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Crkva sv. Ivana Evanđelista na splitskome Marjanu The Church of St. John the Evangelist on Marjan Hill, Split

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Na temelju terenskih notesa Luke Jelića utvrđeni su točniji podaci o nalazima kamenog namještaja koji se vezuju uz crkvu sv. Mihovila na Bambinoj glavici, na južnoj strani Marjana. Također su obrađeni podaci koji se odnose na ubikaciju crkve sv. Ivana Evanđelista istočno od Bambine glavice, koja je podignuta u starokršćansko doba, a zatim obnovljena u ranom srednjem vijeku, kada je dobila nove nadvratnike, od kojih jedan s natpisom.

Ključne riječi: Split, Kašjuni, crkva sv. Mihovila, crkva sv. Ivana Evanđelista, kameni namještaj, natpisi, starokršćansko doba, srednji vijek

Based on the field notebook of Luka Jelić, more accurate data have been ascertained concerning the stone furnishing finds associated with the Church of St. Michael at Bambina glavica, on the southern side of Marjan Hill. Also analyzed were data pertaining to the precise location of the Church of St. John the Evangelist east of Bambina glavica, which was built in the Early Christian era, and then renovated in the Early Middle Ages, when it acquired new architraves, of which one bears an inscription.

Key words: Split, Kašjuni, Church of St. Michael, Church of St. John the Evangelist, stone furnishings, inscriptions, Early Christian era, Middle Ages

U ostavštini Luke Jelića u splitskom Arheološkom muzeju čuvaju se dva terenska notesa koji, među ostalim, sadrže skice i bilješke vezane uz ostatke jedne crkve na položaju Kašjuni (Kašjun, Kašljun, Kašuni) na južnoj strani Marjana.¹ U prvome od njih (list 39r) Jelić je 1890. skicirao ulomak kamene ploče ukrašen pleterom veličine 50 x 60 cm i zapisao mjesto nalaza: glavica na Kašjunima, vlasništvo splitskog kaptola, a obrađivao ju je težak Lovre Tomić zvani Bamba.² Ispod je skicirao česticu zemlje s tlocrtom crkve, orijentirane prema istoku, i nekom kućom. Uz crkvu je dopisao *crkvica s voltima* (?), dok je uz južni rub čestice, tj. ogradni zid ucrtao dva križa i napisao *uzidani ulomci*. Uz cestu je označio položaj nekog natpisa (*pismo*) i naveo da su nađene *opeke rimske bez pečata*. Osim toga, skicirao je i dio nadvratnika s križevima. Sa strane je naveo lokalitet: *Meje ili Kaštilac*, dok je na čestici napisao: *zemlja Jelačića sada Čusela*. Također je stavio napomenu: *pitati Franu Jelačić stoji blizu S. Frane kod vode* (sl. 1).

Na uvećanom tlocrtu crkve na poleđini lista (39v) Jelić je nacrtao jednobrodnu crkvu s polukružnom apsidom i nartekсом te naveo njihove mjere. Osim crkve, Jelić je skicirao i neke zidove, očito drukčije građe. Sa strane je nacrtao nadvratnik (*architrave*) s tri križa, dužine 1,20 m, koji je pukao napola te natpis dužine 55 i širine 40 cm. Drugi nadvratnik s natpisom bio je sastavljen od dva dijela, od kojih je na manjem Jelić pročitao slova *ITE*, a na većem *ITI † SPAXORA †*. Od slova s donje strane pročitao je jedno *S* i *SIN* (?), a ostalo mu je bilo nečitko. U vrhu stranice je godina *1890.*, a u dnu legenda *S. Michiel de Casgliun pod Mrljanom*³ (sl. 2).

Na marjanske spomenike odnosi se i bilješka na sljedećem listu (40r) Jelićeva notesa:

Mrljan

1. *Betlem - Gospa*
2. *S. Jere 1554*
3. *Na Glavici od Meji ili od Kašiuна: ostanci jedne crkve, kažu S. Jure (?) ili njeke Gospe*
4. *Gospa od Sturina u litici nad Morem (skica) - na jugu zemlji Mikule Španjola i Tome Matacina (težaci; gospodar Kaugrosović) (ispod skica tog položaja označenog križem): Matacin, Španjolo, More (u vrhu): Pismo u zidu meštra Ivana Mužinića Čusele.⁴*

In the bequest of Luka Jelić held in the Archaeological Museum, there are two field notebooks which, among other things, contain sketches and notations on the remains of a church at the site called Kašjuni (Kašjun, Kašljun, Kašuni) on the southern side of Marjan Hill.¹ In the first of these (sheet 39r), in 1890 Jelić sketched the fragment of a stone slab decorated with braid work, with dimensions of 50 x 60 cm and he wrote down the find site: the knoll (*glavica*) at Kašjuni, property of the Split cathedral chapter, which was cultivated by the labourer Lovre Tomić, known as 'Bamba'.² Below this he sketched the plot with the floor-plan of the church, oriented eastward, and a house. Next to the church, he wrote in 'small church with vaults' (?), while along the southern edge of the lot, i.e. the dividing wall, he drew two crosses and wrote 'fragments built into wall'. Next to the road, he indicated the position of an inscription ('writing') and specified that here 'unstamped Roman bricks' were found. Besides this, he also sketched a portion of a door lintel with crosses. To the side he specified the site: "Meje or Kaštilac", while on the plot he wrote: "land belonging to Jelačić, now Čusela." He also left the note: "ask Frane Jelačić, stands near St. Francis at water" (Fig. 1).

On an enlarged ground plan on the back of the sheet (39v), Jelić drew a single-nave church with a semi-circular apse and narthex, and specified their dimensions. Besides the church, Jelić sketched some walls, obviously belonging to another structure. To the side he drew an architrave with three crosses, 1.2 m long, broken in half, and an inscription, 55 cm long and 40 cm wide. The other architrave with an inscription was in two pieces; Jelić read the letters *ITE* on the smaller piece, and *ITI † SPAXORA †* on the larger one. Of the letters on the lower side, he read one *S* and *SIN* (?), while he found the rest illegible. On the top of the page the year 1890 is written, while on the bottom the legend "S. Michiel de Casgliun pod Mrljanom" ('St. Michael of Kašljun below Mrljan')³ (Fig. 2).

The notation on the next sheet (40r) in Jelić's notebook also pertains to the Marjan monuments:

Mrljan

1. *Betlem - Gospa (Our Lady)*
2. *S. Jere (St. Jerome) 1554*
3. *On Knoll of Meje or Kašiuн: remains of a church, they say S. George's (?) or some Our Lady*

1 Toponim Marjan je predijalnog podrijetla, a izvodi se od rimskog kognomena Marinianus (Marinus). Skok 1952, str. 22-23; Novak G. 1957, str. 530; Rapanić 1980, str. 24-26.

2 AMS, arhiv L. Jelića, poz. Spalatensia, VII/4, terenski notes (Skizzenbuch) A, list 39r: *Zemlja Kapitulaska - glavica Kašiuн (Meje). Težak Lovre Bamba Tomić - reći Marku Širišćeviću, županu Kaputula. (Lovre, Duje Bamba Tomić) Marin Bone, Ivan Dumanić*. Dvojica posljednjih su vjerojatno također težaci. Obitelj Tomić iz Velog varoša imala je nadimak Bamba pa je po njima glavica prozvana Bambina glavica. Kalogjerà 1923/6, str. 2; Vidović 1965, str. 14; Buškariol 1988, str. 18 - tu pogrešno piše da je Bamba nadimak obitelji Aljinović.

3 Dio *S. Michiel de Casgliun* kao da nije Jelićev rukopis.

4 AMS, arhiv L. Jelića, poz. Spalatensia, VII/4, terenski notes (Skizzenbuch) A, list 40r.

1 The toponym Marjan is of predial origin, taken from the Roman cognomen Marinianus (Marinus). Skok 1952, pp. 22-23; Novak G. 1957, p. 530; Rapanić 1980, pp. 24-26.

2 AMS, L. Jelić Archives, pos. Spalatensia, VII/4, field notebook (Skizzenbuch) A, sheet 39r: "Cathedral land - Kašiuн knoll (Meje). Labourer Lovre Bamba Tomić - tell Marko Širišćević, prefect of Cathedral Chapter. (Lovre, Duje Bamba Tomić) Marin Bone, Ivan Dumanić. The latter two were probably also labourers. The Tomić family from Veli varoš was nicknamed Bamba, so the knoll was probably called Bambina glavica after them. Kalogjerà 1923/6, p. 2; Vidović 1965, p. 14; Buškariol 1988, p. 18 - here it incorrectly states that Bamba was the nickname of the Aljinović family.

3 Part of "S. Michiel de Casgliun" appears as though it is not Jelić's handwriting.



Slika 1.
Jelićeva skica ploče s Bambine glavice i čestice s jednobrodnom crkvom

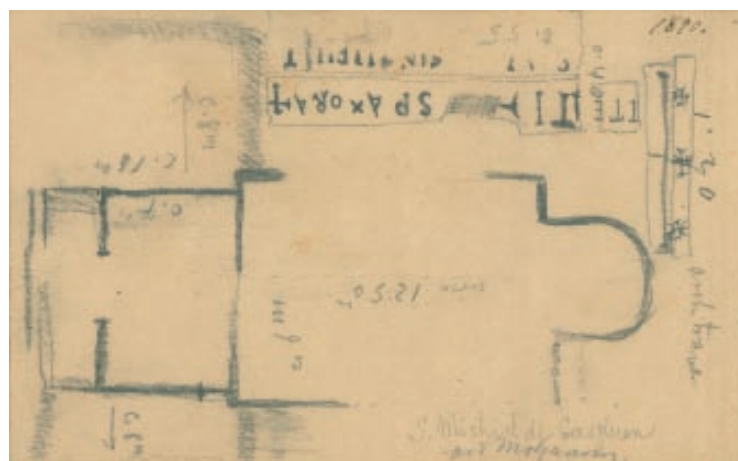
Figure 1.
Jelić's sketch of the slab from Bambina glavica and the lot with single-nave church

U vezi s tim je Jelićev zapis na poledini istog lista (40v): *Mislim da crkvice (S. Jure ili Gospina vulgo) na glavici Kašjun, jeste crkva S. Cassianus, koja se spominje u listini 1096 v. Doc. p. 177. V. Codex dipl.*⁵

U drugom pak terenskom notesu (B, I. 3v) Jelić je ponovno skicirao spomenuti nadvratnik s natpisom i datirao ga u VII. stoljeće: *Cassion. VII s. (sl. 3).*⁶

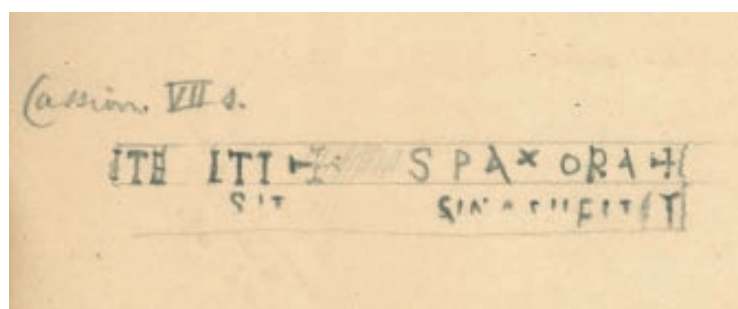
Iz navedenih bilježaka može se zaključiti:

1. Jelić je 1890. obišao područje Kašjuna na Mejama i na glavici, danas poznatoj kao Bambina glavica, našao i skicirao ulomak ploče ukrašen pletetom (A, I. 39r)



Slika 2.
Jelićeva skica jednobrodne crkve i dvaju nadvratnika

Figure 2.
Jelić's sketch of single-nave church and two architraves



Slika 3.
Jelićeva skica nadvratnika s natpisom

Figure 3.
Jelić's sketch of the architrave with inscription

4. *Our Lady of Sturine or cliff above Sea (sketch) - on south of land of Mikula Španjolo and Tome Matacin (labourers; owner Kaugrosović)*
(beneath sketch of this position, marked with cross:) *Matacin, Španjolo, Sea*

(on top:) *Writing in wall of master Ivan Mužinić Čusela.*⁴

Jelić's note on the back of the same sheet (40v) pertains to this: "I believe the small church (St. George's or, popularly, Our Lady) on the Kašjun knoll is the Church of St. Cassianus, which is mentioned in the scroll 1096 v. Doc. p. 177. V. Codex dipl."⁵

In the other field notebook (B, I. 3v), Jelić once more sketched the aforementioned architrave with inscription and dated it to the

5 Dokument se nalazi u *Documenta* F. Račkog na str. 177, a ne u Kukuljevićevu *Codexu*, gdje je objavljen na str. 149 i uz dataciju oko godine 1075. U Stipišićevu i Šamšalovićevu izdanju iz 1967. objavljen je na str. 194 i datiran poslije 1090. godine. U vezi s identifikiranjem toponimâ iz tog dokumenta vidi Petrić 1984, str. 13. Da je crkva na Kašjunima bila posvećena sv. Kasijanu, piše i Delalle [1923], str. 14.

6 AMS, arhiv L. Jelića, poz. Spalatensia, VII/4, terenski notes (Skizzenbuch) B, list 3v.

4 AMS, L. Jelić Archives, pos. Spalatensia, VII/4, field notebook (*Skizzenbuch*) A, sheet 40r.

5 The document can be found in Rački's *Documenta* on p. 177, and not in Kukuljević's *Codex* where it was published on p. 149 with dating at roughly 1075. In the Stipišić and Šamšalović edition of 1967, it was published on p. 194 and dated after 1090. With reference to identification of the toponyms in the document, see Petrić 1984, p. 13. Delalle also wrote that the church at Kašjuni was dedicated St. Cassian [1923], p. 14.

2. na čestici zemlje nekog Jelačića, a tada Ćusele, bili su ostaci jednobrodne crkve (A, I. 39r-v)
3. u ogradnom zidu te zemlje bili su uzidani razni ulomci, a među njima i dva križa (A, I. 39r)
4. crkvi je pripadao nadvratnik s tri križa (A, I. 39r-v)
5. crkvi je pripadao i nadvratnik s natpisom (*pismo*) uzidan u ogradni zid majstora Ivana Mužinića zvanog Ćusela (A, I. 39r-v, 40r)
6. taj nadvratnik datira u VII. stoljeće (B, I. 3v)
7. uz crkvu su bili sačuvani zidovi neke druge građevine (A, I. 39v)
8. na lokalitetu je bilo rimskih opeka bez pečata (A, I. 39r)
9. Jelić nije siguran u naziv crkvice na Jelačićevoj zemlji pa je naziva Sv. Mihovinom (A, I. 39v), odnosno Sv. Jerom ili Gospinom crkvom (A, I. 40r-v). Pomišlja čak da se radi o crkvi sv. Kasijana navedenoj u popisu zemalja sastavljenom nakon godine 1090., a koje je stekao samostan sv. Petra u Selu. To je, međutim, crkva na današnjem splitskom predjelu Sukoišan, koji je po njoj dobio ime.⁷

1. Nalazi s pleterom iz crkve sv. Mihovila na Bambinoj glavici

Ulomak ploče s pleterom nađen na Bambinoj glavici pripadao je crkvi sv. Mihovila koja je bila na njezinu vrhu, a u dokumentima se prvi put javlja 1226. godine.⁸ S nazivom *de Castellione* spominje se godine 1343.,⁹ a dobila ga je po obližnjem nadbiskupovom kaštelu po kojem je to područje prozvano Kašjun, odnosno Kašjuni.¹⁰ Godine 1400. u njoj je svoje sjedište imala bratovština sv. Mihovila.¹¹ Ne znamo dokad je bratovština ostala u toj crkvi,

seventh century: *Cassion. VII s.* (Fig. 3).⁶

Based on these notes, the following conclusions can be drawn:

1. In 1890, Jelić toured the area of Kašjuni at Meje and on the knoll, today called Bambina glavica, and found and sketched a fragment of a slab decorated with a braid work design (A, I. 39r-v)
2. the remains of a single-nave church were on a piece of land belonging to a certain Jelačić, and then Ćusela (A, I. 39r-v)
3. various fragments were built into the fence wall of this land, among them two crosses (A, I. 39r)
4. an architrave with three crosses belonged to the church (A, I. 39r-v)
5. a lentil with inscription ("writing") built into the fence wall of master Ivan Mužinić, called Ćusela, also belonged to the church (A, I. 39r-v, 40r)
6. this architrave has been dated to the seventh century (B, I. 3v)
7. the preserved walls of another structure were alongside the church (A, I. 39v)
8. there were unstamped Roman bricks at the site (A, I. 39r)
9. Jelić was uncertain as to the name of the small church on Jelačić's land so he called it St. Michael's (A, I. 39v), and St. Jerome's or the Church of Our Lady (A, I. 40r-v). He even thought that it may be the Church of St. Cassian recorded in the land census compiled after 1090, which was acquired by the Monastery of St. Peter in Selu. This church, however, is in today's neighbourhood of Sukoišan in Split, which was named after it.⁷

1. Finds with braid work decoration from the Church of St. Michael at Bamba glavica

The fragment of a slab with braid work design found at Bambina glavica belonged to the Church of St. Michael situated atop this knoll, which was first recorded in a document dated 1226.⁸ It is mentioned under the name *de Castellione* in 1343,⁹ and it derived this designation from the nearby archbishop's castle, after which

7 Buškariol 1984, str. 81, 83-84.

8 Smičiklas 1905, str. 260: *terram que est in Murmiano sub sancto Michaelae*. Frane Buškariol je upozorio da se *ecclesiam sancti Michaelis in collibus* spomenuta u ispravi iz 1173. (Smičiklas 1904, str. 133) ne odnosi na splitsku, nego na kaštelansku crkvu (Buškariol 1988, str. 23). Perislav Petrić, međutim, i dalje misli da je riječ o crkvi na Marjanu (Petrić 2001, str. 84). Iz konteksta isprave ipak je očito da se Sv. Mihovil *in collibus* nalazi u širem području crkve sv. Mihovila *in Sabulo*, tj. sv. Mihovila *de arena*, pa je vjerojatno riječ o crkvi sv. Mihovila od Lažana koja je podignuta na jednoj hridini (Omašić 1986, str. 39-40). Pišući o crkvi sv. Mihovila *de arena*, Katić se nije izjasnio glede Sv. Mihovila *de collibus*, ali ga nije smjestio ni u Split pa se čini da je i on pomišljao kako pripada kaštelanskom prostoru. Katić L. 1954, str. 59.

9 Stipišić 2002, str. 234: *terra posita ad Mergnanum ... prope ecclesiam sancti Michaelis de Castellione*. Crkva sv. Mihovila koja se spominje u dokumentima iz 1342. i 1344. (str. 128, 306) odnosi se na crkvu sv. Mihovila *de arena* ili *de Slano* u Solinu. O njoj Katić L. 1954, str. 53-68; Piteša, Marijanović, Šarić, Marasović 1992, str. 114-115 - autor kataloške jedinice A. Piteša.

10 NAS, KAS, br. 192, montanej beneficijâ splitskog kaptola iz 1576, I. 18v (dio montaneja Sv. Marije *de moris*). Kalogjerà 1923/6, str. 2; Petrić 1985, str. 83; Petrić 2001, str. 83-84. O tom nadbiskupovom kaštelu ne znamo ništa pobliže, ali se na temelju toponima *Castilna* u popisu zemalja samostana sv. Benedikta, koji se datira nakon 1119., može zaključiti da je bio podignut prije te godine (Novak V. 1926, str. 8; Petrić 1984b, str. 15). Zanimljivo je da se ovaj toponim javlja čak i u vezi s crkvom sv. Jere: 1589. spominje se jedno zemljište *vicino a San Gironimo delle Casglion*. Fisković C. 1976, str. 311.

11 Rismondo V. 1977, str. 209, 216 (*de Castillione*). Sljedeći spomeni su 4. I. i 2. II. 1412. DAZd, stara splitska općina, kut. 5, sv. 16, sveščić 1, I. 51r, 60r. Rismondo V. 1974, str. 26; u originalu dokumenta iz veljače piše *de Cossoligion*.

6 AMS, L. Jelić Archives, pos. Spalatensia, VII/4, field notebook (Skizzenbuch) B, sheet 3v.

7 Buškariol 1984, pp. 81, 83-84.

8 Smičiklas 1905, p. 260: *terram que est in Murmiano sub sancto Michaelae*. Frane Buškariol pointed out that the *ecclesiam sancti Michaelis in collibus* mentioned in the document of 1173 (Smičiklas 1904, p. 133) refers not to the Split but the Kaštel church (Buškariol 1988, p. 23). Perislav Petrić, however, maintained that it referred to the church on Marjan (Petrić 2001, p. 84). Based on the context of the document, it is nevertheless apparent that St. Michael *in collibus* is located in the broader territory of the Church of St. Michael *in Sabulo*, i.e. St. Michael *de arena*, so it probably refers to the Church of St. Michael of Lažane which was erected on a seaside cliff (Omašić 1986, pp. 39-40.) Writing about the Church of St. Michael *de arena*, Katić did not take a position on St. Michael *de collibus*, but he did not locate it in Split, so it would appear that he also thought it belonged in the Kaštel area. Katić L. 1954, p. 59.

9 Stipišić 2002, p. 234: *terra posita ad Mergnanum ... prope ecclesiam sancti Michaelis de Castellione*. The Church of St. Michael mentioned in the documents of 1342 and 1344 (pp. 128, 306) refers to the Church of St. Michael *de arena* or *de Slano* in Solin. On it, see L. 1954, pp. 53-68; Piteša, Marijanović, Šarić, Marasović 1992, pp. 114-115 - author of catalogue entry A. Piteša.

ali ju je napustila prije ožujka 1603., kad je vizitator M. Priuli ne nalazi ondje, nego u istoimenoj crkvi u gradu,¹² a godine 1604. isto bilježi i nadbiskup de Dominis.¹³ Prema Foconijevoj vizitaciji iz 1578. i Priulijevoj iz 1603. crkva na Bambinoj glavici bila je pod krovom i u dobrom stanju,¹⁴ ali je na karti splitsko-solinskoga polja ing. Z. Calergija iz 1675. nabrojena među crkvama koje su većim dijelom bile srušene.¹⁵ Zapuštenu i bez krova zatekao ju je nadbiskup Cosmi za vizitacije 1683.,¹⁶ a tako je prikazana u kaptolskim katasticima iz 1702. i 1793. godine.¹⁷ Crkva je ucrtana i na katastarskom planu Splita iz godine 1831., u čijem je protokolu zgradâ upisana kao ruševina neimenovane kapele.¹⁸ Označena je na arheološkoj karti Solina i okolice iz 1894., a uz nju je upisano *Košljun*.¹⁹ Uz legendu *Ruševina* označena je na planu grada iz 1914. godine,²⁰ a njezini se zadnji tragovi, odnosno ostaci starih zidova spominju 1923. i 1932. godine.²¹ U novije vrijeme s nesigurnošću su joj pripisani ostaci nekih zidova.²²

O točnom vremenu gradnje crkve sv. Mihovila na Bambinoj glavici²³ nije moguće reći ništa pouzdano, ali se na temelju veoma oštećenog ulomka oltarne ograde koji je nacrtao Jelić, a čiju je fotografiju objavio F. Buškariol²⁴ (sl. 4), može zaključiti da je bila predromanička. Prihvatimo li pak Buškariolovu dataciju ploče u drugu polovinu IX. st.,²⁵ onda dobivamo za sada najstariju

this entire area was called Kašjun, or Kašjuni.¹⁰ In 1400, the Fraternity of St. Michael had its headquarters in this church.¹¹ There is no knowledge of how long the fraternity remained in that church, but it had departed thence prior to March 1603, when the visitor M. Priuli did not find it here but in a church of the same name in the city,¹² while in 1604 the same situation was recorded by Archbishop de Dominis.¹³ According to Foconi's visitation in 1578 and Priuli's in 1603, the church at Bambina glavica had a roof and was in sound condition,¹⁴ but on the map of the Split/Solin field drafted by the engineer. Z. Calergi in 1675, it was counted among the churches which were largely in disrepair.¹⁵ It was found abandoned and roofless by Archbishop Cosmi during his visitation in 1683,¹⁶ and that it how it was shown in the cathedral district's property registers in 1702 and 1793.¹⁷ The church was also drawn into the cadastral map of Split in 1831, registered as the ruins of an unnamed chapel in the protocol of buildings.¹⁸ It is marked on the archaeological map of Solin and its environs of 1894, and next to it *Košljun* is written.¹⁹ Accompanied by the legend "Ruin", it is marked

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- 12 Vatikanski arhiv - Rim, Congr. vescovi e regolari, visita ap., 80, l. 177r, 241v. Fisković I. 1970, str. 182, bilj. 55; Fisković C. 1965-1966, str. 14, bilj. 8.
- 13 Fisković C. 1971, str. 124, 132, bilj. 31.
- 14 Arhiv HAZU - Zagreb, sign. II d 81 (Foconijevo vizitacija), l. 11r: *Ecclesia bene conditionata. Sed teneatur clausa*; isti odlomak prepisan u Cosmijevoj vizitaciji u NAS, S, br. 47, l. 18v. Vatikanski arhiv - Rim, Congr. vescovi e regolari, visita ap., 80 (Priulijeva vizitacija), l. 242r. Fisković I. 1970, str. 182, bilj. 55; Fisković C. 1965-1966, str. 14, bilj. 8.
- 15 DAZd, mape Grimani, br. 96: 2119, *San Michiel di Glauizza*. Katić L. 1950, str. 88.
- 16 NAS, S, br. 47, l. 17r, 9. l. 1683: *S.ti Michaelis, beneficium Venerabilis Capituli, estq. detecta, et nuda*.
- 17 NAS, KAS, br. 202, katastik iz 1702. koji je izradio F. Danza; na str. 52 crtež Bambine glavice, a na str. 53 legenda: *Collina di San Michiele ... posta nel Marian*. NAS, KAS, br. 200, katastik iz 1793. koji je izradio mjernik F. Muljačić; na l. 191v - crtež Bambine glavice, a na l. 192r legenda: *Collo detto S:n Michele, ove al presente nella sommità di detto Colle tra gli Grebani vi esiste la Chiesa scoperta di S:n Michele*.
- 18 DAS, Arhiv mapa za Istru i Dalmaciju, katastarski plan Splita, br. 595, list XIV - Veli varoš; protokol zgrada, br. 37: *Ruina di capella*.
- 19 *Arheološka karta Solina i okolice* objavljena je kao T. I. u Jelić, Bulić, Rutar 1894. i kao T. II. u BASD XXV, Spalato 1902. O izdanjima ove karte koja izrađena pod Jelićevim nadzorom vidi Duplančić 1995. (1996), str. 301, bilj. 39.
- 20 Split [1926]; iako na planu piše *stanje god. 1914*, on je tiskan 1926. jer su na njemu uneseni rezultati natječaja za regulacijski plan grada iz 1925. godine. Tušek 1994, str. 38-39, sl. 2.
- 21 Kalogerà 1923/6, str. 2; Karaman 1932, str. 26.
- 22 Buškariol 1988, str. 21.
- 23 Posljednjih je desetljeća na glavici nađeno ulomaka prethistorijske i antičke keramike. Fisković I. 1970, str. 183, bilj. 59; Buškariol 1988, str. 19.
- 24 Buškariol 1988, str. 19. Stara fototeka Arheološkog muzeja (staklene ploče), br. 67 e.
- 25 Buškariol 1988, str. 20.

- 10 NAS, KAS, no. 192, montaneum of benefices of Split's cathedral chapter of 1576, l. 18v (part of the montaneum of St. Mary *de moris*). Kalogerà 1923/6, p. 2; Petrić 1985, p. 83; Petrić 2001, pp. 83-84. No details are known of the archbishop's castle, but based on the toponym *Castilna* in the register of lands of the Monastery of St. Benedict, dated after 1119, it may be concluded that it was built prior to this year (Novak V. 1926, p. 8; Petrić 1984b, p. 15). It is interesting that this toponym even appears in association with the Church of St. Jerome: in 1589 there was mention of a piece of land *vicino a San Gironimo delle Casglion*. Fisković C. 1976, p. 311.
- 11 Rismondo V. 1977, p. 209, 216 (*de Castilliono*). It is next mentioned in 4. l. and 2. ll. 1412. DAZd, old municipality of Split, box 5, vol. 16, roll 1, l. 51r, 60r. Rismondo V. 1974, p. 26; in the original of the document of February it states *de Cossoligion*.
- 12 Vatican Archives - Rome, Congr. vescovi e regolari, visita ap., 80, l. 177r, 241v. Fisković I. 1970, p. 182, note 55; Fisković C. 1965-1966, p. 14, note 8.
- 13 Fisković C. 1971, pp. 124, 132, note 31.
- 14 Archives of the Croatian Academy of Arts and Science (HAZU) - Zagreb, sign. II d 81 (Foconi's visitation), l. 11r: *Ecclesia bene conditionata. Sed teneatur clausa*; the same excerpt is transcribed in Cosmi's visitation in NAS, S, no. 47, l. 18v. Vatican Archives - Rome, Congr. vescovi e regolari, visita ap., 80 (Priuli's visitation), l. 242r. Fisković I. 1970, p. 182, note 55; Fisković C. 1965-1966, p. 14, note 8.
- 15 DAZd, Grimani folders, no. 96: 2119, *San Michiel di Glauizza*. Katić L. 1950, p. 88.
- 16 NAS, S, no. 47, l. 17r, 9. l. 1683: *S.ti Michaelis, beneficium Venerabilis Capituli, estq. detecta, et nuda*.
- 17 NAS, KAS, no. 202, property register of 1702 drawn up by F. Danza; on p. 52 sketch of Bambina glavica, with, on p. 53, the legend: *Collina di San Michiele ... posta nel Marian*. NAS, KAS, no. 200, property register of 1793, drawn up by surveyor F. Muljačić; on l. 191v - sketch of Bambina glavica, and on l. 192r the legend: *Collo detto S:n Michele, ove al presente nella sommità di detto Colle tra gli Grebani vi esiste la Chiesa scoperta di S:n Michele*.
- 18 DAS, Archives of folders for Istria and Dalmatia, cadastral map of Split, no. 595, sheet XIV - Veli varoš; protocol of buildings, no. 37: *Ruina di capella*.
- 19 The 'Archaeological map of Solin and its environs' was published as T. I. in Jelić, Bulić, Rutar 1894, and as T. II in BASD XXV, Spalato 1902. On the editions of this map made under Jelić's supervision, see Duplančić 1995 (1996), p. 301, note 39.



Slika 4.
Ulomak oltarne ograde iz crkve sv.
Mihovila

Figure 4.
Fragment of altar screen from
Church of St. Michael

vremensku granicu izgradnje crkve. Ulomak je 1895. nabavilo društvo *Bihać*, u čijem je katalogu B inventariziran pod br. 8: *Ploča uresom na zavijene prutiće*,²⁶ i prenijelo ga u Arheološki muzej u kojem je imalo svoje sjedište. Tijekom vremena spomeniku se zameo trag jer ga nema ni u Arheološkome muzeju ni u Muzeju hrvatskih arheoloških spomenika, u koji je prebačen najveći dio *Bihaćeve* zbirke, pa je za sada poznat jedino na temelju stare dokumentacije. U nju, osim spomenutog crteža i fotografije, spada i otisak dijela ornamenta na papiru (tzv. *abklatsch*)²⁷ i stara fotografska snimka na kojoj su još tri spomenika s područja Kašjuna (sl. 5).²⁸

Iako je Jelićevom bilješkom uz skicu ulomak ploče jasno ubiciran na Bambinu glavicu, podatak o mjestu nalaza u imovniku *Bihaća* i na otisku na papiru upućuju na širi prostor, tj. na Kašjune.

on the city map of 1914,²⁰ while its final traces - the remains of old walls - are mentioned in 1923 and 1932.²¹ The remains of some walls were attributed to it with some uncertainty in recent years.²²

Nothing reliable can be said of the precise time of construction of the Church of St. Michael at Bambina glavica,²³ but based on a severely damaged fragment of an altar screen drawn by Jelić, a photograph of which was published by F. Buškariol²⁴ (Fig. 4), one may conclude that it was pre-Romanesque. If Buškariol's dating of the slab to the second half of the nine century²⁵ is accepted, then this is the oldest chronological limit for the church's construction thus far. The fragment was acquired in 1895 by the Bihać Society, and in the Society's catalogue B is inventoried under no. 8: "Slab decorated with intertwined bands"²⁶ The Society then conveyed the slab to the Archaeological Museum, where it had its headquarters. Over time the monument vanished without a trace, for it is neither in the Archaeological Museum nor in the Museum of Croatian Archaeological Monuments, whence most of the Bihać collection was moved, so now all that is known of it comes from old documentation. The latter includes, besides the aforementioned sketch and photograph, an impression of part of the ornament on paper (a so-called *abklatsch*)²⁷ and an old photograph with three other monuments from the Kašjun area (Fig. 5).²⁸

Even though the slab was clearly located on Bambina glavica by means of Jelić's note accompanied by the sketch, information on the find-site in the directory of the Bihać Society and on the

20 Split [1926]; although on the map it reads "status as at 1914" it was printed in 1926, because it contains the results of the tender for a regulation map of the city conducted in 1925. Tušek 1994, pp. 38-39, Fig. 2

21 Kalogjerà 1923/6, p. 2; Karaman 1932, p. 26.

22 Buškariol 1988, p. 21.

23 In recent decades fragments of prehistoric and Classical-era pottery were found on the knoll. Fisković I. 1970, p. 183, note 59; Buškariol 1988, p. 19.

24 Buškariol 1988, p. 19. Old Photograph Archives of the Archaeological Museum (glass plates), no. 67 e.

25 Buškariol 1988, p. 20.

26 The catalogue is kept in the Museum of Croatian Archaeological Monuments in Split. The find-site for this and the preceding two numbers is written as "Kašjun" (*Spljeta*), with the note: "taken from the site, 1.30 forints spent for transfer".

27 AMS, collection of paper impressions, impressions of monuments of the Bihać Society. On it, Jelić (?) recorded: *EB 8 Kašjun Sukošan*, but later the second word was stricken through.

28 AMS Old Photograph Archives (glass plates), no. 204 c. The Bihać inventory numbers can be seen on the monuments, and the inventory number of the Archaeological Museum on the inscription. The photograph was taken at around 1897, for in its upper right-hand corner one can see the fragment of the Roman-era sarcophagus that was built into the wall beneath the northern window on the western wall of the Tusculum in Solin, which was built in 1897/1898. This sarcophagus fragment was published with the notation that it was found in Solin (Cambi 1988, p. 150, Fig. on p. 149), but this is not accurate because on his paper impression Bulić wrote "From the bell-tower for the Museum" which means that it was removed from the campanile of the Cathedral of St. Dominus during its restoration. The impression is held in the AMS.

26 Katalog se čuva u Muzeju hrvatskih arheoloških spomenika u Splitu. Kao mjesto nalaza za ovaj i prethodna dva broja upisan je „Kašjun“ (*Spljeta*), uz napomenu: *dignuto s mjesta a za prenos potrošeno forinta 1.30.*

27 AMS, zbirka otisaka na papiru, otisci spomenika društva *Bihać*. Na njemu je Jelić (?) zabilježio: *EB 8 Kašjun Sukošan*, ali je poslije drugu riječ prekrizio.

28 Stara fototeka AMS (staklene ploče), br. 204 c. Na spomenicima se vide *Bihaćevi* inventarni brojevi, a na natpisu inventarni br. Arheološkog muzeja. Snimka je nastala oko godine 1897. jer je na njoj u gornjem desnom kutu ulomak antičkog sarkofaga koji je uzidan ispod sjevernog prozora na zapadnom zidu solinskog Tusculuma, koji je građen 1897.-1898. godine. Taj ulomak sarkofaga objavljen je uz naznaku da je nađen u Solinu (Cambi 1988, str. 150, sl. na str. 149), ali to nije točno, jer je Bulić na njegovu otisku na papiru zapisao *Iz zvonika za Muzej*, što znači da je bio izvađen iz zvonika katedrale sv. Duje prigodom njegove restauracije. Otisak se čuva u AMS-u.



Slika 5.
Nalazi s Kašjuna snimljeni oko 1897.

Figure 5.
Finds from Kašjuni recorded at around 1897

Budući da su spomenici o kojima će biti govora u nastavku ovog rada također spominjani kao nalazi s Kašjuna, pa su zato dovođeni u vezu s crkvom sv. Mihovila, potrebno se osvrnuti na stariju literaturu koja je poslužila novijim raspravama.²⁹

1894. L. Jelić u *Vodji po Spljetu i Solinu* piše: *Nastaviv zapadno, stigne se na ravnu glavicu Košljun, gdje se vide ruševine jedne crkve iz osmoga vieka.*³⁰

1895. don F. Bulić u izvještaju na drugoj godišnjoj skupštini *Bihaća* kaže: *Dalle rovine di Košljun, alle pendici del monte Marjan, furono estratti varii frammenti architettonici ed epigrafici dell'ottavo secolo.*³¹ U hrvatskom izdanju zapisnika tekst je malo drukčiji i nema datacije nalaza: *I na Košljunu, na podnožju brda Marjana, se tražilo, gdje već prije bio našast komad nadpisa, sada u muzeju, te se u ruševinama crkvice našao nadvratnik uz druge ornamentalne komade.*³² U natuknicama za govor Bulić je zapisao: *Košljun. Društvo se okoristilo jednom komičnom prigodom, da iztraži donekle ruševine crkvice na Košljunu, gdje već prije bio našast jedan komad nadpisa, sada u muzeju, te se našao nadvratnik s križima, uz druge ornamentalne komade.*³³

1928. Bulić kratko piše: *I na cijelom podnožju brda Marjana ... nađeno je tragova mnogim crkvama iz staroga doba, kano n. pr. fragmenti pleterne ornamentike na Košljunu ...*³⁴

paper impression indicate a broader area, i.e. Kašjuni. Since the monuments covered further in this paper are also mentioned as finds from Kašjuni, which is why they are associated with the Church of St. Michael, it is necessary to consult the older literature which served more recent discussions.²⁹

In 1894, L. Jelić, in his 'Guide to Split and Solin' (*Vodja po Spljetu i Solinu*) wrote: "Continuing westward, one reaches the flattened knoll called *Košljun*, where one can see the ruins of an eighth-century church."³⁰

In 1895, Fr. F. Bulić, in the report delivered at the second annual assembly of the Bihać Society, stated: "*Dalle rovine di Košljun, alle pendici del monte Marjan, furono estratti varii frammenti architettonici ed epigrafici dell'ottavo secolo.*"³¹ In the Croatian edition of the minutes, the text is slightly different and the find is not dated: "And at Košljun, at the foot of Marjan, a search was conducted where a piece of the inscription, now in the museum, was previously found, and in the ruins of the church an architrave was found together with other ornamented pieces."³² In the notes for his speech, Bulić wrote: "*Košljun.* The Society exploited a comical occasion to explore the somewhat dilapidated church at Košljun, where a piece of the inscription, now in the museum, was previously found, and an architrave with crosses, with other ornamental pieces, was found."³³

29 Problem odnosa nalaza s Kašjuna s drugim okolnim crkvama uočio je već Buškariol (1988, str. 20), premda je ulomak ploče i nadvratnik s križevima objavio kao nalaze s Bambine glavice.

30 Jelić, Bulić, Rutar 1894, str. 218.

31 Seconda adunanza 1895, str. 179.

32 Bihać 1895, str. 6.

33 AMS, arhiv društva *Bihać*, 1895, br. 13, natuknice za Bulićev govor, l. 3. Duplančić 1982, str. 1063, 1070, bilj. 26.

34 Bulić, Katić [1928], str. 85-86.

29 The problem of the relationship between Kašjuni and the other nearby churches was already observed by Buškariol (1988, p. 20), although he published the slab fragment and architrave with crosses as finds from Bambina glavica.

30 Jelić, Bulić, Rutar 1894, p. 218.

31 Seconda adunanza 1895, p. 179.

32 Bihać 1895, p. 6.

33 AMS, Bihać Society Archives, 1895, no. 13, notes for Bulić's speech, l. 3. Duplančić 1982, p. 1063, 1070, note 26.

1932. Lj. Karaman kaže: *Bliže moru diže se izbrežina Košljun na kojoj se još raspoznaju ostaci starih zidova. Tu je vjerojatno bila stara gradina, valjda još u prehistorijsko doba. Don Frano Bulić je usto našao na Košljunu fragment starohrvatske pleterne skulpture i prag crkve, u kojemu su prosto bila uparana tri križa. To su jamačno ostaci crkvice, koja na tom brijegu bila podignuta u vrijeme hrvatskih narodnih vladara (IX-XI vijek). U kasnije se vrijeme spominje tu crkvice posvećena sv. Mihovilu (XVII. vijek).*³⁵

Iznesenog je razvidno da su autori crkvi sv. Mihovila pripisali ne samo ulomak ploče s pleterom već i nadvrtnik s tri križa, zatim druge ornamentirane spomenike i dio nekog natpisa. Što se tiče vremenskih odrednica, oni su nalaze i crkvu datirali u VIII. st. ili u doba hrvatskih narodnih vladara od IX. do XI. stoljeća. Iz Jelićevih notesa, međutim, jasno je da je samo ploča s pleterom nađena na Bambinoj glavici i da se samo ona vezuje uz Sv. Mihovila. Sukladno tome, ostali nalazi pripadaju drugom, obližnjem lokalitetu.

U *Bihaćevu* katalogu B kao nalaz s Kašjuna inventariziran je pod br. 7: *Podstavak stupa*.³⁶ Budući da je danas zagubljen, jer nije zamijećen ni u Arheološkom muzeju ni u Muzeju hrvatskih arheoloških spomenika, važna je njegova fotografija iz otprilike godine 1897. (sl. 5) te otisak na papiru na kojem je zapisano: *E B, 7 Kašjun*.³⁷ Iz njih je razvidno da je to dio stupa s kapitelom ukrašenim pleterom, a vjerojatno se i na njega odnose Bulićeve riječi o nalazu *varii frammenti architetonici*, odnosno *uz druge ornamentalne komade*. Jelić ga nije nacrtao pa se postavlja pitanje je li nađen na Bambinoj glavici ili na obližnjem lokalitetu. Iako su oba prijedloga moguća, pretpostavljamo da je kapitel pripadao crkvi sv. Mihovila jer se veže uz spomenuti ulomak oltarne ograde, za razliku od susjednog položaja, gdje za sada nisu nađeni spomenici s pleternom ornamentikom.

2. Jednobrodna crkva s apsidom na Kašjunima

Jelićeva skica u notesu A (l. 39r) pokazuje položaj jednobrodne crkve na čestici zemlje koja se ne može uočiti na Bambinoj glavici na katastarskom planu iz godine 1831. S obzirom na oblik čestice, putove s njezine južne i zapadne strane te prezime obrađivača zemlje čini se da je možemo prepoznati u česticama br. 7795 i 7796, koje su bile jedna uz drugu i čiji je vlasnik godine 1831. bila država (*demanij*), a obrađivao ih je kolon Mate Jelačić³⁸ (sl. 6). U obzir bi mogla doći i čestica br. 7785, čiji je vlasnik bio Petar Lisičić, a obrađivao ju je kolon Luka Aržić, ali je isključuje potok s njezine jugoistočne strane, jer ga nema na Jelićevoj skici. Točnost prve pretpostavke potvrđuje preklapanje ispravljene Calergijeve karte

In 1928, Bulić wrote briefly: "Along the entire foot of Marjan Hill ... traces of many churches from the older times were found, such as, e.g. the fragments of braided ornaments at Košljun" ...³⁴

In 1932, Lj. Karaman stated: "Closer to the sea the hillock of Košljun rises, on which the remains of old walls can be discerned. This was probably an old fortification, perhaps as far back as prehistory. Besides this, Fr. Frano Bulić found a fragment of an Early Croatian braided sculpture and the threshold of a church, into which three crosses were simply carved. These are certainly the remains of the small church which was built on this hill during the time of the Croatian national rulers (9th-11th centuries). In later times a small church is mentioned here, dedicated to St. Michael (17th century)."³⁵

Based on these excerpts, it is apparent that these scholars attributed not only the fragment of a slab with braid work but also the architrave with three crosses and the other ornamented monuments and a part of an inscription to the Church of St. Michael. As to the chronological determinants, they dated the finds and the church to the eighth century or the era of the Croatian national rulers from the ninth to eleventh century. Based on Jelić's notebook, however, it is clear only that the slab with braid work decoration was discovered at Bambina glavica, and that only it is associated with St. Michael's. In this regard, the other finds belong to another, nearby site.

In the Bihać catalogue B, a *column base* is inventoried as a find from Kašjuni.³⁶ Since it has been misplaced and not found to this day, for it has not been observed either in the Archaeological Museum nor in the Museum of Croatian Archaeological Monuments, the photograph of it taken at around 1897 (Fig. 5) and the paper impression of it, on which *E B, 7 Kašjun*³⁷ is written, are quite important. From these it is apparent that it is part of a column with a capital decorated by a braid work design, and it is likely that Bulić's comments on the find "*varii frammenti architetonici*", or "together with other ornamented pieces" refer to it. Jelić did not sketch it, so the question arises as to whether it was found at Bambina glavica or at a nearby site. Even though both suggestions are possible, it is assumed that the capital belonged to the Church of St. Michael, because it is associated with the aforementioned altar screen fragment, in contrast to the neighbouring site where thus far no monuments with braid work ornaments have been found.

2. Single-nave church with apse at Kašjuni

Jelić's sketch in notebook A (l. 39r) indicates the position of the single-nave church on the plot which cannot be discerned at Bambina glavica on the cadastral map of 1831. Given the shape of this plot, the paths from its south and west sides and the surname of the person working the land, it would appear that it can be

35 Karaman 1932, str. 26.

36 Vidi bilj. 26.

37 AMS, zbirka otisaka na papiru, otisci spomenika društva *Bihać*.

38 DAS, Arhiv mapa za Istru i Dalmaciju, katastarski plan Splita, br. 595, list XIV - Veli varoš; protokol zemljišta, br. 7795, 7796. Vlasnik čestice br. 7792 bio je Ante Aljinović, koji je kao kolon obrađivao čestice br. 7793 i 7794, koje su bile vlasništvo splitskoga kaptola.

34 Bulić, Katić [1928], pp. 85-86.

35 Karaman 1932, p. 26.

36 See note 26.

37 AMS, paper impression collection, impressions of the Bihać Society's monuments.



Slika 6.

Dio katastarskog plana Marjana iz 1831.

Figure 6.

Part of cadastral map of Marjan from 1831

iz 1675. godine³⁹ (sl. 7) preko katastarskog plana jer se vidi da crkva koju Calergi naziva sv. Pavla (*San Paulo*) i ima br. 2118,⁴⁰ pada na granicu između čestica 7795 i 7796 (sl. 8). Preklapanjem pak današnje satelitske snimke, dostupne putem *Google Earth*, uočiti ćemo da se položaj crkve nalazi zapadno od velikog plastenika (sl. 9). Otprilike na isto mjesto, tj. *pod plastenikom*, crkvu ubicira i P. Petrić.⁴¹

S ovakvom identifikacijom položaja crkve sukladni su Jelićevi podaci o ulomcima i križevima uzidanima u ogradni zid te nalaz rimskih opeka (A, l. 39r). I danas se na tom položaju može vidjeti mnogo ulomaka antičke keramike, amfora i tegula, a u ogradnom zidu obrađeno kamenje s ostacima žbuke pomiješane s tucanom opekam, komadi rimskih crjepova i dio rimskog praga sa žlijebom.

recognized in plots no. 7795 and 7796 which were next to each other and which were owned in 1831 by the state (*demaniium*), and they were worked by husbandman (*colonus*) Mate Jelačić³⁸ (Fig. 6). Also possible is plot no. 7785, which was owned by Petar Lisičić, and worked by husbandman Luka Aržić, but it is disqualified by the stream along its south-east side, for it is not in Jelić's sketch. The accuracy of the first hypothesis is confirmed by superimposing Calergi's corrected map of 1675³⁹ (Fig. 7) on the cadastral plan, for it can be seen that the church, which Calergi called St. Paul's (*San Paulo*), bearing no. 2118,⁴⁰ also falls on the boundary between plots

38 DAS, Archives of folders for Istria and Dalmatia, cadastral map of Split, no. 595, sheet XIV - Veli varoš; protocol of buildings, no. 7795, 7796. The owner of plot no. 7792 was Ante Aljinović, who as a husbandman worked plots no. 7793 and 7794, owned by the Split cathedral chapter.

39 On the work to correct and restore Calergi's map and the ties to the cadastral map of 1831, see Kadi [1999], pp. 83-92. Calergi's corrected map was printed at a scale of 1:20 000; in the lower right-hand corner it reads: "Calergi's map was corrected and restored in 1987 by Marijan Kadi, certified geodesy technician. Original scale of Calergi's map, 1:7 200. Original scale of restored map 1:5 000."

40 Katić L. 1950, p. 88; Petrić 1987, p. 140 - here he corrects the church's titular to St. John the Evangelist.

39 O radu na ispravljanju i obnovi Calergijeve karte te vezama s katastarskim planom iz 1831. vidi Kadi [1999], str. 83-92. Ispravljena Calergijeva karta tiskana je u mjerilu 1:20 000; u donjem desnom kutu: *Calergijevu kartu ispravio i obnovio 1987. godine Kadi Marijan dipl. ing. geod. Originalno mjerilo Calergijeve karte 1:7 200. Originalno mjerilo obnovljene karte 1:5 000.*

40 Katić L. 1950, str. 88; Petrić 1987, str. 140 - tu ispravlja titular crkve u sv. Ivana Evanđelista.

41 Petrić 2001, str. 83.



Slika 7.
Dio ispravljene Calergijeve karte iz
1675.

Figure 7.
Part of Calergi's corrected map of
1675



Slika 8.
Calergijeva karta preklopljena
preko katastarskog plana

Figure 8.
Calergi's map superimposed over
cadastral map

Donedavno je tu bio ulomak ranokršćanskog križa,⁴² koji je našalost nestao⁴³ (sl. 11). Starokršćanskom razdoblju pripadao je i dio nadvratnika s križem, koji je 1899. netko opisao i skicirao te dao don F. Buliću, zajedno s podacima o drugima antičkim nalazima na Kašjunima. Ta bilješka glasi: *Na podnožju brežuljka Košljuna, sa istočne strane, upravo gdje put koji vodi na rt Mrljana*

42 Fisković C. 1979, str. 15-16; ovdje ponovno donosimo njegovu sliku radi cjelovitog uvida u nalaze s Kašjuna. Katić M. 1994, str. 30; Petrić 2001, str. 83 - tu omaškomo kaže da je križ bio između crkava sv. Ivana, sv. Bazilija i sv. Duje, umjesto s njihove istočne strane, a iz teksta se naslućuje da ga je Petrić sklon vezati uz crkvu sv. Duje, koja je u dokumentima zabilježena početkom XII. stoljeća (Novak V. 1926, str. 8; Stipišić 2002, str. 69-70 - spomeni crkve iz 1341.). Crkva je 1578. bila bez krova, a 1579. vizitator Valier kaže da je potpuno srušena - *penitus diruta* (Arhiv HAZU - Zagreb, sign. II-d-81, vizitacija nadbiskupa Foconija, l. 11: *Ecclesia sine tecto*; ovaj dio prepisan je u vizitaciju nadbiskupa S. Cosmija iz 1683. NAS, S, br. 47, l. 18v. Vjerojatno je to izvor Kalogjerina podatka o stanju crkve u XVI. stoljeću. Kalogjerà 1923/5, str. 2; Petrić 2001, str. 82. Po Cosmiju Fisković I. 1970, str. 187, bilj. 78. Vatikanski arhiv - Rim, Congr. vescovi e regolari, visita ap., 80, l. 57v). Na Calergijevoj karti iz godine 1675. nije ucrtana kao ni u kaptolskom katastru iz 1793. godine (NAS, KAS, br. 200, l. 190v - crtež priobalnih zemljišta na položaju Sturine koji se proteže od *Valle detta Casium* do *Seno detto Dujmoviza*. Isto u NAS, KAS, br. 201, l. 187v, ali tu nedostaje produžetak lista na kojemu treba biti uvala Dujmovica). Po Kalogjeri, ruševine Sv. Duje bile su 1923. još uvijek vidljive naljevo od pansiona *Split*. Vjerojatno su to zidine koje se vide na do sada neobjavljenoj fotografiji uvala snimljenoj oko 1900. (sl. 10), tj. prije izgradnje pansiona 1914., i koje se možda naslućuju na fotografiji iz godine 1931. (Piplović 2001, str. 146. Fotografija iz otprilike godine 1900. u fototeci AMS-a). Međutim, na osnovi odnosa između visine nepoznatog muškarca i zida stječe se dojam da po dimenzijama crkvice ne odgovara veličini crkvice kakve su se podizale na Marjanu, a za ogradni zid je previsok. Pravi način gradnje i ujednačena patina kamenja razlikuju ga od drugih ogradnih zidova te upućuju na zaključak da se radi o nekoj važnijoj i starijoj građevini, o kojoj za sada ne možemo reći ništa pouzdano.

43 Katić M. 1994, str. 30, 37, bilj. 12.



Slika 9.
Satelitska snimka položaja
istočno od Bambine glavice

Figure 9.
Satellite photograph of position
east of Bambina glavica

7795 and 7795 (Fig. 8). By superimposing a modern satellite image, available via Google Earth, it can be seen that the church's position is west of a large greenhouse (Fig. 9). P. Petrić located the church at approximately the same spot, i.e. "under the greenhouse".⁴¹

Jelić's data on the fragments and crosses incorporated into the fence wall and the discovery of Roman bricks (A, l. 39r) correspond to this identification of the church's position. Even today many fragments of Roman-era pottery, amphorae and tegulae are visible at this site, as are dressed stones in the fence wall with the remains of mortar mixed with crushed brick, pieces of Roman roof tiles and part of a Roman grooved threshold. Until recently, there was

41 Petrić 2001, p. 83.



Slika 10.
Fotografija uvale Dujmovica oko 1900.

Figure 10.
Photograph of Dujmovica Cove at around 1900



Slika 11.
Starokršćanski križ u ogradnom
zidu

Figure 11.
Early Christian cross in the fence
wall

zakreće kroz potok prema sjeveru, vidi se po putu ulomaka rimskih opeka, od krova, od posuda itd. U jednom zidu vinograda, ima mnogo tesanog bijelog kamena, kamenja sa tragovima vapna, a između ostalog i komad starinskog praga od bijelog kamena sa urezanim križem (crtež) 24/VI 1899.⁴⁴ (sl. 12).

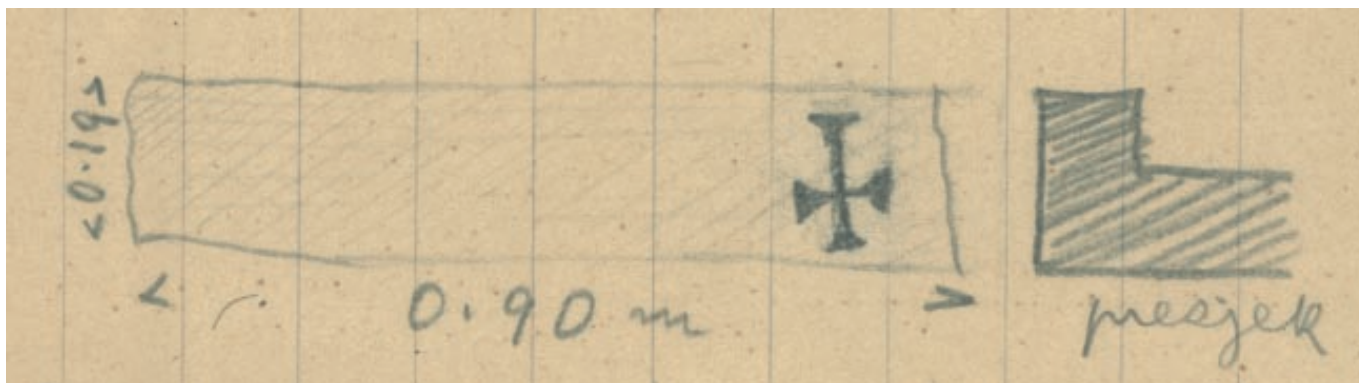
Sudeći po opisu nepoznatog nam autora, on je ulomke rimske keramike zapazio na katastarskoj čestici br. 7571, jer je ona na križanju puta koji vodi prema rtu Marjana (katastarski br. 10052) i puta koji uz potok vodi prema sjeveru te zakreće oko Bambine glavice (katastarski br. 10051). Druga rečenica, u kojoj se nabrajaju razni ulomci u zidu jednog vinograda, čini se kao da se odnosi na istu česticu, ali je vjerojatnije riječ o zidu s križevima koji je nacrtao

a fragment of an Early Christian cross here⁴² which, unfortunately, disappeared⁴³ (Fig. 11). Another item from the Early Christian

42 Fisković C. 1979, pp. 15-16; here its picture is once more provided in the interest of comprehensive insight into the finds from Kašuni. Katić M. 1994, p. 30; Petrić 2001, p. 83 - in an oversight he stated that the cross was between the Churches of St. John, St. Basil and St. Dominus instead of east of them, and from the text one can discern that Petrić favoured linking it to the Church of St. Dominus, which was recorded in documents at the beginning of the twelfth century (Novak V. 1926, p. 8; Stipišić 2002, pp. 69-70 - mentions church of 1341). In 1578 the church had no roof, while in 1579 the visitor Valier said that it had entirely collapsed - *penitus diruta*. (HAZU Archives - Zagreb, sign. II-d-81, visitation of Archbishop Foconi, l. 11r: *Ecclesia sine tecto*; this part was transcribed in the visitation of Archbishop S. Cosmi in 1683. NAS, S, no. 47, l. 18v. This is probably the source of Kalogjera's data on the status of the church in the sixteenth century. Kalogjera 1923/5, p. 2; Petrić 2001, p. 82. According to Cosmi, Fisković I. 1970, p. 187, note 78. Vatican Archives - Rome, Congr. vescovi e regolari, visita ap., 80, l. 57v). It is not drawn on Calergi's map of 1675 nor in the cathedral chapter's property register of 1793 (NAS, KAS, no. 200, l. 190v - drawing of coastal lands at Sturine site extending from *Valle detta Casium* to *Seno detto Dujmoviza*. Same in NAS, KAS, no. 201, l. 187v, but the sheet on which Dujmovica Cove should be is missing). According to Kalogjera, the ruins of St. Dominus were still visible in 1923 left of the *Split* Guesthouse. These are probably the walls seen on the until now unpublished photograph of the cove taken at around 1900 (Fig. 10), i.e. prior to construction of the guesthouse in 1914 and which may be discernible in the photograph taken in 1931 (Piplović 2001, p. 146. Photograph from around 1900 in AMS photo archives). However, due to the relationship between the height of the unidentified man and the wall, the impression is created that it does not correspond to the size of the small churches on Marjan in terms of its dimensions, and it is too high for a fence wall. Its uniform manner of construction and the balanced patina of the stone distinguish it from other fence walls and indicate a more important and older structure about which nothing specific can be stated at this point.

43 Katić M. 1994, p. 30, 37, note 12.

44 Konzervatorski odjel u Splitu, arhiv Dyggve, poz. Split, Marjan - starokršćanski ostaci, br. 181 B; iznad nečitka Dyggveova bilješka (Migotti 1990, str. 34; autorica križ smatra ranokršćanskim). S obzirom na godinu nastanka bilješke, najvjerovatnije ju je netko dao Buliću, koji ju je poslije ustupio Dyggveu pa je tako dospjela u njegov arhiv.



Slika 12.
Starokršćanski nadvratnik s križem nađen 1899.

Figure 12.
Early Christian architrave with cross found in 1899

Jelić (A, 39r) i koji spominje C. Fisković.⁴⁵ Skicirani nadvratnik imao je na prednjoj strani križ proširenih završetaka, bio je dužine 90 i visine 19 cm, dok mu je presjek bio u obliku slova L. S obzirom na dužinu sačuvanog dijela nadvratnika (90 cm) i položaj križa na njemu, čini se da je cijeli nadvratnik imao samo jedan križ, uklesan na sredini, i da je bio dužine 150-160 cm.⁴⁶

Jelić je nacrtao jednobrodnu crkvu s velikom polukružnom, pomalo potkovičastom, apsidom i nartekсом. Dužina joj je bila 12,5 metara, a širina 6 metara, dok je nartekс bio dužine 7 metara. Njegovu širinu nije označio, ali se vidi da je bio uži od broda crkve. Južni i sjeverni zid crkve nisu nacrtani u cijelosti, što znači da nisu bili vidljivi iznad površine zemlje. S obje strane pročelja crkve pružali su se zidovi u dužini od 8 metara, od kojih se onaj sjeverni nastavljao prema zapadu u dužini od 10 metara. Njihova širina i način crtanja govore da su pripadali nekoj drugoj građevini, kao i zidovi nacrtani ispred nartekса. S obzirom na brojne već spomenute antičke nalaze s ovog položaja,⁴⁷ vjerojatno se radi o zidovima rimske rustične vile ili neke druge zgrade na čijem je mjestu poslije podignuta starokršćanska crkva, što je bio veoma čest slučaj. S tim u vezi treba istaknuti mišljenje M. Katića, koji smatra da se toponim *Ad Dianam* na Peutingerianovoj karti ne odnosi na rt Marjana, nego na područje Kašjuna i da se ondje u rimsko doba nalazila putna postaja i svetište posvećeno Diani.⁴⁸

Na Jelićevu crtežu čestice na Kašjunima (A, 39r) pozornost zaslužuje bilješka *crkvica s voltima*, što vjerojatno znači da je apside imala sačuvan barem dio svoda i da je možda bio vidljiv na dijelu crkvenog broda.

era is part of an architrave with cross, which someone described and sketched in 1899 and gave to Fr. F. Bulić with data on other finds dating to Antiquity at Kašjuni. The note reads: "Fragments of Roman brick, from roofs, from vessels, etc. can be seen along the path at the foot of Košljun knoll, on the eastern side, precisely where the path leading to the Mrljan promontory turns across a stream northward. One vineyard wall contains much dressed white stone, stones with traces of limestone, and among other things, a piece of an ancient threshold made of white stone with an engraved cross" (drawing) 24/VI 1899⁴⁴ (Fig. 12).

Judging by the description of this unidentified author, he observed fragments of Roman pottery on cadastral plot no. 7571, for it was on the intersection of the path leading to the Marjan promontory (cadastre no. 10052) and the path leading northward along a stream, which bends around Bambina glavica (cadastre no. 10051). The second sentence, in which various fragments in the wall of a vineyard are listed, appears to refer to the same plot, but it is probably the wall with crosses drawn by Jelić (A, 39r) and mentioned by C. Fisković.⁴⁵ The sketched architrave had a cross with expanded ends on its front; it was 90 cm long and 19 cm high, while its cross-section was L-shaped. Given the length of the preserved part of the lentil (90 cm) and the position of the cross on it, it would appear that the entire architrave had only a single cross, carved in the middle, and that it was roughly 150-160 cm long.⁴⁶

Jelić drew a single-nave church with a large, semi-circular slightly horseshoe-shaped apse and narthex. The length was 12.5 meters, and the width 6 meters, while the narthex was 7 meters long. He did not indicate its width, but it is apparent that it was

45 Fisković C. 1979, str. 16.

46 Pretpostavimo li da je razmak od sredine križa do lijevog ruba nadvratnika bio oko 15 cm, onda je razmak od sredine križa do desnog ruba bio oko 75 cm.

47 Njima treba dodati ulomak antičkog, vjerojatno nadgrobnog natpisa koji je nađen 1902. na Kašjunima, ali bez točnije ubikacije (Bulić 1903, str. 136-137; Buškariol 1988, str. 19). Natpis u muzejskom katalogu natpisa A, br. 3111, a njegova fotografija nije do sada bila objavljena (sl. 13).

48 Katić M. 1994.

44 Conservation Department - Split, Dyggve Archives, pos. Split, Marjan - Early Christian remains, no. 181 B; above Dyggve's illegible note (Migotti 1990, p. 34; the author deems the cross Early Christian). Given the year of emergence of the note, someone probably gave it to Bulić, who later ceded it to Dyggve and it thus made its way into his archives.

45 Fisković C. 1979, p. 16.

46 If it is assumed that the span between the middle of the cross to the left edge of the lentil was approximately 15 cm, then the distance from the middle of the cross to the right edge was 75 cm.



Slika 13.
Ulomak antičkog natpisa nađen
1902. (foto: T. Seser)

Figure 13.
Fragment of Roman-era inscription
found in 1902 (photo: T. Seser)

Od arhitektonskih dijelova crkve Jelić je nacrtao nadvratnik s tri križa i nadvratnik s natpisom. Prvog od njih (A, 39r-v) nabavilo je društvo *Bihać* 1895., u čijem je katalogu B inventariziran pod br. 6: *Prag vrata na po razbijen, na kojemu su tri križa †*.⁴⁹ Poslije je pod br. 21 upisan u katalog srednjovjekovne zbirke S Arheološkog muzeja u kojem se danas čuva. Bulić ga je prvi put spomenuo u natuknicama za govor na drugoj skupštini društva *Bihać*, a njegov crtež objavljen je tek 1970. godine. Zatim je 1988. objavljena njegova fotografija, dok je 1993. ponovno objavljen crtež, ali točniji.⁵⁰

Na prednjoj strani nadvratnika uklesana su tri križa,⁵¹ a na donjoj su usjeci i utor za dvokrilna vrata (sl. 14, 15). Presjek nadvratnika ima oblik slova L.⁵² Buškariol ga je bez točnije datacije nazvao samo predromaničkim,⁵³ a u katalogu ranosrednjovjekovne skulpture iz Arheološkog muzeja tiskanom 1993. datiran je u IX.-X. st.,⁵⁴ dok je 2002. naveden kao spomenik

narrower than the church's nave. The south and north walls of the church were not drawn in their entirety, which means that they were not visible above the surface of the ground. Eight meter-long walls extended from both sides of the church's façade, of which the northern one continued westward over a length of 10 meters. Their width and the manner in which they were drawn indicate that they belonged to some other building, like the walls drawn in front of the narthex. Given the numerous finds from Antiquity at this site already mentioned,⁴⁷ these were probably the walls of a Roman villa rustica or some other building, on whose site an Early Christian church was later raised, which was quite often the case. In this regard, the opinion of M. Katić merits attention, as he deemed the toponym *Ad Dianam* on the Tabula Peutingeriana does not refer to the Marjan promontory but rather the Kašjuni area and that in Roman times it was a way station and shrine dedicated to Diana.⁴⁸

In Jelić's drawing of the plots at Kašjuni (A, 39r), the notation "small church with vaults" merits attention, as it probably means that the apse had at least part of the vault preserved and that it may have been visible on part of the church's nave.

Of the architectural components, Jelić drew an architrave with three crosses and a lentil with inscription. The first of them (A, 39r-v) was obtained by the Bihać Society in 1895. It was inventoried in its catalogue B under no. 6: "Door threshold broken in half, on which there are three crosses †."⁴⁹ Later it was entered under no. 21 in medieval collection S of the Archaeological Museum, in which it is held today. Bulić first mentioned it with the notes to his speech delivered at the second assembly of the Bihać Society, and his sketch was only published in 1970. His photograph was then published in 1988, while in 1993 the sketch was once more published, albeit more accurately.⁵⁰

Three crosses are carved onto the front of the lentil,⁵¹ while the lower side has incisions and a slot for double doors (Fig. 14, 15). The door lentil's cross-section is L-shaped.⁵² Buškariol simply referred to it as pre-Romanesque without more accurate dating,⁵³ but in the medieval sculpture catalogue from the Archaeological Museum printed in 1993,

47 To this one should add the fragment of the Roman-era, probably tomb inscription which was found at Kašjuni in 1902, but without precise location (Bulić 1903, pp. 136-137; Buškariol 1988, p. 19). The inscription is in the museum's inscription catalogue A, no. 3111, but no photograph of it has thus far been published (Fig. 13).

48 Katić M. 1994.

49 See note 26. AMS Old Photograph Archives (glass plates), no. 68 e.

50 Fisković I. 1970, pp. 182-184; Buškariol 1988, pp. 17, 20; Flèche Mourgues, Chevalier, Piteša 1993, pp. 242, 288 - P.VIII. Fig. IV.10 - this sketch was then assumed in Marasović T. 1996, pp. 22, 27 and in Petrić 2001, p. 84.

51 On the carving of crosses on architraves as a permanent memento of unction, i.e. dedication of churches, see Pikunić 2007, pp. 407-414. It is said of the cross on the architrave from the Church of St. Julianna in Split from the eleventh century, that it is "a symbol of the church" (*ecclesie signvm*). Delonga 1997, pp. 16-17.

52 Flèche Mourgues, Chevalier, Piteša 1993, p. 288 - P.VIII. Fig. IV.10 - this drawing mistakenly has the cross-section turned upward. Dimensions of door lentil: length 124,5 cm, width 32 cm, height 23,5 cm.

53 Buškariol 1988, p. 20.

49 Vidi bilj. 26. Stara fototeka AMS (staklene ploče), br. 68 e.

50 Fisković I. 1970, str. 182-184; Buškariol 1988, str. 17, 20; Flèche Mourgues, Chevalier, Piteša 1993, str. 242, 288 - T.VIII. sl. IV.10 - taj crtež preuzet je zatim u Marasović T. 1996, str. 22, 27 i u Petrić 2001, str. 84.

51 O urezivanju križeva na nadvratnike kao trajan spomen na pomazanje, odnosno posvećenje crkve vidi Pikunić 2007, str. 407-414. Na nadvratniku iz crkve sv. Julijane u Splitu iz XI. st. za križ se kaže *znak crkve (ecclesie signvm)*. Delonga 1997, str. 16-17.

52 Flèche Mourgues, Chevalier, Piteša 1993, str. 288 - T.VIII. sl. IV.10 - tu je crtež presjeka krivo okrenut prema gore. Dimenzije nadvratnika su: dužina 124,5 cm, širina 32 cm, visina 23,5 cm.

53 Buškariol 1988, str. 20.

54 Flèche Mourgues, Chevalier, Piteša 1993, str. 242.



Slika 14.
Nadvratnik s tri križa
(foto: T. Seser)

Figure 14.
Architrave with three crosses
(photo: T. Seser)



Slika 15.
Donja strana nadvratnika s tri križa
(foto: T. Seser)

Figure 15.
Lower side of architrave with three crosses
(photo: T. Seser)

iz karolinškog doba.⁵⁵ S obzirom na rustičnost križeva, skloniji smo mišljenju da je nadvratnik izrađen u VIII.-IX. stoljeću. U prilog takvoj dataciji govori izostanak sličnih križeva u starokršćanskoj Saloni⁵⁶ i u ranosrednjovjekovnom Splitu, gdje ih nema na tipičnoj predromaničkoj skulpturi i natpisima.⁵⁷ Nekih križeva s račvastim krajevima ima uklesanih na zidovima Dioklecijanove palače,⁵⁸ ali ih zbog nemogućnosti vremenskog određenja ne možemo uzeti u razmatranje. Nasuprot tome, sličnih križeva nalazimo na obložnicama grobova u okolici Sinja, koji se datiraju u VIII. i IX. stoljeće.⁵⁹

it is dated to the ninth/tenth centuries,⁵⁴ while in 2002 it was cited as a monument from the Carolingian era.⁵⁵ Given the rusticality of the crosses, this author prefers the view that the architrave was made in the eighth/ninth centuries. This dating is backed by the absence of similar crosses in Early Christian Salona⁵⁶ and in early medieval Split, where they are absent from the typical pre-Romanesque sculpture and inscriptions.⁵⁷ Some crosses with split ends are carved into the walls of Diocletian's Palace,⁵⁸ but they cannot be considered due to the impossibility of their chronological determination. By contrast, similar crosses can be found on the liners of graves near Sinj, which have been dated to the eight and ninth centuries.⁵⁹

55 Marasović T. 2002, str. 232.

56 Chevalier, Duval, Flèche Mourgues [i dr.] 1994.

57 Flèche Mourgues, Chevalier, Piteša 1993; Rapanić 1971; Delonga 1997.

58 Rismondo T. 1994, str. 203, 204, 208; neki znakovi mogu biti kasniji od vremena gradnje Palače.

59 Milošević 2008.

54 Flèche Mourgues, Chevalier, Piteša 1993, p. 242.

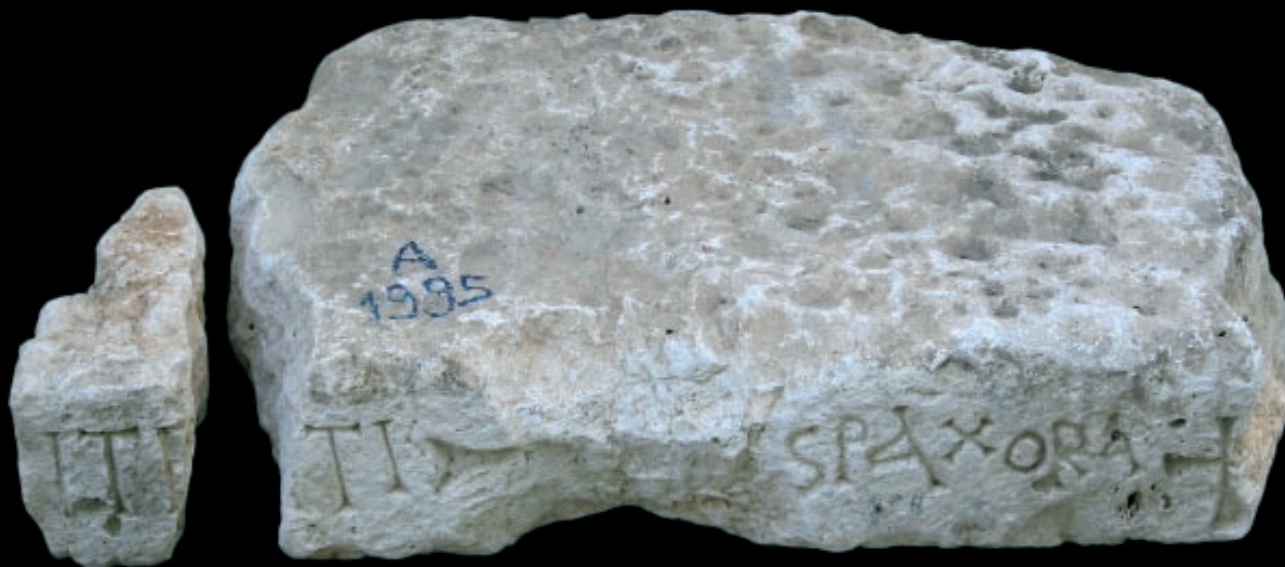
55 Marasović T. 2002, p. 232.

56 Chevalier, Duval, Flèche Mourgues [et al.] 1994.

57 Flèche Mourgues, Chevalier, Piteša 1993; Rapanić 1971; Delonga 1997.

58 Rismondo T. 1994, pp. 203, 204, 208; some symbols may post-date the time of the Palace's construction.

59 Milošević 2008.



Slika 16.
Nadvratnik s natpisom
(foto: T. Seser)

Drugi nadvratnik s natpisom (*pismo*; A, l. 39r-v; B, l. 3v) bio je uzidan u ogradni zid susjedne čestice I. Mužinića (A, l. 40r). Njega je 1894. nabavio Arheološki muzej, u čiji je katalog natpisa A inventariziran pod br. 1995, ali je kao mjesto nalaza upisana Salona.⁶⁰ To, međutim, opovrgavaju ne samo Jelićevi notesi već i jedan od otisaka na papiru na kojem je Jelić zabilježio: 1995 A (*Kašjun*).⁶¹ Kao starokršćanski natpis iz Salone Bulić ga je prvi put objavio u *Bullettinu* 1894., u sveščiću za lipanj,⁶² a zatim u programu Velike gimnazije gdje je naveo da je nađen 1893. godine.⁶³ Takva je objava preuzeta i u dodatku CIL-a III. pod br. 13968.⁶⁴ Zsigurno je na njega mislio Bulić kada je 1895. među nalazima s Kašjuna spomenuo *komad nadpisa, sada u muzeju, odnosno frammenti ... epigrafici*.

Nadvratnik se sastoji od dva dijela (sl. 16). Manji ima trokutasti oblik, a dimenzije su mu: dužina 9,3 cm, širina 21,3 cm, visina 13,5 cm. Veći dio je pravokutnog oblika dužine 60 cm (sačuvani natpisni dio 52 cm), širine 42 cm, a visine 15 cm. Ulomci se ne spajaju jer nedostaje dio između njih. Na oba dijela uklesan je natpis čija su slova različite visine (5,8 - 2,7 cm). Na manjem ulomku vidi se dio jednog slova (N), zatim slovo T i dio drugog slova (R), koje je Jelić čitao kao ITE, a Bulić i izdavači CIL-a kao ITF. Na većem ulomku vidi se najprije dio jednog slova (N), iza toga

Figure 16.
Architrave with inscription
(photo: T. Seser)

The other architrave with inscription (*writing*; A, l. 39r-v; B, l. 3v) was built into the fence wall of the neighbouring plot of I. Mužinić (A, l. 40r). In 1894 it was obtained by the Archaeological Museum, where it was inventoried in the Museum's catalogue A under no. 1995, although the find-site was recorded as Salona.⁶⁰ This, however, is refuted not only by Jelić's notebook but also by one of the impressions on paper on which Jelić recorded: 1995 A (*Kašjun*).⁶¹ As an Early Christian inscription from Salona, Bulić first published it in *Bullettino* in 1894, in the supplemental volume for June,⁶² and then in the curriculum of the Main Gymnasium, where he stated that it had been discovered in 1893.⁶³ This publication was also assumed in the supplement of CIL III under no. 13968.⁶⁴ Bulić was certainly thinking of it when in 1895 he mentioned among the finds from Kašjuni "a piece of an inscription, now in the museum," i.e. "*frammenti ... epigrafici*".

The architrave consists of two components (Fig. 16). The smaller has a triangular shape, and its dimensions are: length - 9.3 cm, width - 21.3 cm, height - 13.5 cm. The larger part is rectangular in form, with a length of 60 cm (preserved inscription section 52 cm), a width of 42 cm, and a height of 15 cm. The fragments cannot be connected, because a piece in their middle is missing. On both parts an inscription is carved, with letters of differing heights (5.8-2.7 cm). On the smaller fragment, part of one letter (N) can be seen,

60 Za natpis je plaćeno 10 soldi.

61 Zbirka otisaka na papiru u AMS, pod istim kataloškim brojem.

62 Bulić 1894b, str. 84: *Su frammento di calcare, di epoca bassa cristiana, ed illeggibile*.

63 Bulić 1894a, str. 593: *Fragm. calc. aet. poster. christ.* Isto u Bulić 1886[1894], str. 593.

64 Mommsen, Hirschfeld, Domaszewski 1902, str. 2268.

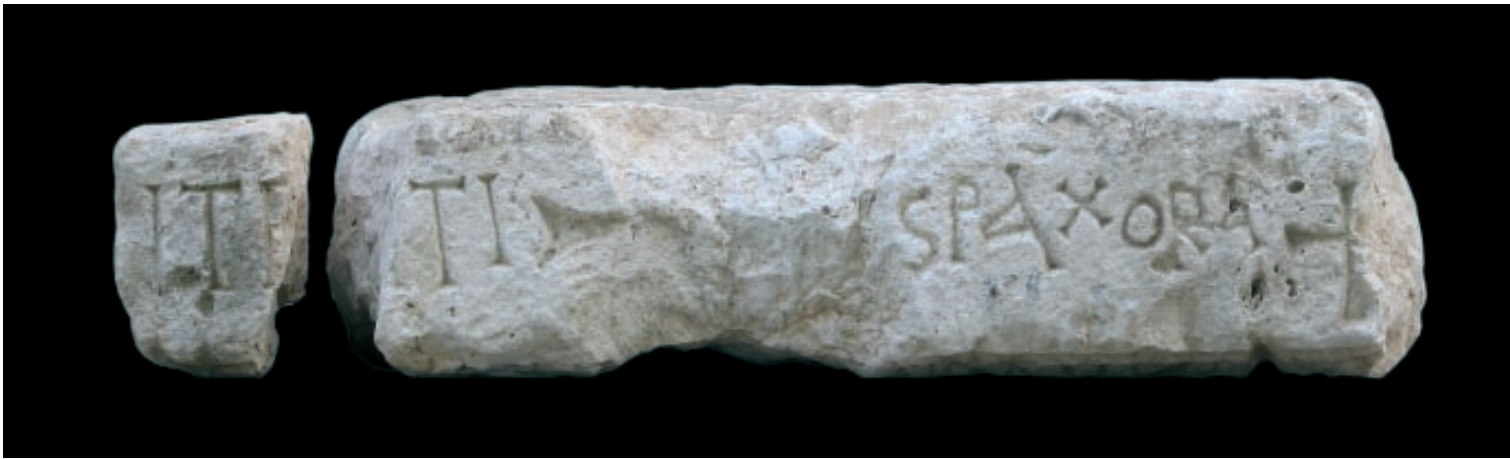
60 10 soldi were paid for the inscription.

61 Collection of paper impressions in the AMS, under the same catalogue number.

62 Bulić 1894b, p. 84: *Su frammento di calcare, di epoca bassa cristiana, ed illeggibile*.

63 Bulić 1894a, p. 593: *Fragm. calc. aet. poster. christ.* Same in Bulić 1886[1894], p. 593.

64 Mommsen, Hirschfeld, Domaszewski 1902, p. 2268.



Slika 17.
Natpis na nadvratniku
(foto: T. Sesar)

Figure 17.
Inscription on architrave
(photo: T. Sesar)



Slika 18.
Natpis na donjem dijelu nadvratnika
(foto: T. Sesar)

Figure 18.
Inscription on lower part of architrave
(photo: T. Sesar)

TI i lijevi krak oštećenog križa, a zatim SPAXORA i jedan križ pa se natpis može rekonstruirati kao: [I]NTR[A]NTI † [BV]S PAX ORA † [...], tj. INTRANTIBVS PAX ORA[...] (sl. 17). Donji dio nadvratnika bio je malo zakošen i profiliran plitkim žlijebom. Na njemu je također bio natpis, ali s manjim slovima (oko 2 cm), od kojih se zbog velikog oštećenja sada raspoznaju samo jedno S i SIN (sl. 18).

Bulić je nadvratnik odredio kao starokršćanski i kao takav uvršten je u CIL.⁶⁵ Starokršćanski su, međutim, samo križevi, dok "razigrana" i neujednačena slova, uncijalno *a* i tekst natpisa upućuju na rani srednji vijek. Uncijalno *a* nije zabilježeno na do

as well as the letter T and part of another letter (R), which Jelić read as ITE, while Bulić and the publishers of CIL read it as ITF. On the larger fragment, first a part of one letter (N) can be seen, followed by TI and the left arm of a damaged cross, and then SPAXORA and a cross, so the inscription can be reconstructed as: [I]NTR[A]NTI † [BV]S PAX ORA † [...], i.e. INTRANTIBVS PAX ORA[...] (Fig. 17). The lower part of the door lentil was slightly tilted and moulded with a shallow groove. It also bore an inscription, but with smaller letters (approximately 2 cm) of which, due to severe damage, only an S and SIN (Fig. 18) can now be recognized.

Bulić defined the architrave as Early Christian and classified it as such in CIL.⁶⁵ However, only the crosses are Early Christian, while

65 Mommsen, Hirschfeld, Domaszewski 1902, str. 2268.

65 Mommsen, Hirschfeld, Domaszewski 1902, p. 2268.

sada objavljenim natpisima ranosrednjovjekovnog Splita,⁶⁶ ali se zato javlja u Zadru na stupu s imenima arhanđela Gabrijela i Mihovila, koji je datiran u prvu polovinu IX. st.,⁶⁷ i na dva ulomka, vjerojatno nadvratnika, koji spadaju u istu skupinu.⁶⁸ Osim toga nalazi se i na ulomku arhitrava oltarne ograde iz Betike na kojem se spominje neki Roctegausus, a datira se također u prvu polovinu IX. stoljeća.⁶⁹ Što se tiče zaziva *Intrantibvs pax*, njega srećemo na luku oltarne ograde iz splitske crkve sv. Trojice, koji se datira u prvu polovinu IX. st.,⁷⁰ odnosno u kraj VIII. ili početak IX. st.⁷¹ i na dijelu kamene grede uzidane u južni zid Dioklecijanove palače, kraj nekadašnje crkve sv. Sofije, a koji se datira u VIII. ili IX. stoljeće.⁷² Sukladno svemu tome smatramo da je starokršćanski nadvratnik s Kašjuna ponovno upotrijebljen u prvoj polovini IX. st., kada mu je dodan natpis.⁷³

3. Titular crkve

Među pitanjima koja se nameću u vezi s crkvom istočno od Bambine glavice svakako je i ono koje se tiče titulara. Odgovor na njega dao je P. Petrić u opširnom radu o marjanskim crkvama dokumentiranom povijesnim izvorima, gdje je iznio da se radi o sv. Ivanu Evanđelistu.⁷⁴ Prije njega je već N. Kalogjerà naslutio da se crkva sv. Ivana nalazila na južnoj strani Marjana te naveo popis njezinog beneficija sastavljen oko godine 1219., u vrijeme arhidakona Grupše.⁷⁵ Ovdje ćemo se ipak još jednom osvrnuti

the "playful" and unequal letters, the uncial *a* and the text of the inscription indicate the Early Middle Ages. The uncial *a* has not yet been observed in the published inscriptions of early medieval Split,⁶⁶ but it did appear in Zadar on a column bearing the name of the archangels Gabriel and Michael, which was dated to the first half of the ninth century,⁶⁷ and on two fragments, probably of an architrave, which belong to the same group.⁶⁸ They can additionally be found on a fragment of the architrave of an altar screen from Baetica on which a certain Roctegausus is mentioned, and also dated to the first half of the ninth century.⁶⁹ As to the invocation *Intrantibvs pax*, it can be found on the arch of the altar screen from the Church of the Holy Trinity in Split, which has been dated to the first half of the ninth century,⁷⁰ or the end of the eighth or early ninth centuries,⁷¹ and on part of the stone beam built into the southern wall of Diocletian's palace, next to the former Church of St. Sophia, which has been dated to the eighth or ninth century.⁷² With all of these considerations in mind, this author believes that the Early Christian door lentil from Kašjuni was once more put to use in the first half of the ninth century, when the inscription was added.⁷³

3. Titular of the church

Among the questions that arise with reference to the church east of Bambina glavica, that concerning its titular is certainly prominent. The answer to it was provided by P. Petrić in an extensive work on the churches of Marjan documented with historical sources, where

66 Rapanić 1971; Delonga 1997. Za šire dalmatinsko područje usporedi Delonga 1996.

67 Petricioli 1962, str. 260, 264-265, T. VI. a; Hrvati i Karolinzi 2000, str. 169-170 - autor natuknice III. 62 V. Delonga.

68 Petricioli 1962, str. 260-261, 264-265, T. VI, b, c.

69 Hrvati i Karolinzi 2000, str. 28 - autor natuknice I.14 V. Delonga.

70 Flèche Mourgues, Chevalier, Piteša 1993, str. 254, 291 - T. XI. sl. XI.1.

71 Hrvati i Karolinzi 2000, str. 141 - autor natuknice III. 26 V. Delonga.

72 Marasović J., Buble, Marasović K., Perojević 2000, str. 193-194 (sa sl.). Marasović J., Marasović K. 2008, str. 254-255. Otsak tog natpisa na papiru čuva se u zbirci otisaka u Arheološkom muzeju, ad Split, dok se njegov prijepis nalazi među bilješkama Luke Jelića u Muzeju, poz. Spalatensia, VII/4, nepag.; ispod natpisa Jelić je zapisao *Na južnoj strani palače nad Grottama*, a na poledini prezime vlasnika kuće s brojem *Dimitrović br. 452*. Za položaj vidi plan grada iz 1903. u Duplančić 2007, str. 188. Možda je i natpis čiji je ulomak uzidan u stubištu koje je povezivalo ulicu s podrumima Dioklecijanove palače kraj nekadašnjeg sklopa samostana sv. Klare, a datiran u X.-XI. st., imalo neku sličnu poruku kao i luk iz Sv. Trojice jer se na njemu čita ...XIENTIBI... Vidi Marasović J., Buble, Marasović K., Perojević 2000, str. 188.

73 Starokršćanske nadvratnike ponovno upotrijebljene u srednjem vijeku imaju u Splitu npr. crkva Sv. Trojice, Gospe od Špinuta i sv. Izidora. Marasović J., Marasović T., Marasović M. 1971, str. 5, 26, 27; Fisković I. 1970, str. 176-178; Oreb 1979, str. 148; Marasović T. 1994, str. 267 - fotografija sućidarskog nadvratnika; Marasović T., Marasović-Alujević 2005-2007, str. 38, 39 - crtež nadvratnika iz Sv. Izidora. Za nadvratnike iz Salone vidi Chevalier, Duval, Flèche Mourgues [i dr.] 1994., T. IV-VII.

74 Petrić 2001, str. 82-83, 103.

75 Kalogjerà 1923/7, str. 3 - ne navodi izvor podatka; Petrić 2001, str. 83.

66 Rapanić 1971; Delonga 1997. For the wider Dalmatian region, cf. Delonga 1996.

67 Petricioli 1962, pp. 260, 264-265, P. VI. a; *Hrvati i Karolinzi 2000*, pp. 169-170 - author of entry III. 62 V. Delonga.

68 Petricioli 1962, pp. 260-261, 264-265, P. VI, b, c.

69 *Hrvati i Karolinzi 2000*, p. 28 - author of entry I.14 V. Delonga.

70 Flèche Mourgues, Chevalier, Piteša 1993, pp. 254, 291 - P. XI. Fig. XI.1.

71 *Hrvati i Karolinzi 2000*, p. 141 - author of entry III. 26 V. Delonga.

72 Marasović J., Buble, Marasović K., Perojević 2000, pp. 193-194 (with Fig.). Marasović J., Marasović K. 2008, pp. 254-255. The paper impression of this inscription is held in the paper impression collection in the Archaeological Museum in Split, while a transcript of it is held among the notes of Luka Jelić in the Museum, pos. Spalatensia, VII/4, non-pag.; below the inscription, Jelić wrote "On the southern side of the place above Grotte", while on the back he wrote down the surname of the house's owner with its address number, "Dimitrović no. 452". For its position see the city map of 1903 in Duplančić 2007, p. 188. Perhaps the inscription, a fragment of which was walled in the stairs connected the street with the cellars of Diocletian's Palace next to the former complex of the Convent of St. Claire, and dated to the tenth/eleventh century, bore a message similar to the arch from Holy Trinity, because on it one can read ...XIENTIBI... See Marasović J., Buble, Marasović K., Perojević 2000, p. 188.

73 Early Christian architraves once more used in the Middle Ages can be found in Split in, e.g. the Church of the Holy Trinity, Our Lady of Špinut and St. Isidore. Marasović J., Marasović T., Marasović M. 1971, pp. 5, 26, 27; Fisković I. 1970, pp. 176-178; Oreb 1979, p. 148; Marasović T. 1994, p. 267 - photograph of the Sućidar architrave; Marasović T., Marasović-Alujević 2005-2007, pp. 38, 39 - sketch of architrave from St. Isidore's. For architraves from Salona, see Chevalier, Duval, Flèche Mourgues [et al.] 1994, P. IV-VII.

na arhivsko gradivo radi dobivanja što cjelovitije slike o povijesti lokaliteta i crkve.

Najstariji spomen crkve sv. Ivana na Marjanu vezuje se uz Grupšu Prodanova, koji je bio splitski arhidakon od godine 1196. do 1228. (1229.), i koji je dao izraditi njezin montanej (popis posjeda).⁷⁶ Nakon toga crkva se spominje godine 1341.,⁷⁷ 1362. i 1364.,⁷⁸ a zatim 1400.⁷⁹ i 1406. godine.⁸⁰ Imala je svoj beneficij koji je nadbiskup A. Michieli (1566.-1582.) sjedinio s kaptolom kako bi kanonicima povećao prihode.⁸¹

Crkva je postupno zapuštena pa ju je nadbiskup I. D. Foconije za vrijeme vizitacije u kolovozu 1578. zatekao bez krova i dijelom srušenu.⁸² Godine 1603. i vizitator M. Priuli također bilježi da je bez krova.⁸³ Crkva se još navodi u popisu zemalja njezinog beneficija iz 1621.⁸⁴ te na Calergijevoj karti iz godine 1675., gdje je uz titular sv. Pavla navedena među crkvama koje su većim dijelom srušene.⁸⁵ Na katastarskom planu Splita iz godine 1831. nije ucrtana, što znači da je već uvelike bila srušena, za razliku od susjednog Sv. Mihovila, koji je označen i opisan kao ruševina kapele.⁸⁶ Zbog toga je još važnija spomenuta Jelićeva bilješka o crkvi *s voltima*.

U izvorima je crkva sv. Ivana zabilježena samo kao Sv. Ivan na Marjanu, pa nije jasno na kojeg se sveca misli: na Ivana Krstitelja

he said it was St. John the Evangelist.⁷⁴ Even before him, N. Kalogjerà believed that the Church of St. John was located on the southern side of Marjan and he cited a list of its benefices compiled at around 1219 during the time of Archdeacon Grupša.⁷⁵ Here reference shall once more be made to the archival materials to obtain the most complete possible picture of the history of the site and church.

The earliest mention of the Church of St. John on Marjan is associated with Grupša Prodanovi, who was the archdeacon of Split from 1196 to 1228 (1229) and who commissioned its montaneum (register of properties).⁷⁶ After this the church is mentioned in 1341,⁷⁷ 1362 and 1364,⁷⁸ and then in 1400⁷⁹ and 1406.⁸⁰ It had its benefice which Archbishop A. Michieli (1566-1582) unified with the cathedral district to increase the income of the canons.⁸¹

The church was gradually abandoned, so Archbishop I.D. Foconi, during his visitation in August 1578, found it roofless and partially collapsed.⁸² In 1603, visitor M. Priuli also recorded that it lacked a roof.⁸³ The church is still cited in the list of lands of its benefice in 1621⁸⁴ and on Calergi's map of 1675, where besides its titular St. Paul it is cited among the largely devastated churches.⁸⁵ It is not drawn into the cadastral map of Split of 1831, which means that it had already largely collapsed, as opposed to neighbouring St. Michael's which is indicated and described as a dilapidated

76 NAS, KAS, br. 193, montanej beneficijâ splitskog kaptola iz 1621. (*Montani delli Benefitij dell' Reverendo Capitolo di Spalato ...*), l. 19r: *Montano di S.to Zuane di Margnano. Fatto per il passato per il Reverendo Grubtio fiol di Prodanò, Archidiacono di Spalato, al tempo di Guncello Arcivescovo*. O Grupši vidi Ostojić 1975, str. 50, 63, 100. O montanejima vidi Ančić 1997.

77 Stipišić 2002, str. 20, br. 16: *in terra ecclesie sancti Iohannis de Mergnario*; dokument br. 43 na str. 26 ne odnosi se na Sv. Ivana na Marjanu, nego na Sv. Ivana *de fonte*, tj. krstionicu.

78 NAS, KAS, br. 63, l. 6v, 25v; objavljeno u Rismondo V. 1965, str. 16, 37.

79 Rismondo V. 1977, str. 207, 215 - br. 11.

80 NAS, KAS, br. 669/145 - isprava na pergameni od 24. II. 1406. Carrara 1844, str. 32 - br. 165; Ostojić 1975, str. 114.

81 Ostojić 1975, str. 161.

82 Arhiv HAZU - Zagreb, sign. II-d-81, l. 11r: *Ecclesia sine tecto, et partim diruta*; crkva je već tada bila beneficij kaptola. Ovaj dio Foconijeve vizitacije prepisan je u vizitaciju nadbiskupa S. Cosmija iz 1683. NAS, S, br. 47, l. 18v. Vjerojatno je to izvor Kalogjerina podatka o stanju crkve u XVI. stoljeću. Kalogjerà 1923/7, str. 3; Petrić 2001, str. 82. Po Cosmiju Fisković I. 1970, str. 186, bilj. 70.

83 Vatikanski arhiv u Rimu, Misc. arm. VII., vol. 100, str. 242r: *cintam muro sine tecto, et circum circa habet vineam*. Fisković C. 1965-1966, str. 18, bilj. 30; Fisković I. 1970, str. 186, bilj. 70; Petrić 2001, str. 82.

84 NAS, KAS, br. 193, l. 19r; tu su ujedno navedeni međaši čestice na kojoj se nalazila crkva: *teren atomo la detta chiesa ... dalla strada commune fino il mare, tra li soi confini. Da levante teren di S.to Pietro di Margnano. Da occidente fossa grande. Da Bora strada pubblica. da mezzodi ripa del mare* (Petrić 2001, str. 82). Da je crkva bila blizu Velog potoka, odnosno Vode sv. Duje, u opisu granica druge čestice: *un teren appresso la chiesa overo l'aqua di S.to Doimo in Margnano*. NAS, KAS, br. 193, l. 19r.

85 Vidi bilj. 40. Petrić 2001, str. 82.

86 Vidi bilj. 18.

74 Petrić 2001, pp. 82-83, 103.

75 Kalogjerà 1923/7, p. 3 - does not cite source of data; Petrić 2001, p. 83.

76 NAS, KAS, no. 193, montaneum of benefices of Split's cathedral chapter of 1621 (*Montani delli Benefitij dell' Reverendo Capitolo di Spalato ...*), l. 19r: *Montano di S.to Zuane di Margnano. Fatto per il passato per il Reverendo Grubtio fiol di Prodanò, Archidiacono di Spalato, al tempo di Guncello Arcivescovo*. On Grupša, see Ostojić 1975, pp. 50, 63, 100. On montanei, see Ančić 1997.

77 Stipišić 2002, p. 20, no. 16: *in terra ecclesie sancti Iohannis de Mergnario*; document no. 43 on p. 26 does not refer to St. John of Marjan but rather to St. John *de fonte*, i.e. baptistery.

78 NAS, KAS, no. 63, l. 6v, 25v; published in Rismondo V. 1965, pp. 16, 37.

79 Rismondo V. 1977, pp. 207, 215 - no. 11.

80 NAS, KAS, no. 669/145 - document on parchment of 24 Feb. 1406. Carrara 1844, p. 32 - no. 165; Ostojić 1975, p. 114.

81 Ostojić 1975, p. 161.

82 HAZU Archives - Zagreb, sign. II-d-81, l. 11r: *Ecclesia sine tecto, et partim diruta*; the church was already a benefice of the cathedral chapter at that time. This part of Foconi's visitation was transcribed in the visitation of Archbishop S. Cosmi of 1683. NAS, S, no. 47, l. 18v. This is probably the source of Kalogjerà's data on the condition of the church in the sixteenth century. Kalogjerà 1923/7, p. 3; Petrić 2001, p. 82. According to Cosmi, Fisković I. 1970, p. 186, note 70.

83 Vatican Archives - Rome, Misc. arm. VII., vol. 100, p. 242r: *cintam muro sine tecto, et circum circa habet vineam*. Fisković C. 1965-1966, p. 18, note 30; Fisković I. 1970, p. 186, note 70; Petrić 2001, p. 82.

84 NAS, KAS, no. 193, l. 19r; the boundaries of the plot on which the church was located are also specified here: *"teren atomo la detta chiesa ... dalla strada commune fino il mare, tra li soi confini. Da levante teren di S.to Pietro di Margnano. Da occidente fossa grande. Da Bora strada pubblica. da mezzodi ripa del mare"* (Petrić 2001, p. 82). That the church was near Veli stream, i.e. the 'Water of St. Dominus', in the description of the boundaries of the other plot: *un teren appresso la chiesa overo l'aqua di S.to Doimo in Margnano*. NAS, KAS, no. 193, l. 19r.

85 See note 40. Petrić 2001, p. 82.

ili Ivana Evanđelista.⁸⁷ Jedino je u Foconijevoj vizitaciji navedena upravo kao crkva sv. Ivana Evanđelista, a budući da je nadbiskup zacijelo bio dobro obaviješten, smatramo da je to njezin točan naslovnik. Uz nju se ne može vezati sv. Bazilije, kako se ponekad u literaturi navodi,⁸⁸ jer se Veli potok (Voda sv. Duje) nalazio s istočne strane⁸⁹ Sv. Bazilija, za razliku od Sv. Ivana, kojemu je bio na zapadnoj strani.⁹⁰

S obzirom na ime sv. Ivana Evanđelista i na činjenicu da je crkva već u drugoj polovini XVI. st. bila bez krova i djelomično srušena, te da poslije nije obnovljena, iznijet ćemo pretpostavku o reljefu tog sveca s natpisom uzidanom u dvorišni zid crkve sv. Jere na Marjanu. Riječ je o rimskoj nadgrobnoj steli koja je preklesana u doba renesanse i u nepoznato doba postavljena na današnje mjesto.⁹¹ Nije li možda taj reljef bio na oltaru u crkvi sv. Ivana poput kamenih triptiha i reljefa iz crkve sv. Jere, Betlem i Gospe od Sedam žalosti, također na Marjanu, izrađenih u XV. stoljeću?⁹²

chapel.⁸⁶ This is why Jelić's aforementioned note about a church "with vaults" is all the more important.

In the sources the Church of St. John is registered only as St. John's on Marjan, so it is unclear as to which saint it referred: St. John the Baptist or St. John the Evangelist.⁸⁷ Only in Foconi's visitation is it mentioned expressly as the Church of St. John the Evangelist, but since the archbishop was certainly well informed, this should be considered the proper titular. St. Basil cannot be associated with it, although this is sometimes noted in the literature,⁸⁸ because Veli stream (the 'Waters of St. Dominus') was to the east⁸⁹ of St. Basil's, as opposed to St. John's, which was to its west.⁹⁰

Given the name St. John the Evangelist and the fact that the church was already roofless and partially in ruins by the latter half of the sixteenth century, and that it was not renovated later, a hypothesis will be put forth on the relief of this saint with inscription on the courtyard wall of the Church of St. Jerome on Marjan. This is a Roman grave stela carved over in the Renaissance period and then installed at its current location at some unspecified point thereafter.⁹¹ Is it possible that this relief was on the alter in the Church of St. John like the stone triptych and relief from the Church of St. Jerome, Betlem and Our Lady of Seven Sorrows, also on Marjan, made in the fifteenth century?⁹²

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- 87 U Splitu je bilo nekoliko crkava posvećenih sv. Ivanu Krstitelju i sv. Ivanu Evanđelistu. Marasović-Alujević 1985. (1986), str. 278-279; Buškariol 1987, str. 39-43; Petrić 1989, str. 275 (2), 283-284.
- 88 Buličić-Matijević 1975, str. 32; Fisković C. 1979, str. 15-16; Katić M. 1994, str. 30; Rismondo T. 1994, str. 200.
- 89 NAS, KAS, br. 196, montanej beneficijâ splitskog kaptola iz 1611. (*Montaneum sive catasticum* ...), l. 5v: "à San Basilio terren al quatro trà li suoi confini, da oriente ripa et porto di San Dojimo, da occidente terren del benefitto di San Basilio, da buora ripa grande, da mezzodi ripa del mar, nel qual terren è la chiesa di San Basilio." Gotovo isto u montaneju iz 1621 (NAS, KAS 193, l. 25v). Upravitelji (rektori) crkve sv. Bazilija navode se 1565. i 1576. godine, ali već 1603. vizitator Priuli bilježi da je vidio mjesto kapele porušene do temelja (Kalogjerà 1923/5, str. 2; Fisković C. 1965-1966, str. 18, bilj. 30; Fisković I. 1970, str. 181, bilj. 47; Fisković C. 1976, str. 310; Petrić 2001, str. 82). Kalogjerà spominje njezine ostatke: *Više sjevero-zapadno Pensiona opažaju se takodjer razvaline „Crkvice Sv. Bazilija“.* *Pojedini njezini fragmenti uzidani su u novom zidu polja Marasovića.* Kalogjerà 1923/5, str. 2; Petrić 2001, str. 82.
- 90 Vidi bilj. 83.
- 91 Cambi 1997; literaturu o reljefu navedenu u bilj. 1-3 i 32 treba dopuniti s Fisković C. 1972, str. 52, 89-90, bilj. 24, u kojoj Fisković kaže da je *to djelo nepoznatog splitskog majstora* koji radi pod utjecajem Nikole Firentinca. Cambijevo mišljenje o palimpsest-skulpturi prihvaća Pelc 2007, str. 352. Reljef je nedavno zamijenjen kopijom, a original je privremeno pohranjen u nadbiskupskoj palači.
- 92 Fisković C. 1967-1968; Fisković I. 2005; Pelc 2007, str. 342, 343; Split Marulićeva doba 2001, str. 112, 143. (Stanje lika sv. Ivana Krstitelja iz crkve Betlem prije i poslije restauriranja vidi u Katalog umjetnina 2008, str. 15.) Slične primjere nalazimo u Hvaru, u Trogiru i na Braču. Vidi Pelc 2007, str. 294-302.

86 See note 18.

87 In Split there were several churches dedicated to St. John the Baptist and St. John the Evangelist. Marasović-Alujević 1985 (1986), pp. 278-279; Buškariol 1987, pp. 39-43; Petrić 1989, pp. 275 (2), 283-284.

88 Buličić-Matijević 1975, p. 32; Fisković C. 1979, pp. 15-16; Katić M. 1994, p. 30; Rismondo P. 1994, p. 200.

89 NAS, KAS, no. 196, montaneum of benefices of Split's cathedral chapter of 1611 (*Montaneum sive catasticum* ...), l. 5v: "à San Basilio terren al quatro trà li suoi confini, da oriente ripa et porto di San Dojimo, da occidente terren del benefitto di San Basilio, da buora ripa grande, da mezzodi ripa del mar, nel qual terren è la chiesa di San Basilio." Almost the same cited in the montaneum of 1621 (NAS, KAS 193, l. 25v.) The administrators (chancellors) of the Church of St. Basil are cited in 1565 and 1576, but already in 1603 the visitor Priuli noted that he saw the site of the chapel collapsed to the foundations (Kalogjerà 1923/5, p. 2; Fisković C. 1965-1966, p. 18, note 30; Fisković I. 1970, p. 181, note 47; Fisković C. 1976, p. 310; Petrić 2001, p. 82.) Kalogjerà mentioned its remains: "More north-west of the Guesthouse one notices also the ruins of the 'Church of St. Basil'. Individual fragments of it are built into the new wall of the Marasović field". Kalogjerà 1923/5, p. 2; Petrić 2001, p. 82.

90 See note 83.

91 Cambi 1997; literature on the relief cited in notes 1-3 and 32 should be supplemented with Fisković C. 1972, pp. 52, 89-90, note 24 in which Fisković stated that "this is the work of an unknown Split master" who worked under the influence of Niccolo of Florence. Cambi's opinion of a palimpsest-sculpture was accepted by Pelc 2007, p. 352. The relief was recently replaced with a copy, while the original was temporarily placed in storage in the archbishop's palace.

92 Fisković C. 1967-1968; Fisković I. 2005; Pelc 2007, pp. 342, 343; *Split Marulićeva doba* 2001, pp. 112, 143. (On the condition of the image of St. John the Baptists from the Betlem church before and after restoration, see *Katalog umjetnina* 2008, p. 15.) Similar examples can be found in Hvar, Trogir and on the island of Brač. See Pelc 2007, pp. 294-302.

4. Kronologija i zaključak

Na temelju svega navedenog možemo rekonstruirati sljedeću kronologiju na području istočno od Bambine glavice:

- u vrijeme antike ondje se nalazio sklop zgrada, pretpostavljamo rustična vila
- u starokršćansko doba, vjerojatno u V. ili VI. st., na temeljima vile podiže se crkva sv. Ivana Evanđelista,⁹³ kojoj je pripadao nadvratnik s križem u sredini
- crkva je obnovljena u prvoj polovini IX. st.,⁹⁴ kada dobiva nadvratnik s tri križa i nadvratnik s natpisom, jedan vjerojatno za narteks, a drugi za glavni ulaz
- u XV. st. za oltar u crkvi izrađen je reljef sv. Ivana Evanđelista, koji je poslije uzidan kraj crkve sv. Jere
- u drugoj polovini XVI. st. crkva je bez krova i dijelom srušena
- ruševna crkva ucrtana je na Calergijevoj karti iz godine 1675. i od tada joj se gubi trag.

Jelićeve bilješke značajne su ponajprije zato što dokumentiraju tlocrt starokršćanske crkve na Kašjunima i mjesto nalaza nadvratnika s tri križa koje nije Bambina glavica, tj. crkva sv. Mihovila, nego obližnja crkva sv. Ivana Evanđelista. One također dokazuju da nadvratnik s natpisom nije nađen u Saloni, nego kraj crkve na Marjanu. Time je Split dobio još jednu crkvu koja spada u starokršćanski sloj V. i VI. st. na njegovom poluotoku, koji se osobito ogleda na lokalitetu *Ad basilicas pictas*, bazilici na Sustipanu, crkvi posvećenoj sv. Feliks u Obali, crkvi na mjestu današnje Gospe od Špinuta i vjerojatno nekadašnjoj crkvi sv. Kuzme i Damjana na Trsteniku.⁹⁵ I epitaf Hedonija, prokuratora salonitanske crkve iz V. st., također pokazuje jačanje kršćanstva izvan metropole rimske Dalmacije te da se crkveni dužnosnici u to doba nastanjuju u Dioklecijanovoj palači ili oko nje.⁹⁶

4. Chronology and conclusion

Based on the aforementioned facts, the following chronology may be reconstructed for the territory east of Bambina glavica:

- a building complex was located here in Antiquity, assumed to be a villa rustica,
- in the Early Christian era, probably in the fifth or sixth century, the Church of St. John the Evangelist was raised on the villa's foundations,⁹³ to which the architrave with cross in the middle belonged,
- the church was restored in the latter half of the ninth century⁹⁴ when it acquired an architrave with three crosses and lentil with inscription, one probably for the narthex, and the other for the main entrance
- in the fifteenth century, a relief of St. John the Evangelist was made for the altar in the church, which was later built into the wall next to the Church of St. Jerome
- in the latter half of the sixteenth century, the church had no roof and was partially in ruins
- the ruins of the church are drawn into Caleri's map of 1675 and after that all traces of it disappear.

Jelić's notes are important primarily because they document the layout of the Early Christian church at Kašjuni and the find-site of the architrave with three crosses which is not Bambina glavica, i.e. the Church of St. Michael, rather the nearby Church of St. John the Evangelist. They also prove that the architrave with inscription was not found in Salona but rather next to the church on Marjan. Split thus obtained one more church which belongs to the Early Christian layer of the fifth and sixth centuries on its peninsula, and which is particularly reflected in the *Ad basilicas pictas* site, the basilica on Sustipan, the church dedicated to St. Felix on the Shore, the church at the site of today's Our Lady of Špinut and probably the former Church of Sts. Cosmas and Damian at Trstenik.⁹⁵ Even the epitaph of Hedonius, the procurator of the Salona church in the fifth century, also indicates the strengthening of Christianity outside of the metropolis of Roman Dalmatia and that church officials in that era settled in or around Diocletian's Palace.⁹⁶

93 Njegovo štovanje u Saloni potvrđeno je natpisima nađenim na Marusincu, u narteksu bazilike podignute u V. stoljeću (Bulić 1912). Velik broj crkava u čast sv. Ivana Evanđelista podiže se od početka V. stoljeća. Migotti 1989., str. 156.

94 O obnavljanju crkava krajem VIII. i tijekom IX. st. te poštivanju bogoštovnog mjesta vidi Rapanić 1996.

95 Oreb, Rismondo, Topić 1999; Cambi 1976, str. 260-261; Cambi 2005; Oreb 1979; Marasović T., Oreb 1976-1977, str. 106. U samoj Palači starokršćanska faza VI. stoljeća neke crkve arheološki je dokazana nalazom ulomka stipesa oltara u crkvi sv. Martina iznad Zlatnih vrata. Jakšić 2003, str. 189, 193; Piplović <2008>, str. 149, 150, 159.

96 Delonga 2002; autorica s pravom pretpostavlja da je Hedonije imao svoj posjed negdje u blizini Sustjepana na kojem je bio pokopan i odakle su dijelovi njegova sarkofaga preneseni u crkvu sv. Mihovila *in ripa maris*.

93 His veneration in Salona was confirmed in inscriptions found at Marusinac, in the narthex of the basilica raised in the fifth century (Bulić 1912). A large number of churches dedicated to St. John the Evangelist were raised since the early fifth century. Migotti 1989, p. 156.

94 On the restoration of churches in the late eighth century and during the ninth century, and veneration of places of worship, see Rapanić 1996.

95 Oreb, Rismondo, Topić 1999; Cambi 1976, pp. 260-261; Cambi 2005; Oreb 1979; Marasović T., Oreb 1976-1977, p. 106. In the Palace itself, the Early Christian phase of a church was archeologically proven by the discovery of a stipes (support) fragment of the altar in the Church of St. Martin above the Golden Gate. Jakšić 2003, pp. 189, 193; Piplović <2008>, pp. 149, 150, 159.

96 Delonga 2002; the author rightfully assumed that Hedonius had his estate somewhere in the vicinity of Sustjepan, on which he was buried, whence parts of his sarcophagus were taken to the Church of St. Michael *in ripa maris*.

Kratice / Abbreviations

AMS - Arheološki muzej u Splitu
 BASD - Bullettino di arheologia e storia dalmata
 DAS - Državni arhiv u Splitu
 DAZd - Državni arhiv u Zadru
 KAS - Kaptolski arhiv u Splitu
 NAS - Nadbiskupski arhiv u Splitu
 PPUD - Prilozi povijesti umjetnosti u Dalmaciji
 SHP - Starohrvatska prosvjeta
 VAHD - Vjesnik za arheologiju i historiju dalmatinsku
 VAPD - Vjesnik za arheologiju i povijest dalmatinsku

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