. LADIĆ, 1998, 167.

<sup>21</sup> Z. LADIĆ, 1998, 199.

<sup>22</sup> Z. LADIĆ, 1998, 180.

<sup>23</sup> Archives of the parish of Brela, 1886, according to: J. BEBIĆ, 1985, 83.

<sup>24</sup> J. BEBIĆ, 1985, 85.





SLIKA 5. Zatečeno stanje crkve – unutrašnjost (foto: S. Bekavac; © DisKont)

FIGURE 5 Found condition of the church interior (photo: S. Bekavac; ©DisKont)

sa.<sup>23</sup> Naposljetku, to se i dogodilo, stara crkva Gospe od Zdravlja prestala se upotrebljavati zbog urušavanja, a obavljanje bogoslužja seli se u obližnju crkvu sv. Ilije.<sup>24</sup> U međuvremenu, pod nadležnošću župnika don Ante Soljanića, preko puta stare crkve Gospe od Zdravlja, 1939. godine izgrađena je nova istoimena crkva, koja je u upotrebi još i danas.

Tijekom vremena napuštena crkva sve je više propadala, da bi tek 1995. godine, zalaganjem društva *Brolanenses* iz Brela, Regionalni zavod za zaštitu spomenika kulture izradio stručnu sanacijsku dokumentaciju za njezinu obnovu.<sup>25</sup> Međutim, trebalo je ponovno proći više od dva desetljeća dok revitalizacija same građevine nije i započela. Tako su 2019. godine ovog puta udruga *Brolanenses*, Općina Brela i Javna ustanova Park prirode *Biokovo*, a u suradnji s istraživačima s Odjela za povijest umjetnosti i

In the meantime, a new church of the same name was built in 1939, across the street from the old Church of Our Lady of Health, under the authority of Fr Ante Soljanić, and this is still in use today.

Over time, the abandoned church fell into increasing disrepair, and only in 1995, with the efforts of the *Brolanenses* Association from Brela, did the Regional Institute for the Protection of Cultural Monuments prepare professional documentation for its restoration.<sup>25</sup> However, more than two decades would pass until the restoration of the building actually began. So, in 2019, the *Brolanenses* Association, the Municipality of Brela and the Biokovo Nature Park Public Institution, in cooperation with researchers from the Department of History of Art and the Department of Archaeology of the University of Zadar, relaunched the restoration project of the Church of Our

<sup>23</sup> Arhiv župe Brela, 1886., prema: J. BEBIĆ, 1985, 83.

<sup>24</sup> J. BEBIĆ, 1985, 85.

<sup>25</sup> N. MARUŠIĆ, 2010, 27.

<sup>25</sup> N. MARUŠIĆ, 2010, 27.

Odjela za arheologiju Sveučilišta u Zadru ponovno pokrenuli projekt obnove crkve Gospe od Zdravlja.<sup>26</sup>

Obnova se odvijala u nekoliko faza. Prije bilo kakvih radova na građevini bilo je potrebno napraviti popisno-registracijsku obradu. Tom obradom utvrđeno je da je građevina (č. zgr. 400) još 2. studenoga 1988. godine na temelju Rješenja Regionalnog zavoda za zaštitu spomenika kulture Split upisana u listu A i ima svojstvo spomenika kulture, a od 12. listopada 2010. godine, na č. zgr. 400, zabilježeno je svojstvo kulturnog dobra na temelju pravomoćnog rješenja Ministarstva kulture Republike Hrvatske Uprave za zaštitu kulturne baštine. Samim time, crkva je upisana u *Registar nepokretnih kulturnih dobara Republike Hrvatske* pod oznakom Z-4938.<sup>27</sup> Utvrđeno je da je posljednji konzervatorski elaborat za crkvu Gospe od Zdravlja onaj iz 1995. godine, koji je izradila Državna uprava za zaštitu kulturne i prirodne baštine, Glavno povjerenstvo u Splitu (danas Uprava za zaštitu kulturne baštine, Konzervatorski odjel u Splitu). U njemu je iznesena fotodokumentacija zatečenog stanja, smjernice za sanaciju te troškovnik radova koji je predviđao zemljane radove, radove razgrađivanja, radove konsolidacije zidane konstrukcije, krovopokrivačke, izolatorske, stolarske, kamenoklesarske i ostale radove.<sup>28</sup>

Nakon popisno-registracijske faze uslijedio je idući korak u zaštiti kulturnog dobra, a to je plansko-projektna obrada. Kako *Konzervatorski elaborat* iz 1995. godine nije realiziran u sklopu novopokrenutog projekta, nužno je bilo napraviti nadopunu postojećeg elaborata. Opisano je novo stanje crkve s fotodokumentacijom, a predviđeni su i arheološki radovi

Lady of Health.<sup>26</sup>

The renovation has taken place in several stages. Before any works on the building could be carried out, it was necessary to perform the inventory and registration processing. The latter established that the building (cadastral parcel 400) was registered in List A on 2 November 1988, on the decision of the Regional Institute for the Protection of Cultural Monuments in Split, and has the status of a cultural monument; on the basis of the legally binding decision of the Ministry of Culture of the Republic of Croatia, Directorate for the Protection of Cultural Heritage, the status of cultural heritage had been recorded on parcel 400 since 12 October 2010. As a result, the church was registered in the Register of Immovable Cultural Property of the Republic of Croatia under the designation Z-4938.<sup>27</sup> It was established that the last conservation survey for the Church of Our Lady of Health had been that of 1995, prepared by the State Directorate for the Protection of Cultural Heritage, Main Commission in Split (today the Directorate for the Protection of Cultural Heritage, Conservation Department in Split). It contained photographic documentation of the found condition, guidelines for renovation, and a cost list of works, which encompassed earth moving, demolition, masonry construction consolidation, roofing, insulation, carpentry, stonemasonry and others.<sup>28</sup>

After the inventory and registration phase, the next step in the protection of cultural property followed, namely planning and project processing. Since the Conservation Survey from 1995 had not been implemented, it

<sup>26</sup> Ovom prigodom posebno zahvaljujemo predsjedniku udruge *Brolanenses* Ivanu Tomašu, ravnatelju Javne ustanove Park prirode *Biokovo* Slavi Jakši, načelniku Općine Brele Stipi Ursiću te župniku Ivanu Čondiću na suradnji i danom povjerenju.

<sup>27</sup> Registar kulturnih dobara Republike Hrvatske, <https://registar.kulturnadobra.hr/#/details/Z-4938>, pregledano 29. 5. 2021.

<sup>28</sup> A. GAMULIN, Konzervatorski elaborat, 1995.

<sup>26</sup> On this occasion, we would like to especially thank the president of the *Brolanenses* Association Ivan Tomaš, the director of the Biokovo Nature Park Public Institution Slavo Jakša, the mayor of Brele Municipality Stipe Ursić, and the parish priest Ivan Čondić for their cooperation and trust.

<sup>27</sup> Register of Cultural Property of the Republic of Croatia, <https://registar.kulturnadobra.hr/#/details/Z-4938>, accessed on 29 May 2021.

<sup>28</sup> A. GAMULIN, Conservation survey, 1995.



kojima se trebalo dobiti vertikalnu i horizontalnu stratigrafiju te pripremiti građevinu za zaštitne radove. U ovoj fazi bilo je nužno prikupiti svu potrebnu dokumentaciju kako bi se dobile dozvole za izvedbu radova.<sup>29</sup> Paralelno s plansko-projektnom obradom rađena je analitička obrada kulturnog dobra, tj. povijesnog razvoja do konačne devastacije.

Arheološkim radovima u dvjema istraživačkim kampanjama napravio se vanjski otkop uokolo nosivih zidova građevine sve do pretpostavljene temeljne stope. Istraživanjima se utvrdilo kako nosivi zidovi nisu imali nikakve temelje, već su direktno polegnuti na zemljanu podlogu, a samo mjestimično i na živac. Ovakva tehnika gradnje, tipična za lokalnu arhitekturu, jedan je od glavnih krivaca narušene statike. Iskopavanjem u unutrašnjosti crkve uklonjeno je i kameno popločenje (Sl. 6–7), pri čemu je u desnom bočnom uglu, uza sam ulaz u crkvu, uočena drukčija obrada podnice, koja se sastojala od debljeg nanosa žbuke zaglačane čitavom hodnom površinom. Ploča ispod nanosa žbuke bila je krupnija od ostalih i odudarala je od ritmičnog linearnog slaganja. Budući da na njoj nije pronađen nikakav mehanizam kojim bi se kamena poklopnica mogla otvoriti, zaključeno je kako je riječ o grobu (Sl. 8), što je potvrđeno i pronalaskom nekoliko sitnih ljudskih kostiju. Od grobnih priloga pronađeni su ulomci dviju loše sačuvanih staklenih posuda tanjih stjenki te dvije kovanice od kojih je jedna izrazito korodirala, a druga je dinar iz 1925. godine. Antropološka analiza izdvojenih uzoraka kostiju potvrdila je kako je riječ o ostatcima lubanje djeteta.<sup>30</sup> Kako je u zapuni grobne jame pronađen ostatak željeznog mehanizma, koji je mogao biti dio

was necessary to supplement the existing survey as part of the newly launched project. A new description of the church's condition was provided, accompanied by photographic documentation, and an archaeological campaign was also planned in order to obtain vertical and horizontal stratigraphy and prepare the building for protective works. At this stage, it was necessary to gather all the necessary documentation in order to obtain permits for the execution of works.<sup>29</sup> Analytical processing of the cultural property, that is, historical development up to the final devastation, was carried out simultaneously with the planning and project processing.

Over the course of two archaeological campaigns an external trench around the load-bearing walls of the building to the assumed footing was dug. The excavations demonstrated that the load-bearing walls had no foundations, but had been laid directly on an earthen base, and only in places on the bedrock. This type of construction technique, typical of local architecture, is one of the main reasons for the disturbed statics. During the excavation of the church interior, the stone paving was also removed (Fig. 6 and 7), revealing a differently worked floor in the right-side corner (next to the entrance to the church), which consisted of a thicker coating of mortar smoothed over the entire walking surface. One slab under the mortar layer was larger than the others and stood out from the rhythmic linear composition. Since no mechanism for opening the stone lid was found on it, it was concluded that it was a grave (Fig. 8); the discovery of several small human bones confirmed this conclusion. The grave goods included fragments of

<sup>29</sup> Kako se crkva Gospe od Zdravlja nalazi na teritoriju Parka prirode *Biokovo*, prema čl. 145. *Zakona o zaštiti prirode*, pravna i fizička osoba koja namjerava provoditi znanstvena i/ili stručna istraživanja u zaštićenom području dužna je ishoditi dopuštenje Ministarstva zaštite okoliša i energetike. Uz to, crkva je u vlasništvu katoličke Crkve, pa je za arheološka istraživanja crkve Gospe od Zdravlja trebalo ishoditi i dozvolu od nadležnog župnika.

<sup>30</sup> Ovom prigodom zahvaljujemo Institutu za antropologiju u Zagrebu i dr. sc. Mariju Novaku na suradnji i antropološkoj analizi pronađenih kostiju.

<sup>29</sup> Since the Church of Our Lady of Health is located within the Biokovo Nature Park, any legal entity or natural person that intends to conduct scientific and/or expert research in a protected area must obtain permission from the Ministry of Environmental Protection and Energy according to Art. 145 of the *Nature Protection Act*. In addition, the church is owned by the Catholic Church; therefore, a permit for the archaeological campaign at the Church of Our Lady of Health had to be obtained from the parish priest responsible.



SLIKA 6. Istražena unutrašnjost crkve s popločenjem i grobom – pogled prema ulazu (foto: Ž. Miletić; © DisKont)

FIGURE 6 Excavated church interior with floor slabs and grave – view towards the entrance (photo: Ž. Miletić; © DisKont)

neke manje škrinje, moguće je da su kosturni ostatci bili položeni u drvenu kutiju.<sup>31</sup>

Nakon arheološkog iskopavanja crkva je bila spremna za izradu statičkog elaborata i prijedloga obnove.<sup>32</sup> Prijedlog obnove crkvice Gospe od Zdravlja izrađen je u suglasnosti s nadležnim Konzervatorskim odjelom, a koncipiran je kao rekonstrukcija izvorne strukture na tradicionalan način, što podrazumijeva obnovu građevine korištenjem izvornih materijala ili zamjene istovrsnim te vraćanje zdanja u prvotan oblik iz

<sup>31</sup> U ovoj fazi istraživanja nije moguće rekonstruirati okolnosti ukopa. Kako su u tijeku daljnja antropološka ispitivanja te analize kostiju i pronađenog materijala, rezultati tih istraživanja mogli bi odgovoriti na konkretna pitanja o kontekstu otkrivenog groba.

<sup>32</sup> Projektantom je imenovan KULIĆ – INŽENJERSKI BIRO D.O.O., a Građevinski projekt konstruktivno-građevinske sanacije crkvice Gospe od Zdravlja izradio je Darko Kulić.

two poorly preserved thin-walled glass vessels and two coins, one of which is extremely corroded, while the other is a dinar from 1925. Anthropological analysis of the selected bone samples confirmed that they are the remains of a child's skull.<sup>30</sup> It is possible that the skeletal remains were placed in a wooden box: the remnants of an iron mechanism that could have been part of a small chest were found in the fill of the burial pit.<sup>31</sup>

After the archaeological campaign, a statics survey and restoration proposal could be prepared.<sup>32</sup> The restoration proposal for the Church of Our Lady of Health was prepared in agreement with the responsible Conservation Department, and was conceived as a reconstruction of the original structure in a traditional way, implying the renovation of the building using original materials (or replacing them with their equivalent), as well as the restoration of the building to its original form at the time the church was built. Although traditional restoration is not fully in line with contemporary and international tendencies of the profession and recommended guidelines, the choice of protection methods must always be based on the specific needs of the cultural property being restored.<sup>33</sup> In this instance, the fact that the Church of Our Lady of Health will not only have monumental value, but will also be revitalised and its original sacral function restored had to be taken into account. The church is located within the Biokovo Nature Park, and therefore the provisions of the

<sup>30</sup> On this occasion, we would like to thank the Institute for Anthropological Research in Zagreb and Mario Novak PhD for cooperation and anthropological analysis of the found bones.

<sup>31</sup> At this stage of the research, the circumstances of the burial cannot be reconstructed. Since further anthropological research and analyses of bones and found material are underway, the results of this research could provide answers to specific questions about the context of the uncovered grave.

<sup>32</sup> The project was allocated to the KULIĆ – INŽENJERSKI BIRO D.O.O. and the *Construction plan of the structural and constructional restoration of the Church of Our Lady of Health* was made by Darko Kulić.

<sup>33</sup> T. MARASOVIĆ, 1985, 58.





SLIKA 7. Istražena unutrašnjost crkve – pogled prema prezbiteriju (foto: Ž. Miletić; © DisKont)  
 FIGURE 7 Excavated church interior – view towards the chancel (photo: Ž. Miletić; ©DisKont)



SLIKA 8. Grob u podu crkve otkriven tijekom arheološkog istraživanja (foto: Ž. Miletić; © DisKont)  
 FIGURE 8 Grave in the church floor uncovered during the archaeological campaign (photo: Ž. Miletić; ©DisKont)





SLIKA 9. Dijelovi oltarne menze pronađene tijekom arheoloških istraživanja (foto: Ž. Miletić; © DisKont)

FIGURE 9 Parts of the altar mensa uncovered during the archaeological campaign (photo: Ž. Miletić; ©DisKont)

vremena gradnje crkve. Iako tradicionalna obnova nije u potpunosti u skladu sa suvremenim i međunarodnim tendencijama struke i preporučenim smjernicama, izbor metoda zaštite uvijek se mora donositi na temelju specifičnih potreba kulturnog dobra nad kojim se obavljaju radovi.<sup>33</sup> Stoga je trebalo imati na umu da je u slučaju crkve Gospe od Zdravlja riječ o građevini koja neće imati isključivo spomeničku vrijednost, nego će biti revitalizirana i vratit će joj se izvorna uporabna, sakralna funkcija. Crkva se nalazi na prostoru Parka prirode *Biokovo* pa se moraju uvažiti odredbe *Prostornog plana Parka prirode Biokovo* koje propisuju da se obnova građevinskog nasljeđa unutar granica parka treba obavljati u skladu s tradicijskim značajkama i uz korištenje tradicionalnih materijala.<sup>34</sup>

<sup>33</sup> T. MARASOVIĆ, 1985, 58.

<sup>34</sup> Ministarstvo prostornoga uređenja, graditeljstva i državne imovine, 2015., <https://mpgi.gov.hr/prostorno-uredjenje-3335/prostorni-planovi-8193/prostorni-planovi-drzavne-razine/prostorni-planovi-parkova-prirode/prostorni-plan-pp-biokovo/3719>, pregledano 13. 1. 2022.

Spatial Plan of the Biokovo Nature Park must be observed, which stipulate that the restoration of the architectural heritage within the park should be carried out in accordance with traditional features and with the use of traditional materials.<sup>34</sup>

Before undertaking concrete structural and constructional interventions, the restoration project provides for the careful removal of grass, plants, ivy, roots and all other organic pollution on the church roof and walls. This is to be followed by the removal of the covering by demolishing all the unstable remains of the travertine (limestone) vault and the concrete slab, cleaning the stone walls of soil, rubble and mortar remains, and laying concrete under and around the building, in order to form stable foundations

<sup>34</sup> Ministry of Physical Planning, Construction and State Assets, 2015, <https://mpgi.gov.hr/prostorno-uredjenje-3335/prostorni-planovi-8193/prostorni-planovi-drzavne-razine/prostorni-planovi-parkova-prirode/prostorni-plan-pp-biokovo/3719>, accessed on 13 January 2022.

Prije poduzimanja konkretnih konstruktivno-građevinskih zahvata projektom sanacije predviđeno je pažljivo uklanjanje trave, raslinja, bršljana, korijenja i svih ostalih organskih onečišćenja na krovu i zidovima crkve. Nakon toga slijedi uklanjanje pokrova rušenjem svih nestabilnih ostataka sedrenog svoda i betonske ploče, čišćenje kamenih zidova od zemlje, štapa i ostataka morta te podbetoniranje ispod i uz građevinu, kako bi se formirali stabilni temelji (Prilog 4). Sljedeći je korak konsolidacija zidova, odnosno konstruktivna sanacija pukotina postupkom sidrenja i zatezanja te dubinskog fugiranja i injektiranja (Prilog 2). Projektom je dalje predviđena izgradnja novog sedrenog svoda, nad kojim će biti postavljen krov s kamenim pločama, obijeljen gašenim vapnom. Svod će se nad konsolidiranim zidovima graditi prema izvornom, poluvaljkastom obliku od postojećih kamenih blokova otkrivenih i uskladištenih tijekom arheoloških iskapanja. Analizom sedrenih blokova zaključilo se da je riječ o lokalnoj varijanti kamena koji se vadio iz obližnjeg korita rijeke Cetine. Nedostajući sedreni blokovi zamijenit će se istovrsnim. Radi same statike građevine, u jezgri svoda nužno je napraviti betonsko ojačanje. Nakon obnove svoda i krova slijede radovi na podnici (Prilog 1), izolatorski radovi te rekonstrukcija prozora i vrata, oltara, preslice i križa (Prilog 3), koji će se dobiti od istovrsnog kamena i postaviti na mjestima gdje su izvorno bili ugrađeni (Sl. 9). Nakon obnove crkve uslijedit će uređenje okoliša, vodeći računa o tipičnoj hortikulturi područja na kojem se crkva nalazi.

## O KULTURNOM KRAJOLIKU

Suvremeni standardi u zaštiti nepokretne kulturne baštine, u kojoj danas sudjeluju razne struke unutar humanističkih, ali i društvenih, tehničkih i drugih znanosti, kulturno dobro više ne doživljavaju kao hermetički zatvorenu cjelinu, već kao živi organizam koji egzistira u prostor-vremenu, s osobitim naglaskom na

(Appendix 4). The next step is the consolidation of the walls: the structural repair of cracks by the process of anchoring and tightening, as well as deep grouting and injecting (Appendix 2). The project further anticipates the construction of a new travertine vault, over which a roof with stone slabs, whitewashed with slaked lime, will be placed. The vault over the consolidated walls will be built in the original, barrel vault shape using the existing stone blocks uncovered and stored during the archaeological excavations. Analysis of the travertine blocks led to the conclusion that they are a local stone variant excavated from the bed of the nearby Cetina River. Missing travertine blocks will be replaced with their equivalents. It is necessary to make concrete reinforcement in the core of the vault to reinforce the statics of the building itself. After the restoration of the vault and roof, floor (Appendix 1) and insulation work are to ensue as well as the reconstruction of the windows and doors, the altar, the bell-gable and the cross (Appendix 3), which will be made from the same stone and fitted in the places where they originally stood (Fig. 9). After the church has been restored, landscaping will follow, taking into account the typical horticulture of the area where the church is located.

## ABOUT THE CULTURAL LANDSCAPE

Contemporary standards in the protection of immovable cultural heritage (which nowadays brings together experts from various humanities professions as well as social, technical and other sciences), no longer perceive cultural property as a hermetically sealed entity, but rather as a living organism existing in space-time, with special emphasis on the cultural landscape. Contemporary protection tendencies are thus focused on an interdisciplinary approach to the revitalisation of cultural property, which gives science and scientific methodology a concrete and practical

kulturnom krajoliku. Tendencije suvremene zaštite tako su usmjerene k interdisciplinarnom pristupu u revitalizaciji kulturnog dobra, čime znanost i znanstvena metodologija dobivaju konkretan i praktični smisao, a kulturno dobro širu zonu zaštite, prezentacije i interpretacije u kulturnom krajoliku.<sup>35</sup>

Kulturni krajolik crkve Gospe od Zdravlja u širem smislu odnosi se na čitav prostor Parka prirode *Biokovo*. Crkvice se tako nalazi na rubnom dijelu parka čiji izniman fizički krajolik i prirodni ambijent čine ogoljene vapnenačke stijene sive boje, koje su mjestimično obrasle vegetacijom.<sup>36</sup> Prevladavaju egzogeni kršni oblici, kao što su škrape, jame i ponikve, odnosno vrtače koje se doslovno javljaju u nizu oblikujući specifični biokovski poligonalni krš.<sup>37</sup> Uz posebnost biljnog i životinjskog svijeta kojeg čini velik broj endemičnih vrsta,<sup>38</sup> unutar parka nalaze se i artificijelne tvorevine kao što su zaseoci, pastirski stanovi, bunje, suhozidi, prapovijesni tumuli,<sup>39</sup> gradine, fortifikacije, groblja, stećci, ceste i brojne crkve koje svjedoče o bogatom kulturnom naslijeđu Biokova, od arheološke ostavštine, etnologije, tradicionalnog lovstva i gospodarstva.

U užem smislu, kulturni krajolik crkve odnosi se na njezin neposredni okoliš, prezentiran kroz poučnu stazu *Putovima drevne Berulije* koja u dužini od 2,7 km vodi od Prezentacijskog centra Parka prirode *Biokovo* „Gornja Brela“ do crkve sv. Nikole. Iako su tragovi nekadašnjeg života i prošlosti mjesta danas sve teže uočljivi, oni su rekonstruirani i objašnjeni kroz ukupno devet poučnih punktova. Upravo je crkva Gospe od Zdravlja prvi punkt, zatim slijedi Tomaševo guvno gdje se vršilo žito,<sup>40</sup>

purpose while at the same time enhancing opportunities for the protection, presentation and interpretation of the cultural property in the cultural landscape.<sup>35</sup>

The cultural landscape of the Church of Our Lady of Health in the broader sense encompasses the entire area of the Biokovo Nature Park. The church is situated at the edge of the park, whose exceptional physical landscape and natural ambience comprises bare grey limestone rocks in places overgrown with vegetation.<sup>36</sup> Exogenous karst forms prevail, such as karren, pits and sinkholes, which appear literally in a row, forming the specific Biokovo polygonal karst.<sup>37</sup> Apart from the uniqueness of the flora and fauna, comprising a large number of endemic species,<sup>38</sup> there are also artificial forms within the Park such as villages, shepherds' dwellings, stone shelters (*bunje*), dry walls, prehistoric tumuli,<sup>39</sup> hillforts, fortifications, cemeteries, tombstones (*stećci*), roads and numerous churches, all bearing witness to the rich cultural heritage of Biokovo, encompassing archaeological heritage, ethnology, traditional hunting and economy.

In the narrower sense, the cultural landscape of the church refers to its immediate environment, presented through the educational trail, *Putovima drevne Berulije* ("Ancient Beroyli's Roads"): a 2.7 km-long trail leading from the Presentation Centre of the Biokovo Nature Park "Gornja Brela" to the Church of St Nicholas. Although the vestiges of the former life and past of the place are increasingly difficult to see today, they have been reconstructed and described at nine educational points. The Church of Our Lady of Health is the first

<sup>35</sup> B. DUMBOVIĆ BILUŠIĆ, 2012, 49–51.

<sup>36</sup> Đ. BENČEK, 2008, 36.

<sup>37</sup> T. TELBISZ, 2009, 6–7.

<sup>38</sup> R. OZIMEC, 2008, 3.

<sup>39</sup> Prapovijesni tumuli istražuju se od 2018. godine u sklopu znanstvene istraživačke inicijative Odjela za arheologiju Sveučilišta u Zadru, koja je od 2021. godine oformljena kroz institucijski projekt *Podglogovik na Biokovu: Gradi- teljski diskontinuiteti, devastacije i reciklaže (DisKont)*.

<sup>40</sup> Čitav predio ruralne cjeline Tomaši zaštićen je te je u Registru kulturnih dobara Republike Hrvatske zaveden pod

<sup>35</sup> B. DUMBOVIĆ BILUŠIĆ, 2012, 49-51.

<sup>36</sup> Đ. BENČEK, 2008, 36.

<sup>37</sup> T. TELBISZ, 2009, 6-7.

<sup>38</sup> R. OZIMEC, 2008, 3.

<sup>39</sup> Prehistoric tumuli have been researched since 2018 as part of the scientific research initiative of the Department of Archaeology of the University of Zadar, which has been implemented since 2021 through an institutional project *Podglogovik na Biokovu: Gradi- teljski diskontinuiteti, deva- stacije i reciklaže (DisKont)* [Podglogovik on Biokovo: Con- structional Discontinuities, Devastations and Recycling].

potom Gorčina poznata po bademu gorčici i višnji maraski, Klešići koje je staro naselje na kamenim liticama, bunar Vodice, vidikovac Mrkore, zatim Dubrava gdje su nekoć bili vinogradi i rasle višnje maraske, a zamijenile su ih šume bora, te konačno, kao završna točka, crkva sv. Nikole.<sup>41</sup> Ova biokovska poučna staza interpretira način života ljudi u prošlosti, gdje se u fosiliziranom ruralnom pejzažu mogu popratiti svakodnevne aktivnosti, od uobičajenih poslova i gospodarskih djelatnosti do duhovnog života stanovnika s okosnicom u crkvi Gospe od Zdravlja. Posjetiteljima parka time se pruža mogućnost upoznavanja jednog segmenta prošlosti kroz direktan odnos sa sačuvanom kulturnom baštinom.

## O KONTAKT-ZONI

Kontakt-zona (eng. *buffer zone*) jest pojam koji opisuje zaštitni prsten oko nekog zaštićenog područja ili kulturnog dobra, koji ga poput svojevrsne „tampon zone“ zaštićuje od utjecaja okoline.<sup>42</sup> Iako je pojam i praksa kontakt-zone kao metode aktivne zaštite kulturnog nasljeđa u Republici Hrvatskoj još uvijek relativno slabo prihvaćen, ona se ipak spominje u *Zakonu o zaštiti i očuvanju kulturnih dobara*.<sup>43</sup> Prema navedenom zakonu, za crkvu Gospe od Zdravlja ne postoji obveza postojanja definirane kontaktne zone. Ipak, zbog obveze poštovanja niza međunarodnih odredbi i povelja,<sup>44</sup> uputno je

oznakom Z-3009 kao Kulturno-povijesna cjelina/ruralna cjelina. Registar kulturnih dobara Republike Hrvatske, <https://registar.kulturnadobra.hr/#/details/Z-3009>, pregledano 28. 6. 2022.

<sup>41</sup> Crkva sv. Nikole je u Registar kulturnih dobara Republike Hrvatske upisana pod oznakom Z-5342 kao pojedinačno nepokretno kulturno dobro. Registar kulturnih dobara Republike Hrvatske, <https://registar.kulturnadobra.hr/#/details/Z-5342>, pregledano 28. 6. 2022.

<sup>42</sup> UNESCO World Heritage, 2009, 12.

<sup>43</sup> Po čl. 6., navedenog zakona: „kontaktna zona je područje koje okružuje kulturno dobro upisano u Listu svjetske baštine ili u Listu ugrožene svjetske baštine i za koje se određuju mjere radi osiguranja zaštite vrijednosti kulturnog dobra“.

<sup>44</sup> Niz je međunarodnih odredbi i povelja kojima se nasto-

point, followed by Tomaševo guvno, a threshing floor;<sup>40</sup> then Gorčina, known for bitter almonds and marasca cherries; Klešići, an old settlement on stone cliffs; the Vodice well; the Mrkore belvedere; then Dubrava, where vines and marasca cherries once grew, but were replaced by pine forests; and the final point, St Nicholas' church.<sup>41</sup> This Biokovo educational trail interprets the way people lived in the past; everyday activities can be observed in the fossilised rural landscape, from everyday work and economic activities to the spiritual life of the inhabitants with the Church of Our Lady of Health as the backbone. This gives Park visitors the opportunity to get to know a segment of the past through a direct relationship with the preserved cultural heritage.

## ABOUT THE BUFFER ZONE

A buffer zone is an area surrounding a protected area or cultural property, adding an extra layer of protection to the site and shielding it from environmental influences.<sup>42</sup> Although the concept and implementation of the buffer zone as a method of actively protecting cultural heritage is still relatively poorly accepted in Croatia, it is nevertheless mentioned in the Act on the Protection and Preservation of Cultural Property.<sup>43</sup> According to this Act, there is no obligation for the Church of Our Lady of Health

<sup>40</sup> The entire rural area of Tomaši is protected and recorded in the Register of Cultural Property of the Republic of Croatia under the designation Z-3009 as a cultural-historical unit/rural unit. The Register of Cultural Property of the Republic of Croatia <https://registar.kulturnadobra.hr/#/details/Z-3009>, accessed on 28 June 2022.

<sup>41</sup> The Church of St Nicholas is recorded in the Register of Cultural Property of the Republic of Croatia under the designation Z-5342 as an individual immovable cultural property. The Register of Cultural Property of the Republic of Croatia, <https://registar.kulturnadobra.hr/#/details/Z-5342>, accessed on 28 June 2022.

<sup>42</sup> UNESCO World Heritage, 2009, 12.

<sup>43</sup> According to Art. 6 of the aforementioned law: *the buffer zone is the area surrounding a cultural property registered in the World Heritage List or in the List of World Heritage in Danger for which measures to ensure the protection of the cultural property value are determined.*



sagledati način i uvjete korištenja područja na kojem je smještena. Prema podacima Državne geodetske uprave,<sup>45</sup> svojstvo kulturnog dobra upisano je na katastarskim česticama \*400/1 (28 m<sup>2</sup>, crkva sv. Jurja), \*400/2 (84 m<sup>2</sup>, ulica) i \*400/3 (34 m<sup>2</sup>, prirodno neplodno zemljište), pa navedene čestice uživaju zaštitu propisanu *Zakonom o zaštiti i očuvanju kulturnih dobara*. Zaštićene se čestice, prema *Prostornom planu uređenja općine Brele*<sup>46</sup> nalaze unutar zaseoka Gornje Male – Gržice (građevinsko područje GP12-2), koji se prema administrativnoj podjeli nalazi unutar naselja Gornjih Brele.

Prema *Prostornom planu Parka prirode Biokovo*,<sup>47</sup> čl. 56., prostor Parka prirode *Biokovo* razgraničen je prema temeljnim obilježjima, uvjetima i mogućnostima zaštite i korištenja prostora na tri zone: zona stroge zaštite (zona I), zona usmjerene zaštite (zona II) i zona korištenja (zona III). Zona I dijeli se na 1a (vrlo stroga zaštita), 1b (stroga zaštita). Zona II dijeli se na 2a (očuvanje staništa), 2b (očuvanje tradicionalne arhitekture) i II (usmjerena zaštita). Naposljetku, zona III dijeli se na 3a (naselja), 3b (posjetiteljska infrastruktura) i III (korištenje). Prema čl. 68. istog plana te prema *Kartografskom prikazu Zone zaštite u Parku prirode iz grafičkog dijela Prostornog plana Parka prirode Biokovo*,<sup>48</sup> crkva Gospe od Zdravlja nalazi se u

to have a defined buffer zone. However, due to the obligation to comply with a number of international provisions and charters,<sup>44</sup> it is advisable to consider the way its surrounding area is used and under what conditions. According to the data of the State Geodetic Administration,<sup>45</sup> the status of cultural property is registered on cadastral parcels \*400/1 (28 m<sup>2</sup>, Church of St George), \*400/2 (84 m<sup>2</sup>, street) and \*400/3 (34 m<sup>2</sup>, natural infertile land): these parcels are therefore protected in compliance with the Act on the Protection and Preservation of Cultural Property. According to the Spatial Plan of the Municipality of Brele<sup>46</sup> the protected parcels are situated within the hamlet of Gornja Mala – Gržica (building land GP12-2), which is located within Gornja Brele, according to the administrative division.

According to Art. 56 of the Spatial Plan of the Biokovo Nature Park,<sup>47</sup> the area of the Biokovo Nature Park is, according to the basic features, conditions and possibilities of protection and use of the space, divided into three zones: the strict protection zone (zone I), targeted protection zone (zone II) and use zone (zone III). Zone I is further divided into sub-zones 1a (very strict protection) and 1b (strict

jalo istaknuti važnost i regulirati upravljanje zonom oko kulturnog doba [Preporuka o zaštiti ljepote i karaktera pejzaža i predjela (Pariz, 1962.), Međunarodna povelja o konzervaciji i restauraciji spomenika i mjesta, (Venecija, 1964.), Preporuka o zaštiti povijesnih cjelina i njihovoj ulozi u suvremenom životu (Nairobi, 1976.), Deklaracija o zaštiti smještaja povijesnih građevina, mjesta i područja iz Xi'ana (Xi'an, 2005.), Deklaracija o zaštiti duha mjesta iz Qubeca (Qubec, 2008.) i dr.].

<sup>45</sup> Državna geodetska uprava, <https://www.katastar.hr/#/>, pregledano 28. 6. 2022.

<sup>46</sup> Službene stranice Općine Brele, *Prostorni plan uređenja općine Brele*, 2021., [https://opcina-brele.hr/wp-content/uploads/2020/07/ID2020\\_PPUOB\\_ODREDBE-ZA-PROVEDBU\\_PP\\_srpanj.pdf](https://opcina-brele.hr/wp-content/uploads/2020/07/ID2020_PPUOB_ODREDBE-ZA-PROVEDBU_PP_srpanj.pdf), pregledano 28. 6. 2022.

<sup>47</sup> Ministarstvo prostornoga uređenja, graditeljstva i državne imovine, *Prostorni plan Parka prirode Biokovo*, 2015., <https://mpgi.gov.hr/UserDocsImages//dokumenti/Prostorno/Planovi/PPBiokovo//Odredbe-za-provodenje.pdf>, pregledano 28. 6. 2022.

<sup>48</sup> Ministarstvo prostornoga uređenja, graditeljstva i državne imovine, *Kartografski prikaz - Zone zaštite u Parku prirode*,

<sup>44</sup> There are a number of international provisions and charters that have sought to emphasise the importance of the management of the buffer zone surrounding the cultural heritage and to regulate it [Recommendation concerning the Safeguarding of the Beauty and Character of Landscapes and Sites (Paris, 1962), International Charter for the Conservation and Restoration of Monuments and Sites, (Venice, 1964), Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas (Nairobi, 1976), Xi'an Declaration on Conservation of the Settings of Heritage Structures, Sites and Areas (Xi'an, 2005), Québec Declaration on the Preservation of the Spirit of Place (Québec, 2008) and other].

<sup>45</sup> State Geodetic Administration, <https://www.katastar.hr/#/>, accessed on 28 June 2022.

<sup>46</sup> Official website of the Brele Municipality, Spatial Plan of the Municipality of Brele, 2021, [https://opcina-brele.hr/wp-content/uploads/2020/07/ID2020\\_PPUOB\\_ODREDBE-ZA-PROVEDBU\\_PP\\_srpanj.pdf](https://opcina-brele.hr/wp-content/uploads/2020/07/ID2020_PPUOB_ODREDBE-ZA-PROVEDBU_PP_srpanj.pdf), accessed on 28 June 2022.

<sup>47</sup> Ministry of Physical Planning, Construction and State Assets, Spatial Plan of the Biokovo Nature Park, 2015, <https://mpgi.gov.hr/UserDocsImages//dokumenti/Prostorno/Planovi/PPBiokovo//Odredbe-za-provodenje.pdf>, accessed on 28 June 2022.



građevinskom području naselja, odnosno zoni korištenja (zona III), podzoni naselja (3a). Isto tako, prema čl. 20. *Prostornog plana uređenja općine Brele*<sup>49</sup> i *Kartografskom prikazu 4B „Građevinska područja naselja – Naselje Gornja Brele”*<sup>50</sup> zaselak Gornja Mala – Gržica pripada u građevinsko područje naselja.

Prema čl. 59., stavku 1. *Prostornog plana Parka prirode Biokovo*,<sup>51</sup> zona korištenja (zona III) obuhvaća područja s nižom vrijednošću za očuvanje te područja u kojima tradicionalno postoji određena razina korištenja. Svrha upravljanja područjem ove zone jest održiva upotreba prostora, u skladu s ciljem očuvanja krajobrazne i biološke raznolikosti područja. Zona III samim je time određeni kompromis između zaštite i korištenja i područja pa njezino korištenje treba biti u skladu s principima održivog razvoja, odnosno bez narušavanja cilja i svrhe zaštićenog područja. Prema čl. 59., stavku 4. istog plana, u zoni III dopušta se: oživljavati i poticati ekstenzivno stočarstvo te uklanjati drvenastu vegetaciju na tradicionalno travnjačkim površinama; označavati postojeće i nove putove, postavljati edukacijske ploče te osiguravati vidikovce koji se nalaze uz već postojeće putove, uz korištenje tradicionalnih materijala za prostor Biokova; unutar postojećih naselja (3a) graditi infrastrukturne građevine za posjetitelje (infotočke, ulazi u park, edukacijski centri, centri za posjetitelje); unutar podzone postojećih naselja (3a) graditi parkirišta. Prema čl. 59., stavku 6. istog plana, u podzoni naselja (3a) dopušta se širenje i/ili otvaranje građevinskih zona, u obimu opravdanom potrebama lokalnog stanovništva i demografskom slikom područja, odnosno

protection). Zone II is divided into 2a (habitat conservation), 2b (traditional architecture conservation) and II (targeted protection). Finally, zone III is divided into 3a (settlements), 3b (visitor infrastructure) and III (use). According to Art. 68 of the said Plan as well as the cartographic representation of the Protection Zones in the Nature Park in the graphical part of the Spatial Plan of the Biokovo Nature Park,<sup>48</sup> the Church of Our Lady of Health is located in the building area of the settlement: the use zone (zone III), settlements subzone (3a). Likewise, according to Art. 20 of the Spatial Plan of the Municipality of Brele<sup>49</sup> and the cartographic representation 4B “Building Areas of the Settlements – Settlement of Gornja Brele”,<sup>50</sup> the hamlet of Gornja Mala – Gržica is situated in the building area of the settlement.

According to Art. 59(1) of the Spatial Plan of the Biokovo Nature Park,<sup>51</sup> the use zone (zone III) includes areas of lower conservation value and areas which traditionally were used to a certain extent. The purpose of managing this zone is the sustainable use of space, bearing in mind the goal of preserving the landscape and biological diversity of the area. Zone III is thus a specific compromise between protection and use of the area, so its use should be in accordance with sustainable development principles, which means not violating the goal and purpose of the protected area. According to Art. 59(4) of the said Plan, it is permitted in zone III to undertake the following: revive and encourage extensive livestock farming and remove woody vegetation on traditional grass-

2015., <https://mpgi.gov.hr/UserDocsImages//dokumenti/Prostorno/Planovi/PPBiokovo//4Zone-zastite-u-Parku-prirode.jpg>, pregledano 28. 6. 2022.

<sup>49</sup> Službene stranice Općine Brele, (bilj. 45).

<sup>50</sup> Službene stranice Općine Brele, *Kartografski prikaz 4B Građevinska područja naselja - Naselje Gornja Brele*, 2021., [https://opcina-brele.hr/wp-content/uploads/2020/07/PPUOB\\_4B-GP-1.pdf](https://opcina-brele.hr/wp-content/uploads/2020/07/PPUOB_4B-GP-1.pdf), pregledano 28. 6. 2022.

<sup>51</sup> Ministarstvo prostornoga uređenja, graditeljstva i državne imovine, (bilj. 46).

<sup>48</sup> Ministry of Physical Planning, Construction and State Assets, Cartographic Representation – Protection Zones in the Nature Park, 2015, <https://mpgi.gov.hr/UserDocsImages//dokumenti/Prostorno/Planovi/PPBiokovo//4Zone-zastite-u-Parku-prirode.jpg>, accessed on 28 June 2022.

<sup>49</sup> Official website of the Brele Municipality (n. 45).

<sup>50</sup> Official website of the Brele Municipality, Cartographic Representation 4B “Building Areas of the Settlements – Settlement of Gornja Brele”, 2021, [https://opcina-brele.hr/wp-content/uploads/2020/07/PPUOB\\_4B-GP-1.pdf](https://opcina-brele.hr/wp-content/uploads/2020/07/PPUOB_4B-GP-1.pdf), accessed on 28 June 2022.

<sup>51</sup> Ministry of Physical Planning, Construction and State Assets (n. 46).

u skladu s razvojnim planovima/strategijama pojedinih naselja. Prema čl. 59., stavku 7. istog plana, unutar podzone naselja (3a) može se planirati proširenje i rekonstrukcija komunalne infrastrukture, u skladu s razvojnim planovima/strategijama pojedinih naselja i demografskim potrebama područja. Prema čl. 59., stavku 8. istog plana, unutar podzone naselja (3a) mogu se planirati etnosela, kampovi, stacionarni kapaciteti za smještaj (do 60 kreveta pojedinačno) te radne i gospodarske zone (uz uvjet postojanja najviših ekoloških standarda).

Iako *Zakonom o zaštiti i očuvanju kulturnih dobara* za crkvu Gospe od Zdravlja ne postoji propisana kontaktna zona šira od pripadajućih joj čestica, njezin okoliš posredno je zaštićen smještajem unutar Parka prirode *Biokovo*. Bez ove olakotne okolnosti područje uokolo crkve ne bi bilo zaštićeno, čime se direktno narušava niz međunarodnih konzervatorskih povelja, a među njima i čl. 14. *Venecijanske povelje*,<sup>52</sup> u kojem stoji da bi mjesta na kojima se nalaze spomenici trebala biti predmetom od posebne pažnje kako bi se sačuvao njihov integritet te kako bi bili prezentirani na odgovarajući način.

S obzirom na to da čitav prostor Parka prirode *Biokovo* ima vrijednost kulturnog krajolika, prema čl. 64. *Prostornog plana Parka prirode Biokovo*, nužno je ishoditi mišljenje i odobrenje nadležne konzervatorske službe za svaki zahvat unutar parka.<sup>53</sup> Isto tako, prema čl. 20., stavku 2., *Prostornog plana uređenja općine Brele*,<sup>54</sup> potrebno je na području Parka prirode *Biokovo*, unutar građevinskog područja naselja, za postupke izdavanja akta za gradnju, u skladu sa *Zakonom o zaštiti prirode*, ispuniti uvjete zaštite prirode koje propisuje ministarstvo nadležno za takve poslove.

Navedeni planovi, propisi, zakoni i smjerni-

<sup>52</sup> ICOMOS, International Charter for the Conservation and Restoration of Monuments and Sites, Venecija, 1964., [https://www.icomos.org/charters/venice\\_e.pdf](https://www.icomos.org/charters/venice_e.pdf), pregledano 12. 12. 2021.

<sup>53</sup> Ministarstvo prostornoga uređenja, graditeljstva i državne imovine, (bilj. 46).

<sup>54</sup> Službene stranice Općine Brele, (bilj. 45).

land; mark existing and new roads, place educational boards and provide belvederes along existing roads using traditional materials from Biokovo; build visitor infrastructure buildings (information points, park entrances, educational centres and visitor centres) within the existing settlements (3a); and build parking lots within the subzone of existing settlements (3a). According to Art. 59(6) of the Plan, the expansion and/or opening of building zones is allowed in the settlement subzone (3a), to the extent justified by the needs of the host population and the demographic situation of the area, that is to say in accordance with the development plans/strategies of individual settlements. According to Art. 59(7) of the Plan, expansion and reconstruction of communal infrastructure within the settlement subzone (3a) can be planned in accordance with the development plans/strategies of individual settlements and the demographic needs of the area. According to Art. 59(8) of the Plan, ethnic villages, camps and stationary accommodation facilities (up to 60 beds per facility) as well as work and economic zones can be planned within the settlement subzone (3a) (provided that the highest ecological standards are met).

Although the Act on the Protection and Preservation of Cultural Property does not provide for a buffer zone for the Church of Our Lady of Health wider than the parcels belonging to it, its environment is indirectly protected by it being situated within the Biokovo Nature Park. Without this extenuating circumstance, the area around the church would not be protected, directly violating a number of international conservation charters, among them Art. 14 of the Venice Charter,<sup>52</sup> which states that “sites of monuments must be the object of special care in order to safeguard their integrity and ensure that they are cleared and presented in a seemly manner”.

<sup>52</sup> ICOMOS, International Charter for the Conservation and Restoration of Monuments and Sites, Venice, 1964, [https://www.icomos.org/charters/venice\\_e.pdf](https://www.icomos.org/charters/venice_e.pdf), accessed on 12 December 2021.

ce jasno upućuju na to da se crkva Gospe od Zdravlja ne smije tretirati isključivo kao izolirana građevina kojoj će uskoro biti vraćena funkcija bogomolje, nego kao važna točka u kapilarnom sustavu prirodno-kulturnog krajobraza u kojem je fosilizirano baštinsko nasljeđe i povijesni repetitorij moguće revitalizirati dajući mu i nove uporabne sadržaje. Upravo čin istraživačke i zaštitarske intervencije negira kulturni krajolik kao isključivo muzeološku kategoriju, te ga definira kao dinamični historijski organizam koji će se i dalje mijenjati. Turisti i domaće stanovništvo aktivni su čimbenici tih promjena i prostora, ali istovremeno i uživatelji prezentiranog nasljeđa s crkvom Gospe od Zdravlja u fokusu.<sup>55</sup>

Given that the entire area of the Biokovo Nature Park is a valuable cultural landscape, according to Art. 64 of the Spatial Plan of the Biokovo Nature Park, any intervention within the Park must be reviewed and approved by the competent conservation department.<sup>53</sup> Likewise, according to Art. 20(2), of the Spatial Development Plan of the Municipality of Brela,<sup>54</sup> conditions of nature protection provided for by the competent ministry must be fulfilled when issuing building approvals within the building area of the Biokovo Nature Park, in accordance with the Nature Protection Act.

The above plans, regulations, acts and guidelines clearly indicate that the Church of Our Lady of Health should not be treated exclusively as an isolated building, whose function as a place of worship will soon be restored, but as an important part of the natural-cultural landscape in which fossilised heritage and history can be revitalised by giving it new useful contexts. The very act of research and conservation intervention negates the cultural landscape as an exclusively museological category, and defines it as a dynamic historical organism that is continually changing. Tourists and the local population are actively participating in this space and in these changes; at the same time, they are the ones enjoying the presented heritage with the Church of Our Lady of Health in focus.<sup>55</sup>

*Translation and proof-reading:  
ETNOtrend d.o.o*

<sup>55</sup> Postupak obnove crkve još traje, a završetak radova planiran je krajem 2024. godine.

<sup>53</sup> Ministry of Physical Planning, Construction and State Assets (n. 46).

<sup>54</sup> Official website of the Brela Municipality (n. 45).

<sup>55</sup> The church restoration is still ongoing, and the completion of the works is planned for the end of 2024.

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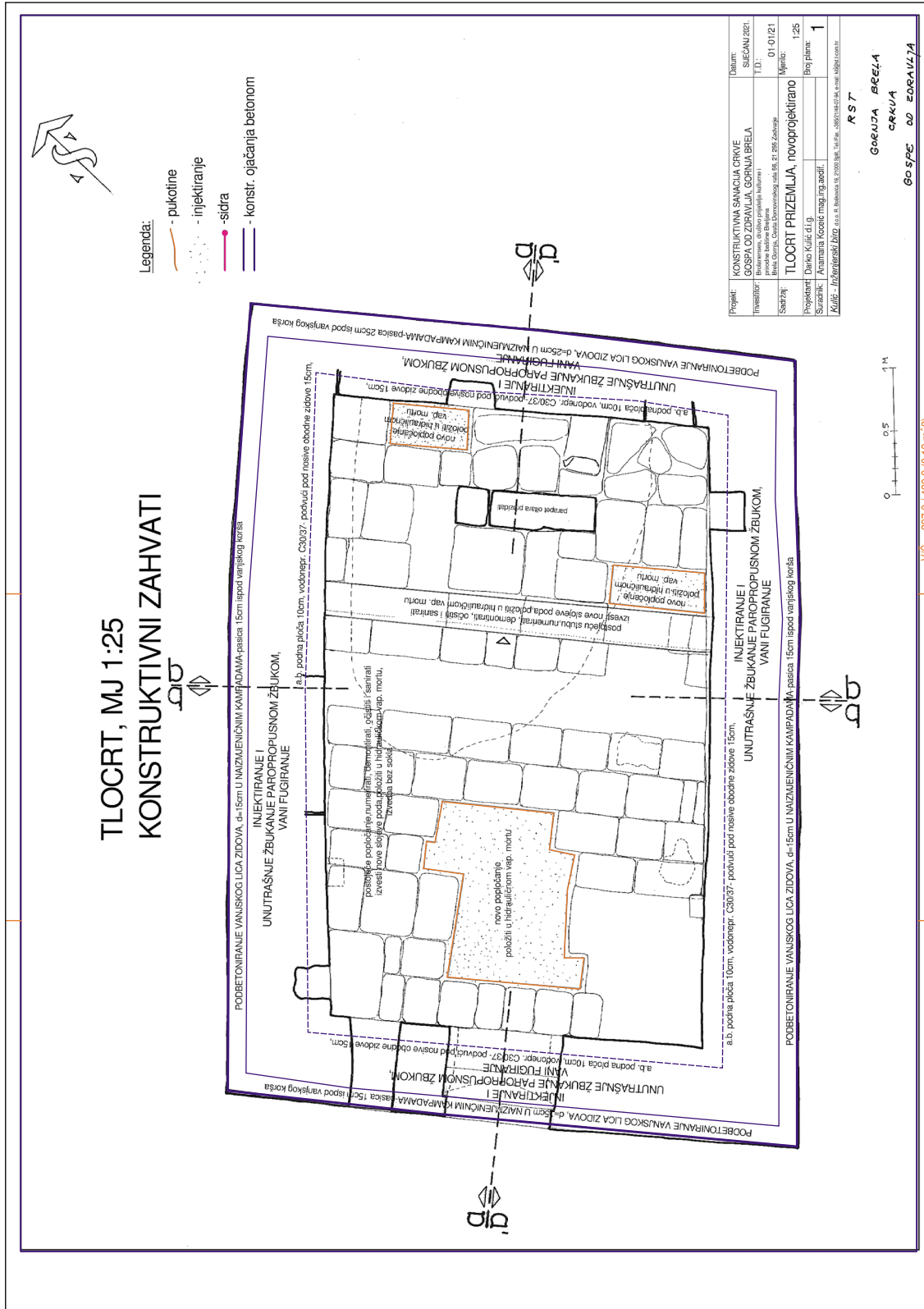
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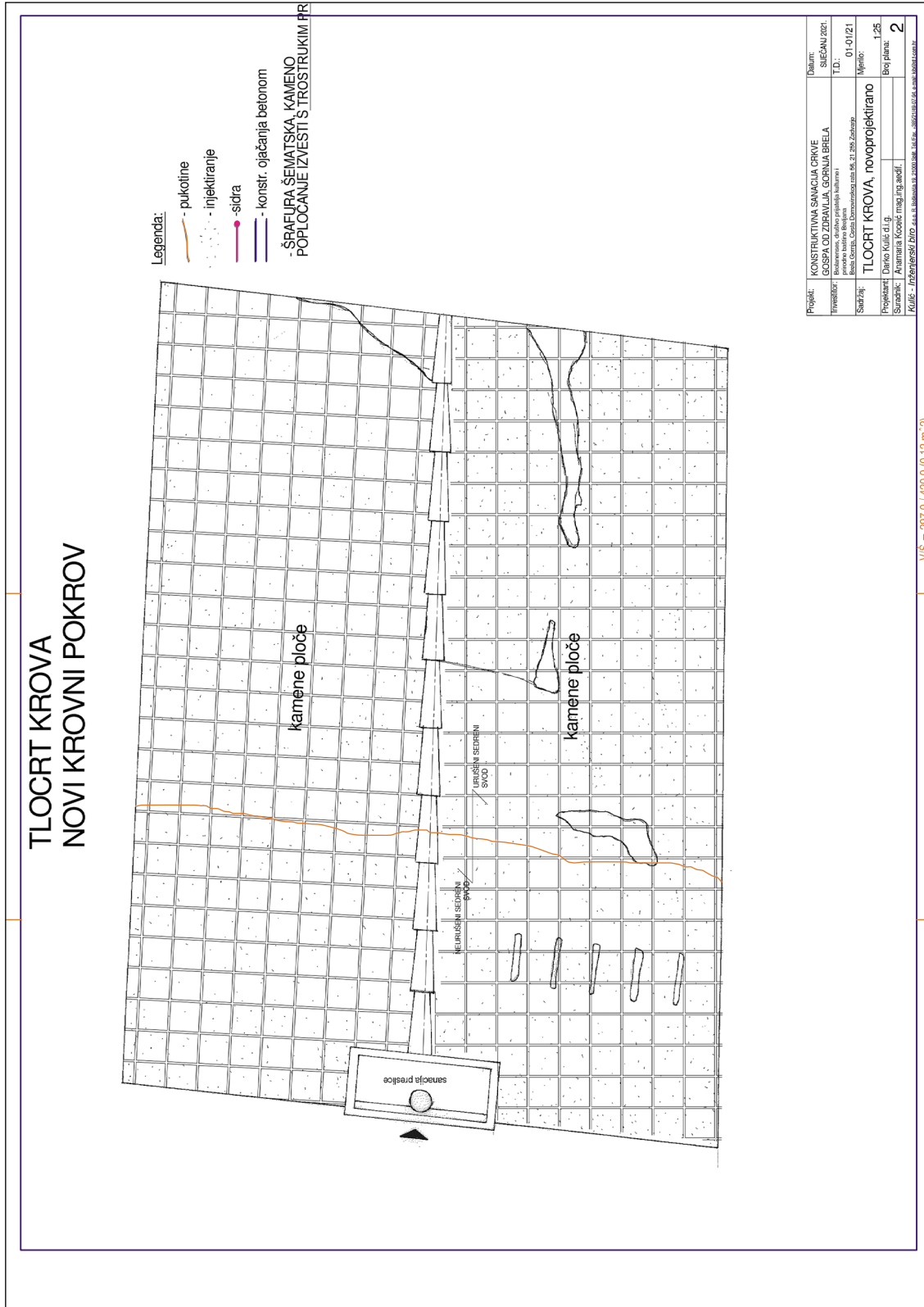
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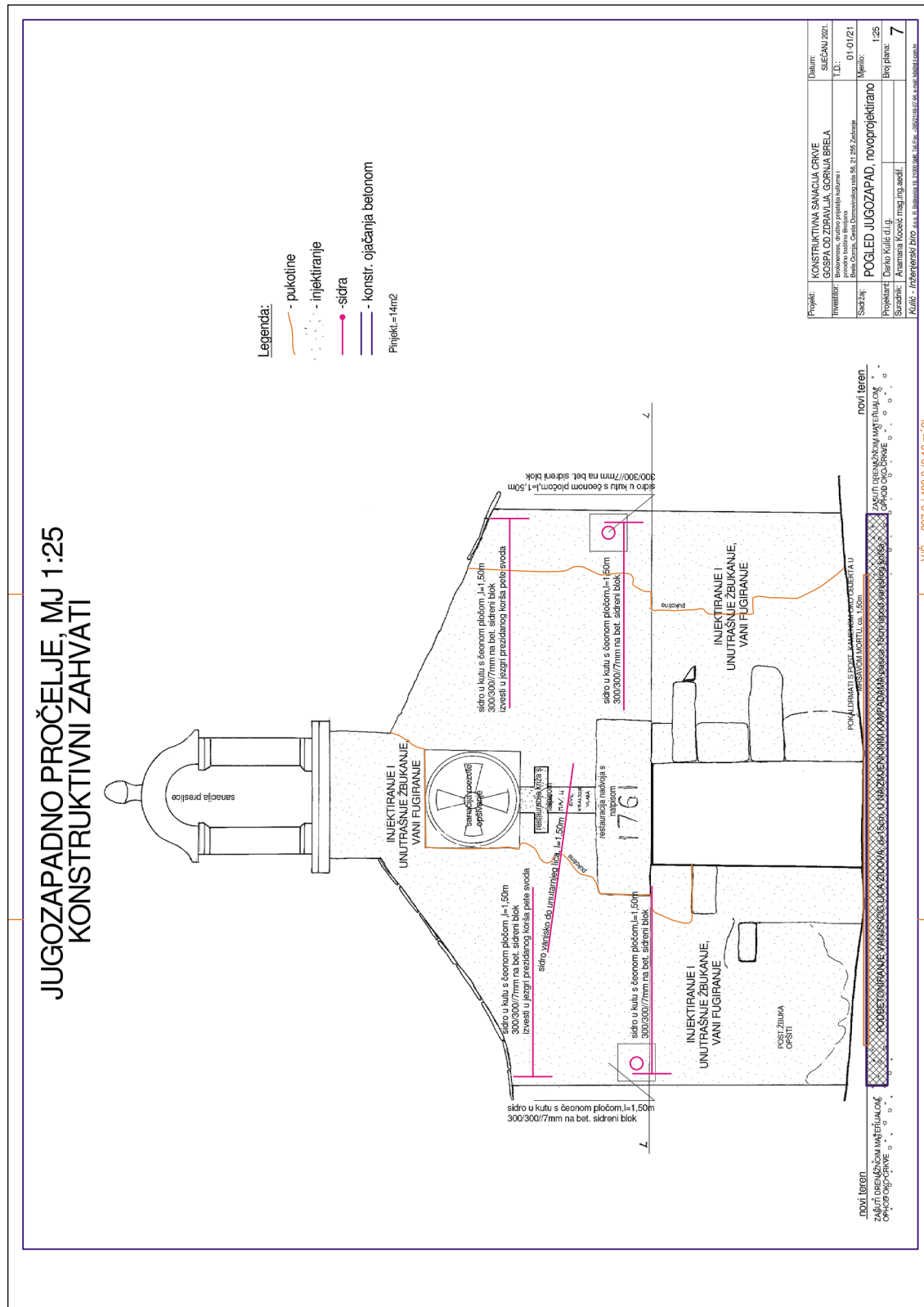
PRILOZI / APPENDIX



PRILOG 1. Tlocrt prizemlja crkve s prijedlogom zaštitnih radova  
 APPENDIX 1 Floor plan of the church ground floor with proposal of protection interventions

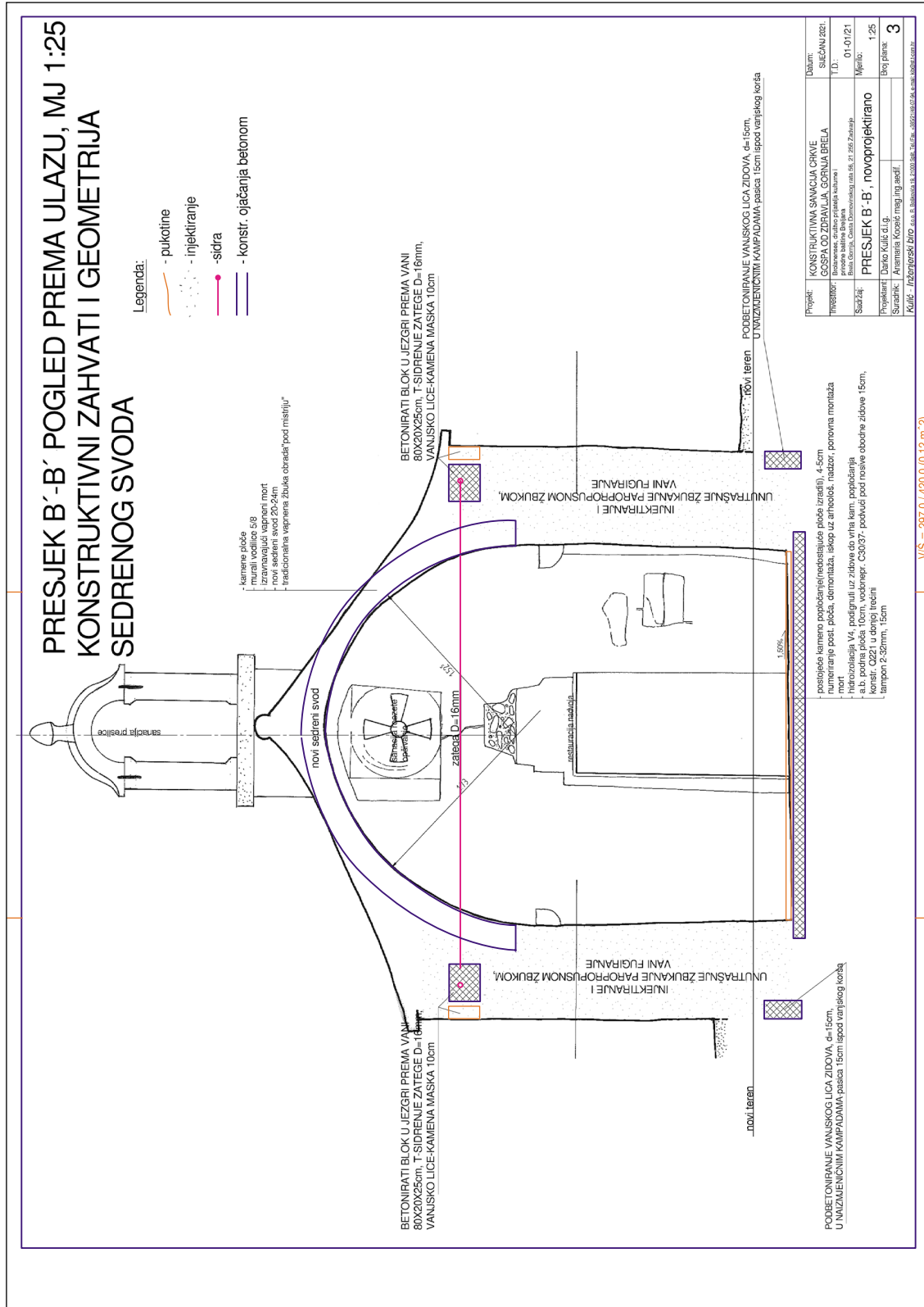


**PRILOG 2. Tlocrt krova crkva s prijedlogom zaštitnih radova**  
**APPENDIX 2 Roof plan with proposal of protection interventions**



**PRILOG 3. Jugozapadno pročelje s prijedlogom zaštitnih radova**  
**APPENDIX 3 Southwest façade with proposal of protection interventions**





**PRILOG 4. Presjek crkve s prijedlogom konstruktivnih zahvata**  
**APPENDIX 4 Church cross-section with proposal of protection interventions**

